

# SOUTH WESTERN BAPTIST.

S. HENDERSON AND  
H. E. TALIAFERRO, EDITORS.

"Whether it be right in the sight of God to hearken unto you more than unto God, judge ye."—Acts iv. 19.

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From the Baptist Standard.  
Councils in General.—Mr. Graves' Council in Particular.

If a free man shall make himself a slave, he ceases to be free the moment he changes his condition. The two conditions are absolutely irreconcilable. In the same way, a church ceases to be independent the moment she acknowledges any superior jurisdiction.

Church independence and courts of appeal, are absolutely irreconcilable; the moment you allow the one, you destroy the other. With Baptists, this simple statement, which cannot be controverted, is enough to settle this abstract question.

The authority of councils can never be recognized by the Baptist denomination, without an abandonment of a polity which has characterized it from the days of the Apostles.

The writer has not, just now, access to his library, or he would present facts and authorities connected with Baptist history, fully to sustain this position. We are, however, reluctant to suppose that this is necessary in this day of Christian enlightenment. It will be strange, profoundly humiliating, if Baptists, the steady and uncompromising advocates of church independence for more than eighteen hundred years, should now, in the nineteenth century, turn against this cherished principle. This will not be done, there lives not a man who is able to induce such an abandonment of principle. The wretch who would, deserves the unmitigated anathemas of an insulted people. If, we repeat, Baptist churches are independent bodies, councils can have no power to revise their decisions.

Here is another stand-point from which the abstract question may be contemplated, i. e. The church is of divine appointment. [It is a divine institution.] Besides this, it is the only ecclesiastical court recognized in the New Testament—the only tribunal invested with disciplinary powers. In the apostolic age there is not one recorded act of exclusion which was not done by a church, nor one reversal of a church's decision by any tribunal.—There is not to be found even the footprints of such human devices as councils in that moulding age of the church. Whatever, therefore, may be said for associations, councils, &c., on the score of expediency, the distinction between them and the churches of Jesus Christ remains the same; the one is human, the other is divine; the authority of the one is directly from the great Head of the Church, the authority of the other is from men; and as the authority of Jesus Christ is infinitely above men, so the authority of his churches rises infinitely above all human devices. No tribunal on earth can reverse the decision of a church. He who denies this is not a Baptist, however much he may vapor about "baptistic" notions. This is, perhaps, enough on the abstract question; if, however, any worthy Baptist has a fancy for such a work, your readers may see what can be said on both sides of this great question. The history of religious councils is the history of apostasy, and discord, and carnage, and blood.

We come now to consider Mr. Graves' council.

Tested by the abstract principle, what can any man say for this self-created body, or for the authority of its decisions. This body has expressed its opin-

ion, the members of it had done the same thing before, and if the same number of men had met from any part of the world, whether in the Church or out of it—whether profane or pious, and expressed their opinion, it would have just the same authority. That is, just no authority at all.

The First Baptist Church in Nashville is a Church of Jesus Christ. So Mr. Graves acknowledged by uniting with it. So the Concord Association acknowledged by receiving her into the body. So the whole Baptist family have admitted by receiving her into fellowship.

Mr. Graves' council is of human appointment, and as the divine rises above the human, so this human device sinks into insignificance. Mr. Graves was excluded by a church of Jesus Christ. Mr. Graves' council can not reverse that decision—there he stands—there he must stand, until he is restored by the Church. If every Church in Tennessee should pronounce against the decision of the First Church, and assert the innocence of Mr. Graves, it would not alter the case. But it may be said that although the First Church was a Church of Jesus Christ, it had ceased to be when it excluded Mr. Graves, or that those who excluded him were not at the time members of the Church.—Here are two questions involved, each of which deserves notice:

1st. Was the Church dissolved—is it now dissolved? This is easily determined. The majority say no, we are the Church. The minority say no, we are the Church, all others say, no. The Church then exists by universal consent.

2. Where was the Church, then, and who constituted it, when Mr. Graves was excluded? Both parties could not be; every thing hangs on this issue.—It is self-evident, that, which ever is the Church, or was at the time it existed, and now exists independently of any thing which the council has done or can do, let us meet this issue impartially.

Up to the vote to remand the charge of "grossly immoral and unchristian conduct," there was no diversity of opinion; the majority and minority together constituted the church.

On this question both voted, thus affirming this fact. What, then, is there in this vote to dispossess the majority of the divine constitution, and invest the minority with it? If this has not been rightfully done, then according to the New Testament, to Baptist usage, and universal consent, the majority is still the First Church, and all the consequences heretofore mentioned, follow of necessity.

It is alleged by the minority that the majority "violated the laws of Christ's kingdom," and thus forfeited the divine constitution.

This question is to be settled by the fact of what the church did, not what some other party did, or refused to do. Now, what did the church do, and is this act such a violation of Christ's laws as to amount to a forfeiture of the church constitution; these are the questions. Happily there is no difference as to what the church, consisting at the time of both parties, did do. Members in full fellowship, as admitted by all, charged Mr. Graves before the church with "grossly immoral and unchristian conduct" in five specifications. On this charge he was summoned to appear before the church for trial. A motion was made to remand the charge, on the ground that the offences of the accused were private and personal, and that the church could not act on the case until the rule in the 18th of Matthew had been complied with. It has not been pretended that the question was not fairly decided, and in the usual way.—The church by a large majority voted, the minority voting, not to remand. Had the church voted to remand, it would have remained intact. This, then, is the offence of the church, and it is contended that it amounted to a forfeiture of the divine constitution; in other words, it unchurched the majority; for, be it remembered, the majority has never been arraigned before the minority, nor tried for this offence; the minority simply pronounce the majority "no church, but a disorderly faction," and itself the true church. The question, then, is reduced to a single point. Did this vote of the whole church disfranchise the majority? We must not confound that which is personal with that which is public, nor the duty of individuals with the act of the church. The specifications are complex, involving both private difficulties and public offences; thus all must admit who are not blinded by prejudice.

The vote of the church related entire-

ly to the public aspects of these specifications, and asserted the right and duty of the church to investigate the public offences of its members. No matter what the duty of individuals may have been, or may now be towards Mr. Graves, this was not the question before the church; if it had been the church might have decided that he, "being the offended party," ought to have gone to the offender. But, when a public charge was brought against a member for "grossly immoral and unchristian conduct," it was the imperative duty of the church to investigate it. This is what the church decided, and nothing more. Is this a "violation of the laws of Christ's kingdom?" It is contended that it is a violation of the 18th of Matthew, and such a violation as to unchurch the majority.

The rule in the 18th of Matthew, is one of Christ's positive laws, and to know his meaning, we must subject the rule to a strict construction.

It is in these words, "If thy brother shall trespass against thee, go and tell him his fault between thee and him alone: . . . But if he will not hear thee, then take with thee one or two more; . . . And if he shall neglect to hear them, tell it to the church." &c. Here are three distinct steps, each of which is to be observed before the offender becomes an heathen man and a publican. The law recognizes three parties—the offended, the offender and the church: the duty of each is distinct.

Language could not be plainer, or duties more specifically defined. Notice, 1st, the offended is to go; 2d, to take one or two more; 3d, tell it to the church. Now, the church is neither the offended nor the offender. If the church had refused to hear, she would in so much have violated the law, whether the complaint of the accuser were just or not. This rule does not require the church to go to the offender, nor to compel others to do it. It, by necessary implication, requires the church to hear and decide upon the merits of the complaint. The rule does not require any one to go to the offender; and since Mr. Graves claims to be the offended, not only does he release all others from obligation to him under this law, but acknowledges his to go to his offenders. Thus, it is clear that Mr. Graves and not the church, has violated the "law of Christ's kingdom." Now, strange to tell, although Mr. Graves, by his own admissions, violated all three of the requirements of this law, yet, when, as he improperly says, the church violated the rule, the sin was so enormous that he could not consent to be tried, or in any way become a party to the proceedings without defiling his immaculate conscience, and ruining his christian character. Now notice, reader, that the only duty enjoined, even by implication, on the Church, is to hear and decide, and for expressing a willingness to do this, in perfect analogy with the 18th of Matthew, Mr. Graves unchurched the majority, without even the form of a trial, or the "benefit of clergy." It is clear, then, that the Church did not violate the 18th of Matthew, if others did; and since Mr. Graves and the minority mention no other law, and since we know of no other which she is accused of violating, we are compelled to the conclusion that the charge is unfounded. But suppose it were the duty of the Church to require its members to observe the rule under consideration; we have seen, that, according to Mr. Graves' own statements, it must have required him to go to his offenders, and not them to him.

But let us follow this history one step further. Was there any act of the majority, after the vote, in which all united, and before the act of the minority unchurched them, which related to, or in the least altered the case or the position of the parties? The question is answered in the asking; the facts are patent.

It has been shown that, at the taking of the last vote, the Church was entire; it has also been shown that the church did not violate the law of Christ, in refusing to remand the charge; it has further been seen that nothing has since been done by the Church to forfeit its existence, or by the majority to forfeit their membership; it follows that the majority is still the First Church, and that the minority, those excluded, have been excluded by a church of Jesus Christ, and are therefore without the pale of any church.

We lay down this general proposition. Baptist churches have universal jurisdiction in all such questions, as that involved in the motion to remand, by a

majority vote, and that this practice seems to accord with the Scriptures.—The onus is upon the minority to show what there is in this case to make it an exception, and to justify itself for the abandonment of this universal practice. From this point of observation, we may take a glance at Mr. Graves' Council.

1st. If Mr. Graves and his friends are honest in claiming to be the church, where the necessity for this tribunal.—It was not competent, as all will admit, for the council to church or unchurch either party. The majority seem satisfied with their course, and the majority did not ask a reversal, much less to be restored.

The church had pronounced Mr. Graves innocent by electing him pastor, and the whole thing was at an end.—What was left for the council?

Did this august body go to Nashville simply to kick a dead lion, and return?

2d. If the majority is the church, then the council is the creature of a faction. The church did not call it, nor will it permit an interference with its internal affairs. In either event, its position is awkward if not ridiculous.

If it is said, that the council met to decide which is the church. We answer, by whose authority? If it was to try Mr. Graves, we ask what right had they to try him? If it was simply to investigate the truth of the charges, and as friends to pronounce an opinion. We can only say, that this is a matter of taste, and no one will complain; it was clearly their right, it would have been as clearly the right of Mr. Graves' enemies. But then it amounts to nothing, it does not restore him—it does not make a church of the minority—they have expressed their opinion, and that is the end of it. The church will still think and act for itself. Mr. Graves is still excluded, the minority is still a faction—and so will they continue until rightfully restored by rightful authority.

GEORGIAN.  
For the South Western Baptist.  
Which is the Apostolic Church?  
NUMBER 22.

We also find Baptist principles inculcated in the twelfth century by a people called Henricans, from Henry, a monk and hermit, who undertook a great reformation among the clergy at Thoulouse, at which place he exercised his ministerial talents to a considerable degree, and on which account was overcome by Bernard, abbot of Clairral, and condemned at Rheims by pope Eugenius III, where he soon ended his days in a close prison, in A.D., 1148. This great and good man was condemned at this council for rejecting "the baptism of infants," and censuring the corrupt manners of the clergy. He imparted his doctrine to others in private assemblies, and did much among the masses, to inculcate his peculiar doctrine. These principles were also represented in this century, by a people called Arnoldists, from Arnold of Brescia, a disciple of Abelard and Berengarius, and an eminent reformer of this century. "By his bold and lofty spirit," and the eloquence of his public discourses, he awakened Italy, France and Switzerland, against the great corruptions and many abuses of the Roman church and clergy, and caused some occupying high position to be converted to his opinions. He, like many others who contended for the simplicity of the primitive truth, was charged with heresy, and, together with his adherents, excommunicated by Innocent II. It is said by others, that he was condemned "with Peter de Bruis for rejecting infant baptism." This defender of the faith, after elevating the standard of civil and clerical reform for ten years in the city of Rome with great success, died in A.D., 1155, by the hand of the executioner; having been "excommunicated, crucified, and burned." Thus passed away a man, whose acknowledged abilities, extraordinary eloquence and irreproachable character, will ever be admired and revered by all good men, descending through all succeeding ages. We must also notice, that in this century there were a people who adhered tenaciously to these ancient principles of the Fathers, called Albigenes, from Alby, a town in France, where many of them lived.

They were a branch of the Waldenses, and, whose distinguishing characteristics were an unyielding and uncompromising opposition to the church of Rome. The Albigenes were charged with many errors by their enemies, from which they are acquitted by the Protestants generally. They grew so formidable as soon to awaken the apprehension of the Catholics, who stir-

red up a great war against them; and in consequence of which, they dwindled down by little and little, "till the time of the reformation," when such of them as were left, "conformed to the doctrine of Zuinglius, and the disciples of Geneva." It is said that during the period of the inquisition, that fire and sword were spread among this distracted people, by their persecutors to such an extent, so not less than a million of souls, including their invaders, perished in the conflict. So the "imagination of the thoughts" of men's hearts, seems to continue evil. Oh! the sinfulness of man! Did it not cause Jehovah to exclaim? "And it repented the Lord that he had made man on the earth, and it grieved him at his heart."

ORION, April 3, 1859. CLEOPHAR.

For the South Western Baptist.  
FOSTER'S, TUSKELOOSA CO., ALA.  
April 5, 1859.

MESSESS. EDITORS: I have reached this point on my agency for the Baptist cause in Huntsville, soliciting aid in the erection of a Meeting-house in that flourishing city. So far I have met a warm and liberal reception, though have only visited four churches as yet. The brethren seem to understand the importance of the enterprise in H., and express a deep interest in its success. I trust that a similar feeling and action will be manifest in the churches as I advance, and soon it can be announced that Baptists have a "habitation and a name" in the northern metropolis of our beautiful State.

I have been permitted to take by the hand several brethren whom I had long known by reputation, and "whose praise is in all the churches." Among them, I cannot fail to mention our venerable brother Edmund King, of Montevallo, Professor A. J. Battle, of the University of Ala., so deservedly popular as a scholar, a preacher and Christian gentleman, and Elder J. C. Foster, pastor of Grant's Greek Church, who is held in the highest esteem in this region, as a man who adorns all the relations of the community. Bro. F. wields a wide influence for good as far as his labors extend. These, besides other brethren—not forgetting the sisters, equally amiable and liberal, have impressed me most favorably with this portion of Middle Ala.

The Baptist cause is advancing rapidly through this section of the State—it will soon have the controlling influence, if it has not already. In Tuscaloosa Baptists are prosperous and hopeful. I went up to the "Old State House"—or rather the Baptist Central Female Institute, where I found some 110 or 115 young ladies under the instruction of Prof. Latham and his co-laborers—able and competent teachers—surpassed by none in the State, perhaps, with a building, certainly the most roomy, agreeable structure for the purpose, I have ever seen, and really combining convenience in its ample arrangements. Success to the enterprise so auspiciously begun. I must not forget to mention the Music department under Prof. Groschell—I believe that is the name—a most accomplished performer and instructor, who has 50 pupils.

But I must close these "notes by the way," or they may weary you. I may make a few more at some other point. Till then good-bye.

Yours truly, in Christ,  
E. STROCK.

For the South Western Baptist.  
How Extremes Meet!!

Some 20 years ago, that noted, notable abolitionist, Colver, the man that moved in the B. Home Mission Society, that the Missionaries of that body should not preach to slaveholders, suggested the plan that it would be better for churches or individuals to send out Missionaries than for Conventions. His reasons I have forgotten. The same ideas and spirit seem to be innoculating some of us who profess to be Missionaries. May we expect now that Messrs. Henderson, Moseley & Co., who 30 years ago, affirmed they were Missionaries in heart, but didn't like the plans to carry on the concern—passed non-fellowshipping resolutions against all the benevolent Societies (so called,) of the day; will now unite and aid the disaffected in our ranks to build up a Scriptural plan?

I have supposed the Commission.—"Go ye into all the world, preach the Gospel to every creature," was the *Magna Charta* of Missions. Is any plan prescribed here? Does it say "Each church, having no union with others," must send out men to proclaim the Gospel? Not a word of it.

There is one redeeming feature, one saving clause in the communications made, a candid acknowledgment, that no other plan is recommended: hope we may be permitted to stay in the old cabin till they build us a palace in which to carry on our great Missionary plans.

If it should be maintained that the church at Antioch is a case in point, sustaining Missionaries to the heathen; it is answered that they were very unfaithful to their pledges; for had not Philippi contributed to Paul's wants he would have been very destitute. (See Phil. 4: 10-18) It is clear, from the 15th verse that Antioch had dropped Paul, if they had ever agreed to sustain him. If then, the single church plan has no example, yet we must preach the Gospel to every creature; it devolves upon those who object to united effort, to bring out a Scriptural plan. I think things will go on as they have done since 1793 when Carey went to India, the period when modern missions commenced. God give us and keep us in union. Since that day a million of souls have been converted from heathendom: is this nothing?

Considering the fickleness of human nature, I am not surprised at the suggestions lately made: they will wake up dormant energies, prayer and solicitude on this great question—some will contribute more than ever—the halting will be confirmed that all is right, and God will make the wrath of man to praise him. TALLAPOOSA.

For the South Western Baptist.  
Terms of Discipleship.  
NUMBER 1.

MESSESS. EDITORS: I now design presenting some articles for your readers, in connection with the subject named above. I quote two passages of Scripture before I proceed: "If ye continue in my word, then are ye my disciples indeed." "Ye are my friends, if ye do whatsoever I command you." JOHN.

My articles will embrace experiment—Am I a Christian? There is no question of greater moment than this. Upon that question hangs all that will be dear to us, while eternity lasts. How important, then, that we all examine ourselves. Better do this now than have to regret it when we die. There is no possibility of our condition being changed after death. It is not for me to say, but I have strong fears that many, even professors of religion, will be awfully disappointed when summoned to appear before God. Many who now have a name to live, and may be, they have some of the mere nominals of religion, will then have their false garb taken from them, and appear before God, and the assembled world as a sinner, unclothed with the righteousness of Christ. Reader, examine yourself, for fear you are a deluded man. It will do thee no harm; it may do thee much good. What are some of the prerequisites, before we can have any assurance, that we are the disciples of Jesus? The first grand essential is, we must be quickened by the Holy Spirit into life. "We must be born again."—"Pass from death unto life." "Be made a new creature in Christ Jesus." For until this change takes place, we are enemies to God, in every sense of the word. As such, we cannot do those things commanded in the Bible.

I here remark, that where such a change as that described above takes place, we are to attribute it to God the Holy Spirit. Indeed it can only be accomplished by his power. He is the sole author of regeneration in the soul. He works, and none can hinder. And he works as seemeth good in his sight, giving account to none, for acting as he does. When he works it is thoroughly done. No need of any additions from any other source. There is no need of me defending this position: It is a sufficient defense of itself. The experience of every Christian declares the same. It is well for us that such is the case; had it not been so, we should have all been lost, without one exception. "For ye will not come unto me, that ye might have life." None can come without the divine drawing.—That we be not deceived upon this matter, I now propose noticing the work of grace as commenced, and carried forward in the soul by the Holy Spirit, at the same time asking all professors to attest to the truths of what I say, provided it be in accordance with the teaching of holy writ. The first work of the Spirit is to change the mind of the sinner, by convincing him of the deep and amentable ignorance of his heart. Not-

withstanding as much as has been said about the way and plan of salvation, till mankind are ignorant of it until taught by the Spirit. I am aware that his assertion is received by the human family very reluctantly; yea, many do not believe it. Nevertheless, it is true. The sinner is ignorant of his true condition. He does not seem to know what he is by nature, and what he must be by grace, if he is ever saved. Talk to him, before he is taught by the Spirit, of the total depravity of his nature; and he will spurn the truth far from him. He verily thinks, and believes he can obtain salvation by the deeds of the law. But when true conversion takes place, the sinner is brought to see and feel the truth of all that is said about his condition. Without the teachings of the Spirit he would remain in ignorance.

Your brother in Christ,  
E. W. HENDERSON.

Blundering.

A certain grotesque and farcical character, seems to attach of necessity to all Mr. Graves' proceedings. Nor is this strange. It is one of the signs which are apt to mark a want of moral earnestness and integrity. In following the career of Mr. Graves, we cannot help thinking all the while of the grimaces and antics of the harlequin.—His whole course, as a public man, has been a bold and persistent experiment on the credulity and prejudices of some, and the powers of endurance of others; and now that the day of reckoning has come, every step he takes is ludicrous and blundering, as well as weak and criminal.

He blundered fatally in kicking against the authority of his church, and refusing a trial. What seemed to him and his advisers a capital dodge, was a ruinous mistake. He blundered in throwing the justification of his rebellion on the failure of the church, to take gospel steps with him. He has since partially renounced the blunder, and has been called to account for it. He blundered in calling his rebel organization the "First Church," and he has been compelled to blunder out of this into the "Spring-Street" Society. When his blunders rendered a council necessary, he blundered in calling it from the narrow territory which was known to be thoroughly committed to him. Why did he not summon his friends from abroad? (Not to mention an effort to obtain unprejudiced persons.) This would have given at least an air of respectability to the business. Before this packed jury engineered, we suppose by Mr. Pendleton, he blundered in sinking his original ground of objection against the church, and taking up the "conspiracy" plea. He blundered through a speech of fifteen hours, the indiction which must have tested the patience of even a "Concord Association" council. And now when the farce is played out, and all the charges made against him are still looking at him with their calm accusing eyes, he has escaped the climax of blundering by a lusty demand for "peace!"

Did the council consider the "Priscilla" charge, and settle the "Almanac" question? Even if he had been satisfactorily cleared on all other counts of indictment, another council would be requisite to fumigate and whitewash away these offences. He cannot be readmitted to general Baptist Society, until purified from the stains left by "Priscilla," and the Almanac. Mr. Graves can now repeat, with mournful emphasis, that mournful couplet:

"Oh, what a tangled web we weave,  
When first we practice to deceive."

[Southern Baptist.

Two Objections.—A skeptical man being urged turn to Roman Catholic, objected that it was a religion enjoining so many fasts and requiring such implicit faith: "You give us, said he, too little to eat and too much to swallow." The above, from *The Independent* of Dec. 30th, calls to mind the "objection" of Boileau, brother of the eminent Latinist, to the Jesuits—"they lengthen the Creed and shorten the Commandments."

A minister who recently preached in the forenoon to a sleepy congregation, in the afternoon, in his prayer before the sermon, very fervently besought the Lord that He would give—not only an understanding heart to the people, but also an hearing ear and a seeing eye. An improved condition of things in the afternoon, indicated that the prayer was heard. WATCHMAN.



## The S. W. Baptist.

TUSKEGEE, ALA.:  
Thursday, April 21, 1859.

## Results of Controversy.

It has been said that "extremes meet." Never have we seen this truth so fully verified, as recently. The great (!) antagonist of Methodism, the compiler of the Great Iroa Wheel, has absolutely fled for refuge to the very Ecclesiastical authority which he has always repudiated. His Conference, Council, or Synod, that recently met in Nashville, has seriously undertaken to reverse the decision of an independent Baptist Church, and now has the assurance to call upon the denomination throughout the country to sustain their "ghostly decrees!" It really is presuming upon a degree of blind credulity or mental stolidity among the Baptists of which we scarcely supposed even the editors of the Tennessee Baptist capable. A short time will teach them that experiments in religion are sometimes as dangerous as experiments in chemistry in the hands of mere tyroes.

Again: There is a quiet portion of the Christian world, belonging more or less to all denominations, who have a holy horror of all kinds of controversy. They would almost be willing to see truth trail its colors in the dust, rather than provoke a controversy in its defence. Then there is another portion who

"Prove their doctrines orthodox." By Apostolic blows and knocks; who appear to look upon religion as a matter to be quarrelled over; and who seem to suppose that the strength of a man's piety depends upon his ability to foil an adversary by the tricks of debate, or by the size of his lungs. If such a man happens to be a Catholic he is very prominent on occasions of Ecumenical Councils and "auto da fes";—if he is a Presbyterian, he is as ready now as in former days, to

"Decide all controversies by infallible artillery."

If he is a Methodist, he would "uphold a church theory," as Isaac Taylor says of Mr. Wesley, "on the ground of which, heretics in troops might consistently be burned;"—and if he is a Baptist, he acts as if he supposed that his denomination had no higher mission than to fight Pedobaptists. Now, when this species of radicalism walls up its eyes and with puritanical twang and sanctimonious countenance cries out, "behold quiet domain of that tribe of Christians whom Mr. Bunyan would call the 'Mr. Fearing, Ready-to-halts, Much-afraid,' &c. &c., one of three things is inevitable;—either they are most terribly foiled in their plans, or they are tempering down to the consistency of decent people, or they are seeking to lull the apprehensions of the wise and good so as to secure some further advantages."

Saul never appears among the prophets without some object in view—generally not the best.

The Apostle Paul affirms, that "there must needs be heresies, that they who are approved may be manifest." An inspired prophet has also declared that "when the enemy shall come in like a flood, then the Spirit of the Lord shall lift up a standard." These bold innovations upon Divine truth only serve to show its omnipotence; and never does truth appear so powerful as when crushed to earth, and thrown upon its own inherent power, it grapples single-handed with the ten thousand forms of falsehood and error which rush upon it at once. It is interesting to look upon the silent dignity of its conquests, in contrast with the blustering bravado which celebrates the momentary triumphs of its enemies. Like its Divine author, of whom it is said by the prophet, "He shall not cry, nor lift up, nor cause his voice to be heard in the street," so its weapons are "not carnal, but mighty through God to the pulling down of strong-holds." The most powerful agencies of the universe operate silently. There is something of moral sublimity in the conduct of that man who dares to do his duty in the face of public sentiment, calmly awaiting the silent reward of truth and righteousness somewhere in the future, even though it may not come until he has gone to his final rest.

But we set out to chronicle sundry results which have been ingenuously arrived at by the discussions of the last few months. The severe ordeal through which these truths have passed will only serve to endear them still more and more to every Baptist heart. For we are bold to affirm that any man who will take the converse of those fundamental truths, is no Baptist, and ought to go where he belongs.

As the editor of the *Christian Index* has condensed these principles into quite a narrow space, and as they are such as have been discussed by our able correspondents, as well as ourselves, such as Rev. D. Lee, and "Kiffin" of Alabama, "Vindex," "Georgian," and "Sempole" of Georgia, and "Enquirer," of South Carolina, (the last preferring

the term "independent" to "sovereign") &c., &c., we avail ourselves of bro. Walker's labors, and transfer a short extract or so from an able article in his last issue, as follows:

1. A Baptist Church is a Christian sovereignty.

2. "Each particular church is independent of every other body, civil or ecclesiastical, and is accountable to Christ alone."

3. "The members of each particular Church are invested with full power to administer the discipline of the body, try, censure and expel the unworthy, by a vote of the assembled body."

4. When a member has been charged with a misdemeanor, and officially cited before his church for trial, he must stand his trial, whether innocent or guilty, even though some of the preparatory steps in bringing forward the case may have been informal.

5. No association has the right to interfere with a case of discipline in a church while the trial is pending, nor to trespass on church independence by her suffrage decisions.

6. Ex-parte councils are unbaptistic, and their decisions of no force.

7. The secession of a member while on trial, is rebellious and revolutionary.

We add a short comment from the editor upon these principles.

In support of these propositions we think we could make every lawyer in the land plead for us, every judge rule for us, every work on church polity testify for us, and universal Baptist usage confirm the whole. Indeed, if it were not for the fear of being thought rude, we might say, that the Baptist who should dispute their tenableness, is rather to be pitied for his stupidity than reasoned with. For the enjoyment of these principles we left the Pedobaptist church, and it ought not to have been supposed that we would suppress them because of their violation by influential brethren. While the trial in Nashville was pending we breathed out no opinion, but as soon as false positions were sought to be obtruded on our constituency, of course, we sounded the alarm, and should do the like again under similar circumstances.

We close with another short extract from the same article. What the editor says of Georgia will prove abundantly true of Alabama—there will be, there can be, no division in this State upon "the Graves question." There is absolutely nothing on which to divide.—Just think of adding this to the "articles of faith" of any Baptist Church—"That the Nashville Church did not pursue the right course in trying one of its own members for grossly immoral and unchristian conduct;" or, (to adapt the article to the last phase of the tarce,) "there was a conspiracy formed to put down one man!" Is this sufficient to "very idea" is simply ridiculous! But here is the extract:

We say again, there will be no division in Georgia on the Graves question, no matter what may happen. A few may virtually go over to him, but the number will not be large enough to constitute a division. A division in Georgia for such a cause would be the wildest caper of the times.

The article on the outside on Councils is an able one. "Georgia" is doing efficient service in developing Baptist Polity. Late discussions have done much to enlighten our people on Church Independence. Councils, the murders of Church Sovereignty, have received a death blow. Baptists should more cordially hate them than any other form of ecclesiastical tyranny which the Pope and Devil have ever introduced. More Baptist blood has been shed through their instrumentality than by every other form of clerical despotism. And we are utterly amazed that a man professing to be a "teacher in Israel" should inaugurate them among Baptists to crush the independent action of Churches.

It will be seen that the names of A. G. McCraw of Selma, and W. H. McLutosh, of Marion, are added to the names recommending the "Young Reaper" as the best Sabbath School paper in our country. See terms in advertisement.

## Baptism and Communion.

The Southern Publication Society has issued the fifth edition of Fuller on Baptism and Communion. It appears in the best style of workmanship, and is more valuable than former editions. Above forty pages of new matter is added by the author, being a review of Mr. Seiss's Book, a Pedobaptist work. For the number of pages we know of no work superior to this upon the subjects treated. Furnished by the Publication Society at 60 cents.

The April number of the Eclectic Magazine is filled with a charming variety of able and pleasing articles. Mr. Bidwell's judgment and taste in selecting from Foreign Reviews for the Eclectic is admirable. And for Mechanical neatness the work is unsurpassed.

Price \$5 in advance. Address W. H. Bidwell, No. 5 Beekman Street, New York.

J. A. Collins' Report as Financial Agent of East Alabama Baptist Convention will appear next week.

Thanks to elder W. D. Harrington for valuable services rendered the S. W. Baptist.

## A Failure.

On the Missionary question our people are sound and can not be shaken. The late experimenters have received a most effectual rebuke. Their direct attack upon our Boards, and their indirect attack upon Missions have both signally failed, and their efforts are reacting upon them. Baptists are too practical to follow reckless experimenters when their schemes are apparent. The attempt of some of our Southern (?) men to foist Northern difficulties upon Southern Baptists has been energetically repudiated. The Missionary enterprise is deeply rooted in the Baptist mind, so thoroughly that it cannot be uprooted. They have prospered under it in an unparalleled manner, and they will not abandon it to receive the curse of Me-roz. Baptists of the South, go on with your present "Machinery." It runs well. Make it run better by contributing your affections, prayers and means. Redouble your exertions; you have not done what was expected of you. Let this be said no longer. Let the year 1859 witness your liberality.

## Be on your guard.

A private letter from Macon, Ga., warns us and the churches of Alabama of one Sam'l B. Harvell. Said Harvell is an expelled member of the Macon Baptist Church, having been convicted of lying, and obtaining money from his brethren under false pretences. He is also known to be guilty of drinking and forging. He is now in Alabama, representing himself as having been a member of the Macon Baptist Church, and having a few lines purporting to be from Rev. S. Landrum, which bro. L. never wrote. He is a consummate impostor.

## Catechisms.

Sheldon & Co., New York, have issued the Adult's Catechism, and the Child's Catechism, prepared by Rev. H. C. Fish, of New Jersey. They belong to Dr. Fish's Series of Sunday School Question Books, and are admirably adapted to their object. They are also well adapted to private and family instruction, assisting persons greatly in the study of the Sacred Scriptures.—We welcome all works calculated to instruct immortal beings in the Word of God, and these little volumes we regard as remarkably adapted to that end.

First Things; or, the Development of Church Life. By Baron Stow. Boston.

Such is the title of a neatly printed volume sent to us by the publishers.—The following topics are discussed:—The First Prayer-Meeting—The First Election—The First Effusion of the Holy Spirit—The First Sermon—The First Revival—The First Converts—The First Persecution—The First Hypocrites—The First Concession—The First Deacons—The First Martyr—The First Dispersion—The First Persecutor Converted—The First Gentle Converts—The First Foreign Mission—The First Council—Conclusion. So far as we have been able to examine the work, it contains some valuable suggestions. There is rather a covert attack upon missionary organizations in the 15th chapter. It will, however, do no harm among intelligent readers—readers who discriminate between circumstantial and essentials.

INFANT BAPTISM; or, Infants not proper Subjects of Baptism, by S. P. Huff, Goshen Depot, Va. Richmond: H. K. Ellison.

Elder Huff, it appears from his preface, commenced his ministerial labors in a section where Infant Baptism had a strong hold upon the public mind, and he determined to give "his reasons for not regarding it as a Bible doctrine." This he has ably done in the Tract before us. We greet with pleasure every publication designed to rid the Christian world of that strange and monstrous heresy, Infant Baptism. The number and strength of the opposers of this "pillar and ground of Popery" are great, and their efforts to pull down the fabric are telling upon it most effectually.

## Publication Society.

Action of Board upon the question of consolidation of the Society with the S. B. Convention, April 7, 1859.

Whereas, the returns of votes from members show a considerable minority opposed to the proposed consolidation of the Southern Baptist Publication Society with the Southern Baptist Convention: be it therefore

Resolved, That we recommend to the Society, that no further steps be taken in the premises.

It was further Resolved, That the next annual meeting of the S. B. Publication Society, be held with the next session of the South Carolina Baptist State Convention, at Sumterville, July 29, 1859.

By order of the Board,  
WILLIAM THAYER,  
Recording Secretary.

For the South Western Baptist.

## A Question.

Would it not be a good idea for those churches which have strifes among

their members to appoint the first Sabbath in May as a day of fasting and prayer. And on their assembling together, to read the 133d Psalm, and unite in offering to God the Lord's prayer recorded in the 5th chapter of Matthew?

HINTER.

## The first formal Missionary Appointment.

Reading the Acts of the Apostles to ascertain the Apostolic "system" of conducting Missions, our attention has been attracted to this first formal appointment of Missionaries recorded in the 13th chap. Fortunately there is no ambiguity in this record, and if we are careful to distinguish between our inferences and the language of the record, we can not greatly err. It is in these words: "Now there were in the Church that was at Antioch, certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul. As they ministered to the Lord, and fasted, the Holy Ghost said, separate me Barnabas and Saul for the work whereunto I have called them.—And when they had fasted, and prayed, and laid their hands on them, and they sent them away." Verses 1, 2, 3.

Four things are noteworthy:—

1st. The thing done. Barnabas and Saul were separated unto a certain work. This was a Missionary work. "So they being sent forth by the Holy Ghost, departed unto Seleucia; and from thence they sailed to Cyprus." Verse 4.

2. By whose authority this was done. "The Holy Ghost said, separate me Barnabas and Saul." Verse 2.

3. By whom this was done: "Certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen." Four ministers of the Gospel, "prophets and teachers."

4. The manner of doing it. "And when they had fasted and prayed, and laid their hands on them, they sent them away." Vr. 3.

There is in this transaction no recognition of the agency of the Church.—The whole work was done by the four "prophets and teachers." The Holy Ghost addressed them as "prophets and teachers." Vr. 2. "They fasted and prayed, and laid their hands on them, they sent them away."

The end of this mission is recorded in the 14th chap. From Attalia they sailed to Antioch, from whence they went on their journey, and were great to God for the work which they fulfilled. And when they were come, and had gathered the church together, they rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles. And then they abode a long time with the disciples." Verses 26, 27, 28.

Then report was made to the church.—From the above it may be inferred,

1st. That, although no mention is made of the church in the act of separating and sending forth, it was done with its knowledge and consent. This inference is strengthened by two considerations. "The deference which the apostles always paid to the authority of the church. Witness the appointment of a successor to Judas, and the election of deacons."

"The fact that on the return of Barnabas and Saul, they gathered to them the church together and rehearsed to them the history of their mission."

2. We may infer that if the church participated in the preliminary meeting, it also appointed the four prophets and teachers, as a committee, (Board if you please,) to separate, by the imposition of hands, those called by the Holy Ghost, and to send them forth on their mission.

These are reasonable inferences, and disclose their active agencies, in the appointment of missionaries in the apostolic day.

1. The Holy Ghost calling men to the work.

2. The church prayerfully deliberating and delegating proper persons to supervise this business, and formally to separate the called.

3. The committee of prophets and teachers, separating, by the imposition of hands, the called, and sending them forth to their work.

It may be interesting to trace the agreements and disagreements of our "modern system," and the plans now proposed, with the above record.

Upon the presumption that the church at Antioch participated in the appointment, we certainly agree in employing an agency intermediate between the church and the missionary. It matters not by what name this agency is designated the principle is the same. They appointed "prophets and teachers" men approved in the church. We appoint brethren of known piety in full fellowship in the churches.

We agree also on this, that both recognize the call of the Holy Ghost as an essential qualification in the missionary. They had the direct revelation of the Holy Ghost. We have to form our opinions from the best evidence the circumstances afford. We agree as to the obligation to send the

Gospel to the destitute at home and abroad. Barnabas and Saul preached first to the Jews, but being rejected of them they turned to the Gentiles.

But we disagree in some particulars. Theirs was the action of a single local church of which all the parties were members. There is no intimation of a combination of either individuals or churches outside of it. We act in concert, and combine both individuals and churches who have a heart to the work. The authority, so far as this example goes, to combine two individuals or two churches, or a thousand churches, and a few thousand individuals is precisely the same; the one is as much known to the Gospel as the other.

Again: The church at Antioch acted with reference to a specific mission, which Barnabas and Saul fulfilled. We act with reference to the cause of missions generally at home and in foreign fields; influenced by the impressions of the missionary as to his field of labor.

Again: There is no intimation as to whether Barnabas and Saul were supported, whether the church made any contribution or even recognized the obligation.

We have a system by which the mission is sure of support.

Finally, Barnabas and Saul reported directly to the church. Our missionaries report indirectly to the churches through our Boards.

From a careful examination of this case, we have been impressed with several reflections. (This case is, perhaps, the most marked, in the New Testament, favoring the position of those who oppose our present system.)

Reflection 1st. The points of agreement are by far the most important, these are radical. How comforting this reflection! How encouraging! The Holy Ghost, if in a less manifest way, does put it into the hearts of some men to go, even to distant lands to preach the Gospel, and into some churches to set them apart, and send them to the work. Agreeing in these cardinal principles, what if in some unimportant matters we should disagree? Eighteen hundred years is a long time; the world and the church have passed through various changes. Sometimes scarce a trace of the Baptists can be found except in the caves and obscure mountain gorges. How wonderful that after such a lapse, such persecutions, reverses, so many isms, the Holy Ghost has still kept alive the missionary spirit in the churches. Surely this work is from God.

2. The disagreements involve no principle—no cardinal doctrine, do not in the slightest degree imperil the Gospel, or weaken our obligations to preach it to every creature. How wonderful this! what an evidence that the work is Divine! Agreed in the fundamental idea, our differences can work no serious detriment to the great object to be accomplished, unless we quit our proper work to devour each other.

3. There is no reason for angry debate, or for relaxing our efforts in the least. Let those who like our Convention system, go on with their work, doubling their diligence, and praying earnestly for the success of all,—all plans which propose to carry salvation to every creature, which do not violate the principles of the Gospel. What a field! what an open sea! Here is room for all; millions are perishing in ignorance; let every child of God seek out some channel through which to help.

If in some things we differ, let not these differences be a judgment hinder any from helping to carry the Gospel to the most distant sinner. If some good brethren are deterred from any given plan by conscientious scruples, let them not be blamed. There is room for them and us; let them walk by the "no system" rule, striving for the salvation of souls, while we push on our system to higher perfection and usefulness.

4. How unwise to magnify mere circumstances into cardinal principles.—When Christ institutes an ordinance, or enacts a law, or promulgates a doctrine, it is impious to alter or substitute them. But much in the Gospel plan, pertaining to the salvation of the world, is designedly left to the judgment of Christians, and to a large extent must be influenced by Convention and other circumstances. Paul made tents; Carey and Judson gave their lives to translating the Scriptures. Each labored for the same object—the one had the gift of tongues, the other had to study tongues. Their circumstances were different. Barnabas and Saul traveled all the time, they could speak the language of all tribes. Carey and Judson had to study.

5. We have the same reason to believe that our present system is the work of the Holy Ghost, that we have to believe that Carey was called of God to Calcutta, or Judson to Burmah; or, any minister to any field. The one is as much in his power as the other, both are consistent with his benevolent designs. I have heard brethren, men of God, men, some of whom have sealed their testimony and gone to their reward; some of whom yet live ornate

ments to the Christian name, brethren North and South, pleading at the mercy seat, pleading in the name of Christ, pleading in agony of soul for the direction of the Holy Spirit. Yes, I have heard them plead that promise of our Saviour, "If ye then, being evil, know how to give gifts unto your children: how much more shall your Heavenly Father give the Holy Spirit to them that ask him." Why should I doubt the gift of the Holy Spirit in devising plans to support missionaries, more than in calling them to the work, when I have precisely as much proof of the one as the other?

6. What shall we say of those who for fifty years, being untrammelled by mere machinery to say no more, have not made one effort to send out a missionary either at home or abroad, and from whose churches not one missionary has been called to the work of missions? Shall we infer that the Holy Ghost is not with them? But I forbear; it is wonderful that we are so near the apostles. May we never get farther from them.

J. E. DAWSON.

For the South Western Baptist.

DEAR BRETHREN: I have read the last number of your paper with mingled emotions of pain and pleasure. The letter of Dr. Crawford, when considered dispassionately, is well calculated to grieve every true friend of missions.—He accepted a position which will enable him to exercise a powerful influence over the rising ministry of Georgia, to say nothing of the adjoining States.—Instead of the onslaught which he has made upon our present missionary organization—the Biennial Convention—he ought at least to have done it the justice of enumerating its good parts as well as to herald its defects; more especially, as its main defect is an alleged failure to arouse individuals and churches to a sense of duty.

If the plan which Dr. Crawford and others advocate be deemed by them superior to the one which they assail, ought they not to be satisfied to withdraw from the Biennial Convention quietly and in the spirit of true religious men, and go to work to arouse our sleeping brethren and churches from their lethargy and supineness to more zeal and activity in the great work of evangelizing the world, leaving every man to choose such medium of contribution as may be most acceptable to him, whether it be a church, association, or convention?

With all due deference to Dr. Crawford, I must be pardoned for suggesting that if he, and others entertaining similar feelings of hostility to the Biennial Convention, purpose to attend the approaching session with a view to its destruction, they would display much more of the spirit of Christianity by absenting themselves, leaving those who have confidence in the integrity of the Boards, and the efficiency of the plan, the privilege of carrying on the good work in which we are engaged without encountering the opposition of professed friends. It is enough to have scoffers and infidels, hypocrites and devils to contend with; but when our own "professing friends" turn against us, the trial is far more severe and painful.

The duty of Dr. Crawford and those who sympathize in opinion with him, is obvious. Let them go to work to educate the great Baptist family upon the duty to give, to give freely, to give cheerfully, and to give steadily. Let this duty be inculcated through the press, from the pulpit, in conference meetings, at the fire-side, everywhere.—But in the name of the God of missions, do not make the question as to how we shall give the paramount one. First teach the duty of benevolence; and when you do that successfully, then present the advantages of the various plans for collecting and dispensing our contributions, leaving every man to select for himself, making no effort to disparage any plan which is not forbidden by the scriptures.

Mark the difference between the friends of the Biennial Convention and its assailants. We do not object to a vigorous effort on the part of Dr. Crawford and his friends to induce every church in the whole land, if able, to employ and support a missionary. I would rejoice to see it. You, my dear brethren,—you, who have spent all of your manhood in honest and faithful efforts to enlarge the borders of Zion, would rejoice to see it. And if some churches are too feeble to do as much as others, and cannot, in justice to their pastors and their families, support a missionary without concert and co-operation, let two or more unite if they prefer that plan.

If, however, there be some who prefer the present plan—the Biennial Convention—for reasons satisfactory to themselves, will Dr. Crawford hinder them? Dare he say, it will be violence to the Word of God, to send up contributions, some five, some ten, and some an hundred dollars or more, and by common consent place it in the hands of a Board of Baptist brethren, admitted by Dr. Crawford to be honest and competent, and instruct them to

employ as many pious, qualified ministers as the fund will sustain to go to the benighted heathen, and preach the Gospel of the Son of God? If our Georgia brother be as good as he is in his heart long to war against missions, even to the extent of opposing the present organization as "unscriptural," "unnecessary," and "inefficient."

Dr. Crawford is unfortunate in one of his illustrations. He refers to the commendable munificence of bro. Brown, and says, "don't trammel him by talking about co-operation." Does Dr. Crawford mean that bro. Brown shall monopolize the benevolence of the Baptists of Alabama in aiding Howard College beneficiaries? Shall not brethren of less means have the privilege of aiding indigent young men, preparing for ministry, by putting their mites together so as to make their free will offerings, *albeit small*, effective for good? Suppose I had \$10, which I wished to use that way, what would it avail if you deny me co-operation? But you operating with other brethren of small means, my ten dollars may be made as useful as the ten dollars of the rich man; and can any rational objection be made to consolidating our gifts in the hands of an agent at Marion to be dispensed for the support of a beneficiaries? If not, I hold that the cases are parallel; and when the objections to the Biennial Convention, or to the concentration of various sums, for a common agent, are fully analyzed, they will be found to possess about as much merit as the case I have supposed in reference to Howard College beneficiaries. The rich give large sums because they are able; but that does not release the man of less means, even if it be but one dime. Strong churches may send out missionaries of their own. An association may do it, but in the latter case as agent or a Board is indispensable.

When two or more churches unite, an association or otherwise, some man or board of men must stand between the contributors and missionary. In many parts of the country the members of the churches of a whole association are not able to support a missionary, and yet they do not wish to be deprived the privilege of sharing the blessing which the Savior pronounced upon the poor woman who only gave a few things, and yet gave liberally.

How, then, can small amounts be made available except through agency of Boards? And is it not better to have a general Board for the Southern States than to establish one in each State, as by the latter course you impose upon the denomination the expense of having to support about fifteen Boards instead of one?

I hope the Biennial Convention will not be dissolved, the advice of Dr. Crawford and others to the contrary notwithstanding. Let us meet in May in the spirit which prompted the organization, and with a determination to keep out of the body every irrelevant question. It has no power to revise the action of a church in a case of discipline. It has no power to change the form of church government. It has no power to settle personal disputes; it has the power of self-perpetuation or dissolution; and if we are to have wide range of discussion upon all questions which have distracted the nomination for some time, some of us threaten to segregate us as a com-brotherhood, it must result from the ignorance of debate outside of the regulations which regulate deliberative bodies.

The constitution determines who are entitled to a seat. I hope no factious opposition will be made to any delegate entitled to seat under the constitution as it is. If its phraseology is broader than was intended, and the qualifications of members are not defined as it is, it is to be amended. The proper course is to amend the Constitution, take effect at a subsequent meeting of the Convention.

I am reluctant to believe that Dr. Crawford and others of like good will, as known in the past, will lend themselves to the hazzardous experiment of breaking up the Convention. Decisive action must be taken. It must be solved to maintain or destroy it. It is only to be kept alive temporarily, until another experiment is made, leaving its ultimate fate in doubt, it will be a "useless machinery." How much better, as I have already stated, for us to withhold their presence as we as their money, leaving those who are willing to support the "ponderous machinery" to the unimpaired performance of the good work which we have undertaken.

It is unlike a joint stock company with capital invested. In such a case as that, all the parties in interest have a right to meet and consult as to the propriety as well as to the terms of a dissolution. Not so in regard to the Biennial Convention. It is sustained by annual contributions; and every contributor has a right to withdraw his share by ceasing to bestow his benevolence through that channel.

And what would be accomplished, at the end, if the malcontents should, per-







# The Family Circle.

## Apostasy and Tears.

The Rev. Andrew Fuller, who died in England in 1816, is better known by his writings than his preaching, and yet that preaching was always scriptural, judicious, and on some occasions pathetic and solemn beyond description. A minister in whom he placed entire confidence, and with whom he had for a long series of years been very intimate, fell into an awful public sin, and threw a blasting influence over religion throughout an extensive community. In the very midst of the intense excitement created by the sad event came the season for a public meeting of ministers annually held in connection with that church. Some of the neighboring clergymen proposed the omission of the public mind, but to this arrangement Mr. Fuller very decidedly objected.

The usual session was held, and Mr. Fuller himself was appointed to preach. A vast crowd assembled, expecting of course some allusion to his former friend; nor were they disappointed. The sermon was on the sins of professors of religion—their frequency, causes, and awful results. His feelings throughout were very tender, and many of his hearers, both clergy and laity, were, during most of the sermon in tears. He, however, restrained his emotions within bounds till he approached the close of the sermon. Then addressing the unconverted part of his audience, he besought them not to become hardened in their guilt, or neglect the salvation of their souls, because some who had borne "the vessels of the Lord" had sinned. "I need not," he added with great tenderness of spirit, "make a more distinct reference; but oh, remember, that if I, and these my brethren in the ministry, and every other professing Christian in the world, were to make shipwreck of faith and character, and to fall into crime like poor ———, religion would be still the same grand system of truth and morality, and you would be eternally lost if you rejected it. The Lord Jesus Christ is the standard of character, and not poor sinners like us."

The preacher stood for some time without a word, for he was unable to utter one; sighs and even sobs mingled with the tears of the whole congregation for several minutes. Many years after these solemn events had occurred I visited the town, and was impressed with two facts: one was, that none who were present could, even so long afterwards, speak of that meeting without deep emotion, the other was, that none, even those who professed infidelity, were afterwards in that community heard to throw the blame of sin on the religion of Christ. "I was there," said a gentleman to me, "and though I do not profess to be a Christian, I never before so strongly felt that the religion of the Bible is a grand reality."

## A Soft Answer.

Under this heading, the Episcopal Recorder relates an instructive anecdote of Bishop Griswold. Most of us need line upon line, and fact upon fact, to teach us the wisdom of meekness, and the meekness of wisdom: During his residence in Bristol, R. I., a Baptist minister with more zeal than discretion, became impressed with the conviction that the Bishop was a mere formalist in religion, and that it was his duty to go and warn him of his danger, and exhort him to "flee from the wrath to come." Accordingly he called upon the Bishop, very solemnly made known his errand, and forthwith entered on his harangue.

The Bishop listened in silence till self-constituted instructor had closed a severely denunciatory exhortation, and then in substance replied as follows: "My dear friend, I do not wonder that they who witness the inconsistency of my daily conduct, and see how poorly I adorn the doctrine of God my Savior, should think that I have no religion. I fear for myself that such is the case, and feel very grateful to you for giving me this warning." The reply was made with such an evidently unaffected humility, and with such a depth of feeling and sincerity, that if an audible voice from heaven had attested the genuineness of his Christian character, it could not more effectually have silenced his kindly-intended but misjudging censor, or more completely have disabused him of his false impression. He immediately acknowledged his error, begged the Bishop's pardon, and ever afterwards looked upon him as one of the distinguished lights of the Christian world.

## How It Strikes an Indian.

Mr. J. B. Jones, missionary among the Cherokees, writes that a special prayer-meeting was held at several of the native churches simultaneously with the last anniversary of the Missionary Union. At one of those meetings, Mr. Jones explained the object for which the Missionary Union was organized, and spoke of the origin of the missionary enterprise in America; of Judson and his companions, laying themselves, soul and body, on the missionary altar; and of the consequent organization of the American Board, and afterwards of the Baptist Triennial Convention. The history seemed to take a deep impression on them. One man rose and said, "When I hear of such work as this, I do not seem to myself to be a Christian at all. When I hear of six young men, willing to leave home and friends and country to go far off among a different people,

into the darkness of ignorant nations,—willing to face death by disease or by the hand of the heathen, and begging the churches to send them there; when I hear of them doing all this, because they loved Christ, and because they loved the souls of men, I do not seem to myself to be a Christian at all, or ever to have done anything for Christ. I determine now to do more for God than I have ever done. When work for God is to be done, I will never again say, 'I am poor,' (though he is poor.) He said more; but, as he said these last words, his voice faltered with emotion and tears stood in his eyes. He closed with the words "let us pray." We all prayed together to the God of nations.—*Macedonian.*

## Words Fitly Spoken.

The lack of piety shows itself in our day, in straining after popularity. One is truly popular by the force of his talents, and the fervor of his piety; another, because he seeks it as a main end. Between these there is a wide difference. One is simple and solemn; the other is the maguiloquent and affected. The one impresses by his thoughts; the other by his manner and words. The one attracts by the solemnity and power with which he presents and applies divine truth; the other, by his newspaper notices, his quaint subjects and texts, his odd illustrations. The one preaches boldly the doctrines of the cross; the other withholds or modifies them lest they should offend; and blunts every arrow lest it should penetrate, emulous only of the reputation of a popular preacher!

How many and sad are the lessons taught us by the history of the church, as to the great evils arising from an unconverted ministry! How sadly the Jewish church suffered from false prophets! It was an unconverted apostle that betrayed the Lord of Glory! For how many ages were the boasted successors of the apostles the vilest of men! And how, even now, in Germany, the lowest infidelity is decked in the robes of the ministry; and in England, the merest wordling, because second or subsequent sons of the gentry, are promoted to church benefices; and how, in communions regarded as evangelical, an unsanctified ministry are prostituting the order and ordinances of God's house to purposes of superstition, and to the supplanting of a spiritual by a formal and ritual religion.

Piety, then, is the first great, essential element of a true minister of the Gospel. Without this a preacher is but a sounding brass and a tinkling cymbal. He is a minister only in the technical sense of the word.—*Dr. Plumer.*

## The Good Wife.

She commandeth her husband in any equal matter by constantly obeying him. It was always observed that what the English gained from the French in battle by valor, the French regained of the English by cunning in treaties. So if the husband should chafe by his power, in his passion, to prejudice his wife's right, she wisely knoweth, by compounding and complying to rectify it again.

She never crosseth her husband in the spring tide of his anger, but stays till it be ebbing water. And then mildly she argues the matter, not so much to condemn him as to acquit herself.

She keeps home if she have not her husband's company, or leave for her patent to go abroad. For the house is the woman's centre.

Her clothes are rather comely than costly, and she makes plain cloth to be volved by her handsome wearing it. She is none of our dainty dames, who love to appear in a variety of suits every day new, as if a good gown, like a stratagem in war, were to be used but once.

Her husband's secrets she will not divulge. Especially she is careful to conceal his infirmities. If he be none of the wisest, she so orders that he appears on the public stage but seldom, and then he hath couched his part so well that he comes off with great applause.

The heaviest work of her servants she maketh light by orderly and seasonably enjoining it. Wherefore her service is accounted a preface, and her teaching better than her wages.—*Thos. Fuller's Holy State.*

## Maxims of Business.

Such suggestions as the following would secure a race of business men, who would honor the land that furnishes them so noble a theatre for successful enterprise:

1. Engage in no business inconsistent with the strictest morality—none in which you cannot daily seek the blessing of the Most High.
2. Follow your chosen vocation—and that alone—whatever temptations to speculation or rapid acquisitions may present themselves.
3. Adopt no "tricks of the trade," however sanctioned by custom, that involve deception or untruthfulness.
4. Never incur a debt beyond your resources.
5. Always live within your means.
6. Devote a fixed portion of your income beforehand to charitable uses, to be employed and accounted for as systematically as family expenditures.

We ought not judge of the merit of a man by his great qualities, but by the use which he makes of them.

## The Quaker's Gift.

The following is copied in an English paper as by an 'American writer,' who tells the story of himself:

"When he was a boy, his father said to him one day:

"Levi, can you make up your mind to live at home and be a farmer?"

"I would rather be a farmer than a farmer," replied Levi.

"Very well," responded the father, who was willing to let Levi follow his own tastes, as he was now seventeen years old; "very well, my son, I will try and find a place for you."

Very shortly a place was found for Master Levi with a good Quaker. When the boy presented himself at the tannery, the honest Quaker said:

"Levi, if thou wilt be a good boy, I will do well by thee; if not, I will send thee home again. All the bargain I will make with thee, is, that thou shalt do as well by me as I do by thee."

"Very well sir," said Levi; "I will try what I can do."

Levi now went to work with a hearty good will. He worked hard, read his Bible, was steady, honest, and good-natured. The Quaker liked him. He liked the Quaker. Hence, the Quaker was satisfied, Levi was happy, and the years in his apprenticeship passed pleasantly away.

Just before Levi became of age, his master said to him:

"Levi, I think of making thee a nice present when thy time is out."

Levi smiled at this pleasant scrap of news, and said, "I shall be very happy to receive any gift you may please to make, sir."

Then the Quaker looked knowingly at Levi, and added, "I cannot tell thee now what the present is to be, but it shall be worth more than thousand dollars to thee."

"More than a thousand dollars!" said Levi to himself, his eyes sparkling at the bare thought of such a gift. "What can it be? I wonder if he means to offer me his daughter for my wife? That can't be, because I have heard that a good wife is better than ten or twenty thousand dollars. No, it can't be his daughter. But what can it be?"

That was the puzzling question that buzzed about like a bee in Levi's brain from that time until the day before he was of age. On that day the Quaker said to him:

"Levi, thy time is out to-morrow; but I will take thee and thy present home to-day."

Levi breathed freely on hearing these words. Dressing himself in his best suit, he soon joined the Quaker, but could see nothing that looked like a gift worth over a thousand dollars. He puzzled himself about about it all the way, and said to himself, "Perhaps the Quaker has forgotten it."

At last they reached Levi's home. After he had been greeted by his friends, the Quaker turned to him and said:

"Levi, I will give thy present to thy father."

"As you please, sir," said Levi, now on the very tip-top of expectation.

"Well," said the Quaker, speaking to Levi's father, "your son is the best boy I have ever had." Then turning to Levi, he added, "This is thy present, Levi, a good name!"

Levi blushed, and perhaps he felt a little disappointed because his golden visions were thus so suddenly spirited away. But his sensible father was delighted, and said to the Quaker, who was smiling a little waggishly:

"I would rather hear you say that of my son, sir, than to see you give him all the money you are worth, for 'a good name is rather to be chosen than great riches.'"

Doubtless Levi's father was right, and the young man's good name did more for him in after years than could have been accomplished by any sum of money, however large. Young readers, have you become possessed of the Quaker's gift? Do you deserve it?—Are you striving to gain it?

It is better to go with a small company to heaven, than with a multitude to hell, for the sake of company; yea, better to stand alone than to fall with a multitude.

A good example, which like the small taper gives light to read by, is preferable to the blazing meteor, which raises astonishment, but soon leaves us in darkness.

He that defers his charity until he is dead, is rather liberal of another man's than his own.—*Bacon.*

## It is better to have one God on your side than a thousand creatures; as one fountain is better than a thousand cisterns.

Mirth should be the embroidery of the conversation, not the web; and wit the ornament of the mind, not the furniture.

STUDYING LATIN.—We have heard of a farmer whose son had for a long time been ostensibly studying Latin in a popular academy. The farmer—not being perfectly satisfied with the course and conduct of the young hopeful, recalled him from school, and placing him by the side of a cart, one day, thus addressed him: "Now, Joseph, here is a fork, and there is a heap of manure and a cart; what do you call them in Latin?" "Forkibus, cartibus et manuribus," said Joseph. "Well, now," said the old man, "if you don't take that forkibus pretty quickibus, and pitch that manuribus into that cartibus, I'll break your lazy backibus." Joseph went to workibus forthwith.

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