

Kendrick came to Pike from Putnam County and settled at what is now called the Mountain Kendrick place. These were their children:—Thomas F., William, Alexander, Joe, Margaret Hawkins, Martha McCulloch, Elizabeth Reeves, and Polly McCulloch.

Martin Pitts came to Pike about 1829 and settled in the northern part of this district. Besides those bearing the name of Pitts, the Moore and Austin Davis families are descendants.

James Harden came to Pike from South Carolina in 1834, settling on Lot No. 192. His son was Hilyard Harden. The lineal descendants are the Harden, Harris, Bankston, Chapman, Cooper and Jones families. Pike's worthy citizen, I. J. Harden, is of this family.

Benjamin Cook came to Pike about this time and built the home now owned by Richard Reid.

Those locating about 1840 were Hugh Wright, Rocky John Smith, Thomas Cook, William Perkins, and Luke Brown—the last an ancestor of the second's worthy citizen and writer, Mr. L. M. Brown, whose poems are winning praise in the field of letters today.

This district seems to have been largely Baptist—Harmony, Flat Rock and Friendship Baptist were the earliest churches. Later in 1882 a band of members branched off from Friendship Church and constituted a new church, called New Hope. They worshipped under a bush arbor till a new building could be erected. Rev. Harry Wells, for many years pastor of the Zebulon Baptist Church and ordinary of the county for thirteen years, was one of the first pastors of New Hope. This church and a school built close by have made a pleasant community center. The school at first was a small one-teacher school. But now Friendship School has consolidated with it and it is a graded school of four teachers. Rev. Charles Hitt, when principal of this school and pastor of the church, baptized thirty-five of his pupils into the church during a revival at the close of his first term.

As Concord District seems to have been the first to have white settlers, this district appears to have been the second to have these "squatter" settlers before the Indians had ceded the land to Georgia.

Meansville Community and Towns

(Material for this furnished by Miss Ellie Mathis, Mr. U. L. Taylor, Mrs. L. M. Howell and Mrs. M. M. Aldridge.)

This community has the distinction of being the first in the county to come into prominence. It was here Pike's first town and county site was laid off, "Old Newnan," which was just a mile west of Meansville of today. We recall most of those pioneers moved away with the moving of the county site, but one remaining close by was

William Barrett, father of Judge T. J. Barrett. He came from Warren County and settled south of Newnan. Besides his three sons, Thomas, William, and James, the Chapman, Slade, Mangham, Pierce, Fincher, Marshall, and Parker families are lineal descendants.

In the eastern part of this section dwelt William F. Williams, who represented Pike in the legislature of 1836 and 1838. He built the first grist mill in this part of the county, which came into especially good use during the War Between the States, grinding wheat and corn and husking rice for the Confederate Army. He died in 1874, instead of during the war as erroneously stated earlier. Besides those of his own name, some of the Anderson, Johnson, Richardson, Fackler, Chapman, and Wood families trace their ancestry to him.

Another pioneer was John Means who came to this section from South Carolina, and built the pretty old home now occupied by J. W. Holloway, a mile east of the depot. He was an energetic man of various enterprises. He had a farm, a woodworks and a blacksmith shop, built old fashioned cotton presses over Pike and adjoining counties, engaged in saw-milling and had a store in which was the post office. (The mail was brought on horseback from Meriwether through to Barnesville—the carrier coming one day and returning the next.) After John Means began his enterprises other families settled around him, making a hamlet which took the name of Meansville—later "Old Meansville." Judge J. W. Means was his son and the Willis, Aldridge, Collier, Howard, and Mann families of Pike and Lamar are lineal descendants.

Two brothers, Simon and Samuel Slade, came to Pike from North Carolina. Samuel settled in the Meansville section, and, besides families bearing his name, the Hall, Vaughn, Clark, Kennedy, McDaniel, and McCarty families are descendants.

In the extreme southern part of the district there dwelt a soldier of the Revolution named Thomas Nelson. This is related of him: The day he was a hundred years old a new church nearby was dedicated and named Century Nelson in his honor. Tradition says he celebrated the day by splitting a hundred fence rails. The D. A. R.'s of Thomaston placed a marker over his grave.

Fincher's Church, founded about 1823, is a historical landmark. Pioneers living near it were Tony and Benjamin Lifsey from Morgan County who have numerous descendants in the county, and Thomas Carter to whom, besides families of his name, the Coppage, Taylor, Whittle, and Barrett families trace their ancestry.

A Confederate veteran, loved by all in the community, was Mr. C. W. Sullivan. His father, James M. Sullivan, came to Pike from Upson, living first near Zebulon, then in Milner, and later in Zebulon. He

Blessed are the dead who die in the Lord."

For the Southern Christian Advocate.

Died, in Pike county, Ga., THOMAS NELSON, a revolutionary soldier, on the 27th March, 1846. He was born in Rutherford county, N. C., on the 25th Nov. 1745, making him 100 years, 4 months and 2 days old, at the time of his death. When a small child, his father moved to Fairfield district, S. C. In 1776 he took the oath of allegiance to the State of South Carolina, and entering the service continued faithfully to perform his duty during the war. After the war he married Sarah Woodward, and brought up nine children, six of whom are now alive, and about fifty grandchildren. In 1823 the State of South Carolina granted him a pension of \$60 annually for his services in the war. In 1831 he moved to Pike county, Georgia, where he lived to the day of his death. In the latter part of the year 1837 he embraced religion, and became a member of the Methodist E. Church, continuing a faithful member until he was called to join the church triumphant above. With fortitude he bore a four week's illness, exhibiting perfect resignation to the will of him who gave him being, and awaited with patience his time to meet the messenger, death. On Friday before his death he called his companion, children, and friends around him, and taking them by the hands, bade them farewell, and exhorted them to prepare to meet him in heaven. He seemed filled with joy, shouting and praising God for the prospect of the glory that awaited him in another world. Two days before his death, being asked if all was well, he exclaimed, "glory to God and the Lamb forever, all is well for I shall soon be done here, and enter into rest." At another time being asked can you say with the apostle that you have fought the good fight, and kept the faith? he said "yes, glory to God, praise the Lord O my soul." On the morning of his death, though not able from a palsied tongue to speak audibly, he appeared joyous, and pleasantly to look to the change that was passing on him, and so he left this transitory world without a murmur, and scarcely a sigh. Having battled successfully against both temporal and spiritual enemies, as in this world he lived to enjoy the fruits of the former victory, so he now, we confidently believe, lives in another, still more richly rewarded for the latter victory achieved. May his example be an incentive to move others to as faithful performance of duty, that they may secure similar benefits through the merits of the Redeemer.

Died, April 14, SARAH ANN VICTORY, daughter of James and Susan G. Boring, Forsyth county, Ga., aged 15 years. She professed religion, and connected herself with the Methodist E. Church in the twelfth year of her age, and to the time of her death evinced, by her life and conversation, the truth of her profession. Her death was sudden and unexpected to her friends, (she having died of spasm, to which she had long been subject,) and consequently no dying testimony was given; but, from her whole deportment, which agreed with the gospel of Christ, no doubt is entertained of her eternal happiness.

At the same place, on Monday the 27th April, Susan G. Boring mother of the above, and consort of James Boring. She was born March 31, 1808, and having been brought up "in the nurture and admonition of the Lord," she early embraced the religion of Jesus Christ, and attached herself to the M. E. Church, of which her parents had long been worthy and exemplary members. From the time of her conversion, until death, she was firm in her attachments to the church, and punctilious in the discharge of her duties; as a wife, a mother, and christian friend, she faithfully acquitted herself, and though for fifteen years and more she had been a great sufferer, she never failed to evince the quiet and meek spirit of a child of God. In her last illness, and of which she died, God was eminently with her; no doubts or fears arose to disquiet her spirit, but a constant and gracious manifestation of the divine presence made her constantly to rejoice in prospect of immortality. The writer has witnessed the dying triumphs of many christians, but never an instance of more uniform and unshaken confidence, or perfect resignation to the will of God. It may in truth be said of

THE ECCLESIASTICAL POLITY OF METHODISM DEFENDED.

Lest it should be supposed that our system has in any respect the advantage of Congregationalism, Mr. Tyler adds, "and it should also be recollected, in instituting a comparison between the Congregational and Methodist systems, that the employment of travelling preachers, although reduced to a system and carried to a great extent by the Methodists, is not unknown to Congregationalism. Evangelists and Missionaries are not confined to the care of a single church; and it would be in perfect keeping with Congregational order to supply new and thinly inhabited regions with an Itinerant ministry." He would persuade his readers that Congregationalism unites, or may unite, all the advantages of the Itinerant system of the Methodists with the superior advantages of a settled ministry.

That Congregationalists employ Evangelists and Missionaries, we admit, but their Missionary operations are a mere appendage to Congregational order. Let the Missionary be called and settled, in other words, let him become a pastor, according to their theory of constituting pastors, and he ceases to be a Missionary. He belongs to the settled ministry. His church may receive aid from the funds of the missionary society, but that does not make him a Missionary. Other wise a great portion of the settled ministers of Connecticut are missionaries. But if he is not called and settled, by the people to whom he ministers, upon whose authority does he go?

He is appointed by the official Board of the Missionary Society and subject to its control. Mr. Tyler says, "Evangelists and Missionaries are not confined to the care of a single church." Is this designed to imply that they have pastoral care? It cannot be pretended that Evangelists have. Nor can Missionaries, except in violation of the principles of Congregationalism in reference to the source of pastoral authority.

I should like to be informed how Congregationalists could, consistently with their order, supply "new and thinly inhabited regions, with an itinerant ministry." A writer in the New Englander, Vol. 1, page 131, proposes, "as the true remedy for a surplusage of ministers in certain districts, to send forth to other regions all who are properly qualified, and to put them to work, and keep them at work, where their labours will be effectual for the advancement of the kingdom of God." "Perhaps this is the scheme. I am glad to see this recognition of the sending principle.

But how will this sending comport with the alleged right of the people to elect their teachers, and the teachers their people? It is apparent that to remedy the difficulty complained of, it is necessary for them to depart altogether from their boasted theory. And the alternative to be adopted is one which would never be submitted to, by the equalizing and free spirit of Methodism.

But Congregationalism has not the power whether legitimate or otherwise, to send its surplusage of ministers from one region to another. The Theological schools may send forth hundreds every year—the associations may license them, and thus render them eligible to the pastoral work, but there is no authority which can require them to go any where. If necessity, or the spirit of their holy calling, should induce them to place themselves under the direction and control of the American Home Missionary Society, still the power necessary to keep them employed where their labours are in demand, does not exist. They can withdraw themselves from the service of that society, and crowd the market of New England, leaving vast numbers of churches in hopeless destitution. It is true, a Methodist minister may withdraw himself from the field assigned him, but in so doing he relinquishes his eligibility to the pastoral relation.

In reference to Evangelists, it is the opinion of many Congregationalists and Presbyterians that their office, (if office they can be said to have) is quite incongruous with that of a settled ministry. Among the papers which I have preserved, since the attacks of Congregationalists on Methodism aroused me to this investigation, are extensive extracts from the 'Concio ad Clerum,' preached by Rev. A. Newton, at a late commencement of the Western Reserve College, on the subject of the employment in the churches of a class of men called Evangelists. It was published in the Ohio Observer by request of the ministers who heard it. The extracts are found in the New England Puritan, for Sept. 23, 1841, the editor of which, remarks, "The publication of such a sermon among the churches at the West is a token for good." I ask at

What persons, who are settled, and who have been connected with these churches testify which has to the very verge of ruin by the

So much for Mr. Tyler's appearance that the operations of a may be harmoniously united with gational plan of a settled minister

BILLY DAWSON

A correspondent of the New Advocate and Journal is giving celebrated English preachers, layans. In his second number interesting account of William preacher, and a "Yorkshire called Billy Dawson. We see as illustrative of his power as a

Mr. Dawson was delivered which was peculiarly suited to which will be long remembered and villages in England, being almost always produced. He generally known to be one of courses—and such he preach over—and was called by his on the Pale Horse." As the ly suppose, it was founded upon 7, 8. I have heard the sermon and know not that I ever heard throughout of so startling a and striking imagery; in power resistible appeal, it scarcely could. When Mr. Dawson had been very, I have seen the congreg such absorbing interest that their very breathing was suspended of the preacher a long tion was resorted to as a relief.

This discourse Mr. Dawson at the village in question, and that peculiarly vivid imagery basis of his popularity—"C sinner is in the broad road to takes him nearer to hell, and ven. Onward, onward he is hell are after him—quickly, pursue him—with swift but a pale horse and his paler rider, godless wretch. See! see! nearer to him—they are over this moment, so perfect was the congregation, that the ticking be distinctly heard in every and upon this with a facility he promptly seized, and without interruption, leaning over the pul of attention, he fixed his eyes, sat immediately beneath, and pernaturnal whisper continued here they come!—that's their —hark—hark!" and then, ment the beating of the penult in the highest pitch of his sinner—save him. See, the b —the dart is poised! O my save him; for if death strikes hell, and as he falls he shall lost! Time, lost! Sabbaths! heaven lost! all lost! Lost! effect was so overpowering the gregation fainted, and it requirer's tact and self command to storm which his own brilliant imagination had roused.

Perhaps somewhat apocryphally accounted as true, is an preaching at Pudsey, a vil woollen-cloth weavers, some from Leeds. As the story pr son was preaching from the slaying Goliath, and was in the pictorial representation of perfect a master. Personat struck down the boasting P ping back in the pulpit he ward and commenced a tra had the twofold effect of pierc exalted himself against the L force to the graphic picture ven of that strange conflict. the speaker depict the conq so rapidly did he heap taunt prostrate foe, that the cong forget the actual state of this waited in breathless suspense. Some in the gallery, in the citement, literally leaned they expected to see upon th the giant's form with the his breast; and one person, feelings, and forgetting in stantly of the scene, ex