

(APPENDIX A.)
APPENDIX.

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We, the Committee on Documents, beg leave to report:—We find nothing claiming the attention of this body, except that the Bethlehem Church petitions for the next Association; and the Church at Orange Hill requests the ordination of Bro. Geo. W. Underwood to the office of the ministry. The Salem Church also requests the ordination of Richard S. Lawrence to the office of the ministry.

Respectfully submitted,

W. L. HATTON, Cha'n.

(APPENDIX B.)

Your Committee, after several efforts, and as many disappointments, finally in the month of February obtained the services of Bro. W. P. Ketchand to preach in the north-eastern bounds of the Association; but owing to the sickness of himself and family, he was able to do but little. He reports having served 16 days and preached 16 sermons, for which we have paid him \$16. And in the month of May we employed Bro. R. S. Lawrence to preach at Salem and a station upon Chipola river. He reports having served 18 days, for which we have paid him \$18. We also at the same time employed Bro. R. Webb to preach in the counties of Walton and Holmes. He has been employed in actual service 94 days, and baptized 3 persons; and we have paid him \$94.

The book fund which you placed under our control, we have used in the purchase and sale of books as advantageously as we could without a colporteur. We have on hand \$86 35 in books, and in cash \$20 95; for which we owe \$26 80, borrowed money from the mission fund.

All of which is respectfully submitted.

C. N. HARTSFIELD, Chairman.

Extract from R. Weeb's Report—

“I have preached in the counties of Walton and Holmes, at ten different stations. I found 4 organized churches. The Holmes Spring church is in a very low state—almost broken up. Several of the members have taken letters; a very few remaining, and some of them never go to meeting.

“The church at Uchee Anna seems in good order, but lacks energy—rather of a negative sort of religion.

“The church at Alaqua has but 3 members: one male and two females. The members composing the Liberty Hill church have all moved together down to Camp Creek, near LaGrange, and call themselves Camp Creek Baptist Church. They are lively, warm-hearted Christians. Until I visited them, they had not heard the sound of a Baptist minister's voice for almost two years. I found the brethren and friends kind and hospitable, always ready to attend meeting, welcoming me among them at all times.”

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(APPENDIX F.)

The Committee on Ordination was organized by the appointment of J. H. Wombwell, Moderator, and D. P. Everett, Clerk.

Prayer by O. E. McKeoun.

Examination of ~~Bro. Underwood~~, led by the Moderator:--1st, in relation to his Christian experience; 2d, impressions of duty to preach; 3d, tenets of faith; 4th, arguments in defence of Christianity, with additional questions propounded by the other members of the Presbytery.

The examination of Bro. Lawrence proceeded in a similar way.

The candidates were then requested to retire, when questions were propounded to and answered by D. P. Everett, (personally acquainted with both the brethren,) in relation to their aptness to teach, and their past success in preaching.

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A vote of each member being taken, and resulting in a unanimous agreement to ordain the candidates, the following order was adopted:

Sermon at 3 o'clock Sabbath, by brother Weston. Prayer by brother Everett. Charge by brother Wombwell. Presenting of Bible by brother Ketchand. Right hand of fellowship by brother McKeoun. To write credentials, brother Davis.

The Moderator is requested to have the proceedings published.

J. H. WOMBWELL, Cha'n.

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proportion to surrounding circumstances, than any other organization within our knowledge, and that we gratefully receive their liberal contribution and commend their noble little enterprise as worthy the imitation of larger communities.

Respectfully submitted,

J. A. COLLIER, Chairman.

[D.]

The Executive Committee beg leave to submit the following report: That agreeable to a resolution passed at your last session, we thought best to commence the Colporteur system connected with the mission. Accordingly we determined to commence the operations, and bought \$154 35 worth of books, making \$250 93, including the books on hand at your last session. Not being able to obtain a suitable Colporteur in time, we commenced the sale of books among ourselves, and sold \$72 43 worth of books, out of which we paid expenses to the amount of \$36 81, and paid over to your Treasurer \$20 34, and in account uncollected \$6. On the 25th of April we obtained the services of Brother G. W. Underwood, who entered immediately upon the work and reports to us as having found great destitution. He traveled in the counties of Jackson, Washington, Walton and Holmes—1,564 miles, made 236 religious visits, attended 11 prayer meetings, preached 87 sermons and baptized 7 persons. We placed in his hands \$170 50 worth of books, out of which he sold \$130 70 worth and \$2 worth of Tracts, and gave away \$24 55 worth of books. In his hands yet \$37 25 and distributed over 2,000 Tracts, for which we have paid him \$180.

It is due brother Underwood to say, that on account of sickness of himself and family, and rainy seasons, he could not perform as much service as he otherwise might have done. We would recommend that you keep him in your service, at least until Christmas.

Dear Brethren—In conclusion we must beg your indulgence to say, that after we have done all we could with the funds at our command, we have been unable to send a missionary into either of the chunties of Franklin or Calhoun in which there is no preaching by Baptists, except by colored preachers at Apalachicola.

Dear Brethren—We beg you only to contribute you money, but remember the destitution in your prayers, and support your missionary by fervent and earnest appeals to Almighty God, and then will your efforts prove effectual to the salvation of the souls of your fellow men who are now perishing for the want of the bread of life.—Brethren, let us ask ourselves if it is not for the want of our prayers that our former efforts to give the Gospel to the destitute have proven so little good

All of which is respectfully submit ed,

C. N. HARTSFIELD, Chairman.

West Florida Baptist Association minutes 1858 pp. 3-4

TUESDAY, Oct. 25.

Met according to adjournment.

Prayer by brother Underwood.

1. On motion, agreed to elect 7 in number, as Ex-Committee.
2. The following brethren were elected Executive Committee, namely: Wm. Lorey, C. N. Hartsfield, J. A. Collier, D. P. Everett, Thos. Barnes, L. B. Myers, Wm. Hartsfield. Brother Lorey, Treasurer.
3. The following brethren were elected Delegates to the Flo-

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rida Baptist State Convention, namely: J. Mercer, D. P. Everett, G. W. Underwood, L. R. Sims, S. Rowe, J. H. Wombwell, H. B. Parker, F. T. Allen, C. N. Hartsfield and E. Barnes.

4. The report of Committee on Documents was read and adopted. [Letter H.]

West Florida Baptist Association minutes 1858 p.

[Letter F.]

REPORT OF EXECUTIVE COMMITTEE.

Your Committee beg leave to report that they organized by re-electing brother C. N. Hartsfield, Chairman. There being a remnant of books on hand, we thought best to continue the services of brother G. W. Underwood as colporteur and Missionary until the end of the year, during the time he sold all the books. Your Committee then thought best to discontinue the colporteur work, and converted all the funds into the Missions funds; we paid him \$65.60 for his services.

In accordance with a resolution passed at your last session, we sought a Minister to settle in the bounds of the Association, west of the Chattahoochee river, and succeeded in obtaining brother L. R. Sims to settle in the county of Walton; we are rejoiced to hear that he is kindly received by the brethren, and has been instrumental in doing much good among them. He reports as

West Florida Baptist Association minutes 1859 p.

STATISTICS OF THE

CHURCHES.	COUNTIES.	PASTORS.	CLERKS.	CLERKS P. OFFICE	Names centiates
Greenwood,....	Jackson.....	W. B. Lacy,.....	C. N. Hartsfield,...	Greenwood,.....	W. B. Lacy, F
Orange Hill,...	Washington,	<u>G. W. Underwood,</u>	W. P. L. Horne,....	Orange Hill,.....	J. MERCER
Campbellton...	Jackson.....	W. B. Lacy,.....	James Drummond,	Campbellton,...	J. A. COOPER
Sardis.....	Jackson.....	William Borum,....	J. Byrd,.....	Chattahoochee,...	S. ROWLAND
Salem.....	Jackson.....	R. C. B. Lawrence,	W. A. Bell,.....	Marianna,.....	R. C. B. LAWRENCE
New Hope.....	Jackson.....	William Borum,....	A. Sellars,.....	Marianna,.....	A. SELLA
Apalachicola,...	Franklin, ...	.....	E. N. Hyatt,	Apalachicola, ...	E. N. HYATT
Fellowship.....	Holmes,	L. R. Sims,.....	D. Neel,.....	Ponce DeLeon...	Daniel
Holme's Valley	Holmes,	<u>G. W. Underwood,</u>	B. F. Hatton.....	Vernon,.....	J. NELSON
Friendship,....	Jackson.....	Z. Nix,.....	S. J. Hatton,.....	Greenwood,.....	T. R. NIX
New Hope.....	Walton,	L. R. Sims,.....	J. W. Moats,.....	Ucheeana.....	L. R. SIMS
Camp Creek,...	Walton,	L. R. Sims,.....	J. Sylcox,.....	Ucheeana.....	JOHN SYLCOX
Pilgrim's Rest,	Alabama, ...	.....	Wm. Barksdale,...	Millwood,.....	Moses
Limestone.....	Holmes,	L. R. Sims,.....	C. Broxen,.....	Vernon,.....	No De
Pine Barren,...	Jackson.....	<u>G. W. Underwood,</u>	E. H. Still,.....	Orange Hill,.....	E. H. STILL
Antioch,.....	Gadsden.....	.....	.....	.....	No De
Econfind,.....	Washington,	.....	.....	.....	No De

Recapitulation.—17 Churches. 10 Ordained Ministers, 1 Licentiate, 679 Communicants. Missed by Letter 29, Excommunicated 14, Died 3. Whole amount sent up by the Churches \$ raised by private contributions for special purposes.—CLERK.

3 West Floridians Headed East

1854 Brought Baptists Together

By E. W. CARSWELL

Journal Staff Writer

CHIPLEY — In mid-November of 1854, three Washington Countians — Joshua Mercer, G. W. Underwood and D. P. Everett — saddled their horses and headed eastward.

They were going to Concord Church near Madison, where they were to represent the West Florida Baptist Association at a meeting called to organize the Florida Baptist Convention. They had organized the West Florida Baptist Association nearly a decade earlier.

Sessions of the convention have been held annually in the meantime, with the 113th meeting to begin Monday in Lakeland. This time, many messengers (delegates) from this area are expected to make the trip, as they have each year for more than a century. But, unlike the pioneer convention founders, they'll travel by a speedier means than on horseback.

West Florida sent an able

delegation to that first meeting. Mercer, often called "Father Mercer," was a brother of Georgia's Jesse Mercer, for whom Mercer University is named.

He was instrumental in organizing the West Florida Baptist Association, and he was its first moderator. Everett, then a youthful plantation owner-minister, was the association's first clerk.

Both Underwood and Mercer also served as Washington County commissioners. They were all identified with the Orange Hill and Holmes Valley communities.

Everett had moved with his mother to Orange Hill in 1826. He was described by Herman Mercer, brother of Joshua and Jesse, as "a man of good circumstances and standing, of great promise in former days, but, alas, his lungs have failed him in his youth. . . He has too much energy for his strength. . . His time, his talents, his health, and nearly all his yearly income have been given as his sacrifice to his god."

Joshua Mercer had come to "the hill" in 1841. He helped organize Union Academy, now Greenwood Baptist Church, in Jackson County in 1845. He was a soldier in the Seminole Indian War.

These men were instrumental in 1850 and 1851 in organizing the Orange Hill Male and Female Academy, where the Rev. John Newton of (Walton County's) Knox Hill fame, was the first headmaster. The Rev. J. H. Wombwell became headmaster, after Newton returned to Knox Hill.

The school, first in Florida to be organized under auspices of the Baptist denomination, apparently operated until sometime during the War Between the States.

The three-day convention will be gavelled to order Monday by Mrs. Henry Allen Parker at the Lakeland Convention Center.

The annual budget for missions, election of officers and presentation of reports will provide program highlights.

Why Did Methodists Need Baptising Lake?

MOSS HILL — Moss Hill Church is little changed since it was built in 1857.

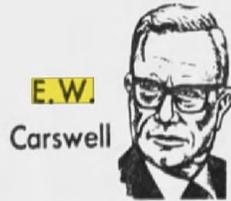
It is on a ridge that people here call a hill. Geologists call it an escarpment, which overlooks Holmes Valley for several miles. Much as sand hills and dunes border the gulf.

It was built of hand-dressed pine, with the roof fashioned from hand-drawn boards.

Weathered and unpainted, it has acquired some of the graying qualities of the Spanish moss for which it is named.

The little church is surrounded by a forest of moss-whiskered trees. Fingerprints of some of the builders still may be seen on the board, almost knot-free planks that form the ceiling.

A leaf-paved path led southeasterly past the cemetery, downhill to a spring, where a gourd hung on a tree. The path, unused today, is still visible



as a shallow trench, hollowed by the weight of many footprints for more than a century in the soft earth.

Another path once led southwest from the church, but it is less visible. Full-grown trees force those traveling its route today to detour here and there. It leads downhill to nearby Baptising Lake.

This path, used occasionally during the decade of the 1860's, has been

used very little during the past 100 years. I once wondered why a baptising lake was so near a Methodist church, which could find plenty of water at its spring for its traditional baptism services.

A deep, pot-hole type lake, it is like many others found among the Western Florida sand hills. They're formed by the collapse of limestone formations beneath the deep sand.

Baptising Lake is rimmed by a sandy beach on one side, with the water increasing in depth gradually. Sides of the lake elsewhere are steep and the water is deep near the shore.

Although spring-fed, the lake's water-level fluctuates sharply. Having no overland outlet, it loses water through evaporation and out-filtration into the nearby valley.

Minutes of Ebenezer Baptist Church, nearly two miles away, show that the Baptists held services in the

Moss Hill Church, at the invitation of their Methodist brethren, after their church had been destroyed in the 1850's by a hurricane.

The arrangement continued for seven years, including the entire era of the War of Yankee Aggression. The minutes show that several revivals were held, one of which was conducted by the Rev. G. W. Underwood (of Point Washington) and closed by the Rev. D. P. Eperett (of Orange Hill).

"After a discourse at the water by Bro. Everett on the subject of baptism before a large assemblage, doors of the church were opened," said the minutes. After several persons were "received for baptism," the church clerk wrote, Bro. Underwood baptised them and the congregation "repaired to the meeting house."

That may explain why there's a baptising lake down beside this area's oldest Methodist church.

Baptist pioneers salt away genealogical gold

Author/historian/newspaper columnist E. W. Carswell, of Chipley, collects regional lore the way a piling collects barnacles. Carswell, who publishes a Carswell family newsletter, has uncovered fascinating genealogical information in his meanderings through the Panhandle. In this column, he shares data he found in old church records.

Some "roots" researchers find cemeteries, especially old ones, fertile ground in which to seek genealogical clues.

I have found some church records, if they have been well-kept and preserved, to be even more revealing.

Unfortunately, however, complete records for the West Florida-South Alabama region's older rural churches are difficult to find.

Ebenezer Baptist Church, located beside Holmes Valley southeast of Vernon, is an exception.

It was organized on July 20, 1846, and its minute book has been maintained in remarkably detailed form unto this day. I was so impressed with the record when it came to my attention in 1969 that I shared Xerox copies with the John C. Pace Library at the University of West Florida and others.

I feared otherwise that the record might be lost, and I felt strongly that it was at least partly a frontier record worthy of preservation.

John Nelson, who came to this country as a youth from his native Denmark, initiated efforts to organize the church. Nelson's first wife was Eliza Evans, who died leaving him with two children. He later married Sarah Hicks, and they had four children.

It was at Nelson's invitation that the Rev. Lemuel Tippins came down to Holmes Valley from Alabama to conduct a revival and then organize a church. Here's how the church minutes say it happened:

"Several members of the Baptist Church of Holmes Valley, Washington County, Fla., having had the regular services of Bro. Lemuel Tippins, a learned minister, for four months, met according to previous appointments to constitute and organize a regular Baptist Church. Bro. Lemuel Tippins, having now been called to ordination and fully sit apart to the Gospel ministry, called to his help Bro. Thos. J. Bowen, sitting as moderator, proceeded to business."

Charter members of the new church (then known as Holmes Valley Baptist Church, but name later changed to Ebenezer) included Nelson, Epsy Hill, Mary Lolly, Eliza Cobb, G. A. Hill, James Lolly and W. J. Sanders. Tippins transferred his

Family quest



Other early male members of the church included Mellichamp, M. T. Clark, John A. Hill, Bird (Byrd) Hudson, N. C. Cobb, G. W. Underwood, Drury Manning, J. U. Wooten, Thos. R. Clark, J. F. Davis, Enoch Holland and John Evans.

Other early female members (men and women were listed separately on the rolls and seated separately in the church in those days) were Sarah Cobb, Eliza Nelson, Mary Clark, Mary Ann Odaniel, Roxy Potter, Roxy Evans, Phareby Davis, Sarah Nelson, Clark Dees and four persons whose last names were Mercer, Clark, Jones and Cutts.

Since the original members of this and similar early churches often had established families whose descendants now are numerous, the church records may be of key importance in a particular "roots" search. One reason is that other records for that era are scarce. Those in many court houses, for example, were destroyed by fire. Such fires occurred in Walton County in 1872, I seem to recall; in Washington County in 1878, and in Holmes County in 1903. Those losses, of course, add to the importance of the church records.

The church records also supplement cemetery records or vice versa. Many, maybe most, graves in the early cemeteries had no permanent markers or had markers that have since been destroyed.

It is interesting to note that church discipline has either "come or gone" (depending on point of view) a long way since that era. Only those who walked "the straight and narrow path of righteousness" were secure in their membership in the young Holmes Valley Church. The minutes frequently reflect the actions taken against members accused of specific violations.

The violations ranged from drinking to telling falsehoods and from dancing to living in adultery.

The best defense, at least for the first offense, appears to have been a confession and a plea for forgiveness. That usually brought an erring member another chance, but for a second offense the penalty was usually exclusion from membership.

Drunkenness and absence from regular church services were the most common offenses. The ab-

help Bro. Thos. J. Bowen, sitting as moderator, proceeded to business."

Charter members of the new church (then known as Holmes Valley Baptist Church, but name later changed to Ebenezer) included Nelson, Epsey Hill, Mary Lolly, Eliza Cobb, G. A. Hill, James Lolly and W. J. Sanders. Tippins transferred his membership to the new church by letter.

He (Tippins) "received the experience (at the organizational meeting) of three colored people, whose Baptism was postponed until next meeting."

Subsequently baptized, according to the church records, were 12 slaves:

Burrel, Tenor and Hagar, property of J. Hamilton; Harriet, Madison, Gibson, Louise and Mary, property of the Potter estate; Guy, property of S. Roche; Tom, property of J. F. White; Lucy, property of B. Mellichamp, and Aggy, property of J. B. Mathias. Nancy Taylor, also the property of Mathias, was received in the church by letter.

(Only last year, a member of the Mellichamp family of Charleston, S. C., inquired about B. Mellichamp, who had moved from Charleston to West Florida perhaps prior to 1840. I was able, on the basis of the church record, to confirm that he had settled in this area and had joined the new Holmes Valley Baptist Church. That bit of positive information led to much other information about the same man).

...from drinking to living in adultery.
The best defense, at least for the first offense, appears to have been a confession and a plea for forgiveness. That usually brought an erring member another chance, but for a second offense the penalty was usually exclusion from membership.

Drunkenness and absence from regular church services were the most common offenses. The absence was usually forgiven, if the delinquent member could offer an excuse deemed satisfactory by the membership. Woe be unto the member, however, who absented himself two or more times, without offering an acceptable reason or asking forgiveness.

Such records add a little genealogical spice to the search. By reading them, it might not be difficult to find an ancestor whose transgressions caught up with him one day in church.

The listing of the slaves who were then members takes on added genealogical importance, since a growing number of black Americans are today searching for "roots." The church records may be among the few that survive, particularly since public records frequently have been destroyed by fires or otherwise lost.

"Going by the Book," will be the subject of West Florida Regional Library staffers Emily Johnson and Dolly Pollard's presentation at the 10 a.m. Saturday meeting of the West Florida Genealogical Society in Room 250, WSRE-TV building, Pensacola Junior College. Johnson and Pollard will discuss genealogical "how-to" books and have some samples on hand.

Dear Family quest: I am researching the family of Henry Jordan and Mariah. They had sons named Hugh, Henry, Enoch and William Hardy Jordan.

It is my understanding that Enoch lived in the Milton area all his adult life. If any descendants of either of the above mentioned are in the area, I would like very much to hear from them.

Henry and Mariah were on the 1850 census of Darlington, S.C., moving to Coosa County, Alabama, then to Crenshaw County, Alabama. Wil-

liam Hardy and Enoch moved on to Milton from Alabama. I've found that William Hardy married Viola Crow from Milton. I hope to learn something about Enoch and his family.

F. Jordan Purvis
2431 Gillionville Road
Albany, Ga. 31707

Family quest, a Sunday column devoted to genealogical queries, provides a forum for people who are searching for family history. We hope individuals with information will share their findings with others. Although we cannot research questions or authenticate information contained in the queries, we will attempt to publish every letter received. The service is free. If you have a question about your ancestors, mail your letter to: Family quest, The Pensacola News-Journal, P. O. Box 12710, Pensacola, Fla. 32574.

Ebenezer Vernon

E. D. Nelson
W. P. Richardson
J. D. Courtney
C. T. Anderson
A. B. Wombell
D. J. Phillips
F. C. Hawk
J. W. Kent
W. H. McIntosh
Auburn C. Hayes
J. W. Baker
Bryon Nelson
W. W. Hawk
Lewis Rhymes
Eric Grant
Robert Earnest
P. Smith
Edward Jones
Grady Weeks
R. E. Upton
Hillard Brewer
Alcus R. Brock
Ray Kuzman
* The original minut
of West Florida Libr

their house of worship for the an
Nearly two weeks later they voted
house near Brother E. H. Mann
changed the church's name from
Baptist Church on December 2, 1
when a new building, authorized
building 1918. This building wa
rebuilt and expanded in the mean
century and the first half of the
church expansion gained such it
became and has remained the lar

Pastors of Ebenezer Baptist Chur
Past to Present

Lemuel Tippins
~~Dale Porter Everett~~
G.W. Underwood
W. W. ODum
W. M. Howell
D. A. Skipper
Robert Harris
W. A. Bryan

From: Cindy Hoffman <cmhoffman19@gmail.com>
Sent: Thursday, January 16, 2020 4:06 PM
To: society2@floridabaptisthistory.org
Cc: Don Hepburn
Subject: Re: George W. Underwood

Once again you went beyond expected by researching the reports and other resources.

I appreciate the suggested avenues where I might find more information but I exhausted all the resources listed and many more (except visiting the college's library or the society holdings).

I will visit when the library is open to visitors and in the meantime see what might be available to access from the Society.

Thank you and the Director for both your time and kindness.

Cindy

Sent from my iPad

> On Jan 16, 2020, at 10:12 AM, society2@floridabaptisthistory.org wrote:

>

> Cindy,

> The way the association minutes are set up you would find the report on deceased ministers under the 'reports' section a few pages from the table of content. In the 1866 and 1867 G. W. Underwood was not mentioned and I also checked the 1868 minutes. The 1869 minutes are not available online because pages 5 and 6 are missing and those are the pages that would have contained the deceased ministers report.

>

> As for the college library it suffered a large amount of damage during hurricane Michael and has been closed since. A temporary library has been opened for the students however most of the resources have been boxed and relocated. The college does maintain an archive of Florida Baptist Historical items, however the Society maintains a majority of the research resources.

>

> Since you live in Tallahassee you might want to take a day and drive over to the Washington County area and visit some of the cemeteries at Orange Hill, Calhoun and the area. I have searched on find a grave just to try and see if G. W. Underwood was listed however no results. Washington County has a historical society however they do not have regular hours so you might check their website and see if you can find a contact person who might be able to give you some information on local newspapers in that area during the 1860s.

>

> Our director also tried finding your GGG Grandfather and this is what he found.

> If you go to Ancestry.com and enter a search for George W, Underwood in Florida you find an 1850 Federal census report showing a George W. Underwood living in Calhoun, Florida, I did a cursory review of the death notices and could not find anyone that matched the time frame nor location.

> But if Ms. Hoffman searched the Federal Census she may be able to track Underwood to last residence. I did try Newspapers.com but it was not functioning this morning.

>

> I will let you know if there is anything else I am able to find.

> Blessings

> Penny

>

> -----Original Message-----

> From: Cindy Hoffman <cmhoffman19@gmail.com>

> Sent: Wednesday, January 15, 2020 3:31 PM

> To: society2@floridabaptisthistory.org

> Cc: Cindy Hoffman <cmhoffman19@gmail.com>

> Subject: George W. Underwood

>

> Good afternoon:

>

> I'm reaching out to you one more time

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> I have read through the resources on the website (very useful) and found that George was in every annual document of the Association minutes (except one) from 1849 through 1865. After that he doesn't show -up. That makes sense because most websites states he died in the mid or late 1860s but the websites do not include documents to back-up the information. I've been unable to find concrete proof of when he died. I think there is a good chance the 1866 or 1867 Association reports of Deceased Ministers might have George in the report (see below).

>

> Do you know if the reports might be in the college's library? If so, will you forward this email to one of the staff in the library that may be able help me in obtaining copies of the reports?

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> Thank you again - I've been working on this for almost two years and I feel I may be close to finding a huge piece.

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> Cindy

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