





Onesee—V H Caldwell, C O Hughes, I H Long, O H Matson, F M Long, S S Martin, T H Homsaker—7.
Virginia—J R Linton, W N McNeil, N Switzer, W M Lookhart, H V Collins, G A Coulson, J W Crowell, A Anthony, W B Cookley—5.
West Virginia—S Kinsey—1.
Missouri—B A Finney, F Graham, W S Ellis, G W Dearden, S B Feltner, J M Gentry, D W Gentry, B Lewis, J L J Cronch, R H Douglas, E Lindsay, R Graham, H L Bowman, M...
Kentucky—J McMurtry, W B Tyler, J Overdell, W W Durham, Marthy Gaines, J B Moody, Eld M F Hkm, W L Ham, J W Dou—11.
Illinois—S Nimmensen, J Joseph, L Mitchell, J B Kirkman, F M Agnew, H H Richardson, P C Frost, J M Armstrong—8.
Texas—J Frowar, Jas Mack, W A O A Clark, Staud, N O Alspang, J Mathew and Son—6.
Kansas—T J Cook, E D Russell, F M Lane, H W Marshall—4.
Iowa—W F Shank, W Hamilton—2.
Michigan—D A Denison—1.
California—W G Bookner, B M Heyerman, J N Cooper, W A Williams, J M Johnson, M C Tucker, F Farrer, J H Durhan, G Ross—9.
New York—Eld S I Lee.
Oases—S Este, W H Fulkerson—2.
New Brunswick—L S Sharpe.
Pennsylvania—P Hill.
Rhode Island—B Balfour.
R. I.—If any one has not been enrolled who is entitled, let him notify us.

THE CENTENNIAL, ETC.

SIXTEEN hundred and seventy six! Memorial period! Alive and valiant with the dead, yet speaking voices of the past. We hail its coming! With its greatful recollections of the past. Its higher and wider range of thought. Its appeals for broad and liberal action. This glorious era has already dawned upon us, spreading in vivid splendor, the scenes and events of the past. Like the explorers of the ruins of ancient cities it is bringing to view and possession wonderful and hitherto almost unknown relics. Like the flames of Sodom, which sends their glaring light down the succeeding generations of man, to warn them of sin, so do the martyr flames send their burning light down the dark and bloody pathway of Christianity, even to this Centennial year, revealing her glorious victories and grand achievements. Culprable is he who will close his eyes to the grand panoramas of startling facts that now appear. Culprable is he who turns a deaf ear to the great flood of soul-stirring information that is now flooding the people. Depraved indeed must be that one, who amid the scenes, and information, of this Centennial year, can remain untouched, with feelings of gratitude, or unmoved to liberal action. At this eventful point in the history of times onward march, where all the streams of the past seem to gather in one grand onefluidness, the baptist whose bloody tracks may be seen in the burning sands of the past: who have since the days of the apostles, maintained the contest for pure gospel truth; for undivided allegiance to Christ; for soul freedom, religious liberty, the price less boon, of free America. For which they suffered and died in floods and flames, in prisons and chains. This despised, persecuted, yet victorious people, are in acknowledged, and expressions of deep gratitude, to God, making one grand effort to erect in every state, their memorials to perpetuate the memory of this golden year, throughout the generations of all times.

In harmony with this great movement, the baptist of Memphis, Tenn., propose to erect their memorial—the Southwestern Baptist University, at Jackson, Tenn. The influence of which we trust shall be perpetual, and felt, throughout the entire Southwest, yes even to the ends of the earth. And that this heaven born purpose may be carried into effect, our eloquent and efficient brother, Rev. G. A. Lofton, of Memphis, who is second to none, has taken the field as the Centennial agent for Tennessee, to raise an endowment of three hundred thousand dollars, for the permanent establishment, and perpetual support, of the above named university. In connection with the above facts, it is my desire to offer a few things, for the assistance of the agent.

Bro. Lofton visited our little church at Brighton, on the first Sunday in the Centennial year, with his Centennial torch trimmed and a burning, with which he fired the hearts of our little but faithful band, and received a liberal contribution, to the joy and encouragement of agent, pastor and people. The soul-stirring and hitherto almost unknown facts, that Bro. Lofton makes known, will more than repay any trouble or sacrifice that it may cost to hear him. His eloquent sermon on religious liberty, his

logical, Scriptural, and historical proof of the identity and continuity of the church are sufficient to convince any honest mind. His vivid description of the persecutions and sufferings of the Baptists, never fail to find the heart of a true Baptist. These and other things, followed by his fervent and eloquent appeals, never fail to receive a liberal contribution from a true Baptist, with thanks that they were born to see the Centennial year, and to have the opportunity of giving. That one who wears the name of a Baptist, and will sit and bear Bro. Lofton through, and then refuse to give even at a great sacrifice, should renounce his professed principles, deny the name of a Baptist, and hang his head in shame. Every pastor should do all in his power to prepare the way of the agent. The zeal and interest of the pastor has a great deal to do with the zeal and interest of his people. Furthermore, when Bro. Lofton's visit is followed by the fervent prayers of pastor and people, there will surely follow a harvest that will extend the borders of Zion, and rejoice both pastor and people. Help the agent and he will help you. Bro. Lofton needs the prayers, sympathy and co-operation of every Baptist, especially the pastors. He has to contend with those who oppose education. With those who in their ignorance, thank God that they never rubbed their backs against a college wall. With those who refuse to give and cry "hard times" to justify their refusal. With those who will not do not read their denominational paper, hence are ignorant of the grand Centennial movement. Pastors can do much to help the agent. Doubtless it is the case in every field that some who claim to be Baptists, will stay away from Bro. Lofton's appointment, because he come as an agent wanting money. Certainly he is an agent; a good one, too. One that every Baptist should be proud of, too. Truly he wants money, and every Baptist should give it to him liberally. Bro. Lofton's visit will show you the amount of anti-mission spirit that characterize your people. It is astonishing to see how much of this spirit the Centennial movement is developing upon the part of those who claim to be Missionary Baptists. In those and other things the pastor may assist the agent, in driving such from their subterfuges, in explaining the Centennial movement, in circulating Centennial literature, published by the Southern Publication Society, Memphis, Tenn.

In explaining the method of raising this endowment, some stay away thinking that Bro. Lofton wants the money all down. They do not understand the method of raising it. The agent has two plans, viz: the dollar roll, which is cash; the bond roll, which is divided into five annual installments, the first not being due until the 15th of November, 1876. Thus making all able to give something. Then one and all, let us rally with our people to the help of the agent. Let the voice of prayer from the mighty Baptist throng, be as the voice of one man, praying that God may bless the Centennial movement, to the glory and honor to his own name. To whom be all praise, honor and dominion, forever and ever. Covington, Tenn. A. J. KINCAID.

MR. SUMMERS' GREEK CRITICISM—THE EUNUCH.

BY DR. YARDEN.

TWO short paragraphs from Summers on Baptism follow: "When eis denotes into, it is used before the noun as well as before the verb. Thus: they entered into the house of Lydia—eisellon eis. Acts 16: 40. So Acts ix. 17: Ananias entered into the house—eisellon eis. Had the preposition been used merely before the noun and not also before the verb, it would have simply expressed motion towards the house, and not entrance into it.

Agreeably to this rule, if St. Luke had intended to say that Philip went into the water with the eunuch, he would have put the preposition before the verb—there being nothing in the case requiring or justifying a variation from the rule—whereas he simply places the preposition before the noun—they went both down, eis to the water, and he baptized him."

In this language of the good Methodist Elder there is nothing ambiguous. We fully understand what he means by "the rule" and by "a variation from the rule." And now, in the name of Greek syntax, we ask whether what Elder Summers here announces as a rule of Greek grammar has any foundation in the laws of that tongue. He is certainly aware that, while prepositions in composition sometimes add to the signification of the simple word, they at other times give it no sort of intensity or change whatever. This applies to the Latin language as well as to the Greek.

Read the passages which follow: "And when they were come into the house, they saw the young child with Mary his mother," Matt. ii. 11. "And when Jesus was departed thence he went into the synagogue," Matt. xii. 9. "And again he entered into Capernaum after some days; and it was noted that he was in the house," Matt. ii. 1. In these verses (and very many others are marked for citation, but these will suffice), the simple verb *erchomai* is employed with *eis* governing the noun. That is to say, we have here expressions identical with those advanced by Mr. Summers, with this exception, that the preposition *eis* is usually before the noun, but not in composition with the verb. Now, if the rule proclaimed in this little work be correct, they did not go into the house to see the young child, Jesus did not go into their synagogue, nor did he enter into Capernaum.

Preliminary to the citation above from Elder Summers, he says: "We do not effect arguments based upon grammatical niceties." That remark is well put for, without controversy, his little *excerpts* on the preposition in composition is by no means luminous with "grammatical niceties." Considers of the vulnerability of his rule, did our friend give utterance to that remark to bar grammatical criticism? It is manifest that Matthew and Mark both employed *erchomai eis* (as well as *erchomai eis*) to signify motion into. But sometimes the *usus loquendi* of a certain writer has peculiarities. And it may be said that the examples brought forward by the Methodist divine are, both from the Acts of the Apostles, written by Luke. Perhaps Luke, in order to indicate motion into, always employs *eis* with the verb, as also with the noun. Such a suggestion is not irrelevant. Guided thereby let us proceed. "He (Jesus) went into the house of one of the chief Pharisees to eat bread on the Sabbath day," Luke xiv. 1. "And when he had gone over those parts, he came into Greece, and there abode three months," Acts xv. 2. Here again, there is no preposition in composition. And yet when Luke says that Jesus went into the house (*erchomai eis*) of one of the Pharisees, he evidently conveys the same meaning as when he informs us that Ananias entered into the house (*erchomai eis*). It is some relief to reflect that the *usus loquendi* of Luke is like that of Matthew and Mark. And might we not add John? "This is of a truth that Prophet that should come into the world (*erchomai eis*)," John vi. 14. "I am come into the world," John xii. 46. "I came forth from the Father, and am come into the world," John xvi. 28. Of this "rule" Paul also was ignorant: "Afterwards I came into the regions of Syria," etc. Gal. i. 21. In all these instances the sacred writer simply places the preposition before the noun; therefore, no one of these instances conveys the idea of *into*. Keeping this fallacious "rule" in sight, Mr. Summers somewhat boldly concludes: "We thus find, upon examining into the force of these formidable prepositions, that they actually weaken the cause of immersion." What a pity for his argument that they are so many variations from his rule.

We would in addition ask our Methodist writer to view some of the doctrinal consequences that would ensue, if he were allowed to construct Greek syntax after this fashion. How foolish was that request to send Lazarus to those five brethren "lest they also come into this place of torment." For as the preposition is employed with only the noun, "it simply expresses motion towards" that place of torment, "and not entrance into it." In like manner, when the King shall say: "These shall go away into everlasting punishment: but the righteous into life eternal," "it simply expresses motion towards" everlasting punishment and eternal life, "and not entrance into them," because the preposition *eis* is not in composition with the verb. Is the author of this treatise prepared to abide by his own rule? If so, he must deny that Christ has come a light into the world, and that the righteous shall go into life eternal and the wicked into punishment everlasting. He should weigh well his musings in Greek constructions before he foists them into "rules."

All these "grammatical niceties" are engendered to prevent Philip and the Eunuch from going into the water. The illustrative examples employed by Mr. Summers do not contain the verb *katabaino* used in the case of the Eunuch. This verb followed by *eis* with the accusative Luke uses, Acts vi. 15: "So Jacob went down into Egypt and died." This is the same verb and construed with the same preposition as are found in the next chapter, which contains the account of the Eunuch's baptism. Paul employs the same construction: "Who shall descend into the deep?" But why burden this column with other verses? The fullest induction possible could not make the incorrectness of this rule more glaring. We affirm most sharply that, if *katabaino eis*, which is used of Philip and the Eunuch, does not express the idea of going down, or descending into, the Greek language has no means of expressing it. The singular demand that Mr. Summers makes of the Greek tongue would introduce a word not found in the New Testament. That verb would be *eiskatabaino*.

Judging that our Methodist divine writes in somewhat of a hurry and without due examination, we are confident that at a suitable time he will cross out this rule of the Greek language. And this hope we entertain of him, not as a Methodist, but as one who aspires to be numbered among those who know a little of Greek.

The Baptist.

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Circulation of THE BAPTIST this week, 7,881.

THE ANABAPTISTS OF THE SIXTEENTH CENTURY—WERE THEY BAPTISTS OR ANABAPTISTS?

WHERE the Anabaptists of the sixteenth century, or Munsterites, the Anabaptists of the former centuries, commonly known as Waldenses? is the question we propose to consider this week. We proved by incontestable authority that the former, who should have been called Anabaptists, originated with the reformation, and were Protestants, the followers of Luther, Zwingli, Calvin, and the multitude who had left the Papacy through their influence; but the origin of the ancient Anabaptists reaches back to the days of Donatus, in the fourth century. Says Mosheim:

"The true origin of that sect which acquired the name of Anabaptists, by their administering anew the rite of baptism to those who came over to their communion, and derived that of Mennonites from that famous man to whom they owe the greatest part of their present felicity, is hid in the remotest depths of antiquity, and is, consequently, extremely difficult to be ascertained."—Vol. iv. p. 427.
We now quote at length from the New American Cyclopaedia, article Anabaptists:
"There was another class of Anabaptists, widely different from those who have been described [the Munster mob]. In some instances, undoubtedly, when the former class fell back upon their purely spiritual views, the two parties coalesced. Brandt refers to an instance in which the moderate were brought into difficulty by being found in such association with the fanatical. The distinction, however, is real, and may be traced. It is a mistake to suppose that the rejection of infant baptism during the reformation, was found among the unlearned only. Melancthon, Zwingli and Ecolampadius were all troubled by the questions which arose respecting the adjustment of this rite to the personal faith required by Protestantism. Some of those who became leaders of the Anabaptists were the associates and equals of these reformers. Maniz, Greber and Hubmeyer were men of learning, the last of great genius and eloquence. Maniz had been the friend and fellow-student of Zwingli, and was an early martyr in the cause of the Anabaptists, Zwingli himself pronouncing the sentence in the words, 'Qui iterum mergitur.' The persecution of such men and their followers in Switzerland, shocked the moderate of all parties. In expressing his views of this persecution, Erasmus says a tribute to the character of the sufferers in these words: 'A people against whom there is very little to be said, and concerning whom we are assured there are many who have been reformed from the worst to the best lives; and where, perhaps, they may foolishly err in certain opinions, yet have they never stormed towns nor churches, nor entered into any combinations against the authority of the magistrats, nor driven anybody from his government or estate.' These people, so persecuted, demanded a church composed of spiritual persons, introduced into it by a voluntary baptism. They demanded likewise the separation of the church from the state, and the non-interference of the magistrats in matters of religion. Anabaptists of the same class were found in the Netherlands in large numbers. The record of their sufferings, their martyrdom multiplied by thousands, furnishes a melancholy and

stifling chapter in human history. William of Orange, founder of the Dutch republic, was sustained in the gloomiest hours of his struggles by their sympathy and aid, and has left his testimony to their loyalty, industry and virtue. That great prince, however importuned, steadfastly refused to persecute them. The same class were found in England during the reign of Edward VI., and Barnes declares that books, not flames, were used in reply to their arguments. \* \* \* Simon Menno, born at the close of the fifteenth, or, as some say, at the commencement of the sixteenth century, educated for the priesthood of the Roman Catholic church, and converted in the prime of manhood to the faith of the Anabaptists, became their chief leader, and the instrument of their organization into a recognized body of Protestant Christians. Menno disavowed for himself and his brethren any connection whatever with the fanaticism of Munster, though it is not impossible that some of the more rational of the furious party were won by him to greater sobriety of views, and to more full lives. \* \* \* Mennonites and Anabaptists have from his time been interchangeable terms, and the communities so called have descended to the present age. Even while he lived, however, they became separated into two great divisions, the 'Fine' and the 'Gross,' the former claiming a more strict adherence to the austerity of the older Anabaptists, and the latter relaxing into closer resemblance to Protestantism generally.

These latter finally adopted pouring for immersion, and ceased to be received as primitive Mennonites or Baptists. With this testimony we file that of Fessenden. In his Encyclopaedia, quoted with approbation by d'Aubigne, he says:

"ANABAPTISTS.—The English and Dutch Baptists do not consider the word as at all applicable to their sect. It is but justice to observe that the Baptists of Holland, England and the United States are to be essentially distinct from those seditious and fanatical individuals above mentioned, as they profess an equal aversion to all principles of rebellion of the one, and outlaws of the other."—Prof. to Ref. p. 10.

Merle d'Aubigne, the distinguished author of the History of the Reformation, says:
"On one point it seems necessary to guard against misapprehension. Some persons imagine that the Anabaptists of the times of the reformation and the Baptists of our day are the same. But they are as different as possible.

Zwingli, who was contemporary with Muncer and Stork, the leaders of the Anabaptists of the sixteenth century, was well acquainted with both the Munsterites and ancient Anabaptists, and certainly knew what he said when he wrote—
"The institution of Anabaptism is no novelty, but for three hundred years has caused great disturbance in the church, and has acquired such a strength that the attempt at this age to contend with it appeared futile for a time."

Cardinal Hosius, president of the Council of Trent, the most learned Catholic prelate of his day (1750) said:
"If the truth of religion were to be judged of by the readiness and cheerfulness which a man of any sect shows in suffering, then the opinion and persuasion of no sect can be truer and surer than that of Anabaptists (Baptists), since there have been none, for these twelve hundred years past, that have been more generally punished, or that have more cheerfully and steadfastly undergone, and even offered themselves to, the most cruel sorts of punishment, than these people."

We appeal to the most eminent scholars and historians of Europe, to the mature verdict rendered by Dr. J. J. Durmout, chaplain to the king of Holland, and to Dr. Ypeig, Professor of Theology in the University of Groningen, who were especially appointed by the king to ascertain if the claims of the Dutch Baptists had any foundation in facts of history. These distinguished men did go into the investigation; and what did they report to the king? That Baptists originated at Munster, as we are charged by our enemies? This is what they reported, which has never been disproved, nor can it be disproved:

"The Mennonites are descended from the tolerably pure evangelical Waldenses, who were driven by persecution into various countries, and who, during the latter part of the twelfth century, fled into Flanders, and into the provinces of Holland and Zealand, where they lived simple and exemplary lives, in the villages as farmers, in the towns by trade, free from the charge of any gross immoralities, and professing the most pure and simple principles, which they exemplified in a holy conversation. They were, therefore, an existence long before the reformed church of the Netherlands."

Again: "We have now seen that the Baptists, who were formerly called Anabaptists, and in later times Mennonites, were the original Waldenses, and who have long, in the history of the church, received the honor of that origin. On this account THE BAPTISTS MAY BE CONSIDERED AS THE ONLY CHRISTIAN COMMUNITY

WHICH HAS STOOD SINCE THE APOSTLES, AND AS A CHRISTIAN SOCIETY WHICH HAS REMAINED PURE FROM THE DOCTRINE OF THE CORRUPT THROUGH ALL AGES. The perfectly correct external economy of the Baptist denomination tends to confirm the truth, disputed by the Roman church, that the reformation brought about in the sixteenth century was, in the highest degree, necessary, and, at the same time, goes to refute the erroneous notion of the Catholics that their communion 'is the most ancient.'" See Encyclopaedia Religiosa Knowledge.

It is an interesting fact that, as a consequence of this, the government of Holland offered to the Mennonite churches the support of the state. It was politely but firmly declined, as inconsistent with their fundamental principles.

Read the above facts, and then decide if this about of triumph from the head center of anti-denominationalism, which means open communionism under another name, was not a little premature. Dr. Sears was writing about the Anabaptists of the sixteenth century, while Landmark Baptists claim to be the descendants of the old martyr Anabaptists of the fourth century and onward down to the present day—a people that never had any organic connection with or fellowship for the Anabaptists of Germany.

"Dr. B. Sears has an interesting article in the Richmond Religious Herald on the Anabaptists of Germany. After thorough investigation, and comparing all the evidence, he concludes that they did not generally practice immersion. The documentary testimony he presents is conclusive beyond all cavil. This sweeps aside every vestige of plausibility in the landmark theory of Baptist association. The only true succession is to hold the apostolic faith, and live the apostolic life."—Baptist Union, New York.

ELD. JAMES NELSON, MISSISSIPPI.

WE wrote, last week, a short notice of the death of this loved brother, but after reading Bro. Lowray's article, omitted it. Never were we more surprised, or shocked, as when it was announced to us. Why was he taken and so many, who are doing so little, left? It is meant for good to God's people we cannot doubt. Will it be wrong in us to inquire diligently what the design of this providence may be? Bro. Nelson was spending his life in influencing the churches to do their duty in the support of youth ministers, what they should do without an agent, and from this work God has blessed him. Does not this mean something? Were not the young ministers of Mississippi College depending too much upon Bro. Nelson and his influence upon their own endeavors in obtaining an education?

Bro. Nelson's life was indeed short, measured by years, but it was a very long one measured by what he accomplished. May God grant to each of us his zeal, and love, and labor, and raise up scores to emulate his example.
"Servant of God well done,
Rest from thy loved employ."

SOUTHERN LIFE INSURANCE COMPANY.

REV. J. R. GRAYSON:—My attention has been called to a paragraph in your last issue, touching the suspension of the Southern Life Insurance Company. The latter half, by my location, does great injustice to the officers of the company. I hope you intended no such personal reflection, and I trust you will do them the justice to make the fact as far known as will be the paragraph in question, through your paper.
Memphis, February 7, 1876. BR. MAY.

REMARKS.—In copying the announcement of the bankruptcy of the institution from the Appeal, we added: "It must have for a long time known its real condition, and, of course, its officers have declined to receive money on policies."

We disclaim any allusion in the above to any individual officer. Our remark evidently referred to the management of the company. It did or did not know its real condition for some time past. If it did not, its management was deficient. If it did know it, and continued to collect and receive money from policy holders up to the last, then we think its policy extremely censurable. We should be pleased to be authorized by the officers to say that it has not for some time met its obligations to its policy holders, by the failure of this company. We are advertised and commended it, and held each office in high esteem; and we do not know what cause the failure of the company is attributable to. We think we, in policy holders, are entitled to a fair and full statement, that we may know where the blame falls.

CENTENNIAL APPOINTMENTS FOR DR. WM. SHELTON.

I will address the people on the subject of the Centennial and of the endowment of the Southwestern Baptist University, at the following times and places:
Church—Sunday, February 20th.
West Union—Tuesday, Feb. 22nd.
Beesh Spring—Thursday, Feb. 24th.
Gleason—Saturday, Feb. 26th.
Tumbling Creek—Sunday, Feb. 27th.
Spring Hill—Tuesday, Feb. 29th.



Mississippi Department.

EDITOR M. P. LOWMEY, Editor.
All communications designed for this Department should be addressed to the Editor at Ripley, Mississippi.
OFFICE.—All money for subscriptions should be sent to Bro. Aaron, at Memphis. I cannot be responsible for money for the paper until it comes into my hands, but will be responsible for all that I receive. M. P. Lowmey.

NOTES.

We gladly welcome Bro. Paxton as a co-laborer in the editorial department of "our paper." His high Christian character, and ability as a writer, commend him to all the readers of THE BAPTIST, for he is not a stranger to them. The Baptists of Louisiana have a man at the head of their department who is worthy of their confidence, and with whom they will gladly co-operate, and we shall look for a rally of the brethren to his support.

The farmer in the South that wants to do a good thing for himself, would better send to J. F. Ray, Hopkins, Tippah county, Miss., for his seed corn. See his advertisement in this paper and in the Southern Farmer. Bro. Ray is a deacon in a church of which we are pastor, and we know him to be a reliable man. Old and reliable citizens in his community, who plant the same corn, without the improvements made by Bro. Ray, say it is greatly superior to the common corn.

Bro. G. A. LORRAN has been to Corinth. Eld. W. D. Mayfield was expected at the centennial meeting there embracing the 6th Sunday in January. A correspondent writes: "Bro. Mayfield did not come, but Bro. Lorton was with us Saturday night. I tell you we are a Lorton people here now. I say hurrah for Memphis! A city that can afford a Graves, a Mayfield, a Lorton, and a Landrum, besides other good Baptist preachers, is worthy the name of a city." We add, and to have the Southern Baptist Publication Society located in it.

In a few instances we have credited our brethren for THE BAPTIST, but always at our own risk. We forwarded the same to Bro. Graves, as though the subscription price had been paid, and it is charged to us, and in our regular settlements with the office we pay it. The clerk in Memphis does not know that it is unpaid, and has nothing on his book against the subscriber. This we explain to all we credit. Some of them seem to forget, however, and send the money to Dr. Graves. This creates confusion. The book-keeper, knowing nothing of the arrangement, gives them an additional credit on their paper, while the debt stands against them on our book. Then when we call on the brother for the money, he says he has paid it once, and don't like to be asked for it again. This note will explain a matter to some of our brethren to whom we have sent cards recently. We conclude the best way to prevent confusion is for every one to pay the money when he orders his paper.

Some people complain that our centennial lecturers speak too long. Well, we do not know how long others speak, for we have not heard many of them, but, as for ourselves, we confess, and promise a reformation, at least, until the days get longer and warmer.

A pastor's wife writes: "I read your 'Pastor's Wives' and like it very much. I wish Baptists everywhere could read it. I hope to profit by it."

Bro. HAZEN writes: "We are overwhelmed by the death of Bro. Nelson. The Lord has laid his hand very heavily upon us. To human sense, no greater calamity could have befallen us. But I suppose his work was done, and that he has gone to his reward. O, that it may at last be said of the rest of us!"

The National Baptist has the following under the head of "The Baptists in the United States."—Under the above title, Dr. Geo. W. Anderson has prepared a tract of great interest and value, particularly for the centennial year. Briefly and closely he traces the rise of the denomination from its earliest beginnings to now, from the 13 Baptist churches of 1638, to the 21,255 of today, and the results of their missionary and evangelial labors. The tract closes with an admirable and condensed view of the distinctive doctrines of the denomination. We are glad to know that it is to be translated into German. We trust that many of our foreign visiters will carry to their homes this account of the workings of a free church in a free State. 72 pp., 16mo. 8 cents.

The National Baptist also has the following, taken by the Observer from Peck's "Early Methodism," which shows the workings of "the infant rite" a few years ago: "On minister (Draper) was hailed by a man chopping wood, on Sunday, and nothing would do but he must baptize 'a lot of wild children.' He did so, and the pious father concluded he was 'a heathen no longer!' A neighbor of this man, anxious to share the blessing, got together most of his children, but one bid in the woods. The remainder were duly sprinkled, but the words of the father, so indignant at the hiding of the young convert, are not found in good books just in the connection with which he uses them!"

Dr. BUCKNER, writing to the Alabama Baptist says in regard to that paper: "I am not afraid, when I open it, of finding an article that our enemies can use as a club with which to hit Baptists on the head." Can so much be said for all our Baptist papers? It is worth while for Baptists to make this enquiry.

Dr. Geo. VANDER, of Kentucky, one of the best scholars and ablest ministers in the South, writing to the Western Recorder relative to the Carrollton Debate, says: "As proposition after proposition was discussed, Bro. Graves seemed to become stronger and stronger while Elder Ditzler's power appeared to decline." Again he says: "The animus of the affair was excellent. None of us is proof against forming preconceived notions. It happened, I know not how, that I had entertained a fear that much bitterness would mar the discussion, that perhaps Christ might be wounded in the house of his friends. It was a groundless fear. The spirit manifested by Bro. Graves approved itself, I have good reason for believing, to the entire audience. He disclosed a Christian suavity which did not fall to add weight to those doctrines he was defending. It will, it must, forevermore be true that 'a Christian is the highest style of gentleman.'"

THE YOUNG MEN IN OUR CHURCHES.

IN December, 1866, more than nine years ago, we wrote an article for the Christian Index, under the above heading, from which we take the following extract: "One of the most favorable features in the condition of our Zion at the present, is the large number of young men in our churches. During the progress of the late war, great fears were entertained that the young men would be deeply corrupted, and that vices would prevail among them to an alarming extent. But so far as my observation extends, most of the young men who professed to be Christians when they went into the army, came out with their Christian character unimpaired; and many who made no pretensions to religion when they volunteered, professed conversion in the army, and returned to take their places in society, 'new creatures in Christ Jesus.' Since the close of the war, there have been extensive revivals of religion in many portions of the country, and large numbers of young men have been converted. Another notable fact is, so far as my observation extends, that most of them have joined Baptist churches. I have myself baptized a large number of young men since the war." We were then impressed with the facts stated, and have been watching their workings since. The young men have largely recruited the Baptist ranks, and are recruiting them still. It is the Lord's doings, and it becomes the churches to be attentive to the workings of his providence and grace. The young men are the hope of the country. The interest of the civil government and of the churches will soon be in their hands. God has called many of those men to the work of the ministry; but we need Christian men for other stations in life. These young men need to be trained for the Master. With these facts before us, what is our duty as a denomination? God has favored us; how shall we receive the blessing? Let churches consider the obligation God has laid upon them. They should be training the young men God has given them. Many of the churches have preaching but one Saturday and Sunday in each month, and no Sunday-school. Poor provision this for training young Christians. Does not the Lord require of the churches a general improvement? Could not most of them have preaching two Sundays in the month? And could they not have a church meeting every Sunday for prayer and the study of the Scriptures? Call it Sunday-school or what they may; but let there be a meeting every Sunday. Let the members of the church, both old and young, attend, so far as practi-

able. This would put the young men to work; and although they all, both old and young, might for a time be greatly dissatisfied on account of their lack of proficiency, they would make marked improvements. A large number would soon be found who would lead in singing and in prayer, and teach in the Sunday-school. The Bible, and religious books and papers would be more read at home, and Christianity would become a more common, interesting theme of meditation and conversation. God and the Bible would receive more thought, and the Master more service. We need more ministers and better ones; more efficient deacons, and more active lay members. The Lord has given us the material of which to make them; will the churches do their duty, and develop that material? So far as possible, these young men ought to be educated. It is not expected that every one of them will go to college, or even receive a good English education. But so far as possible, Christian parents ought to take the matter in hand, and educate the sons whom God has given first to them and then to the church. Pastors ought to concern themselves in this matter, and whole churches ought to awake to its importance. The efforts to educate them should not be made through any worldly pride or carnal ambition, but for the glory of God, and the advancement of his cause. It is true that young ladies should be educated as well as young men; but from an exhibit made by Bro. Webb in a recent article in this paper, female education is taking the lead. We have nothing to say in this article on the special subject of ministerial education, although we deem it a subject of great importance. But we need educated laymen; and we need both men and women educated in the Scriptures of divine truth. We need trained men and women for the church and the Sunday-school. That this necessity may be supplied, they must be trained in the church, and in the Sunday-school. We close with this question: What will the churches do with their young men?

SHOULD THE BAPTISTS TO HAVE A CENTENNIAL?

THE answer to this question will depend on another: Can the centennial of American independence be utilized by Baptists and turned to the glory of God? If it can in any way, there is no denying that it ought to be done. If, on the other hand, the glory of God cannot be promoted by the centennial effort, however much we may talk and give, it all comes to nothing, and is unworthy of our attention. I, for one, believe we ought to have a real stirring Baptist centennial just about now, and beg the reader's attention to some reasons for this belief.

THE OCCASION.

There is much in an occasion, more than we may think, or even dream. There is a time and a season for everything, therefore for a Baptist centennial, and this must be the time; is it not? If occasions do not make great men, they at least develop them. Had Julius Cæsar been born one hundred years sooner or later, he had never been Cæsar. The time matured his greatness. And so, too, of that greater man, Napoleon, and so, too, of all of them. Great things can only be done occasionally, when the God of destiny tempers the times to suit, prepares the stage of human action for the acting of a great drama. 'Such a time, I judge, is the present. Many things conspire to arouse to reflection the whole American people. The public mind is awake, impressible, sympathetic, and much inclined to great things. If Baptists have any great thing to do, now is the time to do it. The voice of Providence calls us to act a noble part on this prepared stage. The world will be our spectators. Shall we improve the occasion?

OUR ORIGIN.

Are we not all glad to have a fair opportunity to throw light upon this subject? The centennial has already been a great blessing to our own people in bringing them to know and appreciate their apostolic origin. This wholesome truth was very much scouted only a little while ago, and that, too, by some of our ablest preachers and editors; but it is not so now. The whole denomination is dressing to the front on this question as brethren investigate the "origin of Baptists," and I would not be surprised if the centennial leaves us solidly united upon this great truth. If so, this will be worth our having a centennial. But then the masses need information on this point, and this we can give them during this

year. If we do our duty there will be a general explosion of truth and statements as to our origin. Happily, our enemies have written books, and from these we can prove all we care to assume. And then while we have the ear of the people, (as we will have in an unusual measure), we must talk to them about

THE DIFFERENCES

between us and others. Many honest people think all the difference between Baptists and other people is the difference between much and little water. This I think is too small a matter to make much ado about. So when they see that we are offish, little inclined to affiliate with other denominations of good people, they readily believe that we are bigots, and whatever else Pedobaptists have a mind to say we are. Now herein is a mistake as great as it is common, and one, too, that is a great hindrance to our progress. It will come handy to remove this false notion by showing that the differences are fundamental, affecting the very nature of the church and of Christianity. People will expect us to speak of such things during our centennial, and we should do so, fully, freely, but courteously. Would it not be an immense gain if we could set this matter in a clear light before the masses? For my part, I don't wonder that so many people think meanly of us. They do not understand the reasons for our conduct, and not doing so, they must think us unreasonable, to say the least of it. Now we will have an opportunity to make our defence. If we do this as we ought, it will appear that we are forced into our present position by a spirit of holy allegiance to the King immortal. This will command the respect of all intelligent, reasonable bearers, and as to the rest we'll let them pass. We have no time to waste on them. And more, when the lines are run, many will find that in heart they are with us. I esteem this a matter of such importance to the cause of truth, that I can but hail with peculiar joy an occasion that promises us an opportunity to plead to these sundry indictments of Pedobaptists at the great bar of the public. I can but devoutly pray that the God of Heaven will make us equal to such a sublime opportunity, and that we may be fully able to vindicate his truth to the glory of his great name. Passing from this we come to the great theme of

RELIGIOUS LIBERTY AND THE FATHERS.

While a nation is shooting big guns over civil liberty, (and I would like to touch off one or two myself), and lauding the names of the framers of our constitution, who shall talk to the people of that greater boon religious liberty, and those humble men clad in russets, unknown to fame and greatness, who, in the greatness of their strength, broke the chains of spirit slavery, and wrenched from the unwilling hand of secular power, (forever I would hope) the scepter of spiritual dominion? Shall names so glorified by piety and zeal and the most patient endurance of manifold and most appalling tribulation die for want of tongues to speak them, or hands to write them? No, never! They need nothing of us. In their humble graves they sleep. Their work is done, their holy prayers are ended, their tribulations, happily, over, and they have gained all they sought, the good of mankind, the favor of God and heaven. But while they need no obaplet woven by mortal hands, we need, in this day of indifference to great fundamental principles, the admonitions of their holy zeal, high principles, and dauntless resolution.

It is natural that the public appreciation of the great principles of religious liberty should be abated by the lapse of time since they were the objects of a protracted and vehement contest. It is, therefore, essential for us to reanimate our hearts by communing with the worthies of the past, whose lives were rendered illustrious by their devotion to these principles. Great names are far from being useless. They shed a subtle, but powerful influence over a people when they are cherished. The lives of illustrious men become the models by which other observers are formed. No nation or denomination can afford to let the names and deeds of its heroes be forgotten. Baptists cannot afford it. By the blessing of God we have a catalogue of as noble names as any that grace the pages of history. For our sakes, and our children's sakes, we must redeem them from oblivion, and by coming into close communion with them catch something of their spirit. Therefore to cause our brethren and sisters to know more of our fathers and their great services to the world in waging a ceaseless warfare in the defence of civil liberty, we ought to have a centennial.

It is well, also, for the whole people to know that Baptists (generally believed to be bigots,) have first and last, and all the time, and everywhere, under all circumstances, been the staunch advocates of unbounded spiritual liberty. For this reason it is high time we had a rousing Baptist centennial.

OUR EDUCATIONAL INTERESTS

I will venture one more suggestion. Let two, three or four churches combine and buy a "pastor's home," and then call a good man, taking his support upon themselves. I think many a poor preacher would leave off money making, and gladly accept such a home. You say you cannot do it. How did each of the four, build a comfortable house of worship? "B." says, "Call a minister, and the first question he asks is, 'What will you give?'" If the churches were to write, "My dear brother, four of us have combined, and have provided a comfortable home, and now send you this call to become our pastor. If you should accept, your home is ready for you, and rest assured that your living will be faithfully looked after by us," the question would never be asked. Let the churches move to consecrate the ministry, and lauding good will be done for the cause of Christ. Preachers are weak, fall creatures just like other men, and God has not decreed that they shall be fed miraculously; and if the churches wish their time they must support their families. Almost without an exception ministers are more attentive to the spiritual want of their flocks than the flocks are to their temporal necessities. Who will gainsay this? R. N. HALL.

CENTRAL ASSOCIATION.

TO THE PASTORS AND CHURCHES: Dear Brethren— At the last session of our Association at Clinton I was requested to attend to the interests of foreign missions in our bounds. With the care of a church on my hands of course I can do very little without your co-operation. Up to this time I have collected one hundred and ten dollars. Forty-three dollars of this is from my own church. I write to request every pastor and church to do something for this great cause some time during the month of March; and will not all those who subscribed to Bro. David in 1874 remit at once. Let me say that it will save confusion if all moneys for foreign missions are sent directly to me instead of Dr. Topper. W. A. MASON.

MARRIED.

At the residence of the bride's father, W. H. Aldridge, January 27th, 1876, by T. L. Talbert, Mr. J. E. Harrison, of Yalobusha county, and Miss Lura Aldridge, of Grenada county.

LETTER FROM CANTON.

DEAR BRO. LOWMEY:—Two weeks ago we closed a good meeting, conducted by Eld. J. H. Cason. I never enjoyed preaching more, and was never benighted so much. He gave us the gospel, and that is always good. If he does not preach "the word," I never heard it. Seven happy converts put on Christ by baptism on the fourth Lord's day. I am hopeful for our cause here. The Lord has blessed us, and we believe his promises for the future. With these we cannot fail.

We have refitted our church inside and out, and it is now the best looking church in Canton, we think. Brethren elsewhere are claiming new departures. We claim the new departure. On the first day of January, the pastor's salary was put in bank, and he draws it in monthly installments, on the first day of each month. This, with the nicest paragonage, and the kindest people in the world, makes the pastor feel very independent. He ought to be very grateful and consecrated. May the Lord help him to be. Good reports come from Eld. Zaaly. He is proving himself to be the man for Jackson.

A gloom is over all this section, on account of the death of noble Nelson. We might murmur, but it was the Master's call. The servant's work was done, and he is just called to rest. The Lord knows best. Let us say amen. W. A. MASON.

Boa xox the poor because he is poor, neither oppress the afflicted; for the Lord will plead their cause, and spoil the souls of those that spoiled them.

"B." IN LOUISIANA DEPARTMENT.

BRO. LOWMEY:—In THE BAPTIST of 15th January there is an article from "B." which, in my opinion, does great injustice to the ministry, and therefore an injury to the cause of Christ. When he says that lax discipline and reception of the world into the church is one cause of the destitution complained of, he is right, but when he pours his broadside into the ministry, I think he is wrong. If the ministry is composed, to a great extent, of such men as he depicts them, they are not worthy of the respect of the people, and the country churches ought to rejoice that they are passed by.

Because ministers love their families and seek to make a living for them, I do not think it is a just ground for the reflection cast. I do not know who "B." is, but will state, that I am a preacher trying to do my duty, and do not get a thousand dollars either. Like in all troubles, both parties are to blame. Ministers in having too much pride and too little faith. Too much pride to acknowledge by word and deed their dependence on the churches, and too little faith to trust God to raise up a living for them from ceaseless and indifferent churches. The churches to blame for not using the same judgment and tact in the management of their financial matters that individuals composing the body use in their private

ANSWER TO BRO. ESTES.

DEAR BRO. LOWRY.—Bro. Estes, in THE BAPTIST of Jan. 8th, alludes to one of my plans of sermons, in which I argued that in order to salvation, infants must be born again at, or previously to death.

That infant salvation is taught in the Scriptures, I suppose he is free to grant, for the Saviour says, "Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God." Mark x. 14.

But Bro. E. asks, "How are infants regenerated?" I answer, not on conditions of repentance and faith, they being wholly incapable of performing any moral condition, but they are regenerated unconditionally, through the obedience, death and resurrection of Christ.

Again, Bro. E. asks, "If regenerate, from what to what?" I answer, they are changed from a natural to a spiritual state. "Solomon declares, "There is no work, nor device, nor knowledge, nor wisdom in the grave whither thou goest." Ec. ix. 10.

Arkansas Department.

The Christian should make everything bend to his religion, and allow religion to bend to nothing.—J. L. JAMES

MEETING OF THE CAROLINE ASSOCIATION.

THEIR bodies held the last annual session with the church at Beale, a railroad town in White county, on the Cairo and Fulton road.

The preaching was about as usual at such meetings in point of ability and substance, with the exception of one sermon, the missionary one on Sunday at 11 o'clock.

might do some Baptists in the North, but it does not suit me hoosters of Arkansas. There were two points to which most, at least, of Baptists took exceptions, though we may be wrong and the preacher right.

Now I cannot believe that our preacher with whom I set out, intended to preach spiritism, but then he let his zeal carry him into it, as did the Methodist preacher. And the worst of it is that when told of it the next day, he tried to justify himself.

Resolved, That this Association do not endorse the sentiments of "spiritism" couched in the sermon on yesterday by Bro. —, in saying that deceased persons were present with us, and further quoting from Revelations the reply of the angel Gabriel to John, that he was his fellow-servant, and he considered proof that deceased persons were with us.

trying to proselyte. He said, "You that have children dead, or companions, you can get nearer to them here at this altar than you ever were, for while you come and kneel here, they will come and hover over you." He said further, "Do you not want to meet with that wife, that husband, at the altar? Then come along here at once," etc.

Now we believe such a doctrine unscriptural, and of a very bad tendency. But alas! I could not or did not get a second to the resolution, and yet there were plenty of brethren sitting there who thought just as I did.

THE BAPTIST, and was opposed on that account. The debate was warm. The report was defended, and supported by several brethren, and opposed by some, besides the writer, he simply wished to amend by adding, and THE BAPTIST, after the recommendation of the Western Baptist.

Louisiana Department.

ELDER W. E. PAXTON, Editor. Communications intended for this Department should be sent to Rev. W. E. Paxton, Shreveport, La., but subscriptions and money should be sent to Rev. J. R. Graves, 501 Main St. Memphis, Tenn.

JAMES NELSON.

It is with profound regret that we learn the death of Bro. Jas. Nelson at Clinton, Miss., on the 21st of January. Bro. Nelson has labored so much in Louisiana that he really seemed to be one of us, and we all feel that we have lost a very dear brother and co-laborer.

Bro. Nelson was an earnest, conscientious man, devoted with singleness of purpose to whatever he undertook. For some years past he has devoted himself to the cause of ministerial education, in connection with Mississippi College, and much of the grand work which that institution is doing is due, in a great measure, to his self-sacrificing labors.

KEEN OPTICS.

DR. A. T. BLEDSOE, in the January number of the Southern Review, 1875, comments as follows on 1 Cor. i. 14-16: "St. Paul expressly declares that he had baptized only two adult members of the church at Corinth—Crispus and Gaius, and he did not baptize Stephanas, who was an adult member of that church."

EXPLANATORY.

THERE is nothing so annoying to correspondents as an unusual delay in the appearance of their articles, particularly if they contain matter which should appear at an early day. While editors and printers are guided by the earnest desire to forward the wishes of their friends, they cannot always control things. We wish to anticipate complaints which will surely come by explaining some circumstances that will occasion delay.

OUR NEW EDITOR.

THE Baptists of Louisiana have been pleading with Bro. Graves for a State editor for THE BAPTIST, and in warm terms have indicated Bro. Paxton as the man they wished to fill the place.

an improvement thus far. But surely we will not be content to leave all the work of writing for our editor to do. I could name, if I thought it worth a dozen ministers, and I do not know how many private members, who could with their pens, materially promote the interest of our department. Will they do it?

Come, brethren, you are not afraid nor ashamed before Bro. Paxton. You know him and can trust him. Just send him your communications, and if he thinks best, he will throw them into the waste-basket and nobody is hurt.

But the most important point is for every one to go to work to increase the list of subscribers. You did it, now, and you cannot lay it on anybody else. If you did not write or speak it out, you know you wanted a home editor, and you know further, that Bro. P. is the very man, of all others, that you desired to see fill the place.

I, for one, am not ashamed of "our new editor," and I am going to try to show it by adding to his list.

Don't all speak at once. Who is going to second my motion? I intend to ask Bro. P. the first time I see him to keep a list of the new subscribers sent him by each brother, and show it to some of us next at the Convention.

Rev. N. W. Wilson, D. D., of Richmond, Va., has accepted a call to the pastorate of the Columbia Place Baptist Church, in New Orleans, made vacant by the removal of Rev. Dr. Taylor, to Providence, R. I.

THE CAUSE IN ST. HELENA.

BRO. GRAYES.—I thought a few lines in THE BAPTIST relative to the cause in this section of the country would not be amiss. The Baptist church in Greensburg has been for the last two years without a pastor. During these two years, the brethren have contended manfully for the faith.

We, as yet, have no house of worship in the town but expect to have one before long. We hope to let you hear from us again soon. L. S. PIERCE.

HOW A WOMAN GOT RICH.—Six years ago Mrs. Mary Ahart was living in a little tent on the edge of a town. Her whole worldly possession consisted of the tent, a straw bed, two or three boxes which served as chairs and table, a little seven or eight year old girl, and two cows and calves.



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Mr. W. B. McCarley, Dec. 1874... I planted two acres of five bottom land in your Java cotton seed...

Mr. McCarley, Dec. 1874... I feel it my duty to inform you of my experience in regard to your Java Prolific Cotton...

Wissau, November 12, 1874... This is to certify that my little son planted one acre and a half of new ground in McCarley's Prolific Cotton...

Black Hawk, Miss., Nov. 26, 1874... I planted one acre of ground in your Prolific Cotton Seed... Col. M. J. Studdert...

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Miss., Nov. 26, 1874... I planted one acre of ground in your Prolific Cotton Seed... J. W. Nabors...

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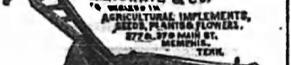
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So. Baptist Publication Society.

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February 12, 1876. "THE BAPTIST."

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February 12, 1876. "THE BAPTIST."

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