

Alabama Baptist.

S. S. Department.

MARION, ALA.:

Thursday, March 16, 1876.

First Quarter Lesson XII.

March 19th, 1876.

ABSALOM'S DEATH.

2 Sam. xviii. 24-33.

Leading Text.—HE THAT PERSEKUTETH EVIL, PURSUETH IT TO HIS OWN DEATH.—Prov. xxi. 19.

I. Connection.—The last lesson was about Absalom's revolt. The passages between that lesson and this one show the failure of the conspiracy. As Absalom approached Jerusalem, David and his adherents fled toward the Jordan. One of the saddest pictures on record, a father fleeing before his murderous son! The faithful Hushai is sent back to defeat Abithophel's counsel. Through Ahimaz and Jonathan, Hushai was to communicate with David. At Bahurim, a small place on the road from Jerusalem to the Jordan, Shimei, a man of the family of Saul, cursed the king; and was allowed to go unpunished, for the cursing was accepted as rent of God.

Abithophel advised immediate pursuit, but Hushai prevailed upon Absalom to gather an immense army before attacking the fugitive. Read 14th verse of 17th chapter. En-rogel was a spring, on the borders of Judah and Benjamin, where Ahimaz and Jonathan tarried, awaiting tidings from the city (xviii. 21). Intelligence received, they hastened towards David, secreting themselves from pursuers (xviii. 18), and finally urging the king to cross Jordan at once, which he did (xviii. 22).

At Mahanaim (two hosts, or camps) (Gen. 32:1, 2), a large and strong walled city, 5 miles northeast of Jerusalem, Ishbosheth's capital during his reign (2 Sam. 2:8, 12), the royal party found refuge. It was from this point that David sent forth his army against that of Absalom, who now encamped between the city and the Jordan. The people would not allow him to go up to the battle. We can now see that venerable form, as he stood by the gate of the city, watching the exit of his troops in charge of Joab and Abishai and Ittai, and commanding the captains in hearing of all the people. "Deal gently for my sake with the young man, even with Absalom." David's men are victorious. The usurper, in his flight, is caught in the branches of a tree, by the head—Josephus says, by the hair (See xiv. 26). Joab thrust him through with a dart, because 1. He and Absalom had once quarreled, (see xiv. 29-33); 2. He knew that this was the only way to restore peace to the realm. Cudia and Ahimaz ran, by different routes, to bear tidings to the king.

II. Exposition.—(V. 24).—The wall was thick, and had an outer and an inner gate. Between these sat the king, while the watchman, on the wall above, swept the plain with his keen and experienced eye. (V. 25). "If he be alone, there is tidings in his mouth," i. e., he is a messenger; for if he were a fugitive there would be many others with him. (V. 26). "Porter." The man who kept the gates. Another courier approaches. (V. 27). Ahimaz (brother of anger) is recognized. He was David's friend, and had previously brought the good advice from Hushai. (xviii. 15-17).

(V. 28). "Ahimaz called," indicating haste, "fell down," prostrated himself, in reverence. So David had bowed to Jonathan (1 Sam. xx: 41). "Delivered up," shut up, so that he could do no more harm. (V. 29). Parental affection is a stronger passion than love of thrones. Forgetting his own danger, and the consequences of defeat, David asks, "Is the young man Absalom safe?" The reply is evasive and false. The tumult was probably the falling of stones upon the lifeless body; but Ahimaz did know that Absalom was dead, for Joab had told him so. (V. 30). He may have kept back the truth through regard for David's feelings. Fear also may have actuated him, for it was sometimes a dangerous thing to hear sad news to an Eastern monarch. (Vs. 30-32). To Cushai, the question concerning Absalom's safety is repeated. He not only announces the death, but wishes that all David's enemies were as Absalom.

(V. 33). The heart of the warrior breaks. His wayward boy has died by the hands of violence. See him, bent with age, his face marked with anxiety, staggering from his seat, climbing the stairway to a chamber above, and crying aloud as he goes, "O my son Absalom, my son, my son Absalom." Surpassing pathos! The scene is painful to contemplate, and reminds us of David's great Antitype weeping over rebellious Jerusalem. (Luke xix: 41).

TEACHINGS.—1. The grand idea to be impressed is that sin does not go unpunished. "The sword shall never depart from thine house," (2 Sam. xii: 10) was the sentence pronounced upon David for his crime against Uriah. He recognized his troubles as coming from God (xvii: 10). "Be sure your sins will find you out." We are forever undone unless we are washed in the blood of the Lamb.

2. Parental duty. Do not neglect the training of your children. The untaught field produces weeds.—Had David governed his son, much trouble might have been avoided. Neither tenderness of heart nor business is any excuse for allowing your child to have his own way. "He that loveth his rod hateth his son." (Prov. 13:24). Good men often suffer for the sins of wicked sons. Eli, Samuel, and David are familiar instances.

3. Filial Duty. What Absalom was not, that a dutiful child should be. In him we find no good qualities. He who was once a tender babe, becomes an ambitious, passionate, rebellious, murderous tyrant. Resist the beginnings of evil. "Children, obey your parents in the Lord; for this is right." (Eph. vi: 1). Your sins will recoil upon you. "Violent goods are unreliable." Absalom stole the hearts of Israel, but in his extremity he was left to die alone. Begin well. Reverence and obey your parents.—Willfulness leads to grief. "The eye that mocketh at his father, and despiseth to obey his mother, the ravens of the valley shall pick it out, and the young eagles shall eat it." (Prov. xxi: 17). "Honor thy father and thy mother; that may be the first and greatest commandment, which is the first and greatest of all." (Ex. xx: 12).

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Children's Department.

Captain Jack.

BY F. A. R.

Our Captain Jack was not a big, live Indian, but a dear little kitten. He was black and white, with a right knowing face, and full of all sorts of cunning ways. He seemed to understand what a favorite he was with everybody, and loved to be noticed and tended. Nothing pleased him better than to be taken up and carried around like a baby. He had two mistresses, and as both of them were invalids and not able to do much else but pet him, the little fellow evidently had a good time of it. When they took their breakfast in bed, he went first to one and then to the other in their different rooms to get his share. It was not very wise to allow it, but the sick ones were rather indulgent, and they found great amusement in watching his various maneuvers to obtain his fill. They tried, however, to teach him patience, and at the end of a little waiting would reward him with the remains of their meal, which was sometimes the greater part of it.

But in spite of their discipline and indulgence, the Captain would continue to wait and means to help himself before the proper time—at least, he would softly try. One favorite trick was to slip himself between the bed and the leaf of the table that extended over the bed, and lying on his back work his paw toward the edge of the table and then feel along till he could find a bit to draw off. But one word from his mistress always made him subside till the next chance. He answered to his name, and would come, too, at the sound of a low whistle, for his way was of music. Sleight-bells delighted him, and he had a habit through the winter of meeting his master at the carriage-door when he returned home at night. As the hour for this drew near, the Captain began to grow uneasy and to ask to be let out of doors. Then as soon as the sound of wheels or of bells was heard, rushing down the walk, he would thrust himself on the path and roll over and over with his welcome. After that his master would take him up into his arms and bring him in as quiet a puss as ever you saw.

But Captain Jack wasn't a wise cat. Or perhaps he should say he was an inexperienced one, for you see he was scarcely a year old, though now a big, bounding fellow, and did not know what misery he was preparing for himself by a certain self-indulgence. It was a time for him, bright, beautiful creature that had come down to us from the colder regions north, crowding our windows and doors, seeking for food. There were groats in their rosy colors, fat and sleek, like robins, and there were woodpeckers and hopping about from limb to limb of bushes and trees, and we people in the house felt almost as gay and happy as if Summer had come. But sometimes the tiny things were so long and cold, with cold they would scarcely fly at all, and this was the opportunity that our petted, indulged, naughty Captain Jack took for his own. It was too great a temptation. He might have been pretty hungry just then, early in the morning, and he could not resist. One bound, and a little beauty was in his mouth. Oh, wasn't it good, too!

Of this, nothing else seemed worth anything. Bits of meat, cold and ends of fish, the licking of oyster-shells, what did he care for these? Birds, tender, delicious, juicy, he could have every day without asking or waiting. He was punished, but it did no good. In fact, our pet was demoralized. Pretty soon the birds disappeared, but then there were plenty of pigeons, and they were bigger and worth more, though harder to get. I believe our poor kitten got some kind of feeling that he was not in the right way, for he began to sink out of sight until he had lapped his jaws clean and forgotten a little about it himself. Then he would come between times to be caressed, and may be it made his conscience, such as he had, feel a trifle easier to find that his friends still cared for him. But indeed all his comfort in him was gone, and his mistresses were a good deal more unhappy on his account than I quite like to acknowledge. They tried hard to keep him in doors, and fed him all he could eat. He had been great company for them in their weary hours, and sometimes he seemed almost like a dear baby. They really loved him because he did not know what a bitter end he was coming to.

At last there was the crowning trouble. Mother Biddy, with her brood of soft, dainty-like chicks, black, white, and brown, lovable little things (for a while at least) as ever were under, came to chain our care.

Could we suffer the Captain to make way with these too? One after another of them disappeared, and only a bill and claws—not always these—were left to tell the tale. No, the hour of poor kitty's doom had come, and so one day he was himself among the missing. The fun and frolic and feasting were all over. Tears, like rain, fell for him, and many lonely hours were passed for want of his dear company, little unthinking criminal as he was.

It was natural for Captain Jack to want the nicest things he could find to eat, but little folks, don't you think it would have been wiser and safer if he had always been satisfied and content with whatever his good friends saw best to give him?

Communications.

Some Things We Want.

1. We want to get rid of the most promising man in our church. I have been a member of this church about eight years, and he has been promising a good deal every year. He has never paid anything or done anything but promise.

2. We want to get rid of the most unpromising man in the church. He never promises anything and pays and does just what he promises. We like him better than we do the other. He is so reliable. We know just what to expect of him.

3. We want to stir up those deacons who neglect to take collections ordered by the church.

4. We want to set fire to those churches which don't order any collections.

5. We want something to sweeten those sour preachers who think the brethren are trying to keep them down. They curdle everything they come in contact with.

6. We want to pinch those brethren who have 'nt time to attend church meetings, but indulge a growing inclination to criticize everything done in conference. They are almost as bad as those who do attend, but won't say a word, until conference is over, and then grumble and growl after they go out of the house.

7. We want something to break the backs of those stiff people who won't speak to any body at church, not even the pastor, unless anybody meets them two-thirds of the way and offers to go the other third. They draw their line and stand square-toed up to it, and every body must march up to that line if they would hold communication with their majesties. I had rather take a battery any time, than to go after one of these people. I never go unless I am obliged to. I enjoy seeing two of them meet. I know their backs hurt, they stand so straight and lean back so far.

8. We do want something to scare those people off the front steps of the church who don't know any better than to sit out there until the text is taken and the sermon begun. I am sorry they don't know any better, but they don't, and it may be the fault of their mothers.

9. We want everybody to read this, and to administer to our necessities if they can. They can write to you, and you can publish what they write and we can read it in the paper.—There are sufficient reasons why we don't want to receive their communications direct.

If anybody asks you who wrote this, just tell them.

DETERMINATION.

P. S.—We want, during the next session of the Southern Baptist Convention, some brother to call a meeting of those brethren who have not been to Greenville. If the brethren who have ever been to Greenville desire to attend this meeting, they are most cordially invited. DECE.

Ordination.

Editor Alabama Baptist: Brother J. W. McBryde was set apart to the Gospel ministry, on the second Sabbath inst., at the Spring Hill church in this county. Bro. McBryde is well known, not only in this section, but as having been an active member of the State Legislature. He was raised in the city of Montgomery. The ordination sermon was preached by Elder A. N. Worthy, from Romans 5: chap., and 17 verse. After this, came the examination of Bro. McBryde upon his Christian experience and call to the ministry, by Elder J. A. Smyth. Elder J. J. Macon made an examination with regard to his doctrinal views as well as church polity. Elder Macon made the ordination prayer, while the whole Presbytery, to-wit: Elders W. A. Combs, Worthy, Smyth, and Macon, knelt around the candidate with imposing of hands. Elder A. N. Worthy presented the Bible to Bro. McBryde, with the usual remarks. Then came the words of welcome to Bro. McBryde, and the extension of the right hand of fellowship by the Presbytery and also the church. Benediction by the candidate, Bro. McBryde is the good brother that was reported as having been "licensed" by the Salem Association, when in fact he was licensed to exercise his gifts by the Spring Hill church, which eventually called him to ordination. E. H. LOCKE, Troy, Feb. 28, 1876.

Whittle and Bliss in Mobile.

The above named gentlemen arrived in Mobile on Saturday the 4th, and on Sunday the 5th, conducted religious services as follows: Union meeting at Government street Presbyterian church, at 3 o'clock p. m.; meeting for men only, at Temperance Hall, at 7 1/2 p. m. Mr. Whittle is the principal speaker, and Mr. Bliss does the singing. I understand they are Congregationalists, and seem to be earnest, Godly men.

Mr. Whittle is an entertaining speaker, familiar with the Scriptures, and presents their eternal truths in a forcible manner. He preaches the doctrines of salvation by grace, the duty and power of faith, and the final perseverance of Christians in well doing. Not that Christ will save them for their well doing, but they love him, and serve him perseveringly because Christ has already saved them.

Mr. Bliss is a splendid singer, and sometimes makes a short talk with good effect. They propose to conduct religious services during the week as follows: Bible-readings and prayer-meetings, every day, at Temperance Hall, commencing at 8-1/2 a. m.; young folks' meeting daily, at Government street Presbyterian church, at 5 p. m.; services every night at Temperance Hall, at 7 1/2 p. m. In the foregoing I do not endorse them, nor express an opinion as to the course pursued by them, but simply state what I have seen and heard since they came amongst us. At least three city pastors seem to be co-operating with them. I may have something more to say on this subject when the results of their labors here are developed.

Fraternally, C. B. A.

Mobile, Ala., March, 1876.

Exposition Wanted.

Editors of Alabama Baptist: By your permission, I wish to request the views of Elder Wash Wilks, on the 4th verse of the 9th chapter of John, "I must work the works of him that sent me, while it is day; the night cometh, when no man can work." I hope he will give his views on this passage of God's word through the ALABAMA BAPTIST. He used this for his text on the 19th inst. at this place, and I must say as he did from the text given above, and his teachings were practiced by Christians, our churches would certainly be more lively.

Yours in hope, J. S. B.

Rockford, Ala., Feb. 21st, 1876.

[We would be glad to publish Bro. Wilks' views on this text. We would even request the sermon, if we had space for an article of that length. Ed.]

North Alabama.

MT. BETHEL CHURCH—CENTENNIAL—BRO. RENFROE—BRO. CLOUD.

Dear Baptist: Your valuable paper is a welcome messenger to my house and family, and it cheers me up to peruse its columns. I am living up here in North Alabama, trying to serve five churches. Three of them are in Alabama and two in Georgia. And I feel happy and thank God, that they are at peace among themselves. But coldness seems to pervade the most of them. At my home church (Mt. Bethel), we have an interesting prayer-meeting every Sabbath night, with a large attendance. We feel hopeful that it will result in great good.

But this is not what I wanted to say. We all expected Bro. Renfro to visit us on his centennial tour through North Alabama; but we were disappointed. He came to Cedar Bluff and was in a few miles of us here, where we all need to be taught and instructed in the centennial work. But we do not blame Bro. Renfro, as he did not make the appointments himself. Bro. Cloud made the appointments for that week, and instead of commencing at Cedar Bluff and coming north, up in the section where Bro. Renfro preached in his boyhood days, he went south. And I feel satisfied that there are contributions lost that otherwise would have been collected. All I have to say is this, that Bro. Cloud must visit our church. While we would have been glad to have Bro. R. to visit us, we would be equally glad to have Bro. Cloud to come. As Bro. C. disappointed us last fall, and Bro. R. failed to get an appointment here, I assure you we feel badly disappointed.

J. H. GLAUSER.

Broomtown, Ala., Feb. 28, 1876.

Our Mission House.

The following amounts have been received from Feb. 21st to March 6th: "Excelsior class," S. S., \$2, Marion; Mrs. Addie Robinson, \$8, Croyleville; Mrs. J. Thomas, 25c, Linden; Miss Anderson, \$4, Uniontown; Mrs. M. C. Blake, 60c, Miss Eugenia Kidd, 30c, Harpersville; Mrs. M. J. Malloy, 75c, Mallory's Station; Sunday school, \$1.00, Talladega; W. M. S. for January and February, \$18.25, Talladega.

The proposed impeachment of Gov. Kellough of La., has been abandoned.—The New Hampshire election took place last Tuesday. This election has been eagerly looked to as having important bearings in the next Presidential campaign. We are not now able to state the results of the election.—The *Yonatan*, Frankfort, Ky., states that 90 years ago was one of the coldest winters on record. From the middle of November to the middle of February, snow

Little Hopes.

Three children of Mrs. J. Thomas, 30c, Linden; Ada E. McGraw, 20c, Mobile; V. Gilmer, 60c, Harpersville; Sallie V. Wallace, 25c, Nattie Walshall, 10c, Mallory's Station. Total, \$3.00. Mrs. N. A. BAILEY, Cor. Sec. W. M. S. Talladega, Ala.

Mode of Baptism.

IMMERSION RIGHT—MANY WILKES—ORIGIN OF SPRINKLING—AQUINAS.

Prof. L. L. Paine, D. D., (Congregational) who occupies the chair of Ecclesiastical History in the Bangor Theological Seminary, bears the following testimony to Baptist doctrine and practice:

"It may be honestly asked by some, 'Was immersion the primitive mode of baptism; and if so what then? As to the question of fact, the testimony is ample and decisive. No matter of church history is clearer. The evidence is all one way, and all church historians of any repute agree in accepting it. We cannot even claim originality in teaching it in a Congregational seminary. And we really feel guilty of a kind of apostasy in writing an article to insist upon it. It is a point on which ancient, medieval, and modern historians alike, Catholic and Protestant, Lutheran and Calvinist, have no controversy. And the simple reason for this unanimity is that the statements of the early fathers are so clear, and the light shed upon these statements from the early customs of the church is so conclusive, that no historian who cares for his reputation would dare to deny it, and no historian who is worthy of the name would wish to.

There are some historical questions concerning the early church on which the most learned writers disagree—for example, the question of infant baptism; but on this one of the early practice of immersion the most distinguished antiquarians, such as Bingham, Augustus (Colman), Smith (Dictionary of the Bible), and historians, such as Mosheim, Gieseler, Haase, Neander, Schaff, Alzog (Catholic), hold a common language. The following extract from Colman's *Antiquities* very accurately expresses what all agree to: 'In the primitive church, immersion was indubitably the common mode of baptism. The strictest that can be said of sprinkling in that early period is that it was, in case of necessity, permitted as an exception to a general rule. This fact is so well established that it were needless to adduce authorities in proof of it.'

As one further illustration we quote from Schaff's *Apostolic Church*: 'As to the outward mode of administering this ordinance, immersion and not sprinkling was unquestionably the original, normal form. But while immersion was the universal custom, an abridgement of the rite was freely allowed and defended in cases of urgent necessity, such as sickness, and approaching death, and the peculiar form of sprinkling thus came to be known as 'clinical' baptism, or the baptism of the sick.

It is significant that no controversy of any account ever arose in the church on this question of the form of baptism, down to the Reformation. And hence it is difficult to determine with complete accuracy, just when immersion gave way to sprinkling as the common church practice. The two forms were employed, one as the rule, the other as the exception, until, as Christianity traveled northward into a colder climate, the exception silently grew to be the rule.

"As late as the thirteenth century, immersion still held its ground, as is shown in a passage in the *Suama Theologia* of St. James Aquinas, where the arguments in favor of the two modes of baptism are compared, and the conclusion is drawn that immersion is *softer* because the more common form. Three centuries later, in the time of the Reformers, sprinkling has become common, and even quite universal; though Calvin speaks of the different forms of baptism in a way which seems to imply that immersion was by no means obsolete. So that Dr. Schaff put the date quite early enough, when he says that 'not until the end of the thirteenth century did sprinkling become the rule and immersion the exception.' It is to be remarked, also, that this change occurred only in the Western or Latin church. In the Greek church immersion has remained the rule to the present day."

Secular Notes.

STATE.

The bill authorizing the construction of a railroad from Elmore Station to Wetumpka has become a law.—Hon. George W. Stone has been appointed Associate Justice of the Supreme Court, to fill the vacancy occasioned by the death of Justice Thomas J. Judge. It is generally understood that Judge Stone has accepted the position.—Plant.—The Mobile *Sole* Mountains were opened on the 26th of Feb. Henry Co. is troubled with leg cholera.—One thousand laborers are to work on the A. & C. R. R., between Tuscaloosa and Eufaula.—Farming has begun in earnest. Some of our farmers have already planted corn.—The Ala. Legislature adjourned *Sine die* on the 8th. It had been in session 72 days.—A break-water is to be constructed in the bay and harbor of Mobile.

GENERAL.—The proposed impeachment of Gov. Kellough of La., has been abandoned.—The New Hampshire election took place last Tuesday. This election has been eagerly looked to as having important bearings in the next Presidential campaign. We are not now able to state the results of the election.—The *Yonatan*, Frankfort, Ky., states that 90 years ago was one of the coldest winters on record. From the middle of November to the middle of February, snow

and ice continued on the ground with out a thaw. Corn sold that winter at what is now Louisville for 400 bushel.—Gen. Jno. B. Gordon, the gallant Confederate commander, brought his Southern pride and manhood with him through the dust and din of battle. Though his own resources were limited at the close of the war, he refused to accept for his son, studying law at Washington, a situation among the officers of the Senate. He would countenance nothing that savored of nepotism.

GO TO SLOAN A DAY. Sloan's Weekly Sun is the only paper of its kind in the South. It is published every week, and contains a full and complete list of all the churches, ministers, and members of the Southern Baptist Convention. It is a valuable paper for all who are interested in the progress of the Baptist cause in the South. It is published by Sloan & Co., New York City.

THE WEEKLY SUN.

1876.

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It is important that the contribution be secured immediately. The Seminary ought to be in Louisville by the 1st of September, 1876. But according to the terms upon which the removal and endowment are based, it cannot be located there until the whole amount of \$500,000 has been secured. In its present location, and with only its present means, it is not doing one-tenth the work for the denomination which is believed possible. That it has been already successful and useful beyond the hopes of its friends only shows that they are not too sanguine in their expectation of its greater usefulness.

That there may be no interference by the Seminary Centennial with the dollar roll work of the Colleges, it has been thought best to prepare for it a separate form of Certificate from its separate use. The peculiarity which has been adopted is that an engraved portrait of each of the six professors, Boyce, Broadus, Maule, Fay, Whitsett, and Williams, who have up to this time taught its classes, has been printed upon each certificate. These have been prepared by one of the best artists in America. Each contributor of a dollar will receive one of these certificates, worth in itself the amount of his contribution. At the same time he will be aiding in the complete and permanent endowment of the only Baptist Theological Seminary in the South in which equal advantages can be secured with those afforded by Baptist and other such institutions in the North.

Bring this matter at once before each church and Sunday-school. These certificates are issued in volumes of twenty-five of fifty, of one hundred, of two hundred and fifty, of five hundred, and of one thousand certificates. Each church and Sunday-school should have its own roll book so that all those connected with it may be enrolled together. The stub which is retained in the book when the certificate is cut out is to be preserved as a part of the roll of all those aiding in this work. It is important therefore that the church order a book of such size as will probably contain the number of certificates which will be taken.

The object is to secure ONE DOLLAR from every MEMBER of the CHURCH, from every MEMBER of the SUNDAY-SCHOOL, and from every CONTRIBUTOR in every such family. It will be well that each church appoint a committee of from three to nine persons to canvass for this work, to the chairman of which the book of certificates can be sent. These are furnished gratuitously, postage paid by the Treasurer of the Seminary. Full explanations for the collectors will be forwarded with each book of certificates. Any desired information will be given by the Treasurer.

Let the application be made soon, stating the number of certificates which will probably be needed. Don't forget that each child in the Sunday-school as well as each member of the church should have one of these certificates. The Seminary is asking only for a limited amount. Only one tenth as many certificates will be issued as there are persons in the Baptist influence in the Southern States.

For books of certificates or further information address: JAMES P. BOYCE, 17 West Broadway, Louisville, Ky. Nov. 9, 1876.

The Southern Baptist Theological Seminary.

CENTENNIAL REPORT.

The Board of the Southern Baptist Theological Seminary proposes to use the centennial movement to advance and complete the endowment of that Institution. It is believed that the Baptists of the South will join in one united effort for this purpose. It will be remembered that the proposed removal to Louisville, Ky., was conditioned upon the raising of \$500,000 in Kentucky. With the aid of the Centennial Movement in that State this will have been secured by the first of May, 1876. It remains then for the other Southern States to fulfill the purposes which have been expressed, that \$200,000 in addition shall be raised outside of Kentucky. There should be neither difficulty nor delay in doing this. The two hundred thousand dollars can be raised at once if united and general effort be made. The Centennial Movement furnishes the opportunity of doing so. While the various Colleges in the different States are securing larger contributions as well as that from the dollar roll, it is proposed to try to secure the Seminary endowment entirely upon the latter plan. It is preferred, unless absolutely necessary, not to ask for large contributions. The Seminary has ever sought the sympathy and support of the mass of the Baptist membership. An endowment based upon a universal contribution of small sums would in itself be more valuable than one doubly as large given by one or a dozen persons, or by a small portion of our membership.

It is important that the contribution be secured immediately. The Seminary ought to be in Louisville by the 1st of September, 1876. But according to the terms upon which the removal and endowment are based, it cannot be located there until the whole amount of \$500,000 has been secured. In its present location, and with only its present means, it is not doing one-tenth the work for the denomination which is believed possible. That it has been already successful and useful beyond the hopes of its friends only shows that they are not too sanguine in their expectation of its greater usefulness.

That there may be no interference by the Seminary Centennial with the dollar roll work of the Colleges, it has been thought best to prepare for it a separate form of Certificate from its separate use. The peculiarity which has been adopted is that an engraved portrait of each of the six professors, Boyce, Broadus, Maule, Fay, Whitsett, and Williams, who have up to this time taught its classes, has been printed upon each certificate. These have been prepared by one of the best artists in America. Each contributor of a dollar will receive one of these certificates, worth in itself the amount of his contribution. At the same time he will be aiding in the complete and permanent endowment of the only Baptist Theological Seminary in the South in which equal advantages can be secured with those afforded by Baptist and other such institutions in the North.

Bring this matter at once before each church and Sunday-school. These certificates are issued in volumes of twenty-five of fifty, of one hundred, of two hundred and fifty, of five hundred, and of one thousand certificates. Each church and Sunday-school should have its own roll book so that all those connected with it may be enrolled together. The stub which is retained in the book when the certificate is cut out is to be preserved as a part of the roll of all those aiding in this work. It is important therefore that the church order a book of such size as will probably contain the number of certificates which will be taken.

The object is to secure ONE DOLLAR from every MEMBER of the CHURCH, from every MEMBER of the SUNDAY-SCHOOL, and from every CONTRIBUTOR in every such family. It will be well that each church appoint a committee of from three to nine persons to canvass for this work, to the chairman of which the book of certificates can be sent. These are furnished gratuitously, postage paid by the Treasurer of the Seminary. Full explanations for the collectors will be forwarded with each book of certificates. Any desired information will be given by the Treasurer.

Let the application be made soon, stating the number of certificates which will probably be needed. Don't forget that each child in the Sunday-school as well as each member of the church should have one of these certificates. The Seminary is asking only for a limited amount. Only one tenth as many certificates will be issued as there are persons in the Baptist influence in the Southern States.

For books of certificates or further information address: JAMES P. BOYCE, 17 West Broadway, Louisville, Ky. Nov. 9, 1876.

