

Mrs. S.

PROCEEDINGS

OF THE

TWENTY-NINTH ANNUAL SESSION

OF THE

ALACHUA BAPTIST ASSOCIATION,

HELD WITH

THE STAFFORD'S POND CHURCH,

MARION COUNTY, FLA.

OCTOBER 23d, 24th and 25th, 1875.

STETSON LIBRARY

WM. JOHNSON, Moderator,	- - - - -	<i>Morrisson's Mills.</i>
WM. T. CARLTON, Treasurer,	- - - - -	<i>Orange Springs.</i>
H. C. MARTIN, Clerk,	- - - - -	<i>Fort McCoy.</i>

JACKSONVILLE, FLA:

PRINTED AT THE OFFICE OF THE FLORIDA BAPTIST,  
1875.

## ORDER OF BUSINESS.

- 1st. Introductory Sermon.
- 2d. Association called to Order.
- 3d. Letters called for and Read.
- 4th. Petitionary Letters.
- 5th. Election of Officers.
- 6th. Inviting Brethren to Seats.
- 7th. Letters of Correspondence.
- 8th. Appointment of Committees.
- 9th. Report of Standing Committees.
- 10th. Querries called up and Considered.
- 11th. Miscellaneous Business.
- 12th. Adjournment.

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## NAMES OF MINISTERS.

Lamar Bryant .....	<i>Archer, Fla.</i>
Wm. T. Carlton .....	<i>Orange Springs, Fla.</i>
R. J. Hull .....	<i>Duriscoe's Landing, Fla.</i>
Wm. Johnson .....	<i>Morrison's Mills, Fla.</i>
Wm. Mundane .....	<i>Okahumpka, Fla.</i>
R. F. Marlow .....	<i>Ocala, Fla.</i>
Joshua Perry .....	<i>Adamsville, Fla.</i>
Daniel Slown .....	<i>Okahumpka, Fla.</i>
S. T. Stanaland .....	<i>Duriscoe's Landing, Fla.</i>
W. M. Williams .....	<i>Ocala, Fla.</i>
Paul Willis .....	<i>Archer, Fla.</i>
Hiram Steel .....	<i>Orange Springs, Fla.</i>

## CHURCHES AND TIME OF MEETING.

Mount Arnon .....	Fourth Sunday.
Fort McCoy .....	Third Sunday.
Orange Creek .....	Second Sunday.
Ochwilla .....	Second Sunday and Saturday.
Ocklawaha Bridge .....	Third Sunday and Saturday.
Lake Bryant .....	Fourth Sunday and Saturday.
Pleasant Grove .....	Fourth Sunday and Saturday.
Pleasant Plain .....	Second Sunday and Saturday.
Oak Grove .....	Fourth Sunday and Saturday.
Crystal River .....	Second Sunday and Saturday.
Pine Level .....	Fourth Sunday and Saturday.
Fellowship .....	First Sunday and Saturday.
Stafford's Pond .....	Second Sunday and Saturday.
Mount Zion .....	Second Sunday and Saturday.
Wakahoota .....	Third Sunday and Saturday.
Union .....	Second and Fourth Sunday.
Simmons' Church .....	Fourth Sunday and Saturday.
Ocala .....	Second Sunday and Saturday.
Indian Spring .....	No Preaching

1875

Elizabeth Starnaland  
By J. M. W.

MINUTES  
OF THE  
ALACHUA BAPTIST ASSOCIATION.

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The Association met with the Stafford's Pond Church, Marion county, Fla., October 23d, 1875.

According to previous appointment, Elder Wm. M. Williams, preached the Introductory Sermon, from the 15th verse of the first chapter, of first Timothy.

Then adjourned for refreshments.

After a short intermission, the delegates assembled in the grove, while Elders H. Steel and W. C. Lee, conducted services in the church. After singing and prayer, by Elder S. Sheffield, the Association was called to order by the Moderator.

Letters from sixteen churches were presented, read, and the names of delegates enrolled.

Petitionary letters being called for brethren J. J. Brown and T. A. Cassells presented a letter from Simmons' Church, which was read, and on motion, the church was received into the Association, and the right-hand of fellowship extended to her delegates, and their names enrolled.

The election of permanent officers being next in order, on motion of Bro. John Cordero, the rule of electing by ballot was suspended.

On motion of Elder Wm. T. Carlton, the present officers were re-elected by acclamation, as follows: Wm. Johnson, Moderator; W. T. Carlton, Treasurer; and Bro. H. C. Martin, Clerk.

All visiting brethren of the same faith and order were invited to seats among us. Elders J. H. Tomkies, S. Sheffield, and Bro. W. S. Perry, presented themselves, and were received as messengers from the Santa Fe River Association.

The Moderator then proceed to appoint committees, as follows:

*On Preaching*—Brethren J. L. Mathews and L. W. Jackson, together with the pastor and deacons of Stafford's Pond Church.

*On Letters and Queries*—Brethren L. Bryant, W. T. Carlton and John Cordero.

*On Finance*—Brethren Mathew Hinson, P. L. Durisoe and N. A. Cochrane.

*On Deceased Ministers and Deacons*—Brethren W. M. Williams, W. T. Carlton and J. M. Willis.

*On Religious Periodicals*—Brethren H. Steel, J. Perry and L. Bryant.

*On Sunday Schools and Missions*—Brethren W. M. Williams, W. T. Carlton and J. M. Willis.

The committee on preaching made the following partial report: Elders W. T. Carlton and J. Perry to conduct services in the church, at candle-light, and Elders S. Sheffield and L. Bryant, at Stafford's Pond School House.

The Association then adjourned to meet at 9 o'clock Monday morning. Prayer by Elder J. H. Tomkies.

SUNDAY SERVICES.

Sunday morning, 9 o'clock, prayer-meeting in the church. At 11 o'clock, Elder Wm. Johnson, preached the Missionary Sermon from 24th verse 13th chapter of our Lord's Gospel, by St. Luke—"Strive to enter in at the straight gate, for many, I say unto you, will seek to enter in and not be able," followed by Elder W. T. Carlton. After which a collection of \$11.81 was taken up. At the same time Elders J. H. Tomkies and L. Bryant, conducted services at the grove, where a collection was taken up of \$16.71, making in total, \$28.52 for Home Missions.

The respective audiences, after being dismissed, were invited by the good citizens of Stafford's Pond and vicinity, to a tremendous long table, well laden with all the luxuries of the land.

After an hour's intermission, the whole congregation assembled at the stand, where they were addressed by Elder H. B. McCallum, editor of the *FLORIDA BAPTIST*, from 8th verse, 3d chapter of first John—"For this purpose the son of God was manifested that he might destroy the works of the devil." When there was a manifestation of the presence of God's Holy Spirit.

The committee on preaching then presented a final report, as follows: Elders Wm. Johnson and W. T. Carlton, to conduct services at candle-light, at the residence of Bro. Good-night's, and Elder H. Steel to preach at 11 o'clock Monday morning, at the church. The Moderator announced that the Association would meet at 9 o'clock Monday morning.

MONDAY MORNING, 9 o'clock, Oct. 25th, 1875.

The Association met pursuant to adjournment. Prayer by the Moderator. The minutes of Saturday read and adopted. A renewed invitation was then extended to visiting brethren, which was accepted by Elder H. B. McCallum.

Bro. W. T. Carlton, presented the



## REPORT OF THE COMMITTEE ON LETTERS AND QUERIES.

Your Committee on Letters and Queries, beg leave to report as follows: We find three petitions for the next annual meeting of the Association, viz: Wacahoota, Ocklawaha Bridge and Pine Level, and in view of Pine Level Church being the most central ground, we respectfully recommend that our next session be held with said church. We also notice that all the churches ask the prayers of this body, we therefore recommend that special prayer be offered in their behalf.

Respectfully submitted.

W. T. CARLTON, Chairman

The report was received and, after discussion by the respective applicants for the Association, was adopted.

Bro. H. Steel, presented the

## REPORT OF THE COMMITTEE ON RELIGIOUS PERIODICALS.

The Committee on Religious Periodicals offer the following report: Among the various instrumentalities employed to advance the cause of truth and righteousness, the religious press stands prominent; its power and influence for good can hardly be estimated. As Christians, we should foster and use this potent agency for the extension and promotion of the Redeemer's Kingdom, and the diffusion of the truth as Baptists hold it. We are happy to know that we have a Baptist paper in our State, the FLORIDA BAPTIST, published at Jacksonville, by Rev. H. B. McCallum, and we heartily commend this paper to our churches, and people, as every way worthy of their confidence and support. It has done and is still doing good service for the denomination. We are glad to see among us at this meeting of our Association, our beloved Bro. H. B. McCallum, and we hope that he will present the claims of the paper before this body, and that many subscribers may be obtained. Let us, brethren, unite in sustaining this denominational enterprise. Fraternal submitted.

HIRAM STEEL, Chairman.

The report was received and adopted. To which Bro. McCallum responded at length, presenting the claims of the FLORIDA BAPTIST. Then Brethren Tompkins, Sheffield and Carlton also spoke, urging the support of the BAPTIST, the latter offering to give any one \$2.00 who wished the paper and not able to pay for it.

Bro. Carlton presented the

## REPORT OF THE COMMITTEE ON DECEASED MINISTERS AND DEACONS.

Your committee report as follows:

In the order of Divine Providence, our beloved brethren Lovette Williams and G. W. Long have been removed by the

hand of death from our midst, while we submit to this dispensation with all due reverence, yet we deplore the loss of our deceased Brothers, who were good and faithful ministers of the Gospel. We feel that in the death of these brethren, the Church has sustained a loss, and the community has been deprived of their influence as citizens. We tender our sympathies to their bereaved families and friends. Fraternaly submitted.

W. T. CARLTON, Charirman.

The report was received and adopted.

Bro. Mathew Hinson presented the

REPORT OF COMMITTEE ON FINANCE.

Your committee on Finance beg leave to submit the following report:

Sent up by the Churches .....	\$45.35
Collected on Sunday .....	28.52
Total .....	\$73.87

Respectfully submitted.

MATHEW HINSON, Chairman.

Bro. W. T. Carlton presented the

REPORT OF THE COMMITTEE ON SUNDAY SCHOOLS AND MISSIONS.

Your Committee on Sunday Schools and Missions, would say that the reports of Sunday Schools coming up from the churches are so meager that they are unable to state even approximately the number of schools connected with the Association, or to make any report which will be of value as showing what has been done or what is now doing in that direction. Your committee believe it to be our duty to train up our children in the pure faith of the Gospel and regard the Sunday School as the best auxillary to family instruction. We would by no means advise parents to neglect the instructions of their children at home, in the doctrines and ordinances of the Christian faith, but we would emphasize the duty they owe to their children and the cause of Christ, to give them every opportunity of religious culture, and the Sunday School affords the best. We would also urge upon each Church the necessity of having a Sunday School. Wherever there are enough members to have a Church, there are surely enough person interested in the study of God's Word, to form a Sunday School, and this your committee thinks should be done in every Church.

As to Missions we are compelled to make a similar statement, as we have done in regard to Sunday Schools. Nothing, or comparatively nothing, has been done. As an Association we have neither supported a missionary in our own bounds, or

aided to any extent the support of missions beyond our borders, either in the domestic or foreign fields. We cannot plead poverty for this neglect of duty, for though our people may be poor, they are not poorer than other denominations, who are doing far more than we are, and even if we were much poorer than we are, we could yet do more than we have ever done. On seeking for a cause for our lack of interest and liberality in the cause of missions, we can no doubt find some explanation in the natural coldness and selfishness of the heart, but we suggest that a more satisfactory explanation may be found in the neglect of duty on the part of our teachers and leaders.

If the ministry of the churches do not instruct the people in regard to the necessity of missionary labor and of giving support to it, we cannot expect our people to take a lively interest in the work. If our people knew the missionary needs of the denomination, your committee believe they would make a creditable response. We would not throw this whole burden upon our ministers, we have doubtless all neglected our duty in this regard. Let us resolve now, and here, to do better in the future. Your committee recommend that the steps be taken at this meeting to secure funds to prosecute missionary work in our own bounds, or to engage in conjunction with other Associations through the State Convention in the work of general evangelization, and also in aid of the missionary work of the Southern Baptist Convention, both in the home and foreign fields. We suggest that the whole congregation present to-day, gathered in the house and the cause of missions laid before them, and they be asked to contribute to the missionary work of the Southern Baptist Convention.

Respectfully submitted.

W. T. CARLTON, Chairman.

The report was received and, after much discussion by several brethren in which the Moderator engaged, calling Elder W. T. Carlton to the chair, was adopted as above stated.

Brother M. J. Chittie offered the following resolution:

*Resolved*, That all monies in the hands of the Treasurer, after the expenses of the Association be paid, be turned over to the Baptist State Convention, which, after being extensively debated, *pro* and *con*, the Moderator again engaging, was decided in the negative.

Bro. L. W. Jackson then offered the following resolution which was adopted:

*Resolved*, That all monies in the hands of the Treasurer, after the expenses of the Association be paid, be placed in the hands of an executive committee, whose business it shall be to employ missionary labor in the bounds of this Association, and that pledges be taken for that purpose.



The Moderator then appointed Elders W. T. Carlton and H. Steel, and Bro. J. L. Mathews, as the Executive Committee. Pledges were then taken to the amount of \$67.00.

The following brethren were then appointed delegates to the Baptist State Convention :

W. T. Carlton, L. W. Jackson, J. L. Mathews, J. M. Willis, J. S. Sistrunk, M. J. Chittie, J. B. Webb, John Cordero, J. Perry and P. B. Perry.

Bro. H. B. McCallum then received \$10.00 in cash, and \$5.00 by pledges for the Baptist State Convention, and there being \$17.85 in the hands of the Treasurer belonging to the Convention by resolution of the Association last year, making in total \$32.85.

The following resolutions were unanimously adopted :

*Resolved*, That any member of this body being present with any sister Association, shall be considered our duly authorized messenger.

*Resolved*, That a vote of thanks be extended to the members of Stafford's Pond Church, and citizens of the vicinity, for the kind and hospitable manner which they have entertained the Association.

*Resolved*, That the clerk be paid \$10.00 for his services, and draw on the Treasurer for the same.

The following appointments were then made: To preach the Introductory Sermon, Elder Wm. T. Carlton; Paul Willis, alternate. The Missionary Sermon, Elder Wm. M. Williams; L. Bryant, alternate.

A hymn was sung and the parting hand given, and after prayer by Elder H. B. McCallum, in which special petitions were offered for the churches of the Association, the Association adjourned to meet with Pine Level Church, twenty miles South of Ocala, on Saturday before the 4th Lord's day in October, 1876.

WM. JOHNSON, Moderator.

H. C. MARTIN, Clerk.

The audience were again invited by the good people of Stafford's Pond and vicinity to a bountiful repast, and during a short intermission, Bro. McCallum obtained many new subscribers to the FLORIDA BAPTIST. The congregation then assembled in the Church and listened to a short, but very impressive sermon by Elder H. B. McCallum, and again there were manifestations of the presence of the Holy Spirit, and there might have been annexations to the Church if the door had been announced open. Elder J. H. Tomkies then addressed the assemblage on the subject of Foreign Missions, after which a collection of \$13.48 was taken up. The meeting was not protracted.

H. C. MARTIN.



ALACHUA BAPTIST ASSOCIATION.

FINANCIAL TABLE.

Sent up by the churches.....	\$45.35
Collected on Sunday.....	28.53
Pledges for Home Mission.....	67.00
Sent to State Convention.....	32.85
Total.....	\$173.73

(As no Circular Letter was prepared this year, the Clerk takes the liberty of inserting in place thereof the following FACTS ON BAPTISM, published in tract form by the American Baptist Publication Society.)

## FACTS ON BAPTISM.

By Rev. G. S. BAILEY, D. D.

1. *It is a fact* that the word *baptizo* means to immerse, dip or plunge. This is proved by thirty-two Greek Lexicons, which thus define this Greek word; and not one of them says it means to sprinkle.

2. *It is a fact* that sprinkling and pouring were never practiced for baptism for two hundred years after the death of Christ. Cyprian, an African Bishop of Carthage, A. D. 253, was the first to defend sprinkling, when he thought it necessary to baptize sick persons who could not well be immersed, and he believed they could not be saved unless they were baptized.

3. *It is a fact* that the Scriptures call baptism a burial. "Therefore we are buried with him by baptism." Rom., vi. 4. "Buried with him in baptism." Col. ii., 12. The Scriptures nowhere call sprinkling or pouring baptism. "They were all baptized of him (John) in the river Jordan." Mark, i. 5. "Jesus came from Nazareth of Galilee, and was baptized of John, in Jordan, and straightway came up out of the water." Mark, i. 9, 10. If they were baptized in the river Jordan, and buried in baptism, it was certainly an immersion.

4. *It is a fact* that the early Christian churches always practiced immersion; sprinkling was introduced very gradually from the days of Cyprian, and did not become common, even in the Roman Catholic Church, until 1,300 years after Christ. The Greek church, an ancient church covering Russia and Siberia, has always practiced immersion, and nothing else.

5. *It is a fact* that all the early Christian writers, and all the classical authors, used the word *baptizo* in the sense of immersion, and never in the sense of sprinkling or pouring.

6. *It is a fact* that the *divers washings, diaphorais baptismois* in Greek, Heb., xi. 10,) were divers immersions. So says every learned Jewish writer, and so says the Scripture. Leviticus, xi. 32: "It must be put into water." Leviticus, vi. 2: "If it be sodden in a brazen pot, it shall be scoured and rinsed in water." Leviticus, xv. 5, 7, 8, 10; Leviticus, xvii. 15; Numbers, xxxi. 23; Leviticus, xv. 21. So also testifies Rabbi Maimonides, Rabbi Salmon, the Jewish Talmud, and the ritual laws of the Hebrews, both in regard to the *divers baptisms* and proselyte baptism. They were always immersions.

7. *It is a fact* that when the Israelites were baptized unto Moses, (1 Cor., x. 2.) they were under the cloud, and in the bed of the sea, buried out of the sight of all the world, a grand, magnificent immersion. It did not rain on them, for the bright side of the cloud was next to the Israelites. Exod., xiv. 20. And they went over on dry ground. Exod., xiv. 22. The spray did not sprinkle them,

because "the waters were a *wall* unto them on the right hand and on the left." Exod., xiv. 22. The floods stood upright as an heap, and the depths were congealed in the heart of the sea. Exod., xv. 8.

8. *It is a fact* that the baptism of the Holy Ghost is an overwhelming of the spirit, not a mere sprinkling or slight measure of the spirit. It filled the room where the disciples were assembled on the day of Pentecost. Acts, ii. 2. They were surrounded by and filled with the spirit. So the Scriptures often describe spiritual influence. Rev., i. 10. "I was *in the spirit* on the Lord's Day." Rev., iv. 2; xvii. 3; xxi. 10. "Walk *in the spirit*." Rom., viii. 9. "If we live *in the spirit*." Gal., v. 16, 17.

9. *It is a fact* that our Saviour came up out of the water after he was baptized, and then praying, the Heavens were opened and the spirit descended like a dove. Matt., iii., 13-17; Mark, i. 9-11; Luke, iii. 21, 22.

10. *It is a fact* that John baptized in Enon because there was much water there, (John, iii. 22;) that he did not baptize *at* the river Jordan, but *in* the river; that Philip and the Eunuch went down *into* the water after they had come *to* it, and after the baptism they came up *out of* the water. Acts, viii. 36-39. All this would appear silly and ridiculous if baptism were only a sprinkling.

11. *It is a fact* that many of the most learned writers of different denominations declare that immersion was the practice of Christ and the apostles; that it was universally practiced by the primitive churches.

12. *It is a fact* that there is "One Lord, one faith, one baptism," (Eph., iv. 5,) and that we are to "keep the ordinances" as they were delivered by Christ to the apostles. 1 Cor., xi. 2.

13. *It is a fact* that Christ's baptism of suffering, (Matt., xx. 22, 23,) denoted his overwhelming anguish. See how the Scriptures describe great suffering. Ps., xlii. 7. "All thy waves and thy billows are gone over me." An immersion. Ps., lxix. 2. "I am come into deep waters where the floods overflow me." See also, Ps., lxix. 14, 15; lxxxviii. 7, 16, 17; cxxiv. 4, 5; xviii. 16; xxxii. 6; Sam., iii. 54.

14. *It is a fact* that no one is *buried* in baptism when a few drops only are sprinkled on him.

15. *It is a fact* that the Greek preposition *eis*, translated in Acts, viii. 38, 39, by the word *into*, means *into*, and is so translated four hundred and fifty-one times in the four Gospels and the book of Acts. The Eunuch went down *into* the water after he came *to* it. Acts, viii. 38. Then he was buried in baptism; that is, immersed.

16. *It is a fact* that there is no command for the baptism of infants in the Bible, and no example where Christ or the Apostles ever baptized them. *Believers* were commanded to be baptized. We have plenty of precepts and examples for the baptism of believers, but none for the baptism of infants.

17. *It is a fact* that circumcision was not done away among the converted Jews, for they continued to practice it after their conversion, even the Apostles. Acts, xv. 1, 2. The only difference of opinion on the subject was whether the converted Gentiles should be circumcised, not whether the Jews should continue it. Acts, xv. 23; xxi. 21-25.

Paul circumcised Timothy because he was half Jew and was entitled to it, (Acts, xvi. 3,) while he refused to circumcise Titus, a

converted Gentile. Baptism could not come in the place of circumcision, for the converted Jews, and even the Apostles, practiced both.

18. *It is a fact* that our infants are neither the *natural* children of Abraham, for they are not *Jews*; nor the *spiritual* children of Abraham, for they are not *believers*. Gal, iii. 7.

19. *It is a fact* that Paul and Barnabas had never heard of such a thing as substituting baptism in place of circumcision, else they could at once have settled the difficulty at Antioch, by saying that circumcision was done away, and baptism substituted in its place. Neither did the apostles and elders at Jerusalem know anything about such substitution, in their reply to the church at Antioch. Acts., xv. 22-29.

20. *It is a fact* that standard writers on church history, such as Neander and Mosheim, say that believers were only baptized in the days of the Apostles. The first known advocate of infant baptism, Origen, in the third century, based it only on tradition, and not on the word of God.

21. *It is a fact* that infant baptism began to be practiced then, because some of the churches thought none could be saved, not even infants, unless they were baptized.

22. *It is a fact* that the jailor's household were all believers Acts, xvi. 34. Cornelius' household had received the Holy Ghost as well as others—were all converted. Acts, xvi. 47. Lydia's household consisted of "brethren" Acts, xvi. 40. The household of Stephanas "addicted themselves to the ministry of the saints" 1 Cor., i. 16, and xvi. 15. Thus every baptized household mentioned in the Bible consisted of believers. We have many such baptized households in our Baptist churches.

23. *It is a fact* that advocates of infant baptism often pervert and misrepresent Justin Martyr and Ireneus, early Christian writers, who do not say one word about infant baptism, for it did not then exist. If they could bring *Scripture* proof they would not need to pervert these writers for evidence.

24. *It is a fact* that infant baptism is rapidly going out of practice, the more rapidly in proportion as the Bible is read by the people, and spiritual religion takes the place of human traditions and errors.



## STATISTICS OF THE CHURCHES.

CHURCHES.	POST-OFFICES.	PASTORS.	CLERKS.	DELEGATES.	BAPTIZED.	REC. BY LETTER.	EXPELLED.	DIS. BY LETTER.	RESTORED.	DEAD.	TOTAL.	CONTRIBUTION.	NO. COPIES MINUTEN.
• Mount Arnon.....	Flemington.....	W. M. Williams.....	W. J. Chitty.....	S. J. Mathews and M. J. Chittie.....	..	..	1	..	..	..	34	\$2 50	20
• Stafford's Pond.....	Archer.....	L. Bryant.....	A. R. Tyson.....	J. M. Willis and Joseph Plummer.....	..	5	5	..	..	..	81	4 25	50
• Oklawaha Bridge.....	Grahamsville.....	J. P. Parker.....	S. A. Long.....	P. L. Durisoe.....	..	..	..	..	..	..	23	2 00	20
• Fellowship.....	Ocala.....	W. M. Williams.....	H. H. Huggins.....	H. Huggins and E. J. Geiger.....	..	11	..	..	..	..	16	2 50	20
• Wakahoota.....	Archer.....	L. Bryant.....	J. J. Mixon.....	L. W. Jackson and A. J. Edwards.....	..	..	5	..	1	..	25	2 35	20
• Union.....	Brooksville.....	R. E. Bell.....	Wm. Frierson.....	Daniel Hiddie.....	..	..	..	..	..	..	15	2 00	15
• Pine Level.....	Adamsville.....	J. P. Parker.....	H. E. Martin.....	P. B. Perry and J. B. Webb.....	..	1	..	..	..	..	25	2 50	20
• Port McCoy.....	Fort McCoy.....	W. M. Williams.....	J. S. Martin.....	W. M. Sherouse and H. C. Martin.....	..	1	6	1	1	..	45	3 00	40
• Oak Grove.....	Sumpterville.....	J. P. Parker.....	W. D. Cain.....	N. K. Shaw.....	..	..	1	4	..	..	49	2 00	45
• Orange Creek.....	Orange Springs.....	W. T. Carlton.....	N. A. Cochran.....	N. A. Cochran and W. T. Carlton.....	9	..	..	5	1	..	59	3 65	25
• Indian Spring.....	Ocala.....	None.....	S. W. Stevens.....	Peter Stevens.....	..	..	..	..	1	..	15	45	14
• Pleasant Grove.....	Cotton Plant.....	L. Bryant.....	W. J. Folks.....	W. J. Folks and J. J. Folks.....	4	1	..	..	..	..	23	1 50	15
• Ochilla.....	Morrison's Mills.....	Wm. Johnson.....	G. W. Riles.....	Wm. Johnson and Mathew Hinson.....	8	3	..	3	..	..	35	6 60	20
• Pleasant Plain.....	Grahamsville.....	B. J. Hull.....	J. H. Peramore.....	T. C. Holton.....	1	1	..	..	1	..	26	1 25	15
• Lake Bryant.....	Grahamsville.....	S. T. Stanaland.....	J. F. Holton.....	L. Holton.....	4	1	..	..	..	..	23	1 50	15
• Ocala.....	Ocala.....	P. P. Bishop.....	John Cardero.....	John Cardero and J. S. Sistrunk.....	..	6	..	..	..	..	..	5 00	25
• Pleasant Hill.....	Okahumpka.....	.....	.....	Not represented.....	..	..	..	..	..	..	31	.....	.....
• Hammock Pond.....	Okahumpka.....	.....	.....	Not represented.....	..	..	..	..	..	..	27	.....	.....
• Crystal River.....	Crystal River.....	.....	.....	Not represented.....	..	..	..	..	..	..	64	.....	.....
• Simmon's Church.....	Orange Springs.....	W. T. Carlton.....	J. J. Brown.....	J. J. Brown and T. A. Cassells.....	..	4	..	..	..	..	11	1 20	15
• Mount Zion.....	Sumpterville.....	.....	.....	Not represented.....	..	..	..	..	..	..	40	.....	.....
<b>Total.....</b>					<b>26</b>	<b>19</b>	<b>31</b>	<b>29</b>	<b>8</b>	<b>5</b>	<b>651</b>	<b>\$45 25</b>	<b>260</b>