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"Truth Against the World."

J. R. GRAVES, W. F. MARKS, } Publishers.
S. C. ROGERS, E. F. POOL, }

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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, as the sentimentalist 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—quiries 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 as we are 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. 2; 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 log-church 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," bearded 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 'Riders' 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.

THE BAPTIST.

"Truth Against the World."

NASHVILLE, SATURDAY, AUG 10, 1861.

Letters for the Editor's eye only, containing no Office Business, should be directed to J. H. Graves, and marked "Private."

Editorial Telegrams.

Rev. J. E. Montague, North Carolina.—The boatman of Episcopacy is *Antioch*. It is called *Antioch* by some writers. Report the effects of that Cough Mixture on yourself, East Tennessee will gradually come all right. Brownlow, the Catholic of East Tennessee, is fast losing his influence over even his own low-down, vulgar, and profane rabble.

L. S. Tolson.—Measure for Brass just two inches below the points of the hips, around the abdomen. Price, \$12.50. Still safe.

Bro. Harris, La.—See above. Look up, and try our recipe for your cough, published in a late No. of the Baptist. We will try to get a Brass through for you.

Bro. Forgy.—We will try to be with you at Trenton. There is no overt act between that brother and yourself.

J. W. D. Oresth, Texas.—Address Eld. W. E. Green, Boston, Texas, or A. P. Copeland, N. Ala.

H. J. Coleman, of Ark., says the Tennessee Baptist is more than ever appreciated in Arkansas—now esteemed by those who most bitterly opposed it; sends new subscribers; thanks God for abundant crops there; and the action of Tennessee here, and says that there is considerable religious interest in all his churches.

IMPORUNATE AND EFFECTIVE PRAYER.

"I will not let thee go until thou bless me."—Jacob.

The deputies of France sent to engage the cooperation of the Venetians for the recovery of Jerusalem and the Holy land from the infidels, prostrating themselves before the nobles and people assembled in the palace of St. Mark, exclaimed: "Illustrious Venetians, we are sent by the greatest and most powerful Barons of France to implore the aid of the masters of the sea for the deliverance of Jerusalem. They have enjoined us to fall prostrate at your feet, nor will we rise from the ground till you promise to avenge with us the injuries of Christ." Their martial aspect and suppliant attitude, and the eloquence of their words and tears, pledged the devotion and inflamed the zeal of the Venetians, and they joined the other powers of Europe in the war and chivalry of the crusades.

The impassioned and importunate plea of patriotism, philanthropy and religion moves the hearts of individuals, kindles the enthusiasm of nations, and pledges the devotion of an age, so do the earnest prayers of an unyielding, trusting heart move the very heart and arm of our Almighty Savior. He disclosed his weakness to the race when he said: "They that seek me early (earnestly) shall find me." Jacob learned this, as did Moses, and David, and the Syrophenician woman, and all who have prevailed with God in all ages.

METHODISM.

If any one still doubt the correctness of the position of the "Great Iron Wheel," let him but seek a familiarity with Methodist Journals for one year. For instance, turn to the Great Iron Wheel and read the Chapter on the influence of the Seeker and Probation feature of Methodism, and then read the following from a writer in the *Texas Christian Advocate*. Let it be remembered that the last General Conference—Congress of Methodism passed a law which requires that baptized children shall be duly recognized as members of the church, "as soon as they comprehend the responsibilities involved in a public profession of faith in Christ, and give evidence of a sincere and earnest determination to discharge the same." To this rule, a writer in the *Texas Christian Advocate* objects as follows:

"The greater number of the children of the church are baptized in early infancy." According to the rule now in the Discipline, they are to be "instructed in the nature, design, privileges and obligations of their baptism; (good, if properly done.) But, with few exceptions, judging from the fact, this instruction will be so superficially given, (though there is danger of its being entirely neglected,) that naturally and almost imperceptibly they will grow up to, say ten or twelve years of age, with the idea that they are in a measure members of the church, that is, probationers, and are now in a pretty fair way, and worthy, "as they comprehend, (?) the responsibilities involved in a public profession of faith, and give evidence of a sincere and earnest determination to discharge the same," to be "duly recognized as members of the Church; and perhaps five to one of them become, it may be moral, but at the same time formal, professors of religion. For, note you, nothing is said in the rule about the prerequisite to all good church membership, a change of heart. If it be replied that this would imply a reflection on the past practice of the church, with regard to probationers who became such by their own choice, we answer, it is open to that objection; but all the worse, for many are the instances of unconverted probationers having been received into the church, and becoming but clogs on the wheel. And if, henceforth, we are to follow both these rules—receive probationers, who become such of their own choice, and probationers raised up such from infancy, what may another generation show forth? We fear we soon shall stand alongside of Lutheranism, or have to mourn over the "baptized infidels" of Methodism, as did Wesley over those of the Establishment. If we follow these rules, the day may come when it will be with Methodism as it is with Romanism or Lutheranism now; a day "wherein a messenger of the Cross may reprove a drunkard, or swearer, or Sabbath-breaker, etc. and be answered, 'O! I'm a Christian; I'm a member of the Church.' 'O! what church?' 'The Methodist.' 'When did you join?' 'Was raised in the church.' It need not be replied here that we have the advantage in evangelical doctrine, preaching, etc. For we know not how long they will remain unperverted, if we hold too wide open the door into the sanctuary of God, where alone, to the hearts and hands of a converted and sanctified people, they can be preserved unperverted. We have, perhaps, more to fear, as to the future prosperity of the church, from the spirit of being satisfied with merely being members of the church, of 'having the form

without the power,' than we have from any other one source whatever."

Then Read the Wheel on the consolidated character of Methodism, and the following from the *Western Christian Advocate*:

"The Methodist Episcopal church is one church under the control of one General Conference. It is not an association of independent churches, but each circuit, station, or conference, is an integral part of one grand unity."

WHO SHALL PREACH.

We have before us the following inquiry: "Is it in accordance with the teachings of the Bible for a man to preach without permission from the church of which he is a member?"

We are not aware of any direct injunction on this subject. It seems, however, notwithstanding, not difficult to make out the intention of the Master. It is freely admitted that every minister goes forth under the broad sanction of the Savior's own commission. Yet the Scripture precedent would indicate that any man's impressions of duty, in this respect, should have the concurrent testimony and approval of his brethren. In every recorded case this fact appears. Even Paul is not an exception. Ananias was sent to him at Damascus, not only that he might receive his sight, but "be filled with the Holy Ghost;" and when Paul and Barnabas set out from Antioch on their ministry among the Gentiles, they were "separated" to their work by the brethren of that church. We have no instance in the New Testament of any man taking upon him this service except with the approval and ordination of the church and the presbytery. Besides, when the Apostle commands in one place to "lay hands suddenly on no man," in setting apart to this work, it implies that there will always be this laying on of hands, where a minister goes forth properly accredited.

It may have been because the abuses of the hierarchy, in a later age, were foreseen, that we do not have more explicit directions on this subject. At all events, we are evidently left to make out our duty from the precedent of Scripture, rather than from any positive rules. How the method referred to is recommended on practical grounds, is plain. The church must protect this ministry against the intrusions of men without proper qualifications, who may have mistaken their own duty, or may be actuated by even less worthy influences. The consequences of an opposite course would be little less than ruinous.

So answered J. Newton Brown, of the *Christian Chronicle*, Philadelphia. The amount of it all is that it is not in accordance with the authority of Christ for any man to preach without the authority of some church. Very well. This is old Landmarkism *outright* and *downright*. Now all that remains to be decided is, what is a church? we mean a Scriptural church, for we are talking about a Scriptural preacher, not a temperance lecturer. No man regards or speaks of a Masonic Lodge as a church—of a Temperance Society as a church—because these are only human organizations. J. N. Brown will hardly speak of the organization organized by Luther, or that one formed by Calvin, or those formed by Wesley or Alexander Campbell, a few years since, as *Christian* or *Scriptural* churches. If so, then *no* Baptists would do no wrong to commune with them.

The editor is left to accept one of these two propositions: 1. Admit that Pedobaptist Societies are Scriptural churches, and so hold communion with them in the pulpit and at the table, and accept their baptisms; or 2. Deny that they are churches of Christ, and refuse by word or act to acknowledge their preachers as such, and withhold all pulpit as well as table communion with them. If they are Scriptural ministers of Christ treat them as such. If not have no company with them that they may be ashamed and rebuked by us.

WHAT MAKES A GOOD EDITOR.

The labors of an editor, the anxiety, the thought and forethought, the constant exercise of a sound judgment and discretion, and discrimination in selecting articles, the study of human nature that must be in unceasing exercise, few, very few, understand. The right thing must be said at the right time, and in the right way to make the successful impression. Each issue must be fresh in thought, the matter varied and interesting, so that the reader may anxiously await its coming, and having finished it with delight he may earnestly "look and long" for the next paper. What thought, what resources are required to prepare such a paper!

This is quite sufficient to wear out any brain in the course of a half score of years, if the editor was never required to write a paragraph or answer a letter. But when you add to this labor the writing of the principal editorial matter, a large and varied correspondence, the answer of a thousand perplexing questions, the solution of knotty texts that come up in the minds of brethren, and a general agency in recommending ministers to churches and teachers to schools, and vice versa, and sundry other duties "too numerous to mention," you have what the editor of a religious weekly has to perform. It is no matter of surprise that so few men are found equal to the task for any considerable length of time.

The *New York Times* has a sensible paragraph on this subject, replete with facts. It says: "A good editor, a competent newspaper conductor, is like a general or poet—born, not made. Exercise and experience give facility, but the qualification is innate, or it is never manifested. On the London daily papers, all the great historians, novelists, poets, essayists and writers have been tried, and nearly all have failed. We might say all; for, after a display of brilliancy, brief and grand, they died out, literally. Their resources were exhausted. 'I can,' said the late editor of the *Times* to Moore, 'find any number of men of genius to write for me, but very seldom one man of common sense.' Nearly all successful editors have been men of this description: Campbell, Carlyle, Bulwer and Disraeli failed; Barnes, Striving and Phillips succeeded, and Deane and Love succeeded. A good editor seldom writes for his paper; he reads, judges, selects, dictates, directs, alters and combines; and to do this well, he has but little time for composition. To write for a paper is one thing—to edit a paper another."

IS IT POSSIBLE?

No. 3.

It is possible for the Baptists to carry out the recommendation of the General Association, and carry on Colportage on a large scale among the Soldiers of the Southern Confederacy. That the work is one of unspeakable importance is universally admitted. As Christians we can aspire to nothing more noble. That suitable men can be secured to act as colporters there can be no doubt, for pious, experienced, successful colporters are now saying, "here am I, send me." But is it possible to secure the requisite amount of funds? This is the only question about which we feel anxious. The members of our Churches have been giving large sums towards equipping the army. We have heard of one brother who gave \$2,000 for the outfit of a company. Besides money is so scarce, produce, is so low, and the future is so dark, that many of our most liberal members are seriously doubting as to whether they ought to give to any benevolent object during the present state of things. How then is it possible to carry on this work now! To this it may be replied, that the churches are able to do anything they have a mind to do; that our experience as a Denomination proves that just in proportion as we have made sacrifices in giving to God's cause, in that proportion we have been blessed temporally and spiritually; and there is scarcely a man among us who has ever given as much to the cause of benevolence as his own judgment dictated; while the great mass of our membership do not now and never have given to any benevolent object whatever. But the point which we would make and upon which we insist is, that while every one is willing to give for the physical comfort of the soldier it is from the Christian community alone that we can hope to obtain funds to promote his spiritual interests. All give cheerfully to the former; none but Christians to the latter. Is it not then manifestly our duty to seek first of all to secure pious, holy influences for those who go forth on a mission so honorable, so unfavorable to religious culture, and at the same so perilous!

I can conceive of no way in which so much good may be effected for our Southern Confederacy as by sending among the soldiers pious colporters, richly laden with "leaves from the tree of life." Already much has been done in this way, and the smile of our heavenly father is even now causing our hearts to rejoice as we hear of the conversions which have recently occurred at several encampments.

But we need funds to carry on this great work, and I hope that the readers of the *Tennessee Baptist* will find their hearts prompting them to extend to us a helping hand. We have now an experienced and successful colporter at work among the Tennessee Regiment stationed at Aquia Creek, and as every Soldier of the Southern Confederacy has large numbers of brave men on Virginia soil, to all of whom we are sending Bibles and good books, we appeal to every Patriot and to every Baptist in the South for aid, that those who are now fighting our common battles may be supplied with those religious influences by which they may be won to Christ.

Dear brethren will you not at once forward a contribution for this blessed work. Address:

A. E. DICKINSON,
Gen'l Sup. of Bap. S. S. and Col. in Va.
Richmond, Va., July 26, 1861.

The Nolachucky Association will hold its next Session at Bent Creek, Jefferson County, East Tennessee, in place of Morristown, commencing on the 4th Thursday in August, 1861.

BIBLES FOR OUR SOLDIERS.

Our recent appeal on behalf of the great enterprise for supplying the army of the South with bibles has been promptly responded to by Brn. J. W. Wight of Shiloh Church, Marion County, Georgia, and J. Janeway of Philadelphia, Tennessee, each of whom has sent \$10 00 towards this object. This will endear them to every lover of Christ and of the South, and we hope hundreds of others will be stimulated to follow their example.

MISSIONS.

Some people begin retrenchment with God's cause as if that was the least important. When this is the case, the thermometer of religious feeling must be very low. Our foreign missions should be liberally assisted. We should feed them and pray for them. To feed them is to feed Christ. At the judgment he will say, "I was hungry and ye fed me." If we have hard times, how much harder have they.

Domestic and Indian missions should be liberally sustained. All our waste places should be turned into gardens. Never let the grass take any of our fields because the times are hard. We are never willing for the grass to take our plantations. We ought to be as deeply interested in God's field.

State missions should receive liberal aid. Time is flying and people are passing away. Whatever our hands find to do, we should do with our might. We should always make great sacrifices for the Gospel.

Our real wants are few. "And it shall come to pass in that day that a man shall nourish a young cow and two sheep."—Isa. vii: 21.

This appears to be a small support for a man, yet it is sufficient. Hard times make that great trait of character more interesting to angels and to God—self-denial for the cause of Christ.

E. DODSON.

Those of our subscribers who reside in Kentucky, Missouri, Illinois, Indiana, or outside of the Confederate States, wishing to correspond with us, will put their letters in an envelope directed to us, and enclose it in an envelope directed to John Burnam, Esq., Bowling Green, Ky., pre-paying postage as usual. We truly hope those in error will respond promptly, enclosing the amount due. We are suffering for these remittances, and hope no one will think his debt too small to effect us.

GRAVES, MARKS & CO.

Items.

"Father, I think you told a lie in the pulpit today," said a little son of a clergyman. "Why, what do you mean?" "Sir, you said 'One word more and I have done.' Then you went on and said a great many words. The people expected you'd leave off, 'cause you promised them; but you didn't, and kept on preaching a long time after the time was up."

AGENCIES.—Says the *Home and Foreign Journal*: "The Domestic Board has no agent in Alabama or Georgia, and yet these States contributed to that Board, the last two years, \$37,565 35 cts. The churches can save the expense of an agency, if they will."

We think they all ought to do so, and for this the Board, men and agents are opposed to us.

ERROR.—It is a saying of Augustine: "It is nothing to the devil whether men err this way, or that way; whatsoever way they err, all that be in error be seeketh to be his."

GREATNESS.—It is a remark of John Hunter: "There never was a man that wanted to be a great man, that ever was great. For great men have endeavored always to do some great action that seemed to tend to some great good, and the effect made them great. Wanting to be great is vanity without the power."

DENOMINATIONAL COURTESY.—Elder J. A. Preston, Baptist missionary in the Creek Nation, writes to the *Banner and Baptist*, that he has recently baptized four Indians, the first ever baptized by him; his previous labors having been among a more advanced people, where they had native preachers to administer the ordinance. His present location is in a Methodist settlement; and when he commenced building there, two of their native preachers applied to the Chief for an order to prevent him from building—an application which the chief and his counsellors, being Baptists, refused.

DEMORALIZATION OF WAR.—A soldier, enlisted for what the North styles the "holy war" against the South, writes from Camp Dennison to a religious paper in Ohio: "I never thought there was as much wickedness in the army as there is. Our ears hear very little else but swearing and vulgar jesting. There is a young man at our door now, who says that he never played cards in his life until he came here. A lieutenant of another company told one of our lieutenants that there were men in his company who, at home, never swore, or drank intoxicating liquors, but here they did little else."

Christians should use their utmost endeavors to neutralize the vicious influences of the camp by circulating the Word of God and religious papers, books and tracts. Tracts should be generously circulated. There are fully one hundred and fifty thousand soldiers under arms, let us give each soldier one tract.

COLLEGE.—In an article on "Training Sons for the Ministry," the *Episcopal Recorder* says: "Let your son go to college. This is essential to his usefulness. 'A Christian boy,' says John Newton, 'goes to college as an ordeal. If he stand then, it is an evidence of his having hold of the truth.' It is a hard ordeal, but it is necessary. Accompany him there by prayer, brood over him otherwise, he will not be fit to teach."

"JOB" PRINTING.—"Job printing?" exclaimed an old lady, the other day, as she peeped over her spectacles at the advertising pages of a country paper. "Poor Job! they've kept him printing week after week, even since I learnt to read; and if he was not the patientest man that ever was, he never could have stood it so long no how!"

A churchwarden's wife went to church for the first time in her life when her husband was churchwarden, and being somewhat late, the congregation were getting up from their knees at the time she entered, and she said with a sweet, co-descending smile, "Pray, keep your seats, ladies and gentlemen, I think no more of myself than I did before."

But she did, though, or she would not have thought of it.

Mr. Sargeant Gardner, being lame of one leg, pleading before the late Judge Fortescue, who had little or no nose, the judge told him he was afraid he had but a lame cause of it. "O, my lord," said the sergeant, "have but a little patience, and I'll prove everything as plain as the nose on your face."

A NOVELTY IN THE "PREMIUM" LINK.—Rev. Wm. M. Pratt, who has been appointed Superintendent of State Missions and Colportage by the Baptist General Association of Kentucky, doubts whether agents could now obtain more than would be a reasonable compensation as salaries; proposes that his ministerial brethren should act as agents in their own church, or churches; and offers "to give to any one who will collect \$100, a copy of the Comprehensive Commentary, in five large volumes, and for less amounts, books of less value, any that he may want."

CIRCULATION OF THE BIBLE.—Shall we suffer our soldiers to remain a whole year in camp without so much as a copy of the New Testament. Who will aid the new enterprise by a contribution of \$1, \$5 or \$10, and receive the amount in Testaments.

PRAYER.

Some churches in my acquaintance have prayer meetings every Sabbath. All our churches should imitate this example. For the army parents have given up their children, wives their husbands, and children their parents. The soldiers are exposed to death by sickness and the sword. The united voice of the churches should go up every Sabbath to the throne of God. Such a scene would be witnessed by angels with deep interest, and God himself would hear the prayers of his people. Let not the members wait one month for the pastor to come round, but begin immediately. God can bring this war to a speedy close. The King's heart is in the hands of the Lord as the rivers of water, he turneth them whithersoever he will. So are the hearts of all other men.

E. DODSON.

News from the Churches.

AND KIND WORDS FROM FRIENDS.

Brother S. Beaver writes—"I feel disappointed when the *Tennessee Baptist* comes to me in a half sheet. But I know you cannot help it. I would say to you, 'do the best you can,' and to our brethren who owe to open their purses, and if the money is not there, borrow it, and to pay up and pay in advance, and let us stand up on our noble flag-bearer, for I believe he has unfurled the true banner of our civil and religious liberty and truth, and don't let us permit the old banner to trail in the dust or float at half-mast, and thus own that Lincoln is whipping us. Brethren let us rally like true men to its rescue."

DEAR BROTHER GRAVES.—It has been three years since I wrote a line for your paper. I have been like old Sampson, grinding in a mill. But I rejoice that better times have come. I am now living in Flemming County, in the Northern part of Kentucky. We had a fine crop last year, and a good prospect for one this—a large surplus of provisions on hand. Money matters rather light. Religion at a low ebb, the churches much confused. I see from the communications of Southern writers, they think strange of Kentucky taking neutral ground, and refusing to set with either North or South in this "fraternal conflict." Well I think Kentucky will be like the boy that paid the "fool's pawn, she will get no kiss." I think I can safely say that nine-tenths of the people who are called "Union men" (a misnomer) are with the South in heart, and will eventually act with them. But our "Southern brethren" must look at our position, geographically. Seven hundred miles of our Territory on the Border. And the friendly intercourse created by inter-marriage and local interests makes a three-fold cord, that is hard to sunder. And then the moment we dissolve our connection with the North, we become the "battleground" all must know. Then our homes and fields must be devastated.

These things properly considered, and the subtlety of "neutrality" will not be so strange. The people here, as the ensuing election will show the beginning of August are much divided in regard to what Kentucky ought to do under the circumstances. But the South may rest assured that not one man in ten belonging to the "Union party" will ever take up arms against the South. I believe the "union party" to be the worst "hambugged" party I ever saw. What neutrality union and loyalty? What a "complex compound" of "heterogeneous elements" the party will soon explode. I have been called a "Secessionist," because I have contended all the time since the fall of Sumter that a "united South" was the only hope of peace. The man who can not see that the slavery question is the basis of this trouble, to say the least he is near "sighted." I do not believe Mr. Lincoln intended to interfere with slavery in the States where it existed when he came into office. But he is the dupe of Northern fanaticism, and will let his cabinet have their way, and they will never be satisfied all the Peculiar institution is abolished. It has truly been the slavery of the North, and the South, that has produced this crisis. I believe the institution of the South to be a mutual blessing to the two races, and I am conscious the white man and black man will never live together and prosper in peace under any other circumstances than those now existing.

DEAR BROTHER GRAVES.—Will you allow me through your column of news from the field and kind words from friends to speak one word to you. I notice some East Tennessee subscribers write you to stop their paper, in fact I have heard some of them say "I intend to write to Graves to quit sending his secession paper to me for I won't read it any longer." Now brother Graves I am a Democrat of the old school—voted for Judge Douglas—voted for no Convention because I had some hope of peace, but I never said stop my paper, for you had a right to your opinion, just as any other man. When I was convinced that the policy of Mr. Lincoln was to make war on the Southern States to subjugate them, then I took a bold stand for Separation and Representation, because I was born and raised in the South, and love the South with all her institutions. My home is here—my interest is here—my fortune is small, but my blood is for a sacrifice before the North subjugates us. I prefer to die a patriot rather than live a slave. There are a few of us here who have nobled the knee to Baa! (Lincoln). Because we have taken this stand, we are called Rebels. I don't care for this, our fathers of the Revolution were called by the same name—there were two names then, there are two now. Myself and brother Johnson, one of your subscribers here, because we are Southern Rights men, the so-called Union men have said that our noble Governor was our King, and you my dear brother they say is our God. You have heard it said that in East Tennessee some ministers could not get to preach in certain churches, because they were secessionists. This is all true, and more than this in some localities, and in fact in this a secessionist can't get to teach a public school. This is a bad state of affairs, but it is just so. I could write many things of interest to you about the State, but I have done the best I could, my will was better. I have done the best I could, my will was good, but the money I could not get. While you keep in the track you are in, if myself or sister of your subscribers at this office writes to you to stop his paper, say poor fellow he can't get any more money. Don't let the *Tennessee Baptist* stop, we can't do without it.

G. H. BENTLEY.

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.

THE STARS AND THE STRIPES. Are the Northern Abolitionists who now rule supreme in Washington fighting for the honor of the Stars and the Stripes? Who that knows them, for one moment, believes it? Are they carrying on this war to sustain and perpetuate the Constitution and a Constitutional Government at Washington? The man who can be persuaded into the belief of it is supremely credulous and profoundly ignorant of the origin and history of the party. The Black Republican party was originated thirty odd years ago, with the avowed intent to abolish slavery by ballots or bullets, if it could not be done under the Constitution, it must and should be done over it. For the last years this party has despaired of accomplishing their fell designs under the Constitution, and they have openly, in the assemblies, conventions and papers, denounced the Constitution as "a league with Satan and a covenant with Hell," and that became Christians and lovers of humanity to seek and pray for its immediate overthrow. For years past this very party, which Mr. Seward represents, have been wont to celebrate the Fourth of July by burning the Constitution and insulting the Stars and Stripes! Last July we hear of their assemblies resolving that they "deem it inexpedient to burn the Constitution this year." We have preserved one of the "poetic gems that were wont, just before this war broke out, to adorn the

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:

HAIL TO THE STARS AND STRIPES. All hail the running Lie! The stars grow pale and dim, The stripes are bloody scars— A Lie, the vanishing hymn. It shields a pirate's deck, It binds a man in chains, It yokes the captive's neck, And wipes the bloody stains. Tear down the flaunting Lie— Half-mast the starry flag! Inult no sunny sky With hate's polluted rag! Destroy it ye who can! Deep sink it in the waves! It bears a fellow man To groan with fellow slaves. Far up the boasted Lie— Till freedom lives again, To rule once more in truth Among untrammelled men. Roll up the Starry sheet, Conceal its bloody stains, For in its folds are seen The stamp of rustling chains!

Is there a man in Tennessee so simple minded as to believe for one moment that Seward, Greeley & Co. are to-day making war to support the Constitution, or to sustain the honor of the Flag—both of which have been the objects of disgust, hate and loathing to them for years past. Papers friendly to a correct understanding of the party waging this war would do well to copy. After reading the above, the following reasons, given by the New York Times, will be better understood. Let your Union neighbors see it: WHY HAS THE ADMINISTRATION NO COMPROMISE TO OFFER. The reason why the Administration has offered no terms of compromise and reconciliation may be discovered in the speeches of the founder and ablest expounder of the party tenets of Republicanism, now occupying the highest position in the Cabinet. So early as the year 1848, Mr. Seward, in a speech delivered at Cleveland, disclosed the idea of working out, through the agency of a Union controlled by a sectional majority, the abolition of slavery, and the admission of dissimilar and inferior races to political equality with the white man. He then stated his object in the following distinct propositions: First.—Our duty is to preserve the integrity of the Union. This Union must be a voluntary one. A Union upheld by force would be a despotism. Second.—Our Democratic system must be preserved and perfected. That system is founded in the natural equality of all men—not alone all American men nor alone all white men; but all men, of every country, clime and complexion are equal—not made equal by human laws, but born equal. Third.—A knowledge ought to be diffused, as well for the safety of the State as to promote the happiness of society. Fourth.—Our national resources, physical, moral, and intellectual, ought to be developed and applied to increase the public wealth and enhance the convenience of the people. Fifth.—Peace and moderation are indispensable to the preservation of Republican institutions. Sixth.—SLAVERY MUST BE ABOLISHED. The grand end to be accomplished is the abolition of slavery. All besides were but means or inducements to this paramount object. Unexpected changes have taken place, and a Union upheld by force, a dictatorship proclaimed by the voice of the North, and virtually establishing a military despotism, have placed a more powerful and rapid engine in the hands of Mr. Seward and his co-laborers in the work to which they are devoted. "Peace and moderation," so necessary for "the preservation of Republican institutions," may remain in abeyance while the bayonet is undermining the foundation of slavery. A coercive Union has been substituted for the voluntary one contemplated by Mr. Seward, in which slavery might be stripped of all the guarantees of the Constitution by the slow progress of political agitation and legislative changes. In the same speech Mr. Seward further develops his tactics as to the gradual restriction and eventual extinction of slavery: "Slavery can be limited to its present bounds; it can and must be abolished, and you and I can and must do it." "Correct your error that slavery has any Constitutional guaranty which may not be released, and ought not to be relinquished." In another and more recent speech, Mr. Seward cautiously intimated a plan of releasing those guarantees, through the agency of a Constitutional Convention, and the sanction of the required number of States to effect the change—so signed the addition of free States shall have brought about the time to accomplish this contemplated design. In Mr. Seward's view there is nothing sacred or inviolable in the Constitution, and it is but the creature and reflex of the popular will, which, he would persuade us, is something more than what it frequently is, the aggregate of human prejudices, misrepresentations, and passions. Hence he has degraded the Constitution by asserting the paramount authority of his higher law, of which, when applied to the Territories, the common property of all the States, he says: "But there is a higher law than the Constitution which regulates our authority and the domain and devotes it to the same noble purposes." Nothing in audacity and impudence has ever surpassed this dogma, since the "Eritis Dii" of the tempter in Paradise. Carrying out this same view of the weakness of the Constitution to compel the obedience of the citizen to recognize the legality of the relation of slavery, Mr. Seward, in 1850, asserted that if the Constitution recognized property in slaves, "it would be sufficient, then, to reply that this constitutional obligation must be void, because it is repugnant to the law of nature and nations." As it regards slavery, the Constitution is hence not the supreme law of the land, but is to be set aside by another code, of which Mr. Seward and his followers, when in the majority, will become the interpreters and ministers. In Albany in 1855, he speaks still more emphatically, "It is written in the Constitution of the United States, in violation of the Divine law, that we shall surrender the

LOOK AT THE DATES AGAIN. Some of our Subscribers do not understand the meaning of the date attached to their names. A word of explanation will suffice. If you find 1959 on your paper, it simply means that you have paid to 10th December 1859. 1862 indicates that you have paid to 1st August 1862; and so of any date the figure, under the abbreviation for the month, shows the day of the month, and the figure after the fraction represents the year to which you have paid. We incurred a heavy expense to introduce this notation, that all might know to what time they have paid. Please look at the figures on your paper, and see if they please you. Do they tell you that you are helping to starve us out, if so you know the remedy. If you had furnished our weekly supply of four or bacon, without pay, since the date of your payment for the paper, would you not think hard of us for still neglecting to pay you? We think so. If any one should think the little sum he owes too small to effect us, let him notice the result if all should do as he is doing, it would make the sum little sum of \$25,000 if he owes for one year, and \$50,000 if he owes two years. This state of things would soon ruin any set of men on earth. Will not those in arrears look at the matter, and make an effort to place their dates up to 1862? We are very unwilling to commence the new volume with our present sheet—a little effort will give us full sail again, who will not respond? Is the call not a reasonable one? The proceeds of one sack of wheat from each one in arrears would place us under full sail. What say our friends, shall we hear from them?

ACKNOWLEDGEMENT OF PAYMENTS. The following subscribers have paid to the date annexed to his name for 1861: B. Martin Nov 12. The following subscribers have paid to the date annexed to their names for 1862: Geo. Newton Mar 2, J. D. Dumas March 16, J. B. Blackman July 5, J. T. Fortson Sep 17, Dr. Geo. D. Norris Aug 19, John M. Moore Aug 24, T. J. Allen Nov 23. The following subscribers have paid to the date annexed to his name for 1863: John Hart Jan 15.

Business Department.

HOW TO SEND MONEY.

When it is possible, procure a check or draft, payable to our order; when not, have some individual to see that you enclose the money, and deposit it in the Post Office in the usual way, letting go one (not even the P. M.), as the witness, know that you are remitting money. In the event of a failure to reach us, the certificate of the witness can be forwarded, and will be available for the amount. Remittances made otherwise will not be at our risk. March 17, 1860.

Acknowledgement of Payments.

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Business Correspondence.

Bro. G. W. Thielen—The book Southern Psalmist was sent to you at Lexington, Feb. 23, 1861. Bro. Wm. Newsom and Luke A. Powell, of North Carolina—Look upon your paper, opposite your name, and you will see to which you have a risk, and so with all others of our subscribers, except in a few States that we have not been able as yet to put dates to them, but will soon as we can. Bro. R. H. Burnett—\$5 received and applied as directed; also, former remittance received and credited. Bro. John Hart—Check \$10 received and credited. Bro. D. B. Ray—We have received your two letters with \$20 in each. Bro. Frank—The \$3 came July 1st.

Brownsville Female College, BROWNVILLE, TENNESSEE.

THE FALL SESSION will begin Monday the second day of September. Pupils will continue to find in this school all they desire for the education of their daughters. For further particulars, address WM. SHELTON, President.

UNIVERSITY OF NASHVILLE. MEDICAL DEPARTMENT.

THE REGULAR COURSE OF LECTURES for 1861-62, will commence on the 1st Monday of November next, and continue for six months. THOMAS R. JENNINGS, M. D., Professor of Anatomy and Physiology. J. B. BARKER, M. D., Professor of Chemistry and Pharmacy. C. K. WATSON, M. D., Professor of Materia Medica and Medical Jurisprudence. A. H. BRIDGMAN, M. D., Professor of Surgical Anatomy and Physiology. JOHN M. WATSON, M. D., Professor of Obstetrics and Diseases of Women and Children. PAUL F. EVE, M. D., Professor of Principles and Practices of Surgery. W. K. BOWLING, M. D., Professor of Institutes and Practice of Medicine. WILLIAM T. BAIRD, M. D., Adjunct Professor and Demonstrator of Anatomy. The Tennessee State Hospital under the direction of the Faculty is open to the class free of charge. A Clinique is connected with the University, at which operations are performed, and cases presented for and treated upon in the presence of the class. Amount of Fees for Lectures is \$105; Matriculation fee (paid once only) \$5; Practical Anatomy, \$10; Graduation Fee, \$25. Good Boarding can be procured for \$3 to \$4 per week. For further information or Catalogue apply to W. K. BOWLING, M. D., Dean of the Faculty, Nashville, Tenn., August 16, 1861.

Mary Sharp College.

THIS INSTITUTION will commence its eleventh collegiate year the first Monday of September, with a Faculty of devoted teachers, true and tried in all that pertains to Southern rights and interests. Board can be procured in private families at \$10 per month. For Catalogue address the President, K. C. GRAYSON.

SPECIAL NOTICES.

READ THIS!—REMEDY FOR HOG CHOLERA.

NEW MARKET, EAST TOWN, June 29, 1861. Messrs. Clark, Gregory & Co., Nashville, Tenn.: We have heard many inquiries made about the use and benefit of your Anabrosal Oil in cases of Hog Cholera. That all may have an opportunity to test its utility for themselves, we give the prescription as used by ourselves and others. As soon as possible after you discover the disease in the hog give one table spoonful mixed with two spoonfuls of milk or water. Rub the back of the ears and along the back-rib with the Anabrosal Oil of spirits of Turpentine. Repeat the dose three times during the day. Nearly all the cases thus treated coming under our notice have been effectually cured. To be effectual give in the early stage of the disease, and keep the hog from water until he shows decided symptoms of improvement. Respectfully, W. M. HANCOCK, A. A. BLACKBURN, E. INMAN.

CONFIRMATION OF THE ABOVE.

In confirmation of the above, I cheerfully recommend the Anabrosal Oil as I have given it a trial with my hogs with great success. I saved some that appeared to be in the last stage of the disease. I boiled in two quarts meal one half bottle and gave to my hogs in their feed. W. R. SMITH, Residence Front Street, near Broad, Nashville, July 1, 1861. Further evidence from Mr. John Bryant—Long Island P. O., Ala., April 18, 1861—Who affirms that he has found Anabrosal Oil good for what the proprietors recommend it—when he goes on to say I had a hog nearly dead with Hog Cholera, and as I had never known one cured, I procured an experiment, and gave the hog some Anabrosal Oil. I gave the Oil in a spoon with sweet milk, and strange to say two doses saved me several dollars worth of pork; for the hog I sold as a new hog. July 1st—1861.

PERRY DAVIS' PAIN KILLER, as an internal remedy,

has no equal. In cases of Cholera, Summer Complaint, Dyspepsia, Dysentery, and Asthma it will cure in one night, by taking it internally, and bathing with it externally. It is the best Liniment in America. Its action is like magic, when externally applied to headache, neuralgia, and sprains. For the sick headache, and tooth-ache, don't fail to try it. In short it is a Pain Killer. Owners of Horses read the following: RIPLEY, OHIO, Dec. 9th, 1858. This is to certify, that I have given the Pain Killer to Horses, for Cholera, and found it the best remedy I ever tried. It gives them ease quicker than any other remedy I ever used. I give, for a dose, half a troy ounce cant bottle, put into a pint bottle of warm water and molasses and drrench them with it. I have always cured the worst cases without delay. JOHN POSTER, Prop. RIPLEY HOTEL.

