

Geni to Abbeville Louisiana

TENNESSEE BAPTIST.

J. R. GRAVES,
C. R. HENDRICKSON Sonora, California, Cor. Ed

"Truth Against the World."

J. R. GRAVES, W. F. MARKS,
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PROPHETICAL STUDIES, OR THE OLD LANDMARKS OF PROPHECY.

The Use of Prophetic Study.

Chapter 2.

We believe that much of the present indifference to prophetic study has arisen from the want of unity among Christians. The "communion of saints" is neither known nor prized. It may be admired in theory, but the fellowship itself is little understood. The Churches sit apart, looking coldly, perhaps enviously, on each other. The desire for union, as hitherto expressed, has in its nature the sentimental than the Scriptural. We seem to reckon ourselves merely individual possessors of a common faith, not living, sympathetic members of one body.

The result of this has been that those parts of Scripture only have been studied which, as individuals, we could feed upon, while those portions which address the Church as a body have been neglected; and prophecy especially addresses the Church separately, not in fragments, its profit has been undervalued and the study of it slighted. But let us be brought back to concern ourselves about the Church as a body, to take off this false idea or feeling of isolation, to realize the communion of the saints; then shall we begin to look about us for some inspired information respecting the character, the condition, the posture, the prospects of the Church. And so it always comes to pass that in time of trouble and persecution, when cast off by the world, we draw together by the sympathies of a common interest, a common suffering, and a common hope, the eye of the Church has been turned to the prophetic page, and from it has gathered that strength and guidance which no other part of Scripture could so fittingly supply. At present, we are too much at ease, resting securely, in league, or at least at truce, with the world. Thus we forget our common interests, and think solely of our individual concerns. The prophetic light is thrown aside; the prophetic lamp is allowed to burn on unheeded. But should a day arrive when the world's slumbering hostility shall awake and be a red giant against us, when our long dream of peace shall melt away in a sudden overcast, when shall we be wakened by the "more sure word of prophecy," dwelling with deeper delight upon its glowing visions, wearying more anxiously for the day of promised rest, praying more fervently for the shortening of the time of tribulation, the coming of the kingdom, and the arrival of the long expected King.

And as unity in the Church would lead to the study of the prophetic Scriptures, so the study of these Scriptures would lead to still greater unity. Friends who dwell far asunder, with a continent, or perhaps an ocean between them, have often agreed to gaze each night upon some bright star of the firmament, and have felt how much this tended to keep awake their warm affection, and to strengthen the tie that bound them to each other's hearts. So the Church of Christ, fixing her eye upon the "bright and morning star," and keeping before her the hope of the glorious Advent, is strengthening the bonds of love between all her members. The steadfast contemplation of a common hope and a common inheritance, with the mutual converse of united hearts about the expected glory, cannot fail to draw together more closely the divided members of the body.

It has been sometimes strangely said, that such studies are unprofitable, and though some ought to give heed to them, yet Christians in general may find some safer and more useful employment. We have said enough, we trust, already to disprove this, as well as to show the sinfulness of such a thought.

But besides what has been stated, the very nature of things forbids and condemns the idea. Prophecy is not designed for the mere gratification of curious men; it is the nourishment of part of our very nature. We should be but half fed without it. We are by nature as instinctively prospective as retrospective creatures. Our eye was formed to glance forward with as intense and eager an interest into the uncertainties of the future as to hold intercourse with past and present realities. We cannot help this. It is instinct. It may often be in a diseased state of extravagance, but still it is our nature. We cannot help our anticipative propensities any more than we can extinguish memory. We are formed to look into the future; and we feel that nothing can be more natural; for the sunshine or the shadows of that future are pressing on to us apace, and we shall soon be compassed about with them on every side. Our picture of that future, then, must be drawn up either with shadows—phantoms of our own creation—or with the revelations of inspired prophecy. We cannot help speculating and conjecturing, either to "cast the shadow of uncertain evil," or to spread before us the vision of "scenes surpassing thought." The past is all fixed and gone; the present may be restless, still it is within our grasp; but futurity is too full of our desires to allow us to smile at its uncertainties.

Every moment comes loaded with fresh arrivals from the unknown shore, compelling us to vigilant forethought; so that fear and hope must be utterly torn from our breast, and the future forbidden to cast forward its shadows, and hang out its portents, ere we can lie down at ease, absorbed in present realities, and torpidly indifferent to all which that future may in a moment let down upon us from its mysterious and inaccessible eminences.

We speak not of the vain curiosity that would fain sink the insipid monotony of present duty in the restless anticipations of change and novelty, but that wise and needful concern about the future which our Lord did not condemn when he said, "Take heed! behold I have foretold you all things," which Peter cherished when he said, "Ye have a more sure word of prophecy to which ye do well to take heed, as to a light shining in a dark place;" and which the Old Testament saints exercised when they "searched what or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow."

Besides, the soul of man is not so narrow and simple a thing that the belief of one truth can mould it into the form desired. Every part, every faculty, every faculty and feeling, must have truths presented to them precisely adapted to their nature and exercise, else they must remain undeveloped, or, if developed, remain unperfected. Our reasoning faculty must be addressed, or it must wither up by remaining uncultivated; and accordingly there is ample scope in Scripture for its energies to work upon. Our propensity for imitation, observation, and acquisition of experience must be addressed, and it is met by the graphic narratives of Old and New Testament history. Our finer and higher feelings must be touched, and we have the poetic richness of seer and psalmist to attract and improve them. Our prospective propensities must be guided and moulded, or else they will grow rank over fields of their own luxuriant but unallowable creation; and the prophetic Word must be spread before us that these feelings may be satisfied. Most marvellously, most marvellously, has God framed his revelation, that by its largeness and variety it may compass our whole nature, and adapt itself to every part of our being. We have not to cut down and contract the manifold instincts of our soul, in order to bring it into the likeness of Christ. We have not to strike off one affection, nor leave one desire to waste unenriched, so as to fix ourselves in a state of unnatural constraint, and concentrate into a single point the various out-goings of our nature; but, on the contrary, every principle within is provided with a corresponding truth without, by which it may be controlled and purified.

If, then, we are to be wholly sanctified only by a belief of the whole truth, and if every truth neglected be so much injury to our souls, how can we palliate the guilt or slight the danger of those who willfully neglect one truth of God, one chapter of his revelation? To slight any section of the Word of God, is just to say either that we do not desire to be wholly sanctified—wholly cast into the Divine mould, or that that section of the Word is unnecessary for our holiness and transformation. To complain of obscurity in the prophecies is an attempt to palliate our own guilt by fastening blame upon the Word. To plead this fancied obscurity as an excuse for omitting their study, is strange obliquity of logic as well as of conscience. It makes the very circumstance which in everything else is deemed the strongest argument for doubling the intensity of thought and diligence, a reason for indifference and pretermission. To say that these obscure parts cannot be so profitable as the rest, is to maintain that God has written difficulties in his Word which will not repay the labor of investigation, even when successful. Surely there is no part of revealed truth so unimportant as that we should grudge the toil of searching it out! And if "the testimony of Jesus be the spirit of prophecy"—that is, if He be the theme and burden of all its visions—can we count any effort a toil which is put forth to understand that testimony? How can we consent to forego the study of those oracles which reveal to us the Messiah, not merely in the sufferings that have passed, but in the glory that is yet to come?

How shall we look for the "blessed hope," if we know not from prophecy what that hope is? How shall we become pilgrims and strangers here, if we have not made discoveries of the inheritance which is incorruptible, undefiled, and that fadeth not away? How shall we prepare to meet the Bridegroom, if we know not what the prophets have forespoken concerning his arrival, and concerning the signs of his approach? How shall we put on the bridal dress, if we know not the dress, nor have heard of the marriage supper of the Lamb?

The attitude of the Church ought to be one of watchful expectation. "What I say unto one, I say unto all, Watch!" "When

ye see these things come to pass, lift up your heads, for ye know that your redemption draweth nigh." That expectation and watchfulness must be founded upon, and regulated by, prophetic truth; and how, then, is it possible that the Church can maintain her attitude, if she turn away from such a guide? How can she steer her way amid clouds and billows, if both her chart and her compass be set aside as useless or unintelligible? The position of the Church, then, must be shifted, and her posture reversed, ere she can withhold her vision from the future; or else she must be watching for she knows not what—a something which cannot be the object of any definite, substantial, soul-sustaining hope.

Is she not like some beleaguered fortress, round which stretch, gloomy and far, the hostile encampments of the prince of this world? It is well that she is versant in all the tactics which her perilous post demands. It is well that she has the experience of many a siege to perfect her skill and discipline. Yet of what unspeakable moment to be put in possession of her enemy's schemes and counsels; to know the changeful progress and final issue of the long and exhausting conflict; to calculate upon every movement of the enemy; to understand his well-contrived retreats, ambuscades, and endless stratagems, not merely as practised against each individual in her army, but against herself as a body; to stand upon her watchtowers, marking each distant sign, and comparing every event with her prophetic chart; to ascertain how near she is approaching the day which is to be the last of her struggles—the first of her triumphs; when the great Deliverer shall arrive, and when, upon the field of victory, she shall ungrasp the sword, the helmet, and the shield, to exchange them for the palm of conquest, the sceptre of royal dignity and dominion!

Most Christians, we fear, content themselves with very vague and general views of prophecy. They have caught up some of the prominent statements of Scripture regarding the future—such as that there will be a millennium, a resurrection, a judgment day; and with these, or a few more, they are satisfied, quite satisfied. Here they consider that their prophetic creed ought to terminate. They advance to no details. They shrink from all minuter investigation, condemning it as presumptuous, or at least refusing it as barren speculation.

With regard to such details of the future as we speak of, there are two sorts of inquiries—inquiries into what God has revealed, and inquiries into what God has not revealed. As to the latter, I would hand them over freely and without scruple, to the unsparing condemnation of all who love the truth. With these the student of prophecy has no concern at all. But so long as our investigations relate to the former only, so long are we in the clear path of duty, from which it is at our peril if we step aside. Nay, the very example of these timid friends refute their own arguments. They have gone a certain way along the same path; and all that we want is that they should go a little farther, but still only so far as the road lies open and as God gives light. We would not have them move one step beyond that. They have fixed certain landmarks of prophecy; and all we desire is that they should gather up all information that Scripture gives, in order to fill up the spaces between.

We know how sadly many are fettered with prejudices upon this subject, and haunted with the idea of the presumptuous nature of the study. But surely the mere fact of prophecy forming part of the Divine revelation is quite sufficient to satisfy us of the lawfulness, nay the strict duty of studying it, not only in its general heads, but in its most minute particulars. "Blessed is he that readeth, and they that hear the words of the prophecy of this book!" are the words of encouragement; and though we had not another similar text in Scripture, that single one would be enough for us. I confess that not only do I not sympathize with, but I do not at all understand, the principle or reason of this prejudice; nor is it very easy to trace it to anything like a scriptural or rational source. Surely no one can think of maintaining that the mere futurity of a thing renders it unprofitable, and stamps with the charge of rashness any attempt to investigate it minutely? Yet this is the only conceivable meaning of the objection. And it is so, how foolish, how sinful is it, when calmly weighed! For the unlawfulness or unprofitableness of our inquiries into any subject consists not in the matter being past, present, or future, but simply in its not being revealed. It would be just as wise to bar all minute search into Scripture history on the ground of its being past, as it is to inhibit all minute inquiry into prophecy because it is future. The fact of God having revealed so many particulars regarding the future, settles the question as to the duty of every believer to examine these. It is as plain as truth can be, that no investigation, however minute, can be called presumptuous, so long as it restricts itself to what is written: nay, the more minute, the more accurate it is like-

ly to be, and therefore more accordant with the mind of the spirit. The presumption is all the other way. It is the presumption of closing the ear against the voice of God, the presumption of professing to decide how much of God's Word may be studied with safety, and how much ought to be neglected as mysterious and unprofitable.*

* See Isaiah xlv. 11; Matthew xvi. 3; xxiv. 25; Mark xiii. 23; Luke xxiv. 25; 2 Peter i. 19; III. 17; Rev. i. 3; xix. 10; xxii. 7, 10.

PREPARATORY STEPS TO ENTERING THE CHURCH.

BY T. R. E.

Chapter IX.

HAVING noticed the claims of three of the most popular Pedobaptist Societies, and having seen they have no right to claim to be churches of Jesus Christ, we pass on in our investigations. Without investigating any other Pedobaptist Society, we would merely state that as the Methodist, Presbyterian, and Episcopalian Societies cannot be churches of Jesus Christ, as we have plainly shown, neither can any other Pedobaptist Society be a church of Jesus Christ, since they all came out of the same corrupt organization—the Roman Catholic hierarchy. All Pedobaptist Societies came out of Rome; and as it is impossible for a bitter fountain to send forth sweet waters, so it is impossible for a corrupt church to father and beget a pure church. The Romish church is the "mother of harlots," and Pedobaptist Societies are these very harlots, for they are all children of Rome.

The term Pedobaptist includes all orthodox denominations, so called, except the Campbellites and Baptists. These are not Pedobaptists because they do not sprinkle children. In the further prosecution of our subject we intend referring to these two sects alone.

And first we will consider the claims of the Campbellites. We do not apply the term Campbellite in derision, but merely to distinguish the followers of A. Campbell, another great modern church builder. The Campbellites are not sprinklers, but believers in immersion as strongly as Baptists. But this does not necessarily make the Campbellite organization a church of Jesus Christ. The Campbellite Christians originated quite recently. Only a few years ago. The author of this new fangled system of religion desired, as he says, to restore to the gospel the purity of primitive times. In his estimation religion had become monstrously corrupt, and a Campbell was peculiarly endowed with those talents so necessary to restore it to its pristine grandeur. By this time, no doubt, he is convinced that the task of restoring christianity, in his way, to its former state of power and influence, was a little more arduous undertaking than he at first supposed. When religion requires the services of A. Campbell or any other man to give it vitality, it will soon be perceived by the observing of every class, that religion thus revived will be just such religion as A. Campbell has indoctrinated into his followers—a religion, the chief ingredient of which is water. Men may originate water systems of religion, but when we want a Bible system of religion, a greater than A. Campbell or any other man must be called on. The Campbellite Society was brought into existence by this man, A. Campbell. For sometime he figured rather conspicuously. Mr. Campbell is a man of talent. Not only is he a man of talent, but he is peculiarly fitted for the part he has performed in originating the Campbellite system of religion; one of the most cunningly devised fables of the age. About the time of the birth of Campbellism in this country, it seems the followers of Campbell were most sanguine of success. Then Campbellism had the glow of youth upon its brow, and her supporters were anxious to compare their principles and doctrines with any and all religious denominations in the land. Mr. Campbell was very hostile in his writings; he seemed to have the consciousness in his own bosom that he was feared and hated by every Baptist and Pedobaptist logomachist in his fancied security. But it seems he was mistaken in some of his conclusions.

Pretty soon after our own Graves took charge of the editorial department of the Tennessee Baptist, Campbellism had arrived at the zenith of its glory. Its advocates were very belligerent against the Baptists as though they would exterminate them root and branch. At last the talented editor of the Tennessee Baptist brought Mr. Campbell to an account. If I have been rightly informed their debate was protracted for some length of time. Bro. Graves, though having but little experience as an editor, met the great father of the "Current Reformation;" hearded the giant of baptismal regeneration in his den, pulled him from his lair, and dealt Campbellism such blows of vengeance that she has not recovered from them to this day, nor ever will. The home-made machine could not resist the herculean thrusts of the great champion of Baptist principles. Campbellism stripped of all its

false robes and pretensions, is a hideous monster, and Bro. Graves succeeded so well in giving a faithful pen and ink daguerotype of the "Current Reformation," that Mr. Campbell's home-made, bogus religion, appeared odious even in the eyes of Campbellites themselves.

There is not a so-called system of religion in the world which appeals so directly to the fallen and depraved appetites of man, and administers so faithfully to the desires of men unrenewed—in a state of nature, and desperately wicked, as this monstrous machine of impiety, commonly called Campbellism. The writer does not mean to say there is no vital religion among the Campbellites; for he is acquainted with one, at least, who can relate a good experience of grace. He wishes to be understood as striking at Mr. Campbell's false system of religion, and not at Campbellites. A few years ago, in the writer's vicinity, Campbellism appeared with healing in its wings—(as some seemed to think), and many followed the fable till it led them down into the water. As well as I recollect the laymen immersed as well as the preachers, and it was not a great while before all the drunkards, and other dissolute characters in the neighborhood were in the "Christian Church." Some of them, to my certain knowledge, were drunkards, gamblers and profane swearers. And to-day, there is not a root or branch of the "Christian Church" remaining. Some of its members are still amongst the most classes of worldlings, and some of them have professed faith in Jesus Christ, and joined His church. Like the tares in the wheat Campbellism sprang up in the night time when honest men were asleep. But its career was brief, and it is now numbered amongst the things that "were."

Now, my dear convert, can the Campbellite organization be a Church of Christ? It cannot be the Church of Christ, because in the first place, in doctrine, it is hopelessly corrupt—teaches for the Word of God a human made tradition, and thus makes the commandments of God of none effect." Mr. Campbell says *immersion* and *regeneration* are two terms meaning the same thing. Thus he teaches the Romish dogma of baptismal regeneration. Mr. Campbell purifies the corrupt hearts of men by an external application of water. Then it is true that water is the principle lever in the system of Campbellism. And if any souls are lost under Mr. Campbell's influence, where there is enough water to immerse, it will be his fault. Again, it cannot be the Church of Christ, because it was built by A. Campbell, a mere man. Now, we have done with Campbellism.

TO BE CONTINUED.

FORBIDDING TO MARRY.

The following resolution was recently adopted by the Philadelphia Methodist Conference:

"Resolved, That the single men entering the work shall remain unmarried for four years from the time of their admission on trial."

We do not know what were the motives which induced the Conference to establish this unscriptural and tyrannical rule in regard to its unmarried preachers. It is another striking example of the fertility of the Northern soil in the way of ecclesiastical and religious fanaticism and oppression. The very spirit of popery in its worst developments is prevalent there, and often exhibits itself in a literal imitation of "the man of sin." "Forbidding to marry, and commanding to abstain from meats," are among the smaller instances of this. Its presumption rises to the height of claiming authority to set up a law higher than the Word of God, and to prescribe the rules of righteousness to the whole world; and, if any dares to demur to this assumption, the fearful sentence of ecclesiastical excommunication is hurled at his devoted head.—*Southern Presbyterian.*

THE RIGHT WAY TO VOTE.

Says Rev. G. W. Sanson, in the Christian Index:

"Anything in the custom of voting in the Church, which shuts off or covers up individual responsibility, is equally counter to Christ's will. The secret ballot, the indiscriminate response by eyes and nays, is not of Christ; it is of the world. It is a fact worthy to be observed, that our early christians did not vote as in the Democracy of Greece and in the Republic of Rome—men had been trained to vote. The word which expressed their act in choosing their 'Elders' and travelling agents for Christian benevolence (see Acts xiv. 23, and 2 Cor. viii. 19) signifies 'stretching out the hand.' By the raised arm, seen by all present, each disciple was called to express honestly and openly the conviction with which his own experience and wisdom impressed him.

"Perhaps a recurrence to these 'old landmarks' may be of value to us as Churches and as unions of Churches for the advancement of Christ's cause.

REGULAR DEPARTMENT

J. TOVELL, Editor.

SUMMARY.

It is understood in official circles at Richmond, Va., that the Secretary of War, the Hon. L. Pope, has recommended to Congress an additional force of five hundred and sixty thousand men...

The Richmond Whig of the 3d says: "A gentleman just from Washington, reports that several persons in that city are engaged in raising a company for the Confederate service. The day of retribution is approaching. A regiment of Southern Illinoisians will shortly be tendered to President Davis."

columns of the New York Tribune—the exponent of this Constitution-burning, flag-hating party, now called Black Republican. Here it is, and we commend it to the few Union men of Middle, and the many of East Tennessee, who support this party and desire to continue in partnership with Seward & Co., when Seward & Co. have publicly declared that on their part they only desire to continue the partnership just long enough to rob the South and then cut our throats.

fugitive slave." Which shall we obey, the human or the Divine law, if we adopt the premises of Mr. Seward? Is he not in this the apologist and defender of those Northern nullifying States that with bills inscribed on the statute book in derogation of the acts of Congress and the plainest mandate of the Constitution, hurry armed troops to trample on the sovereignties of sister States, and frantically blot from existence the light of their stars?

Latest by Telegraph. RICHMOND, August 6. Passengers from Yorktown report that Newport News was evacuated last night by Lincoln's troops. The impression is that the troops were sent to Washington or Fortress Monroe. A dispatch from Norfolk says, it is thought that the Federals commenced evacuating Newport News yesterday afternoon. A large fire was observed there, which is supposed to be the hospital building. They removed their horses on Sunday, in vessels.

It is now officially ascertained that Gen. Lee has gone to Staunton and thence to Lewisburg, at which point Gen. Wise posted himself after his retreat from Charleston. Much solicitude has been felt in Richmond, lest the Vandals might follow, and with vastly superior numbers surround the gallant leader before reinforcements could reach him. The Hessians have now entire control of the Kanawha Valley; but we trust in God and the patriotism of our brave volunteers, who are daily forming companies, batteries and whole regiments in almost every State of the Confederacy, for ultimate success and the speedy expulsion of the brutal invader.

Our army under Gen. Johnston is now encamped in the vicinity of Fairfax Court House and the village of Centreville. From what we learn from a reliable source, we think it improbable that any alteration of the position of our troops will just at present be made. We are in possession of important information regarding the probable future movements of our forces, which a proper regard for the general welfare forbids us to disclose. We hope, should the same information come to the knowledge of any of our cotemporaries of the press, that they will be equally considerate.

Gen. Beauregard has caused three traitors to be hung recently, having first received the most indubitable evidence of their treachery. One of the parties was an engineer on the Manassas Gap railroad, another a preacher of the Gospel, and the third a farmer. They had all furnished aid to the enemy.

Gen. Butler says he has now this side of Hampton 900 negroes, 500 being able bodied men, and desires instructions from the War Department regarding them.

It is said that Hon. Lewis Cass is writing, and intends to publish, the history of the events which, in his knowledge, have produced the present state of things with the slave oligarchy. It would surely be an interesting chapter in this day of tempests and turmoil. Moreover, it might furnish a fresh illustration of the adage, that the biggest rogues commonly turn State's evidence.

Information of an authentic character has reached this city, that Thomas A. R. Nelson, of Washington county in this state was arrested in Shenandoah county, Virginia, on the afternoon of the 4th inst. He was taken to Cumberland Gap and thence sent to Abington, Va., under an escort of fifty men. Nelson was supposed to be making his way to Washington City, for the purpose of obtaining a seat in the Federal Congress, to which he claims to have been lately elected, which has caused and is now prosecuting a war of plunder and subjugation against the Confederate States.

The Covington, Ky. Journal, says: "We have around us unmistakable indications of a political revolution. The people are aroused. They are alarmed and indignant at the enormous expense proposed by the Federal Government for the purpose of carrying on the war against the South. They will not, and ought not, submit to such oppressive taxation."

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FAMILY READING.

Written for the Tennessee Baptist. DICKINSON'S VANDAL BUT FUTILE TREASON, OR "WE WILL WIPE OUT THE SOUTH."

Wipe out the South, the tongue that can such vandal sentiments express, unworthy to be owned by man, only a serpent's tooth should press.

How dare you Sirrah! 'neath the flag that once was beautiful and bright, to make now such unholy brag.

We said your banner once was bright, you've blotted out its brightest stars—those that remain will never light.

Southrons have ne'er been conquered yet, they will not fly the CAROLYNEYARD, come on, we scorn the impious threat.

Go drain the Mississippi dry, throw "Allegany" in the sea, or build a "Babel" to the sky.

Forever freedom's fires shall glow upon our altars pure and bright, from Cape Charles to San Francisco.

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ments that he must examine, while the other was a missionary of some experience in Chinese literature. They were both kindly received and treated with great hospitality.

If Christians conclude that this nation is Christian, and therefore need no missionaries they greatly err. Look at the facts for a moment.

China Correspondence. [We say to Brother Schilling that we will send him the Tennessee Baptist, gratis, post-paid, so long as he may desire it for a communication once each quarter, and we offer the same terms to every Baptist missionary in Foreign field.]

GENERAL REMARKS. The population of China is about 400,000,000, and among this vast multitude a common literature circulates, though the people of the various provinces speak local dialects.

NEW GOVERNMENT. The government of China has been in the hands of the Tartars for about two centuries, but it is probable that a death blow has been struck to the authority of these high-minded tyrants.

MEMOIRS. Green B. Babb. Bro. G. B. Babb died in Gibson county, Tennessee, on the 28th of June, 1867, in the 68th year of his age.

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the Board, and supported by her, I would still rejoice to hear that you were sending the gospel to the heathen.

IDOLATRY. Shops where idols are made, and sold, are as common as any other business establishment. Here the ten thousands of gods are displayed for sale or made to order.

The Adviser. Directions for Keeping Sweet Potatoes through the Winter. BY SAMUEL JOHNSON, OF DEBOTO, MISSISSIPPI.

A good method of keeping them is to dig them, without cutting the potatoes, as soon as the leaves are bitten by frost, and the same day they are dug, put them in a hill which should be elevated six inches at the bottom above the surrounding earth; and also place under the hill a floor of boards and a heavy coat of cornstalks on them, and then the potatoes on the cornstalks.

I have heard from reliable authority that the sweet potato has been preserved in a high state of perfection, the year round, in the town of Corington, Tennessee, by placing them in a cellar under a brick house, and filling, as they are heaped, with pulverized charcoal, and also covering them with it sufficiently deep to prevent either cold or heat from damaging them.

THE BEST. SOUTHERN REMEDIES ARE BEST FOR SOUTHERN DISEASES. Pat up for Families and Travelers.

The Painless Liver Pill. Is the best Liver Pill. Purely vegetable. Price 50 cents per box.

Clark's Sure Cure Ague Pill. Is the best Ague or Chill Pill. 50 cents and \$1 per box.

The Unfailing Cure for Piles. \$1.00 per box.

Ambrosial Oil. For Cuts, Bruises, Toothache, Headache, Cholera, Throat, Rheumatism, Corns, etc. 50 cents to \$1 per bottle.

founded with the comforts of life. We would also state that Bro. Babb was a Royal Arch Mason, and next to the church of Christ, he esteemed that order.

Ordination. JACOBORO, Tenn., July 23, 1861. DEAR BRO. GRAVES:—In compliance with a promise made to one of the Presbytery, I send you the proceedings of my ordination, which took place on Saturday, July 20.

SOUTHERN MADE STOVES. J. W. WILSON, 17 College Street, Nashville, Tennessee, Manufacturer and Dealer in STOVES, TINWARE, CASTINGS, &C

JAMES A. MCLURE—33 UNION ST., Nashville, Tenn. Wholesale and Retail Dealers in STEINWAY & CO'S, PETERS, WEBB & CO., KNABE & CO., and A. H. GALE & CO'S

JAMES M. HURT, ATTORNEY AT LAW, Grayson county, Texas—Will give prompt attention to collections or any legal business entrusted to him.

J. M. BROOKS. ATTORNEY AT LAW—OFFICE, JEFFERSON STREET, (south side), between Main and Second.

Howe Sewing Machines, At Greatly Reduced Prices. THESE Machines gather and sew on the hand at the same time and every variety of fabric, and are undoubtedly the best and simplest machines in the market.

BROOKS & ORR'S & McNAUGHT'S SPOOL COTTON, all sizes, in black, white, and colors, at 50 cents per dozen, at HOWE SEWING MACHINE OFFICE.

WOOD & LOW, COTTON FACTORY and Commission Merchants, No. 23 Nashville St., New Orleans, La.

CHANDLER & TURNER, ATTORNEYS AT LAW, Acosta, Texas—Will attend to all the courts of that State, also, in the District Courts of United States. Will attend to the business of the profession generally.

ILLINOIS LANDS. MAP OF THE ILLINOIS CENTRAL RAILROAD.



ILLINOIS CENTRAL RAILROAD. HOMES FOR THE INDUSTRIOUS IN THE Garden State of the West. THE ILLINOIS CENTRAL RAILROAD CO. HAVE FOR SALE 1,200,000 Acres of Rich Farming Lands in Tracts of Forty Acres and upwards, on Long Credits and Low Prices.

MECHANICS, FARMERS and WORKINGMEN. The attention of the enterprising portions of the community is directed to the following statement of the land and improvements offered them by the ILLINOIS CENTRAL RAILROAD CO.

LANDS OF ILLINOIS. No State in the valley of the Mississippi offers so great an inducement to the settler as the State of Illinois. It is no portion of the world where all the conditions of climate and soil so admirably combine to produce these two great staples, CORN and WHEAT, as the Prairie of Illinois.

THE SOUTHERN PART. Of the State lies within the zone of the Cotton Kingdom, while the State is admirably adapted to the growth of Tobacco and Hemp, and Wheat is worth from 15 to 25 cents per bushel more than that raised further north.

RICH ROLLING PRAIRIE LANDS. The deep rich loam of the prairie is cultivated with such success, which enables the farmers of the Eastern and Middle States to move to Illinois in great numbers. The area of Illinois is about equal to that of England, and the soil is so rich that it will support twenty millions of people.

THE STATE DEBT. The State debt is only \$10,106,338 14, and within the next three years has been reduced to \$2,969,736 40, and we may reasonably expect that in ten years it will become extinct.

AGRICULTURAL PRODUCTS. The Agricultural products of Illinois are greater than those of any other State. The products sent out during the year 1860 exceeded 1,500,000 bushels. The wheat crop of 1860 approached 25,000,000 bushels, while the corn crop yielded not less than 140,000,000 bushels.

EDUCATION. Mechanics and workingmen will find the free school system encouraged by the State and endowed with a large revenue for the support of schools. Their children receive in the right of the church and schoolhouse, and grow up with the prosperity of the leading State in the great Western Empire.