

MINUTES

OF THE

TENTH SESSION

OF THE

Alachua Baptist Association,

HELD WITH THE

FORT CLARK CHURCH,

Alachua County, East Florida, October 25th and 27th,

1856.

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CHARLESTON, S. C.

JAMES AND WILLIAMS, PRINTERS,

16 STATE STREET.

1857.

# MINUTES.

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THE introductory sermon was delivered by elder Shepherd French, from II Kings, vii: 2—"Behold thou shalt see it with thine eyes, but shalt not eat thereof."

After refreshments the delegates from the different churches convened, and after divine worship the delegates presented letters from their respective churches, which was read, and the names of delegates enrolled. The letter from the church at Newnansville ordered to be marked.

The delegates then elected elder Daniel Edwards, Moderator, J. M. Hayman, Clerk, and A. Geiger, Treasurer.

Read the constitution and by-laws governing this body. Called for petitionary letters, when the following were received and read, viz: Mount Pleasant Church, Columbia County; Union Church, Hernando County; Good Hope Church, Marion County; Antioch Church, Alachua County; and Friendship Church, Columbia County. The letters from the Union and Friendship Churches were ordered to be marked, for further consideration.

The other named churches were received into this body, and the Moderator extended to their delegates the right hand of fellowship.

Called for correspondents, whereupon elder D. G. Daniel, of the Florida Association, was introduced, and invited to a seat with us.

The Moderator then appointed as a committee on preaching, brethren G. U. Ellis, S. P. Bevel, A. Gibson, J. M. Prevatt, and William Connell.

A committee on marked letters, and other business were also appointed, consisting of brethren R. G. Mays, C. B. Jones, S. French, W. Johnson, W. McGahagan.

A committee on finance was appointed, viz: S. P. Bevel, A. Gibson, and J. H. Breaker.

On motion, for adjournment, to nine o'clock, Monday morning. Prayer was made by elder D. G. Daniel.

On Sabbath, the stand was occupied by elder J. H. Breaker, followed by elder C. B. Jones, who preached on the subject of missions, after which a collection for the support of missions, within the bounds of this association was taken up, to the amount of \$44 40.

After refreshments, the congregation were again interested with an able discourse from elder D. G. Daniel, followed by brother R. G. Mays, with exhortation.

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MONDAY MORNING, 9 o'clock.

After divine worship, called the roll, and marked absentees.

Read, and approved the minutes of Saturday.

Called for the circular letter, which was read and adopted.

Called for queries, when one was presented from the Shilo Church, to wit: "Should church letters be limited or not?" After some deliberation on the subject,

*Resolved*, That Baptist Churches have the right to limit the letters of dismission to their members, and that we recommend to the churches within our bounds to limit such letters.

As it was omitted on Saturday to elect a Corresponding Secretary, unanimously agreed that Elder C. B. Jones act as such for the Association, during this associational year, whose address is—

"Flemington, Marion County, East Florida."

The Moderator then appointed an Executive Committee, consisting of brethren G. U. Ellis, S. P. Bevel, A. Gibson, of Wacahoota, H. Harvard, and T. J. Prevatt.

Called for report of Committee on marked letters, which was read and adopted.\*

The Moderator then appointed brethren K. Chambers, W. Johnson, S. Weeks, and W. D. Sellers, to meet with the Church at Newnansville, to advise with them and assist them out of their difficulties, and report to this Association at its next session.

On motion of brother Joshua Perry, appointed Friday before the second Sunday in May next as a day of fasting and prayer,

\* See Appendix A.

to be observed by the Churches in this Association, for a revival of religion in our bounds.

Elder C. B. Jones was appointed to write the next Circular Letter.

Appointed Elder K. Chambers to preach the introductory sermon at our next Association, and Elder S. Weeks, Alternate.

Appointed Elder Joseph S. Baker, of Jacksonville, to preach at our next Association on the subject of Missions; Elder J. H. Breaker, Alternate.

Appointed as our messengers to the Florida Association, J. R. Smith, T. J. Hurst, W. Hurst, and W. S. Delk.

Appointed as delegates to the Florida Baptist State Convention, Elder J. S. Baker, W. H. Meise, and Elder Simeon Sheffield.

Called for report of Executive Committee, which was read and adopted.\*

The Executive Committee of this body meets with the Church at Fort Clark, on the second Saturday in January next, from thence quarterly to the end of the associational year.

Called for report Financial Committee, which was read and adopted.†

Appointed Union Meetings, as follows, to wit: With the Oak Grove Church, in Sumter County, to commence on Friday before the fifth Sunday in November, 1856; one to be held with the New Hope Church, on Friday before the fifth Sunday in March, 1857; one to be held with the Church at Ocala, to commence on Friday before the fifth Sunday in May, 1857; one to be held with the Midway Church, in Columbia County, to commence on Friday before the fifth Sunday in August, 1857.

On motion, agreed to have one thousand copies of our Minutes printed.

On motion, agreed to pay the Clerk twenty dollars for his services.

By the Association, the Moderator was requested to return thanks to the brethren and friends of this vicinity for their hospitalities to this Association during the session.

On motion, adjourned, to meet with the New Hope Church, in Marion County, on Saturday before the fourth Sabbath in October, 1857.

Prayer by the Moderator.

DANIEL EDWARDS, *Moderator.*

J. M. HAYMAN, *Clerk.*

\* See Appendix B.

† See Appendix C.

## CIRCULAR.

BELOVED BRETHREN—The period has arrived when the *Tribes of Israel* are permitted to celebrate our Tenth Anniversary. Laden with the rich experience of the heavenly blessing, we come to bring a grateful tribute of praise and thanksgiving to our heavenly Father as a most reasonable service from the creatures of His care, and the objects of His abounding grace.

But the history of the past year presents a checkered annual. Portions of our beloved Zion have experienced some happy "refreshings from the presence of the Lord." At other points a painful spiritual depression prevails. Some of our brethren on the frontier borders of our Association have been startled by the war-whoop of a savage foe, and in some instances the sanctuary of God continued closed on the day of assembly for want of worshipers, who were either retained at home for the defence of their families, or, enlisted in the service of their country, were penetrating the dismal swamp in search of a subtle enemy. Yet the sparing hand of our heavenly Father has signally defended us, and we are constrained to acknowledge our increased obligations to our benign benefactor for benefits and blessing which continue to crown our being.

While impressed with recollections of the past, it is our privilege and bounden duty to extend our thoughts to the future. The great question which seems especially appropriate to the present occasion is this:

How can we best promote the great design for which the gospel has been given—for which Zion has been established in the earth, her watchman charged with an immortal message, and all her sons and daughters sealed with everlasting love? How shall revivals of *pure and undefiled* religion be most successfully promoted in the churches? The saints of God established and built up in the living faith, and the souls of our unconverted friends and neighbors redeemed and brought to Christ.

The first prominent means we shall notice in effecting this happy result is,—A high standard of Gospel morality among the membership of our churches.

We are accustomed to regard the church as the commissioned Apostle sent forth under the agency of the Holy Spirit, to evangelise the world. But she bears no flaming sword, marches under no crimson banner, invokes the wisdom nor policy of no martial hero, to aid her in the mighty conflict:

"The weapons of her warfare are not carnal, but mighty through God, to the pulling down of strong holds."

A single command of her ascended Lord, when properly understood and promptly obeyed, is connected with the investment of a panoply of strength and efficiency, more potent, in the world's subjugation to Christ, than all the appliances of a worldly policy, or the cunning stratagem of human ingenuity.

"Let your light so shine before men that they may see your good works, and be led to glorify your Father which is in heaven." These words are clothed with a holy, impassioned energy, as they fall from the lips of the blessed Redeemer. It is the living, acting principle of Gospel morality, borne out and practically developed in the daily walk and deportment of the disciples of Christ—a morality that leads the man to do more "than love mercy, and execute justice." He might do all this, and receive from the world the liberal appellation of an *honest, moral man*; yet the Savior's command had never been obeyed.

The morality of the Gospel, like the penetrating rays of natural light, reflects upon and renders visible the source from which it springs. How different is this from the morality of the world, which only reflects upon or renders visible the medium, or agent, through which it passes. Well has the divine oracle recorded this impressive truth; that mankind may not be deceived by the reflective beauty of a worldly morality, "Except your righteousness exceed the righteousness (or morality, as the term may here indicate) of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven;" and how readily did the disciples, who first heard this declaration of our divine Redeemer, apprehend and apply the heavenly sentiment it embodies! Such was the impression made by the purity and superior excellency of the morality of the saints, that the spirit of emulation was awakened, for they stood before the world as "living epistles, read and known of all men." Now, if the members of our churches, universally, would act out this Gospel principle, and show the superior excellency of the living element that gives direction and character to their deportment, how pre-eminently exalted would they appear before the gaze of a scrutinizing world! and the testimony which primitive witnesses were compelled to bear in favor of a divine principle in the Gospel, would be readily borne by multitudes who should witness the development of a morality so pure and so holy, that it must have been learned by those "who had been with Jesus." The blighting reproach too often brought upon the Christian name and profession, would be wiped away, and one of the most prevalent apologies for the neglect of the claims of piety, would be most effectually removed. The Church would appear in her profession consistent with the Gospel demand, and many a hungry, thirsty, enquiring soul would seek and find within her pale a companionship and association suited to the congeniality of a heaven-born soul.

Another, and perhaps a paramount means, which we think especially demanded at the present time, in order to the revival of God's work in the churches, is that of *co-operation in the ministry*.

In a region of country so destitute of ministers as that which is included within the bounds of the Alachua Association, it may be regarded inconsistent with available means and appliances, to suggest a plan or system of ministerial co-operation. But we

think this very destitution calls loudly for an organized and effective co-operation. We cannot too highly estimate and esteem the stated and regular services of a settled pastor. That church is signally blessed who receives and sustains the labors and faithful ministrations of her own beloved pastor; but the untiring labors of the pastor are often rendered much more effective by the hearty co-operation of the Evangelist or Missionary. But aside from the pastoral office, (if, indeed, that office is sustained according to its original design within the bounds of our Association,) there is now before us a large and destitute missionary field. It may not be as extensive or as destitute as that to which the seventy disciples were sent; but, inasmuch as it stands forth peopled with immortal souls who can only be recovered from the ruin and the wreck of sin by the Gospel and its remedy, it would be safe to adopt the primitive scriptural plan. The seventy were sent forth, two and two, together. Now, we cannot suppose that this plan was adopted by the Savior in consequence of the vast number of disciples he had at his command, nor yet because the field of their labors was not sufficiently extensive for each to labor in a separate sphere. The number of laborers were few, in comparison with the multitudes to whom they were sent; the field was large, and the whitening harvest could only be saved and gathered in by the most judicious arrangement of the Savior's: and what a signal blessing attended the mission of these primitive disciples. Hear their report, as they return to the divine Redeemer, "with joy, saying Lord, even the devils "are subject unto us, through thy name. And he said unto" them, I beheld Satan as lightning fall from heaven." This language was designed to convey an impression of the efficiency and power of that plan of *ministerial co-operation*, which infinite wisdom has instituted.

Other instances of scriptural authority might be cited in proof of our position, but we will mention but one more. It is the case of the Apostle Paul, in co-operation and companionship with Barnabas and Silas. The most effective missionary labors performed by the Apostle Paul are recorded in connection with his co-operation with these disciples. It was while Paul and Barnabas were together preaching the Gospel, that they had the whole city of Corinth for their audience. As the result of their labors there, we are permitted to read those memorable epistles addressed to the Church at Corinth, which constitute a complete body of divinity. It was while these apostles were together, performing the same mission, that the admiration of the multitude was so intense, and the impression so manifest, that they were charged with a divine message—that garlands and oxen were brought to the gate of a memorable city, to be offered as sacrifices in honor of these ambassadors, who, from the power and remarkable results of their ministry, appeared to them as gods rather than men.

But follow the track of the Missionary a little farther, and we

find him with Silas, preaching at Philippi. The foundation of a strong and influential church is to be laid here. This was the happy result of ministerial co-operation. From the dark dungeon of the Philippian jail the harmony of voices, in sweet concert of prayer and praise to God, falls gently upon the ear, and captivates the heart, of the jailor and his household. They were the first Gospel fruits at Philippi, and the same principle of ministerial companionship and co-operation which seems to have been so signally blessed in the pulpit, appears equally efficient in the prison.

But our limits will not allow a farther detail of the proofs in favor of the most efficient plan of missionary labors that has ever been adopted since the ascension of the Savior to the mediatorial throne.

We now come to a practical application of the Gospel plan. Let the Missionaries of the Alachua Association be appointed two and two. Let their efforts be protracted at a point where there are indications of God's spirit operating upon the hearts of the people. Let their appointments be so arranged that a protracted meeting at a given point will not disappoint another congregation. If, in the order of divine Providence, there should be a call for their services to co-operate with other brethren, whether missionaries or settled pastors, within our bounds. Let them promptly respond to the call, provided the interest on their immediate field is not more hopeful than that to which they are invited.

In return for this service, let the settled pastors of the Churches visit all the appointments of the Missionaries', at least once a year, and preach on the subject of missions, circulating subscription lists among the people, and thus obtaining the largest possible amount for the support of missions, payable at the next coming Association.

We believe the plan would secure a much larger amount for the treasury than could be obtained in any other way. It would also result in a happy co-operation, and intimate association among brethren in the ministry, and a glorious ingathering to the Churches of Christ.



## Constitution of the Alachua Baptist Association.

ARTICLE I. This Body shall be denominated the *Alachua Baptist Association*.

ART. II. It shall be composed of such churches as hold the doctrine of Human Depravity; The Atonement of Christ; Election to Eternal Life; Regeneration and Perseverance of the Saints; Baptism by Immersion of the person in water, administered to none but professed believers, and the Lord's Supper, intended for those only who have been regularly admitted into the Visible Church.

ART. III. We take the only living and true God, in three persons, Father, Son and Holy Ghost, to be one God.

ART. IV. We take the Scriptures of the Old and New Testament to be the only rule of faith and practice, both in the concerns of religion and the general affairs of life, and particularly for transacting the affairs of our churches.

ART. V. We take the Church of Christ to be a congregation of faithful persons, who live in fellowship; and have given themselves to the Lord and to one-another, in cordial agreement to observe holy discipline, in conformity with the requirements of the Scriptures.

ART. VI. We take Jesus Christ to be the Great Head of the Church, and the only one given; that the government under him is with the body, and is the privilege of each individual member; that spiritual discipline, with an eye single to the glory of God, must greatly conduce to the final prosperity and union of the churches.

ART. VII. In view of the increase of fraternal love, knowledge, usefulness and efficiency, which must accrue from an association of churches, in cordial union upon the principles of the gospel, we have sought to be thus united, that by individual and collective action, we may best subserve the great objects of the Redeemer's kingdom. And the concurrence of two-thirds will dissolve the connection.

ART. VIII. This Association shall have power to withdraw its connection from any church which shall act contrary to the teachings of the Holy Scriptures.

ART. IX. New Churches wishing to be admitted into this body, shall petition by letters and messengers, and upon examination, if found orthodox and orderly, shall be admitted, by receiving the right hand of fellowship of the Moderator.

ART. X. No church shall have a right to more than two delegates, unless she shall exceed one hundred in membership, and then she shall be entitled to one additional delegate for every fifty after the first hundred.

ART. XI. Every query sent to the Association by any church in its union, shall be read and put to vote by the Moderator, whether it shall be debated, and if there shall be a majority in favor, it shall be taken up and debated, but if not, it shall be withdrawn; *Provided always*, that those be first considered which affect the union of the churches.

ART. XII. Every motion made and seconded shall come under the observation of the Association, unless withdrawn by the mover.

ART. XIII. Every member who speaks shall rise from his seat, and address the Moderator, and shall not be interrupted while he is speaking, unless he depart from the subject.

ART. XIV. No person shall speak more than three times upon one subject, without permission of the body. The constitution of this body may be altered or amended by the concurrence of two-thirds of its members.

ART. XV. No member shall absent himself from the Association without leave of the Moderator.

ART. XVI. It shall be the first business of this Association to provide for the general union of churches; second, to provide for the destitution of the churches and districts, by missionary aid; third, to keep up a correspondence with other Associations of like faith and order, that a chain of communication may be preserved among the churches; fourthly, to give the churches the best advice they can in matters of difficulty, and if communication should be broken between any of the sister churches, to inquire into the cause, and use the best means to remove the difficulty. But if the breach cannot be healed, to withdraw from such church or churches, as walk disorderly, until they may be reclaimed; and fifthly, to regulate all matters pertaining to its business, provide for printing its minutes, and appoint the time and place of its next meeting.

### By-Laws.

1. The officers of this body shall be a Moderator, Clerk, Corresponding Secretary and Treasurer.

2. The Moderator, Clerk, Treasurer and Corresponding Secretary, shall be chosen by ballot, at each session of the Association, and shall remain in office until their successors are elected.

3. It shall be the duty of the Moderator to preside over the meetings of the Association, and the duty of the Clerk to keep record of the proceedings, and prepare a Minute for the press.

4. It shall be the duty of the Corresponding Secretary, to conduct the correspondence of the Association, and make a report of the same at each regular meeting of the body. It shall be the duty of the Treasurer to keep all the funds of the Association, subject to the order of the Executive Committee.

5. There shall be an Executive Committee appointed at each meeting of this Association, of five brethren, whose duty it shall be to supervise and conduct all matter pertaining to this Association during the year.

6. Churches wishing to dissolve connection with this body, must submit their reasons during its session.

7. It shall be required of the Executive Committee to hold a meeting for business at each session of the Association before its adjournment.

## APPENDIX.

## A.

## REPORT OF COMMITTEE ON MARKED LETTERS.

The committee to whom was referred the letter of the Newnansville Church, beg leave to report: That they recommend that further time be granted them for the settlement of their difficulty: and that the Association appoint a committee of elders to visit the church, at such a time in the course of the next associational year, as may be convenient, to aid the church in difficulty, and to report to this body at its next session.

They also report in the matter of the Friendship Church,\* a recommendation to receive that church into our fellowship, and recommend to Shilo Church and Friendship Church, to endeavor to live in the unity of the Spirit and the bonds of peace.

In the matter of the Union and Eden Churches, we recommend the reception of Union Church into our body, the striking of *Bethlehem* from our roll of membership, and the retention of Eden Church.

In the matter of the Fort McKee Church letter, we are happy to report, that all objection to the reception of the letter is withdrawn, and all misunderstanding between brethren Sellers and Standland removed; and we recommend that the Fort McKee Church erase from her records all entries respecting their difficulties.

## B.

## REPORT OF EXECUTIVE COMMITTEE.

Your Executive Committee beg leave to report: That we have appointed Brother W. Connell, as a missionary, for the field embracing the Levy Mission, and part of Alachua, and that we pay him two hundred dollars for his services.

And that Brother S. T. Standland serve as a missionary in the Eastern and Northern boundaries of this Association, and that we pay him one dollar per day for each day's service on said mission.

\* When this report was adopted, the Friendship and Union Churches were received, and the right hand of Fellowship extended to their delegates by the Moderator.

And we further recommend, that Brother J. M. Hayman take charge of the Hillsborough and Manatu Mission, whenever circumstances will justify the same, and we will compensate him satisfactorily for his services.

We recommend most affectionately, that the churches composing this Association, send up to the next Association, liberal donations, to enable the Association to discharge her liabilities.

G. U. ELLIS, *Chairman.*

T. J. PREVATT, *Secretary.*

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C.

REPORT OF FINANCIAL COMMITTEE.

The Committee on Finance beg leave to report: That we have examined the Treasurer's books and find them correct.

|  |   |   |          |
|--|---|---|----------|
| We find a balance in the Treasury,                   | - | - | \$16 69  |
| Collected on subscription of 1855,                   | - | - | 190 00   |
| Collected on Sabbath,                                | - | - | 44 40    |
| Received from the Church,                            | - | - | 245 35   |
| Received from Missionaries,                          | - | - | 59 80    |
|  |   |   | <hr/>    |
| Total amount,  | - | - | \$556 24 |
| Paid to Connell, \$200; paid to Standland, \$169 30, |   |   | 369 30   |
|  |   |   | <hr/>    |
| Balance in Treasury,                                 | - | - | \$186 94 |

ALLEN GIBSON, *Chairman.*

## STATE OF THE CHURCHES.

| COUNTIES.     | DELEGATES.                      | PASTORS.          | PASTOR'S ADDRESS. | Baptiz'd. | Rec. by Let. | Restor'd. | Dismiss'd. | Expell'd. | Deceased. | Wives. | Colored. | Total. | Contri-<br>tion. | TIMES OF MEETING. |
|---------------|---------------------------------|-------------------|-------------------|-----------|--------------|-----------|------------|-----------|-----------|--------|----------|--------|------------------|-------------------|
|               |                                 |                   |                   |           |              |           |            |           |           |        |          |        |                  |                   |
| Hillsborough, | Not represented,                | J. M. Hayman,     | Tampa,            |           |              |           |            |           |           |        |          |        |                  |                   |
| Columbia,     | J. R. Smith, J. Thompson,       | K. Chambers,      | Little River,     | 17        | 1            | 1         | 13         | 2         | 18        | 6      | 24       | 10 00  | 3d               | Sabbath.          |
| Alachua,      | W. May, S. C. Vanlandingham,    | R. M. Perry,      | Fort Clark,       |           |              |           |            |           | 1         | 16     | 16       | 6 00   | 1st              | "                 |
| Orange,       | W. S. Delk,                     | N. P. H. Harkiss, | Silver Spring,    |           |              |           |            | 2         |           |        | 13       | 2 00   | 4th              | "                 |
| Duval,        | R. G. Mays, E. G. Jaudon,       | J. S. Baker,      | Jacksonville,     | 17        | 4            | 4         | 2          | 3         | 33        | 241    | 274      | 18 15  | Each             | "                 |
| Duval,        | Not represented,                |                   |                   |           |              |           |            |           |           |        |          |        |                  |                   |
| Hernando,     | Not represented,                |                   |                   |           |              |           |            |           |           |        |          |        |                  |                   |
| Columbia,     | Not represented,                |                   |                   |           |              |           |            |           |           |        |          |        |                  |                   |
| Levy,         | Not represented,                |                   |                   |           |              |           |            |           |           |        |          |        |                  |                   |
| Nassau,       | By letter,                      | S. T. Standland,  | Silver Spring,    | 7         | 1            |           | 9          |           | 20        | 8      | 28       |        | 50               |                   |
| Hernando,     | W. H. Mein,                     | R. G. B. Wooley,  | Pierceville,      |           |              |           |            | 1         | 15        | 19     | 34       | 1 00   | 2nd              | "                 |
| Nassau,       | J. A. Lewis,                    | S. T. Standland,  | Silver Spring,    | 2         |              |           |            |           | 7         | 1      | 8        | 50     | 5th              | "                 |
| Putnam,       | Not represented,                |                   |                   |           |              |           |            |           |           |        |          |        |                  |                   |
| Marion,       | W. CONNELL, J. E. Harvel,       | W. Connel,        | Orange Lake,      | 4         | 5            |           |            |           | 121       | 16     | 37       | 7 50   | 4th              | "                 |
| Alachua,      | G. U. Ellis, S. P. Bevil,       | W. Connel,        | "                 | 3         | 3            | 6         |            |           | 19        | 27     | 46       | 31 00  | 2nd              | "                 |
| Marion,       | S. T. STANDLAND, W. T. Carlton, |                   |                   | 6         | 2            | 5         |            |           | 138       | 19     | 57       | 3 00   |                  |                   |
| Columbia,     | P. R. KING, J. L. Crofford,     |                   |                   |           |              |           |            |           |           |        |          |        |                  |                   |
| Marion,       | Allen Fort,                     | S. T. Standland,  | Silver Spring,    | 2         | 3            |           |            |           |           |        | 12       | 3 00   |                  |                   |
| "             | W. D. SELLERS, J. G. Basford,   | W. D. Sellers,    | "                 | 1         | 5            | 4         | 7          | 1         | 32        | 5      | 37       | 1 50   | 2nd              | "                 |
| Sumpter,      | W. L. BALLARD, J. Curry,        | W. D. Sellers,    | "                 | 3         | 2            | 1         | 4          | 1         | 15        | 20     | 35       | 1 00   |                  |                   |
| Alachua,      | Not represented,                |                   |                   |           |              |           |            |           |           |        |          |        |                  |                   |
| Columbia,     | Fleming Deas, W. Hurst,         | K. Chambers,      | Little River,     | 13        |              | 3         |            |           | 65        |        | 65       | 3 50   |                  |                   |
| "             | K. CHAMBERS, W. Helton,         |                   |                   |           |              |           |            |           |           |        | 11       | 1 00   |                  |                   |
| "             | By letter,                      | No Pastor,        |                   |           |              |           |            | 1         | 1         | 18     | 18       | 1 00   | 1st              | "                 |
| Alachua,      | P. B. COLSON, T. J. Prevatt,    |                   |                   |           |              |           |            |           | 13        | 65     | 78       | 6 00   |                  |                   |
| Marion,       | D. EDWARDS, A. Sturdivant,      | C. B. Jones,      | Flemington,       | 6         |              | 4         |            |           | 4         | 23     | 69       | 9 06   |                  |                   |
| "             | A. Gibson, W. McGahagan,        | J. H. Breaker,    | Pierceville,      | 7         | 1            |           |            |           | 2         | 27     | 51       | 73 55  |                  |                   |
| "             | C. B. JONES, M. Alexander,      | No Pastor,        |                   | 8         | 4            |           |            |           |           | 27     | 50       | 77     | 11 20            |                   |

\* When this report  
 received, and the  
 Moderator,  
 Easter  
 we pay h  
 mission.  
 3 Sabbath,  
 4 Apopka,  
 5 Bethel,  
 6 Boulah,  
 7 Bethesda,  
 8 Columbia,  
 9 Clay Landing,  
 10 Deep Creek,  
 11 Eden,  
 12 Ephesus,  
 13 Ekaniah,  
 14 Fellowship,  
 15 Fort Clark,  
 16 Fort McKee,  
 17 Friendship,  
 18 Good Hope,  
 19 Lake Bryant,  
 20 Mossy Grove,  
 21 Nicanopy,  
 22 Midway,  
 23 Mount Pleasant,  
 24 New River,  
 25 Newnansville,  
 26 New Providence,  
 27 New Hope,  
 28 Ocala,