Tennessee Baptist

J. R. GRAVES, W. P. MARKS, A. C. DAYTON, [illegible] Editors.

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

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Philadelphia Correspondence.

Recently a council met with, and at the request of the Eleventh Baptist Church of this city, to examine Bro. Bengless, one of its members, with a view to his ordination. The accuracy of his exercises of mind, doctrinal opinions, and views of church order was unusually rigid. The candidate was evidently a man of respectable ability, and manifestly expected that to reach the Baptist ministry, through a Philadelphia council, would be to pass through a very "straight gate." With remarkable tenacity and adroitness he clung to and defended the theory that the Lord's table was for the Lord's people with or without baptism; and after much needless discussion with the candidate, the Council adjourned for a month, to give him time to review his position, and when the Council re-assembled, Bro. Bengless took his former stand with even greater decision, and the Council unanimously resolved to decline ordaining him. The delegates represented most of our city churches, and yet not one of them hesitated as to his duty, though nearly all felt it to be a painful task. Few Northern Councils, especially from cities, would exhibit such united and unflinching attachment to our old landmarks. The candidate, when questioned in relation to his venturing before a Council with *his* opinions, gave as his reasons, that he had understood that one or two city pastors did not believe in the identity of John's baptism and Christian baptism, and also the declarations of extreme liberality which were reported to him to have been frequently made by two or three Baptist ministers of Philadelphia in the Sansom Street Union Prayer Meeting. The denial of any opinion or declaration, leading to the candidate's conclusion, by the assembled ministers, from Bro. Kennard down, was edifying in the highest degree, and thanks to Union Prayer Meetings, Theodosias and *Tennessee Baptists*, was as real as it was instructive and encouraging.

The Second Baptist Church edifice was re-opened a short time since, after being enlarged, a handsome new front added to it, with stained glass window, repewed with walnut tops and ends, and lined and cushioned, and completely renewed in both lecture and audience rooms, and having been made one of the most commodious and attractive meeting houses in the city. Brethren Wheaton and Hyatt Smith, Jeffrey and Winston preached the opening sermons. Over $10,000 passed through the Treasurer's hands last year, and after all expenses had been met, the church owed less than twenty dollars.

I have recently read the first volume of your "Robinson." It is well gotten up, is an invaluable work, and should be in the hands of every Baptist minister. The denomination owes you a vote of thanks for its publication, and I hope will sustain you in issuing the second volume, notwithstanding the demands that are made for money to shed blood. "Theodosia" is invaluable to me, for young converts especially. I baptized twenty-four lately, and several of them, who required it, have read it with great profit. In our Sunday School Library we have from three to six copies doing constant service. The *London Freeman*, of Dec. 12th says of it: "On the writer's basis, which is common to all denominations in America, his arguments are unanswerable. We certainly believe the high moral and religious tone of the book will make it as useful as the interest of the story will make it pleasing to the younger members of our flocks." Tresider, of London, republishes it there, a fact which speaks for its worth in view of English open communionism.

In the North Baptist Church, of which Bro. William S. Hall, late from New York, is pastor, a very extensive revival has been enjoyed—over one hundred have been baptized. The Twelfth, Second, Fourth, and Bethel churches have all had more or less of a revival spirit, and at this moment there is a considerable measure of the same influence in most of our churches.

(1.) Our Southern ministerial brethren here are somewhat peculiarly situated—the brothers of at least two of them being known as captains in Southern secession companies. Bro. Cuthbert, it is said, has resigned probably from various causes. Amongst us he is regarded as a devout man, and will leave Philadelphia with the regret of all his brother pastors. Bro. Spalding is a noble little fellow, who lives in the hearts of his people, and deserves the place. God has largely blessed him since he came here. Bro. Winston is a cultivated, large hearted brother, an eloquent preacher, and a man where men are needed. Bro. Henson bids fair to occupy a first-rate place among the pulpit orators of Philadelphia. These brethren are Southern men—speak of their native localities with reverence, and are sensitive when unfriendly allusion is made to the "peculiar institution" of the South, and yet I do not think any one of them would eat Northern bread and war against the universal Northern sentiment, and I do not imagine that any one would try to make them feel uncomfortable for neutrality in regard to public opinion here, and warm love for the people among whom they first inhaled air.

We have, as you know, a time of great excitement here; perhaps never since Europeans first landed on the Delaware was the universal mind so profoundly moved, and yet we have no mobs, no violent demonstrations, no illegal outbursts of feeling. A few weeks since one or two hundred half grown boys, headed by half a dozen men, visited the residences of several well known citizens, and insisted on their displaying the United States flag, and finally made some threats against a sheet called the *Palmetto Flag*, of which I never heard before; the Mayor came to the rescue, and on unfurling an American flag from the window, and requesting the people to disperse, he was obeyed. Next day he issued a proclamation forbidding such gatherings, and we have had no more of them since. The city is covered with American flags; some hang them from every window and the *greater* number of houses have a flag. Every street shows many, and as our streets are nearly straight, the effect is powerful on the patriotic mind. The spirit of our people, as I understand it, is not bloodthirsty, is not that of hatred to their Southern brethren, but a spirit of deep grief, of heart moving grief. The venerable flag under which so many of the illustrious have fought, which has floated in triumph over so many bloody fights, has been trailed in the dust, (2), and our glorious Constitution has been trodden on, spit upon, and torn into fragments, and profound and *universal* sorrow has seized the public mind and heart; and that flag, Pennsylvanians say, *shall* wave over its old territory again, and that Constitution *shall* be obeyed again from one corner of the nation to the other. (3). The separation of the Gulf States was a mere trifle, except for the Mississippi and the fortresses commanding the Gulf, people have felt that their stay or departure was a matter of comparatively small account; but then grant them the right to go without a legal National Convention, and henceforth we have no government; we are disjointed limbs, and not a vigorous body, and our future is foretold as if with prophetic fire, in the history of Mexico; and just as our people were thus musing, the tidings flew from lip to ear, "Sumter is taken," and never was a shock so universal and so powerful; from that hour Philadelphia has been a unit—old men and young men wanted to go to defend the dear old flag (4); men of all political parties were animated by the same spirit; and at this moment [illegible] publicly avowed secessionist in this city. (5) The whole city—the whole State—is arming, drilling, and ready to defend the Government to the last cent and the last man. This is the only sentiment in the whole North at this moment. Our mechanics and working men, that were to create such havoc amongst us, are among our most patriotic citizens. Our men of wealth have learned that a panic every three years is unprofitable, and that the Union must be saved and strengthened by brave hearts and strong arms, and even our merchants that always pandered to the courtiers of King Cotton have wheeled around completely. Our volunteers are strong fellows. I have seen some thousands drill and march; they take to arms with surprising readiness, and a few weeks will find them as apt in their use as they have proved themselves skilful in other pursuits, and now that they are aroused, their well seasoned muscle will be found a terrible power. They who imagine that one man, born anywhere, will chase three of them, sadly deceive themselves. Ex-Gov. Wise's son made some insulting remarks about one Virginian chasing three Northern men, in the establishment of one of our barbers, and was immediately sent forth with one cheek unshaved, and an offer made by the knight of the razor to test the truth of his reverence's statement between themselves. He has since left for parts unknown. Robert Tyler, the son of ex-President Tyler, has done likewise. Two ministers publicly denounced, in a Sunday paper not long since, as traitors, are now remarkably active in gathering ladies to their churches on week days to make garments for our volunteers, and prepare lint and bandages.

Slavery is hardly ever mentioned, except to deprecate a servile insurrection, and pity the prospective fate of unprotected women and children. The idea that fifty men in the whole State of Pennsylvania would arm the slaves against their masters, rejoice in aiding them to poison them, or try by illegal means to free them, from all I know, *I could not believe*. That there is any wish here to "subjugate" the South is equally unfounded. Our people admire the generous bearing of the chivalrous Southron, and even *now*, love to call him "brother," but they love the Union more, and at this moment the slowest and most sluggish blood in Pennsylvania veins, runs as high as that of any fire-eater in the Confederate States, and carnage must be the result, and fighting until the whole North is subdued or rebellion dies. Praying for the triumph of truth and peace, I am affectionately, yours. BAPTIST.

REMARKS ON THE ABOVE.

(1.) We approve of the steps taken by Southern ministers in the North. Northern men in the South should do likewise. How can they eat our bread, make their gains out of our patronage, and lift up the heel against us?

(2.) Who has "trailed," who has forever disgraced the old flag? Mr. Lincoln has done it by making it the ensign, not of equal States, but of an *Abolition despotism*, and the South now spurns it from her, Mr. Lincoln, in open violation of the Constitution, is making war under the shadow of the "Stars and Stripes" upon ten of the sovereign States, and the pulpit and the press of the North sustain him—support him while he is transforming all the Government left in the North into a military despotism.

(3.) Yes, Pennsylvania and the merchants of Philadelphia say that the emblem of Abolition tyranny, that has planted its vile heel alike on the Constitution and the Bible, shall wave over eight millions of freemen, who have declared that they will yield up their lives before they will surrender their Bible and Constitutional rights.

(4.) "That dear old flag!" Why do you not say that dear old *Constitution*—that forbids the coercion of any sovereign State—that denies the President the right to wage war, or to increase the army and the navy, or to expend money for war. The North, having surrendered the *substance*, worships the shadow of it—the emblem of it.

(5.) The North is to-day expressed, just what she was before the fall of Sumter, unexpressed. Why this sudden and universal change of public opinion—this unexpressible *furor* in the North in one day's time? It has been regarded as an inexplicable mental *phenomenon*. It is easy of solution. Mr. Lincoln and Mr. Seward were engaged in lying and deceiving the South—assuring it that peace was intended—that Fort Sumter should be evacuated—that war could do neither section any good—quieting the South and putting it off its guard, causing the border States to refuse to arm or to act with the seceded States; at the same time Mr. L. had sent to England for 500,000 stands of arms, vessels, and munitions of war—and was preparing war vessels and cannon for Charleston! The Black Republican papers are fully posted in his trick, and they unite in deceiving the South with the false cry of peace. They denounce coercion as in plain violation of the Declaration of Independence. *See Tribune.* They say, let the South go if she wishes to do so, we have no power to coerce her—let us recognize the new Southern government, and trade with it. The Commissioners of the Confederated States are kept at Washington by assurances of peace, until they learn one morning that the vessels of war and provision transports are before Charleston harbor, and Mr. L. declaring that he will provision and reinforce *peaceably* or *forcibly!* The game is now understood—the eyes of the Confederate Government opened to the duplicity and yankee trickery of Mr. Lincoln and Sec. Seward, and Gen. Beauregard compels Maj. Anderson to evacuate a fort that the North has said should be given up to South Carolina. Now what? So soon as the Abolition leaders and papers see that their cunning trick had failed, and Sumter has fallen instead of being reinforced, one howl of rage and indignation is heard from one end of the North to the other, and the cry of war, the subjugation or extermination of the entire South, is heard, and the people take up the cry and fly to arms. The "fall of Sumter" and the "dishonored flag" are but the watchwords by which the designing leaders inflame and deceive the people.

(6.) It is useless for our good brother to make the people of the South believe that it is not Mr. L.'s intention to subdue or wipe out the South. We have his own declarations. We have those of all his leading journals that represent the minds of those who elected him, and we have his official acts, his gathering armies and navies, such as never before were raised on this continent. What are they all for? Why are 18,000 men at Cairo? Why 40,000 in and around Washington? Why the scenes at St. Louis and Alexandria?

Say to the merchants of Philadelphia for us, that they are aiding and abetting in an iniquitous work, the sin of which will be visited upon their own heads. They have lost in any event the trade of the South forever. *The doom of their city is sealed.*

Ask them to calculate the profit to them, should they succeed in exterminating the South—for they cannot subdue or conquer a peace—in *one* year, or in *three*, at the cost of $800,000,000 a year, who will pay them back this $800,000,000 or $24,000,000? Who will pay the annual interest on this sum—say 48 to 144 million of dollars? Dead men don't pay taxes. You lose every dollar you expend in this war. If you exterminate us you lose—if you fail to do it, you lose it! The South, no never. How will the North raise a revenue of sixty-eight or seventy millions to carry on the Government and fifty or one hundred and forty-four million more to pay the *interest* on the war debt?

For the Tennessee Baptist.

A LETTER FROM A CITIZEN OF NASHVILLE TO HIS BROTHER IN NEW YORK.

MY DEAR BROTHER:—Some time ago I received a letter from you, in which you requested me to give you a "*Southern view*" of the state of our national affairs, as they then existed. I wrote you hastily, complying with your request. To that letter I have received no answer. Yet I now write again, and give you, what it seems to me, should be a *Northern view* of things as they now exist. Your residence is in the heart of the great State of New York, a State which is sending more men and money to coerce the Southern States, than any other. I wish therefore that you, or some of those among whom you live, will explain to me some things which I can not now understand. New York and Tennessee have, until recently, lived under the same Constitution. Tennessee had no hand in making it, New York had. At the time it was adopted by the Convention of the old States, New York was represented by Alexander Hamilton. That was on the 17th of September, 1787. It was soon after approved by Congress in which twelve States were represented, and by it referred to the Legislatures or Conventions of the several States for ratification. These States had just fought their way out from under one despotic government, and were very unwilling to come under another. They had no idea, therefore, of establishing a central despotism, and giving it the power to compel submission to its authority by arms. When they were called upon to ratify this Constitution, they desired to be entirely satisfied on this point—New York was one of those who hesitated. It took her nearly a whole year to make up her mind. She was afraid of this great central power. But her delegate who had assisted in making it, explained to her that it was not intended to confer upon the General Government any authority to coerce a sovereign State.

The attempt to coerce a sovereign State he declared was "*one of the maddest projects that was ever devised. What a picture does this idea present to our view! A complying State at war with a non-complying State; Congress marching the troops of one State into the bosom of another, this State collecting auxiliaries, and forming perhaps a majority against the Federal Head! Here is a nation at war with itself! Can any reasonable man be well disposed towards a government which makes war and carnage the only means of support—a government that can exist only by the sword?*"

By such representations of its meaning and intent made by her delegate who had framed it, New York was induced to accept and ratify the Federal Constitution. But yet she would not do it without reserve. Even this explanation, fortified as it is by the well-known fact, that several distinct propositions had been made in the Convention which formed the Constitution, to put into it articles conferring the authority on the general government to coerce the States into submission, if they should take it on themselves to differ from the General Government, and they had been promptly voted down, was not enough to throw her off her guard. She was willing to try it, and see how it would work. But in her very act of ratification, unless we have been misinformed, she expressly declared that "*The powers of the government may be reassumed by the people whenever it shall become necessary to their happiness.*"

What powers? Those certainly which New York conferred upon the General Government by coming under that Constitution. What people? The people of the State of New York, for whom alone New York had any right to speak. How reassume them? By the same process that she had used in conferring them, that is by the action of her legislature, or a Convention of delegates appointed by her citizens. Who should judge of the necessity? Evidently not South Carolina or any other State or States whose interest and happiness might be opposed to hers, but *she herself*. This is all very plain, if words have any meaning. And it shows that it was the distinct understanding of the great State of NEW YORK, not only that there was in the people of all nations, a certain *natural*, inalienable right to change or abolish and reconstruct their government when they should think best, but that to *her* and *her* people this should be also a *legal* right secured in *plain words* by the letter of the compact. So that it should not be a right *to be fought for*, but one to be at once conceded whenever she should claim it. She was afraid of that great General Government. It might prove too strong for her when turned against her, so she expressly stipulated for the privilege of a *peaceful* "*reassumption*" of all the powers she gave to it, whenever she should feel it proper to take them back.

Now what I wish to know is whether New York has yielded up this right, or would she claim it still if there were any occasion for its exercise? If the Powers at Washington were to be used to "crush out" her institutions, has she bound herself peacefully to submit or be "wiped out" from the face of the earth by the combined power of all the other States? Did she mean any thing by this explanation? Did the Convention which formed the Constitution mean any thing when it three times refused to give the central power any authority to coerce a State? If so what did they mean? What did New York understand them to mean? Was it that New York should have this right to reassume all the powers conferred upon the Government, but *no other* State? This would be at once to place the States upon unequal footing. If this right was claimed by any State, and conceded to by the General Government, it by the same act conceded it to *every* State; Tennessee was no party to the *making* of the Constitution. She took it as she found it, and with the understanding that the other States had received it. If New York reserved this right, it belonged equally to Tennessee, South Carolina, and to every other State.

But now what do we see? Not one State alone, but nearly half of all the States have been convinced that the General Government is to be used for their injury, not to say destruction. They have met by their legislatures or Conventions, and have done what New York claimed the right to do whenever she should think best. And New York forthwith hurls upon us her tens of thousands of armed soldiers to crush us back into subjection. Is it thus that she understood the mutual compact was to be observed? Or was she to have the right to consult her own interests, and the safety and happiness of her people, while we of the South were to have no right to reassume our position, as independent States, without the consent of the Government from which both you and we claimed the right to withdraw?

No one regrets the necessity to exercise that right more than I do. That necessity has grown out of the circumstances mentioned in my former letter, and others which have transpired since it was written. Your hordes may kill our soldiers. They may destroy our cities. They may lay waste our plantations. They may bring on us all the nameless horrors of a servile war, but you can not make us a united people. You might, by granting as what you claimed for yourselves, the right of peaceable secession, have saved to the North the Southern trade and commerce upon which it has grown rich, but the war will, most effectively, prevent that. You have taught us to despise you, for your deception, and hate you for your cruelty. England and France will take the trade you have driven from you, until manufactures will grow up among ourselves. But enough. I suppose the time of reason is gone by. Men now in your section act from passion, and passion is blind. I pray God may open their eyes, and even yet prevent the horrors which seem so be inevitable to both your State and mine.

Your brother in Tennessee.

NASHVILLE, Tenn., May 22, 1861.

For the Tennessee Baptist.

BRO. GRAVES:—I received a letter from a friend and brother minister, dated May 15, from lower East Tennessee, which calls forth this article. I learn from that brother, whose name I will not mention, that a bad state of feeling is springing up among members of the church from our national difficulties. Here is an extract from the letter:

"Brethren in the church are falling out. Those who contend for the Union as it is called, say that the disunionists are traitors and rogues. They have been threatening to hang some of us. Men who were my best friends two months ago, are now my worst enemies. And some have even said, if I am for the South, I shall never preach in their stand, unless I am a better man than they." Will the brethren of East Tennessee allow one who loves East Tennessee with her lofty hills and romantic mountains, her rippling streamlets and deep rolling rivers, her flowering valleys and cultivated fields, and above all one who loves the cause of Christ and ardently labors and prays for its prosperity, to speak a few words, not of *war*, but of *peace*.

Dear Brethern of East Tennessee, for to you these lines are addressed; should we fall out with each other because we honestly differ upon mere political issues, and questions of national policy? Should we brand our brother as a "traitor" or a "rogue," because he honestly differs from us upon the great questions that now agitate the public mind, and questions too upon which the greatest men of the nation differ? "Traitor and rogue" are hard words, far too hard for brethren to apply to each other.

I entreat brethren to pause and think before they brand each other with such epithets. In times of great excitement, when reason is dethroned and passion rules the day, brethren say things that they would not say for the world, when cool, calm and deliberate. I beseech brethren of East Tennessee not to give way to passion and indulge in hard sayings about each other. Do brethren of East Tennessee want to see a divided and distracted Zion; churches at war with each other, and members of the same church quarreling and fighting with each other? If they do, let them call each other traitors and rogues, and those dreadful calamities will soon be upon us. Brethren, the cause of Christ will suffer enough by the turbulent waves that now rock to and fro the ship of the State, without inaugurating a civil war in the church. But if brother arrays himself against brother, the standard of God will trail in the dust, the canker-worm of death will gnaw at the heart of the church, crime will increase, wickedness walk abroad unrebuked, and sinners roll down to hell. Brethren let us not act so madly, but let us act like wise men. Perhaps you ask me what you should do. I'll tell you what to do. Let not your political differences alienate you from your brethren at all. Treat your brother who differs from you in politics just as you always did. Talk like brethren about the great questions that now agitate the public mind. Do not call each other traitors and rogues. Do not threaten to hang each other. Do not fall out with your preacher because he claims the right to think for himself, but allow him the same privilege you enjoy yourself. Do not drive your ministers from the pulpit, but get them into it oftener.

I am pastor of three churches, and there is no such disturbances in any of them that I know of at all. I never preach politics in the pulpit. I advise my brethren somewhat after the manner of this article. Brethren this is no time for strife and bickering, but a time for prayer—fervent and importunate prayer. Let us talk less and pray more. I believe if our country is saved from the horrors of civil war, it will be in answer to fervent prayer. Let us with one heart call on God in prayer, peradventure he will repent and turn away the fierceness of his wrath, before our hills and valleys are deluged with fraternal blood. J. BAKER.

TAZEWELL, May 1891.

THE LESSONS TAUGHT BY THE LATE EXTRAORDINARY POLITICAL EVENTS, AND THE CATASTROPHES TO WHICH THEY ARE TENDING.

But not only are those heralds of the gospel to believe and teach at that crisis, that the coming of Christ is at hand: their public and earnest proclamation of his advent, and the great acts of judgment and mercy he is immediately to exert, is to occasion, there are clear indications, the persecution to which they are to be subjected. Thus from the slaughter of the witnesses at the same time, the preservation of their bodies unburied where they can daily be inspected, and the assembling of their enemies at the place where they lie, on the day when they are to arise from death, it is apparent that the witnesses before their death, will express the belief that they are to be raised according to the prediction of their martyrdom; and that that expression of their belief in the literal accomplishment of the prediction will be the reason that their persecutors will take all the steps suggested by the prophecy in putting them to death, preserving their bodies, and assembling at the time of the predicted resurrection; so as to cut off the pretext that they are not the parties described by it, and make it indubitable, if they should not rise, that the prophecy is a deception; and this renders it sure that the witnesses themselves and their friends are to believe in the speedy coming and reign of Christ; inasmuch as the prophecy announces that immediately after their resurrection, the seventh trumpet is to sound, and voices from heaven proclaim that the kingdom of the world has become Christ's, and that he is immediately to judge the wicked and reward the holy. The witnesses, therefore, will undoubtedly die in the faith that Christ will raise them from death, and will soon after appear for the judgment and destruction of their persecutors; and it will be because of that faith that their slaughterers will put them to death.

And this is confirmed by the prediction that immediately on their resurrection, a tenth part of the city, that is one of the ten kingdoms, is to fall by an earthquake, or political revolution; which shows that the question between the witnesses and the rulers who are to be overthrown, is to relate to the powers and rights those rulers arrogate over Christianity, and those who profess it; and that they are to fall because they have claimed prerogatives that belong only to Christ, and arrayed themselves against him.

It is indicated also by the fall, immediately after the resurrection, of Babylon, the symbol of the nationalized hierarchies of the Catholic church: for that implies that the resurrection of the witnesses is to prove that the civil governments have no right to nationalize the church; and that that church has no title to be regarded as the church of Christ.

And this finally is made indubitable, by the third angel, who, after the announcement of the fall of Babylon, utters a warning against any longer treating the behests of the beast and its image as authoritative. "If any man worship the beast and his image, and receive his mark on his forehead or on his hand, the same shall drink of the wine of the wrath of God, and shall be tormented with fire and brimstone, and the smoke of their torment ascends for ever and ever." And it is added: "Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus. And a voice from heaven said: Blessed are the dead who die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors," Rev. xiv. 9-13. There is to be a persecution, therefore, after the fall of the nationalized hierarchies, and of so dreadful a character, that those who die in the Lord are pronounced blessed, in comparison to those who still live; and the ground of the persecution is to be a refusal by those who keep the faith of Jesus, to render submission to the authority arrogated over Christ's disciples, by the civil rulers, and the hierarchies of the Catholic church. The question at issue in that persecution is accordingly to be, whether Christ is the sole lawgiver and king of the church; or, whether those usurping powers have the supreme authority over it which they claim; and that will be the question, whether Christ is soon to come and reign on the earth, and overthrow his usurping foes; as is shown by Revelation chap. xix. that he is immediately to come and destroy the civil rulers and false teachers, who are arrayed against him.

There is thus to be a persecution of unexampled violence immediately before Christ's coming, in which the persecutors are to be the rulers and priests who deny his advent and reign as the monarch of the world; and the victims are to be those who keep his word, and profess and teach that he is to come and and assume the sceptre of the earth, destroy his enemies, and redeem and bless those who own and trust him as their Savior and King. And during that persecution all who are exposed to it, and undoubtedly those of God's children who gaze at it from a distance, will be filled with a sense of their powerlessness, and be led to renounce all the false notions that are now entertained of a conversion of the world previously to Christ's coming, and through the instrumentality of men. How distressful the condition of the true worshippers in Great Britain, for example, will then be, we may conjecture in a measure from the prediction that the persecutor is to be the beast from the abyss to which the ten kings are to give their power, and on which the woman of Babylon, drunk with the blood of the saints, is seated. That beast is defined, Rev. xvii. 11, as an eighth king of the same order as the seven represented by the beast's heads. He is to be emperor, therefore, of the whole western empire, consisting of the ten kingdoms. As Great Britain is one of the ten kingdoms, the fact that he is the imperial chief of the whole, and that the ten kings give their power to him, indicates that Great Britain is in a measure to become subordinate to him; while the fact that he bears the woman Babylon, the symbol of the nationalized Catholic church, shows that that church is then to be nationalized in all the kingdoms, and therefore in Great Britain. The re-nationalization of that church, involving not improbably the de-nationalization of the Protestant church—will naturally meet a stern resistance from those who receive Christ's purpose to come and reign on the earth, and lead them to an open, earnest, and fearless proclamation of their belief, that the chief who has risen to imperial power over the ten kingdoms, is the beast from the abyss, and the Catholic church he has exalted again into power the Babylon of the Apocalypse; and their persuasion that the slaying of the witnesses is at hand, and that their resurrection will follow at the time foreshown in the prophecy, and will be the signal of the fall of Babylon, the revelation of the man of sin, the gathering of the kings and armies at Armageddon, and the appearance of the Messiah in glory, and destruction by his avenging fires of the beast and its auxilliaries. And that assault on them, and announcement of their doom, will doubtless present the motive that will induce the imperial chief to seize them, and put their faith and the prediction of their martyrdom to the test by slaying them, preserving them unburied, and in a form in which they can be identified, and awaiting the time of their expected resurrection. During that period, therefore, which from the renationalization of the Catholic church to the resurrection of the witnesses, may be five, six, seven, or many years the condition of the true worshipers in Great Britain will be one of extreme depression and peril. Not improbably they will be interdicted from assembling for worship, and thousands and myriads of them suffer the wants and miseries which Christ depicts in the parable of the judgment at his coming, Matt. xxv, hunger, thirst, nakedness, sickness, imprisonment. Their missions to Western Asia, Africa, India, Burmah, China, and the Islands of the Southern and Pacific Oceans, will be interrupted, and the feeling brought home to every heart not under the blinding sway of sin, that so far as man is concerned, the condition of the world is hopeless; and that nothing but the speedy interposition of the Almighty Redeemer, and assumption of the throne of the earth, can save the church from extinction.

Such are the great events that are approaching. Such are the proofs that are soon to appear of the error of the notion so generally entertained, that the powers of the world are to be withheld by the ministry of men from this war on Christ's kingdom, and the race, before he comes, won back from rebellion to righteousness. In the vast train of events that is to work this change in the views the people of God cherish respecting his purposes towards our world, and the office they are to fill in recalling it to obedience, we doubt not, the agitations, revolutions, and strifes that now convulse this nation, and threaten to plunge it into a fathomless gulf of crime and misery, may have an important part.

The Adviser.

To Farmers and Planters of the South.

Will you permit us to advise you once more, touching those things concerning our common welfare.

Will you read the following from a Black Republican paper in the North, and learn from your enemies.

Precautions.

The Legislatures of some of our States have already recommended our farmers to plant this year extraordinary quantities of grain and grass. We hear from various points that this has been and is being done. Nothing should be neglected which will help to make the staple article of food abundant during the next two years. Our farmers should not only plant larger crops, of wheat and corn, but they would do well for themselves and for the country to cultivate, to greater than ordinary extent, certain other crops, the products of which are greatly consumed by soldiers and sailors.

Beans and peas, dried, form an important portion of the army and navy rations. They are only second in importance to bread and meat, and as helps to a healthy variation of food, are of equal vital necessity. Large quantities of these articles will be needed for army provisions, and there is yet time for our farmers to prepare themselves to supply this demand.

Also, the farmers throughout the country will do well to reserve their calves from the butcher's knife. This is a point of great importance. With a large army to support we cannot too carefully look after the supply of beef. We suggest to our agricultural societies to take some immediate and general action in this matter. Many thousand calves are sold and killed every month in this country. Our farmers will find it profitable to raise all the increase of their herds during the present year at least, and this is a matter of prudence, by which patriotic stock-raisers and cattle-owners can do much to help the cause of the Union, for which our brave soldiers have gone to battle.

Hay, also, should be saved as much as possible. It is an article much needed in all campaigns; and there is little doubt that the operations of the rebels have been embarrassed by the lack of it. The South has always drawn its supply of hay from the northern and eastern States. Three months ago there were not five hundred bales of hay in the States held by the mutineers. Great armies cannot be moved without numerous teams, and probably the lack of hay was one not unimportant reason for a certain slowness of movement on the part of the rebel army, which has surprised our people, and now alarms the traitors in Virginia.

Rebellion will not triumph for lack of patriots to dispute its progress and put it to flight from our land. But an army can do nothing without supplies; and it must be the care of those who remain at home to spare no pains to provide the necessary supplies for our brethren who are doing battle for the Union. Every bushel of corn, every barrel of flour, every bag of beans and peas, every tierce of beef and pork, every bale of hay that can be added to our crop this year, should be raised.

Will our farmers and planters, heed the above?

WE CAN FIGHT AND CONQUER ABOLITIONITS, BUT WE CANNOT CONTEND WITH FAMINE!

Farmers cross off your cotton fields at a distance of eight feet, and PLANT CORN NOW. It is NOT too late!

Farmers—PLANT MORE CORN!
Farmers—PLANT PEAS!
Farmers—PLANT POTATOES.
Farmers—PLANT BEANS!
Farmers—PLANT CABBAGE!
Glean your fields CLEAN.
Save all your STRAW.
Save all your CRABB-GRASS,
SAVE ANYTHING THAT WILL MAKE FOOD FOR MAN OR BEAST.

Hear what the *N. Y. Day-Book* [illegible] about starving out the South:

The Republican papers have made thousands of northern people believe that the South will soon be starved into subjection by cutting off supplies of provisions from northern markets. Young Wide-awakes and old fogies have worked themselves so thoroughly into this belief that they will actually sneer at any man of intelligence who undertakes to tell them better. The Republican editors have made these benighted people think that the South raises comparatively nothing but cotton, rice, sugar and tobacco; whereas, the truth is, that she produces more breadstuffs and provisions, according to her population, than either the North or West.

We have not the census of 1860, but that of 1850 shows that in 1849 the grain productions of the country, including clover-seed, and flax-seed, were as follows in value:

South	[illegible]
West	[illegible]
North	[illegible]

The value of the grain production of the South for that year was nearly *one hundred and twenty four millions* greater than of the West, and over *one hundred and twenty-five millions* greater than the North. The South had nine millions to feed, and the North and West combined had twelve millions. So the South raised in value about $30 per head of its population, while the North raised only $15 per head, and the West $35 per head.

The value of slaughtered animals in the whole United States was as follows:

South	[illegible]
West	[illegible]
North	[illegible]

Showing that in meat provisions the South was almost as rich as the North and West combined. The total production of the soil, including cotton and slaughtered animals in value was as follows:

South	[illegible]
West	[illegible]
North	[illegible]

Showing that the South was nearly *three hundred millions* richer than the West, and more than *two hundred millions richer* than the North. And it must be remembered that the South has only twelve millions of population to provide for, while the North and West have twenty millions.

The Boston *Post* says that the city of Boston alone in one year, received from the slave States, flour to the value of $2,500,000, of corn to the value of 1,200,000, and rice to the value $500,000. The *Post* estimates that New England buys annually of the South to the amount of $50,000,000.—And yet our sharp Yankee brothers are seriously proposing to starve out the South by cutting off supplies. It is very evident that somebody is a fool. If the provisions raised by the South are $15 per head of her population more than are raised by the North, how long will it take the North to starve out the South? That is a nice little sum for Mr. Lincoln's cabinet to solve. We must not forget that the South produces annually 4,000,000 bales of cotton, which is always worth in the European market $200,000,000 in solid cash. We of the North have heretofore used 1,000,000 bales of the cotton of the South. But suppose she should hereafter take it into her head to interdict the sale of a single bale of cotton to the North, and should put hands into the fields only to raise the 3,000,000 bales required for the European market, devoting the rest of her labor to the grain productions of her soil, who can fail to see that then the longer the war would be protracted the worse it would be for us? Instead of starving out them, we would starve out ourselves. Even if we could effectually maintain a ten year's blockade of the South, she would be all the time developing her own internal resources, establishing manufactories of all articles she has heretofore bought of us; thereby rendering herself independent of us in time to come, and would actually come out of the blockade richer than she went in, while we would come out poor indeed—not only drained in our means and crippled in our commerce, but our great manufacturing capital would be entirely broken down, and universal bankruptcy would crush both our public and private credit. It will be easy, we know, for fanatics, and madmen to sneer at all this—as easy as for dogs to bark at men in the streets—but it is nevertheless a truth which we shall terribly realize, the way we are going on, when it will be everlastingly too late for repentance and good sense, either to save the Union, or ourselves. The question for patriots and statesmen to try and solve in this crisis, is not, *what can we do in the way of worrying and murdering the South! but what shall we do best to serve our country, and ourselves!* Men who rave that they will spend their last dollar to punish the South, speak more literally than they realize. Passion and revenge are not going to punish our enemies, so much as they will punish ourselves. War will never save the Union, nor bring back the financial and commercial prosperity which is slipping from our grasp. Our children, who will not be blinded by passion, as we are, on this subject, will blush for us, and curse our memory that in one mad hour we threw away the inheritance of the Union and the happiness of generations.

THE EAST ALABAMA BAPTIST CONVENTION.

This noble body of working brethren holds its next meeting some time in July (we forget what day) at a church near Alexandria. We have received several very urgent requests to be present at its meeting. Some persons have suggested that in the present state of the country it would probably be worse than useless to incur traveling expenses in order to present the claims of our Sabbath School Union to the benevolence of the brethren, and hence we have sought to accomplish what might be done at home rather than visit the assemblages of the brethren. In this case however the invitations have been so urgent, and from such sources, that we feel as though we ought to go. Especially when we consider that we have never met with this body since its organization, and have in it so many personal friends whom we greatly long to see once more face to face. We trust therefore, if Providence permit, that we may go to Alexandria, and visit the churches along the route as we go and come. We have promised to call at Rome and Cave Spring, and would gladly meet as many others as our time will permit within striking distance of our way. If brethren desiring us to do so will send us word, we will arrange and publish at an early day a list of appointments. A. C. DAYTON.

The editor of the N. O. *Bulletin*, urges his readers to plant the sun-flower in their gardens, for the purpose of preventing fevers:

Lieut. Murry's conclusions and experiments have been tested by many planters, and we have frequently seen certificates from the latter to the surprising effects of warding off terrible complaints, in the spring and summer, from localities subject to them. We suggest therefore, to all persons living in the outskirts of the city, and those having gardens residing within, the propriety of planting abundantly seeds of the sunflower. It has a showy kind of beauty, and is desirable in that respect, contrasting well, by its brilliant yellow crown, with roses and other flowers; add to this its power to absorb the noxious vapours which arise from the earth, and which are supposed to produce fevers, and its combined advantages are entirely sufficient to cause it to be placed extensively in every garden.

J. R. G.

Editorial Telegrams.

We are addressed as "J. R. Graves, Esq." by J. Boone, [illegible] at Cleveland, East Tennessee. We are willing to be the recipient of all the abuse Union men may see fit to heap upon us for our advocacy of resistance to the invasion of Northern Armies, and a United South in or out of the Union. These brethren, if Christians, will see their errors ere long, and commend us, as scores already have done. How Bro. [illegible] the acts of our Legislature, while he supports those of Lincoln, is a mystery to us.

Prizes for Children Only.—We have been asked if adults will be allowed to enter the list for the prizes among the children. We answer no. They were for the little folks only, and only for names [illegible] between the 1st of April, 1861, and 1st of January, 1862.

Braces.—We know the impatience of brethren who have sent for Braces to receive them. Their orders have all been forwarded, and the Braces have reached Pittsburg, to be sent privately to Louisville, from which point we can get them. Wait one week more patiently.

Bro. H. Pittman, Middleton, Miss.—We have no record of the missing letter. The Mississippi mail routes are the most risky of any in the South. The parties will be credited—P. Merril $8, Mrs. N. Barrow 5, H Pittman 5, for Spring Street Church. Let all funds be sent by Express.

Eld. W. W. Carson, Ky.—The moment we are satisfied that the country needs our services in the field of battle to drive back an invading foe, we shall be satisfied that it is our duty, religious and patriotic, to go forth. We believe that ministers who fought in the battles and preached in the camp during the revolutionary struggle, served their God and their country. A war for glory or of invasion is another thing, and we commend Bro. C. to Bro. P.'s article of last week. Ministers (new subscribers) are allowed the paper for one year only at $1. You are credited now for one year.

Bro. R. W. Thomas, Ky.—We appreciate your compliment. It has been our aim to make the *Tennessee Baptist* the "very best paper in America." Can you not find three others to take the place of those Union brethren?

Nashville as the Confederate Capital.—De Bow's Review for June remarks as follows upon the advantages possessed by our city for the capital of the Confederate States:

The removal of the *seat of the Government* to Richmond we regard to be a happy stroke of policy in the present exigency. [illegible] the proximity to the theatre of war will have great advantages. The executive should be near the theatre of action to take advantage of every contingency. Besides, the effect in Europe must be marked when it is ascertained that the capital [illegible] "so-called government" has been advanced [illegible] eight hundred miles in the direction of and in the face of the vaunting foe! The effect upon the Border States [illegible] will be great. When it comes to a permanent seat of Government, we have no idea that either Richmond or Montgomery will be selected. Both are too near the line. With the entire South united, no other point can present [illegible] same advantages for the capital as the city of Nashville. There let it be placed. The gallant people of Tennessee will well deserve the honor. We are ashamed of ever having [illegible] ourselves to doubt for a single moment of their coming. They have now abundantly atoned for any delay. We welcome them as brothers in the hour of direst need.

We are satisfied that nothing will prevent Nashville being the choice of all the Southern States, except a large Union vote cast in this city and county against the South. Such a vote cast in this city will disgust the South with the elements of which this city is composed. What citizen will wish to disgrace his city? We were pleased to hear a citizen, and until lately the very strongest for "Union," affirm it as his opinion that not one hundred and fifty votes would be cast for Union in this city on the 8th. Those are just one hundred and fifty too many.

LETTERS TO YOUNG PREACHERS, No. 16.

Dear Brethren:—The best method of preparing for the pulpit, is a point you should attentively consider. There is quite a diversity of methods, and, I suppose every preacher prefers his own. It has become somewhat common in certain sections of our country to write sermons out in full. Strange as it may seem, the custom is almost as prevalent in the South as at the North. It could hardly be expected that men of ardent temperament would commit to paper all the thoughts they wish to express in the pulpit.

Some ministers, not having the time, or not thinking it advisable to write their discourses, prepare "notes" more or less copious, varying in extent from the sententious "brief" to the half-written sermon.

Other ministers make no written preparation, and yet their sermons exhibit evidences of thought and methodical arrangement. There are however, not many who, unaccustomed to the use of the pen, can arrange a discourse in logical order. They may, as the result of study, or under the excitement of the moment, present sublime and startling thoughts, but such thoughts resemble the flashing meteor more than the steady light of the sun.

In this series of Letters I will be expected to give my opinion as to the best method of preparing for the pulpit. I take the medium ground. I would not have sermons written in full, nor would I have all written preparation dispensed with. I would have carefully prepared "notes" embracing points to be presented. In a subject-sermon the proposition to be established or the theme to be illustrated should be committed to paper, also the arguments to establish the proposition, or the considerations illustrative of them. In a text sermon the 'divisions' and 'subdivisions' should be written down. In each kind of sermon the 'remarks' to be made by way of improvement should be numbered, as 1, 2, 3, etc. These remarks must be naturally suggested by the train of thought presented in the sermon. An 'introduction,' if short, as introductions ought to be, may be fully written. If required to embody as much advice as possible in regard to pulpit preparation in one precept, the precept would be this: *Commit every prominent thought to writing.* Subordinate thoughts will naturally arise during the presentation of those which are prominent, and hence they need not be so particularly cared for in preparation. Wishing to be understood I will explain my meaning: I suppose a minister to have chosen a subject on which he purposes to discourse. In thinking on it, in revolving it in his mind, he will decide that such and such ideas should be presented to his congregation. He will naturally seize upon the leading ideas. Let these be committed to paper, and things collateral will take care of themselves. The great advantage of writing "notes" is to concentrate the attention on the particular subject to be discussed, and to keep it there. Such concentration of the mind is the best preservative against the intrusion of irrelevant matter; for it is generally true that those preachers who cannot control their attention fly from point to point, and sometimes to no point in particular, without any regard to the pertinency of what they say.

To fix the attention, and keep it fixed on a subject, the use of the pen may be regarded indispensable. If there are exceptional cases they are very rare. It is true that after such control over the mind is secured, that all its powers can be brought to bear at any time on a given subject, the pen is not so necessary in conducting a process of thought. But the mental control is first to be obtained by means of the pen. That great man, Dr. R. J. Breckinridge of Kentucky, once said to me that he had accustomed himself to think on subjects just as if he were writing on them—that having reached any point in the mental elaboration of a topic, if called from his 'study' to see a friend or transact any business, he could return and resume his intellectual labor where he left off precisely as if he had not been interrupted in writing. It is said Robert Hall could do the same thing. The world, however, has not seen many Robert Halls, and there is but one R. J. Breckinridge. It is to be remembered too, that both Hall and Breckinridge had written a great deal before they acquired the remarkable power referred to.

The general fact is that the more a preacher writes the better he can write, and, paradoxical as it may appear, the better can he dispense with writing. Hence men accustomed to write "notes" of sermons often acquire the habit of thinking so methodically that when they deliver discourses, not a word of which has been committed to paper, their hearers, even the most intelligent of them, are not aware of it. This shows the wisdom, on the part of young preachers, of carrying on the process of thought by means of the pen, and it shows too that the influence of the habit thus acquired is of great and permanent value to those [illegible]

[illegible] Emotion is important in its place, but of what practical value will it be unless the train of thought originating it can be called up and followed out?

Having referred to method I will close this letter by quoting what Wilson, in his Logic, calls, "The five great Canons of Order." They may be of much service to preachers in the construction of sermons. They are as follows:

"1. Place that first which presupposes nothing as having preceded it.

2. Put that last which presupposes all the rest, and neither conduces to nor implies any thing to follow.

3. Put each intermediate step after that which it presupposes, and before all those which depend upon it.

4. Omit as extraneous matter whatever is not conducive to the end in view.

5. If there are intermediate steps requiring to occupy the same place, they may be arranged with regard to convenience or taste merely."

I advise young ministers to copy these "Canons of Order," commit them to memory, and repeat them in the arrangement of every sermon. P.

HOW SHALL WE VOTE ON THE EIGHTH OF JUNE.

Last week having showed that we have the *political* and religious *right* to leave the old confederacy and unite with the new, if in our opinion we shall think best to do so. We propose now to consider the question *whether, in view of all the facts, it seems to be the will of God that we should do so.*

And *first*, I would suggest that this inquiry has to do with things as in the order of God's providence, they now *are*, not as they were six months ago, not as we would have them now, but as they really stand. Our duties are determined by our position *at the time* when we are called upon to act.

We may prefer to restore the old condition of the country, but that we know *cannot be done.* It is worse than useless to talk of that. We may feel that somebody was greatly to blame in bringing on the present troubles, that is true; but we can't help that now. The house is on fire, and whether the spark was dropped by Tom or Dick, we have no time to enquire. We must act in view of the roaring flames. The question is not what the North or South should have done at some former time, but what must *we do now* in view of what they both have done.

Right or wrong, there stands the fact. Two Governments exist. The Union we *loved* is dead. The only Union, embracing the same territory, that is now proposed, or possible, is a union of foes, bound by chains, and cemented with blood. The *Philadelphia Transcript* says: "The cannon is now the sacred instrument of Union, justice and liberty. The Union, heretofore, has been a smiling angel of benignity; now it must be an angel of death, scattering terror and destruction among its enemies. If necessary, myriads of Southern lives must be taken—Southern bodies given to the buzzards—Southern fields consigned to sterility—and Southern towns surrendered to the flames." Such is the "Union" for which the North is now contending, and of which alone we can now become a part. The only government, having the same territorial limits with the old one, must be a military despotism. The South cannot live under it except as humbled, degraded and conquered provinces, held to their so called duty by standing armies. The old Union is not only dead, but the corpse has become a loathsome hated thing to a large number of those States which once would have laid down all for its life. The two confederacies exist. WE cannot unite them. One will be on one side and one upon the other. We must unite our destiny with the North, or stand alone, or join the South. No other way is possible. Between these three we *must* choose.

Let then, is it our duty to reunite with the *North?* I say reunite because we have now become to all intents and purposes a separate people, and must act in view of this fact. Whether we *desired* to have it so or not, it is so, and we can't help it now. The North has for months been treating us as very suspicious characters, and now is treating us *as enemies.* It has confiscated the property of our citizens, interrupted our commerce, and destroyed our peace. Whether with or without your consent or approval we stand, both by the action of the North and of our own Legislature, in the position of an independent State. Shall we undo what has been done on our part, forgive what has been done on theirs, and humbly beg to be again received into their Union, and be made partakers of those tender mercies which the slave States still under their power—Missouri and Maryland—are receiving? Is that what God will have us do? It will not stop the *war*, or save the cost of war to us in money or in lives—that will still go on. The only difference it will make *with us* is, that we must pay our money to defray the cost of marching *Northern* troops, and give our citizens to fight *against our brethren* who love us, instead of our enemies who hate us.

It will not secure our rights, for just so soon as they have, with our help, "*wiped out*" the South they will turn back and *wipe us out* unless we unquestionably submit to all that those who hate us may see fit to demand. It will not make us equals with the Northern States. We will, as now, be *suspected* and watched. After what has happened no man of *Southern* feelings will be trusted by those who rule us. *Abolitionists* will fill the offices—*Abolitionists* will dispense the patronage of the United States, and all the power of the government at Washington will be directly or indirectly employed to destroy the prosperity and happiness *of all who have been true to the South.* But this is not all, nor is this the worst. Whether we willingly submit from cowardice, or are forced to submit like Maryland, by the power of armies, our submission fixes forever the fate of Tennessee as a *State of freemen.* Our free CONSTITUTION says "*all free Governments are founded on the authority of the PEOPLE, and are instituted for their peace, safety and happiness; for the advancement of these ends they have at all times an inalienable right to alter, reform or abolish the Government in such a manner as THEY [the people] may think proper.*" The Government at Washington says WE have no such right, and the PEOPLE in the Confederate States have no such right. Those "*people*" have felt that "*their peace, safety and happiness*" would be best secured by "*abolishing,*" so far as they were concerned, the old Government. Our legislature has done the same thing. But there is an organization at Washington which says: Sanction that act at your peril. Sanction that act and all the power of the armies and navies, which you have aided to build up for *your protection*, shall be employed for your *destruction.*

We are *free* only while we resist. Give up to their demand, and we admit that we *had no right* to change our Government. And this declaration of our Constitution is a mockery of words without meaning. Henceforth let the Government do what it may, unless we can convince it of the wrong we have no remedy. The great principle which *they* say is now to be established, cost what it may, is that the people of no State have any right to alter, reform, or abolish the government without the consent of those whose encroachments on their rights alone makes such a change desirable, and who, of course will always refuse such consent. It is manifest, therefore, that to vote against separation now is to vote ourselves slaves forever to whatever tyranny may chance to reign at Washington. Can it be our duty then, in view of all these facts, to go back again to the old Union, dig up its loathsome corpse, and lie down in its embraces.

The second choice is to stand alone—separate from both North and South, trusted by neither, hated by both. without strength enough to make ourselves feared, without space enough to make ourselves strong, and without the power to resist either the one or the other, should it determine [illegible]

[illegible] be paralized. The North has already decreed that who is not for her is against her. She is determined to admit of no neutrality. She demands our troops that she may lead them against the South; to refuse them she will count as rebellion and treason. Already she gathers her forces to avenge the refusal already made. We must fight *for* the North or against the North. She gives us no alternative. What then is left us but to sanction what one Legislature has already done? To refuse is to set them in the position of traitors and rebels—to refuse is to divide and distract our own people—to refuse is to encourage our enemies and dishearten our friends—to refuse is to cast off the only hope of honorable peace and safety that remains to us, for we may be sure that if even a respectable minority should vote to refuse co-operation with the Confederate States, that the services of the North will hasten to widen the division in our ranks, and we shall have one party of our own citizens sustained by Northern armies fighting against another party sustained by Southern armies. The war will be a war of neighbors and brothers against each other within our own territory. Can any true son of Tennessee desire, any can he endure to see such a state of things?

God, in his providence, has placed us in a position where we must choose between a union with the Abolition States North, or the slave States South of us. He has, in his providence, made our interests as a slave State identical with those of the South. He has given us the confidence and the affection of the South, while we have only the suspicious hatred of the North. He has given us the South as the natural market for our produce. He has given us the South as the natural outlet for our foreign commerce. He has given us the choice between union with these our natural allies, and our friends, and those who have pledged themselves to employ all the power of the Government, to which we once were subject, for the destruction, sooner or later, of the institution which identifies us with the South. Can any doubt what it is his will that we should do? Who does not see that the time has come when in his providence the South and Slavery is to be set free from the exacting and the intermeddling of those who feel they do God service by exciting the servant to rebel whom HE bade to obey? The separation has been made. We hoped and prayed God would prevent it, but such was not his will. All that remains for US is to determine on which side of Tennessee the line shall run which divides the slave States from the free. We are so sure that Providence, by our location, by our interests, by our past associations, and by the character of our people, indicates that we are to go with the slave States, that we shall as a religious duty vote

SEPARATION

AND

REPRESENTATION

in the Confederate States. A. C. D.

WILL YOU VOTE TO SUPPORT MR. LINCOLN? AND DECLARE THE VOLUNTEERS TRAITORS WHO HAVE GONE FORTH TO REPEL HIS INVASION.

We go to press this week with a half sheet, so as to be able to issue on Wednesday, that every reader of this paper in *Tennessee* may see Bro. Dayton's concluding article on the crisis, and other *facts* submitted in this issue. We feel that every principle of *religion* and *patriotism* call upon us to do all in our power, through *reason* and *facts*, to secure *unanimity* of thought and action in our own State on the 8th of June. If we have said much, it is because we have felt much, and deeply and intensely upon this subject, for all interests that are dear to us as patriots and Christians are involved in the issue of this fearful conflict. We learn with grief that not a few of our churches in East Tennessee, and some in sections of West Tennessee, are becoming "demoralized" by diversity of sentiment between pastor and members, and rent into fiercely hostile parties that can never be reunited. We pray Almighty God to avert from our people this sore calamity, and endow his children with prudence, charity and forbearance. We exhort our brethren to be calm and dispassionate, and to remember that they are Christians—abstain from threats, but use the most convincing arguments, the kindest words, the most friendly and fraternal exhortation with those who differ from them, conciliate and convince, and not exasperate. We beg them to remember that in the last election they themselves or the majority of them, occupied, despite arguments, reason, advise, and exhortation the *very position their Union brethren, preachers, and neighbors do to-day*, and against the public good, the best interests of their own State, voted "no Convention," or if Convention, "no Union," and thus encouraged and brought upon us this very war of subjugation We have yet to see or hear of a leader of the Union party, who does not frankly acknowledge that if all the border States had promptly acted with the Cotton States, there would have been no war, but a reconstruction or peaceable separation. The Union votes of the border States deceived Mr. Lincoln, encouraged him to make this war, in the full confidence that the border States would uphold him in it, and by their assistance the bolted States could be forced into submission. Your own position then, but a few months since, should teach you *forbearance.* If your brother is a patriot, if he is not at heart in favor of the extermination of slavery, by northern bayonets, and the subjugation of the South, all he wants is to see things in their proper light—he wants *facts* and *arguments* strong as demonstration, to convince his judgment, and then he will act like a patriot. The strongest, the most enthusiastic for separation to-day, those who have left wife and children, and taken the musket and marched to the border to repel invasion, were the most bitter Union men a few months or weeks since—brethren who stopped this paper because it plead for resistence to aggression and a United South. Between the reading of this article and the hour you cast your vote, you may by kindness and argument, win over your brother, if you address him affectionately. You should not denounce your brother or neighbors as a *traitor* and felon, because he is opposed to voting "SEPARATION and REPRESENTATION." He is no more one than you were when you voted "no Convention" and "Union." He will vote, in your opinion, against the best interests of his State and the South, and vote to encourage Mr. Lincoln in his attempt to subjugate or exterminate the people of the South, as you did in our opinion last February? But should the sovereign people of this State by a majority vote on the 8th of June declare their independence of the Old Constitution administered according to Black Republican Construction, and declare their allegiance to the Provisional Government of the Southern Confederacy, then the man who gives "aid and comfort by words or acts, will be according to the laws of nature a *traitor*, and will justly subject himself to severe legal penalties. The Code of Virginia defines treason to be "In levying war against the State adhering to its enemies, or giving them aid and comfort" Such treason, if proved by two witnesses, is punishable by death. The man will occupy the position of the tories of the Revolution, and the same disgrace will inevitably attach to his children's children. With what zeal and earnestness, and kindness should we then seek to convince our brethren and friends of their errors, and avert from them and their children this disgrace that must follow. Even should they vote "No Separation" on the 8th, to induce them when the voice of the State is ascertained, to cheerfully submit to that voice as the Convention and Separation men did last spring, when they found they were in the minority. It will be their religious and patriotic duty to do this. To refuse to submit to the overwhelming voice of the sovereign people, speaking by a legal and fair election, as all good men should see to it that there shall be no driving Union men from the polls, no intimidating threats—we say to refuse to submit to the expressed will of the sovereign people, and remain in the State to foment dissatisfaction, dissension, strife and revolt, would be treacherous and wicked, and deserving of, as it will receive, the severest penalty of the law. If [illegible]

[illegible] tastes, you are still a *free* man, not free to stir up mutiny and rebellion, but free to sell out and move to a *free* State, or select a government to your liking, or search for some undiscovered region, and found one exactly to your liking.

We say again that your neighbor may honestly vote "No Separation," and still not be a traitor, nor should he be denounced and treated as one, if he cheerfully submits to the action of his State after the 8th, and patriotically and promptly acts with and supports it after that will has been ascertained. There were patriots in the revolution who bitterly opposed at first a separation from the mother country, and were opposed to war until they saw that England was determined to subjugate the colonies with fire and sword, then they laid their all upon their country's altar. We would ask our Union friends who have such confidence in the political judgments of Mr. Bell, Mr. N. S. Brown or Ewing, and with them voted Union or No Convention last February, if they have lost confidence in the judgment and wisdom of these tried leaders? Will they not hear their voice to-day? These men warn and entreat you as you would not bring war into our very midst, not to vote for Union with the North, but for *Revolution, separation from the North and Union with the South.* We repeat the sentiments Hon J. Bell gave us liberty, and *requested* us to publish in our columns, to be seen by all his former friends and supporters in Tennessee and elsewhere. He stated to us emphatically that Mr. Lincoln has recklessly trampled the Constitution under his feet—that he is to-day a Military Dictator, the tool of the Abolition party of the North, and urged by it to subjugate the South—that the last hope of reconstructing the Union has perished, and all that is left us is revolution (the word he prefers to secession) and union with the Southern States in a *defensive* war to the knife, and the knife to the hilt. He said: "You may tell my Union friends that if they longer hope for Union, or trust in Mr. Lincoln, their confidence is misplaced. He has deceived me; grossly deceived me; there is no hope for us except in revolution and united resistance, and then, though the South may get some hard knocks, she will knock the hardest and the longest, *and strike the last blow.*" He hopes there will not be a Union vote cast in Tennessee. Mr. Bell said he would waive the discussion of the Constitutional right of State Secession, but we had a right of revolution, which our Legislature now recommends, and which was in his opinion the duty of every patriotic Tennessean. Our fathers revolted against the aggression of George III., and we are called upon on the 8th to say if we will support Mr. Lincoln in his assumption of kingly and despotical powers, or revolt against a government that has become imminently hostile and dangerous to us

You may say, "if we will not take up arms against him we shall be safe." We know Mr Lincoln said in his Inaugural:

"In your hands, my dissatisfied fellow country men, and not in mine, is the momentous question of civil war. *The Government will not assail you.*"

Yet in the face of this declaration his mercenary soldiers have murdered citizens of Maryland, and now hold that State under absolute military subjugation

His soldiers have murdered peaceable, unarmed citizens of Missouri, deprived her citizen soldiery of their arms, notwithstanding the Constitution he has sworn to see faithfully executed, declares that "A WELL REGULATED MILITIA BEING NECESSARY TO THE SECURITY OF A FREE STATE, THE RIGHT OF THE PEOPLE TO KEEP AND BEAR ARMS SHALL NOT BE INFRINGED;" and large bodies of mercenary troops are now quartered in that State to intimidate and hold in subjection a free people.

His mercenary soldiers have murdered citizens of Virginia while defending their property and their rights as private citizens, and he is now marching large bodies of troops into that State for the purpose of subjugating her people.

He has quartered a large army at Cairo who have, by his directions, destroyed the commerce of the Mississippi river, and declares that he will occupy Memphis with an army of 80,000 men on or before the 4th of July! Will you invite him to come and sack that city in his course to New Orleans? What has Memphis done? Has she stolen his property forts or arsenals?

He has established a military department in Kentucky, and directed the commander of that department (Col Anderson) to establish his head quarters at Louisville, the first step towards holding that State as a conquered province. He will have taken, or attempted to take, forcible possession of the Nashville and Louisville Railroad ere you read this, in order to throw an overwhelming force into Nashville. Will you encourage him to do so, will you invite him by your vote to come and butcher the advocates of a united South in this city? If he comes at your bidding to aid you and *fails*, can you ask or expect to be treated with less leniency than his accomplices receive? *Ten thousand Southern flags will float from the homes of this city to greet him, that will cost ten or twice ten thousand lives to tear down. His Zouaves will find a Jackson in every true Southern man.*

He has approved the refusal of Gen. Butler to surrender slaves who have been enticed into Fortress Monroe, because they belonged to a people who would not acknowledge themselves Black Republicans.

He has approved the conduct of Gen. Cadwalader in refusing to obey the edict of the Chief Justice of the Supreme Court, the tribunal of last resort for citizens of a free government.

He has authorised the seizure of private (telegraphic) correspondence, which the Constitution he has sworn to support, expressly declares "*shall not be violated.*"

He has set aside and trampled upon the Constitution in his efforts to subjugate a free people.

In the accumulation of these evidences of the despotism that has overtaken us, in the election by a sectional party of a fanatical madman, is there a man in Tennessee who can hesitate as to his duty in this terrible ordeal through which free government is passing?

Hear what a staunch Union paper in Missouri, the *St. Louis Republican* says of the people of that city:

"We are bound hand and foot—chained down by a merciless military tyranny—subjugated, for no crime. Missouri, one of the free and independent States of this Union, loving the Union, is the prisoner at war of a ruthless despotism, ready to trample her under its feet. We protest against this overwhelming dictation of the sword, the bayonet and the bullet being thrust in our teeth in the sacred name of the Union. The Union has not harmed us, and will not. We have done naught against the Union, and will not. But the advisers of the Washington Administration, in this State, who have wound these gyves about our limbs, and then dared us to do that which we never contemplated doing, have a fearful account to settle with this fettered people and their own gnawing consciences. We are disarmed and helpless—jailed in our own homes—stigmatised before the world as traitors—taunted with utter weakness. As American citizens we must submit to this cruel, unnatural and haughty oppression. But as American citizens, thank God, we may yet *think.*"

Will you ask Mr. Lincoln by your vote to subject the people of Tennessee to the same treatment?!!

But there are various *politic* reasons urged that weigh with some more than great Constitutional principles.

1. If we resist we shall be conquered, having neither the numbers nor the arms. Let it be known to all men that our volunteers are *well armed*, and that the very best of arms will be furnished for 100,000 more if this State unites its destiny with the South. There will be no lack of Tennessee made cannon, balls and shells. As for being conquered it is a coward's plea. When Napoleon marched on Russia he led a field army of nearly 300,000 men; but he learned a lesson which caused him to say that "no people who are attached to their institutions and their homes can ever be conquered." Let us but be united, and Tennessee, with the assistance of her sister States, will dig the graves of every soldier Mr. Lincoln can muster for ten years to come.

2. "If we vote for separation we shall be over- [illegible]

[illegible] asks how many dollars his freedom cost. But we will say to the miser and the covetous, that by separating from the North and uniting with the South, we shall materially now, and for all time to come, *lessen our taxes.* "The last Legislature voted $5,000,000 for the defence of the State. If the State goes out, this sum is to be shared with all the Southern States, which will reduce the amount to be paid by this State to a small [illegible] and hence reduce the taxes on each man. But if the State does not go out, it must pay the whole of the $5,000,000 itself, and in addition to that, if it remains in the "Union," must bear its part of the immense national war debt of the United States. As a matter of economy, therefore, it is to the interest of every tax-payer for the State to go with the South. If Tennessee has to pay all of that $5,000,000, and then her share of the $800,000,000 [*eight hundred millions of dollars*] per year, which is the debt now being contracted by the "Union," these debts combined will crush her tax-payers. Let every man, poor and rich, think of this."

The *Nashville Banner and Whig*, a staunch Union paper a good deal longer than there was a shadow of ground for it, and thus did immense harm, which it is now laboring to undo, says:

The following is from the Comptroller's Report to the General Assembly, made October, 1859:

Year.	State Tax on $100 of Property.	Polls.
1850	11½	15
1852	11½	15
1854	14	40
1856	14	40
1858	13 1-16	56
1859	13 1-16	50
1860	7	35
1861	15	35

The taxable property has increased in the meantime from $159,558,183 in 1850, to $392,000,000 in 1860; the average valuation of slave from $506 93 in 1850, to $854 75 in 1859; and the average value of land per acre from $3 25 in 1850, to $8 19 in 1859.

The additional 8 cents on the $100 worth of property, which increases the levy of 1861 from 7 to 15 cents, was made by the Act of 6th May, 1861, which took effect from and after its passage, to pay the interest upon the Bonds authorised to be issued at the same extra session. These Bonds are to be issued in the raising, arming, equipping and supporting an army of volunteers, as provided in the bill for that purpose also passed at the last extra session of the Legislature.

From a Circular issued from the Comptroller's office, May 10, 1861, we learn also that—

From the 6th inst, one-half of one per cent will be collected upon bales of merchandise, at the invoice cost, whether bought in or out of the State.

The State tax for the present year is—

8 cents upon the $100 worth of taxable property to pay interest on State Bonds issued for the defence of the State.
2½ cents upon the $100 for State purposes
2½ " " " " for common schools.
2 " " " " as a contingent fund.
½ " " " " for Asylum for Insane.
15

The poll tax is the same as for last year. 35 cents—25 cents for common school purposes, and 10 cents for the State.

It will be borne in mind, however, that it is optional with the people of Tennessee whether this additional tax of 1861 to pay the interest upon the war debt, and the payment of the principal eventually, shall be saddled upon them or not For the present they must pay the interest, undoubtedly, but whether this investment shall take the shape of a loan to the Confederate States or not, depends upon whether they shall vote "Representation" or "No Representation" on the 8th of June. By the terms of the Military League and the Union of Tennessee with the Confederate States, the latter undertakes to pay the entire expenses incurred by Tennessee in support of the common defence of the South against Northern invasion. The money to pay this will be raised by duties levied upon foreign merchandise. If Tennessee refuses to link her fortune with the Confederate States, and attempts to maintain her separate independence she will necessarily have this debt to pay out of the pockets of the people And those who oppose separation from the old Union on account of the fact that a war debt is to be incurred thereby, should remember that a much larger proportionate debt is being incurred by the Federal Government—that *subjugation* is much more expensive than *defence*—and that the burdens, by reason of the fact that the duties on foreign goods by which this debt is to be paid will be twice as large in the Federal Government as they are in the Confederacy, will fall much heavier upon the consumer. The people in the South will get the cheap goods of Europe direct from first hands, and escape at the same time the onerous tariff which has heretofore supported the Northern manufacturer, and the commissions which have enriched the Northern importer.

3. "The South will lose *millions* and gain *nothing* by independence." If she gains *no more than just the amount she has paid to the North, and that the North will lose by her independence*, it will be quite sufficient to make her soon the wealthiest Republic on the globe. The following from "Kettell's Southern Wealth and Northern Profits," the most accurate exponent of Northern and Southern relations heretofore, furnishes some idea of the resources of the South in a protracted struggle with the North.

Bounties to fisheries per annum at the North	$1,500,000
Customs disbursed	40,000,000
Profits of manufactures	30,000,000
" Importers	16,000,000
" Shipping, imports and expenditures	40,000,000
" On travelers (from the South	60,000,000
" Teachers and others at South sent North	5,000,000
" Agents, brokers, commissions, &c	10,000,000
" Capital drawn from the South	30,000,000
Total from these sources per annum	$131,500,000

These calculations are all from official sources

"Thus it appears that if to existing war were to cost the South one hundred millions of dollars per annum, it would not amount to one half the sum of which the South has been annually plundered by the North; an amount which probably not one man in ten thousand at the South has ever even thought and of all of which will be preserved to the South by the existing war.

"If (says Mr Kettell) we take the aggregate of these items, for ten years only, the result is the enormous sum of two billions, three hundred and fifteen millions, and allowing twenty per cent of the sum only as the aggregate of the fifty previous years, the amount is two thousand seven hundred and seventy millions of dollars earned at the South and added to Northern accumulation.

If anybody is at a loss to explain why the North is waging the present war, we can tell them. It is not for the Union, the Constitution, the laws, nor the star spangled banner, but the sum of money contained in the above items."

4. "There is no certainty that England and France will ever recognize our independency?"

They have virtually done so already! The very blackest of the Black Republican papers in New York frankly give this up. England acknowledges the South as a belligerent power, and equal in this respect to the North, and admits the legality of our letters of marque. The *New York Times*, received by mail, is bitter on the attitude of England and France, and says, without circumlocution, that it is plain that they will formally acknowledge the Independence of the Confederate States.

5. "The South, if independent of the North, would soon lose all her slaves." Then she ought to lose them. But had we space we think we could satisfy any reasonable mind that our immediate independence is the only way open to us, by which we can perpetuate our domestic institution. Our borders will be guarded with a hundred fold more strictness and vigilance. Incendiary characters, who are now in our midst by hundreds, will be strictly guarded out; they will find their mission too hazardous; and men known to be hostile to our peace and safety will be removed from among us. The license enjoyed by the servants of the Border States, which is so pernicious to them, and which is yearly lessening the masters' control and weakening his government, will be speedily and radically reformed for the good of both parties. The South once independent, the Northern border States would vie with each other in their zeal in returning fugitives in order to conciliate the Slave States, and thus secure their patronage. Cincinnati would, in a twelve-month, become notorious for its zeal in apprehending run away slaves. Unless she buys back the patronage of the South in this way, she is a *ruined city.*

7. "The Constitution of the Southern Confederacy requires a property qualification, and the poor man cannot vote."—Here is before us a letter, from a Union man, urging this objection to the new Government. This is untrue—every word of it is simply false. It is acknowledged by candid Union men, North and South, as far superior to the Old Constitution.

8. "We have had no voice in making the New Constitution."

You had no voice in making the old one, but received the work of others. But if Tennessee unite with Southern Republic, you will, by [illegible]

[illegible] the Permanent Constitution as South Carolina, or any other State will have. It will be your own fault if you do not. The Provisional Government expires in one year from the time it was created, and a Permanent Constitution will then be formed.

If we knew what more to add, that would induce unanimity among our brethren and fellow citizens we would say it. We have from the beginning of our national troubles, in the honesty of our heart, religiously served God and our country in advising a Union of the South. We would not shrink from the responsibility of the advice we have given and the policy we have advocated from the first in time or eternity. For the rectitude of our intention we can appeal to the God of Nations and of the final judgment. Events have already satisfied us that He designs for all-wise purposes that the South should be politically separated from the North, and we doubt not that He will direct our councils and succeed our arms.

We call attention to the two following articles which we copy from the *Nashville Patriot*, to the last the ablest Union paper in this city Show these and the articles in this issue, to Union men around you. An overwhelming vote for Separation and Representation is not all we want or all we should labor for, but for a unanimous vote. Who will stain with one foul blot the fair escutcheon of Tennessee?

SEPARATION—INDEPENDENCE—REPRESENTATION.

Enemies of Tennessee, to render the ordinance declaring her independent, odious to Union men who have consistently denied the right of secession, speak of it as an ordinance of secession. It may be that this small trick has excited the prejudice of some good and patriotic men, who have not had the opportunity to investigate the subject for themselves.

The ordinance of the Tennessee Legislature, submitted to the people for their ratification at the ballot box, is nothing more nor less than a Declaration of Independence. It expressly waives the doctrine of the right of secession, and asserts the right inherent in the people to revolutionise the government, just as the immortal heroes of 1776 did in their Declaration of Independence. It is open, frank, and manly; avoids no responsibility, but meets all, and leaves the consequences with God. It is such a Declaration as Tennesseans can support with pride, whether they entertain or reject the right of secession. And we are gratified to know that the people of Tennessee are determined to ratify it, by a majority which will place the will of Tennessee beyond question. The vote, however, ought to be entirely unanimous. There should not be one cast against, but a full vote for it. Every one who votes against the Declaration, says to the Dictator at Washington—"You have done no wrong. My friends and neighbors are traitors to the government, and the volunteers who have enrolled themselves in the army of the State deserve punishment. Send your soldiers here and assert your authority." And thus will Lincoln regard the opposition vote. Instead of doing good, it will operate injuriously—it may be fatally.

The Federal administration will accept it as an invitation to send troops here, and if attended by a material falling off in the aggregate vote, we may expect them to initiate measures to foment civil strife in our midst. In view of all the consequences, People of Tennessee, it is your first duty to vote your full strength as nearly as possible, and unanimously for Separation.

We feel, also, that it is equally important that you should vote unanimously for "Representation," which means the adoption of the Provisional Government of the Confederate States. It is true that you have had no voice in the formation of that Government. What of that? You had no voice in the formation of the Government of the United States, which was accepted by your fathers as they found it, and transmitted to you The Provisional Government of the Confederate States is admitted to be an improvement upon it So far as the advantages of government are concerned, you will be improved by adopting that of the Confederate States. But the present is no time to discuss the advantages politically likely to arise from the connection. The Provisional Government expires at the end of 12 months, and then, on the question of adopting the Permanent, you can make up your final determination, with all the lights before you. The instincts of self-preservation, in an emergency like the present, if you had no worthier motive, counsel the proposed alliance. Whilst it will give the Confederate States the advantage of the *prestige* of the State of Tennessee, with its large resources of men, we shall be amply repaid in their support in behalf of our independence and freedom. They are supplied abundantly with such materials of war as we have not, and have already furnished us with large quantities of arms and ammunition. Without their assistance, powerful as Tennessee is admitted to be, efficient as her soldiers are, we could not successfully meet all the consequences to which rebellion against the Federal Government exposes us. The suggestions of prudence and patriotism alike point out the path of duty. Tennessee must adopt the Provisional Government of the Confederate States; and, as for ourselves, we earnestly hope that the whole South may become united in one Government, and remain so forever.

The Threat of Rebellion in East Tennessee.

The Chattanooga *Gazette*, a Union paper, has an article in which it comments upon the threat made by some of the most impracticable Unionists in East Tennessee, not to submit to the result of the election on the 8th of June. The *Gazette* says it is their "duty to submit" "or leave the State;" adding—"we mean, of course, a constitutional and legal election." No other sort of election is to be held; and no one will be prevented from attending the polls and voting as he wishes. We are sure every true and reasonable advocate of Separation and Southern Independence desires that every voter shall express his honest opinions through the ballot-box. This is the right of all, and should in no instance, be obstructed. But when the result is determined, and the fiat of the majority has gone forth dissolving the connection of Tennessee with the Federal Government, it becomes the duty of the minority to submit, and give the State the advantage of their support in maintaining its new position. That there will be a vast majority in the State against any further connection with the United States, no room is left for doubt. It will be utterly overwhelming; and, we doubt not that the greater portion of those who may constitute the minority, will soon regret their opposition as the most unfortunate act of their lives. The proposition for the Declaration of the Independence of Tennessee, does not come up under circumstances like those which surrounded the Cotton States when they seceded *They* might have postponed action, and secured co-operation of all the slave States. But we are obliged to act, and to act promptly and efficiently. The Federal Administration, thrusting aside the Constitution, have assumed Imperial Powers, gathered together an immense army, added greatly to the Navy, invaded the sovereign State of Virginia, blockaded the Southern sea-ports, and threaten to subdue and subjugate the entire South, unless the people meekly bow to their authority. In the face of these things, and the dangers which grow out of them, delay in Tennessee would be equivalent to submission and dishonor, or ruin and devastation. She must, therefore, as speedily as possible, assume her independence, and ally herself with her sisters of the South who are already engaged in the war of resistance to the Washington usurpers. Those who oppose and vote against these necessary measures of safety, of freedom, will, in the future, have a stern settlement to make with their consciences, and posterity. The people of our gallant State are now passing through a crisis equal in responsibility, as momentous in consequences, as that which ushered in the American Revolution, and ended in the establishment of a free and independent Republic. "No man,"—as has been justly said by a contemporary fully alive to, and appreciating the responsibilities of the hour,—"can escape the necessity which confronts him. Each man is building up for himself a character which will attach to him through life. The true nature of men will now display itself through all the conventional disguises which a long and a polished society create." The records of this struggle will be glorious and honorable, or inglorious and degrading, to those who are participants. as their names may be enrolled for or against the Independence for which it is instituted. It is, we believe, the work of an overruling necessity, urging us to the fulfillment of a magnificent Destiny, and we cannot entertain an apprehension of its success. In the near Future, when the revolution shall have been accomplished, and the South, rejuvenated, springs up amongst the nations of the earth, a great and a free government, rich in all that exalts a people, and renders a nation powerful, those who vainly endeavored to arrest the onward course of events, will mourn their folly in sackcloth and ashes, and their action will be held up by the generations to come as an example to be avoided and contemned. We trust that there will be but few in East Tennessee, who submit themselves to such an appalling fate.

REMEMBER A FEW FACTS BEFORE YOU VOTE.

1. That the present Constitution of the Southern Confederacy continues in force but one year from last January.

2. Remember that the permanent Constitution of the Southern States is yet to be decided upon. If Tennessee unites with the Confederacy she will have an equal voice with South Carolina or Georgia in determining what it shall be, and it will be submitted to each State for its acceptance.

So you see, the bugbear tales about a poor man's not being allowed to vote is to deceive you [illegible]

SECULAR DEPARTMENT.

J. TOVELL, Editor.

RAILWAY MATTERS.

Departure of Passenger Trains.

Nashville and Chattanooga	[illegible]
Tennessee and Alabama	[illegible]
Louisville and Nashville	[illegible]
Edgefield and Kentucky	[illegible]
Nashville and Decatur	[illegible]

Arrivals of Passenger Trains.

Nashville and Chattanooga	[illegible] A. M.
Tennessee and Alabama	10:00 A. M.
Louisville and Nashville	9:30 A. M., [illegible] P. M.
Edgefield and Kentucky	10:15 A. M.
Nashville and Decatur	1:15 A. M., 1:15 P. M.

SUMMARY.

The Hon. Stephen A. Douglas died at his residence in Chicago on Monday last. This event was not unexpected. During the last week of his illness, his physician entertained no hope of his recovery.

There has been some skirmishing between the hostile forces now in Virginia. The N. Y. "Post" says Lieuts. Tompkins and Gordon, with infantry and cavalry, attacked Fairfax Court House. The pickets met [illegible] miles this side, and were driven in. The cavalry charged on the town, encountering a vigorous resistance, the people firing from their houses. Tompkins' horse was shot, and his cavalry surrounded but they escaped. Another attack was meditated. 50 were wounded.

From the same source, we learn that an engagement had taken place at Aquia Creek, but with what result is not stated. The inference therefore, is that the Northern troops reaped but few laurels from that enterprise. This conclusion is justified by facts which have just come to hand, from which it appears that the Aquia Creekers beat off the Anna Costa and Freeborn, killing a number of men. To renew the attack, they are waiting on the Pawnee, which farther off, is waiting for transports with troops.

Last accounts state that Capt. John Marr was the only Virginian killed in the engagement at Fairfax. Extra Billy Smith figured in the fight. The retreating horsemen were pursued, and two captured. The Federal Colonel commanding was wounded.

It is raining here and no apprehension is felt of an attack.

Provisions continue from Maryland to Harper's Ferry.

Gen. Butler will probably give Sewell's Point and Norfolk a wide berth. He is strengthening his position west of James river.

There are but few troops at Richmond. All are being sent forward on arrival.

Two Columbiads en route from Pittsburg to Fort McHenry, were spiked in Baltimore. The damage was not discovered until they were mounted.

Northern hopes that secession would dwindle, and loyalty raise its head as the Federalists advanced, have not been realised by experience at Alexandria.—The officers are exerting themselves to create better feelings, with very partial success.

The movements of Gen. Lee disappoint the Federalists. His movements indicate great tact and caution, not exposing unnecessarily Southern women or children or property.

In the House of Lords on the 16th inst., the Earl of Ellenborough asked the Government whether the term "lawful blockade," used in the recent proclamation, was to be interpreted literally or with qualifications, as according to the strict meaning of the Paris agreement, it was impossible to maintain an effective blockade. He complained of the vagueness of the proclamation with respect to articles contraband of war.

The Earl of Granville replied that lawful blockade must be maintained by a sufficient force, but it was not absolutely necessary to render ingress or egress impossible, but to render it extremely difficult. With respect to other questions he stated, that certain articles were clearly contraband of war, but that certain other articles depended upon special circumstances and contingencies which could only be decided by a prize court, and which was impossible to define beforehand.

The Earl of Derby said that there were two points on which it was desirable that the Government should come to an understanding with the United States.—They proclaim a blockade of the whole Southern coast which they had not the force to maintain. Although they could lawfully blockade certain ports, it was not desirable that they should proclaim a universal blockade, but only maintain a partial one. The Northern States also declare that they should treat privateers as pirates, but they could not do so by the Law of Nations, and it was desirable notwithstanding the Proclamation, that it should be declared such penalty on British subjects would not be viewed with indifference by England.

Lord Brougham said privateering, according to international law, was not piracy, but to join an expedition against a power at peace with England was a piratical act. To constitute an efficient blockade, such a force must be maintained as to make the passage of it absolutely impossible, but this was very difficult.

Lord Chelmsford denied the doctrine of Lord Brougham relative to privateers.

Lord Campbell said that Earl Granville had laid down the law correctly with respect to the blockade and articles contraband to war. A subject of another power, holding letters of marque, was not guilty of piracy.

Lord Kingsdown said that the Northern States might consider the people of the Southern States as rebels and guilty of high treason, but that this would not apply to the subjects of other powers becoming privateers.

At a preliminary meeting of the Great Ship Company the chairman said that contingent orders had been given to the captain of the Great Eastern, with respect to her employment by the American government, and the Ministers in Parliament would be asked whether she would be absolved from the penalties if chartered before the Queen's proclamation got out.

Queen Victoria held court at Buckingham palace on the 16th inst., at which Mr. Dallas delivered his letter of recall, and presented Mr. Adams to Her Majesty.

France.—During the debate in the Senate on the petition to extend the French occupation of Syria, Mons. Billault explained that France would evacuate Syria on the 8th of June, and if evil results ensued, the responsibility will rest on those who demand the withdrawal.

Choice Readings, Illustrations, etc.

ORIGINAL AND SELECTED FOR THE CLOSET AND PULPIT

"Without a parable [illustration] spake He not unto them."—Luke.

No. 100.
Occasion Tests the Master.

"WHEN you see a dog following two men," says Rev. Ralph Erskine, in one of his sermons, "you know not to which of them he belongs while they walk together: but let them come to a parting road, and one go one way and the other another way, then you will know which is the dog's master."

So at times the Christian and the world go hand and hand. While the world does not conflict with his profession, and he moves along apparently with it, we can not tell which is the man's master, God or the world; but stay till the man comes to a parting road; God calls him this way, and the world calls him that way. Well, if God be his master, he follows religion, and lets the world go; but if world be his master, then he follows the world and the lusts thereof; and lets God and conscience and religion go. This explains the reason why so many professed Christians "fall from grace." They fall from a *profession* only.

No. 101.
The Atonement of Christ.

HISTORY relates that Pompey the Roman General was constrained to pardon the city of the Mamertines, although furiously incensed against them, on the single account of the singular virtue and magnanimity of one man named Zeno, who offered to take the fault of the public wholly upon himself, and entreated no other favor than alone to undergo the punishment for all.

So in the gracious scheme of salvation, pardon is offered to the lost race, deserving and doomed to death, on account of the singular merits of one man, Christ Jesus, who suffered the sins of all accepting him, to be laid upon himself, and cheerfully suffered the penalty due them all, in his own body on the tree.

"O for such love let rocks and hills
Their lasting silence break;
And all harmonious human tongues
The Savior's praises speak.

Angels assist our mortal lays,
Strike all your harps of gold,
But when you raise your highest notes,
His love can ne'er be told."

CONDITION OF THE CURRENCY.

All the old Banks of Virginia, Georgia, Alabama, South Carolina, Louisiana, Kentucky, as well as Tennessee, are current here. What are termed the "Wild Cat Banks" of Georgia—the bills of the Ocoee Bank of East Tennessee, are [illegible] 10 per cent. discount. Our friends of course will try in making remittances to send us the best currency [illegible]