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 Ed. J. M. WOOD, Nashville, Ga.
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 Office: No. 201 Main Street, Memphis, Tenn.

THE DISCUSSION.
 Review of Mr. Duncan's Articles, Professing to Show who are the Old or Primitive Order of Baptists.
 so. VII. CONCLUDED.

It has been truly said that a drowning man will catch at straw, and we believe our readers will say that if we had a sign that would show that the old church was in danger, we would give up the case, with deep regret that we were unable to undertake such a case. (c) We are sorry to find that Mr. D. has no blunders for so many palpable misstatements of this sort. Baltimore Association, Mr. D. quotes in the principles and practice of the moderate Black Rock resolutions which a majority of the delegates voted to adopt, threw them into trouble, and in the end, rent the body asunder.

From this statement it is clear that the body stood firm on the old Primitive platform for twenty-two years after the rise of the Baltimore Association. They were doubtless in peace, and brotherly love prevailing, as were the churches in this State, until this fire brand, in the shape of the Black Rock resolutions, was thrown among them. So it was in this State; the Baptists generally were in peace, until new things were introduced. But these new things, which were called hard feelings, schisms, and dissensions between brethren. A plain evidence we could not have, that all such things are unholy in the sight of God, and extremely hurtful to his cause; but his curse is upon them, and sooner or later it will be felt with fearful crushing weight.

Mr. D. through Benedict has been so unfortunate as to introduce a new thing, which contradicts all his statements, and when properly viewed, shakes an strong position on the subject. The idea to which we allude is this, that the Baltimore community continued in the principles and practice of the moderate Black Rock resolutions, until the introduction of these Black Rock resolutions.

If, as you intimate, these brethren had previously adopted the old Primitive doctrine, principles and practice, and if these resolutions strictly accorded with the same, there was no reason for their appearance in them, but they did appear, they could have done no hurt, for the simple reason that they contained nothing new. But new things never suited Baptists, and wherever they go, they will hurt, because they are contrary to the Bible. These schisms and divisions have followed in their train through all the States of our once happy Union, and you do not must know that your present system of operation is new, and based upon new things, which were unknown to our fathers. How then can you have the face to pervert history so as to describe the unwary and least sensible of the infidels of the world?

Mr. D. has but little to say about the Georgia Baptists. These were and still are a noble people. Devotion to God and his cause appears to mark all the actions of their lives, while they have ever stood opposed to the introduction of "new things," which, however, has caused them much trouble for Georgia, from all the other States, has borne her part of the suffering occasioned by the introduction of "new things." On these "new things," how great the mischief they have done. Let us look at the many painful feelings they have engendered, at the brotherly love for each other which waxed cold on account of their baneful influence, at the many disruptions in our churches throughout our entire country which they have caused, at the thousand bitter tears they have caused, and at the mangled, broken and bruised hearts which have so freely bled because of them.

And yet Mr. D. can record and Mr. D. can quote, that in the Georgia Association which arose in 1794, originated (mark the word) most of the institutions in Georgia, so far as the Baptists are concerned, education, missions, foreign and domestic, among the native tribes. Here is a tacit acknowledgment that these plagues which have so grievously affected the churches in Georgia, were "new things," that had their origin in that State, and consequently were unknown to Marshall and the South, who were the "Baptists of Georgia" when the "new things" were introduced. And yet Messrs. Graves and Duncan have the brazen to stand before an intelligent community, and in the face of these facts (acknowledged by themselves) declare that the advocates of the "new things" are the Primitive order of Baptists. Let the readers decide. There is, however, one thing of which we would remind the favorites of "new things" in the Church of God. It is that it would be better for a man to have a millstone fastened around his neck, and him to cast into the depths of the sea, than to have one of Christ's little ones. This being true, it follows that we should be very careful to give no countenance to these "new things," which have cost so much trouble, and produced so many hurtful and bitter feelings.

Of the Hays & Co. Association, which dates from 1794, Mr. D. says: "For the first twenty-five years of its existence, it labored in harmony, and had a moderate degree of prosperity, but in 1819, a decided demonstration was made against Missionary efforts which were then beginning to appear. (These letters are our own, made for the purpose of calling particular attention to this state matter.)"

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.
 Old Series—Vol. XXII. MEMPHIS, TENN., SATURDAY, MARCH 6, 1875. New Series—Vol. VIII., No. 16.

hore away." He means by this that these "new things" and their advocates gained the victory, and bore off the palm, while the defeated party, the true Baptists, were driven by force of numbers from the Association, to set up for themselves; while the "new things" still occurred, and do assert through Mr. D. that they are and ever have been the genuine old things; for he continues, "the old body," meaning the advocates of these "new things," from this period resumed its former course, and is now in a flourishing condition." Bap. Hist., p. 734. Wonder what Baptist history this is? We have a work called "Baptist History," by J. M. Cramp, D. D., but it only has 395 pages. As to the question whether it was the new or old Baptists that were driven in first, our readers who may criticize this, his seventh article, will be sufficient judges. (d)

For ourself, we can only say that we try to write in the fear of God, and if others had done so, we should find an difficulty in quelling all such questions. R. W. FAIM.

Answer to No. 7 Concluded.
 (c) Ed. Faim's allusion to "a drowning man catching at a straw" is a poor thing, indeed, and deserves no further notice than this from us.

The reader will be surprised to learn that what our reviewer says above concerning the Baltimore Association is an entire perversion of the truth. His whole argument seems to be based on the supposition that the famous Black Rock resolutions were missionary. The reverse is true. We give the facts briefly: The Baltimore Association was originated in 1792—some of its oldest churches, prior to its organization, belonged to the old Philadelphia Association.

Benedict—the historian—says: "The Baltimore community fell into the principles and practice of the missionary age, in which it operated to a moderate extent until 1836, when the famous Black Rock resolutions, which a majority of the delegates voted to adopt, threw them into trouble, and, in the end, rent the body asunder." (Bap. Hist., p. 633.) So then, up to 1836, this Association was a missionary body, and dwelt together in harmony. But why should these resolutions create such confusion? Because they were Antimissionary resolutions, and declared non-fellowship for all men and measures which had even the smell of benevolence about them. This Black Rock meeting—for that was the name of the place where the resolutions were adopted—was a sort of general convention of the opposers of missions, and hence they succeeded in passing their resolutions and carrying a part of the Association with them. The missionaries—though in the minority—continued their organization with the same name—Baltimore. So, after all, Mr. F., your Antimissionary resolutions, and not missions, were "new things" in the old Baltimore Association.

(d) We have only space to notice what Mr. Faim says of the Georgia Baptists. Concerning education, missions, foreign and domestic, he says we make a "tacit acknowledgment that they were 'new things,' and had their origin in Georgia." Believing our readers are competent to judge, we again give the quotation: "In it—the Georgia Association—'have originated most of the institutions in Georgia, so far as the Baptists are concerned, for education, missions,' etc. (Benedict's Baptist History, p. 729.) It is this teaches that education, missions, etc., were 'new things,' and had their origin in Georgia, then we confess ignorance as to the meaning of words. But what does it teach? This only: that so far as efforts for educational purposes and missions, etc., were concerned, the old Georgia Association was first to begin them in that State. Such efforts had been made in the older States, as we have shown, for years before they began in Georgia, because there were no Baptists here to begin them. But to show that the oldest Baptists in Georgia were Missionary, we give the following from Dr. Benedict. When speaking of Elds. Daniel, Marshall and Mr. Botsford, he says: "These devoted heralds—missionaries of the cross—may well be considered the founders of the Baptist interest in Georgia." (Bap. Hist., p. 724.) Mr. Botsford was a Regular Baptist, ordained and sent out by the Baptist church in Charleston, S. C. Then the old Georgia Baptists were Missionary Baptists. As to Mr. Faim's allusions to Hays & Co. Association, Georgia, and "missionary efforts beginning to appear in that body," etc.—we have only to say this: He seems to be wholly unable to distinguish between the beginning of missionary efforts in a single locality, and their real origin in the world. A lamentable fact indeed.

You wonder, Mr. F., what Baptist history that is from which we quote. It is David Benedict's, sir; the principal work of the kind in this country. Your blunders do not now appear so astounding, inasmuch as you are engaged in a historical discussion without the requisite historical works. What would you think of a soldier in battle without weapons? You would say poor fellow. So say we. R. S. DEAN.

New Hartford, Mo., 1875.
 Ed. Benedict—Bro. Olinzer preached for us here to-day. We had two additions—Bro. G. H. Glass and Sister C. E. Glass. We hope the church will be revived, and we are much encouraged with the prospect. We expect preaching by Bro. Olinzer on the Lord's day in each month during the year.
 Cherokee, Alabama, 1875.

Middle Tennessee.
 AT the request of the pastor of the Baptist Church in Edgefield, Tenn., I visited his congregation and preached two weeks. As it is not my purpose to describe the meeting, I will just give two or three items: The weather was very unfavorable, yet the congregations were large and attentive. Twelve professed faith in Christ. It is believed that much good was done.

Now to my purpose. The prosperity of this once feeble flock is quite wonderful. Three years ago this church was to be found in a little upper room from week to week worshipping God. They have toiled on, trusting in God, until now they have a neat parsonage and the most beautiful and convenient church building in the city. The success of this church is most wonderful, when we remember its former struggles and disappointments. God has truly blessed both the pastor and congregation, and if they continue to toil and labor in faith as heretofore, he will continue to bless them. The faith of some of the brethren and sisters, if viewed from the stand-point of many more professors, is truly astonishing, for large and almost crushing losses do not paralyze their faith nor damp the ardor of their zeal. While many others elsewhere seem to feel that the times justify the suspension of toil and contributions, these feel that the times call for greater self-denial and toil. To my mind the latter have the true view of Christian labor. In former times, when the world and the circumstances of life were most adverse, the cause of Christ grew and multiplied. But now it seems to be the opinion of many that the works of benevolence must be discontinued because the times are hard. Supplies to missions are cut off, the religious press is unsupported, and the ministers of the Lord must be cared for by the Master. In a word, the Master must look after the affairs of his church and kingdom until the times are better. So says the conduct of many professors. Shall the toilers in Christ's vineyard relax now, when the powers of darkness are combined in a strangely successful manner, when mighty forces are already working to undermine and overthrow the cause of the Redeemer—now, when the world needs, if possible, more than ever a pure religion, a faithful, God-fearing ministry, and churches that are true, constant and active? Again we ask, shall we yield any part of the territory already conquered for Jesus, and let Satan reoccupy the ground once won by the unwilling power? We do pray that your readers will say "in God's name, no!" "Whatever else may be neglected, the Master's cause must not." Will not Christians say the word must be carried to the destitute, the hands of the workers in the vineyard must be strengthened, no point must be given up; but everything must be pressed forward? The conduct of the Edgefield brethren suggested these things. They seem determined that the Lord's cause shall not be neglected. They are not like some of them we have heard, who were unable to do as much for Christ's cause now as heretofore, but vastly more for the world and the vanities thereof. They can not do even what they promised. The pastor is unpaid, their subscriptions to the papers are unrenewed, and the mission cause is altogether neglected, but when the world calls their is no lack. The brethren and sisters of the church at Edgefield, so far as we could determine, gave the cause of Christ the first place.

DEAR Bro. GRAVES:—The importance of the work placed before American Baptists has never been so appreciated. I have had glimpses of it in the North, but the South must be seen before it can be understood. I am now stopping with Rev. J. C. Hartzell, D. D., Presiding Elder of the Methodist Episcopal Church. From him I have learned what Northern and Southern Methodists are doing for the freedmen. My surprise is great. They are in advance of us in every particular. They are pouring money into this country to an extent of which we know nothing. The result is seen in schools, universities, so-called churches gathered, meeting-houses built and ministers and teachers sustained. I am satisfied you hit the nail on the head when you proposed a meeting of American Baptists, white and colored, to consider the needs of the hour and what it is essential for us to do.

In Jackson, Miss., I had a very delightful visit with our brethren in Christ, and in the evening delivered my lecture in the hall of the House of Representatives before a very large audience. On Saturday p. m. I reached this city. This great gateway of the Mississippi is a city worthy of its proud position. On Sabbath morning I preached in the Coliseum Baptist Church, and spoke of our work among the freedmen, just as I would speak of it in the North, and the views presented met with apparently as cordial a reception as would have been given them among my beloved people in Hanson Place. The meeting-house is much finer than I expected to find. The situation cannot be improved. The congregation was large. The church is in the midst of a pleasant revival. Dr. Taylor is improving his time, and is seeking to win souls to Christ. In the afternoon I visited Leland University, founded and largely sustained by my honored Deacon Holbrook Chamberlain. The school is very prosperous. Prof. Barker and his son are the right men in the right place. The meeting there was altogether pleasant.

In the evening I preached again in the Jones Methodist Church to a very fine audience. The Lord was with us. To the Lord be all the praise. Christians here resemble Christians elsewhere. We want more love to bind our hearts together, and a spirit of consecration, and we shall undertake great things and achieve results worthy of our opportunity. Yours in love,
 JOHN D. FULTON.
 New Orleans, February 15, 1875.

Another Great Man in Israel Fallen.
 ELKS CHAMBERS CORNER, D. D.
 AT a mass meeting of Baptists held with the Baptist Church of Christ in Ripley, Tenn., Feb. 20, 1875, to take suitable notice of the decease, and give publicity to our views concerning the late Eld. C. C. Conner, the following churches were represented, viz: Elm—Eld. Joseph H. Borum. Grace—E. G. Furguson (and the whole church). Ripley—P. T. Glass, Eld. W. B. Savage. Society Lloyd—Wm. Conner, O. R. Henley, S. O. Lloyd, H. Maness. Woodlawn—W. B. Moore, J. Hart, T. C. Coleman.

The object of the meeting was briefly explained, after which Eld. Joseph H. Borum was called to the chair and Bro. P. T. Glass appointed Secretary. Thereupon the following proceedings were had:
 Eld. C. C. Conner (the son of John Conner) was born in Culpeper county, Va., March 13, 1811, was baptized by Eld. Cumberland George into the fellowship of the Broadrun Baptist Church, Fauquier county, Va., Sept. 14, 1823, and very soon thereafter commenced preaching the gospel, being in his eighteenth year. He married Ann Eliza Slaughter, December 21, 1833, and moved to West Tennessee, November, 1835, died at "Indian Mound" (the place of his residence), Lauderdale county, Tenn., February 14, 1875.

He was an able parliamentarian and presiding officer over deliberative bodies; nearly always when present, at the Big Hatch Association and West Tennessee Baptist Convention, was chosen to fill the chairs as Moderator and President, presiding with dignity and precision upon all occasions. He possessed rare talent as a minister of the gospel. Of almost unequalled eloquence, he could hold an audience spell-bound for hours, and was an able defender, (champion) truly of Baptist doctrines and practices.

contending always most "earnestly for the faith once delivered to the saints." He was a "Landmark," both in faith and practice. Yet while he was bold and fearless in the advocacy of the doctrines he held, he was always courteous and respectful to those who differed with him. He was not only gifted as a preacher, but was a man of acquirements, having given considerable attention to both medicine and jurisprudence, and also to matters pertaining to the affairs of National and State governments. At the time of his decease, he was the pastor of four churches: Grace, Society Hill, Woodlawn and Zion. So he died in the field, appointed by the Divine Master, with the harness on—"died at his post," and has left a large vacuum in the denomination which cannot be easily filled. We shall miss him in the community as a citizen, in the neighborhood as a kind neighbor; we shall miss him at our social gatherings; we shall miss him at our churches; we shall miss him at our anniversaries; and oh! how he will be missed in the family circle and at the domestic altar. But he is gone to receive his reward, having left us in his 64th year (after a few days of suffering, which he bore with becoming Christian resignation), to join the company of the redeemed, to swell the anthem of "redeeming grace and dying love."

"Beneath of God, well done;
 Rest from thy loved employ;
 The battle fought, the victory won,
 Enter thy Master's joy.
 Soldier of Christ, well done;
 Praise be thy new employ,
 And while eternal ages run,
 Rest in thy Savior's joy."

Tennessee, and all others interested, until the Convention meets at Nashville. Present demands may be pressing, yet let it be remembered that what is now done must be done with an eye to the future of the institution more than the present. Our controversy conducted by Elds. Duncan and Fain deserves a passing notice. I am much reminded (if my brethren will pardon the comparison) of the manner in which a scientific warrior shakes an old gray rat. He does so with ease, pleasure and profit; with ease and pleasure to himself, and profit to his owner. Now Bro. D. belongs to us, and for one I shall say, "shake him well." A vital question is involved. We have too long consented to lie out of the use of our proper name. Bro. Duncan deserves great credit in thus coming nobly and boldly to our rescue.

Well, dear Barnst, farewell, for the present. We hope to continue to receive your weekly visits, and for one in Arkansas, we will visit you as often as possible, if permitted.
 A. M. BRISSELL.
 Lonoke, Ark., Feb 18, 1875.

Sunday-School Convention.
 OUR Sunday-School Convention of the Grand Cane Association met on Saturday, November 28, 1874, with the Mount Olivet Church, DeSoto parish, La. The most unfavorable weather of the season interfered with the interest of the meeting, yet a much larger attendance was present than any of us expected. Our statistics number over five hundred in our schools, and our largest school and some smaller ones not reported.

Breth. E. R. Fortson, C. E. Crawford, J. H. Tucker and G. W. Hartfield, read essays or delivered addresses on subjects previously assigned them.
 Breth. E. R. Fortson, George Tucker and G. W. Hartfield did the preaching. The church with which we met numbers over one hundred members, and all gathered by God's blessing under the labors of Bro. M. O. Stribling during the past four years. A few years ago the community was noted principally for Sabbath breaking! Songs of praise and the voice of worshippers, as we listened to them, contrasted sweetly with the previous employ of many as heard years ago in this vicinity. These people, under God, feel very grateful to our zealous Bro. Stribling.

There being no petition sent up from any school or church for the next session, we agreed to meet on Saturday before the fifth Sunday in May, 1875, with Summer Grove Church. o. w. h.

Liberty Associates.
 WE have in our Association about 23 churches, most of them well supplied with preaching. We had last year 187 additions by baptism. The brethren were very much pleased to meet you, Bro. Graves, and hear you preach at Round Island Church. Many people who were before much embarrassed against you (from hearsay) have declared since publicly that you had been much misrepresented, and that you, no doubt, could rejoice with those who are to suffer for the truth's sake. Oh, that the churches may be inclined by the Spirit of Jesus to pray for our brethren, that utterance may be given them, that they may open their mouths boldly to declare the whole truth as it is in Jesus, that the rub may be rubbed off the old land, and then the elect of God may be clearly seen by every one who will only open their eyes and look.

Bro. Officer has been our missionary for three years, has given all his time to the work, and has baptized 5 from the Roman Catholic congregation, 5 from the High Church of England, 6 from the Presbyterians, 9 from the Campbellites, with about all of two Methodist societies with one of their preachers, and many who were happily converted under the Lord through the labors of our missionary. The Lord be praised.
 M. A.

Read.
 OUR debt is diminishing, and can be paid by the meeting of the Convention in May, provided there is a disposition on the part of the denomination in the South to make a general effort for its extinguishment.
 Let the Sunday schools, as suggested by Dr. DeVotie, take hold of it, and the superintendents and teachers favor it—already some have come up nobly, others have promised their aid. Now, we simply ask all pastors and deacons, and members, male and female, to read us something, what they can, and we promise freedom from the incubus that has pressed us down and well nigh crushed our spirits. What will you do, reader? We thank our friends who have thus far sent us their contributions, and, one more request, we hope the brethren who have made subscriptions at the several State Conventions during the past year will do all they can to forward the amounts, and specially these brethren that subscribed at the meeting of the Southern Baptist Convention. The amount of the subscriptions is not less than \$4000, which would help many a suffering missionary. But enough, Brethren, let us hear from you at an early date, and certainly at the meeting in Charleston next May.
 M. T. STANLEY, Cor. Sec.

Letter from Lonoke, Ark.
 IT would seem, dear Baptist, from the sparseness of articles from our State, that you are fast being forgotten; yet such is far from being the case. We deeply sympathize with you in your depleted columns (so far as number is concerned), yet rejoice at the exceeding richness of the few that you have.
 The controversies now going on are worth far more than the subscription price of the paper. Gladstone has thoroughly determined to give his subject a thorough sifting. This will enlighten many thousands, both in and out of Catholic ranks. Among the latter we may reasonably expect many of the influential class to come out, or at least to speak out, like Dollinger and Gavassi of our day, or like Sir Robert Peel of one century ago. Men will be taught that they (and not altogether the exponents of the doctrine) are responsible for the impervious demands of dogma and creed.
 The future of the Southwestern University, in a late number, was, we think, an excellent editorial. The principle involved is one of vital interest to this young and growing institution. Let some "Roger" often bring this subject before the Baptists of

Tennessee, and all others interested, until the Convention meets at Nashville. Present demands may be pressing, yet let it be remembered that what is now done must be done with an eye to the future of the institution more than the present. Our controversy conducted by Elds. Duncan and Fain deserves a passing notice. I am much reminded (if my brethren will pardon the comparison) of the manner in which a scientific warrior shakes an old gray rat. He does so with ease, pleasure and profit; with ease and pleasure to himself, and profit to his owner. Now Bro. D. belongs to us, and for one I shall say, "shake him well." A vital question is involved. We have too long consented to lie out of the use of our proper name. Bro. Duncan deserves great credit in thus coming nobly and boldly to our rescue.

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 Obituaries, over ten lines, per line " " " "
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 The BAPTIST has by far the largest circulation of any religious paper in the South-west, and is the recognized organ of the four great States of Tennessee, Mississippi, Louisiana and Arkansas, and North Alabama. We wish our correspondents with particular care to pay our bills, which are very low for our large and valuable circulation.

National Centennial Celebration.
 A meeting of the Nashville Advisory Committee of the American Baptist Educational Commission, held in the First Baptist Church, February 22, 1875, the following preamble and resolutions were adopted:
 WHEREAS, it is proposed by the government and people of the United States to celebrate the approaching hundredth anniversary of the National independence, and whereas, we think that no portion of the people have better reason than the Baptists, whose fathers did so much to secure that independence, and who have themselves been so greatly benefited by it, to participate with spirit in its celebration; and whereas, further, it has been recommended by the American Baptist Educational Commission, that the proposed celebration be made the occasion of thank-offerings to God, in the form of contributions, as he has prospered us, in aid of the various institutions of learning under our denominational patronage, therefore,
 Resolved, by the Nashville Advisory Committee, That we earnestly invite our brethren of the several States represented in this Committee, namely, Kentucky, Tennessee, Alabama, Mississippi, Missouri, Arkansas, Louisiana and Texas, heartily to unite, and upon the plan suggested by the Commission, in the National celebration. And that it may be, as thus observed by us, in the highest practicable degree, promotive of the great interests we identify with it, we recommend the immediate appointment, in each of the States above mentioned, of a Central Committee, with Chairman, Secretary and Treasurer, whose object it shall be to organize and carry out an efficient system of operations looking to—1. The complete endowment of the Southern Baptist Theological Seminary. 2. The endowment and thorough equipment of such other denominational institutions of learning, both male and female, as may already exist in each State respectively.

Resolved, That the foregoing preamble and resolutions be published in the Western Recorder, The Baptist, the Baptist Messenger, the Central Baptist and the Tex. Baptist.
 T. G. JONES, Chairman N. A. Com.
 Wm SHELTON, Secretary.

In Memory.
 WHEREAS, Eld. George W. Young has been unintermittedly breaking to us the bread of life since the first organization of this church, July 29th, 1872, as our regular pastor, and was always at his post, unless providentially prevented, in winter as well as summer, unheeding heat or cold, sun or rain, or high water of the Big Hatch river, to meet his flock; and whereas, this all-wise Father above has seen fit to call him away from earthly labors to his exceeding great reward in heaven, he having departed this life December 3, 1874, full of years, because those years were full of usefulness, therefore,
 Resolved, That in the death of our beloved pastor we have lost a shepherd whose place in all respects we never can hope to fill. He was so constant in his love and care for his flock, so faithful in the discharge of his duties of his high and holy calling, so meek and quiet in his deportment in going in and out before us so holy in his life, so pure and exalted in his Christian character, so firm in his faith and doctrine, and so exemplary in his daily walk and conversation, that we feel we shall never behold his like again.

Resolved, That we deeply sympathize with his family in their sad bereavement, and that a copy hereof be sent to them by the clerk.
 Resolved, That these resolutions be spread upon the church records, and that a copy be sent to THE BAPTIST for publication.
 All of which is respectfully submitted.
 R. B. STUBBS,
 W. A. BLOTT, Com.
 Z. V. ASHROCK, J.

After which it was agreed that we sing his favorite hymn, found in New Baptist Psalmist, No. 228: "How firm a foundation ye saints of the Lord."
 Done in conference, Saturday, February 6th, 1875, Brighton Church, Tipton county, Tennessee. J. B. DAYNE, Church Clerk.

DEAR BAPTIST!—I will be welcome news to the Lord's people to know that the Baptist Zion in this place has been revived. Already some twenty have been received into the church here, about half of whom are from the Redoubt lists. The brethren propose to build a good house of worship nearly enough means have already been raised. The Methodists have been led to use their house, but some complaints at present, as usual. A Baptist Sunday-school will be organized next Sunday. Some ten more will be added to the church.

Amite City, La., Feb 19 1875.
 It is believed that the new King of Spain will not allow of religious freedom in his kingdom, and that Bismarck will not recognize it as a civilized nation. Let England and the United States withhold their recognition, and a liberty may be secured.

A number of Catholic priests are coming from Rome, Italy, as missionaries to the freedmen of the South. A party of Benedictine Monks who came from England, are said to be meeting with good success among the negroes.

Mississippi Department.

Editorial Paragraphs. Will Tennessee Not Pull Even?—In a recent letter Bro. Lowrey...

Country Pastors. Our paper of the 13th of February had a suggestion from Eld. J. W. Beaman...

Letter from Eld. Hambleton. Dear Bro. Lowrey:—Your request for short reports from the brethren...

A Piece of My Mind. AND you say the pastor's salary can't be raised? Oh, pah! Get out!

Example. A FEW days ago, while walking the street, I approached a group of little boys...

What a precious thought!—Christ in the hope of glory. The soul immortal knows not its value until the transforming power of God's love...

My other meetings have lately been usually thinly attended, except a very few Sunday days, when the weather was pleasant...

Belonging to the Church. "I BELONG to the church," said a bright young lady of eighteen or twenty summers...

Do you ever visit the prison, or even take your dram at home, and yet expect your children to grow up sober men?

Notice. The next annual meeting of the General Association of South Mississippi and East Louisiana will be held with the East Fork Baptist Church...

Shall the Messengers of Christ in Health Lands be Supported by Our Churches? At the last meeting of the Southern Baptist Convention...

Letter from Lowest Mississippi. Eld. M. P. Lowrey—Dear Brother: I desire through The Baptist to drop a few hints to the brethren...

Letter from the Young Guard. The following are the names that have been enrolled since the 1st day of January, 1878...

Roll of Honor. Terms of Enlistment into the Young Guard: \$1.00 and \$2.00 for two and three years...

Balance. The Board ask that one dollar be sent for each "Mite Box" which is held by the family...

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Southern Baptist Publication Society

NEW BOOKS. For sale, at the following prices: Church Members' Bible Book of Threes...

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THE GRANGE OUTLOOK. Published Weekly at KNOXVILLE, TENN. C. W. CHILTON, Editor.

Mrs. Mayfield's Happy Home. (UNPAID BY ANY MONTHLY FOR LAGGING. Latest Fashion. Profusely Illustrated. Filled with Choice Literature...

HUMBOLDT NURSERIES. FRUIT AND ORNAMENTAL TREES. SHRUBS, PLANTS, FLOWERS...

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Plants from the North. 50,000 Greenhouse Plants. 50,000 Flowering Plants. 50,000 Fruiting Plants.

DRYERS GARDEN SEEDS. Always Fresh and Reliable. 50,000 Greenhouse Plants. 50,000 Flowering Plants. 50,000 Fruiting Plants.

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Western Baptist University, JACKSON, MISS. Department of Theology...

City Fancy Poultry and Fine Stock Farm. TWENTY VARIETIES. LAND AND WATER FOWLS...

Improved Long Staple Prolific Cotton. For the best quality of cotton...

The Strawberry Watermelon. The finest watermelon known to exist in the world...

PILEPSY OR FITS. Sufferers for this disease will find relief...

BUY J. & P. COATS' BLACK THREAD for your MACHINE.

CATARH Cured! Sufferers for this disease will find relief...

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Success in cotton raising depends greatly on the selection of the best seed... Holliday's Java Prillie Cotton...

Best India Hemp, and What We Know About It

Instead of desiring a column in the margin of this strange and wonderful plant, we remain silent and let it speak for itself through the lips of those who have used it...

DR. C. M'LANE'S CELEBRATED LIVER PILLS

FOR THE CURE OF Hepatitis or Liver Complaint, DYSPEPSIA AND SICK HEADACHE. Symptoms of a Diseased Liver. PAIN in the right side, under the edge of the ribs, increases on pressure...

Parties in want of pianos, Traps and Shrubs, will do well to visit directly with MARSH & SMITH PIANO

THE MOST DURABLE PIANO MADE. Beautiful Rosewood, Seven and a half Octaves. WITH EVERY IMPROVEMENT, AND FULLY GUARANTEED.

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HADDEN & AVERY, Wholesale Grocers, Cotton Factors, COMMISSION MERCHANTS, 206 Front Street, Memphis, Tenn.

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CAMBRIC Frilling IS THE MOST DURABLE AND SATISFACTORY TRIMMING FOR LADIES', CHILDREN'S, AND INFANTS' WARDROBES.

TESTIMONIALS

Corvallis, Corvallis Co., Miss. I have been using your Java Prillie Cotton for several years and it has given me the best results...

TESTIMONIALS

China Grove, Bowen Co., N. C. I have been using your Java Prillie Cotton for several years and it has given me the best results...

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Princeton, Ky., Oct. 14, 1874. I have been using your Java Prillie Cotton for several years and it has given me the best results...

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Decherd, Franklin, Tenn. I have been using your Java Prillie Cotton for several years and it has given me the best results...

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Atlanta, Ga. I have been using your Java Prillie Cotton for several years and it has given me the best results...

AGUE AND FEVER

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THE BAPTIST

Review of Mr. Dunbar's Address to the Synod of the Baptist Church in America, 1913.

THE TEST - EXTRA

It will be remembered in the course of this discussion, that the religious orders are to be practiced under the name of the Primitive Order of Baptists.

THE TEST - EXTRA

In connection with these matters, we have ever contended for the doctrine of the church, and that it has been so since the days of the church.

THE TEST - EXTRA

We noticed in a former number of this paper, that the Primitive Order of Baptists were with us, and that they were with us.

THE TEST - EXTRA

We also believe there are many who are honest Christians, and that they are honest Christians.

THE TEST - EXTRA

The next item we notice in the Church of God which Jesus Christ has founded on earth, is the Church of God which Jesus Christ has founded on earth.

THE TEST - EXTRA

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