

# TENNESSEE BAPTIST.

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"Truth Against the World."

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## PROPHETICAL STUDIES, OR THE OLD LANDMARKS OF PROPHECY.

### The Purpose of God.

#### Chapter 3.

**PURPOSE OF GOD IS SELF-MANIFESTATION.**  
This has been his design from eternity, and it has been carrying on since the creating word was spoken. Indeed, of necessity this always must be the purpose, and that just because he is God. It is his chief and the ultimate, to which all others are subordinate, and in which they shall find their completion. But let me explain what I mean by self-manifestation.

I take that small seed which the winds are sowing with, and I bury it in the ground. I see it and watch over it to mark its progress and see what it contains. Ere long it shoots above the soil, putting forth its fresh verdure to the sun then, in the progress of time, it strengthens it and rises upwards, spreading out its branches in a waving tree. In other words, that particle of vital dust which we call seed, has opened itself, and displayed the amazing treasures which were lying in it, undeveloped and unknown. This is self-manifestation.

I take that unsightly root which is lying at my feet, and I carefully lodge it in the soil. Soon it springs up and opens out its treasures, disclosing to the eye its fragrance and beauty. Who could have imagined that hues so bright, and fragrance so rich, had all been wrapped up in that shapeless mass? Yet it was so; and the life, in all its loveliness, was but the unfolded root! This is self-manifestation.

These are poor illustrations of the great truth we set out with announcing. They are objects of lower scale; unconscious and involuntary in all their processes of self-development; yet still they are sufficiently exact to make our meaning known. For that which all creation is doing according to its creature-laws, for the glory of the Creator, is that very thing which Jehovah is doing in regard to himself, and for his own glory.

God's purpose, then, is self-manifestation, or self-revelation. It is to bear testimony to his own character. Creation in every form, animate or inanimate, is God's witness,—the utterance of His mind and heart. His design is not merely to make known that He is, but what He is; to exhibit Himself, the I AM, the Being of Beings, in whom all being is wrapped up, and from whom all forms of being spring; to unobscure and reveal himself fully and perfectly,—not partially and in glimpses, but completely and abidingly,—by bringing forth into view and making visible all that is glorious, as well as all that is gracious, in the infinite and invisible Godhead. God does not create a world simply because He can do so, and wishes to put forth His power, but because He desires to bring out to view those riches of his own being and character which had otherwise been hidden.

Again, God did not create this earth of ours a fair and happy world at first simply because he loved to see a fair world inhabited by happy creatures, but because, in that beauty and blessedness his own character was most fully revealed, and his own glory most brightly reflected.

Now He did this before man was created we know not, or at least we know but little. It was through the medium of another order of creatures, and in another region than this of ours. Angels were the creatures through whom he manifested himself; and it was in heaven that this manifestation was given. They were the eldest-born of creation, and their abode the very palace of the Eternal One. From that centre the first ray of self-manifestation shot forth, and the invisible and incomprehensible began to make preparations for making himself seen and known.

Whether He may be at this moment manifesting himself by means of other races inhabiting those orbs that like the dew-drops of the morning, are scattered over infinite space, as if to catch and reflect at least the material glory of heaven; whether other processes of self-manifestation may be going on in regions far beyond our vision or thought, we know not. He has given us no indication that any such process is now in action; nor have we the slightest evidence to prove that any yet there are, in these stary regions, races of intelligent creatures existing, or that as yet there are any races in existence save those of angels and men. That such will be the ultimate issue,—that every atom of creation throughout the universe shall subserve the mighty purpose of Divine self-manifestation, we doubt not; but it would appear that, meanwhile, God is confining his operations to one special region of his dominions, concentrating his thoughts upon one particular process, out of which his one vast, original, all-comprehensive plan of a God manifesting universe is to be evolved. It is on the soil of this small planet that he is sowing his seed, and raising, as in a nursery, those plants which are yet to clothe a vast universe with their everlasting verdure. It is out of the mountains of this planet that he is heaving the stones with which he is yet to build for himself a temple in every star of the firmament. It is here that he is constructing the materials and sketching the design for his palace. It is here that he is weaving and adorning his robes of royal state with materials furnished by the orb. It is of the gold of this earth that he is fashioning a sceptre for the hand, and a crown for the head of Him who is to be Sovereign of the universe. It is from among the lowly dwellers of this narrow region that he is choosing for that King a Bride to share his glory and his love; nay, it is out of this very earth that this King himself is to arise, or rather, we should say, has arisen; for He who is to have dominion hereafter as King of kings and Lord of lords, is an inhabitant of this planet, the native of a Judean village—Jesus of Nazareth, the woman's seed!

But without entering further on the question as to the existence of other spheres and other processes of self-manifestation, there can be no doubt that this earth, in the meantime, is the special scene. It is here that this process is going on, just now, and it is here that preparations are making for larger and brighter scenes of self-manifestation than eye hath yet seen, or ear hath heard. God has been carrying on this process step by step for these last six thousand years. The process is still advancing, the plan is not yet consummated; but the rudiments of it lie all before us,—the stones

of the fabric lie scattered around,—and prophecy unfolds to us much regarding the coming consummation, and presents to us in no faint colors the picture of the glorious reality which from the beginning God has had in view, and which shall ere long be given to the gaze of the universe as God's own perfect representation of Himself. For, through storms and darkness must intervene, yet still it is a bright issue to which prophets point, and towards which all things are tending! Beyond that saddening gloom, beyond those dreary wastes, there presents itself in the prophetic picture an infinite ocean of unimagined splendor, over whose surface shall be spread out in all their various fulness the perfections of manifested Godhead in everlasting sunshine, for holy beings to gaze upon, and for Jehovah himself to delight in, world without end! Then shall the wilderness and the solitary place be glad, and then shall the "primal eldest curse," which has sterilized the soil and covered every region with its bright, flow back from off earth's surface; the creature shall be delivered from the bondage of corruption, and this world stand forth again a beautiful creation, more glorious than when it sprang from the fiat of God.

The purpose of self-manifestation develops itself chiefly in connexion with two great events, the first and second advents of Christ. Round these two points all other events cluster. From these two foci all light is radiating, and round them all events revolve. It is only by keeping our eyes on these that we can understand the mighty scheme, and enter into the mind of God respecting it, giving to each event its proper place, order, connexion and value. If we either overlook these or choose other centres, we cannot fail to perplex ourselves and misunderstand the scheme. They are God's centres; and none which man may fix upon or deem more important can supersede them. They may not be those that man would naturally choose; but still they are those on which God has hung every thing; and man can gain nothing but confusion and darkness by rejecting either, or elevating other points to their level.

Such questions as the following naturally occur: To what extent was this manifestation made at creation? What was the exact design of man's fall in connexion with it? How much has been brought out and displayed from the fall to the first coming of Christ? How much was manifested at that advent? What have been the extent and mode of manifestation from that advent up to the second advent? What is that advent to bring to light? What are the events subsequent to it to reveal? These are no queries of vain curiosity. They are weighty and solemn, demanding the most strenuous, the most prayerful thought, and the most patient and profound study of the Word of God. They are questions pointing totally in a different direction from that which the efforts of philosophy have ever taken, questions which philosophy has never thought of putting, questions which philosophy cannot solve.

Into the investigation of these points I do not mean to enter. They are wide and vast, needing treatises and volumes, not mere pages or chapters, for their elucidation. They may, however, suggest themes for the Bible student, which may lead to a fuller understanding of the mind and ways of God. The object of the Scripture is to tell us of God,—his character and his doings; and, in declaring these, they introduce man the sinner, making known also his character, his doings, his connexion with God. All the recorded actions of man the sinner bring out his own character in most various aspects. All God's actions and words in dealing with man display His character in all its manifold aspects. At each step something new of God is seen. And all the *evil* that has been brought to light in man has only been the means of bringing to light the *good* that is in God. At every point the evil has been met by the good, and overcome. The depths of the former are inconceivable; the resources of the latter, which have been drawn forth to meet these, are still more so, being truly infinite and divine. The history of these past six thousand years is rich in these deep and solemn lessons. It is our wisdom to study them thus.

But the Bible discoveries of God and of the creature do not merely keep pace with the present moment of our history. They go far beyond the present. To say that all the past is thus full of these displays—to say that each day's events are continuing to develop them more and more, is not to tell the whole truth. God has furnished us with hints as to the future developments which we are to expect, and into the meaning of which we may in some measure enter, though the wide compass of the visions, the glory and the grace which they are intended to open up, can only be fully comprehended by those whose eyes shall look upon them.

We call them but hints, for in truth they are no more: "Eye hath not seen, nor ear heard, neither have entered into man's mind, the things which God hath prepared for them that love him." Yet these hints are of unutterable importance, and of priceless value; they help to mark off the outlines of the future, adding a little of the details—yet how little in comparison with the reality! They are hints, we have said, but they are not conjectures or dreams; they point to "scenes surpassing fable, and yet true." Man, in looking to the past, thinks he has uttered a profound apothegm in saying that "truth is strange—stranger than fiction;" but the days to come will illustrate this in a way such as we have never yet imagined. God has arrows in his quiver, sharper and more waste ful than those which for so many melancholy ages have been piercing the hearts of the King's enemies—the last will be the sharpest, and most destructive. He has "bright designs," deep treasured up in his "unfathomable mines of never-failing skill;"—the last will be the brightest, and most glorious! These prophetic hints are but glimpses of coming splendor; yet what a splendor! What a future do they disclose! What a Universe—bright all over with the effulgence of manifested Godhead! Perfection every where—perfection all the more perfect, because coming forth from previous imperfection and ruin!

God has thus not only manifested himself by telling us what He has done in this world of ours, but by making known what he yet intends to do. He has not hidden from us what he designs to accomplish, in order that, by admitting us into His counsels, we may more fully know himself,

and see even now somewhat of those manifestations of his character which shall yet come into visible development in the ages to come. How much may we learn of God even now, standing afar off, and looking into the distant future, of which we can only have the dim outline presented to us; but how much more shall we learn hereafter, when we shall see these things as they are, and Him as He is! Our God is no "unknown God" even now, but he is to be yet more fully known hereafter. His only begotten Son has manifested much of Him to us already, when coming in the shame and sorrow of the humbled Son of Man; He is yet to manifest Him more, when He appears the second time in the majesty of immortal glory, as the King of kings and Lord of lords.

The history of the past is not written with great minuteness of detail. It did not seem fit to the wisdom of God to do so; neither would this have been practicable or profitable. What is given us in Scripture is not a full narrative, neither is it an abridgment; it is what may be called *selective* history. It is entirely episodic, but then the episodes are of God's own selection. The events and characters singled out, and recorded as worthy of memorial, are such as God saw to be most expressive of his purpose—most fitted to carry out the original design he had in view. God is the selector of these, and he is at the same time the being for the illustration of whose character these fragments have been chosen and preserved. Now, what is true of the historical record, is equally so of the prophetic. It is even more strictly selective and episodic; and it is so for the same reasons, and upon the same principles as in the former case. It is God, himself, the self-manifesting, self-revealing, Jehovah, that we also there behold.

As both history and prophecy are written upon this principle, we mean that of selection, there is peculiar care required for their right understanding. There are so many chasms every where, so many links wanting, that the tracing of a complete and correct outline becomes a matter of extreme difficulty, a matter calling for minute and patient scrutiny of the Word of God.

There are various plans for connecting these links which God has seen fit to leave thus separate. It is plain that man's reason can help us but little, for it cannot enter into the mind of God: "The world by wisdom knew not God." Nor will the completest theological system carry us over the difficulty; for systems are, at the best, imperfect, and at so many points leave us helpless, running us up at once to the purpose of a sovereign God. Besides we are too apt to stretch systems beyond their legitimate end, and instead of bringing them into contact with the Word, to be moulded into more accurate and perfect form, we bring the Word into contact with them, that it may be interpreted according to their laws; instead of fashioning the human according to the form of the divine, we too often cast the divine into the mould of the human, making texts to bend to systems, instead of systems to texts.

The true way of getting at the connected view of God's purposes, as spread out before us in these prophetic selections, is to keep our eye upon his design, to get hold of his idea. What is it that makes the vast and intricate machinery of the manufactory intelligible? It is being acquainted with its principle and object. To discover God's leading purpose or aim is to get the real key to all the apparent discordances of his Word. Keeping this before us, we shall be able to see the unity and connexion of events which otherwise seem hopelessly perplexed and corrupt. Man's systems are straight, awkward, angular, sure in many cases, not exactly to fit many texts, if too rigidly applied. But the *idea* which they contain, in so far as it is really God's, will admit of a much more perfect application, without violence done to any portion of his Word. Even with reference to the past, schemes and systems will often be found at fault; much more in reference to the future. They are often insufficient measuring-rods for Genesis, much more for Ezekiel or the Apocalypse.

We do not dislike a system. Far from it. We count it right, scriptural, and profitable. And could we get hold of Jehovah's system, all would be well. In so far as our systems approach to this, they are good and hopeful. But then, in so far as they fall aside from it, in so far as they are dissimilar to it, to that extent they not only obscure our views of it, but prevent our understanding of Scripture, may pervert our interpretations. A perfect system would harmonize with every jot and tittle of the Word of God, but an imperfect one will necessarily be found at variance with many portions of it. In proportion as our system approximates towards God's, in that proportion will such dissonances cease, and the whole system be in union with the whole Word. But unless we are prepared to maintain that our system is complete in every joint or ligature, as well as entirely accurate in the symmetry of its structure, we shall find how perilous it is to set it up as our infallible standard, by which we are to weigh or measure the meaning of each passage, pronouncing interpretations sound or unsound according to their agreement with or opposition to our scheme.

### MAKE YOUR WILL.

A few years ago, a Christian gentleman in Chicago, who had accumulated a fine property, was lying very ill. When the announcement was made to him that he could live but a short time, and when it was already too late to attend to business matters, he exclaimed, "O must I die, and my will is not made." It was his intention, after having made abundant provision for his family, to have appropriated \$15,000 for benevolent purposes; and was only desiring a consultation with his pastor in order to determine upon the division of the same; but inexorable death cut short his time and with it his generous plan. The property then of course went through the process of administration, and the cause of benevolence lost what was designed for it.

Should not other Christian men learn a lesson from this incident, and whilst in health secure by will the ultimate accomplishment of their benevolent designs.

## PREPARATORY STEPS TO ENTERING THE CHURCH.

### BY T. S. R.

#### Chapter X.

THUS far in our travels we have examined the claims of three Pedobaptist societies, the Methodist, Presbyterian, and Episcopalian—and have also looked into the pretensions of Mr. A. Campbell's church, and have found in the cases of them all, that none of them can lay any just claim to be the churches of Jesus Christ. The reasons which have been assigned must be satisfactory to every honest man—every one who is free from that most unenviable passion, prejudice. All Pedobaptist societies are the offshoots of the Romish Church; and until they can prove that Rome was the true church of God visible, all their pretensions to be churches of Jesus Christ will be vain. Even if they could prove that the Romish was once the true church of God visible, still it would be difficult for Pedobaptist societies to prove themselves churches of Jesus Christ.

The claims of the Campbellite society to be a true church of Christ are equally absurd and unfounded, as shown in the previous chapter. Campbellism originated in the *cranium* of A. Campbell; a wily ambitious Scotchman, who came to the American Continent a few years ago for the purpose of seeking notoriety, by carrying out his new religious schemes.

We next come to enquire into the claims of the Baptist Church. Where did the Baptists come from? Did they originate in the days of the Saviour? Is this the Church of Jesus Christ? Before we answer these questions it will be necessary to refresh the mind of the reader with one of the positions held by all who believe in the bible.

The fact that the church set up by Christ has been in existence ever since the days of Christ, and is now. Does any one deny this position? Is there a sensible human being in all the world, who believes that there was a time in the past when the church set up by Christ, was destroyed during the supremacy of the Man of Sin? Can any one be so credulous as to believe that the church set up by Christ was overcome and destroyed in the dark ages—when the papal system was in its glory? Before any one takes it for granted that the church of Christ was once extinct in the world's history, let him reflect, and we think he will not make a decision so contrary to the Word of God, yea, so directly at variance with the words of Jesus Christ himself.

What did the Saviour say about his church when he set it up? Did he declare that it would be approved by any of the powers that be? Did he say the Bride of the Lamb (the church) would become a prostitute, and commit whoredoms with the Beast? Did he say the church would be hugged in the embraces of the "Mother of Harlots" for a season? Let us see what Christ said about his church. "And I say also unto thee, that thou art Peter; and upon this rock I will build my church, and the gates of hell shall not prevail against it." Matt. xiv. 18. Here Christ says "the gates of hell" should not prevail against the church he set up. Who will assume the great responsibility of charging Christ with falsehood? All those who say the church of Christ was once swallowed up in the imperfections, and lost in the precincts of the Romish hierarchy, being an unequivocal charge of falsification against the Saviour. Certainly they know not what they do. "Who art thou that repliest against God?" But how do they charge Christ with falsehood? Why, it is very plain, Christ said, "the gates of hell"—no power in earth or hell—should ever prevail against his church to destroy it; and the doctrine of the Reformation was, and the same doctrine is held by Pedobaptists now, that the church of Christ, on account of its connection with the Beast, had become so hopelessly corrupt, and had fallen so far from its original *status*, that they (the reformers) felt it to be their imperative, and bounden duty to cleanse it (the church of Christ) from all its impurities. Think of it, young converts, men presuming to cleanse the Church of Christ! And yet this blasphemous theory was advocated by the Reformers, and is the doctrine of all Pedobaptist societies up to the present time, as the existence of their so-called churches abundantly proves. The very existence of the miserable substitutes in the land for churches, called Pedobaptist churches, organizations which were never heard of till after the Reformation of the sixteenth century, gives the lie emphatically to Jesus Christ. For he said, "the gates of hell shall not prevail against it," the church he set up; and every Pedobaptist society in the land was founded upon the supposition that "the gates of hell," or some other power, had prevailed against the church of the living God, and had destroyed it. O Lord, have we from such impety!

It is a fact then which no reasonable man can deny, that the church set up by Jesus Christ has been in existence since the very day of its foundation; and that it still exists as "the light of the world," and a living monument of the truth of our Saviour's declaration.

With this important fact in full view, we are ready to pursue our investigations. We have seen

that no Pedobaptist society, or the Campbellite society either, can be a church of Christ. And what conclusion will force itself upon our minds, in view of the facts that the church of Christ does exist now, and that the claims of all Christian denominations, save one, have been impartially examined, and that all these organizations thus examined have been found to be no parts or parcels of the church of Christ? The conclusion then is irresistible, when we consider that the church of Christ does exist, and that the claims of all have been examined, except the Baptist Church, and all found to be most sadly deficient when weighed in the balances—all falling very far short in their pretensions to be churches of Jesus Christ—that the Baptist Church is unquestionably the Church of Jesus Christ. No logical mind can avoid this conclusion. If the foundation upon which this argument is built is sound, a thing which I firmly believe, then the conclusion to which the writer has arrived is unavoidable, and decisive. The man who can't see this as blind as an Egyptian bat, and ought to have a berth in the Lunatic Asylum for safe keeping.

The deduction made above is so important that we will state it again to avoid misapprehension. The position is this: *The church of Christ exists now; and we have plainly shown that no Pedobaptist, or Campbellite society can be the Church of Jesus Christ; therefore, the Baptist Church is the Church of Jesus Christ, from the fact, that she is the only church remaining.*

Let us instance a plain case for the sake of illustration. We will say there are five large hollow trees in a certain field, and that there is a bear in one of the trees, you don't know which; and you desire to capture the bear. Well, you take your axe and cut down one tree, but don't find the bear. Again, you cut down the second, third, and fourth tree, and still the bear is not found. Now, wouldn't you conclude when you had cut down four of the trees, and still had not found the bear, that he was in the fifth tree, even before you cut it down? If you had any sense you would be bound to come to this conclusion. Just so it is with the subject we are discussing. Here are various Christian organizations in the land, all professing to be the church, or churches, of Jesus Christ, and we wish to know which one of the numerous claimants is the church of Jesus Christ. Now, in order to find out the fact so important to us, we commence examining the claims of them all. We look into one, then another; and by perseverance the claims of all are examined except one, and still the church of Jesus Christ has not been found. Under these circumstances where is the man who would not be satisfied in his own mind, that the remaining church whose claims had not yet been examined, was the true church of Christ, even before he had investigated her claims? Where is there a man, I repeat, who would not willingly make this acknowledgment? Are not the foregoing good and substantial reasons for believing the Baptist to be the church of Jesus Christ?

I observe in the next place, the claims of the Baptist Church to be the church of Christ, are much superior to any examined by us, because she can not be traced to Rome. It is a fact that Baptists are not protestants. They ignore the false appellation. Theirs is a history which reaches back into a far more ancient era of the world. Their existence was a fixed fact for hundreds of years before the protestant family had farewell to their mother Rome. To call Baptists Protestants is to misrepresent them—to deny their historical existence prior to the days of the Reformation, and to blend them with the followers of the Reformers. The doctrine of Reformation was that the Roman Catholic Church was once the true church of God "visible," but that in process of time she became so corrupt, that it was necessary to cleanse her from all her iniquitous practices. Hence Luther seized upon the last remnant of the church of God "visible," as she was expiring amid the unwholesome gases of the church of Rome, and converts her last sad groans of agony and despair into *consubstantiation*, and rears upon the ruins of the Beasty church, that edifice of rare proportions, called the Lutheran Church.

Another expiring spark of the church of God "visible," was fanned to life by John Calvin, and from it sprang what is called the Presbyterian church. "Bluff old Hal" was fortunate enough to retain enough of the "visible" to make the Episcopal church, if it did cost him a hill of divorcement. Thus vitality was given to the fading embers of Holy mother, and thus the true Church of God "visible" has been kindly handed down to succeeding generations. When these model churches left Rome, they say that they brought with them all that remained of the church of God "visible," and left behind only "a cruda mass of impiety and ungodliness!" Against all such absurd and idle sophisms as these, we announce Baptists most unrelenting Protestants. Baptists have ever protested against sin in all its phases; but they are not Protestants according to the standard definition of the word, because they never had any connection with the Romish apostasy.

The whole world is challenged to prove Baptists Protestants. Will not some of the great Pedobaptist champions show that Baptists are Protestants, and hence in the same category with these wretches? If Baptists are Protestants their cause is a church of Christ as already seen.

In concluding these articles we will show to a demonstration, that the Baptist is the Apostolic church—descended from the Saviour—and consequently the only church upon earth.

TO BE CONTINUED.

# THE BAPTIST.

"Truth Against the World."

NASHVILLE, SATURDAY, AUG 17, 1861.

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

## WILL THE SOUTH BE RUINED.

Many persons think that if the war continues the South must be impoverished. That this may possibly be so, if it lasts for several years, we do not deny; but this year's war will make us richer. We mean just what we say. There will be more wealth in the Confederate States next March than there was last March, or than there would have been had these hostilities never occurred. This is capable of a very simple demonstration, which any man of business can easily understand:

1st. Let it be remembered that there has been more wheat made than ever was before. There will, with God's blessing, be more corn and just about as much cotton as though the war had not existed. Only a small portion of our productive labor has been diverted from the crops to the army, and the want of that will be nearly or quite made up in the greater industry and economy practiced by those who remain at home. The production of the South will be on the whole as great or greater than in any previous year.

2d. The increase of wealth in the country next March will consist in what remains of the value of these productions after the expenditure of the year. It is not what we make but what we save out of what we make that adds to our wealth. He who produces ten thousand dollars and spends for perishable things nine thousand is only one thousand richer. So when the South produced, say two hundred millions of dollars, and sent out of the country for sugar and coffee, and bacon and flour, and clothes and other perishable things, one hundred and fifty millions, she was only fifty millions richer. If she thus spent the whole two hundred millions she was no richer at all.

We have no means of knowing precisely what the annual income of the people of the Confederate States has usually been, nor is it needful for our purpose that we should. It was derived chiefly from the sale of wheat, tobacco and cotton, and we will suppose it amounted to three hundred millions of dollars—it does not matter about the sum—so that the amount this year is about the same as it has heretofore. Now out of this amount, but for the war, we should have sent to the North a very large sum to pay an indebtedness incurred before hostilities commenced, but which now cannot, according to the law of nations, be required, or paid at least, until after the war is over. We will suppose this to be twenty millions. Then, but for the war, we would have spent a very large sum for the expenses of those of our citizens who are accustomed to go North to spend their summers. We have been told that at least ten thousand Southerners have usually visited Saratoga, and they do not spend less than \$500 each. Other watering places North have their visitors in similar proportion, and if they are twenty thousand in all, this will make ten millions more. This money will stay at home not only this year, but for many years to come. A Northern writer recently estimated this amount at not less than twenty millions. Then we have been accustomed to send North every year for clothes and shoes, and other articles manufactured there, to the amount of at least a hundred millions. Most of this will stay at home this year, partly because we do not desire to purchase, and partly because we could not if we did.

We will find some way to do without these things or produce them at home. Besides this, we have been accustomed to pay to the North a large sum on the imported goods which we received from foreign countries. Their merchants imported them and sold them to us. We had to pay the heavy duties imposed by the tariff made to protect the Northern manufacturers, and then the profits of their merchants—this sum we will call twenty millions more. Now we shall not only import less, but on what we do import we shall save the Northern profits, and the duties which we pay will be disbursed among our own people.

It is easy to see, therefore, that we will keep in the South this year:

1st. The debt due the North, say.....	\$20,000,000
2d. Traveling expenses, do.....	10,000,000
3d. Manufactured Northern articles.....	100,000,000
4th. Profits and duties on imports.....	20,000,000
	\$150,000,000

This sum, or something near it, we have yearly paid to the North out of our crops; not paying it out this year we will be so much richer, provided our income should be the same as heretofore. The amount of wheat and corn, and tobacco and cotton will, as we have seen, be nearly or quite as much as usual. But will it bring money? This depends upon certain contingencies. We have never sold much wheat or corn. We needed most we made within our own bounds. We will need it this year. The cash must come for cotton and tobacco—most of these are sold abroad. Our chief customers are England and France. Both governments have derived a heavy income from the tobacco, and will hardly submit to any proceeding which will deprive them of it; both are so deeply interested in having cotton, that to avoid revolution at home, they must keep the market open, even at the cost of a war with the Northern States. They must and will have these products, and we will therefore get the money for them. It is only in case the North shall be able to sustain its blockade against English and French ships that we will fail of this. The chance that it can be very small. It is not likely when these customers of ours have once plainly spoken that they will even attempt to maintain the blockade as

against their ships. But what if they can and do shut in our produce for a year, we shall still be independent. We have within ourselves all that we need for food. We have within ourselves the iron and the coal to make the implements of war or agriculture that we need. We have the water power and the steam power to run machinery, and the raw material is here to furnish us with all the clothing we require; manufactories, foundries, and work-shops will spring up like the work of magic in our border, and having nothing to buy, we shall still be rich. Indeed it may be a question whether a complete separation from the whole commercial world for a year or two would not, by developing our internal resources, prove a lasting pecuniary blessing. In any case, we do not see that our brethren need to withhold the sums they have promised either to the Southern Baptist Sabbath School Union, or to any other object of Christian benevolence for fear of the coming ruin.

A. C. D.

## Choice Readings, Illustrations, etc.

ORIGINAL AND SELECTED FOR THE CLOSET AND PULPIT.

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

No. 110.

### Shooting Your Own Men.

DURING the Peninsular War, an officer of artillery had just served a gun with admirable precision against a body of men posted in a wood to his left. When the Duke rode up, after turning his glass for a moment in the direction of the shot, he said, in his cool way: "Well aimed, captain; but no more; they are our own 99th!"

This sad blunder has been repeated too often in the armies of Jesus. With what fatal frequency have great guns of the church, which might have battered down citadels of Satan, been misdirected against Christian brethren? There are surely devils enough in the world to shoot at, without firing into each other.

No. 111.

### Put by that Stick, my Man.

YOUNG men would call upon him (Mr. Geo. Stephenson) for advice or assistance, in commencing a professional career. When he noted their industry, prudence, and good sense, he was always ready. But, hating lopsided and frippery above all things, he would reprove any tendency to this weakness which he observed in the applicants. One day a youth, desirous of becoming an engineer, called upon him flourishing a gold-headed cane. Mr. Stephenson said, "Put up that stick, my man, and then I will speak to you." To another extensively decorated young man, he one day said, "You will, I hope, Mr. —, excuse me; I am a plain spoken person, and am sorry to see a nice-looking and rather clever young man like you disfigured with that fine patterned waist coat, and all those chains and fangdanzas. If I, sir, had bothered my head with such things when at your age, I would not have been where I am now."

When we see a young minister with a ring in his finger, a gold pin in his bosom, or a gold-headed cane, we cannot help saying, "Put up these fangdanzas." So long as there is vanity enough in the heart to be gratified with such trappings, there is not grace enough to preach to others nonconformity to the world, and its vanities and lusts. Young ministers put such things out of sight.

No. 112.

IN the mountains of Tyrol, it is the custom of the women and children to come out when it is bed time and sing their national songs until they hear their husbands, fathers, and brothers answer them from the hills on their return home. On the shores of the Adriatic such a custom prevails. There the wives of the fishermen come down about sunset and sing a melody. After singing the first stanza, they listen awhile for an answering melody from the water; and continue to sing and listen till the well-known voice comes borne on the waters, telling that the loved one is almost home. How sweet to the weary fisherman, as the shadows gather around him, must be the songs of the loved ones at home, that sing to cheer him; and how they must strengthen and tighten the links that bind together these humble dwellers by the sea!

And the ransomed of the Lord shall come to Zion with songs and everlasting joy upon their heads. They shall obtain joy and gladness, and sorrow and sadness shall flee away.

Who can imagine the songs with which the ransomed saints are received into their everlasting habitations. May we not distinguish as we approach the shores of salvation, among the welcomed voices, those dear friends who have reached home before us, of a loved wife, father or mother hailing us happy and shouting us a welcome home?

For the Tennessee Baptist.

## LETTER FROM A SOLDIER.

The following is from a soldier, now on duty at Manassas Junction, who has professed conversion and been baptized since he has enlisted in the sacred struggle for Southern independence: "I have received and distributed the greater portion of the tracts among my brother soldiers. May God's word be blessed to the turning of their hearts to Jesus. We feel that God's people are praying for us; and surely the poor soldier, more than any one else, needs to be remembered at the mercy seat. O that none may fall in battle, till at the feet of the Crucified One they have found joy and peace. My own heart is so sinful that I often tremble lest I may be cast away, but in the mercy of God, through Jesus Christ, I hope. I hope that the Christians of this land will pray that the peace of God may be sent into the hearts of all, that our rulers may rule in righteousness, and that the North may see its folly and guilt in seeking to subdue and oppress the South."

There are hundreds of poor Baptists who have enlisted in this struggle, who are desirous of being supplied with good books that they may be doing something for the souls of their ungodly comrades. Almost every day we receive a letter from some

of these, offering to become voluntary colporters, and begging for a supply of New Testaments and tracts. Besides we are sending out a number of experienced colporters, whose time will be devoted to labors among the soldiers.

If such a work as this does not secure the prayers and contributions of Southern Baptists, I am at a loss to know what can. The soldier is the best friend we have. He stands ready to give his life in defending ours, and in securing to us all that is worth living or dying for. Let us give him God's truth. I beg that those who can will send me some aid for this most important object.

A. E. DICKINSON,

Gen'l Sup. of Bap. S. S. and Col. in Va. Richmond, Va.

HINDS COUNTY, Mississippi, July 17, 1861.

E. C. B. VISIT TO "MARY SHARP COLLEGE."

DEAR BRO. GRAVES:—I have just read, and with sincere pleasure, the notice of the examination at "Mary Sharp." I had not noticed the burg she hailed from, yet somehow the impression was made as to the writer. I read over the second time, and then saw "Yazoo City."

I seat myself to ask your readers who are desirous to know what a lady of education generally, but especially a mathematician, has to say for "Mary Sharp," to get the number of your paper for July 13, and read on 4th page, and if already perused, to read it again.

No use for me to give my name, you can say whether I am interested by locality or not; and that as a Baptist, as a Southern man, as a school man, I am deeply interested in every school in the land that works for the cause of education honestly, and more especially if it be a Baptist School.

E. C. B. is a dear friend, a lady, a scholar, and among the most competent to judge in the whole South. She has not the mere improvement which study gives, but a mind able to cope with any subject. It is to be regretted, by at least one, that E. C. B. will give any notice to what "sceptics" may sneer at "about the adaptation of mathematics to the mind of our sex," she certainly knows that the intellectual and educated men who have been conversant with the female school room, all frankly acknowledge that woman can cope with man in any of the branches of an education. Those who sneer at this, now a days, are either not in communication with thorough schools, or they are blinded by old prejudices. I would like to see our girls and boys educated together, and to give to each sex the same opportunity, and thus to witness the competition, the emulation for leadership. In very many of the branches the boys would have to be less expert with the gun, ride and drive less, dress less, and study more, or there would be no comparison. Try it who dare, I will put one hundred girls in Mississippi against one hundred boys for the first honor in Mathematics or in Languages. My dear brothers we want more thorough schools. Let them spring up in every county of our entire South.

A LOVER OF GOOD SCHOOLS.

## EDUCATE THE LADS.

Although many of our young men have left their college halls, and rallied around the standard of their country, still there are many of a younger class that should take the places of their brothers in our colleges. The education of our youth should not be neglected whatever else is omitted in our struggle for freedom. An educated people can never be conquered, hence an institution of learning should not be allowed to suffer or suspend for want of patronage, even in these perilous times. The great lights of our country should never be allowed to grow dim even for a moment. Our march is onward and upward—may it never be impeded. Our readers will see from a card in this issue that the next session of Union University will open on the first Monday in September next. The Mary Sharp also offers the services of a "true and tried" faculty to the public. Prof. Shelton, of Brownsville Female College, is also at his post. May they never lack for patronage.

M.

## LOOK AT THE DATES AGAIN.

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

## News from the Churches.

AND KIND WORDS FROM FRIENDS.

Boxora, March 12, 1861.

DEAR BROTHER GRAVES, in my travels the last winter as a home missionary, I found an old English work containing a history of the Jews, in which I found the so called Epistle of Paul. This work claims that it was found in an old Bible published at Worms in Germany. I find by reference to Col. iv. 16, that Paul wrote such an Epistle, and if this be the true one, it would interest many of the readers of the Tennessee Baptist to see it on its pages, but I expect you to do as you think best about the matter. I expect the book could be obtained if you wish to see it for any further information. I hope you will let me know what you think of the correctness of the Epistle.

I wish to say a word about the cause here. The work is progressing slowly since the great political excitement and failure of crops which have made very hard times. I have been trying to get subscribers for your paper but can't succeed; the people have the will, but can't get the money. Indeed you have many warm-hearted friends in this county who have had their sympathies for you in all your trials. But of course the Methodists say and do all they can against you. I received from you last year four packages of tracts which I distributed through the Association. I have heard of some work they have done, and doubtless they have done much good. I hope I have not worn out your patience.

I remain your brother and well wisher.  
CALSB A. MILLER,  
The Epistle of Paul the Apostle to the Laodiceans.

- 1 Paul an apostle, not of man, nor by man, but by Jesus Christ.
- 2 To the brethren which are at Laodicea, grace and peace be with you from God the Father, and the Lord Jesus Christ.
- 3 I thank my God in all my prayers, that you remain steadfast in him, and in all his works; waiting upon his promises to the day of judgment.
- 4 And be not seduced by some unprofitable talkers, who go about to cause you to fall from the gospel, which was preached unto you by me.
- 5 Oh that they that were instructed by me, might serve to the profit of the Gospel of truth, and become diligent in good works of Eternal Life.
- 6 And henceforth are my bonds manifest which I suffered for Christ's sake.
- 7 Whereof I rejoice in heart, and account it eternal salvation.
- 8 That such is done through your prayers, by the working of the Holy Spirit, whether by life or death.
- 9 For I have a will and joy to die in Christ, which will through the same mercy give you to have the same love, and to be of one mind.
- 10 Therefore beloved brethren as you have heard in my presence, that keep and finish, in the fear of God, so shall you have eternal life: for God will work it, and perfect it in you without delay.
- 11 My beloved rejoice in the Lord, and take heed of them that are desirous after filthy lucre.
- 12 Let your prayers be manifest unto God, and remain firm in the knowledge of Christ.
- 13 And do that which is convenient, just and reasonable, and what you heard and received that keep in your hearts, so shall you have praise.
- 14 The grace of God and of our Lord Jesus Christ be with your spirits. Amen.

Cause this Epistle to be read unto the Colossians, and read ye that which is written unto the Colossians.

We should like much to examine this work. Will the brother send it to us, and we will return it by mail.

Report of the Missionaries of the Holston Association.

Second quarter commenced Saturday before the second Sabbath in December, at Fall Creek, Sullivan County. Held seven days, five conversions, and two additions to the church. We were aided by Elder L. D. Smith, and the Pastor, Peter Kuhn.

Saturday before the third Sabbath at brother Wm. Baskett's, Green County. Held 11 days, 9 conversions, 4 additions to the church: aided by L. D. Smith.

Saturday before the fourth Sabbath at Galloway's School House, Sullivan County. Held 8 days, 8 conversions, 8 additions to the church. Liberty School House, Sullivan County. Fifth Sabbath, held 3 days, 4 conversions, 2 additions to the church. Turned out of the House by Wm. Erwin the School teacher.—Methodism!

Limestone, Washington County, Saturday before the first Sabbath in January—held 11 days, 15 conversions, 12 additions to the church. Here one of us, G. A. Crouch was present but one day; we were aided by Elder L. D. Smith, J. H. Crouch, the pastor, and J. W. Hunt, Licentiate of that church. Here Methodism has budded and blossomed.

Muddy Creek Church, Sullivan county. One of us, G. A. Crouch, held a meeting of 8 days, 9 conversions, 12 additions to the church. Aided by Elder P. Kuhn, E. Spurgin present two days.

Jan. Saturday before the third Sabbath, one of us, E. Spurgin, began a meeting at Sinking Creek, Carter County, held five days. No good resulted to our knowing. Aided by E. A. Crouch the two last days of the meeting.

Washington County, next Hodges' School House and Bowman Town, a continuation of the same meeting 23 days, 50 conversions, 32 additions to the church. It is proper to state that G. A. Crouch was present but 7 days. We were aided by Elder Wm. C. Newell most of the time, and G. E. Tipton 4 days at the last of the meeting, who did most of the preaching when present.

Next, Fall Branch, Washington County, one of us, G. A. Crouch, in connection with the pastor, Wm. A. Keen, held a meeting of nineteen days—9 conversions, 50 additions to the church. E. Spurgin being present 7 days at the last of the meeting. So ends the second quarter.

Cherokee, Washington County; Saturday before the first Sabbath in March, commenced a meeting held 12 days, 40 conversions, 53 additions to the church, aided by Wm. A. Keen, the pastor, who was present 6 days, G. A. Crouch present 7 days.

Making in all 190 conversions, 175 additions to the church. To God be all the Glory.

ELKANAH SPURGIN,  
GEORGE A. CROUCH.

## Items.

When, how, and where to Die.

That I shall die, full well I know;  
All human life is short and frail,  
Fleeting and vain are things below,  
All portion here must quickly fall.  
In mercy, Lord, direct my ways,  
That I in peace may ead my days.

When I shall die is all unknown,  
Except to thy omniscient mind;  
Least, then, with life my hope be gone,  
May I from Thee some favor find.  
That I may always ready be  
For death and for eternity.

How I shall die is hidden, too,  
Death does his work in varied forms  
To some with agonies of woe,  
And some sink peaceful in dreams,  
Just as thou wilt—if, when tis past  
My soul be found with thee at last.

Where I shall die I may not know,  
Nor where my sleeping dust be laid,  
Only be thy happy lot.  
With saints redeemed to leave the dead,  
Small care to me the place affords—  
The earth, throughout, is all the Lord's.

Where'er in death I shall recline,  
Then let my soul ascend to Thee,  
Through Christ's redemption I am Thine,  
By faith his glories now I see.  
'Twill all be well—I little prize  
When, how or where this body dies.

STUDENTS FOR THE MINISTRY.—In connection with the Domestic Missions of the Southern Baptist Convention, there are 25 young men studying for the ministry.

The Southern Presbyterian in noticing this school congratulates itself that it is not of the Old Land mark Type. A doubtful compliment, very.

CALVARY.—Calvary is a little hill to the east, but it is the only spot on earth that touches heaven.—The cross is foolishness to human reason, and a stumbling block to human righteousness; but there only do mercy and truth meet together, and righteousness and peace kiss each other. Jesus Christ was a man of low condition, and died a death of shame on an accursed tree; but there is salvation in no other. There is no mercy-seat in the universe but at His feet.—Dr. Hogg.

A HINT TO THE CHURCHES.—Says a writer in the Banner of Peace: "I say to the congregations, beware of the minister who will preach for nothing. He will soon preach you to death."

SPIRITUALISM.—Mr. Robert Chambers says that there are two millions of spiritualists in the United States, and that they support thirteen periodicals exclusively devoted to the exposition of their views. Nearly as many Spiritualists alone, as professedly orthodox Christians in the United States. How long before the millennium at this rate!

LETTERS TO PRESENT.—The American Christian Review is not aware of any (Scriptural) authority for giving license to preach, and thinks that "all disciples have license to preach by virtue of their discipleship." It urges however, that "both old men and young men, to maintain order, give weight and character to them and their work, should be endorsed and sanctioned by their brethren."

SINGULAR USE OF WORDS.—People say that they shall peas, when they un-shell them; they Aust corn, when they un-lusk it; they dust furniture, when they un-dust it, or take the dust from it; they skin a calf, when they un-skin it; scale fishes when they un-scale them. I have heard many men say they were going to weed their gardens, when I thought their gardens were weedy enough already.

YOUR CHOICE FOR A DOLLAR.—This tempting offer has recently been extensively displayed in our cities and villages in connection with large quantities of flashy jewelry purporting to be made of gold. Instead of being made of this precious metal, they are manufactured from a new metallic alloy, called oride, a wonderful French discovery, containing not a particle of gold, but composed principally of copper, to which is added zinc, magnesium, and ammoniac, quicklime, and tartar. It is closely resembling gold in color, density, and fineness of grain as to receive all but practical exploits. It is ductile and malleable, and can be cast, rolled, drawn, stamped, chased, or beaten into leaves or powder. It is very cheap and will not change its appearance by use any more than gold will, and not so much as that when it is much alloyed.

INFIDELITY.—Under this heading, the Biblical Recorder quotes the N. Y. Chronicle as saying: "In these latter days, as has been often said, the longest purse wins the campaign. And the Federal Government certainly has that." We have always thought that He who gives the longest purse can take it away, or give victory without it.

READING PRAYERS.—A newspaper before us states that at the breaking of the ground for the commencement of the Lynchburg and Tenn. Railroad at Lynchburg, Bishop Early slowly and solemnly read a manuscript prayer, at the conclusion of which an old negro man, who had been resting with one foot on his spade, and his arms on the handle, looking intently in the chaplain's face, straightened himself up, and remarked very audibly:—"Well I reckon dat's de first time de Lord's ober been writ to on de subjic ob railroad."

A writer in the Banner of Peace, a Cumberland Presbyterian paper, has the following in an article on Presbyterian immersion: "Immersion is based on the denial of the Holy Ghost; his personality and divinity; and while, as a sign, it represents or is the new birth, which is the same. Presbyterians represent by pouring or sprinkling; it also significantly denies the Holy Ghost and its operations. A word spoken against the Son may be forgiven, but a word spoken against the Holy Ghost shall not be forgiven in this world or the world to come. To use a sign hostile to him and his operations is certainly inexorable."

We should be pleased to learn whether the Editor of the Banner of Peace endorses the above sentiments. It is one of the "signs of the times." Polypodists are preparing the minds of their people for the repudiation of immersion as valid baptism, that they may take the ground that Baptists are all unorthodox, consequently no churches of Christ!

Will they wish to commune with us when they have lured the world to believe this? Will they?

THE VOICE.—Edward Mathews writes from London to the American Baptist: "Among the secrets of Mr. Spurgin's success, his strong, clear, full toned voice deserves prominent mention. To the educated and fastidious there seems a surplusage of power in this respect. But men and women of the humblest class feel a comfort and a help in the strong voice of a preacher; it helps their comprehension, and seems to reach their brain in the corner. In country villages, many of the laborers and their wives suffer from deafness, and they associate a sense of power and zeal with the possession of a full, loud voice."

SCOLAR DEPARTMENT

J. TOVELL, Editor.

SUMMARY.

News has just reached us which indicates, that a great disaster has befallen the Federal army in Missouri. The telegraph however is entirely under the control of Fremont and the Federal States military authorities, so that we cannot hope for full particulars until they reach the ordinary course through the press.

We have no doubt but that the North will gradually modify their positions on this and other points at issue between the two sections, and that finally we shall conquer a peace. The Philadelphia Press is exulting over the measure for direct taxation lately passed by Lincoln's Congress, and thinks it will prove "the most effectual weapon the Government possesses to crush the rebellion."

Such is the hair-brained financial scheme of a demagogic government! Meantime they are unable, it is said, to raise a loan of 60 days for \$50,000,000, for which they have applied to the banks of Boston, New York, and Philadelphia. The Western States, moreover, cannot dispose of their surplus produce, and are therefore unable to pay the direct taxes levied on them; and the last arrival from England brings the intelligence that the London press, headed by the Times, strongly dissuades British capitalists from having anything to do with the United States loan.

The Boston Commercial Bulletin has received information, through a gentleman recently arrived from New Orleans, that the Pacific coast is in much greater danger from Privateers than the Atlantic coast, and that there is located there a colony of Southern men who are preparing to fit out privateers to attack the commerce of the United States in those waters.

The Paris correspondent of the London Post says the British and French governments are corresponding relative to American affairs, and will probably unite in policy in all respects. The Northern papers have been circulating for the second or third time the silly report that Garibaldi has accepted a commission in Lincoln's army, and now the veracious correspondent of the New York Tribune at Washington tells us that he will be hired directly, and that his rank is to be that of Major General. It now turns out, however, that the United States Consul in Italy have been putting forth feelers to try if he could be hired for this service, and in their zeal to please their master they have prematurely sent dispatches to him, telling him that the services of the illustrious Italian may be obtained. On this alone rests the statement so confidently and unqualifiedly made. The editor of the Louisville Journal in his issue of the 13th inst., devotes an article to Garibaldi, and is quite jubilant at the prospect of his advent among us, as the scourge of the South and the deliverer of the North.

The letter from Jeff Davis to President Lincoln, in regard to prisoners of war, raises a question of a great deal of delicacy, but of still more importance, and which will very speedily demand a decisive answer. He states that if the private prisoners of the Savannah, now in custody in this city, are executed or imprisoned as privateers, he will release on his own prisoners who may be in his hands. On the other hand, they are treated as prisoners of war, he is ready to regard and exchange them as such.

ourselves in a position which will render it necessary to recognize their issue of letters of marque, so far, at best, as to distinguish it from piracy. We shall, undoubtedly, soon have a proposition, from one side or the other, for an exchange of prisoners, and then this matter must be finally settled.

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By its provisions a tax of twenty millions of dollars is apportioned among the different States of the Union, and this apportionment is made to apply equally to every State and Territory of the Union. South Carolina is expected to furnish over three hundred and sixty thousand dollars, while the Old Dominion will be called upon for nearly a million. The tax goes into effect on the first day of the coming year. The President is instructed to divide the country into collection districts, and to appoint collectors. These officers have the power of ascertaining the income of the citizens, of apportioning the amount to be paid by each taxable, and of enforcing its payment. They will, of course, act with our army, and as it advances Southward, it will be followed by the tax-collector. Thus, if a citizen of the Carolinas refuses to pay his quota, the collector proceeds at once to collect it by distraint and sale of his goods, chattels, or effects at public auction. Any possible way of resisting it is anticipated, and under the operations of the law, and with the assistance of the army, no difficulty beyond the difficulties of war need be anticipated.

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Many men North and South have predicted that the Northern mind was gradually preparing for a change from the Republican form of government. The following letter to the Cincinnati Enquirer seems to confirm such assertions. WASHINGTON, June 8.—We are sweeping on irresistibly, though insensibly, to the destiny that awaits all things human—a great and radical change. Individuals die while governments continue; the latter are corporations that can endure convulsions and feel no sickness; but even they must sometimes yield to overwhelming events, and undergo dissolution or great changes. Our government, the pride of freedom and of the lovers of freedom, the world over, is now in the process of change, to be known no more forever as it has been. On Thursday last, the Hon. N. P. Banks, as he stood upon Arlington Heights, in company with distinguished military and civil officers, said as he waved his hand towards Washington: "This is the end of this Government as it now exists. There will be a reconstruction of different principles." Each is the universal impression here, and the conviction weighs like the pall of death on every patriotic heart. The great Republic is gone, and its government is fast losing its anchorage in popular liberty, and is drifting in a desolate harbor as a safer refuge from the storms of revolution.

The great people whose interests, or whose opportunities do not allow them to see more than the surface currents, might as well be given to understand at once the powerful undertone that is sweeping from under them their personal freedom, the rights of the States and their Republican government. I tell them they are no longer freemen, in that large and comprehensive sense we have all understood was conveyed and embraced by that word, when applied

to the rights and privileges of American citizens. They will wake up ere long to the realization of the horrid truth, but when it is too late to recover what despotism shall have clutched in its iron hands. I write this as fact and prophecy.

It has already been asked: "Why all these State lines? Why all this needless, cumbersome, intricate entanglement of different powers to make law and to decree judgment? We can afford now to efface the old Colonial Geography. It is the admitted powers of States within the nation that has been the source of all our trouble. Nor will the removal of State power, and the creation of a Nationality, be a task so formidable." The idea is to do away with State lines and State local governments, and consequently, with much of the elective franchise as now enjoyed by the people. In other words, the grand conception is to make the government of the United States as near that of Great Britain as it is possible to get it. It is old Federalism, with astounding monarchical additions, revived, and under very favorable auspices for its success. You must not suppose that this thing is not seriously entertained, for it is, and the conviction here is universal that the change is absolutely necessary, and will be made. A strong central government is now the cry, and army and navy officers strongly favor it, because by the change they will become the upper crust of society. The whole matter is openly discussed here and boldly advocated. You will learn from this that the democracy has been the hardest battle it has yet fought in this country. It will be to retain the largest share of personal liberty and rights, as now enjoyed under the present Constitution. They will fight under great disadvantage, under the terrors of death and imprisonment. What the outcome may be, God alone can tell. For myself, I fear for the future.

Memphis Correspondence.

A consciousness of dereliction of duty inspires a train of thought which it is hoped will not be unprofitable personally, and suggest reflections, in connection with Christian privileges and duties, that may prove of general utility.

Above all things the believer should esteem his Christian privileges. There is no real happiness disconnected from them. The man of the world may be intoxicated with pleasure—may for the moment lose sight of the disappointment, anguish, pain and exposure to affliction, grief, death, and the judgment bar, all the consequences of sin, and having long rebelled against the admonitions of the Spirit, and done violence to the restraints of conscience, may become hardened in unbelief, and in the eyes of the world may glide smoothly down the desirability of time apparently untroubled with sorrow and inapprehensive as to the future, but like the ominous quiet which precedes the storm, rendering the tempest's fury more terrible, the horrors of eternity will burst upon his unantecedent nature with more appalling magnitude. His short lived pleasures had each its pain, anxieties and perplexities in life, and evil forebodings for the future, are naturally his lot here; and though with sole determination he may have wrought out for himself a kind of exemption from the suffering which is the fortune of the wicked in life, his stoicism is not happiness. He has lived and died a stranger to real bliss, and must ever remain an alien to the realm of felicity. He has lived to no valuable purpose, and must die unfitted to honor God, save in the capacity of exemplifying the righteous indignation of His law. Content with the world, and desiring only its imperfect pleasures, he attains them in their widest amplitude, and suffers the full measure of the wrath of Him, the hallowing influence of whose Spirit he has rejected in life and despaired in death.

But if to be a Christian is to know the worthlessness of earthly pleasures, to use the blessings of this world as not abusing them, to esteem its wealth and its honors of secondary importance to the great interests and pleasures of the eternal world, what may the professed Christian promise himself, whose every act shows that the things of time and sense occupy his thoughts and fill his heart to an extent paramount to eternal things? If the heart be with the treasure, and his acts indices of his heart, his moral status is not a questionable one. How many church members are just such Christians! They are Sunday Christians, on, on the Sabbath, bear the infliction of an half-hour's sermon of rounded points, but the conference-meeting generally occurs without them, and the social prayer-meeting is rarely honored with their presence. They either occur in the day when their business demands their attention, or at night when their personal well-being requires them to stay within doors. Their names are on the church book, and their occasional contributions to the church fund purchases for them not only exemption from, but supplies the panacea for the healing of whatever pang of conscience they may suffer from their neglect of Christian duties.

In what do such Christians differ from the men of this world? Their interests, judging from their actions, are the same—their pleasures identical. They alike serve the mammon of unrighteousness. Both are strangers to real bliss. The one enshrouds himself in forgetfulness of eternal things, and banishes them from his mind, so that his equality may not be disturbed by them. The other purchases exemption from the pangs of a guilty conscience by having his name enrolled on the church book, and from occasional contributions to its support. He reasons thus: It is not every one's duty to take a part in the services of the sanctuary; I am not gifted in prayer; I have no musical talent, and therefore cannot engage in those duties; and as I cannot take part in them I need not trouble myself to be present to witness their discharge by others; I will sustain the church and the pastor, contribute to the support of the Gospel with my money; and his presence on Sabbath constitutes the sum and substance of his Christian deeds! He knows nothing of the self-sacrificing life of the Christian—nothing of the pleasures which those sacrifices bring—nothing of the resignation with which the real Christian bows to the allying hand of Providence—how he kisses the rod of his chastisement, or how he recognizes the goodness and mercy of God when through these means he is directed to him as the source of real bliss. Nor does he comprehend how it is that thus he learns that the world is not his home, nor how he is taught to look from a world of pain and anguish to one of unalloyed bliss as his home—his abiding place—in anticipation of the joys of which he patiently endures the afflictions which sin has brought upon him, knowing they are but for a moment, and tend to divert his affections from the world, and to direct them to that better land in which all his hopes and pleasures centre.

The pertinacity with which many Christians cling to and love the world has this only palliation, that in this life we bear about with the sinful temptations of clay; but it is the privilege, and there are times in which Christians rise above themselves and their surroundings, when by faith they soar above the world and its sordid trash, and inhale the pure balmy atmosphere of a region unknown to sin; where no anxious cares disturb their hallowed minds, and the anguish of pain and the dread catalogue of sin's consequences are seen by them, only as so many monitors, to direct their aspirations, their hopes, their joys, and their affections away from the world, which loved, notwithstanding all its woes, would were it the paradise it would be if divested of them, fill their aspirations, encircle their hopes, and wait them to look to that better land of which the good have sung, prophets, apostles and believers taught from the world's foundation. What is it to the Christian that a few short years of pupillage spent in a world so bereft of real bliss, so filled with suffering, when the long, eternal future of unalloyed bliss is just before him, to soothe his sorrows, banish his pains and sanctify his ephemeral afflictions. It is when thus occupying the high position to which his privileges entitle him, that he is enabled to despise the world, its pleasures and its honors, and bear up under its severest trials. His experience attests both the sweetness of the pleasures, which spring from a faithful discharge of duty, and the bitterness of the repentings which a neglect of them entails upon him.

Elder G. W. Selvidge, Pastor at Corinth, Mississippi, writes: "I received the Tennessee Baptist this morning very much reduced in size, and I felt that I was to blame in part. I felt sick to see that old friend so reduced. I could scarcely recognize it. Enclosed please find four dollars," etc. That's the way to feel for the paper now, if you owe for a past or this year. If one in ten will but pay us we can live and carry on the paper. We are doing our very best under difficulties.

Brother Trussell, Sr., of Mississippi, writes: "Your paper is gaining friends daily, and I hope your doctrine religiously, will (as it now has here politically) become the sentiment of all. I cannot close without offering you my sincere thanks for the able manner in which you have sustained the true principles of our constitutional government, church and State. All are putting themselves under Military officers here from 16 to 80. I am delighted that my native county (Franklin, Tennessee) took the lead in repelling the Northern tyrants."

BIG HATCHIE BAPTIST ASSOCIATION. This body, by mutual consent, will meet with the Covington Church, Tipton County, Tennessee, on Saturday before the 4th Lord's Day in September next, instead of Memphis, as was announced in the published minutes.

Churches in Eastern Arkansas, wishing the Southern Psalmist, can be supplied by brother W. H. Barksdale of Helena. POSTAGE—PAY YOUR POSTAGE. The rates of postage in the new Government are double on books, nearly so on letters. This is not just and right for each man should pay his own postage, and the Department should be made self-sustaining, at least until the young government is able to assist. Now all who write to us on their business, excepting a reply, must inclose the postage on the return letter. This is but right. We will pay half the postage on books sent by mail. When you order a book add one-fifth of its price for your part of its postage.

Rates of Postage within the Confederacy. On Letters weighing under 1/2 cent, within 500 miles, 5 cents; beyond 500 miles, 10 cents, with an additional rate for each 1/2 cent. Drop Letters of any weight 2 cents. Transient Newspapers, unsealed Circulars, Magazine, or Handbills, upon receipt with manuscript, weighing three ounces, 2 cents with an additional rate for every additional ounce, for any distance. Books, bound or unbound, weighing not over four pounds 2 cents per ounce. All Newspapers, periodicals or Books published beyond the limits of the Confederacy, are subject to double the above rates. Prepayment in money (and postage stamps and envelopes are prepared for the Confederacy) will be required.

Business Department.

HOW TO SEND MONEY. When it is possible, procure a check or draft, payable to our order; when not, have some individual to see that you enclose the money, and deposit it in the Post Office in the usual way, letting no one (not even the P. M.) save the witness, know that you are remitting money. In the event of a failure to reach us, the certificate of the witness can be forwarded, and will be available for the amount. Remittances made otherwise will not be at our risk. March 17, 1864.

Acknowledgement of Payments. The following subscriber has paid to the date annexed to his name for 1864: B. Martin Nov 12. The following subscribers have paid to the date annexed to their names for 1863: Gay Newton Mar 2, J. D. Dumas March 10, J. R. Blackman July 6, J. T. Pappas Jan 11, Dr. Geo. D. Norris Aug 13, John M. Moore Aug 24, T. J. Allen Nov 23. The following subscribers have paid to the date annexed to their names for 1862: John Hart Jan 15.

Business Correspondence. Mrs. John R. Corbett, Greenboro, Miss.—The four gold dollars, we suppose, fell among thieves—they never got to us. Bro. E. W. Salton—The \$2 came—ere date date your name on the paper—also Bro. Eugene's date date sent up as you said. Bro. O. D. Taylor—The \$5 for books came and were mailed July 15th, and presume they have come to hand ere this—the \$10 for Bro. Leigh came and daily credited—see date on my paper.

Union University. OWING TO THE EXCITEMENT IN the country the regular exercises will not commence in September next, but Frogs, Jarman and Deika will teach at the branches usually taught in the University. The session will open on the first Monday in September next. The students will be regularly drilled in Military Tactics. Murfreesboro, Tenn., Aug. 12th, 1864. aug17-45

Latest by Telegraph.

WASHINGTON, Aug. 14.—The War Department has official dispatches of a battle in Missouri and the death of Gen. Lyon.

INDIANAPOLIS, Aug. 14.—Fremont has telegraphed the Governor, saying that Lyon is killed, and Seigel is in retreat, followed by the enemy, and urging the Governor to send forward every available man to defend the flank.

At St. Louis the rout is regarded as a total annihilation. After blowing up the powder and destroying other property, Seigel left, and on Sunday night camped 30 miles East of Springfield. It is reported that Gen. Hardee, with 12,000 men, is marching on Pilot Knob, where there are 5,000 Federals with five cannon.

MISSOURI, Aug. 14.—Sixteen miles back of New Madrid, sixty Missourians routed two hundred Federals, killing and capturing many. Another skirmish occurred in the same vicinity, with Pillow scouts, resulting similarly.

The special correspondent to the Charleston Mercury telegraphs from Richmond that Congress will certainly adjourn on Monday, the 10th inst., to meet again in November.

The question of placing an embargo on cotton, tobacco, &c., is said to be now under discussion in Congress. The measure is likely to be defeated, owing to the want of nerve. It is feared that England, France and Spain might think it impolitic in the Confederate States not to allow an arrangement between the United States and themselves for obtaining these necessary articles. Therefore Congress will probably not prohibit the exportation of these articles.

The question of laying discriminating duties upon imports brought South from Northern ports, for the purpose of encouraging direct trade with Europe, will also, probably, be decided negatively. The government is said to be opposed to both these measures.

Brownsville Female College, BROWNVILLE, TENNESSEE.

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

UNIVERSITY OF NASHVILLE.

MEDICAL DEPARTMENT.

THE REGULAR COURSE OF LECTURES for 1864 will commence on the 1st Monday of September at 10 o'clock, and continue four months. THOMAS H. BARNES, M. D., Professor of Anatomy and Physiology. J. H. HARRIS, M. D., Professor of Chemistry and Pharmacy. C. K. WATSON, M. D., Professor of Materia Medica and Medical Jurisprudence. A. B. BRIDGEMAN, M. D., Professor of Surgical Anatomy and Surgery. JOHN M. WATSON, M. D., Professor of Obstetrics and Diseases of Women and Children. PAUL J. ENO, M. D., Professor of Principles and Practice of Surgery. W. K. BOWLING, M. D., Professor of Institution and Practice of Medicine. WALTER T. BRUCE, M. D., Adjunct Professor and Demonstrator of Anatomy. The Tennessee State Hospital under the direction of the Faculty is open to the Class free of charge. A Climate is connected with the University, at which operations are performed, and cases presented for and lectured upon in the presence of the class. Matriculation fee a series of text-books for Schools and Colleges, \$10; Graduation Fee, \$25. Grad Boarding can be procured for \$3 to \$4 per week. For further information or Catalogue apply to W. K. BOWLING, M. D., Dean of the Faculty. Nashville, Tenn., August, 1864. aug14

Mary Sharp College.

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

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