

DEY GOODS
& CO.,
DOMESTIC
GOODS
HATS, BOOTS, SHOES,
LINEN CLOAK,
RECEIPT OF OUR
EVANS & CO.
SON,
MORNING,
WORLD,
AUTHOR OF THE
CURED, I have
DOLLAR BITTERS,
JAMES M. JAR-

THE PULPIT.

By the Rev. James Smith.

As the day, so shall thy strength be.—Deut. xxxiii. 25.

This is part of the blessing of Asher, the descendant of the son of Bilhah. When he was born, Leah considered herself happy, and therefore called him "Asher," or "Happy." But it is now the common property of all the Lord's people, who are happy in state, whatever may be their experience; for, "Happy is he that hath the God of Jacob for his help, and whose hope the Lord is." Jacob's God is the help of all Jacob's spiritual seed, and the hope of every believer in Jesus; therefore they are happy. Are they corrected? "Behold, happy is the man whom God correcteth." Are they reproached for the name of Christ? "If ye are reproached for the name of Christ, happy are ye, for the spirit of glory and of God resteth upon you." Do they trust in the Lord? "Whom trusteth in the Lord, happy is he." Of the whole Church of Jesus, however poor, tried, tempted, or troubled they may be, we may exclaim with Moses, "Happy art thou, O Israel: who is like unto thee, O people served by the Lord, the shield of thy help, and who is the sword of thy excellency! and thine enemies shall be found liars unto thee; and thou shalt tread upon their high places." Let us now consider the text as the property of every true believer in the Lord Jesus. Here is

OUR PROSPECT AND PROVISION.

BY THE REV. JAMES SMITH.

"As the day, so shall thy strength be."—Deut. xxxiii. 25.

This is part of the blessing of Asher, the descendant of the son of Bilhah. When he was born, Leah considered herself happy, and therefore called him "Asher," or "Happy." But it is now the common property of all the Lord's people, who are happy in state, whatever may be their experience; for, "Happy is he that hath the God of Jacob for his help, and whose hope the Lord is." Jacob's God is the help of all Jacob's spiritual seed, and the hope of every believer in Jesus; therefore they are happy. Are they corrected? "Behold, happy is the man whom God correcteth." Are they reproached for the name of Christ? "If ye are reproached for the name of Christ, happy are ye, for the spirit of glory and of God resteth upon you." Do they trust in the Lord? "Whom trusteth in the Lord, happy is he." Of the whole Church of Jesus, however poor, tried, tempted, or troubled they may be, we may exclaim with Moses, "Happy art thou, O Israel: who is like unto thee, O people served by the Lord, the shield of thy help, and who is the sword of thy excellency! and thine enemies shall be found liars unto thee; and thou shalt tread upon their high places." Let us now consider the text as the property of every true believer in the Lord Jesus. Here is

EXEGETICAL.

BY THE REV. JAMES SMITH.

EXEGETICAL INQUIRY.

Messrs. Editors:—I see an exposition of 1 Cor. xv. 29, in Tennessee Baptist of Dec. 18th, 1858, and another Jan. 15th, 1859. The first is signed "H.," the second F. M. Ray.

Neither of the views set forth is entirely satisfactory. "H." seems to understand the argument of the Apostle very well, and to which F. M. R. has no objection until "H." comes to 29th verse, then he discards his views "in toto." "H." seems to me to have the advantage of Ray so far as the Greek is concerned. *Hyper ton nekron*, "for the dead," has reference to more than one. *Ton nekron* is in the plural. But still, what sense is there for the Corinthians to baptize for the martyred dead? This is like praying for those in purgatory. "H."'s idea seems to fit the Greek, but I cannot think the Scriptures will sustain him. Ray's idea seems to be scriptural, but the Greek will not sustain him. How is this explained? I hope one or the other will explain this and oblige an inquirer after truth.

JOHN A. OLIVER.

TWO APPARENT CONTRADICTIONS IN SCRIPTURE.

A Sabbath Scholar brought me, the other day, the following difficulties for solution. As others may have been embarrassed by the same, I venture to send you a remark or two about them.

The first was in regard to the number of Jacob's family that went into Egypt. In Genesis xli. 26, 27, we find that "all the souls that came with Jacob into Egypt, which came out of the land of Canaan, Jacob's sons, his wives, and his children, were three score and six." In Acts xvii, it is said that "Joseph sent and called Jacob, and all his kindred, three score and fifteen souls."

The passages were long supposed to involve a contradiction. Yet the explanation seems to have been given by the late Rev. Dr. Hodge, in his Commentary on the Acts. He says that "the number of Jacob's sons, who were expressly named in the enumeration given in Genesis. Now, Joseph's wife was already in Egypt. Judah's wife was dead. (See Gen. xxxvii. 12.) If we may infer from Gen. xli. 10, as Gino's commentary states, that Joseph's wife was already in Egypt, and that his wife was also dead—this would leave the number of the sons of Jacob who had wives living, and still in the land of Canaan. These were brought with him into Egypt, and are counted in the passage in Acts, making, by addition to the sixty-six before mentioned, seventy-five."

It is to be observed here that the precise object of Stephen, in the hurried sketch he gave of Jewish history, was not so much to dwell on the fact that precisely sixty-six, or seventy, or seventy-five went with Jacob into Egypt, but to suggest that from the small number, which went down there, the people so "grew and multiplied." (Acts xvii. 17.) That all were wrong, and have thus been guilty of a greater error (if error it was) than he has decided that only one party was to be retained, is intimated that the difficulties between the two parties were not made known to the body, and that the majority were not allowed to present them. The charges against Elder Graves had all been made public, and the action of the portion of the Church forming the majority, on those charges, had also been published; so that the Association was very well informed in reference to all that had been done; and from what has been understood, in this portion of North Alabama, the majority occupied several hours, through Dr. Winston as speaker, in submitting facts for the consideration of the body. But, according to some, a minority of a Church has no right to dissent from any thing which the majority may choose to advocate, however heretical or contrary to the laws of Christ it may be. If we admit this conclusion to be biblical, what will be the case of all those bodies who, of course, were minorities, that dissented from the Church of Rome? We would be compelled to join in the cry of "Romish persecutions" against them, and regard the mother of abominations, drunk with the blood of saints, as the true Church, because she always had the majority; and what would become of the minority left by the split among the Churches on the missionary question, and on the Campbellite doctrine?

Again, some are anxious for a member to be bound to abide the decision of the Church, however unjust; however contrary to the laws of God it may be; and contend that no Church should ever receive that member, however unjustly excluded. If this scriptural notion should be adopted by the Churches, then one might fear to become a member of a Church, lest that Church should become heretical and be excluded for heresy.

Once more, much has been said in reference

DOMESTIC MISSIONS.

BY THE REV. JAMES SMITH.

FOR THE TENNESSEE BAPTIST ASSOCIATION.

DEAR BROTHERS AND SISTERS:—We are trying to build a Baptist Church-house in the city of Tampa, South Florida; believing as we do, that it will not only afford us (the Church) the advantages of a house, but will be our good reason why we shall be the better able to command an influence for good here, that we could not otherwise exercise. We are not able of ourselves to complete the house, (which is already begun,) although it has been liberally subscribed to; therefore I ask of you who read this, that you can spare us one or five or ten dollars, to aid in this laudable enterprise, please remit it to me per mail. While you are enjoying the advantages of the churches, interesting preaching, every Sabbath, the best of society, as well as the abundance of the "things of world," we are not as yet able to realize these things, but hope to be able to build a cheap house in which we can worship God.

Will you help us? If so, envelope your gift and direct to me at Tampa, Florida.

Yours in Christ,

J. M. HAYMAN.

Tampa, Fla., Jan. 20th, 1859.

DEAR BROTHERS AND SISTERS:—

We are trying to build a Baptist Church-house in the city of Tampa, South Florida; believing as we do, that it will not only afford us (the Church) the advantages of a house, but will be our good reason why we shall be the better able to command an influence for good here, that we could not otherwise exercise. We are not able of ourselves to complete the house, (which is already begun,) although it has been liberally subscribed to; therefore I ask of you who read this, that you can spare us one or five or ten dollars, to aid in this laudable enterprise, please remit it to me per mail. While you are enjoying the advantages of the churches, interesting preaching, every Sabbath, the best of society, as well as the abundance of the "things of world," we are not as yet able to realize these things, but hope to be able to build a cheap house in which we can worship God.

Will you help us? If so, envelope your gift and direct to me at Tampa, Florida.

Yours in Christ,

J. M. HAYMAN.

Tampa, Fla., Jan. 20th, 1859.

DEAR BROTHERS AND SISTERS:—

We are trying to build a Baptist Church-house in the city of Tampa, South Florida; believing as we do, that it will not only afford us (the Church) the advantages of a house, but will be our good reason why we shall be the better able to command an influence for good here, that we could not otherwise exercise. We are not able of ourselves to complete the house, (which is already begun,) although it has been liberally subscribed to; therefore I ask of you who read this, that you can spare us one or five or ten dollars, to aid in this laudable enterprise, please remit it to me per mail. While you are enjoying the advantages of the churches, interesting preaching, every Sabbath, the best of society, as well as the abundance of the "things of world," we are not as yet able to realize these things, but hope to be able to build a cheap house in which we can worship God.

Will you help us? If so, envelope your gift and direct to me at Tampa, Florida.

Yours in Christ,

J. M. HAYMAN.

Tampa, Fla., Jan. 20th, 1859.

DEAR BROTHERS AND SISTERS:—

We are trying to build a Baptist Church-house in the city of Tampa, South Florida; believing as we do, that it will not only afford us (the Church) the advantages of a house, but will be our good reason why we shall be the better able to command an influence for good here, that we could not otherwise exercise. We are not able of ourselves to complete the house, (which is already begun,) although it has been liberally subscribed to; therefore I ask of you who read this, that you can spare us one or five or ten dollars, to aid in this laudable enterprise, please remit it to me per mail. While you are enjoying the advantages of the churches, interesting preaching, every Sabbath, the best of society, as well as the abundance of the "things of world," we are not as yet able to realize these things, but hope to be able to build a cheap house in which we can worship God.

Will you help us? If so, envelope your gift and direct to me at Tampa, Florida.

Yours in Christ,

J. M. HAYMAN.

Tampa, Fla., Jan. 20th, 1859.

DEAR BROTHERS AND SISTERS:—

We are trying to build a Baptist Church-house in the city of Tampa, South Florida; believing as we do, that it will not only afford us (the Church) the advantages of a house, but will be our good reason why we shall be the better able to command an influence for good here, that we could not otherwise exercise. We are not able of ourselves to complete the house, (which is already begun,) although it has been liberally subscribed to; therefore I ask of you who read this, that you can spare us one or five or ten dollars, to aid in this laudable enterprise, please remit it to me per mail. While you are enjoying the advantages of the churches, interesting preaching, every Sabbath, the best of society, as well as the abundance of the "things of world," we are not as yet able to realize these things, but hope to be able to build a cheap house in which we can worship God.

Will you help us? If so, envelope your gift and direct to me at Tampa, Florida.

Yours in Christ,

J. M. HAYMAN.

Tampa, Fla., Jan. 20th, 1859.

DEAR BROTHERS AND SISTERS:—

We are trying to build a Baptist Church-house in the city of Tampa, South Florida; believing as we do, that it will not only afford us (the Church) the advantages of a house, but will be our good reason why we shall be the better able to command an influence for good here, that we could not otherwise exercise. We are not able of ourselves to complete the house, (which is already begun,) although it has been liberally subscribed to; therefore I ask of you who read this, that you can spare us one or five or ten dollars, to aid in this laudable enterprise, please remit it to me per mail. While you are enjoying the advantages of the churches, interesting preaching, every Sabbath, the best of society, as well as the abundance of the "things of world," we are not as yet able to realize these things, but hope to be able to build a cheap house in which we can worship God.

Will you help us? If so, envelope your gift and direct to me at Tampa, Florida.

Yours in Christ,

J. M. HAYMAN.

Tampa, Fla., Jan. 20th, 1859.

DEAR BROTHERS AND SISTERS:—

We are trying to build a Baptist Church-house in the city of Tampa, South Florida; believing as we do, that it will not only afford us (the Church) the advantages of a house, but will be our good reason why we shall be the better able to command an influence for good here, that we could not otherwise exercise. We are not able of ourselves to complete the house, (which is already begun,) although it has been liberally subscribed to; therefore I ask of you who read this, that you can spare us one or five or ten dollars, to aid in this laudable enterprise, please remit it to me per mail. While you are enjoying the advantages of the churches, interesting preaching, every Sabbath, the best of society, as well as the abundance of the "things of world," we are not as yet able to realize these things, but hope to be able to build a cheap house in which we can worship God.

Will you help us? If so, envelope your gift and direct to me at Tampa, Florida.

Yours in Christ,

J. M. HAYMAN.

Tampa, Fla., Jan. 20th, 1859.

DEAR BROTHERS AND SISTERS:—

We are trying to build a Baptist Church-house in the city of Tampa, South Florida; believing as we do, that it will not only afford us (the Church) the advantages of a house, but will be our good reason why we shall be the better able to command an influence for good here, that we could not otherwise exercise. We are not able of ourselves to complete the house, (which is already begun,) although it has been liberally subscribed to; therefore I ask of you who read this, that you can spare us one or five or ten dollars, to aid in this laudable enterprise, please remit it to me per mail. While you are enjoying the advantages of the churches, interesting preaching, every Sabbath, the best of society, as well as the abundance of the "things of world," we are not as yet able to realize these things, but hope to be able to build a cheap house in which we can worship God.

Will you help us? If so, envelope your gift and direct to me at Tampa, Florida.

Yours in Christ,

J. M. HAYMAN.

Tampa, Fla., Jan. 20th, 1859.

DEAR BROTHERS AND SISTERS:—

We are trying to build a Baptist Church-house in the city of Tampa, South Florida; believing as we do, that it will not only afford us (the Church) the advantages of a house, but will be our good reason why we shall be the better able to command an influence for good here, that we could not otherwise exercise. We are not able of ourselves to complete the house, (which is already begun,) although it has been liberally subscribed to; therefore I ask of you who read this, that you can spare us one or five or ten dollars, to aid in this laudable enterprise, please remit it to me per mail. While you are enjoying the advantages of the churches, interesting preaching, every Sabbath, the best of society, as well as the abundance of the "things of world," we are not as yet able to realize these things, but hope to be able to build a cheap house in which we can worship God.

Will you help us? If so, envelope your gift and direct to me at Tampa, Florida.

Yours in Christ,

J. M. HAYMAN.

Tampa, Fla., Jan. 20th, 1859.

DEAR BROTHERS AND SISTERS:—

We are trying to build a Baptist Church-house in the city of Tampa, South Florida; believing as we do, that it will not only afford us (the Church) the advantages of a house, but will be our good reason why we shall be the better able to command an influence for good here, that we could not otherwise exercise. We are not able of ourselves to complete the house, (which is already begun,) although it has been liberally subscribed to; therefore I ask of you who read this, that you can spare us one or five or ten dollars, to aid in this laudable enterprise, please remit it to me per mail. While you are enjoying the advantages of the churches, interesting preaching, every Sabbath, the best of society, as well as the abundance of the "things of world," we are not as yet able to realize these things, but hope to be able to build a cheap house in which we can worship God.

Will you help us? If so, envelope your gift and direct to me at Tampa, Florida.

Yours in Christ,

J. M. HAYMAN.

Tampa, Fla., Jan. 20th, 1859.

DEAR BROTHERS AND SISTERS:—

We are trying to build a Baptist Church-house in the city of Tampa, South Florida; believing as we do, that it will not only afford us (the Church) the advantages of a house, but will be our good reason why we shall be the better able to command an influence for good here, that we could not otherwise exercise. We are not able of ourselves to complete the house, (which is already begun,) although it has been liberally subscribed to; therefore I ask of you who read this, that you can spare us one or five or ten dollars, to aid in this laudable enterprise, please remit it to me per mail. While you are enjoying the advantages of the churches, interesting preaching, every Sabbath, the best of society, as well as the abundance of the "things of world," we are not as yet able to realize these things, but hope to be able to build a cheap house in which we can worship God.

Will you help us? If so, envelope your gift and direct to me at Tampa, Florida.

Yours in Christ,

J. M. HAYMAN.

Tampa, Fla., Jan. 20th, 1859.

DEAR BROTHERS AND SISTERS:—

We are trying to build a Baptist Church-house in the city of Tampa, South Florida; believing as we do, that it will not only afford us (the Church) the advantages of a house, but will be our good reason why we shall be the better able to command an influence for good here, that we could not otherwise exercise. We are not able of ourselves to complete the house, (which is already begun,) although it has been liberally subscribed to; therefore I ask of you who read this, that you can spare us one or five or ten dollars, to aid in this laudable enterprise, please remit it to me per mail. While you are enjoying the advantages of the churches, interesting preaching, every Sabbath, the best of society, as well as the abundance of the "things of world," we are not as yet able to realize these things, but hope to be able to build a cheap house in which we can worship God.

Will you help us? If so, envelope your gift and direct to me at Tampa, Florida.

Yours in Christ,

J. M. HAYMAN.

Tampa, Fla., Jan. 20th, 1859.

DEAR BROTHERS AND SISTERS:—

We are trying to build a Baptist Church-house in the city of Tampa, South Florida; believing as we do, that it will not only afford us (the Church) the advantages of a house, but will be our good reason why we shall be the better able to command an influence for good here, that we could not otherwise exercise. We are not able of ourselves to complete the house, (which is already begun,) although it has been liberally subscribed to; therefore I ask of you who read this, that you can spare us one or five or ten dollars, to aid in this laudable enterprise, please remit it to me per mail. While you are enjoying the advantages of the churches, interesting preaching, every Sabbath, the best of society, as well as the abundance of the "things of world," we are not as yet able to realize these things, but hope to be able to build a cheap house in which we can worship God.

Will you help us? If so, envelope your gift and direct to me at Tampa, Florida.

Yours in Christ,

J. M. HAYMAN.

Tampa, Fla., Jan. 20th, 1859.

and, as nothing is more easy than to supply the words that are wanting, so, when supplied, the narrative is exactly applicable to the history delivered in the Old Testament. "And were carried into Sychem, and were laid," &c. &c. were the sons of Jacob, at least, "in the sepulchre that Abraham bought for a sum of money," and others of them "in the sepulchre from the sons of Emmer, the father of Shechem." Here we repeat merely *listen to them from the sons of Emmer*, which words were easily understood and supplied by those whom Stephen addressed.

Whoever of these views may be preferred, one thing is evident—the accumulation of supposed inaccuracies in a single verse, as Dr. J. A. Alexander remarks, "So far from proving one another, only aggravate the improbability of real errors having been committed in such quick succession, and then gratuitously left on record, when they might have been so easily corrected or expunged."

Another fact which adds probability to the idea that there is a mistake in our present copies, and that the original read *Jacob*, instead of *Abraham*, is that we do not find this discrepancy with the Old Testament account, nor is it objected to by the early opponents of the Christians, who were familiar with the history and the localities, and who would therefore have been sure to notice any such deviation from the facts.

B. M., Jr.

DEAR BRO. GRAVES: I have been thinking some days of writing an article for your paper—in consequence of illness, I have not found my mind collected enough to do so until the present time; and even now I do not propose such an examination of the subject as it might otherwise receive. Some things have recently been said, disparagingly, of the action of the General Association of Middle Tennessee and North Alabama, relative to their deciding which class of delegates should be eligible to seats of the two presenting letters from bodies, both claiming to be the "First Church of Nashville." It is argued that the Association, by so doing, violated her constitution, and set a most pernicious example which, if followed, would be subversive of the best interest of the Churches of Christ. Now, it seems very clear to me, that no Association could be formed, or exist after it had been formed, without the power invested in the body of determining who should and who should not be eligible to seats, and entitled to all the privileges guaranteed by the constitution. Indeed, to determine who should be eligible to seats, is one of the first acts to be performed as a prerequisite to organization; for the constitution sets forth the principles upon which they are to unite, and all are bound to subscribe to these principles, in order to become members of the Association. Now, the power of determining whether or not all are willing to subscribe to the principles set forth in the constitution, must exist in the body, as one of its inherent properties, without which it could not possibly have an existence. This principle necessarily existing in the very organization of an Association, of course is always necessary to its preservation, and will naturally be brought into use whenever delegates from other bodies present themselves, asking admittance into the Union. Is an examination of the orthodoxy of the body desiring admittance to be regarded as interfering with the rights of the Church, either external or internal? If so, how can they ever be admitted at all?

Again, if a Church becomes heterodox, or too wicked to be tolerated, as Churches sometimes do, and the Association should refuse to receive the delegates from such a Church, would this be interfering with the rights of the Church thus refused? If so, the Association has a right to interfere, and would be guilty in the sight of God if she did not; the Church is not interfered with by more than a man is interfered with whom you will not allow to take the advantage of you. The Church is still a Church, just as she was before; she still has the power to receive members, and exercise discipline; and she may present herself to another body, or remain in isolation, as she may choose. Now, if two parties, each claiming to be the same Church, send delegates, the Association must determine which are eligible to seats, and, in so doing, would be acting upon the same principle as though there was but one set of delegates from a disorderly Church, whose letter the Association refused to receive on account of the disorder of the Church. Now suppose the General Association had refused both parties, and sent them back: would this be interfering with the rights of the guilty? would she not then have been deciding that all were wrong, and have thus been guilty of a greater error (if error it was) than he has decided that only one party was to be retained, is intimated that the difficulties between the two parties were not made known to the body, and that the majority were not allowed to present them. The charges against Elder Graves had all been made public, and the action of the portion of the Church forming the majority, on those charges, had also been published; so that the Association was very well informed in reference to all that had been done; and from what has been understood, in this portion of North Alabama, the majority occupied several hours, through Dr. Winston as speaker, in submitting facts for the consideration of the body. But, according to some, a minority of a Church has no right to dissent from any thing which the majority may choose to advocate, however heretical or contrary to the laws of Christ it may be. If we admit this conclusion to be biblical, what will be the case of all those bodies who, of course, were minorities, that dissented from the Church of Rome? We would be compelled to join in the cry of "Romish persecutions" against them, and regard the mother of abominations, drunk with the blood of saints, as the true Church, because she always had the majority; and what would become of the minority left by the split among the Churches on the missionary question, and on the Campbellite doctrine?

By your permission, it will be my pleasure to lay before your readers a few articles on this subject, with the sincere desire that they may be blessed of God in doing so.

J. G. HENDERSON.

Pensacola, Jan. 24th, 1859.

REMARKS.—We cheerfully open our columns to the Domestic Mission Board, the great work for Baptists of the South-west is the Home field, though the Home field should be neglected; but the Home field should be cultivated.

DEAR BROTHERS AND SISTERS:—We are trying to build a Baptist Church-house in the city of Tampa, South Florida; believing as we do, that it will not only afford us (the Church) the advantages of a house, but will be our good reason why we shall be the better able to command an influence for good here, that we could not otherwise exercise. We are not able of ourselves to complete the house, (which is already begun,) although it has been liberally subscribed to; therefore I ask of you who read this, that you can spare us one or five or ten dollars, to aid in this laudable enterprise, please remit it to me per mail. While you are enjoying the advantages of the churches, interesting preaching, every Sabbath, the best of society, as well as the abundance of the "things of world," we are not as yet able to realize these things, but hope to be able to build a cheap house in which we can worship God.

Will you help us? If so, envelope your gift and direct to me at Tampa, Florida.

Yours in Christ,

J. M. HAYMAN.

Tampa, Fla., Jan. 20th, 1859.

DEAR BROTHERS AND SISTERS:—We are trying to build a Baptist Church-house in the city of Tampa, South Florida; believing as we do, that it will not only afford us (the Church) the advantages of a house, but will be our good reason why we shall be the better able to command an influence for good here, that we could not otherwise exercise. We are not able of ourselves to complete the house, (which is already begun,) although it has been liberally subscribed to; therefore I ask of you who read this, that you can spare us one or five or ten dollars, to aid in this laudable enterprise, please remit it to me per mail. While you are enjoying the advantages of the churches, interesting preaching, every Sabbath, the best of society, as well as the abundance of the "things of world," we are not as yet able to realize these things, but hope to be able to build a cheap house in which we can worship God.

Will you help us? If so, envelope your gift and direct to me at Tampa, Florida.

Yours in Christ,

J. M. HAYMAN.

Tampa, Fla., Jan. 20th, 1859.

DEAR BROTHERS AND SISTERS:—We are trying to build a Baptist Church-house in the city of Tampa, South Florida; believing as we do, that it will not only afford us (the Church) the advantages of a house, but will be our good reason why we shall be the better able to command an influence for good here, that we could not otherwise exercise. We are not able of ourselves to complete the house, (which is already begun,) although it has been liberally subscribed to; therefore I ask of you who read this, that you can spare us one or five or ten dollars, to aid in this laudable enterprise, please remit it to me per mail. While you are enjoying the advantages of the churches, interesting preaching, every Sabbath, the best of society, as well as the abundance of the "things of world," we are not as yet able to realize these things, but hope to be able to build a cheap house in which we can worship God.

Will you help us? If so, envelope your gift and direct to me at Tampa, Florida.

Yours in Christ,

J. M. HAYMAN.

Tampa, Fla., Jan. 20th, 1859.

DEAR BROTHERS AND SISTERS:—We are trying to build a Baptist Church-house in the city of Tampa, South Florida; believing as we do, that it will not only afford us (the Church) the advantages of a house, but will be our good reason why we shall be the better able to command an influence for good here, that we could not otherwise exercise. We are not able of ourselves to complete the house, (which is already begun,) although it has been liberally subscribed to; therefore I ask of you who read this, that you can spare us one or five or ten dollars, to aid in this laudable enterprise, please remit it to me per mail. While you are enjoying the advantages of the churches, interesting preaching, every Sabbath, the best of society, as well as the abundance of the "things of world," we are not as yet able to realize these things, but hope to be able to build a cheap house in which we can worship God.

Will you help us? If so, envelope your gift and direct to me at Tampa, Florida.

Yours in Christ,

J. M. HAYMAN.

Tampa, Fla., Jan. 20th, 1859.

DEAR BROTHERS AND SISTERS:—We are trying to build a Baptist Church-house in the city of Tampa, South Florida; believing as we do, that it will not only afford us (the Church) the advantages of a house, but will be our good reason why we shall be the better able to command an influence for good here, that we could not otherwise exercise. We are not able of ourselves to complete the house, (which is already begun,) although it has been liberally subscribed to; therefore I ask of you who read this, that you can spare us one or five or ten dollars, to aid in this laudable enterprise, please remit it to me per mail. While you are enjoying the advantages of the churches, interesting preaching, every Sabbath, the best of society, as well as the abundance of the "things of world," we are not as yet able to realize these things, but hope to be able to build a cheap house in which we can worship God.

Will you help us? If so, envelope your gift and direct to me at Tampa, Florida.

Yours in Christ,

J. M. HAYMAN.

Tampa, Fla., Jan. 20th, 1859.

DEAR BROTHERS AND SISTERS:—We are trying to build a Baptist Church-house in the city of Tampa, South Florida; believing as we do, that it will not only afford us (the Church) the advantages of a house, but will be our good reason why we shall be the better able to command an influence for good here, that we could not otherwise exercise. We are not able of ourselves to complete the house, (which is already begun,) although it has been liberally subscribed to; therefore I ask of you who read this, that you can spare us one or five or ten dollars, to aid in this laudable enterprise, please remit it to me per mail. While you are enjoying the advantages of the churches, interesting preaching, every Sabbath, the best of society, as well as the abundance of the "things of world," we are not as yet able to realize these things, but hope to be able to build a cheap house in which we can worship God.

Will you help us? If so, envelope your gift and direct to me at Tampa, Florida.

Yours in Christ,

J. M. HAYMAN.

Tampa, Fla., Jan. 20th, 1859.

DEAR BROTHERS AND SISTERS:—We are trying to build a Baptist Church-house in the city of Tampa, South Florida; believing as we do, that it will not only afford us (the Church) the advantages of a house, but will be our good reason why we shall be the better able to command an influence for good here, that we could not otherwise exercise. We are not able of ourselves to complete the house, (which is already begun,) although it has been liberally subscribed to; therefore I ask of you who read this, that you can spare us one or five or ten dollars, to aid in this laudable enterprise, please remit it to me per mail. While you are enjoying the advantages of the churches, interesting preaching, every Sabbath, the best of society, as well as the abundance of the "things of world," we are not as yet able to realize these things, but hope to be able to build a cheap house in which we can worship God.

Will you help us? If so, envelope your gift and direct to me at Tampa, Florida.

Yours in Christ,

J. M. HAYMAN.

Tampa, Fla., Jan. 20th, 1859.

DEAR BROTHERS AND SISTERS:—We are trying to build a Baptist Church-house in the city of Tampa, South Florida; believing as we do, that it will not only afford us (the Church) the advantages of a house, but will be our good reason why we shall be the better able to command an influence for good here, that we could not otherwise exercise. We are not able of ourselves to complete the house, (which is already begun,) although it has been liberally subscribed to; therefore I ask of you who read this, that you can spare us one or five or ten dollars, to aid in this laudable enterprise, please remit it to me per mail. While you are enjoying the advantages of the churches, interesting preaching, every Sabbath, the best of society, as well as the abundance of the "things of world," we are not as yet able to realize these things, but hope to be able to build a cheap house in which we can worship God.

Will you help us? If so, envelope your gift and direct to me at Tampa, Florida.

Yours in Christ,

J. M. HAYMAN.

Tampa, Fla., Jan. 20th, 1859.

DEAR BROTHERS AND SISTERS:—We are trying to build a Baptist Church-house in the city of Tampa, South Florida; believing as we do, that it will not only afford us (the Church) the advantages of a house, but will be our good reason why we shall be the better able to command an influence for good here, that we could not otherwise exercise. We are not able of ourselves to complete the house, (which is already begun,) although it has been liberally subscribed to; therefore I ask of you who read this, that you can spare us one or five or ten dollars, to aid in this laudable enterprise, please remit it to me per mail. While you are enjoying the advantages of the churches, interesting preaching, every Sabbath, the best of society, as well as the abundance of the "things of world," we are not as yet able to realize these things, but hope to be able to build a cheap house in which we can worship God.

Will you help us? If so, envelope your gift and direct to me at Tampa, Florida.

Yours in Christ,

J. M. HAYMAN.

Tampa, Fla., Jan. 20th, 1859.

DEAR BROTHERS AND SISTERS:—We are trying to build a Baptist Church-house in the city of Tampa, South Florida; believing as we do, that it will not only afford us (the Church) the advantages of a house, but will be our good reason why we shall be the better able to command an influence for good here, that we could not otherwise exercise. We are not able of ourselves to complete the house, (which is already begun,) although it has been liberally subscribed to; therefore I ask of you who read this, that you can spare us one or five or ten dollars, to aid in this laudable enterprise, please remit it to me per mail. While you are enjoying the advantages of the churches, interesting preaching, every Sabbath, the best of society, as well as the abundance of the "things of world," we are not as yet able to realize these things, but hope to be able to build a cheap house in which we can worship God.

Will you help us? If so, envelope your gift and direct to me at Tampa, Florida.

Yours in Christ,

J. M. HAYMAN.

Tampa, Fla., Jan. 20th, 1859.

DEAR BROTHERS AND SISTERS:—We are trying to build a Baptist Church-house in the city of Tampa, South Florida; believing as we do, that it will not only afford us (the Church) the advantages of a house, but will be our good reason why we shall be the better able to command an influence for good here, that we could not otherwise exercise. We are not able of ourselves to complete the house, (which is already begun,) although it has been liberally subscribed to; therefore I ask of you who read this, that you can spare us one or five or ten dollars, to aid in this laudable enterprise, please remit it to me per mail. While you are enjoying the advantages of the churches, interesting preaching, every Sabbath, the best of society, as well as the abundance of the "things of world," we are not as yet able to realize these things, but hope to be able to build a cheap house in which we can worship God.

Will you help us? If so, envelope your gift and direct to me at Tampa, Florida.

Yours in Christ,

J. M. HAYMAN.

Tampa, Fla., Jan. 20th, 1859.

DEAR BROTHERS AND SISTERS:—We are trying to build a Baptist Church-house in the city of Tampa, South Florida; believing as we do, that it will not only afford us (the Church) the advantages of a house, but will be our good reason why we shall be the better able to command an influence for good here, that we could not otherwise exercise. We are not able of ourselves to complete the house, (which is already begun,) although it has been liberally subscribed to; therefore I ask of you who read this, that you can spare us one or five or ten dollars, to aid in this laudable enterprise, please remit it to me per mail. While you are enjoying the advantages of the churches, interesting preaching, every Sabbath, the best of society, as well as the abundance of the "things of world," we are not as yet able to realize these things, but hope to be able to build a cheap house in which we can worship God.

Will you help us? If so, envelope your gift and direct to me at Tampa, Florida.

Yours in Christ,

J. M. HAYMAN.

Tampa, Fla., Jan. 20th, 1859.

to the First Church, and when the decision went against him, he withdrew, and that too in the face of his own doctrine, that "It is the right and duty of each Church, as such, to decide and declare what it considers the teachings of Christ are respecting Church order, &c." Here I think Bro. Graves committed a grave error. My position is certainly correct that charges may embrace no actual offenses and yet it is the duty of the Church to decide whether the charges are properly brought. If it be true that a Church cannot proceed to try a brother when some individual believers in the Church are innocent, no arraigned brother could ever be tried, for he will be sure to have some friends who believe him to be innocent. You are not surprised now, I hope, Bro. Worrell.

Bro. Worrell says I did not say where our "fourth reason" for protesting was sustained. It follows from the "first reason," which alleges a violation of the Constitution of the Association. If the Association exercises powers not delegated, of course, the "object" for which the organization was created, will be defeated." It then becomes a different body from that contemplated and established by its founders. One word more. Of course, I concede to Brother Worrell "no consentaneous" but at the same time I do not spare his arguments on account of his "consentaneousness," nor do I expect it of him. I believe in "kind words, but hard arguments" and endeavor to practice what I believe. I join most heartily with Bro. Worrell in the prayer that "good may come out of our denominational broils."

H. Y. REDDIE.

CHRISTIAN MUSINGS.

[This hymn was found in a chest in an English cottage. The author's name is unknown.]

In the still silence of the voiceless night,
When, chased by airy dreams, the slumberer
Whom in the darkness doth my spirit seek,
O God, thou art!

And if there be a weight upon my breast,
Some vague impression of the day foregone,
Scarce knowing what it is, I try to seek,
And lay it down.

Or if it be the heaviness that comes
In tokens of anticipated bliss,
My bosom takes no heed of what it is,
Since 'tis thy will.

For O, in spite of past and present care,
Or any thing beside, how joyfully
Passes that almost agonizing hour,
When God, with thee!

More tranquil than the stillness of the night;
More peaceful than the slumbers of the dawn,
More blest than any thing, my spirit here,
Behold thy power!

For what is there on earth that I desire
Of all that can give or take from me,
Or whom in heaven doth my spirit seek,
O God, thou art!

ORIGIN OF BUSINESS MEN'S PRAYER MEETINGS.

These prayer-meetings are said to have originated in the following manner: As the increase of trade in New York has driven most of the Churches away from the lower and business portion of the city, the Dutch Church, a corporation having great wealth, felt constrained to preserve one of their Churches downtown, and to keep it supplied as a place of worship for strangers and as a seat of missions among a large population not supplied with religious instruction. Having opened their house for this purpose they employed Mr. Lamplighter to visit the poor and the sick, and the hotels, and explore the field to induce the people to attend the Church. This mission, says Mr. Lamplighter, was a walking down town one day, conceived the thought that an hour of prayer could be profitably employed by the business men, confining no one to the whole hour, coming in as going out when it was convenient, and singing, praying, and speaking as the