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THE BAPTIST. J. H. GRAVES, Editor and Proprietor. M. P. LOWERY, (Riley), Mississippi Editor. J. M. GRAVES, Jr., City Carrier.

Arkansas Department. THE DISCUSSION.

Review of Mr. Duncan's Article, Professing to Show Who are the Old or Primitive Order of Baptists.

REV. J. R. GRAVES, the editor of THE BAPTIST, has kindly furnished us with a number of these articles...

As we have not seen Bro. D.'s article, of course we can say nothing about it now, but should it arrive in any reasonable time...

In this article, as well as his previous ones, Mr. D. appears to presume more on the ignorance of his readers than any author or writer that we have ever followed or noticed.

It is not in trying to make such an impression on the mind of the people, but in this article his readers are all destitute of an ordinary amount of brains...

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THE BAPTIST.

Stand ye in the ways, and see and ask for the old paths, which are the good ways, and walk therein, and ye shall find rest for your souls.—Jeremiah. MEMPHIS, TENN., SATURDAY, DECEMBER 19, 1874. Old Series—Vol. XXXII. New Series—Vol. VIII., No. 5.

some of those numbers are indispensable in this discussion; that is, unless Mr. Fain gives them to his readers they will by no means get a proper conception of the side which he opposes.

To miss one chapter will break the chain of testimony, and the force of the whole will be very much weakened, if not destroyed. We do, in the most earnest terms, protest against any such manner in discussing the merits of the question in my original articles.

We claim that Mr. Fain's original articles should read all that we have written, or at least have an opportunity so to do, by his publishing my series of articles in consecutive order.

(b) In this paragraph Bro. Fain alludes to my third article. This is among the most important articles on "American Baptists." It clearly shows that the Philadelphia Association, the first on the American continent, was a missionary body, and that it propagated missions after the same manner used by the great Baptist family now.

Our article number three shows by her own records that the Philadelphia Association, from an early day, sent out missionaries, and that she had a "field," sent up by the churches, from the interest of which the missionaries were supported. And further, it shows that the Charleston Association, the second body of the kind formed in America, was engaged in efforts to evangelize the destitute more than a century ago.

And yet Mr. Fain cannot see that their practices were identical with the Missionary Baptists of this day.

(c) Eld. Fain now and then becomes warmed up. He seems to be fearful lest his readers will fail to discover our "ignorance" and "presumption." Yes, he goes further still, and concludes that we must either be "dumb" or regard our readers as "destitute of an ordinary amount of brains."

We suggest to Eld. Fain that he read and consider well the following "rules" in debate, found in Hedge's Logic, page 159 to wit:

Rule 2.—The parties should mutually concede each other as standing on a footing of equality in respect to the subject in debate. Each should regard the other as possessing equal talents, knowledge, and a desire for truth with himself; and that it is possible, therefore, that he may be in it wrong, and his adversary in the right.

Rule 3.—As truth, and not victory, is the professed object of controversy, whatever proofs may be advanced on either side should be examined with fairness and candor, and any attempt to answer an adversary by arts of sophistry, or to lessen the force of his reasoning by wit, caviling, or ridicule, is a violation of the rules of honorable controversy.

I believe that it is a conceded point that he who is continually crying out against his neighbors, commenting freely upon their faults and telling every one whom he meets that they are either ignorant or dishonest, himself has more faults, and needs more teaching, than all of them. If Bro. Fain would convince the thinking portion of his readers, he must deal more in facts and less in sophistry and ridicule.

But Bro. F. complains that we do not say enough about the schism which separated the Regular and Separate Baptists. Had he procured, read and published our third article, he and his readers would have known that these two bodies of Baptists never did actually separate from each other.

The Separate Baptists arose under the labors of Shubal Stearns and Daniel Marshall in the great revival which began under Whitefield about the middle of the last century, and after laboring for some years separately, the Separate Baptists and Regulars were united. Mr. Fain is right in saying that the history shows that there was no difference between the Regular and Separate Baptists on account of missions. This is just what we have all along tried to show. Those early Baptists were a missionary people. They did what they could to spread the gospel. For this purpose they appointed missionaries and had missionary funds, and that, too, in the Associations; the very place which Mr. Fain and his people now seem to so much hate.

True indeed that the Antislavery controversy began many years after the union of the Regular and Separate Baptists. The Baptists in that day were a missionary people, but in later days the Antislavery raised a great outcry against what they called "new fangled notions," "human institutions," etc., although these things had been in existence for ages among the Baptists; and they finally separated themselves from the great Baptist family and took the name Old School Baptists, and have ever since wanted the world to recognize them as such. But the facts and their own concessions are against them. These things have all been developed in our original articles, but Mr. Fain cannot gain any arguments, nor set aside the truth respecting them. If he can, all we have to say is, let him get it and stop his "sophistry."

Again Bro. Fain says: "He (Mr. Duncan) thinks he discovers a missionary spirit among some of these old Baptist churches; to which we reply, we did find such a spirit among not only some, but among all those old churches, and not only did we find "a missionary spirit," but "A MISSIONARY WORK." The fact is, that the Old Particular Baptists of England, before even Bro. Fain's great grandfather saw the light, were earnestly engaged, through their Associations and Missionary Boards, in spreading the gospel, etc., and were among the number that planted the gospel in America.

(7) Mr. Fain says: "If the present order of Primitive Baptists were desirous of identifying themselves with those early churches of our country, they could not have found a man who could have accomplished the job for them more completely than Mr. D. has done."

of Primitive Baptists were desirous of identifying themselves with those early churches of our country, they could not have found a man who could have accomplished the job for them more completely than Mr. D. has done."

"It does not appear," says Eld. Fain, "from any evidence that Bro. D. has yet produced, that the idea of the present system of missionary operations had in those times been thought of by any of those old churches." This statement Mr. Fain has made, notwithstanding he himself published my second article, in which the following historical facts were developed concerning the Old Philadelphia Association, which was organized in 1707, and was the first on the continent.

As formerly, I quote from a volume containing the minutes of the Philadelphia Association for the first one hundred years of its existence, from A. D. 1707 to 1807. Says the author of said volume: "It will be seen that from the first the Philadelphia Association has been an effective missionary body." (Preface to Minutes Phila. Assn., p. 5.) Again, "From its earliest history it has been forward in the work of domestic missions."

"Morgan Edwards, in 1771, and John Gano, afterward were appointed 'evangelists,' and sent into remote regions, especially the South, to preach the gospel and counsel the feeble churches," etc. Preparatory to the sending out these "evangelists" the Association, as early as 1750, taking into consideration the advantages of a public fund or stock in bank, have concluded to acquire the several congregations we belong to with the proposal that if it seem meet to them to further so good a purpose, by sending in yearly such sums as the Lord shall bless them with.

A beginning to be made against next year. (Minutes, p. 65.) How much like the present system of propagating the gospel among the Missionary Baptists. Their Associations have a missionary fund, and they elect and send out missionaries or "evangelists." Do the people whom Bro. Fain represents, or the so-called "Primitive or Old School Baptists," ever raise missionary funds in their Associations, and do those bodies ever elect and send out "evangelists" if they ever did such a thing, history is silent on the subject. But we reaffirm that our people follow the same "plan of evangelizing" that the Old Philadelphia Association did, and so did the Associations of America, and for the foregoing reasons, which Mr. Fain cannot set aside, we claim for our people, the great Baptist family of the United States and the world, the Missionary Baptists, identity with those of our primitive fathers. They were Missionary Baptists in spirit and practice too.

We think it strange that Mr. Fain should publish the foregoing facts from our pen in his own paper and subsequently affirm that we had produced no evidence showing that the early churches of our country had ever thought of our "present system of missionary operations," when the facts were that we had shown that the present "system of mission work" is in imitation of that used by the American first churches, and also by the old English Baptists. Mr. F. will have either to apply himself to the development of facts, if any such exist, to set aside our testimony, or abandon the task he has undertaken.

(7) This whole paragraph cannot be regarded as anything but caviling. Well might we say, "What a pity!" that a man professing to be a divine teacher should thus attempt to answer an opponent. B. S. DUBOIS. New Hartford, Mo., 1874.

Experience Telling—No Hungberrery. Your correspondent, Eld. S. C. Bucking, in an article entitled "Hungberrery in Religion—Experience Telling," in THE BAPTIST of October 10th, after relating his experience, desires to know, with Eld. L. H. Milliken, what authority there is "that experience telling is an ancient usage, custom or practice of those seeking the fellowship of Christians and of churches of Christ?"

I am not one of the "old men" of whom he asks an answer to his query, having been only five years a member of the fold of Christ; but in that time I have endeavored to study God's word, that I, too, may be prepared to stand at the great assize, the dreadful judgment bar of God, and that my work may be "tried as by fire," and its insufficiency be all made up from the infinite merits of Christ, without which it is nothing.

1. Experience telling is clearly taught in Psalm lxxvi. 10, "Come and bear all ye that love God, and I will declare what he hath done for my soul." This is addressed to those "that love God." Who, if not the church to whom the experience is related, are lovers of God? Has not the candidate had much done for his soul by the Lord? Who but he can say in the succeeding words, "Verily God hath heard me; he hath attended to the voice of my prayer?"

2. Paul says: "With the heart man believeth unto righteousness; with the mouth confession is made unto salvation." If not to the church with whom the redeemed soul desires fellowship, let us ask to whom is confession to be made? The answer may be to sinners. Sinners may be seated in the congregation and hear the sweetest and most eloquent words that tongue ever uttered coming from a full heart, and they may be as seed sown in good ground.

3. Experience telling is practical as well as Scriptural. It is objected that "the practice as it now passes in our churches is a mere failure." Where is the failure? Is the fact that a soul by that act takes a firm stand before his fellow-men in favor of Christ and his truth a record of the failure of the saving power of the name of Christ? Is it a failure because words are uttered that make the angels in heaven rejoice? Surely it is not a failure because it has become an old story to "old men" in the work, and they are tired of hearing the wondrous story of the mysterious work of the Holy Spirit in the heart of a sinner.

It is practical, because it proves the candidate is willing to bear the cross of Christ. It should be practical in leading the "old men" to remember their first love. If they do not feel a surge of joy pass over their souls at the manifestation of the band of God in the greatest work of Omnipotence, I am afraid that the work of Christ to which they have consecrated their lives has lost its purest joy for them.

It is experience telling that "utterly useless?" My short experience says not, for my own soul, "dead in trespasses and sins," was first awakened to the necessity of "searching where I might find him" who has given me "the full assurance of hope" by the trembling utterances of a companion who was telling what the "Lord had done for his soul." L. H. THOMAS. Los Angeles, Cal., Nov. 1874.

Queries. A BOUT ten years ago a young man made a profession of religion, was baptized and received into Smith's Creek Church, within the bounds of Saline Association, was apparently a consistent Christian until some seven years later, when his walk became improper as a Christian, and was subsequently excluded for gross immoral conduct.

This last summer, during a revival, he made a bright profession and presented himself for admission into the church, dating his former profession as the one in which he experienced a genuine regeneration, this was a renewal or restoration of Christian joys, refusing to be baptized as he counted his baptism valid.

The church took action on the case, and were all in favor of receiving him but one, who objected, saying he knew something of the extent of his sinfulness, and thought it best to wait and try him awhile.

The objecting brother desires the church to grant him a letter of dismission, stating as a reason that he would be happier out than in the church.

Louisiana Department. Letter from Clinton.

FREQUENT mention is made of Mississippi College in the columns of THE BAPTIST. Not too frequent, however, and so I add one more word. All your readers know that this is the Baptist College for Mississippi, Louisiana and Arkansas. It is enough for them all—centrally located, and as convenient to each of the two States of Louisiana and Arkansas, taken in all their parts, as any place within their own limits. A high grade of instruction cannot be maintained without the inspiration of members. The more preparatory schools the better, the fewer schools on the University plan the better. No school in the South does as much work and offers as many advantages as Mississippi College for the same amount of money. Its course of instruction is comprehensive, its charges incredibly low. Look at these figures: \$10 per month for board, fuel and washing—good board, plenty of wood, good washing. The steward's hall—two in number—solve this mystery. Bro. J. J. White is the prince of stewards. His wife graces her position as an helpmeet for him.

There are good instructors here. Prof. Coleman, the youngest of all and the most popular, if students are judges, presides over the school of Greek. He is an expert, so say all, in the facile and flexible language of the Greeks. "He scarce can open his mouth but there flies out a"—not "trope"—Greek root from somewhere near the root of his tongue. He is at home in his department, and loves to be there. He was sick, and so I did not see him. Professor Burch, Principal of the Preparatory Department, is said to be a scholarly man, and he wears as congenial and happy a face as one wishes to look upon. I believe the irrepressible "Preps" gather around him like iron filings around a magnet. Prof. Timberlake, who fills the Chair of Latin, is a young man, full of dignity as of learning. I saw most of Dr. Whitfield, Professor of Natural Sciences. He has gravitated exactly into the right place. I listened at his recitations in chemistry, geology and anatomy three hours with infinite satisfaction. He is not so much in possession of the natural sciences—though he is all that—as they are in possession of him. They have absorbed him. He fingers through the fossils of the cabinet belonging to the College, and his own, as oblivious to all beyond as a miser counting his gold. I went into the room where the doctor loves to muse. It was an Ezekiel's valley—bones, fossils, stones, minerals; a vast desolation of animal and vegetable life, and of things that never were alive, greeted my eyes. He is gifted in the art of instruction. Nature has anointed him to her ministry. His whole bearing before his class impresses one with the idea that he would freely dissolve himself in nitric acid (I guess that is chemical) to illustrate a truth in chemistry. He is exactly in the right place.

Rev. W. S. Webb, A. M., a graduate of Madison University, is President. He is known too well to need more than a mere mention from me. When one meets him, he feels that he has met a man whose merit is equaled only by his modesty, and two days' association with him made me feel that I could be a wiser and better man. His character irradiates itself upon others.

Everybody knows Prof. Martin. He is Professor of Mathematics, and by his energy and tact, has secured for the College endowment reaching nearly fifty thousand dollars. He is the spinal column, financially, of Mississippi College.

I visited the Central Female Collegiate Institute, under the management of President Hillman, sided by his wife. I will not speak of its scholastic excellencies; other judges better than I have spoken on that point. But the neatness and order of the school exceeds everything I ever saw. I must say that my opinion, already high, was heightened by what I saw. The patronage is large—larger than during any year since our bright brethren in the person of Bro. J. C. Wright, who died at his residence on the fifth day of October, 1874. He was about thirty-three years old. He died like he lived, in the full enjoyment of the Christian religion. He said he only regretted leaving his wife and children, but that the Lord would take care of them, that the righteous was never forsaken, nor his seed permitted to beg, dead. He sung feebly, "And let this feeble body fail," and uttered audibly the words,

"Shall join the disembodied saints And find its long sought rest, The only bliss for which it pants, In the Redeemer's breast."

Just before he died he uttered distinctly three times "Bless the Lord!" Thus our dear brother departed from us to be with the Lord. HIS PASTOR.

TEACHERS need two things: they need a teaching spirit and they need a teachable spirit. You know that, as well as to teach. You know that, when the apple in autumn is fully ripe and has altogether ceased to grow, then is the time to pluck it, or it will soon rot. When a teacher has ceased to learn, that is just the moment when he ought to cease to teach.

An ingenious French writer observes that those who depend on the merits of their ancestors may be said to search in the root of the tree for those fruits which the branches ought to produce.

"Down Brakes." EVERY one who has traveled on a railroad knows what the engineer means by two short, sharp whistles. "Down brakes," he says, and the train is checked as speedily as possible. This signal tells also of danger ahead. Now robbers know this, and sometimes use their knowledge to have the train stopped in order that they may plunder it. Standing near the road, they would do very much as the wreckers on rocky coasts. By

ADVERTISING RATES. TO ADVERTISERS.—This is the organ and only Baptist paper published in the Free Grant States of Tennessee, Mississippi, Arkansas and Louisiana. It claims to be the largest circulation of any Baptist or religious paper in the South-west or West. Only a few columns are allowed to strictly business advertisers, and only those willing to pay on time. Deviation in no way.

SPACE	1 WK	2 WKS	3 WKS	1 MO	3 MO	6 MO	1 YR
1 Sq.	25	45	65	85	125	175	225
2 Sq.	45	85	125	165	245	345	445
3 Sq.	65	125	185	245	365	515	665
4 Sq.	85	165	245	325	485	675	875
5 Sq.	105	205	305	405	605	845	1095
6 Sq.	125	245	365	485	725	1015	1335
7 Sq.	145	285	425	565	845	1175	1555
8 Sq.	165	325	485	645	965	1335	1775
9 Sq.	185	365	545	725	1085	1505	1995
10 Sq.	205	405	605	805	1205	1675	2215
11 Sq.	225	445	665	885	1325	1845	2435
12 Sq.	245	485	725	965	1445	2015	2655

hoisting signals that pretend to try to warn the engineer, they persuade him to blow the whistle, the brakes are put down, the train is stopped, and the robbers get possession of it.

Now churches are very like railroad trains. So are prayer-meetings and Sunday-schools. When they are going on well, working finely, and with good promises of success, the great robber of souls, Satan, signals to some of the cautious friends of the train, and they shout "down brakes," "don't go so fast," "danger ahead!" Peter once said to his Master, "down brakes," and was called Satan for his pains. A very frequent signal that Satan hangs out to check churches and prayer-meetings and Sunday-schools, is "we've tried that before, it's no use to try it again!" This is a regular first class clog on our car wheels. But he never talks that way to farmers in the spring time. When the frost kills the corn and cotton, they only listen to one voice, "plant again, plant again!" If they went by the rule that governs so many of our half-organized churches and schools, they'd never have an ounce of bread to eat or of cotton to sell.

The church needs money; how shall we get it? This signal is up—a subscription is proposed, the signal says "we've tried that" and the brakeman puts his heavy clog on that wheel. Again the envelope system is urged, but shouts some good brother "we've tried that" and so on through every means known to man for getting money from unwilling church members.

Then comes a proposal to organize a prayer-meeting, or to keep the Sunday school going every Sunday and through the winter. Some one is ready enough, and shouts vigorously "I'll never do down brakes, quick, we've tried that!"

What shall we do with our brakeman? Jesus never says "down brakes" when the train is properly freighted and is running well. He says "Go! Work! Watch! Pray! Weary not! Fear not!" He also says, "my sheep hear my voice, a stranger will they not hear, nor follow—they follow me."

What then? The engineers must be taught, the pastors and superintendents must determine to push the train right through! "Be sure you're right, then go ahead. Stick to one plan. Be sure that the plan itself is reasonable, free from serious objections, then determine to give it life. Put up the brake, clap on the steam, and drive ahead. You'll get through after awhile. Plans are nothing unless you make them live with energy and determination. A skeleton may be perfect, so may a house frame, but the first is only useful when the foundation of living flesh—the second when it is properly covered and furnished. Let your skeleton-churches and schools, skeleton-sermons and lessons, and prayers, be brought under the influence of prayer, Jesus' Spirit persistently, until they live and move, a working power.

But of course whenever the train is really moving in the wrong direction, or is in danger of running into earthly things, then yell, with might and main, "down brakes, down brakes!" The engineer ought to be the first to see real danger.

Union Meeting of Bayou Macon Association, parish, La., November 25, 1874, by electing G. W. C. Trezevant Chairman, and T. J. Mangham, Secretary.

The following programme was adopted for the next meeting, to be held at Rayville on Saturday before the fifth Sabbath in January, 1875.

Election—Eld. G. B. Eager. Duties of Deacons—G. W. C. Trezevant. Duties of Churches to their Pastors—Eld. J. J. Baily.

In the trial of church members, should outside testimony be admitted?—H. F. Vickers. Duties of churches respecting their Sunday-schools—T. J. Mangham.

In what does pastoral work consist?—Eld. C. McRimmon. Have we any Scripture for making the hand of fellowship after baptism a prerequisite to church privileges?—Eld. D. D. Swizdall.

Duties of churches in regard to public offenses—Eld. L. C. Kellis. Systematic Benevolence—Jas. Bussey. The most practical means of raising funds for missionary work—Eld. W. W. Naab.

How should a charge be preferred against a member implicated by public rumor in unchristian conduct?—John A. Hemler. Brethren, prepare essays on the above subjects, and if any of you cannot attend the next meeting, send them to the Secretary, at Rayville, Richland parish, La.

G. W. C. TREZEVANT, Chairman. T. J. MANGHAM, Secretary.

QUESTY. Is there any Scriptural authority for giving individuals the right hand of fellowship when they are admitted to membership in the church? If not, this act should be dispensed with, as Baptists should have a "cath the Lord" for everything they do.

ALSO, L. C. KELLIS. If it were practiced as a church ordinance and test of church fellowship, as the Saturday conference is with some and feet washing is with other churches, we should resolutely oppose it as we do those acts; but has Bro. Kellis any objection to singing when the church invites applicants forward? We know of no Scriptural precedent for it.—Ed.

The Baptist.

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TERMS, \$2.50 PER ANNUM, IN ADVANCE... ED. BAPTIST—Dear Sir: In reply to your inquiry...

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"The Mightiest Controversy the World Has Ever Seen..."

THE mightiest controversy that has agitated Europe for the past three hundred years is now going on...

THE Roman Catholic hierarchy has exactly fulfilled all the conditions of these prophecies...

It was to be a blaspheming power, "to open its mouth in blasphemy," "to speak great words against the Most High..."

Whether he will succeed or be crushed at last by them does not yet appear...

It is to be a persecuting power, to wear out the saints of the Most High...

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It is to be a persecuting power, to wear out the saints of the Most High...

which was that no one now can become a convert to Rome without renouncing his moral and mental freedom...

We have no fear of a religious war, in the sense in which such a war has been spoken of in some of our New York journals...

THE GREAT APOSTASY—WHAT IS IT? BY T. TICHENOR, D.D., ALA.

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Noble Testimony. NOT long since, in one of the most excellent high schools of Memphis...

A class was being examined in Taylor's history. Some allusion was made to the historical fact that the Catholic Church had persecuted every other denomination...

There were a number of Baptist girls present, who had not the courage to rise and correct the mistake...

When a man has been excluded from a church, and that church dissolves and is no longer an organized body...

He should obtain proof that he has been baptized, and make application to another church, and offer "fruits meet for repentance..."

Can a man and wife both remain in the Baptist Church, live separate, and refuse to be reconciled?

It should require a reconciliation or exclude the party unwilling to be reconciled upon just grounds.

Did Paul partake of the sacrament at Troas, mentioned in Acts xx?

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Editorial Brevities. All say they are delighted with Bible Baptism—our gift. We have ordered 500 more...

THE APOSTASY—What is it?—Don't miss a number. Show it to your neighbors, and get a little club...

The "International Review," for January, will contain several rare and valuable articles...

J. E. S. ALEXANDER has been appointed agent of the Southern Baptist Publication Society...

R. S. JACKSON.—This beloved brother, during his last vacation, employed a part of his time in writing articles for this paper...

We are required of the Acadeimical Department of the Southwestern Baptist University at Jackson...

Two WEEKS MORE.—We send the splendid engraving Bible Baptism as a gift to old subscribers...

THE MARY SEAR.—The female university of the South will enter upon the second term of the present year in January next...

QUALITY VS. QUANTITY.—What this paper lacks in size—quantity—the few weeks we may issue it in this form...

A CORRESPONDENT says: "A newspaper and a newspaper editor that people don't talk about and sometimes abuse, are rather poor concerns..."

THE APOSTASY—What is it?—We hope every reader will preserve these admirable articles...

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Mississippi. ELDER M. P. LO... ALL communications should be addressed to the Editor...

Editorial. Mrs. A. D. White, wife of the Baptist Courier, has, with the assistance raised for the Orphan's and a valuable box of the orphan's need...

Payment of interest. The amount put together will help much these hard times receiving payments convenient to us...

Female Institute. A deep religious for some time in progress. Female Institute. A of the young ladies has to the Savior, and inquiring the way of a devoutly the Lord's work have been made. We sermons, and some intings have been held deep, strong current prevails, and joy from the church at Corinth finish their new house the third house built there. The first was built just before the flames like many of in the invaded district built just after the war just rising from its intended for a temporary soon proved to be too and are now struggling suited to their present in this direction have out one. Will not visit them early in the...

Christ, (called Mission pastor, on first day of ers in Christ. Several J. H. Cason, of Colum...

Union county, this year revised, nine have six of them from th had a protracted meet in Union county, assist Bro. C. W. Smith, add by baptism, and Ell. A. H. Boon...

has just closed. It was one—far the most pleasurable, ever held. It about \$500 in notes (of about \$300) were raised minister at Clinton, collection was made something was done for minister, Ed. J. T. Fu adopted to mark the cur late much beloved Rowland. Most of received accensions in one hundred and forty ing, you will hear at Kozimuko in the future. We withhold all week, except a few may give place to be by our correspondes urge our correspondes let us make our dening next year than of like to receive posses of the State, giving brethren bear with cle in the past, and giving our readers th thoughts?

SOMETHING NEW. In meeting in the M. I. beginning at 6 1/2 night, November 20, night in succession, Arine, government and churches of Christ, trying the ancient Chris spotic church; the the only hope of th...

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Gen. A. E. COLQUHOUN, V. Pres. of Atlanta, Ga.

Mississippi Department.

ELDER M. P. LOWREY, Editor.

All communications designed for this Department should be addressed to the Editor at his residence, 101 N. Main St., Memphis, Tenn. I cannot be responsible for the paper until it reaches my hands, but will be responsible for all that I receive.

Editorial Paragraphs.

Mrs. A. D. Wirtz, wife of Dr. White, pastor of the Baptist Church at Friar's Point, has, with the assistance of some lady friends, raised for the Orphan's Home \$75 in cash, and a valuable box of just such things as the orphans need.

Interest of Endowment Notes.—Since our last acknowledgment in THE BAPTIST of interest paid to us on notes for the endowment of Mississippi College, which was several months ago, the following have paid interest of last year: N. S. Watson, \$250; D. E. McCollum, \$250; Isaac B. Richardson, \$5; all of which was paid over to the Treasurer of the Board, and his receipt taken.

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Payment of interest on notes for the endowment of Mississippi College is an important duty. The amounts are small, but when put together will help the College very much these hard times.

Gifts of every description issued by the Atlanta Dept. when losses will be collected and paid.

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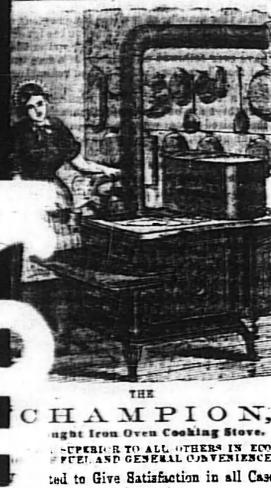
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