

BY DUDLEY WILLIAMS

Communications.

few pertinent remarks. At 11 o'clock life, Culberson preached the missionary sermon, followed by the prayer. Just here an incident was known, not likely to occur at the same time in the history of the church. The writer has been

...the convention" than by
...to disobey the command
...Master." He modestly says
...done what I could to stop it,
...haven't succeeded."
...Bro. Deuteronomy!
...ther on in his article however I

of a further 1,500,000. He is one of the finest collectors of precious stones in Europe, including diamonds of purest water, emeralds, sapphires, rubies, pearls, coral, shells, and pearls and turquoise at once. He has several nephews, and it is asserted that much of the fortune will be given to the Pope.

Christ in baptism, by Bro. Key, in emulation of the principles our Savior established on earth, and ten rebaptized by letter and restoration.

It would not be fitting, and I do not have one of thy children lived of grace for me." "It is your time yet," said Jesus: "The men must first be fed; children eat meal times and dogs after dinner. This is Israel's time, and the Gentiles will follow after. But not yet."

mother. O, when you plead for
a sinner do not do it in a cold-
ed manner; plead as for your
soul and your own life.
Lastly, recollect that this mighty
in this glorious woman is a les-
on to every mother, for she was
ing for her little daughter.
ernal instinct makes the weakest

If a sermon has cost you dear
 Give full play to the imagination
 Throw wide open the gates of
 and let the torrent pour,
 Forget self utterly, and preach
 in such a way people will un-
 derstand what they ought to do with

inspected the invention: "At first he put the cloth into shapes and passed these into his loom; and they came out well sewed, and the seams are quite unperceivable, unless we touch them by our hands; and they are like thick threads. The clothes are stronger and better sewed than by the

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Alabama Baptist.

E. T. WINKLER, EDITOR.
J. J. D. HENRY, JR.,
J. S. HARRIS, JR.,

MARION, ALA.

Thursday Oct. 5th, 1876.

The Last Word of Evolution.

Prof. Huxley's lectures—WHAT IS MEANT BY EVOLUTION—FLAME MOVEMENT ON THE CREATION—POSSIBLE ARGUMENT, BORN WITH THEM AND EXISTED ON TIP-TOE—POSITIVE ARGUMENT, TONS OF BONES, THE PATRIARCHAL HORSE NO Bigger THAN A FOX—BIRN OF DEATH.

Prof. Huxley has come and gone. His visit awakened the greatest interest among American scientists, who recognize in him the ablest living lecturer among the Evolutionists, and who expected from him the decisive word in favor of that favorite system. And that word has not been uttered. The lectures were ingenious and popular, but superficial. The argument was that of a special pleader—we fear we must say of a sophist, who misrepresents the positions of his antagonists and who assumes the facts he undertakes to prove.

The lectures of Prof. Huxley were consecutive. He undertook to establish the theory of Evolution, the doctrine that all existing forms of matter and spirit originated in simpler forms of matter, and these in simpler, until at length we trace them back to a sort of World-egg, out of which all nature was born. There was no creative act. There was no interruption of the series. The lower types of life gave birth to the higher. The stronger types destroyed or outlived the weaker. The mineral was the parent of the vegetable, the vegetable of the animal. The reptile spawned the bird. The brute begat the man. And so by a uniform law of change and war (such is the paradox of Evolution) the process went on until the world as it now is came into being. Everything we observe or experience came out of matter, not excepting life, mind, sentiment, soul. Morals were once the same as minerals. A nebula, a fire-mist, is the foundation of all life—the universal Father. Such is the theory of Evolution which Prof. Huxley undertook to establish. Accordingly he maintained: 1. that Evolution is the only tenable hypothesis of the World's origin; 2. that it is probable; and 3. that it is demonstrably true. To each of these positions he devoted one lecture.

The first lecture maintained that Evolution is the only tenable hypothesis of the World's origin. In this lecture the distinguished scientist did no more than evade the argument in favor of the creation and preservation of all things by the overruling God. He proclaimed—what was true enough—that there were but three explanations possible as to the present system of Nature:—the first, that it has always existed as it is; the second, that it has been created by a Divine fiat; the third, that it has been evolved by law inherent in itself. The first of these theories was easily disposed of, and indeed need not have even been mentioned—for no one maintains that the present order of things is eternal. The second doctrine, that of creation by God—of a only doctrine that stands in the way of the Evolutionist, like an angel with a fiery sword,—was not considered at all. Instead of the argument which was expected and demanded of him,—instead of a refutation of the doctrine of creation, as held by Christian Scientists,—the lecturer preferred to attack the popular and poetic description of creation given by Milton in the Paradise Lost. Such was absolutely the whole argument made by the great Expositor of Evolution to show that that theory was the only tenable one. The views of Nature held by the old Heathen philosophers were incorrect; so were those of John Milton; therefore Evolution is the only tenable theory! The non-sequitur is simply pitiable.

The second lecture was devoted to the proof of the probability of Evolution. Here the gist of the argument was, that if Evolution were true, we would find intermediate forms in nature. But such intermediate forms do appear—as birds which have teeth, as reptiles do,—and animals half bird, half reptile, like the bat. Therefore Evolution is probable. The argument, however, works quite as harmoniously with the theory of creation, by one all-wise and almighty Maker. A world having an origin in a mind, would have a unity of plan. Common signatures would mark the work of the great Designer. Some of Prof. Huxley's pictures are attributed to the monkey. He creates fantastic combinations. Thus to make a bird, he takes a bird's legs and a man's head, and so on.

And for what purpose? To establish materialism and atheism under the name of science; to substitute nature for God, the survival of the fittest or the strongest for the supreme order of the Heavenly King; to take away from life the idea of probation and immortality, and make it "an arrangement of atoms and cells, flowing into construction and into decay in an endless wash of change." The whole system is not only shallow and false, but horrible. It takes away from us the highest objects of nature, the sweetest consolations of existence, and gives us a handful of fossil bones instead—a casket of dead relics charged with magical virtues, and displayed on some great day by a scientific infallibility—a graveyard of mouldering remains over which some little professor struts to and fro, exclaiming: "Behold me and my world!"

If it were necessary, we might even show that Huxley's "demonstration" works the wrong way,—that it explodes the theory of Evolution! For Evolution claims that nature grows from the simple to the complex; but Huxley's bones grow from the complex to the simple, from the species of five toes to the species with one. Thus what is urged as the "positive proof" of his theory, is positive proof against it. But worse than the logic is the theory itself—the theory which gives us design without a Designer, law without a Law-giver, and mankind without a God.

The Valley of Vision.

There is evidently a change going on in the Jewish mind, which argues important results. On the one hand, a tide of emigration to Palestine has begun to set in. It is stated that last three or four years have witnessed a return of the Jews to Palestine from all parts, but more especially from Russia, which has been superannuated. The Hebrew population of Jerusalem is now probably double what it was ten years ago. Thus they are now tending to their own land.

its blind flappers, and claims that if the creature had feathers, one could not distinguish it from a bird! All this is weak enough, it must be confessed. Yet if the evidences had been stronger, and more intimate connections could be shown between the world of reptiles and that of birds,—all the proofs of a compact world-order would be established more firmly the doctrine of an all-wise and almighty World-Order. On the contrary the fancy that casual variations of type and the struggle for existence could originate a harmonious universe of living creatures is the delirium of modern science.

In his concluding lecture, Prof. Huxley brought forward what he claimed to be the positive proof of Evolution. The argument was based upon the affinities subsisting between the various kinds of horses which have existed in historic and in prehistoric times. The lecturer showed that the horse had really ten fingers and toes in his bony structure, all but two of which are rudimentary. The "horses" of the plesiosa formation had three leading toes nearly equal in length. And Prof. Marsh has found in the miocene and eocene formations of our Western territory the remains of another species which had four entire toes and but one rudimentary. The five-toed horse is not yet discovered, but is confidently looked for. Upon these facts Mr. Huxley triumphantly remarks: "This, then, is demonstrative evidence of the truth of the hypothesis of Evolution, which rests on as secure a foundation as modern astronomy. There is no evidence that these different forms of the horse were created separately from each other through the ages of time." Unfortunately this is not the point which the lecturer had in hand. He undertook to demonstrate that these different species of horses, (which are strikingly unlike each other in shape and size and bony structure,) originated the one from the other. And he has not adduced a particle of evidence to show that any one of these kinds sprung from any other. This he takes for granted, although it was the precise thing he set out to prove.

A moment's consideration of this case will show how much has been assumed by the lecturer. He assumes that the *Orohippus*, a creature of the size of the common fox, and having four toes on its front feet, and three on its hind feet, was the great grandfather of all the horses. He assumes that the modern horse which was imported from Europe, is the lineal descendant of this little creature, whose remains have been found only in America. In this case and in all, he assumes that the ascending degrees of nature by which the world was wonderfully prepared for the abode of man and its creatures for his uses, was conducted by blind law,—that the world weltered on through chance and chaos and death, until it became a scene of order and beauty and glory. In a word, he assumes Evolution, and calls this clap-net style of reasoning, positive evidence and perfect demonstration.

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ter, the poorest and worst, but they now inhabit all parts of the city, and are always ready to rent every house that is vacated.

On the other hand, the peculiar customs and venerable ritual to which the Israelites have clung with such tenacity in past ages, are losing their power. Especially is this the case in those lands where the prejudice against progress is no longer exasperated by persecution. The *Jewish Times* says that an awakening interest is manifesting itself in England in the change of Jewish public worship. "The rising generation cannot be reconciled to obsolete traditions, superannated customs, which belong entirely to the past. They will not attend worship in which they can have no sympathy, in which prayers are recited which they either do not understand, or which they must consign to the realm of superstition."

Remembering our obligation to this wonderfully enduring people, we cannot look upon these various movements without the most lively interest. The Jews have yet to perform an important role in the history of Redemption. The apostle, who would cheerfully have given his life for them, taught "that blindness in part is happened unto Israel until the fullness of the Gentiles be come in. And so all Israel shall be saved, as it is written: There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob." Rom. 11:25, 26.

As to Church Order.

POPULAR RIGHTS—NON-COMMUNICANTS—CHURCH ROLLS AND LETTERS OF DISMISSAL.

A correspondent of the *Central Presbyterian* recommends the new Book of Church Order proposed for adoption in that Denomination. One of the reasons he urges is good. The new book "maintains more explicitly the right of the people to elect their officers." This is certainly a Scriptural right, lying at the foundation of church independence. But there are two other recommendations which we do not understand. The first is that the new book "contains a provision requiring the names of baptized children to be given in certificates of dismission, and a list of non-communicating members to be kept, and more fully explains their relation to the church." The second is that it "provides for transfer of communicating members, who confess an unregenerate heart, to the roll of non-communicating members."

We fail to understand what relation "non-communicants" can hold to a gospel church. And the enrolling of baptized children upon church lists, and the giving of letters of dismission to them, awaken questions not less puzzling. "We are children of God by faith in Jesus Christ." And such persons as are unbelieving, through the incapacity of nature, or who are disorderly in their Christian walk, ought not to be invested with the privileges of God's children.

Missions.

THE NIGHTY MOTIVE—THE BLESSED RESULTS.

Do those who are wont to say, so flippantly, "charity begins at home," and with this plea to flout the claims of missions, recognize the grand motive which underlies the enterprise for the world's salvation? The youthful martyr of Sumatra, Henry Lyman, was wont to read the pages of his journal with this inscription: 600,000,000.

Are perishing!!!

CALVARY.

Can any motive be more subduing and more sublime? In the presence of Jesus, how can a Christian harden his heart against the claims of a world which his Redeemer died to save!

Or if any shall object to the missionary enterprise on the score that it involves a waste of means and men, let him withhold his objections until he shall have fairly examined the question. The first American foreign mission affords the finest possible illustration of the benefits afforded by this method of evangelic effort. Dr. Judson landed in Burmah in 1813, and continued to labor there as long as he lived. What is the result of his labors, and of those of his brethren who co-operated in the work of preaching the gospel among the Burmese and the Karens? Of the latter people, 20,000 are church members. How many more are Christians? How many more are saved? The answer is, that the work of the missionaries is now probably double what it was ten years ago. Thus they are now tending to their own land.

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have not sought for numbers, but for souls.

The emotions awakened by the triumphs of the gospel in that benighted land, and by the heroic courage and fortitude of our missionaries there, are thus expressed by Mr. Field: "The Baptist churches of America may well be proud—if it is ever right to be proud of anything—of their missions in Burmah. It is to be remembered with honor that they were planted by an apostle, for certainly no man in modern times better deserved the name than Judson. I have never read anything more touching, or even thrilling, than the history of his imprisonment at Avas for nearly two years, when he was saved from death only by the courage and devotion of his wife. And when I stood at her grave at Amherst Point (a lovely spot on the seashore, from which one looks out upon the Bay of Bengal), I felt that it was holy ground, for surely never did the earth receive the dust of a nobler or more heroic woman. He is not beside her, for his body sleeps beneath the waters of the ocean."

Literary Notices.

ON HUMAN SCIENCE, good and evil, and its Works; and on Divine Revelation and its Works and Sciences. By James John Garth Wilkinson, author of the "Human Body and its Connection with Man." Philadelphia, J. B. Lippincott, & Co., 1876.

The author would have been more widely known as a scientist and a lettered genius had he not, to so great an extent merged his own identity in that of the mystical theologian, Emanuel Swedenborg, of whom he is an avowed and eminent disciple. He perpetually suggests Carlyle, not indeed in his philosophy which is more spiritual and profound, but in his directness, his audacity, his enthusiasm, and in the embodiment of his thought in strange figures. He draws from simple resources. Modern Science, Mystical legend, the letter of Scripture as well as its inner sense, and the analogies of nature contribute to his purpose. At times his meaning is enigmatic; his sentences are laconic; his figures justify each other; problems are used carelessly; and the references to the theosophy of Swedenborg demand in the reader some previous acquaintance with the visions of the Scandinavian Seer. Yet notwithstanding the occasional obscurities of the argument, and what, in lieu of a better term, we may style its technical denationalism, the main drift of the current is clear and strong.

Dr. Wilkinson boldly takes the ground that theology, the science of God, is the mother of all sciences. He opposes the doctrine of a Divine creation to the doctrine of evolution from brute life or dead matter. The facts of science are not denied. Nor are they unrecognized or unappreciated. But they are relegated to their own subsidiary place. The scientist is sternly enjoined to remain at home in his own "little palace of truth" instead of rushing out before the people on a great occasion to hector against a personal God, and to proclaim himself an archbishop in a new church of Matter. Attention is called to the fact that for several years past the British Association instead of confining itself to purely scientific themes in its annual orations has victoriously entered the lists against all theology as a serious study, and thus has given the first example of the desertion of scientific pursuits in favor of leaving war against the realities of the religion of Christ. Natural science does not touch at any point upon the infinite, the eternal or the spiritual; it is an impertinent intruder in the realm of morals and theology; or at the utmost it is but a casual tributary to those high convictions. It is of value not in itself, but in its contributions to the convenience and utilities of life, and to spiritual analogies and disciplines. To argue from the wear and tear of the earth's surface that there is no Creator, or to bring forward the mocking resemblance of the gorilla to a man for the purpose of proving that there is no immortality, is the wildest unreason. The beauty and the glory of life cannot be so prostituted; from the precious marbles of the Parthenon let the vandal refrain his hand!

It is impossible in a brief notice like the present to notice the kindred themes exhibited in this multifarious volume. We do not always understand the Orphic sayings of our author; we sometimes question the correctness of his religious and scientific philosophy. And yet we have found the work fertile in suggestion as it is wide in range. The author's age (he is now sixty-four) may claim indulgence for a prolixity which discards cosmogony, vivisection, the prayer, the apocryphal, the churches, the sects, female education, Hell and Heaven, and we know not what beside. The spirit of the work is admirable and its philosophy is elevating, although it may not always command assent.

A HISTORY OF PHILOSOPHY, Ancient and Modern. By Joseph Haven, D. D., LL. D., Late Prof. of Intellectual and Moral Philosophy. Price \$2.

The good fortune of general favor among educators attends this last, and we think, best work of Dr. Haven. It is the proper crown and consummation of the labor of a life-time spent in academic shades where the calm and elevating doctrines of "Divine Philosophy" were imparted to the young. The author had a peculiar facility in expounding and lucidating abstract truths. The facts and ideas he communicates are divested of dry technicalities and presented clearly to the mind; sometimes in popular statement, sometimes in the graceful garb of sentiment and imagination. The present history is well arranged. Modern and ancient philosophy are separated by the Christian Era. The latter begins with the Greeks who were the first to reduce mental phenomena to a scientific form. After a full sketch of the various Greek schools, and a rapid summary of Roman and Scholastic Philosophy, the history reaches Bacon and his successors, where it deals with familiar names and with ideas which are themes of modern dispute and elements of modern progress. The work is a useful and comprehensive manual well suited to academic and collegiate use. For that purpose it is the best we have seen.

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BLACKWOOD'S EMERSON MAGAZINE for September. New York, Leonard & Scott, Publishing Co.

We welcome *Maga* to our book table. It is as sketchy and saucy as of old when Christopher North presided over its columns, dashing all Whigs and other malcontents with redoubtable crudity. *Maga* has a social story, two articles on English politics, the account of a shipwreck in the Pacific, and the life on a Pelican Island. There are several other articles of varied interest, among which the general reader will value most a sketch of Alfred de Musset, the "French Byron." The picture drawn by the poet of French society, after the fall of the First Empire, resembles but too closely the present condition of American society. In such an anarchy as that we are passing through, the most painful circumstance is the predominance of purely material interests, the prevalence of Mammon worship, the depreciation of the spiritual and the ideal. We had hoped that the Centennial year would have witnessed a re-action—but has not yet come.

THE DOMESTIC MONTHLY for October (Double Number) Blake & Co. 812 Broadway N. Y. \$1.50 a year. Specimen copies 15 cents.

The costumes of the fall and early winter are given in great variety and with satisfactory completeness. There are essays on gloves, cloaks, trimmings, fancy needle-work and the like. One of the subjects is the etiquette of sorrow. The literary contents are good.

NEW MUSIC.—"Angels Hover o'er our Darling," by George Hastings. A skillful, judicious graduate, who has tested this piece, speaks warmly of the sweetness and tenderness which pervades it. We are not so well satisfied with its theology. Published by F. W. Helmick, 50 West, 4th street, Cincinnati, O.

NATIONAL SUNDAY SCHOOL. TEACHER for October. Chicago, Adams, Blackman & Lyon, Publishing Co.

In addition to the regular lessons of the International Series, there are interesting articles from Rev. Lyman Abbott and Dr. W. W. Patton. We have drawn from the Primary Department a tender lesson upon the death of Stephen, and introduced it into our S. S. column. A pretty paper is also published by the same firm for the children.

ELEMENTS OF LATIN GRAMMAR. By Gustav Fischer, LL. D. New York, J. W. Schenck & Co.

We have examined this work with no little interest, and welcome it as a step in the right direction. The language comes before the grammar; since the former furnishes the array of facts which the latter is required to explain; and these facts stand whether or not the grammar succeeds in explaining them. A knowledge should therefore, as far as is possible, precede the study of its grammar. Yet, in the classic languages, and indeed in all dead languages, some knowledge of the grammar is required to enable the student to take the first steps in the mastery of the language. In short, some knowledge of the grammar is necessary to facilitate the learning of the language; and, still more evidently, some knowledge of the language is necessary to comprehend the grammar. This is the perplexing problem which the author has undertaken to solve. He does it mainly by the use of two vocabularies in connection with his reader. The pupil takes the grammar from the alphabet, in successive lessons in conjunction with the reader. In the first vocabulary is given in full the meaning of all words whose forms have not yet been taught. The second vocabulary does not differ from those of other readers; and throws upon the student all labor that he has learned to perform himself.

In other respects also, this text book is a novelty and while we can not endorse all the details of the plan pursued, we heartily recommend the book for examination to all progressive teachers.

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Communications.

The Service of Song and the Southern Baptist Churches.

The letter which follows was sent for publication to the *Baptist* (of Memphis), but was returned from the office of that paper. As it seemed important that the facts should be known, in justice to Messrs. Sheldon & Co., we have been requested by the corresponding Secretary of the Home Mission Board to give the article a place in our columns. We publish it for the general information.—*Alabama Baptist*.

Dear Bro. Graves: About two months ago I sent you a card for publication in the *Baptist*, in relation to a gift of Hymn Books from Messrs. Sheldon & Co. of New York City. As your paper does not come to this office, and I rarely see it, I do not know whether the card was published or not, but my attention has been called to an editorial in the *Baptist* of September 2nd which I suppose refers to it.

That your readers may understand the nature of the gift of Messrs. Sheldon & Co. will you do me the favor and to all parties concerned the justice, to publish the facts, which are as follows.

At the Anniversary of the Home Mission Society in May last in Buffalo, N. Y., at which several brethren were present as fraternal messengers from the Southern Baptist Convention, of whom I recall at this moment, Drs. J. A. Brogden, E. T. Winkler, Wm. Howard and Bro. Henry McDonald, a communication was received from Messrs. Sheldon & Co., from which the extract following is taken: "We desire, if your society will co-operate with us, to present to the Baptist Denomination, a our centennial offering, five thousand copies of the centennial edition of the Service of Song. These books we desire to have presented to such churches only as are not able to purchase any book. It is our wish that half of them be given to the poor churches of the North and half to those of the South. We shall therefore ask the Southern Domestic Mission Board to distribute those designed for the South."

This communication was referred to a committee, who subsequently presented this report: "The committee appointed to make an appropriate response to the communication of Messrs. Sheldon & Co. of New York City, would present the following report. Recognizing and appreciating the growing interest in, and usefulness of sacred song in the worship and service of God, we hereby most gratefully accept the noble and magnificent centennial gift of 5,000 Hymn Books from Messrs. Sheldon & Co., and request the Executive Board of the two Societies to take charge of the books given and distribute them according to the expressed wishes of the generous donors."

Signed, C. P. SHELDON,
W. C. HOTCHKISS,
E. T. WINKLER.

It will be seen I think, from the foregoing statement, that it was not "an offer to put a public shame upon the South," and that the churches accepting the gift did not thereby "accept the shame" for themselves, or "put it upon the denomination." Neither did they "coast" themselves "on bankrupt and paupered alms to apply for alms in this shape" (italics mine). It will be seen further, that the Home Mission Board in receiving and distributing the books, did not either knowingly or unwarily, lend themselves to the humiliation of their brethren. If Messrs. Sheldon & Co. as an expression of sympathy in the educational interests of the Baptists North and South, had presented in the same circumstances as a "centennial offering" five thousand volumes to be equally divided between the University of Rochester N. Y., and the South Western University of Tenn. would you as a trustee of the latter have declined the gift as "an offer to put a public shame upon the Baptists of the South"? Or if they should offer as many dollars towards the endowment of your University what then? I give you too much credit for practical wisdom to suppose you would reject it, or accepting, that you would consider yourself, or those for whose benefit the gift was designed, "that in hand" asking alms.

Be assured my brother the members of this Board are as jealous of the honor of the Denomination and of their own, and as little disposed to compromise either as yourself.

I think you will see the propriety of giving this communication an early insertion in the *Baptist*.

Yours truly,
Wm. H. McCreary,
Cor. Secy.

—Mr. Samuel B. Fubler, an old and good citizen of Greene, was instantly killed last week, by the kicking of his horse.

The Seminary.

Dear Bro. Winkler: Perhaps your readers will be interested in a few notes about the Theological Seminary. From the matriculation book some statistics have been gathered.

The present session is the 18th, the institution having gone into operation in 1859. Really it is only the 15th, for, on account of the war, the school was closed during the years 1862-3.

Past Attendance.

The attendance each year has been as follows: 1859-60, twenty-six; '60-1, twenty-four; '61-2, eleven; '62-3, none; '63-4, seven; '64-5, ten; '65-6, thirty-one; '66-7, forty-six; '67-78, sixty-one; '70-1, fifty-two; '71-2, fifty-four; '72-3, sixty; '73-4, sixty-five; '74-5, sixty; '75-6, sixty. The average attendance during these 14 years of work has been between 40 and 41. The probabilities are that this session will be as full as any since the organization of the Seminary. Fifty-three students have already arrived.

The first year of the institution, there were representatives from six States: Virginia, 10; South Carolina, 9; North Carolina, 3; Alabama, 2; Florida, 1; Missouri, 1. The first year after the war, four States were represented: South Carolina, 4; Alabama, 1; North Carolina, 1; Virginia, 1. Last year there were students from 13 States: South Carolina, 15; Virginia, 11; Alabama, 6; Mississippi, 6; Georgia, 4; North Carolina, 4; Missouri, 3; Tennessee, 3; Texas, 3; Kentucky, 2; Florida, 1; Louisiana, 1; Michigan, 1.

Present Attendance.

There is a regulation that no one can matriculate until he presents his credentials. From this and other causes, only 41 of this year's students have yet registered. These are from the following 12 States: South Carolina, 10; Alabama, 6; Virginia, 6; Kentucky, 3; Mississippi, 3; Missouri, 3; Texas, 3; North Carolina, 2; Tennessee, 2; Georgia, 1; Florida, 1; West Virginia, 1. Those who have not yet registered are not deprived of reciting.

Notes Compared.

Except Maryland and Louisiana, all the Southern States, it will be seen, are represented. It is gratifying to see the increased patronage from Alabama. She sends this year her largest delegation. There are 8, two not yet having matriculated. It is a matter of surprise that there are not more from Georgia, North Carolina, and some of the other States. There are probably temporary hindrances.

The students from Alabama, in whom perhaps your readers feel most interest, are Curry, Dill, Fountain, Howard, Lyon, Sanders, Smith and Thames.

Colleges.

So far as your correspondent has learned, the following schools are represented: Columbian College, (Washington) University of Virginia, Richmond College, Wake Forest College (N. C.), Furman University (S. C.), University of Georgia, Mercer University (Ga.), Howard College, Mississippi College, University of Mississippi, Baylor University (Tex.), Mossy Creek College (Tenn.), Bethel College, (Ky.), Georgetown College (Ky.), La Grange College (Mo.).

There are more students from Furman University than any other. Howard College and Richmond College are next, sending six each.

Minor Points.

The students seem to average about 23 years in age. Some have passed 30. Very few are under 20. Several have been pastors. Of married men there are six. Some of these have brought their wives with them; others have left theirs at home. But this latter is growing too long. At a future time you may expect something about student-life at the Seminary, our professors, &c.

One of the happiest days in the week is the one on which the ALABAMA BAPTIST comes. Surely the good brethren all over the State will redeem their promises to largely increase its circulation, now that their crops are going to market.

Fraternally yours,
D. G. LYON.

Greenville, S. C., Sept. 26, 1876.

P. S.—Since writing this article, I learn that last year there were 67 students. Some of these never matriculated. The same may have occurred in other sessions. So that the statistics might require slight changes for several of the years.

D. G. L.

Are Baptists Schismatic?

It is often objected that "Baptists in adhering to restricted communion present the greatest obstacle to Christian union—that they are schismatics."

ny. Either Baptists or Pedobaptists are chargeable for this state of affairs.

THE SOLUTION OF THE QUESTION IN EASY.

Do Baptists or Pedobaptist churches conform more nearly to the new Testament model? The answer to this question will fix the charge of schism where it properly belongs. Let us consider this question.

It is almost universally admitted among professing Christians that the terms of communion are first repentance and faith and then baptism.

Infant Baptism practically dispenses with the first condition, namely repentance and faith. The friends of Infant Baptism have from the time of its introduction, persevered in its observance, against the continual protests of the advocates of primitive truth.

And thus,

PEDOBAPTISTS HAVE MADE THE FIRST SCHISM.

by dispensing with repentance and faith as prerequisite to baptism.

Only one step more was necessary to complete the disunion. That step was to dispense with Bible baptism. This Pedobaptists have done by substituting sprinkling and pouring in the place of the original immersion. And so Pedobaptists have practically abolished the scriptural terms of communion and yet they complain that we do not receive them to the Lord's table, and because we can not conscientiously do so, the grave charge is brought against us that we are destroying the unity of the body of Christ.

The facts of church history exonerate Baptists from any such accusation. We stand where the Apostles stood and where the admissions of our Pedobaptist brethren, concerning the relation of the ordinances, place us.

Who then is guilty of schism? Upon whom devolves the duty of changing their position?

But say our Pedobaptist brethren, "whatever may have been in the past as matters now stand it is the duty of Baptists to give up close communion for the sake of union."

But would such a surrender on our part produce greater union? Let us see. (There are too views concerning the relation between Baptism and Communion.)

One is that baptism must precede communion, and together is that the order of the ordinances is a matter of indifference. Pedobaptists, in general, as well as Baptists insist that baptism must come before the Lord's Supper.

Baptists believe that only immersion is baptism and hence they can not conscientiously recognize sprinkling or pouring as baptism. Consequently if they commune with Pedobaptists they commune with persons whom they believe to be unbaptized and as soon as they do this they practically take the position

