MINUTES

OF THE

TWENTY-SECOND ANNUAL SESSION

OF THE

CONECUH RIVER BAPTIST ASSOCIATION,

HELD WITH THE

BULAH CHURCH, PIKE COUNTY, ALABAMAA,

FROM THE 13TH TO THE 15TH OCTOBER,

1849.

MONTGOMERY:

[illegible] faith [illegible]
[illegible] for repentance [illegible]
[illegible] willing, ready a[illegible]
[illegible] believers or church [illegible]
preaching brethren [illegible]
ordinances of the Gospel [illegible]
in business, but fervent in spirit [illegible]
the Holy Ghost hath made you overseers; taking the oversight thereof not by constraint but willingly; not for filthy lucre, but of a ready mind. Jesus says; "If a man love me he will keep my words and my Father [illegible]

As our limits forbid our speaking further [illegible] turn our attention more especially to the Deacons. Dear Brethren Deacons, remember your high calling! Much, very much, depends on you. The temporal and spiritual welfare of the churches, in a considerable degree, depends on you. Remember the solemn charge you have received. You are as much [illegible] to contend earnestly for the faith that was once delivered to the Saints. Take the admonition of the Apostle: "If any man comes preaching any other Gospel than that which ye have received, receive him not into your house; neither bid him God speed, for he that biddeth him God speed is partaker of his evil deeds." In [illegible] discharge of your duty, be sure that you are prompt to attend [illegible] church meetings, and if you should be destitute of a pastor take up the cross and go forward in exhortation or singing and prayer according to the impress of the Spirit, as your business is to serve tables. Look well to that. O, how often do we see communion disappointed on account of the Deacons not being prepared. And now a word to the churches in our concluding remarks. Brethren and Sisters, Love is our theme—do we love Jesus or not? Let us examine ourselves; we are commanded to try the spirits, therefore let us begin in our own breast and examine ourselves by the word of God. Jesus says: "If ye love me keep my commandments." He has commanded us not to forsake the assembling of ourselves together as the manner of some is. O, Brethren and Sisters, how often are our seats empty in the house of God—how often do we stay at home rather than meet around the communion table to commemorate the death and suffering of our loving Jesus; how often is it the case that if we fail of a preacher on Sabbath we would rather stay at home or be found in an idle temple where God has said [illegible] yourselves from idols. Jesus says why call ye me Lord, and do not the things that I say. Preachers do your duty, deacons do your duty, brethren and sisters do your duty; [illegible] the Scriptures and live up to the commands of the Saviour. When you have no preacher pray the Lord of the harvest to send forth laborers. Deacons look well to your preachers; if you see them in need tell it to the church. Brethren do not treat your Deacons with contempt, by not enabling them to discharge that duty that they owe to God and their brethren.

We are aware that we have not done any degree of justice to the subject, yet we have exceeded our limits. And now, dear Brethren and Sisters, our desire is that God would be be pleased to bless this little epistle so far as it may accord with his will, to the comfort of his children, to the good of sinners, and to the glory of our God. Finally, Brethren, farewell! Live in peace, and may the God of love and peace be with you all. Amen.

DANIEL DOZIER, Moderator.

WILLIAM J. POUNCEY, Clerk.

[illegible] Association [illegible] a letter by her delegate, John Hussey, [illegible] a [illegible], which was rejected; the cause for which we drop the correspondence at present being [illegible].

From Wetumpka Association, a letter and minutes by her delegates, Elders John Eastson, and E. Nelson.

From Claybank Association, minutes by the hand of her delegates, Elder G. Bryan, and lay brethren, J. A. Cook and W. Johnson.

All of which were cordially received, the Moderator giving to their delegates the right hand of fellowship.

8th. Appointed F. Pickett, J. Thigpen, J. B. Stinson, T. J. Gardner, a committee to examine documents, and report as soon as practicable.

9th. Called for reports of the district meetings; which were presented, read, and received.

10th. Appointed district meetings, as follows:

First District.—With Ramah Church, Pike county, to commence on Friday before the third Sunday in August, 1850.

Second District.—With Union Church, Pike county, to commence on Friday before the first Sunday in September, 1850.

Third District.—With Elim Church, Pike county, to commence on Friday before the fourth Sunday in August, 1850.

Fourth District.—With Union Church, Covington county, to commence on Friday before the fourth Sunday in September, 1850.

11th. Returned correspondence to sister Associations:

To *Ebenezer Association*, to convene with Cool Spring Church, Lowndes county, to commence on Friday before the First Sunday in October, 1850, Elders R. Warren, R. F. Miseldine, J. Knighton, and lay brethren, J. W. Timmons, S. Russell, M. Rushton, delegates.

To *Choctawhatchie Association*, to convene with the Mount Zion Church, Henry county, to commence on Saturday before the fourth Sunday in October, (inst.) Elders J. H. Horn, R. Toler, and lay brethren, J. Thigpen, T. J. Gardner, J. Kennedy, J. Stallings, T. Conner, messengers; Brother Stalling to rite the letter.

To *Claybank Association*, to convene with Enon Church, Dale county, to commence on Saturday before the second Sunday in September, 1850, Elders R. Toler, Wm. Hussey, B. S. Brooks, and lay members Wm. Easters, Wm. Collingsworth, H. Kimbrough, J. A. Smith, J. A. Owens, D. Cragne, and J. Thigpen, messengers.

To *Wetumpka Association*, to convene with Smyrna Church, Coosa county, to commence on Thursday before the fourth Sunday in September, 1850, Elders R. Warren, D. Dozier, and lay brethren J. Stallings, H. L. Jones, J. W. Timmons, M. Carter, T. J. Gardner, and Wm. Bell, messengers.

12th. Resolved, That this Association append to these minutes, a corresponding letter to sister Associations with whom she corresponds.

13th. Called for the Circular Letter; which was presented, read by the writer, received, and ordered to be printed with the minutes.

14th. The committee on documents presented the following report: "We, your committee, beg leave to report, we find nothing worthy of your concideration." Respectfully submitted and ordered to be printed.

15th. Appointed Elder D. Dozier to write our next Circular Letter, and Elder R. Toler to preach the next introductory Sermon, and Elder R. F. Missledine his alternate.

16th. Called for the report of the Presbytery appointed last year to visit Fellowship Church, Pike county, who reported her dissolved.

17th. Appointed our next Association with Conchatta Church, Butler county, commencing on Saturday before the second Sunday in October, 1850.

MEMORIAL.

18th. Whereas, it has been the good pleasure of our heavenly father to call from off [illegible] Zion [illegible] Hernado [illegible] death, the [illegible] Mansfield, [illegible] family, deplo[illegible] [illegible]

[illegible]th. The Committee on Pl[illegible] [illegible], H. [illegible] Clark [illegible]

that [illegible] 150 copies for corresponding purposes. The [illegible] money on hand and have the balance [illegible]

21st. Resolved, That Friendship Church, be attached to the first district of the Association, and Antioch, Butler county, to the second.

22d. Resolved, That we give a vote of thanks to the members of Bulah Church, and friends in its vicinity, for their kindness to us during the present session.

23d. Read the minutes and adjourned to time and place stated. Prayer by the brother Moderator.

DANIEL DOZIER, *Moderator.*

WILLIAM J. POUNCEY, *Clerk.*

CORRRESPONDING LETTER.

The Conecuh River Baptist Association of the Primitive Order, in session with the Bulah Church, Pike county, to her sister Associations with whom she corresponds, sends Christian love and affection:

Dear and much esteemed Brethren in the Lord:

Through the goodness of our Heavenly Father, we are again permitted to meet in our twenty-second Annual Session, and have received a full representation from the Churches in our union; and have conducted the business of the Association with peace and harmony; and several Churches express their gratitude to Almighty God, for his blessings bestowed on them in adding to their numbers, while others complain of coldness and barrenness of soul; yet all remain in peace with themselves and with sister Churches. And we have also received a full correspondence from sister Associations, by letter and messengers, for which we feel thankful to Almighty God for sending in our midst so many of our beloved brethren, whose coming has been a source of enjoyment to us, and whose labors in the Gospel have been with zeal and much ability, and we pray God that their labors may be a lasting blessing to all the dear children of God. Dear Brethren, we desire your correspondence to be continued with us, for which purpose we send you this, our epistle of love, by the hands of our brethren as stated in our minutes, whom we hope you will receive in our behalf.

Our next Association will convene with Consolation Church, Butler county, on Saturday before the second Sunday in October, 1850; at which time and place we hope to meet your delegation.

Dear Brethren, we desire an interest in your prayers, and hope you will visit us as often as you can. Now may the God of all grace be with you and us, and keep us all in the unity of the Spirit, and bonds of peace, is the prayer of your little sister, for Christ sake.

DANIEL DOZIER, Moderator.

WILLIAM J. POUNCEY, Clerk.

CIRCULAR LETTER.

BY JOSEPH THIGPEN.

THE CONECUH RIVER BAPTIST ASSOCIATION, *of the Primitive Order, to the several Churches composing the same:*

Dearly beloved Brethren:—According to a custom of long standing among Baptist of the Primitive order, and agreeable to previous arrangement, you will be looking for a Circular Address from us; and in trying to comply with that duty that seems to present itself to our minds, we shall call your attention to a subject as a foundation for what may follow, viz: Love.

Dear Brethren, though the subject that we have laid as a foundation for this epistle is only comprised of four letters, yet it contains more than any other subject that our minds could possibly be directed to

Brethren, we are aware that the narrow confines of a circular are infinitely too small, were we in possession of the ability to set forth the glories contained in this subject, and it is probable that through weakness we may scatter thought, it is not possible for us to go beyond our subject, for when we speak of Love we speak of God, for God is Love.

[illegible] verse. We understand [illegible]
we [illegible] necessarily touch at some of the [illegible]
if God will help [illegible] speak [illegible] of the effects of that [illegible]
[illegible] take notice of God in [illegible]
[illegible] and he was the [illegible] master-piece of all [illegible]
View the love of God in placing of [illegible] here, man, in that Paradise [illegible]
placed him in, [illegible] that of giving him [illegible] a righteous law for [illegible]
rule of life; see the love and union that existed so long as he observed [illegible]
find that Love is a law requisition, and therefore it is enjoined on the [illegible]
family; as a proof of that, we cite you to Deuteronomy, 6 chapter, 5th verse: "[illegible] thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy might." Matthew, 22d chapter, 37th verse: "Jesus said unto him, thou shalt love the Lord thy God with all thy heart and with all thy mind." Luke, 10th chapter, [illegible] verse: "And he answering said thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbor as thyself." Romans, 13th chapter, 10th verse: "Love worketh no ill to his neighbor, therefore Love is the fulfilling of the law."

We might call your attention to many more passages, but we think that we have quoted enough, and as we have said that love is a law requisition, and as much the duty of the Adamic family to observe its regulations as it was our fore-parents' in the day that God gave them the law. Yet we do not wish to be understood that merely living up to all the requirements of that law would be entitled to any reward, but that he as the creature of God has done nothing more than what was his duty; and the Apostle has said, If there had been a law given that could have given life, verily righteousness would have been by the law; and as we are addressing the Adamic family, we say to you in the language of the Savior, "Ye must be born again." This was the language of the Savior to Nicodemus, that great ruler of the Jews, and notwithstanding his greatness, he could not see how these things could be, and we are of the opinion that there are many in this day that profess to be the followers of Jesus, that are in the same situation. May God open their eyes if agreeable to his will!

We must stop as regards this requisition of the law, and try to come to speak of it in a special point—or, in other words, try to speak of the love of God towards his Covenant, or those that God gave to his son Jesus Christ, in the Covenant of redemption. We are aware that people professing to know God, objects or denies the doctrine of the Covenant plan of redemption as existing between God, the Father Son and Holy Ghost before time, but in this we see the love of God predicated upon his fore-knowledge, and we think that John had a view of that when he said: "Behold what manner of Love the Father hath bestowed upon us that we should be called the sons of God." Then, Brethren, we contend that God being Love, and that he is without variableness or the shadow of a turn, and that he was God before time, and if you can tell when God began to be God, then we can tell when his love began to exist toward his children. As [illegible] that are disposed to deny such a thing as a Covenant or agreement, as we understand them to be the same, we cite your attention to the 89th Psalm of the Psalmist David, and 3d verse: "I have made a Covenant with my chosen, I have sworn unto David my servant." We are in hopes that no person will deny that the chosen one here alluded to was Jesus; as all will admit that God chose his son to be the Savior of sinners. Also read the Psalm down from the 3rd to the 30th verse, and we think that you will, by the help of God, see that in that Covenant that there is brought to view was between God, the Father and his son Jesus Christ, and that David was enabled through the revelation of God to view it by faith, and glory therein. Also Isaiah 42d chapter 1st, to 6th verse: "Behold my servant whom I uphold, mine elect, in whom my soul delighteth, I have put my spirit upon him, he shall bring forth judgment unto the Gentiles." 5th verse: I, the Lord have called thee in righteousness, and will hold thy hand and will keep thee and give thee for a Covenant of the people for a light of the Gentiles. We will call your attention to one more passage, as we hope it will be enough to satisfy any unprejudiced mind of the truth of the doctrine of an everlasting Covenant. Malachi 3d chapter, 1st verse: "Behold I will send my messenger and ye shall prepare the way before me, and the Lord whom ye seek shall suddenly come to his temple, even the messenger of the Covenant whom ye delight in. Behold he shall come, saith the Lord of Hosts."

We shall notice the love of God in that of [illegible]

[illegible] him? we [illegible] Scriptures, 26th [illegible] d [illegible] press." And 6th, [illegible]: [illegible] d man in his own [illegible] God created he him [illegible] he them." Thus [illegible] God [illegible] to make man before he [illegible] created the w[illegible] and all was complete in the mind of God w[illegible] yet there was not a man to till the ground. Right here we will ask the question, Is it any more unreasonable to believe that God did propose the salvation of his people, and choose them in his son—and that before the world began—than it was to complete the whole work of creation, and say unto them be fruitful and multiply and replenish the earth and subdue it? and yet not one man nor brought into existence as a proof of the doctrine of choice. We will call your attention to a few Scriptures. And as we are swelling beyond our limits, we shall only cite you to the chapter and verse, and leave you to read for yourself at leisure. John, 15th chapter, 16th verse: Ephesians 1st chapter, 3d and 4th verses; 1st Peter, 2d chapter, 4th and 9th verses.

We shall let what we have said suffice, and notice the love of God in that of effectual calling. Notwithstanding the great love of God in the plan of redemption and God's purpose therein, and that his people were virtually saved, and were heirs of that inheritance according to the purpose of God, yet man by nature was entirely destitute of the knowledge of it, and not in a situation to enjoy it, by reason of sin. We believe that all God's dear children do glory in that of his great love, in that of effectual calling. It was that calling our old father Adam from amongst the trees of the garden notwithstanding he was at work sewing of fig leaves to make him a covering, that the rays of the sun would soon dry up. View the love of God in clothing Adam and his bride with coats of skin. See the Savior at the grave of Lazarus. We believe that Lazarus was typical of sinners that are dead, in trespasses and sins, and that it takes the same power to quicken the dead faculties of their souls, and as the call was made by the Saviour, accompanied by the mighty power of God, Lazarus came forth, but he was bound hand and foot with grave clothes, and his face bound about with a napkin. And what was the command? loose thyself and go? No, brethren, it was Jesus saith unto them, Loose him and let him go. We understand Lazarus with these grave clothes, to represent the sinner that has been quickened by the spirit of God; and he can see God as a holy and a just God, and he is bound with these grave clothes and he longs to try to loose himself, but, poor thing, he cannot. His face is bound about with a napkin, and he cannot see how God can remain just and save him. But at a time when he expects that God is about to take him from time, when he has lost all confidence in the flesh—ere he is aware, the napkin is removed from his face, he views God, reconciled to him in and through the merits of his son, Jesus Christ. The grave clothes are taken away by reason of what Jesus has done. He then views the love of God and is enabled to see him for himself and not another. He then is able to see in some degree something of that love that John saw when he said: "Behold what manner of love the Father hath bestowed upon us that we should be called the sons of God." He then is made to love God, and he is also made to love the ordinances of the Gospel [illegible] to him in God's word; and then he loves the people of God and he cannot [illegible] until he goes and—as old David did say—draw near all ye that fear the Lord and I will tell you what he hath done for my soul. Notwithstanding he may neglect his duty for some time, he does not live satisfied. These are the people that Jesus [illegible] and says: "If ye love me keep my commandments." St. John, 14th chapter, 15th verse: "Therefore we say unto all such as love Jesus to follow him in all his footsteps as are found in his word, and be sure that you do not go only where Jesus has commanded in his holy word. We will, in the first place, try if God will help drop a word to our preaching brethren. Love is our subject and in love we would wish to address you. In the language of the Holy Writ, preach the word, be instant in season, out of season, reprove, rebuke, exhort with all long suffering and doctrine. This appeared to be a charge given to one of the servants of the Lord as a sacred charge, as [illegible] We think God's ministers have had the [illegible] for the faith [illegible] that you do not [illegible]

MINUTES.

The Concord Regular Baptist Association, of the Primitive faith and order, commenced her twenty-second Annual Session with the *Bulah Church*, Pike county, on Saturday before the Second Sunday in October, A. D. 1849.

According to previous appointment, the introductory Sermon was delivered by Elder John Knighton, from 1st Corinthians, 6th chapter and 20th verse: "For ye are bought with a price: therefore, glorify God in your body and in your spirit, which are God's."

After thirty minutes recess, the delegates from the several Churches in our union, repaired to the Meeting House; and preaching was continued at the stand by Elders James Norman, and Giles Bryan.

1st. The Association was organized with prayer by the Brother Moderator.

2d. Received and read letters from twenty five Churches, and enrolled the delegates names, and minuted the state of the Churches.

3d. Proceeded to elect a Moderator and Clerk, which resulted in the re-election of Elders Daniel Dozier, Moderator, and William J. Pouncey, Clerk.

1st. The Moderator announced the Association organized and ready for business, and invited visiting brethren of sister Associations of our faith and order, to seats with us, and read the rules of decorum.

2d. Offered opportunity fow newly constituted Churches, and Churches with letters from sister Associations, to attach themselves to our body; when Friendship Church, Pike county, and Antioch Church, Butler county, each, presented a petition, by letter, and delegates, and on examination, were found orthordox and orderly, and was received by the Moderator, giving the right hand of fellowship to their delegates.

3d. Appointed the following committees:

On Preaching.—Simon Russell, J. E. Stinson, J. A. Smith, B. Jones, P. Davis, J. Bryan.

On Business to come before the Association.—Elders Robert Warren, Robert Toler, Wm. J. Pouncey.

4th. The Committee on Preaching, report Elders E. Nelson, John Blackstone, D. Moore, and Wm. J. Pouncey, to preach on Sunday in the order of their names.

On motion, adjourned till Monday morning, 9½ o'clock. Prayer by Elder E. Nelson.

Sunday Morning, 10 o'clock.

Our Brethren came forward in the order of their names, i. e. E. Nelson, J. Blackston, in the forenoon, and D. Moore, and Wm. J. Pouncey, in the afternoon; and with ability and much Christian zeal, preached the Word to a very large and attentive congregation, the fruits of which we hope will be gathered not many days to come.

Monday Morning, 9½ o'clock.

1st. The Association was organized with prayer by Elder John Blackston. The Moderator renewed our invitation to brethren from sister Associations.

2d. Read the rules of Decorum.

3d. The Committee on Preaching, report Elders Mosely and Ferguson, to preach in the forenoon, and J. Tomlin and E. Nelson in the afternoon.

4th. Called for the report of the Committee on Business; which was presented, read, received, and committee discharged.

5th. The delegate from Bethsaida Church in Barbour county, arrived, presented his letter, which was received, and the delegate invited to a seat.

6th. Called the roll, and marked absentees.

7th. Called for correspondence from [illegible] Associations, which were received as follows:

From *Ebenezer Association*, a letter and minutes by her delegates, Elders [illegible] Moore, J. Norman, J. [illegible] and brethren [illegible] King and J. McCon[illegible]

From *Cho[illegible] Association*, a letter and minutes by her delegates, Elders J. Tomlin, and [illegible] brethren, J. Parrigan, E. M. Pate[illegible] [illegible] Wood

Copied by Mrs. Milton C. Carter
Rte 1. Troy Ala. 36081

CHURCHES.	COUNTIES.	DELEGATES NAMES. Ordained Ministers in SMALL CAPITALS—Licentiantes in *Italics*. Absentees marked (*)	Baptisms	Letter	Received by Vouchers	Restored	Received by Letter	Dismissed by Letter	Excluded	Present No.	Total Members
ship,	Barbour	Simon Stinson, J. Kennedy, and T. Bennet,	00	5	00	00	3	7	7	22	8
Oak Grove,	Barbour	Joseph Thigpen, Edmond Head, and [illegible] Morley,*	[illegible]	1	00	1	0	6	00	28	1
Antioch,	Pike	Rowzer Tozer, Hiram King, and Gibson Bo[illegible]et,	00	1	00	1	00	3	2	44	2
[illegible]hem,	Pike	Jordan B. Stinson, and J. E. Childs,*	00	00	00	00	00	3	00	18	1
[illegible],	Pike	James Stallings, Thomas Conner, and H. L. Jones,	5	[illegible]	00	00	3	[illegible]	[illegible]	91	5
[illegible]sida,	Barbour	Richard Head, J. T. Hood,* and H. Niece*,	[illegible]	[illegible]	00	00	00	2	00	[illegible]	[illegible]
[illegible]ship,	Pike	Samuel Sellers,* William Bell, and Elisha Childs,	00	00	00	00	00	00	00	11	1
[illegible]	Pike	Frederick Pickett, James G. Brooks, and Joseph Evans,	00	3	00	50	00	1	[illegible]	28	2
[illegible] Gilead,	Pike	David Greene, John A. Owens, William Collingsworth,	00	00	00	1	00	1	00	31	1
[illegible]	Montgomery	Rowzer F. Missnamne, Moses Rushton, and Jesse Yarr,*	00	1	00	00	00	00	00	12	1
Creek,	Montgomery	William C. Meates,* and Henry Kimbrough,	00	00	[illegible]	00	00	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]eth,	Montgomery	[illegible] Swanson, John W. Timmons, and J. J. Loper,*	1	3	00	00	[illegible]	1	[illegible]	29	2
[illegible]er,	Montgomery	[illegible] Pouncey, Thomas Caffey, and Simon Russell,	1	3	1	00	00	6	1	29	3
[illegible]op	[illegible]	[illegible] Bead[illegible], and Tilson [illegible]	0	[illegible]	50	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	2
[illegible]	Montgomery	Sanders [illegible]	00	0	00	00	[illegible]	2	00	13	[illegible]
[illegible]	Butler	Isaac Gr[illegible], William Cooper, and Smith [illegible]	00	00	00	[illegible]	00	00	[illegible]	12	1
[illegible]	[illegible]	[illegible] and William [illegible]	3	[illegible]	00	00	00	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible] and William [illegible]								[illegible]	[illegible]
[illegible]	[illegible]	[illegible] Pouncey, Davis, John Bryan,	[illegible]							[illegible]	[illegible]
[illegible]pi[illegible]	[illegible]	[illegible] John Gr[illegible], and Kimbrough [illegible]							[illegible]	[illegible]	1
[illegible]	[illegible]	[illegible] William Jordan, and James Palmore,	[illegible]							[illegible]	[illegible]
[illegible]ell,	Pike	[illegible] William Carter, and William Easters,	00	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]vidence	[illegible]	[illegible] Adam Moore, and Joshua Swanner,	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	1
[illegible]	[illegible]	James A. Smith, and William Bradley,	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible] Brooks, Moses Carter, and Jonathan Carter,	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Hope	[illegible]	[illegible] Lozier, S. Long,* C. D. Taylor, and W. Will,	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
atie	[illegible]	A. [illegible], T. Barret,* and S. Pouncey,*	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]eek	[illegible]	T. J. Gardner, and Wiley Jordan,*	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	1
TOTAL			[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	53