





## The S. W. Baptist.

TUSKEGEE, ALA.:

THURSDAY, JUNE 11, 1887.

Elder Z. G. HENDERSON, is agent for Howard College for 1887. He is also authorized to act as agent for the S. W. Baptist.

I will deliver a discourse at the Baptist Church in Auburn, Ala., 3d Sabbath in this month, on what is termed "Close Communion." H. E. TALLAFERRO.

We have received two obituary notices from Talladega county, signed "A Friend." We would publish them with pleasure if he had given us his real name. We cannot depart from our rule, of not publishing without a responsible name. If he will forward his name they shall appear.

ONCE MORE.—We publish in this issue, for the last time, the appeal for brother HUNTER and Trenton Church.—Look at it again, and if your heart is moved to assist, send it on and it shall be forwarded at an early day. Several have responded, for which we thank them in the name of the distressed, but more is needed. Forget it not.

"Alabama" will excuse us for not publishing his article. It is well written; but editors must sometimes decline giving publicity to well written productions.

Read in another column, "Colporteur works and results." That Society is doing a great work for the destitute of our country. Its figures show its energy, industry and usefulness. But figures cannot tell what it has done for mind—the soul. The Society is every way worthy of Southern confidence and patronage. It never has shown any abolition proclivities. Their publications are always chaste, moral and sound in doctrinal theology.

## A Book Store.

It will be seen by reading the advertisement of Mr. KESSEE, that he has established a Book Store in our Town.—This is another evidence of the prosperity of Tuskegee. It should be patronized and encouraged. Why purchase books from abroad when they can be procured at home? Mr. KESSEE comes to this place from Virginia, highly recommended as a gentleman. Call and examine his stock.

THAT CIRCULAR.—By examining our advertising columns, it will be seen that elder K. HAWTHORN, in a Circular, announces a great variety of Books and Stationery of every kind for sale, in Mobile. Any one wishing to purchase would do well to give him a call; for they will find him to be a Christian gentleman, and a reliable man in every respect.

## A Good Letter.

It is lawful and expedient to "provoke" one another unto love and good works. We publish the following private note for that purpose; and feel assured that the good sister will pardon us:

ALABAMA, BRESTON Co., June 3, 1887.  
MESSRS. EDITORS:—I have been taking the S. W. Baptist for several years, and have always paid for it in advance. I send you \$3; one dollar for Bro. Hunter and Trenton Church, and two dollars for my paper for this year. Accept of this small gift for brother Hunter as the poor widow's mite. I am a poor old deaf woman; I hear no preaching, singing nor prayer. Remember me in your prayers. Farewell.  
MARY KELLY.

The Catalogue and Report of the Officers and Students of the Mount Lebanon Female College, Mount Lebanon, La., for the year ending 19th June 1887, is received; and gives abundant evidence that the Institution is in a flourishing condition. We are gratified at the evidences of prosperity among Louisiana Baptists. They are laboring to establish Schools of the first order. Their paper, the *La. Baptist*, is an excellent Journal, and should be fully sustained by Baptists of that State.

The correspondents of Elder T. J. Russell, are requested to address him at Island Home, a new Post Office of which he is P. M.

Elder JOSEPH BANKSTON, of Coosa county, adds in a business letter, "I think the Churches of Central Association are improving some. I have baptized one at Poplar Springs and one at Shady Grove, this year."

## Baptist Church at Cusseta.

It was our privilege to meet with this Church, 5th Sabbath and Saturday before, in May. It was a District Meeting for several Churches of the Liberty Association, and there were many delegates present. On Saturday we listened to a faithful and affectionate sermon from elder P. CALLOWAY, and a warm, pungent exhortation from elder BARROW.—After which several practical and important questions were proposed and discussed in the meeting, by different speakers. Saturday evening there was a Bible meeting, at which speeches were made, and some money was raised for the circulation of the blessed Word of Life. Sabbath, in the day and at night, there was faithful preaching, with good effect, we hope. We were much pleased with the ministers and members with whom we worshipped, and to whom we preached the Word. Our trip will not be forgotten. We spent some happy hours at the kind house of the good pastor of that Church, elder J. W. WILLIAMS.

## Do-Nothing Ministers.

Is there such a class of ministers among us? There is; not a few of them. Churches are now suffering for the Word of Life, and some ministers able, bodied men, are idle, doing but little in the ministry. Those men, too, profess to be called of God to preach; they profess to love the Church, and the souls of men. They were once active, zealous, laboring. Did God call them to preach for a limited period? If so, why do they not give up their credentials? Have they ceased to love the Church for whom Christ died? If so, why not confess it? Do they believe there is a Heaven of happiness and a Hell of misery? If so, why not say to the weary pilgrim, "There remaineth, therefore, a rest for the people of God." Why not warn the sinner to "flee the wrath to come?"

Churches are often urged to pray "the Lord of the harvest to send more laborers." That is well. But should not prayer be offered that the Spirit might arouse these do-nothing preachers to a sense of their awful responsibility and their solemn obligations. To us it seems that they should preach the Gospel or get out of the way; for if they are not actively engaged in the ministry, they are in the way of the advancement of the cause of God.—There is great ministerial destitution in our country; and yet if every man who professes to be called of God to preach were actively engaged in the work, that destitution would nearly be supplied. This is a fearful thing, if correct, and should be prayerfully pondered by those ministers who are idlers in the vineyard of the Master.

We are aware that our do-nothing ministers have many pleas to urge for their idleness. We shall not state nor answer them. To their Master they must account. But we must affirm that, nothing but a Providential intervention will be received as an excuse in that day when we must all stand before the judgment seat of Christ. Many ministers become alarmed when neglected by the Churches, lest their families should suffer. But if they will make full proof of their ministry, they will find the promise of Jehovah true, to their families and to themselves, "I will never leave thee, nor forsake thee." And they will find the words of the Faithful and True Witness true to the letter, "Lo I am with thee." True; they may come to the Red Sea, be pressed and environed, but the Rod of power will divide the waters and they will pass over, and magnify the Grace of God.

Come do-nothing brethren, leave your hiding places, and show yourselves to God's people. What if they have neglected you—treated you badly—the sin will be upon them. Clear your skirts of the blood of sinners. Why take vengeance on them for their neglect? Vengeance belongs to the Lord. Let him execute it. In taking vengeance on them you inflict it on the cause of Him who died for you. You inflict coldness and barrenness on your own soul. We envy not your ease. Ease did we say? You have no ease. If you do, however, there is a fearful woe pronounced against it, for it is said, "We to them that are at ease in Zion." God grant you a better spirit—"a mind to work."

J. M. W. will see by last week's paper, the similarity of our views of the late action of the American Tract Society. As our articles cover the same ground, the publication of his, for the present, is unnecessary.

By the way, our cotemporaries, most of them, have not looked narrowly into these resolutions. We are gratified to see the New Orleans Christian Advocate exposing their fallacy. We clip the following from an article on that subject in one of its late issues. Publishing their resolutions, and making some remarks upon them, the Advocate says:

The N. Y. Independent (H. W. Beecher's Organ) is satisfied—delighted at this action: claims that "these resolutions embody every principle" for which they have contended.

The Independent italicizes certain words, especially in the fourth resolution and says they "fix the principles involved in the case."

Says that paper, most graciously and patronizingly—

"The principles of the Report, faithfully executed by the Publishing Committee, will restore confidence in the Society at the North, and will greatly increase its usefulness at the South."

Confidence "at the South" may be found to be necessary, in order to being "useful."

The Independent concludes its notice of this critical meeting thus:

"Of course some journals hereabouts will be ready to malign the Society as an 'Abolition' institution. But no one in the Society sought to defeat the resolutions as reported from the Committee. But the wisdom and grace vouchsafed to the Committee seemed also to preside over the deliberations of the Society itself; and an investigation and discussion which some had looked forward to with apprehension, have turned out greatly to the furtherance of the Gospel. We have no doubt that the Publishing Committee in their first tract on this subject without irritating or alienating the South, will convey to the

minds of Southern Christians some quickening sense of their grave and responsible duties in view of the 'fundamental doctrinal error and practical immorality' that prevail around them." Comment is unnecessary, "at the South."

## Queries Answered.

From S. J. B., of Longsavanah, Tennessee, we have the following queries:

1. Do the Scriptures authorize a Church to adopt as a rule equality (in proportion to their ability) amongst the membership, in defraying the necessary expenses of the same?

2. What course ought a church to adopt towards such members as are unwilling to pay their proportion of all the current church expenses?

In answer to the first we submit: A Church has no right to adopt any rule upon the subject. A Church cannot legislate. Christ is Lawgiver and King in Zion. A Church can and should enforce laws already enacted by Christ and his Apostles; for they have "adopted" a rule on this subject. And we suppose the object of the Querist is that we should embody the testimony on that subject. Here is the law and testimony—the "rules adopted."

Upon the first day of the week let every one of you lay by him in store, as God has prospered him, that there be no gatherings when I come. 1 Cor. 16: 2.

For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not. For I mean not that other men be eased, and ye burdened; but by an equality, that now at this time your abundance also may be a supply for your want; that there may be equality. 2 Cor. 8: 12-14.

Other passages, equally clear, could be adduced; but to a man whose mind can be reached by the truth, one precept or example from Christ and his Apostles is sufficient. And surely these passages prove that the rule in the Apostolic age was to give according to the ability of each member. If that was the law or rule then, it is binding now, and will be while Christ has a Church on earth. The rule is in accordance with common sense, reason and justice. The common taxations of our country proceed upon the same principle of equality.

It is, then, the duty of a Church to understand this law of equality, and act upon it, in obedience to the Divine Lawgiver. The law is plain and explicit, without appending any additional rules.

In reply to the second query, we advise that no new rule be adopted, nor no new "course" suggested towards a member who will not aid, "according to what he hath," in defraying the current expenses of the Church to which he belongs. There is an old law upon that subject also, and should be enforced. It is a wise and good Church that administers the laws of Messiah. What then is the law in such a case? Here it is:

For this ye know, that no whoremonger, nor uncleanness person, nor covetous man, who is an idolator, hath any inheritance in the kingdom of Christ and of God. Eph. 5: 5. See, also, Col. 3: 5.

From these passages it will be seen that the Apostle has classed covetousness with the most filthy and abominable works of the flesh. And solemnly admonishes his brethren not to "be partakers with them," but to "reprove them."

You may search the Bible from Genesis to Revelations, and against no sin has God showed greater abhorrence than he has against the sin of idolatry.—Now if covetousness is idolatry; and if from covetousness a member of a Church will not bear a proportionate part in the expenses of the same, the law is plain upon the subject. And here we might remark, that, if search were made upon this subject, and the rule applied—the rule of equality in church expenditure—our Churches would be found to abound with idolaters—of devotees to the Sovereign Dollar.

Let Churches look well to this, and to all other subjects of Gospel discipline, and administer the disciplinary laws of the New Testament in spirit of Galvary—in love. A Church may administer the discipline of the Gospel in the spirit of Mount Sinai and do an injury; but let them do it in the spirit of Galvary and it will save—a "covenant of salt." May the Messiah give wisdom to his people!

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BAPTISM OF A SHIP'S CREW.—We learn from the Christian Secretary, that Rev. PHINEAS STOWE, pastor of the Seamen's Bethel, Boston, baptized the crew of the brig Pacific, at a late meeting. The crew consisted of three seamen, the steward and cabin boy. The Captain and Mate were both members of the Church previously.

WHAT UNIVERSALISTS SAY OF BAPTISM.—Rev. Mr. BURRIS, Editor of the Universalist Herald, holds the following language, in an editorial:

BAPTISM.—The editor will preach at or near the residence of Bro. C. B. Day, four miles from Dadeville, on the 3d Sunday in June at 11 o'clock. After which the ordinance of Baptism will be administered. By Baptism, we mean immersion, and nothing else.

## An Important Meeting.

We have had the pleasure of seeing a Circular issued by elder Z. G. HENDERSON, Agent of Howard College, in connection with the Board of Trustees fixing upon the first day of July, in the town of Marion, as a suitable time and place for holding a meeting to take into consideration the best and most speedy plan for completing the endowment of Howard College.—With the time, place, and effort for consultation to secure union of effort, we are much pleased. We have, in our efforts, to secure this noble object, been divided more in feeling than in feeling. There is a general feeling that the Howard should be endowed; but we have been divided in council and in efforts, at least too much so.

The object of this movement is to get the friends of the College together from different sections of the State, and consult together, prayerfully, as to the best and speediest plan to be pursued to complete the endowment.

There is a crisis in the affairs of Colleges as well as in the affairs of men; and surely this is an important crisis now in the history of Howard College. If the present effort does not succeed, a reaction will follow that will be mortifying and painful to its friends and dangerous to the existence of the Institution. What Baptist is prepared for the humiliation that must follow such a failure? Besides, the removal from our State, recently, of so many ministers is a fearful thing, or should be to the Baptists of Alabama; and Howard College is to be looked to, mainly, for an instrumental supply of educated ministers. And if it is neglected Baptists of Alabama cannot long maintain their position in the public mind. This subject, then, should be prayerfully considered and acted upon without delay. We say to our brethren, attend that meeting, if possible. For one time in your life need (if that is necessary) your temporal business, and meet your brethren and consult upon a subject, now the most important one before the Baptists of Alabama.

We could, from the abundance of our heart say much more, but forbear. We trust our brethren will consider the appeal as personal, and that one will not throw the responsibility upon another—let all attend.

The time of holding the meeting is quite proper, as it will be during the commencement sessions of the Howard and the Jackson.—We understand that Dr. MANLY will be in Marion at the Commencement exercises of each of these Institutions, and would, no doubt, attend this meeting, if desired.

## The Cloven Foot.

Or properly aiming at Political Supremacy in the United States. Published by WENTWORTH AND COMPANY, 86 Washington Street, Boston, Mass.

The above is the title of a new work; and here follows a description of its contents, by the Publishers:

"This is emphatically the great master production on Popery, exhibiting a comparison between Catholic and Protestant Nations, in the closest and most impartial manner; forming the most thoroughly national work ever brought before the American public; showing Popery to be no fancy sketch, no false picture, and catering to no political or religious prejudice, but an exhibition of undeniable bona fide facts—exposing the Cloven Foot of Romanism, with her iron heel of tyranny, as now stamped upon all the nations of the earth. Nothing on this subject has ever been published so comprehensive in its plan and so extensive in its detail in proving Romanism as it was, as it is, and as it would be in subjugating the Religious Freedom and government of this country, under supreme allegiance to the Pope of Rome. Thus we have the whole history of Popery, with its rise progress, from its iniquitous conception on the throne of St. Peter, tracing its blood-stained annals down to the present imbecile occupant of the papal chair.

Never, since the formation of the Federal Government, has there existed a crisis so fraught with imminent danger to our civil and religious liberties, as is seen in the startling aggressions of popery within the past few years.

This book has been written with the bold and fearless hand of a Master Spirit, and clothed in such high toned language as to be entirely unobjectionable for the centre table or parlor of any gentleman's family.

The volume is printed on first quality paper, and full bound in substantial imitation French morocco, marbled edge, gilt back and gilt centre on the side, containing 400 pages, with 12 colored illustrations.

This book is sold exclusively by Travelling Booksellers, or others, who purchase in quantities to make direct sales, or to sell by subscription from sample copy, in some particular town, county or State.

## "Lo Here!"

There is no unity now in Pedobaptism. Time was when a goodly number could agree in sentiment, and say, "Lo here is Infant Baptism!" "Lo here is pouring!" "Lo here is sprinkling!" Baptists, "those troublesome people," have dispersed these squads—these little Babel builders—and there is now great alarm and confusion of speech. Each man is crying, "Lo here!" on his own "hook." Here followeth the last "running shriek" we have heard. It comes from Mississippi, from the "True Witness," a Presbyterian paper. Take it without further note or comment:

"BURIED WITH HIM IN BAPTISM."—All who will examine the above expression in the connection in which it is found, must admit that it has no reference to the ordinance of baptism. And, yet, there are many misled by the mere sound of words, who quote this passage as proving immersion. Now, were we to admit that it refers to the ordinance of baptism, it would not prove immersion. For who ever heard of a man being buried by taking the corpse out to the graveyard and plunging it into the ground. This would be, to us, a new mode of burying. It is true that we cover up the corpse, yet it is not done by immersing it in the earth, but by sprinkling or pouring the earth upon it. If the passage, then, proves anything in reference to the mode of baptism, it is certainly against immersion.

Elder J. WILLIAMS, of Silver Run, Ala., is still laboring in the Master's vineyard. He informs us, that, after long darkness there appears to be some light breaking upon his field of labor. From various sections we learn that prospects for better times are brightening; and we trust it will be our privilege soon, to publish the gracious manifestations of the Divine Spirit.

Elder J. W. WILLIAMS, is still circulating our paper in his section. We thank him for his kind notice of our late visit to Cusseta.

A correspondent of the Southern Presbyterian, writing from England, speaks thus of the Dissenters:

Among Dissenters some of the younger Ministers had got too refined in their notions, and too 'intellectual' in their preaching, to teach as did their Puritan fathers. A Mr. Lynch, a man of some genius, but whose prayers were quite *rhapsodical*, published Hymns entitled 'The Rivulet,' which seemed (as far as the want of the Gospel in them was concerned, besides doubtful statements) very unfit for the service of song in the house of the Lord. He had his defenders, as well as opponents, and the strife went on till much bad feeling was evoked. But it has been overruled for good. The Dissenting laity love the old doctrines; Spurgeon, that wonderful young man, is giving these doctrines a Whitfield-like life and power over multitudes, and the Dissenting Ministers, both young and old, with few exceptions, are returning to the full and healthy statements of those truths, which are the very life-blood of real Christianity. Thus for instance, the famous Thomas Binney of London, who had protested against the spirit in which Lynch was attacked, preached the other day the annual 'Merchants Sermon' in the Poultry Chapel, and took for the text of a noble Gospel Sermon the words so suggestive of a grand divine appointment, and of a glorious substitution of the innocent for the guilty and benighted result to the reception of a justifying Righteousness:—"He hath made him to be sin for us, who knew no sin, that we might be made the righteousness of God in Him."

## Membership by Birth.

"I was born a Presbyterian," said the Rev. J. M. Krebs, of New York, at the collation of the American Congregational Union.

Now, the Presbyterian standards teach that he, if not unlike other men, was born with "a corruption of nature, whereby he was utterly indisposed, disabled, and made opposite unto, all that is spiritually good, and wholly inclined to all evil, and that continually." Was he a Presbyterian, nevertheless? With just this character of "total depravity," was he a Presbyterian? The idea is preposterous.

The doctrine of original sin and the doctrine of infant church membership in virtue of birth cannot be bound together into one harmonious system.—They conflict utterly and irreconcilably.—Religions Herald.

SUICIDE OF A CLERGYMAN.—Rev. Benjamin N. McPhail, pastor of the Presbyterian churches at Snow Hill, Newton, and Pitt's Landing, in Worcester county, (Md.) committed suicide, about nine o'clock on Saturday night, by jumping into the bay from the hurricane deck of the steamer Wilson Small. For several months before Mr. McP. had been in delicate health, and it was observed nearly two weeks ago that his mind wandered. He was called to Snow Hill about a year ago, and had become very popular as a preacher and a gentleman. He leaves an interesting family, consisting of wife and five children, to mourn their sad bereavement.

## Indian Missions.

Receipts from April 1st to 21st May 1887.

GEORGIA.	
April 3.—Rec'd. by Rev. Joseph Walker, from a lady of Macon, \$5 00; Master Charles B. Irwin, 10c; L. Tucker Calloway, (a little boy) \$2 00.	Total \$7 10.
MARYLAND.	
April 10.—Rec'd. of Mrs. Nelson Clark, (Baltimore) by Rev. E. Kingsford, \$10 00.	Total \$10 00.
VIRGINIA.	
April 10.—Rec'd. of Ketchikan Church, by Rev. E. Kingsford, \$25 00; Nancy Smith, \$5 00.	Total \$30 00.
MISSOURI.	
April 13.—Rec'd. of W. S. Oliver Treas. of Youtis' Missionary Society of 3d Baptist Church, St. Louis, \$25 00.	
TENNESSEE.	
April 13.—Rec'd. of B. R. Hendon, Treas. \$10 00.	
LOUISIANA.	
April 14.—Rec'd. of Coliseum Place Baptist Church N. O., Jas. H. Lowe subscription made at Southern Baptist Convention, \$100 00.	
MISSISSIPPI.	
April 14.—Rec'd. of Miss Lucy Whitford, (Columbus) by Rev. R. Holman, \$15 00.	
TEXAS.	
April 29.—Rec'd. of Miss Mary R. Davis, (Independence) \$5 00.	
KENTUCKY.	
May 4.—Rec'd. of M. L. Kendal, (Maysville) \$5 00.	
ALABAMA.	
May 5.—Rec'd. of Samuel Fowkes Treas. of the Ala. Bap. State Convention, \$730 91; Big Spring Church, Shelby county, by J. M. Scott, \$25 00.	Total \$755 91.
UNKNOWN.	
Rec'd. of Messrs. Jones & Barthelett, balance deposited by Rev. A. G. Moffit, \$11 67.	Total \$994 68.
WM. HORNBUCKLE, Trans'r B. I. M. S. B. Convention.	

## Communications.

For the South Western Baptist.  
Another Church Constituted.

MESSRS. EDITORS:—Baptist principles are progressing. On the 24th of May, brethren R. Y. KASBURY, L. MARTINEZ and myself met with nine disciples of Christ at Turnersville, five miles above the city of Mobile, and at their request, assisted them in the organization of a Gospel Church. After the constitution two united by letter; and before the meeting closed three others were received as candidates for baptism. They have since been baptized by Brother KASBURY in the presence of a large and deeply interested congregation. Prospects are good for other accessions.—Two of the number baptized had been members of the Methodist Society for sometime.

K. HAWTHORN.  
MOBILE, June 3d, 1887.

For the South Western Baptist.  
Mistakes.

When farmers, instead of training their sons to their own occupation and teaching them habits of industry, make lawyers, doctors and merchants of them; they make a mistake, I think, in the most of cases. Farming is the oldest and best occupation in the world, why then should farmers be so intent upon causing their sons to follow others, for which they are so often unqualified, or at least but partially qualified?

When farmers leave their farms and negroes under the control of overseers, and remove to cities, towns or villages for the purpose, as they say, of educating their children, and giving them the advantage of society; they often commit an egregious blunder, I think. They had far better, in my opinion, in most cases, remain on their farms, promote good schools in their neighborhoods, or hire teachers to teach their children at home, and keep these children out of towns, where all kinds of evil influences abound, and where they are so apt to contract bad habits and form corrupt associations. By remaining on their farms, they keep up better society in their neighborhood; throw around their servants more restraints for their good; and economize in their expenditures besides, to say nothing of keeping their children clear of much of the extravagance and folly of the age. This subject, I think, is worthy of their serious consideration.

HUNTER.  
For the South Western Baptist.  
HEARD Co., Ga., May 17th 1887.

DEAR BRO. HENDERSON:—I write a short communication for your most valuable paper, in which I desire to give you the prospects that seem to lie before me in my mission, in Randolph county, Ala.

I have selected the most destitute portions of said county, in which to labor; and on my last round, which occupied nearly two weeks, many sinners came trembling and bowing, desiring prayer. The brethren and sisters that are scattered in those destitute places, many of them holding letters for several years, seem to be coming up to the work with warm hearts, and I feel to hope that the good Lord has begun a great work in the hearts of many, that will be carried on until their deliverance.

Dear brother, pray for us, that the Lord may abundantly bless the efforts of the Board at Marion, in the assistance they are giving to spread the Gospel of our Lord Jesus Christ.

I have constituted one church; and other sections, no doubt, will constitute before the close of the year. I find many families entirely without the Bible; but I shall, in a short time, be able to supply them with the word of God. The Lord grant that all the brethren, and sisters too, that see this may feel for me and help me by their prayers, that scores of the poor people may be converted in Randolph county, as well as elsewhere.

WM. DAVIS.  
For the South Western Baptist.

## Colporteur Work and Results.

MESSRS. EDITORS:—Many have inquired of late, What is the nature of the work done by the Colporteurs of the American Baptist Publication Society? Permit me to state first what they are commissioned to do, and then what they have done.

They are directed to preach the Gospel in destitute neighborhoods—most of them being either ordained or licensed preachers—to hold prayer-meetings—to visit Sunday Schools and found new ones—to constitute churches—to visit families, offering for sale the publications of the Society, conversing with each member personally on the subject of religion, giving tracts to all, and Bibles to the destitute; in a word, they are "to labor with all the ability which God has given them for the conversion of sinners, and for the prosperity of the church on earth." This is what they are directed to do. Whether they have acted in accordance with their directions may be learned from the results of their labors.

During the year just closed, 68 Colpor-

teurs have been in the field, some only a portion of the year. They have preached 2,617 sermons. Held 1,628 prayer-meetings. Visited over 40,000 families in which they have left by sale, or donation, over 26,000 vols. of good books, together with 203,000 pages of tracts. They have organized 21 churches and 55 Sunday Schools, and baptized 843 converts. In answer to the question, What is the nature of their work? it may be said, By their fruits ye may know them.

A review of the last five years shows the following summary of Colporteur labor and results:—Preached 11,300 sermons; held 7,637 prayer-meetings; visited 238,000 families; sold 122,600 volumes; given to the poor 8,600 volumes and 1,613,000 pages of tracts; baptized 2,339 hopeful converts; constituted 59 churches; and organized 136 Sunday Schools. These are great and blessed results, indicating that the Colporteurs of the society are not mere book-peddlers, but men of God, laboring to save souls.

But, figures cannot show the results of Colporteur labor. If we could lift the veil and trace the entire influence and ultimate working of each sermon, prayer and conversation, and of each book and tract left in those families, to preach on and preach ever, then we might compute the results of the Society's Colporteur work.

CHRISTIAN BROTHERS,—lovers of Christ and souls!—will you enable the Board to multiply the number of these faithful and useful laborers? A large number of "good and true" men have made application to the Board for appointment the coming year, but the Society have not the funds to commission even one more. Who will be the first to preach the blessed Gospel from house to house by remitting go the Office, 530 Arch Street, Philadelphia, the support of another Colporteur?

BENJAMIN GRIFFITH, Cor. Sec.

For the South Western Baptist.

## Give us the Proof.

MESSRS. EDITORS:—Some time since there was an article found in the columns of your paper headed "Sanctification in a flame," &c., this article has fallen like a pebble upon the smooth surface of Methodism, and what a commotion! Wherever its author may ramble, the multitude (of Pedoes) cry out, "Behold, he that turned the world upside down hath come here also!"

It tickles their ears at night so that they can't sleep, and entertains them through these long summer days. In as much, then, as no part of this article has been denied, I have concluded that it is all true, that is, these quotations from the sermon of brother—, were the true sentiments of his heart, and that he meant every word he said: "Taking it for granted, then, that owing to brothers'—extensive knowledge of the scriptures, having 'read them through a dozen times or more,' that he can prove his theology (?) with the greatest ease.—I very respectfully, therefore, request him to prove the three following arguments. First. You say that "the reason some don't believe in the doctrine of perfect sanctification, is because of their ignorance and wickedness."—Secondly. You say, "all objections to this doctrine spring from the devil." Thirdly. All who oppose this doctrine, is as crooked to you as the zigzag stroke of lightning, and looks like a drunkard staggering home from the grogshop." Now, if I had used these hard words about any other denomination, and was called on to prove them, I don't see how I could get out better than to take back every word. But surely brother—, ran, and will give us the proof. If I was in his place, I believe I would try it, at any rate, and let the people see that I was honest in what I said, and if I made a failure, why, I'd just take it all back and say, brethren, "I have sinned in that I have done this thing," forgive me, and let us pray the Father to "deliver us from evil," and "lead us not into temptation," and teach us to "do unto others as we would have them do unto us."

P. S. Will the Editor be so kind as to inform us what has become of that peculiar "flame" that brother— was going to "kindle all around his circuit?" We have looked for it until our eyes are sore, but all in







