

TENNESSEE BAPTIST.

"Truth Against the World."

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

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No. 48.

PROPHETICAL STUDIES, OR THE OLD LANDMARKS OF PROPHECY.

The Call to Prophetic Study.

Chapter I.

MAN'S thoughts about the future and the universe are of little worth. They are at best no more than the blind guesses of a man whose approach no nearer to the truth than a conjecture.

But the thoughts of God respecting the future are precious above measure. They are truth and certainty, whether they touch upon the far-off or the near, the likely or the unlikely. They are figured with no misstatements, for they are the thoughts of the great Designer regarding his own handiwork. Of how many things we know, we are for us to know what man thinks about the future, it is of vast moment for us to know what the thoughts of God are. However few these revealed thoughts of God may be, yet they ought to be esteemed by us above all price. They are the thoughts of an infinite mind; and they are the thoughts of that mind upon a subject utterly inaccessible to us, yet entirely familiar to Him who made the end from the beginning, and whose wisdom has pre-arranged the whole.

These thoughts of God about the future are what we call prophecy; and, in studying prophecy, we are studying the thoughts of God, the purpose of his heart. Of these his secrets, if not revealing that we should be partakers; nay, he has spread them out before us. He has recorded them for our use; and deep must be the guilt, as well as incalculable the loss, of those who turn away from such a study; who will listen with indifference, perhaps, to man's ideas of what is coming to pass upon the earth, but never think of hearing what is the *wind of God*.

With what breathless interest will a company sometimes gather round a sagacious observer of the times, who has seen much, and noted much of what is passing in the various circles, outer and inner, of this ever-moving world! How eagerly will they catch up and repeat his opinions as to coming events, though all is conjecture and uncertainty! But let a hint be cast in of what God has spoken, how ardently is it received! As if human uncertainties were better than divine certainties—the guesses and dreams of man more worthy of being listened to than the sure revelations of God. When the prophet is man, all men listen; when the prophet is God, they turn heedlessly away.

Yet that future, with all its vastness of interest and of moment, is *man's* future, we may say, more than God's. It is a future in which all human destinies are wrapped up; and to discover what that future is to be, is worth the most profound and painful inquiry. If that future be *my* future, and not a future of shadows but of realities—how deeply does it concern me to know whether these realities are to be the realities of an endless night, or the realities of an everlasting day! It is not enough that my own individual lot for eternity be made good; so that, in believing the record which God has given of his Son, I know that I shall never be I cannot help looking around me upon this miserable world, and asking, what is its future history, its final destiny? Is it light, or is it darkness? Is it but a prolongation of its present wickedness and sin, or is it a restoration to holiness and glory? Should it not, then, be with deepest and most thankful joy that we learn what God has drawn aside a slight fold of the curtain, and given us a glance into the long vista of events on which we and our world are so soon to enter? Should not everything that God has revealed concerning our future be welcomed, both as to its interest and its certainty? Should it not be studied and searched, that we may stand and survey that future, somewhat at least in the position, and from the point in which God surveys it, and may in some measure be enabled to enter into it and understand it?

For we are not one, but many; or, rather, I would say, we are not many, but *one*. We are members of one household, and our household interests should not be absorbed in our individual ones. We belong to one world; we are the tenants of one star; and our inquiry should be, not only, how shall I escape from the calamities which all its inhabitants are the heirs, and how my way to some brighter port on which darkness and the curse have never alighted, but, what is the destiny of this my native planet, and of that race which has peopled it for six thousand years?

All creation lies in ruins. The garden of the Lord has become a wilderness; and that which was set up into beauty under the blessing of Jehovah, is now withering away beneath his curse. Its leaves, its dying flowers, its clouded skies, its stormy deep, its swollen rivers, its crumbling towers—all tell us this. These are its woe-words of mourning; these are the groans of its travail and anguish. But what is to be the issue of all this? Light, and change, and death? God alone can tell us; and he has done so in his prophetic word. The destiny of the earth is written there,

and he calls on us to read what he has written concerning it.

The whole world lieth in wickedness. Righteousness has fled; and, with righteousness, all peace and order. Kingdoms rise and sink like the rising and sinking surges of the ocean. There is no stability, no compactness, no coherence, either in themselves, or with each other. Miracles, prophecies, signs, and wonders are being wrought upon the earth, and the nations are being broken up by the ruler, or wantonly cut asunder by the ruled. "The nations rage, and the people imagine a vain thing." How is this to end? Prophecy alone reveals the consummation. Let us gladly welcome so sure a light in this "dark place."

The Church is rent and feeble, with much of earth, little of heaven about her, to declare her high parentage and destiny. Few in numbers, with persecution as her portion, and sorrow as her heritage below, she passes the time of her sojourning here in fear, breathing an atmosphere altogether ungenial—a Niy among thorns—an Israelite in Babylon, hanging her harp upon the willow. Who shall tell what is to be the end of all this? Who shall foretell the issue of her pilgrimage, and the recompense of her sore oppression? The Lord himself has done it; he has foretold the things concerning her in the latter day, and she is invited to contemplate these "glorious things."

Jerusalem is a galle, scattered and bleeding, without a city, a temple, a home; she travrests the plains of earth, or dwells in its cities—yet still an outcast, for whom no man careth, with whom no man will share his honor or his influence, and to whom, in death, no man will build a monument. Her land is a desolation; her vineyards are trodden down; her cities are a ruinous heap. Is it always thus to be? Is there to be no restoration, no rebuilding for her? Has not God recorded "thoughts of peace" for her, in the appointed time? Let us search and see: prophecy alone can tell us.

Antichrist gathers strength. Like a specter from the abyss, he rises, overshadowing the earth, and going forth to write his name upon the forehead and the hand of his myriad worshippers. "Even now are there many antichrists," each of them like a demon from the pit, all of them banded together against the saints of the Most High. What is to be the career and what the end of these hosts of darkness, especially of their great head and captain? God has revealed the things concerning him, let the heart of his saints should fail. The same word of prophecy makes known his doom—swift and speedy as his exaltation. It is our wisdom to inquire what has been written concerning him. How shall the Church know her great adversary, and prepare for his onset, if she do not set herself to study the prophetic picture in which God is holding him up to her gaze?

Objections have, however, been taken to the study of the prophetic word, and Satan has done his utmost to give force and color to them. Fearing for his kingdom, and knowing how mighty a weapon the word of prophecy is against himself and his devices, especially against the great *Anti-Christian* device in which all his craft and power are concentrated; he has labored to discredit such studies; he has misled many a man of God into sad and manifold error, making it at the same time appear as if it were prophecy that had thus bewildered and perverted him.

It is certainly to be deplored that error and fanaticism have been so often mingled with prophetic studies. God has been thereby dishonored, and his word profaned. The lips of scoffers have been opened in taunt and derision, while timid believers have kept silence, as if unable to reply. We need not keep silence. Let us admit the *fact* on which the mockery is founded, and there let it rest. It will humble us; it will inspire caution; it will teach us wisdom; but it will do no more. It will not deter us from such studies, nor will it lead us to impeach the Word of God for consequences in which man alone is the delinquent. It will not lead us to join in the fears of the over-prudent, respecting the perilous nature of these investigations, nor to relinquish the field as either impracticable, or barren, or injurious. Because visions of futurity, drawn *professedly* from Scripture, have, with unholy fire, kindled some burning fancies into the wildness of a frenzied enthusiasm; because some who have soared to these unearthly heights have flung the past from their memory and the present from their consciousness, living the ferill expectants of a golden futurity, or the frantic denouncers of woes without name or number—are we, therefore, to shut up the prophetic record, and turn away our eyes from pages stamped so broadly with the seal, and encircled so brightly with the blessing of God? Are the prophets to be treated as if belonging to the kindred of the sybils, and their books to be buried out of sight? Nothing more profane has ever been uttered against Scripture, than that the study of any part of it is fitted to enchain the mind, or raise its temperature beyond the point of calm and sober inquiry. No Romanist ever promulgated an idea so indefensible as that any region of Scripture is unafficial or forbidden

ground, to be employed merely as a field out of which a casual text may be culled, as taste or fancy may incline; that whole chapters and books of Scripture are wrapt in such studied mystery that the very endeavor to understand them betokens rashness and folly.

"Secret things belong to God," says an objector. Most certainly; and whosoever insists on prying into God's secrets will only proclaim his own pride and wrong himself into profounder ignorance. There is no secret thing; it is a thing revealed. It is not one of the things over which God has drawn the veil. It is just the opposite. It is that from which God has *with-drawn* the veil, on purpose that we may know it and profit by it. The very name of the chief prophetic book is a declaration of this, and a call on us to "come and see." What does the *Apocalypse*, or the *Revelation* mean but the book which reveals, the book which takes the veil or covering from the future, and presents that future to our gaze? Into what is not written we may not search, but into all that is written we may and must. Necessity is laid upon us. Yea, we are unto us if we turn away our ears from the voice of God speaking to us concerning things to come! We are not, indeed, to be of those who add to the word of God by their fanciful glosses or Talmudic reveries, yet we are not to be of those who "take from" its truths by refusing to study and interpret what God has set before us.

We hear much of the difference between things essential and things non-essential; but who will undertake to draw the dividing line? Or who will venture to affirm that the prophetic portions of the Word are its non-essentials? Do not such truths as the advent, the resurrection, the judgment, form some of the chief scenes of prophecy; and are these non-essentials? Strange, truly strange, that man should make such a division of the Word of God! Stranger still, that he should make it for the purpose of excusing himself for the neglect of so large and precious a portion of revelation. Is not the fact of its being revealed enough to show us that God thought it essential; or if not essential absolutely and with reference to salvation, at least essential relatively and as pertaining to holiness? If a man will persist in calling it non-essential, surely he will not irreverently pronounce it *unimportant*? And if it be admitted to be *important*, then surely all further argument is at end. It *must* be studied. We dare not overlook or postpone the duty.

Never did we more require such a light to guide our uncertain steps, and to strengthen our wavering faith, broken down with overflowing iniquity, sick and weary with the long disappointment of hope deferred. Never did futurity wear so wild an aspect, never did God's way seem so strange and intricate, never were the Church's prospects more perilous and perplexed, or "the world's turns so slippery" as now. Above all, never was there a time when events developed themselves with such rapidity. This seems especially one of the characteristics of the last days. As the world moves onward, it appears to accelerate its speed, and precipitate itself with headlong recklessness and feverish haste. Events, alike the evil and the good, though especially the former, seem to ripen before their season, as if Satan were in haste to carry through his devices, knowing that now he hath but a short time. The crisis comes ere we are well aware of the commencement. Speed, whirlwind speed, is the order of the day. All things are now conducted upon a larger scale, and cast in a more commanding mould. There is less of the commonplace, and more of the startling—less of the gradual movement, and more of the sudden shock and convulsion in the events of the age—an age which is destined, we believe, to concentrate in its history more of the terrible and the calamitous than has ever heretofore been witnessed or shall be witnessed hereafter.

What, then, are our prospects? Some would paint them bright, others gloomy. All indeed are full of expectation as to the glory that is yet to brighten over the earth, the peace that is yet to gladden it. But as to what that glory is, how it is to be introduced, and how present events are making way for its arrival, men are divided. The fond idolaters of science and reason are hailing the day of triumph as if its dawn were already brightening in the east; as if, in the march of intellect, every one might discern the progress of righteousness and truth. Some in the Church, not so unscriptural in their optimism, nor trusting so vainly to human intellect, see the Gospel gradually hallowing the world, and all things advancing onward resistlessly to their glorious issue. There are others, however, who see the shadows gathering deeper and broader, every where, and darkness, denser than Egyptian, settling down upon Christendom, and who look for no triumph till there has been a time of trouble such as never was nor shall be.

Which of these opinions is right, *prophecy* alone can inform us. This is our only guide. It is our watchtower, into which we must betake ourselves, in order, on the one hand; to note the troubled scenes that are passing below, and on the other hand to watch for every token of the ascending dawn. On the early morn of jubilee men were

stationed on the eastern hills about Jerusalem to catch the first gleam of sunshine, silencing the cloud or the mountain-top afar off, or they might announce it to the priests waiting in the temple with their silver trumpets to proclaim it to the expecting city, from which the tidings, caught up by the watchmen of the surrounding hills, were echoed from mountain to mountain till all Judea hailed the welcome note. So are we to take our stand on our prophetic watchtower, that we may catch the earliest glimpse of approaching glory, and proclaim it over earth as glad tidings of great joy to a groaning creation and a sorrowing Church. We be to us if we keep the world in ignorance of what is coming, so that when the day arrives, it may turn round on us in reproach, and say, "We never heard of all this; they who professed to know it kept silence; no utterance of warning from their lips ever reached our ears."

Viewing the subject even thus generally, we not only find strong reasons urging us to the study of prophecy, but we see also how profitable and how practical that study is.

PREPARATORY STEPS TO ENTERING THE CHURCH.

CHAPTER VIII.

THE Episcopalian Church demands a passing notice at our hands. Can the Episcopalian be that organization of which the Savior said, "the gates of hell shall not prevail against it"? If not, she has no right to arrogate to herself the assumption that she is.

Is the Episcopalian Church the apostolic church? Was she set up by Jesus Christ? Can she be the church of Jesus Christ? In answering these questions we appeal solely to facts. If facts warrant the assumption made by Episcopalianism, then the Episcopalian is indeed the church of Christ. The Episcopalian, like the Presbyterian and other Protestant churches, sprang out of the Roman Catholic Church. This fact is not denied by her most zealous supporters. And to-day the resemblance she bears to her bloody parent is most striking. Episcopalianism is not a grand-daughter of the "Mother of Harlots," but she is Rome's best beloved and dearest daughter. In journeying towards Rome you may regard yourself almost there when you reach the precincts of Episcopalianism. To attach yourself to the Episcopalian Church is to make a long stride toward the home of the great Pope Pius. Well, let us examine the record of the Episcopalian Church. "She is the most notable of the daughters of Babylon. She has no just claims to existence previous to the days of Henry VIII., or 'Bluff Old Hal'." Until then, England, with her bishops, priests, and people, were the most abject and servile of all the cringing slaves of Papal Rome. Henry had been a zealous champion of the Pope in opposition to Luther. He had even written a book in support of the pretensions of Romanism, for which book he had been dubbed by his Holiness, 'Defender of the Faith,' a title worn by his successors to this day, as the fairest jewel in their coronal.

The origin of the Church of England (known in this country as the Episcopalian Church) was in this wise. Henry VIII. had married his brother's widow, and had lived happily with her until the beautiful Ann Boleyn came to court as one of the maids of honor. Very soon after her arrival, Henry experienced sundry severe twitches of conscience. He began to suspect that it was a mortal sin to live in wedlock with a brother's widow. The more he saw of Ann Boleyn, the more his scruples became augmented. At last the pangs of conscience became intolerable. He applied to the Pope of Rome for a divorce. The Pope postponed the application from time to time. Henry importuned, and his Holiness prevaricated. At length the King of England, weary of delay, took the matter into his own hands—divorced himself, and married Ann Boleyn. Soon after he was excommunicated, and his subjects absolved from their allegiance by the Pope. But Henry was not to be trifled with. He set the Pope at defiance—declared that he should no longer have spiritual or temporal dominion in the English Realm—proclaimed himself the supreme head on earth of the Church of England. It is still a question, whether if Ann Boleyn had been less beautiful, or Henry Tudor less conscientious, that paragon of episcopal excellence, yelped the Protestant Episcopal Church would have ever gladdened the waste places of the earth with the beams of its unrivaled splendor.

Be that as it may, it is certain that the present Church of England dates its beginning from Henry VIII. Its vaunted Episcopacy derives its succession through the Roman hierarchy, and has no warrant in the Scriptures of truth. It is a Church established by an act of Parliament, and not by a Divine statute. Its annals are the records of wrong, outrage, and oppression, scarcely surpassed in the days of papal supremacy. Even at this present writing, it is a living libel and mockery of the religion of Jesus. Its chief supporters are a reproach to Christianity. It seems

to be rapidly verging to myrical Babylon, the source of its origin; and consequently can assert no claims to be the true Church of Christ in the dark ages."

Dear young convert, in the name of everything sacred, can such an organization be the true church of Christ visible? What an organization whose very existence is to be attributed to a love intrigue, assume to be a church of Jesus Christ! Perish the unholy thought! It were almost blasphemy to think of such a thing. According to the views of Episcopalianism it is the most easy thing imaginable to make a church. Churches, in their estimation, spring Phenix like from the brains of love-sick Kings and Queens. If nature had not been so lavish in adorning and beautifying the person of Ann Boleyn, and if Henry VIII. had married some one else besides his brother's widow—the strong probabilities are, that the world would never have known the beauties of religion, as held forth by Episcopalianism—would never have seen the long-robed religious fraternity—the very existence of which in a gospel enlightened land, is a shame and scandal on everything sacred. In view of these solemn facts it would be the height of absurdity to maintain that the Episcopalian Church, or Church of England, is any part of the Church of Jesus Christ. If all the assumptions made by the Episcopalian Church were granted to her, even then the grossest absurdity, "letting its idiot back against folly's toposmost twig," could not establish the vain and idle pretensions made by some, that the Episcopalian is the true Church of Christ.

But then there are other reasons to be urged against the claims set up by Rome's nearest relation. What kind of *study* has she not substituted for gospel repentance? In the estimation of this great paragon of Christian excellence, what does it take to effect the regeneration of the human heart? Does she regard regeneration the work of God? Not at all! I will tell you what she calls regeneration. She gives you a little book, or something of the kind, and teaches you to repeat it after her Chief Priests in their synagogues. And thus Episcopalianism effect the work of regeneration on your heart. Just as you would touch a child his A B C's, or a parrot how to chatter. Episcopalianism strikes a blow at the very foundation of all vital religion; substitute a miserable dogma for the regeneration taught in the Word of God, and render themselves deservedly odious and contemptible in the eyes of every humble follower of the Lord and Savior Jesus Christ. Can such a human-made society, one with the imprecations of the Feast, and foul dripping with the blood of the "Two Witnesses," presume to be the church of Christ?

From recent indications it appears that this wayward daughter of "Holy Mother" has become somewhat weary of her long wanderings, and begins to manifest a good deal of uneasiness to see her "old master" once more before she die. No doubt Episcopalianism had heard of the sad decline of her "mother" in various parts of Europe, and in view of their past relations she thinks she ought to go back to her maternal arms, and return her last parting embraces.

We have said enough about the so-called Episcopalian Church. She has been weighed in the balances, and oh how vain her pretensions!

TO BE CONTINUED.

Better be generous and poor, than selfish and rich—be poor and give our pennies, than rich and withhold our dollars—for the more we have the more we have to account for.

Set it down as a fact to which there is no exception, that we must labor for all we have, and that nothing is worth possessing ourselves, or offering to others, except it cost us something.

THE NEW YORK HERALD ON JOHN BULL.

The New York Herald is again in a great rage with JOHN BULL. It insists that the LINCOLN Administration shall bring him up to the mark at once. It says:

"Mr. Lincoln should not permit, for an instant, the recognition of the Confederate States as 'belligerents,' in the sense in which the word was used by Lord John Russell in the House of Commons. The whole country will sustain him in requiring from Great Britain the explicit acknowledgment of our right to put down rebellion in America, just as we should leave unquestioned her competency to put down insurrection in Wales or Ireland; and any infringement of the blockade that has been instituted of Southern ports by armed British vessels, should be at once regarded as a *casus belli*."

We venture to say that if a single British gunboat, the Styx for example, should show its face with hostile intent in New York harbor, the whole population would evacuate the island, led on by the bold chieftain who penned that paragraph, the few teeth that age has left him clattering like loose windows in a high gale.—Richmond Dispatch.

THE BAPTIST.

"Truth Against the World."

NASHVILLE, SATURDAY, AUG 3, 1861.

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

All sending Money or Orders for BRACES address J. H. Graves, and mark "Private," that it may not be mixed up in the House business. The money at your risk, (Checks, or by Adams Express will never fail,) the Brace at our risk. J. H. G.

Editorial Telegrams.

Have you thought of it?—Thought of sending a copy of this paper to your son, or brother, or friend, who is in camp? Why have you not thought of it? They will receive it and read it with the greatest pleasure. They have done every day unemployed, and hence they are so easily led into card playing, and other demoralizing practices. They will do great good in contemplating the demoralizing influence of camp life and leading the soldiers to Jesus. Few beside all waters surely the Christians of this State will not leave the thousands of their sons massed in camps without supplying them with religious reading. We learn that a decidedly religious influence pervades in some camps and professions of religion are made.

Tracts for the Soldiers.—Are there not one hundred brethren and sisters who will contribute \$5 or \$2 or \$1 each to supply the soldiers now camped in Tennessee with religious tracts? They will be read with avidity, and with God's blessing will do great good in contemplating the demoralizing influence of camp life and leading the soldiers to Jesus. Few beside all waters surely the Christians of this State will not leave the thousands of their sons massed in camps without supplying them with religious reading. We learn that a decidedly religious influence pervades in some camps and professions of religion are made.

We propose to send a package of any one of the following tracts, or an assorted package of 100 pages, containing one or more of them, to the address of any soldier or to the Captain of the regiment in this State for \$1.00 and postage 25c., or 300 pages for 30 cents, and postage 10c.

The Campbellite, falsely called Gospel Herald, in Manchester, Tennessee, is sorely distressed by Brother Taylor's articles in this paper. It is an evidence that they are effective. To the credit of the Herald be it said that it publishes Bro. Taylor's articles entire, and in replying almost republishes them again. The Editor wishes us to republish his review. If he will send all his articles to Bro. Ray, Paris, Tennessee, the paper will be open to whatever disposition he may see fit to make of them.

If Mr. Ross wishes to enlighten us touching Campbellism, will he answer two questions: 1. Has Mr. A. Campbell, the father and founder of Campbellism, ever received Christian baptism? 2. If so, did he receive it from a Christian or an anti-Christian Church? If Mr. Campbell himself can answer these questions, he will relieve the minds of many.

THE GRAND MARCH OF SOUTHERN INDEPENDENCE.

POWDER, BALLS, ETC., IN THE SOUTH.

It has been feared that the South would be deficient in powder for the war, and in materials of which to make it. But we see that in this as in many other things the South is about to assert its independence. There are already two powder mills in operation in Pickens District, South Carolina, which make excellent rifle and blasting powder, and one near Nashville, Tennessee. Col John D. Gray and others have formed a company at Kingston, Georgia, for the purpose of commencing immediately to manufacture powder. The salt-petre cave near that place contains an abundance of nitre, almost pure. Another company, G. W. Rice and others, have located the celebrated cave in Jackson county, Alabama, and are making preparations to manufacture powder.

As to bullets a machine has been invented in this city, and is now at work in the Arsenal, turning out with perfect ease from forty to fifty thousand bullets per day, and of a character not to be equalled by the ordinary bullet.

A percussion Cap manufactory in this city is turning out 100,000 superb caps per day, and fine cannon and balls are now being made here and in other cities in the South.

The Messrs Noble, of Rome, Georgia, have taken a contract to manufacture Rifled Cannon, and have already commenced this work.

The manufacture of swords is about to be commenced on a large scale at Tilton, Whitfield county, Ga.

The Macon (Georgia) Telegraph says that a percussion cap factory has been established in that city, and another in Raleigh, N. C.

HOME-MADE DRUGS.—We learn from the Richmond Whig that Mr. Polster of that city is making excellent drugs, all parts except the tin being of domestic manufacture.—Good.

SOUTHERN MANUFACTURES.—We have been presented with a bottle of Leigh's Gutta Percha Glue, and also of Leigh's Vermin exterminator. These articles are manufactured in Edgefield, South Carolina, and are highly recommended by those who have tested them. We are pleased to learn that Mr. Leigh will shortly commence manufacturing these articles on a larger scale in this city. Every thing that tends to render the South more independent of the North should be encouraged.

Dr. Clark, Gregory & Co. are manufacturing in this City valuable Family Medicines that will so fast as known take the place of all the Pills and the Pain Killers, and R. R. Relief medicines now sold by millions in the South. Ambrosial Oils, truly an invaluable medicine for bruises, cuts, burns, cholera, flux, tooth ache, sick head ache, etc. Painless Liver Pills and Ague Pills no family should be without.

Every week give birth to some new manufactory that supplies some necessity for which we have been dependent upon the North, and send thousands of our money there for it.

It gives us pleasure to announce the least step in the Grand March of our Southern Independence.

Who will make the 300,000 cases of boots and shoes the South bought of the North last year. Who, the 250,000 cases of hats and caps? Who, the 100,000 cases of bonnets? Who, the millions of Hoop Skirts? Who, the 30 or 40 million of hoes and stockings. What magnificent openings for the profitable investment of capital! Shall we

continue to pursue our impoverishing and ruinous policy and depend on England and France if the blockade is opened?

The South Western Publishing House has already commenced issuing a Series of Southern School Books. The Spelling, Reading, and Defining Series on a new plan is ready for our Schools. Will not teachers, Trustees and Committees send and procure a copy for examination. Send the postage for the five books, \$1.00.

A Mathematical and Grammatical Series will soon go to press.

Our soldiers are writing the History and preparing the Geographical Map of the South, and of the Continent itself, and pens are already waiting to prepare them for the press.

BAPTISTS AND METHODISTS.

Mr. Editor: You ought to correct a glaring error which appeared in your columns recently.—You state that—

"According to the latest official statements of the Methodist Church, just published, it appears that the members connected with the denomination in the United States, number 994,447. This denomination has generally been regarded as taking the lead of all others; but if these returns are correct, as they doubtless are, the Baptists stand No. 1 in numerical strength, and our Methodist friends must wheel into the line below. The comparison stands as follows: Baptists, 1,029,442; Methodists 994,447. The Baptists have therefore 25,995 larger membership than any other religious denomination in the United States. Of course the Methodists include a large number of those who are still 'on probation.'"

Now, according to the last official statements, (1859) the Methodists in the United States—Methodist Episcopal, to say nothing of Protestant and other branches of the Methodist family—number in the Church South 721,023; North 974,345, making a total of 1,695,328. Of these you may estimate 254,473 probationers. These taken from the total number, we have the full membership 1,440,845. You will bear in mind that these are the official statistics for 1859. Since then there has been an increase in the two branches of the Church of nearly one hundred thousand.

I give the above facts and figures that you may not mislead your readers.

I herewith send you the Methodist Almanac for 1861, where you will find the tables prepared with much care. METHODIST.

Nashville, Tenn.

REMARKS.—We correct with pleasure and acknowledge the courtesy of "Methodist." We took the item from the "Methodist," a Northern paper. We suppose that paper only gave the statistics of the Church North.

Well now according to the Methodist Elder's rule for approximating the number of converted members in this mass, how many are there? He says, Divide and cast out nine of every ten, and then divide what is left again in the same way, and the remainder will be about the number of converted members—and Elders ought to know Methodists better than any body else.

Operation.—1,440,845 ÷ 10 = 144,084 X 9 = 1,296,756; then 1,440,845 less 1,296,756 = 144,089, this again divided by 10 = 14,408.9, and multiplied by 9 gives 129,680; which taken from 144,089 leaves 15,409 as the probable number of converted members in the Churches North and South. This is rendered quite probable, since the very best Methodists have been heard to boast that they have fallen from grace so many times, and got religion again.

Choice Readings, Illustrations, etc.

ORIGINAL AND SELECTED FOR THE CLOSET AND PULPIT.

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

No. 107.

Clouds.

WE often live under a cloud, and it is well for us that we should do so. Uninterrupted sunshine would parch our hearts; we want shade and rain to cool and refresh them. Only it behooves us to take care that whatever cloud may spread over us, it should be a cloud of witness. And every cloud may be such, if we can only look at the sunshine that breaks behind it.

No. 108.

PROPHET was the King of Macedonia, and it was his favorite pursuit to make lanterns. Probably he was very good at making them, but his proper business was to be a king; and there fore the more lanterns he made the worse king he was. And if your work be a high calling, you must not dissipate your energies on trifles, on things which lawful in themselves are still irrelevant to you as lamp-making is irrelevant to a king.

No. 109.

The Shout of Salvation.

IT is related that when the Greeks heard that Pericles had overthrown the Macedonian invader, a whole nation raised to the skies so loud a shout—*soier, soier!*—*Savior! Savior!*—that birds upon the wing dropped down.

Fable should become fact in our case. They felt such overpowering gratitude to a temporal deliverer, what gratitude ought we to feel, what songs of praise, what strains of salvation raise to express our obligations to Him "who loved us and washed us from our sins in His own blood"?

"O, for such love to rocks and hills There lasting silence break, And all harmonious human tongues The Savior's praises speak."

TO MINISTERS AND CHURCHES.

No. 2.

Brethren, I have brought my charge against the ministry, and now I must say something to the laity. You, too, as well as the ministry, have failed to discharge your duty. You have not held up their hands as you should have done—you have not ministered to them a sufficiency of "carnal things"—you have withheld your substance, and the Lord has given you barrenness of soul—you have neglected the assembling of yourselves together, prayed too little, and not given heed to the truths that you have heard, and it may be that we have departed from the simplicity of the Gospel in our system of operations. I commend to your earnest and prayerful consideration the whole of Bro. Jas. Whitaker's article on "The relative duties of Church members and Ministers." If you have not read it, read it. You will find it in the *Tennessee Baptist* of June 22d, 1861, second column, first page.

What he says of the different classes of ministers and church members, of ministerial salaries and contributions, of the system of contribution and the constitution of churches, is certainly true, according to the word of divine truth.

Let us return to the Apostolic plan. Under the Jewish economy the people were required to give a tenth of their income. Under the Gospel dispensation there is no specific amount reckoned. But yet the plan is most excellent and definite enough for every pious and intelligent lover of Jesus. Turn to 1 Cor. xvi: 1, 3, concerning the collection for the saints, upon the first day of the week every one was to lay by him in store as God had prospered him, that there should be no gatherings when Paul came, and whom they approved by letters, as delegates, were to bring their liberality (contributions) to Jerusalem.

1. They were to have a definite system. Upon the first day of the week they were to lay by in store—this would avoid confusion, and also supply the treasury with a fund, that there might be no gatherings (confusion) when called upon, in case of an emergency.

But suppose we only receive money once or twice a year, then how shall we lay by weekly? Why, reserve a few dollars for weekly appropriations. If this were done there would not be so much confusion in collecting money for benevolent purposes.

2. Every one should give as God has prospered him. If he has prospered much he should give much. It is not his business nor his duty to regulate what he gives, by what his brother gives. It is personal with each one, and each is bound to give as God has prospered him. If he fails to do this he sins, robs God, injures the cause of Christ, manifests ingratitude, is guilty of covetousness, which is idolatry. The burden should not fall upon a few, as it usually does. Each one should bear his part. If he refuses to do so, he should be brought before the church for covetousness, and disciplined. Nor should excuses made, on the plea of debts being contracted, be received, when those debts have been made with a view to increase and hoard up property.

3. If the contributions are sent abroad, they may be carried by those delegates.

4. In what spirit should brethren give?

"Every man according as he purpoeth in his heart, so let him give; not grudgingly, or of necessity, for God loveth a cheerful giver."—2 Cor. ix: 7.

"He which soweth sparingly, shall also reap sparingly; and he which soweth bountifully shall reap bountifully."—ix: 6.

The measure of liberality is not determined from the amount given, but from the motive and the proportion given to one's wealth. The poor widow that contributed two mites gave more than the rich.

How reasonable is it that each one should contribute with a cheerful mind and a grateful heart. He has freely received, and why should he not freely give? He also received spiritual blessings, and why should he not give of his earthly substance? Christ has bought him with his own precious blood. God has given him every good and perfect gift. Out of his unending fullness he has supplied our wants; and should we not gratefully show our love to him by liberally giving to sustain the interest of Zion?

O, how many sow sparingly; how mean and small must be the seed who give grudgingly! Such will be despised in the sight of God. Brethren, beware of covetousness. If you sow sparingly, you shall reap sparingly. You will have barrenness of soul? Your spiritual harvest will be scanty.

Remember that he that giveth, lendeth to the Lord. If you do much for God and his cause, and do it cheerfully, from a sincere and obedient heart, your Father who seeth in secret will reward you openly.

ABOLITION.

Memphis Correspondence.

The two aspects of the Case.

Regarded simply as a struggle between parties contending for their rights as estimated from their respective standpoints, one would rationally conclude that the war between the two sections of our country would end ere scarcely it had a beginning. That the conviction on the part of the North, of her ability to marshal an overwhelmingly superior force numerically, had much to do in bringing about the conclusion on her part of her ability to crush out rebellion South, and that this is a task which reflecting men North now see to be an herculean one, if not impossible to be accomplished, was esteemed of trivial import, there is little doubt.

The ability of the South to bring into the field a force equal to that of the invaders, will prove the means of leading the North to count the cost—to estimate calmly the chances of success, and to arrive at the very natural conclusion that the South cannot be coerced into submission; a conviction which had it existed at origin, would have prevented the inception of hostilities; and now that their inauguration has rashly occurred, would end them, but for the inherent wickedness of human nature, the mortification resulting from wounded pride—an obstacle which cannot long withstand the weighty considerations which invite their end.

Passion and prejudice cannot always sway the Northern masses. They must ultimately—nay, speedily see, that the old Union cannot be cemented or re-united in blood; and that, even subjugation attainable, the means by which it was attained must be perpetuated for its maintenance; and that, thus the character of the Union would be wholly subverted. They cannot fail to discover that the very means employed by them to preserve the Union, are the means by which it will certainly be destroyed.

What ends, then, are to be gained by the North adequate to induce her to prosecute the war? If, by it, she cannot hope to perpetuate the Union as it was, and if through its prosecution she must entail upon herself an onerous debt, to crush out the prosperity of her people, what great good exists, or can ensue, to induce her to bring down upon herself great positive injury.

Could she attain the promptings of her misguided philanthropy, and erase the *fold blot of slavery* from America, she would only pluck down upon herself greater ruin, in depriving her manufacturing operatives of the possibility of receiving employment and bread, from the great staple of the Southern States.

White labor can never produce cotton to an amount adequate to meet the world's demands; for the white man is not physically constituted to endure bodily labor in the cotton latitude to an extent sufficient to produce the quantity of the article the world demands for raiment, to say nothing of the loss of employment and bread which such a diminution of its growth would produce.

In view of the fact (if I may be allowed the digression) of the inadaptation of white labor to the culture of cotton, and admitting all the evils which Northern fanatics are accustomed to ascribe to slavery, no greater philanthropic achievement exists through the instrumentality of an equal portion of the earth's inhabitants, than is effected through that portion of the African slaves South engaged in the growth of cotton. Northern minds, I know, are not prepared to take this view of this particular question; but though disqualified, from racial bias, to estimate the great evils they would inflict, could they through the war effect this, to their minds, great good—the abolition of slavery—they will not fail to discover their inability to subjugate the South; nor the fact that could they do so, they would have subverted their government, and brought political ruin upon themselves, as well as bankruptcy and suffering indescribable. But in addition to all this, they will speedily discover their inability to procure means to prosecute the war. Loans cannot long be effected, even at the ruinous discount at which United States' paper is now being offered. Northern capitalists will soon cease to aid a government with the future which the times indicate for theirs; and direct taxation would lead to rebellions in their midst, indications of which already trouble the fancies of their leaders.

The North can engage in but little during an offensive war of the magnitude the South invites, which produces that for which the nations of the earth would exchange their gold. Not so with the South. Her two hundred millions of cotton afford a basis upon which to prosecute the war, and preserve her people from beggary.

The North must early discover her weakness, and the solid strength of the South, and invite a return to the arts of peace, the only safeguards of her prosperity.

Looking, then, at the war simply as a struggle between nations, or a nation divided, the conclusion is irresistible that it can but be of short duration.

But there is another aspect in which the upheavals of this people are regarded by many. To their minds, the moral economy of the world rapidly approaches a change. They see in the events of the day the speedy closure of a dispensation, in which the "bride, the Church of Christ, is to be honored with His presence and personal reign, judging the nations, and making all subservient to His power, and submissive to His will." It may be that individual and national infidelity is being blotted out. That the day dawns for punishment of rebellion against the King of glory, and the crushing out of the thousands of phantasies of infidelity, paganism, heathenism, and the false systems and theories of religion instituted among men; and if so, it is not surprising that war, pestilence, and famine, should combine to sweep rebellious man and the foul impress of sin from the face of the earth. Under this aspect of the case, anticipated peace is but a delusion, to be supplanted by the blackest night of sufferings humanity has known.

How soon the mighty nations of the new and old world may present one fearful scene of revolution, anarchy, and carnage, can only be conjectured. The interruption of artificial causes unaided by the events in the moral world anticipated by many, might lead to these ends. Wipe out the cotton fields of the South, through the efforts of an invading army, and their fearful effects would steadily, certainly be faired into being, as the effects solely of interrupted trade and averted supplies, to say nothing of the Presidential indications which many see, or think they see, reflected from the mirror of time.

What a season of profound anxiety, then, should this be to the Christian! How earnestly the cause of humanity and humanity's God should enlist his attention and his heart! How cautious as a witness of God, should he be, that he should stand erect, immovable, amid the mutations of time, and the ragings of sin; unfeared by snarls of the enemy, and ready for the Master's bidding. P. S. JONES.

Contentment depends not upon what we have, but what we would have; a tub was large enough for Diogenes, but a world was too small for Alexander.

Baptist Sabbath School Department.

"SUFFER LITTLE CHILDREN TO COME UNTO ME."

A. C. DAYTON, EDITOR.

WHO WILL DO LIKEWISE?

Not many days since a dear sister, greatly beloved by a large circle of friends, who know how much good she does with very limited means, called to ask our aid and counsel in regard to a new labor of love. A company of volunteers were about to start for the seat of war—all of them were her friends, many of them had been her pupils—she felt a deep interest in their future welfare for time and eternity, and determined to do something for their good. What should it be? They would be lonely sometimes in the camp; they would be homesick and sad; some might be wounded or sick, and have long hours of lonely waiting—they would need something to read, and there was one book which, however often read, never grows stale. She determined that every soldier should have a copy of the New Testament, and other led as had joined her in furnishing the means to procure them. This was noble! This was Christian like! Will not some one do the same for all our soldiers? A. C. D.

A NOBLE WOMAN.

We overheard a conversation some few weeks since, which threw light upon the character of our fair countrywomen. A lady, young and beautiful, a graduate of one of our most popular Female Colleges, married the choice of her heart. They have a large plantation and a strong force to work it. He felt it to be his duty to lead a company of his neighbors and friends to the field of war to meet the invaders of our homes. But she was in such a condition that he hesitated to go from home, and for a time she was not quite willing that he should leave her. After some deliberation and consultation with friends, however, she said she earnestly desired him to go. But who will take care of the plantation? "I can do it myself."

"You will need at least an overseer?"

"No, I can manage better than any overseer we are likely to procure."

"You must not be left alone."

"No, I will get some sensible woman for a companion. That is all I need or wish."

"What if you are disturbed or insulted?"

"I can shoot as well as my husband."

"What if your servants rebel against your authority?"

"There is no danger. They love me too well, and if need be I can make them fear me."

"Then you really wish your husband to go?"

"I do not like to be separated from him. It is a terrible trial, but some must go. And between submission to the North and the short separation from my husband it is easy to choose. I can go and fight but I can stay and take his place on the plantation while he is gone. Let him go and do his duty. I will stay and do mine."

Tennessee and all the South is full of just such women. They can and will, to a great extent, take upon themselves the cares and labors of the loved ones who have gone to the camp, as far at least as business is concerned. Why will not our sisters in the churches do the same, so far as practicable, in the labors of the church and the Sabbath School? Much or more that is better done in the school they can do as well or better than anybody else. Try it sisters. Try it once. Don't let your school disband, or if it has done so, don't let another Sabbath pass till you gather it again. Don't wait for some one else to begin. Begin yourself, by going at once to the others who will help you, and secure the hearty co-operation of all. These times of trouble and distress are no time to neglect the duties of religion. When the dampness of death broods over the land the light of religion is more needful than ever. Take your places, then, at once, my sisters in the Lord. Fill up, at once, the ranks left vacant by our brethren who have gone to defend you and the "other loved ones at home" from horrors worse than death. Don't let the cause of God, at home, suffer from their absence any more than the good lady referred to above intends to let the interest of her noble husband suffer in his absence. A. C. D.

NORMAL SCHOOL FOR FEMALE TEACHERS.

There will be hundreds of female teachers needed to take the places of those who have left for the North to return no more. Hundreds of our schools must stop unless the daughters of the South will step forward and prepare themselves for this noble branch of science. Teaching is a science that can be studied and taught. Well qualified teachers will command fine salaries.

A Normal School Department will be opened at the Mary Sharp College, Winchester, Tenn., for all those young ladies wishing to prepare themselves for teachers, and special instruction and training given them in the art of successful teaching.

A young lady who will prepare herself for a teacher, can readily command a salary of \$500 or \$800 per annum.

This should encourage a large class to prepare themselves to serve their country in this her day of need.

The Rev. S. A. Corey of New York, baptized by Rev. Wm. Irving, a Congregational Methodist minister of East Brooklyn, and six of his members, on Thursday, the 4th inst. Mr. Irving's views having undergone a change on the subject of baptism, he first set the example himself, and then desired to baptize the whole of his members. The Rev. A. H. Burlington of New York, baptized Sabbath before last, a Methodist minister, the Rev. Mr. Shreve who had become convinced that immersion was the primitive and true form of baptism.

