

TENNESSEE BAPTIST.

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"Truth Against the World."

J. R. GRAVES, W. P. MARKS,
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TRUTH VS. PENITENT COMMUNION.

It is a fact generally admissible that the Lord's Supper, on the first day of the Jewish Passover, in the evening, after observing the Passover with the twelve Apostles, instituted what Christians call the Lord's Supper: but as to the kind of benefits to be derived from its observance, and as to who are to be the recipients of those benefits, appears to be a question of Pedobaptist peculiarity, and to the consideration of which this essay shall be devoted.

Pedobaptists claim that they have authority to administer the Lord's Supper to the unregenerate, as the example of Christ suffering Judas to partake of the emblems of his (Christ's) broken body and shed blood.

This is certainly a fatal delusion, since there is no one word in the sacred narrative to warrant the idea that Judas partook of that holy sacrament, but on the contrary, we have strong presumptive evidence that he did not. Judas partook of the Passover, which, as a Jew he had a right to do as well as Christ and the eleven, according to the command given to the sons of Jacob, (see Genesis 32); and during which time, and before the institution of the Lord's Supper, Jesus in turned them that one of them should betray him, and Judas being informed that it was he that was to betray his master, went out from them; for there is no account given by Matthew (who was present) of Judas being present during the last supper, or the singing of the hymn on their transit from the guest chamber to the garden of Gethsemane, but the contrary is far more evident, from the saying of Jesus in the garden to the disciples, "Kiss, let us be going; behold, he is at hand that will betray me."

Another reason urged for the communion of unregenerate persons or penitent communion is that it is a means of grace.

Now if we were to raise the question as to whether God or man should be obeyed, and put it to our Pedobaptist neighbors, they would at once charge us with idiosyncrasy; yet the above reasons urged for penitent communion are closely allied to the above question. For the Lord Jesus in instituting his supper does not teach his disciples (much less the unregenerate) that in observing this sacrament they must be in love and charity with their neighbors, and thereby to truly and unfeignedly repent of their sins. This man's commandment and not the Lord's. Means, therefore, called means of grace, established outside of God's means, are not means of God's grace in any sense, but contrariwise is sin without modification, and rather a means of God's displeasure than of his grace. Jesus Christ, we say then, has not prohibited to his people any miraculous gifts or graces in the observance of this holy ordinance.

The injunction of the blessed Redeemer is couched in these words: "As oft as you do this, do it in remembrance of me." The sole object, it appears, was to keep their minds suitably impressed with the fact that his body was broken and his blood was shed for their sins, and that in partaking of the emblems ordained, (bread and wine) the remembrance or impression could be more easily retained or refreshed than by any other means. We have strayed from the question which we started out to consider, let us go back. Is there any warrant in the Word of God for penitent communion; or in other words, for the participation of unregenerate persons in the Lord's Supper? That is the question. To which we answer no.

And 1st. Because this ordinance was instituted by a Holy and Divine personage, and consequently the thing established must partake wholly of the nature of him that established it. And 2d. Because man in an unregenerate condition is as much unlike God, purity, holiness and spirituality as it is possible for him to be; and consequently the discrepancy between the ordinances of God's house and unregenerate man is truly great. Talk about man—dead—just—blinded—out of Christ—without God and without hope in the world; what talk about him having a just—having any—appreciation of the Lord's sacred ordinances, or of grace or comforts realized in the use of the same. The Apostle bears us out in this idea where he says: "Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." "Now if any man have not the spirit of Christ he is none of his."—Rom. viii. 7, 9.

Pedobaptists still tell us that penitents, and those earnestly seeking salvation, will not come under those heads of carnally-minded, dead, and what shall we say, if they are not in Christ they must be out of him; if they are not alive they must be dead; if they are not regenerated in the work of their minds, and made new creatures in Christ Jesus, they must be unregenerate, possessing the old man with all his deeds—the children of wrath even as others, and certainly could not discern the Lord's body or the spiritual obligations of any of the ordinances of Christ's earthly kingdom. The Lord's Supper cannot be received neither can baptism without faith. True, we may perform the action with external significance, but in order to receive the spirituality and grace of the ordinances we must be made alive to God, through faith in Jesus Christ, otherwise they

cannot be received in the Lord's way; for though a man may be penitent on account of sin, yet without faith it is impossible to please God. Again, whatsoever is not of faith is sin; thus we see it would be sheer mockery to trample thus on God's authority. It is time sufficient to commemorate the death and sufferings of Christ after we have realized an interest in the atonement thus made.

To seek God's pardoning grace in a direction not authorized, as Pedobaptists do in their penitent communion practice, is certainly great presumption. God has established a throne of pardoning grace through the merits of Christ, on which is inscribed: *Believe on the Lord Jesus with all thy heart, and thou shalt be saved, be thy sins never so many.* Let us then go to this throne instead of the Lord's table, and be made new creatures in Christ, then we shall be fully prepared by faith to receive the emblems of Christ's broken body, and shed blood to take away our sins. May we all learn to obey the Lord, for in the keeping of his commandments there is great reward.

M. A. McCLUNG,
REDDY, Roane county, Va.

For the Tennessee Baptist.

ATHENS, Ala., Feb. 20, 1861.

DEAR BRO. GRAVES:—Pardon me for animating verily upon an illustration which you have drawn up in answer to Bro. J. A. Whitman in regard to the *courtesy and rights of churches.* I write to you privately because I think it improper for me to call the attention of the public to the editorial of one who is my superior in age, wisdom and piety. Nor do I address you privately without the highest regard for your feelings, and an earnest solicitude for your temporal and spiritual welfare.

As a sincere friend, and a lover of truth, I protest against the sentiment contained in that illustration. Here it is: "For instance, one church in this city will permit its members to sell liquor by the wholesale or retail, attend the theatre, read their children to dancing school, be managers of balls, give wine parties and dancing parties, etc. Another church of this city judges all of these infractions of the teachings of Christ, and would promptly exclude one of its own members guilty of any one of them; and yet these churches are in fellowship, and the lapsing of one received by the other. This is not an unusual case."

Do the notes specified refer to mere differences of opinion? Are they right or wrong, as each respective church may judge in her sovereign and individual capacity? Is there not a standard to which we can appeal and determine what merits exclusion? Is the Word of God so mysterious that the churches should so far disagree in their disciplinary measures as that one church should tolerate and encourage in her members the practice of a half-dozen things, which her sister church, in the same city, would judge infractions of the teachings of Christ and for being guilty of any one of them she would promptly exclude one of her own members? Have we so learned Christ? To the law and testimony: Jesus and his Apostles have authorized the church of Christ to discipline and exclude guilty and refractory members. Before, in the sight of men, they can be guilty, they must commit crime, and the deed committed must be a violation of law before it can assume the form of transgression. There can be no law without a lawgiver, and no transgression without law; and to the effectual enforcement of law it must be plain and specific, otherwise its executors would be involved in perpetual strife about words and terms. A church judging of certain things as refractory on the part of its members, and as infractions of the teachings of Christ, amounts to very little if she is unable to show that they are actual violations of the law of God. But if she judges certain practices infractions of the teachings of Christ, and her judgment is founded in truth, she is bound, in fidelity to Christ, and for the love of the truth, to maintain her honor and the purity of God's house by withdrawing her fellowship from those who tolerate and encourage what she judges infractions of the teachings of Christ. How could she remain in fellowship with her sister church that tolerated in her members the vending of liquor, sending their children to dancing school, managing balls, going to theatres, giving wine parties, etc., and not become party to her disorderly sister's deeds? If I decide a thing is wrong, and endorse a man whom I know is guilty of that wrong, recognize him as a Christian brother and church member in full fellowship, am I not partaker of his evil deeds?

If a man sends his children to dancing school, though he refrains from dancing himself, is he any the less guilty? He is commanded to train up his children in the nurture and admonition of the Lord; and if there is evil in the merry dance, he is more culpable for encouraging his children in it than if he were to engage in it himself. He is their guardian and counselor. Greater is the crime of him who leads others into iniquity than he who goes alone into it. O how worldly-minded is that parent who would encourage his children to engage in an amusement so vain and ruinous as the fashionable dance. And those who give wine parties must not only be thoughtless

and sensual, but exceedingly regardless of the commands of heaven. They surely care very little for the woe pronounced against him who puts the cup to his brother's mouth. Those who sell liquor by wholesale or retail surely think very lightly of the fate of the drunkard, who is to have his portion in hell. If vending ardent spirits does not merit exclusion from the church of Christ, then it seems to me that it is no crime to traffic in articles that spread dismay and degradation through the country; a traffic that makes orphans and widows; a traffic that fills the State prisons; a traffic that destroys thousands annually; a traffic that injures every family; a traffic that corrupts our great men; a traffic that poisons the youth of our country; a traffic that transforms poor erring mortals into demons; and how shall the monster be slain if the pretended followers of Jesus engage in it? The temperance reform has failed, legislation has not succeeded. Like a besom of destruction it sweeps over the land; and shall a child of Jesus encourage it? I hesitate not to say that a true lover of Jesus and his cause, a friend to poor fallen humanity, will not engage in the wholesale or retail of the fell destroyer.

My dear brother in Christ, in all kindness I say it, as I love Christ and his, I think when a Baptist church tolerates in her members the things referred to in that illustration, she is in a fair way for ruin, and the sooner every true lover of Jesus withdraws from her the better. May God bless you and pardon me if I am wrong. As ever,
A. P. COPLAND.

For the Tennessee Baptist.

TO MINISTERS AND CHURCHES.

No. 3.

Brethren, the next point that demands our attention is for what objects should our liberality be exerted? And these are many. God has given his people a wide field for the exercise of benevolence. In this he has wisely acted, that they might be restrained from that selfishness and inordinate desire to gain which contract the heart and wither the soul. The poor, and the widow, and the orphan, must be provided for; books must be published and circulated; a religious literature must be sustained; houses of worship must be built and paid for; ministers must be educated and supported. Our denominational schools, too, must be kept up. Also Sabbath schools and missionary operations demand our liberality. All these and more are objects for the exercise of benevolent spirits and liberal hearts. And they are all worthy objects. But as there is so much complaint on the part of the ministry, let us give attention to their distress. Why are so many of them engaged in the affairs of the world? Why the talents and energies of so many wasted in secular vocations? Have all of them, who are serving tables, gone willingly into the business of the world? Have not the liberality and neglect of the brethren had much to do in driving them into worldly callings? And if so, the brethren are to blame. They have not given of their carnal things. Now, brethren, it is your imperative duty to see that those who minister to you in spiritual things are provided with carnal things. Can you expect them to wage a warfare at their own charges? Can you expect them to furnish their own clothing, horses, etc., leave their families in destitution, and preach you a gospel that you do not appreciate enough to hold up their hands while they are laboring for the salvation of souls? "Who goeth a warfare any time at his own charge? Who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock? Say I these things as a man? or saith not the law the same also? For it is written in the law of Moses, 'Thou shalt not muzzle the mouth of the ox that treadeth out the corn.' Doth God take care for oxen? Or saith he it altogether for our sakes? For our sakes, no doubt, this is written: that he that ploweth should plough in hope; and he that thresheth in hope should be partaker of his hope. If we have sown unto you in spiritual things, is it a great thing if we shall reap your carnal things?" 1 Cor. ix. 7, 11.

There are no duties more plainly taught than that ministers should be wholly set apart and devoted to the preaching of the gospel, and that the churches should sustain them. If both these duties were complied with, there would be no more grumbling between the churches and preachers about salaries. And why should not these duties be obeyed? Why not remove the difficulties, restore harmony and love between preachers and congregations, and let the cause of Christ prosper.

That these duties may be complied with, let preachers come out from their worldly vocations, preach the whole gospel in the spirit of love and humility, and let the brethren remember that God hath ordained that they that preach shall live of the gospel.

Brethren, remember the appeal that Brother Dayton made some time ago to you to pay up the minister. While the sums taken separately, for each one of you is small, and you hardly feel it, the several little sums taken together, when not paid, are of great loss to the poor preacher, who

depends upon your liberality for the support of himself and family.

Brethren, do not complain of the hardness and distress of the times. Complaints do not meet demands. Pressing demands are upon us. Let us face the difficulties, and resolutely overcome all that can be conquered.

Now that our national interests are imperiled, we are called upon to make greater sacrifices to save and perpetuate the liberty and institutions of our fathers. And so, the pressure of these hard times calls upon us to make greater sacrifices and more earnest efforts to sustain the interests of Zion. And will we not respond? What would we have been without God and the Bible? What would we soon be without the truths of the Bible expounded and enforced? We would soon be a nation of heathens and infidels—contemners of God and haters of man. Now if we owe all that we are, as patriots and Christians, to religion, the Bible, and the God of the Bible, will we, in our efforts to save ourselves, forget the rock whence we were hewn, and neglect the sources that have enlightened our minds and enlarged our hearts? Will we suffer retrenchment to begin at the house of God? Brethren, be faithful, and the God of peace be with you. AMEN.

For the Tennessee Baptist.

Trust in Him at all times; ye people, pour out your heart before him: God is a refuge for us. Psalm lxxi. 5.

Messrs. Editors:—After hearing a brother preach concerning confidence in God, I have been impressed with the thought of urging on all true Christians to put their whole confidence in God in time of war, especially such a war as is waged between the North and South. In early times God had a chosen people, and on every occasion in which a war took place, if they put their trust in Him, they were as sure of being victorious as of fighting the battle, but whenever they rejected confidence in Him and looked to their own strength to crown them with victory, they would receive a total defeat. During the revolutionary war our fathers trusted in Him, and although at one time it seemed as if God had abandoned us forever, yet the smiles of Heaven once more beamed on an almost forsaken land, and victory cast a ray of illuminating light which was touched off by a slow match, and both flame and sound filled a happy land, and as after a thunder storm, all became calm. Several years passed away whilst peace and religion flourished, but about thirty or forty years ago a quarrel was commenced, and a house divided against itself can not stand; but Northern infidels must force us to obey them by making war upon us. And what shall we do to meet them, slipper put our trust in God. I have heard it stated that Beauregard's last words were a prayer that he might look to God, and not to himself, for the best of the fight, and what was the consequence, he came off conqueror of the Federal troops that were stationed in Fort Sumter. The infidel may say that Secession valor gained the victory, but why was no man killed, because an unseen power guarded them. The fights in Virginia, where in one place thirty-five thousand Federalists were arrayed against fifteen thousand Secessionists, and in another place, eighty thousand of the former against forty thousand of the latter, they overcome the Unionists escape from the battle field in each engagement. There is no use in our losing any men, we do not trust God as he should be trusted, and for fear that he will abandon us, let us form resolutions anew to pray more earnestly than we have been doing. If a friend can't put confidence in another, it is right for him to withdraw his friendship, because it is placed where it will do him no good. But on the other hand if he can put confidence in another, and will not do so for some trifling reason of his own, he ought to suffer, knowing that his friend is sufficiently able to grant him any assistance needed.

EARLY AND LATE.

DEAR BRO. GRAVES:—Some things in the Baptist and other papers in regard to the position and duties of our citizens in reference to the recent changes in our political relations I have read with much satisfaction. They are sensible and well timed. There is one point however in regard to which I feel inclined to add a few words. It is this: There were some who saw the course which the party which has driven us from the Union would take some years ago, and even then began to advocate preparation for the coming troubles. Others saw how things would be at a later date, but still long before the majority. You were among the first to take ground for the separation of Tennessee from the oppressors. At that time I differed from you. I could not believe the North would cast out all our plans for the enjoyment of equal rights with them. I said then as now that we must have our rights, but hoped to secure them in the Union. Subsequent events showed me the folly of such a hope, and I cast it away before the election for a Convention, and voted for the Convention, and for the seceding candidates.

The majority of our fellow citizens were, however, not yet convinced. They still hoped on as I

had done before. New and startling developments of the objects and plans of the government were made, and one by one at first, and then by thousands they came to think as almost all do now.

Now what I desire to suggest is this. You may have been wiser, but you were probably no better patriot, no truer friend of Tennessee, or of the Southern Confederacy, than some who came long after you. Nor am I better than those who came long after me. Those who still hoped against all hope, and hoped on till it was madness to hope longer may have had a better opinion of Northern men, and stronger confidence in Northern justice, but it does not follow that they any less truly loved the South, or were any less ready to perform all the duties which the recent events have made incumbent on them. Whether they decided earlier or later, if they are now ready to come up to all the duties of their new position, no one should utter a word of evil. There are many natives of our State who stand in this position. Some of my best friends could not think, even to the last, that separation was the best remedy for the evils feared or suffered. Yet their hearty desire was to do what was best for Tennessee and the South. But now the vote is taken. The people have spoken. The act is consummated, and heart and hand they are ready to do all and suffer all that fealty to the State and the Confederacy may require.

Shall we now stop to make a distinction between them and those who earlier saw and acted in view of acts foreseen, but not yet realized?

We have no better citizens, no better friends of the South, no men more ready to do to dare and to suffer for the South, than some who were very slow to believe all that we now feel to be true, and were waiting and hoping for some peaceful disposition of the difficulties, while others had given up all hope. A. C. B.

MUST THE CHILDREN'S FRIEND BE SUSPENDED?

This is a question that has given much anxiety to the Board of the Southern Baptist Sabbath School Union. We do not intend that it shall be if the means can be had to carry on the publication. But our readers are aware that it has never paid the cost of printing. It was designedly made too cheap for that, because the Union thought its wider circulation worth more than the dollars and cents it would cost to spread it. If these times of trouble had not come we should have never wanted for means to keep it going. As it is, our income from other sources is almost all cut off. We have to take the profits on the books to make up the deficiency in the income of the Friend. We have indeed added a little to the price of the paper when sent in bundles of 50 and upwards to one subscriber. And we hoped this change would enable us to avoid running further in debt. But thus far it has not done so. Every issue is bringing the Board in debt, though not so rapidly as before. Shall we sustain it? or will our friends the friends of a pure literature for Southern Baptist families and schools make one effort? The cost of each copy is diminished in proportion to the number of copies printed. We need a circulation of several thousands more at present rates to make it self-sustaining. A few more churches taking twenty-five or fifty each would aid us greatly. The prompt remission of the price for another year would be of great service to us now. The wheat crop will soon be in market, and then there will be more money. Now is our time of need. Has not the paper been a faithful friend? Help us brethren. Help us now. We shall keep it going as long as we can, and make it as valuable as we can. The need of such a paper is greater now than ever. If ought at once to take the place of the Northern papers that have been coming all the time to many of our schools, and are still taken because they are a cent or two cheaper. The South in other things has never been accustomed to count by cents; why should it do so in regard to a literature for the generation which is soon to govern the South. My Dear Brother, my dear sister, while you read this do you not desire that our efforts should succeed? Will you not resolve before you lay the paper down that it shall succeed? Will you not at once go out and get at least five more subscribers, and send one dollar to make it succeed? You can do it. You wish to do it. You ought to do it. Why won't you do it? Surely you will do it. Don't send the money to me, but to Graves, Marks & Co., the publishing agents. Please do it yourself, and pray God, as we do, to put it into the hearts of thousands of others to do the same. A. C. DAYTON, Cor. Sec.

PRAYER.—A correspondent of the Christian Observer in Richmond, Virginia, wrote as follows under date of April 18th.

I attended a prayer meeting this morning in the rooms of the Young Men's Christian Association. It was a solemn occasion, and one of great interest. I wish our brethren in Philadelphia, New York, Boston, Troy, and Cincinnati could have heard Dr. —'s prayer for them. It would have melted them to tears. I am sure there was not a dry eye in the room when that prayer was offered.

Let Christians North and South pray without ceasing that this unnatural strife may soon cease, and that peace and good will may be restored speedily.

THE BAPTIST.

"Truth Against the World."

NASHVILLE, SATURDAY, AUG 31, 1861.

Editorial Telegrams.

Braces—A Little Good News.—One dozen of the three dozen braces which we ordered for brethren have reached us. We expected all in one package. Why they did not all come together we know not—when we can get the rest we know not. We send these to oldest brethren. We have faithfully discharged our duty, and no one will blame us of course. We shall do our very best to get the remainder.

Bro. Hoffman, of Monticello, Ark., writes us that he has his daughters who are striving for the Sabbath School prize. They have each, on the 24th of August, committed the entire books of Matthew and Mark—127 verses. This is doing well.

Bro. Perry reports a revival at East Arbor Church, Georgia, and nine additions by baptism. A meeting of interest is in progress in the Gallatin church, and we hear of other good meetings. We believe that with strong faith and co-operation on the part of pastors we would hear of successful meetings everywhere in the South.

Big Hatcher Association will not meet in Memphis, but with the church in Covington, on Saturday before the 4th Lord's day in September. We shall try to be present. Let every brother bring fifty or one hundred Testaments for the soldiers. We have set our heart upon this thing. We know the soldiers with the Testament—that they will read it, and it will result in the universal circulation of the Bible over the South. We will fill three or four appointments among the churches of Bro. B. will arrange them.

Bro. S. Thigpen.—Your favor received and credits entered. Bro. Newman's brace is blocked in New York, and some dozen of others are compelled to suffer with him. We hope no more will send funds to us for the brace until the war closes.

Bro. Chandoin.—We have only this week received yours of the 24th July. Of course it is too late.

Eld. H. Lemmon reports forty-seven conversions to the Antioch church, North Carolina.

Bro. H.—We can do nothing, as requests choose their own chaplains. Nothing can be done until the war closes.

Bro. S. Head, North Carolina.—We intended these prices for Sabbath School scholars—for children, not adults, say for all under 21 years of age. We cannot promise you a brace until the war closes—you shall have it then.

Bro. Harrison, Virginia.—Can give you no promise as yet.

The Mary Sharps.—This school opens on the first Monday in September. One of the drawbacks to this institution has been the want of boarding houses. This has been remedied by those put up last year. We commend to our friends the new boarding house put up by Bro. Green, and also that of D. Brooks, near to the President's house. Good board and good clean new rooms can be engaged here in Baptist families. Six or eight should not be crowded into one room when accommodations are ample. Let not the war prevent parents from educating the girls. Treasury notes will be taken for board and tuition.

The Texas Baptist.—This has been suspended, and we regret to record the fact. The *Banner and Epistle* has been reduced in size, and the *Epistle Herald* from comes to us in half-sheet—it is borrowing money to keep up. We hope those who own it, by paying us, enable us to enlarge. On the first of January the paper will be placed upon a cash basis, and all names discontinued who do not pay up.

Bro. Ray.—Our papers do not go to Kentucky—we are blocked out.

Bro. Cornelius, Ala.—Our debate at Canton was never published. J. L. Chapman was hung in Texas for his negro association, we learn from several sources, and suppose it is true. It is his desert without doubt.

OUR SOLDIERS MUST HAVE THE WORD OF GOD—THE GREAT BIBLE MOVEMENT.

There is a great work to be done—a work in which every man, as well as Christian, should feel an interest, and most cheerfully aid.

There are at this present time, according to the statement of the Secretary of War, not less than 250,000 sons of the South under arms in camp or field, determined by God's help to achieve independence and nationality for the South.

Now that it is our duty, as citizens and Christians, to provide for the temporal and religious wants of these our brave and sacrificing soldiers no man can doubt. Unfaithfulness to them will involve us in peril. If we fail to feed and clothe them, they will fall a prey to our enemies, and all that is dear to us will be lost. If we leave them for years, or for one year, to the demoralizing influences of camp life without the restraining influences of Christianity, without supplying them with religious books and tracts, without giving them even the bible, who can conceive of the reagent tides of immorality and vice that will flow back upon us when three or four hundred thousand demoralized young men—the very flower of our Southern chivalry—return at the close of the war? Who can tell the contaminating influences that would be spread through every neighborhood? This must not be. It is our high and bounden duty, as citizens and Christians, to do all in our power to counteract the pernicious and degrading influences of camp life. Our government has provided a chaplain for each thousand men. This is as it should be. The influence of an able, pious, zealous and patriotic chaplain for good over a regiment of soldiers is immense. We have to regret that some of them are of the very opposite character, who have, by their wire-working and trickery, secured their election, and command no respect from, and exert no good influence over, the regiment. These preach, perhaps, once on a Sabbath, and lounge or loaf the remainder of the week.

But how comparatively powerless the very best chaplain unless aided by the powerful influence of good religious books and tracts, and especially the Scriptures to circulate among the soldiers, in the reading of which their many idle hours can be employed rather than at cards and gaming. The soldier, when not in conflict or on drill, must and will be employed at something. It has been questioned by some if the soldiers care to have the Bible, or would preserve and read it if given to them.

To obtain facts to present to the public we spent one month, from the 17th of July to the 17th of August, in the camps of West Tennessee and North Alabama, where are collected the very best

provided soldiers, so far as the Bible is concerned, in the Southern army.

CAMP BROWN, UNION COUNTY, TENN.—In this camp we spent eight days and nights. We were kindly received by officers and men, all taking a lively interest in our mission, and afforded us every facility in obtaining statistics of destitution. There were at the time of our visit six regiments of infantry, two companies of artillery and a battalion of cavalry stationed at this point. Fully one-fourth of the men were sick or absent on furlough, and of some companies one-half.

The following are the statistics of destitution: **Col. Douglass's Regiment**—Company A 34, B 40, C 32, D 12, E 30, F 34 out of 86, G 70 out of 81, H 20, I 50 K 60. **Polk's Battery** 30. Total 462. Allowing for those absent, largely over one-half, destitute of a copy of even a New Testament.

Col. Carroll's Regiment—Exclusive of the Catholics in this regiment, there are about 500 destitute. **Col. Steven's Regiment**—Company A 24, B 25, C 10, D 17, E 13, F 50, G 5, H 20, I 15, K 10. Total 189—say 200.

Col. Russell's 12th Regiment—Company A 30, B 12, C 25, D 25, E 20, F 50, G 25, H 12, I 40, K 25. Total 264. Allowing for absentees 300.

Col. Pickett's Regiment—Largely Irish, 150 Americans destitute. **Col. Travis's Regiment**—Estimated 500 destitute.

Thus it will be seen that among the first companies sent out fully one-half are destitute of the Scriptures. **Col. Freeman's Regiment**—Stationed at Trenton, was raised some time later, and its destitution is as follows: **Capt. Marshall's Company** 25, **Capt. Richardson's** 40, **Johnson's** 70, **McMurray's** 40, **Wood's** 50, **Chefner's** 68, **Dawson's** 51, **Lindsay's** 45, **Hall's** 35, **Barn's** — Total 472.

There were several independent companies almost destitute. **The Chamber's Cavalry**, Alabama volunteers, at Corinth, were about one-half destitute.

The Mississippi volunteers at Iuka were still more destitute. We give a few companies: **Capt. Grisbam's** company, 45 destitute, **Capt. T. F. Parker's**, 47 out of 92, **Capt. Elliott's** **Florida Light Guards**, 80 out of 87, **Capt. Prestidge's** company, 60 out of 91, **Capt. Nelson's** 65 out of 96, **Capt. Reid's** **New Salem Guards**, 30 out of 60.

Of the soldiers encamped at Huntsville very few are supplied with Bibles or Testaments—fully 750 to 800 Testaments should be sent for each 1,000 men.

This lack of Bibles on the part of the soldiers is no reflection on the States or communities from which they came. The Testaments are not in the Confederacy. Col. Hill informed us that the money was raised sufficient to supply his men, and the order sent to Memphis and to Nashville in vain, the Testaments were not to be had. The thirty thousand troops yet to be furnished by Tennessee, and the two hundred thousand from the Southern States, will be compelled to go to the field without a Bible unless the present enterprise is successful.

The next important fact we ascertained was that the soldiers do prize the Scriptures, and greatly desire to possess them. Hundreds of soldiers and officers in the camps we visited came forward of their own accord and subscribed for a nice copy of the New Testament or Bible for themselves, thus proving that they esteemed the Word of God more than they did their money. *Some soldiers gave their last dollar for it.* **Capt. R. O. Perrin**, of the Southern Guards, rose up at the close of our address to the citizens of Iuka and said that he wished his men to have each a copy of the Bible, and he would foot the bill if necessary. A captain arose in the congregation at Trenton and said that scarce a man in his company had a Bible or Testament, and were going forth like savages to the war. He wanted his men to have the Bible.

WILL THE SOLDIERS READ THE BIBLE IN CAMP? There is no one thing better established than that soldiers in camp will and do read the Bible. This fact we learned from the officers, and from the soldiers themselves. It was no uncommon thing to hear a soldier remark that he had read the Bible more since he came into camp than during his whole previous life, and we need not add that the Bible-reading boys can easily be distinguished from those who do not read it, and all would read the Bible more than many of their parents at home, could they but be supplied with a copy suitable for their military vest pockets.

What is the probable number of copies needed for the Confederate Army?

From the statistics, gathered with great care, it will be seen that more than one-half of our soldiers now in the field are without a Testament, and that nine-tenths of those now enlisting, and yet to be enlisted, are to be supplied.

The present number of troops now in the Confederate service, according to Mr. Hooper, Secretary of Confederate Congress, is 250,000. If three-fourths of these are destitute, there are 187,500 Bibles and Testaments wanted to-day.

Tennessee has now 25,000 soldiers in camp, and 30,000 more are called for. Eighteen thousand copies are needed to-day, twenty-five thousand more when the reserve takes the field.

But this effort should enlist the aid of each State, and that the friends in each may see "the work that is over against their own wall," we give the following authentic list:

| | | | |
|----------------|--------|----------------|---------|
| Georgia | 22,000 | North Carolina | 22,000 |
| Louisiana | 14,000 | Virginia | 25,000 |
| Mississippi | 18,000 | Florida | 5,000 |
| Texas | 8,000 | Maryland | 1,000 |
| Alabama | 15,000 | Missouri | 2,000 |
| South Carolina | 15,000 | Kentucky | 5,000 |
| Arkansas | 10,000 | | |
| Alabama | 10,000 | Total | 130,000 |

The plan proposed by which at the earliest day and cheapest rates possible the Confederate army

can be supplied with Bibles, Testaments and Tracts.

The first step to be taken is to purchase a set of stereotype plates for printing pocket Bibles and Testaments. This money, including expenses of going for them, freight duty, etc., say \$1250, must be contributed, but this will be returned to the contributors in the reduced price of the Bibles and Testaments.

The South-western Publishing House offers to print these Scriptures at cost of material and work, and forward them in quantities ordered to any regiment directed. Or it will undertake to supply the following camps in order: Camp Brown, Union City, composed of Tennessee, Alabama and Mississippi troops; Camp Trenton, Tennessee and Louisiana troops; the troops under Gen. Pillow and McCalloch in Missouri, composed of Texas, Arkansas, Tennessee and Missouri troops; the camps at Iuka, Miss., Courtland, Decatur and Huntsville, Ala., and the troops at Pensacola, Fla., Camps Trousdale, Cheatham, Boone and Burnett, Tenn., Gen. Zollicoffer's command in East Tennessee, Cola. Turner's, Hatton's and Maney's regiments with Gen. Johnson's command, Virginia, and camp by camp until every Confederate camp is supplied. We have given our undivided time since the 17th of July last to this enterprise without charge, and are willing to give the ensuing six or twelve months, our name traveling expenses being allowed.

This great Bible enterprise can be easily consummated. Let each church and association in this State, and throughout the Southern States, take up a collection for Testaments and Tracts for soldiers, and we have no fear but that a sufficient sum will be realized. Every man in the community will give something. The Baptist Churches in Old Virginia are moving nobly to supply the 65,000 volunteers of that State with the Bible and religious reading. We do hope that the Baptists, and those whom they can influence in the Southwestern States, will not move so slowly that others will reproach them for their tardiness and do-nothingness, and lack of love for the Bible or interest in the religious welfare of our soldiers. We alone of all denominations take the Bible, and the Bible alone, as the only rule of our faith and practice, and it becomes us to be first and foremost in the enterprise.

We raised during our trip, towards the plates and Testaments, nearly \$2000, and other sums from individuals in the Southern States will be acknowledged next week.

The sums contributed will not be subjected to a heavy tariff to pay officers' salaries, but be appropriated for the benefit of the soldiers. The Testaments, Bibles and Tracts distributed will likewise be reported in these columns.

"THE WORD OF GOD IS NOT BOUND."

The first set of plates for printing pocket Bibles and Testaments ever owned and worked in the South were laid upon the press of the South-western Publishing House last Wednesday, and it can now be said for the first time that the South is independent of the North for the Word of God. Lincoln no longer binds the Word of God.

These plates for the Bible and Testament have cost, including tariff, (\$150), freight and other expenses connected with them, some \$1250. More than one-half of this sum was contributed by the brethren and citizens of West Tennessee and North Alabama to us personally—to enable the Publishing House to print cheap Bibles and Testaments for the Confederate soldiers. There is not another set of plates on which a pocket Bible or pocket Testament can be printed in the Southern Confederacy to-day.

Believing that the balance for the plates will be contributed as a voluntary offering to the enterprise, the South-western Publishing House offers to print Bibles and Testaments for the Confederate army at the following rates:

POCKET TESTAMENTS—Plain \$1250 per 100—\$5 cts. retail; Gilt Sides \$15 per 100—20 cts. retail.

POCKET BIBLES—\$7 50 to \$12 per dozen, according to style and binding. Fine bound copies, with name in gilt letters, from \$2 to \$5 per copy. Let every community that has sent to a company forward each soldier a Bible or Testament, and a package of religious tracts—price 25 cents per package of 300 pages.

Will all our exchanges in the South call attention to this enterprise, and to the fact that the South-western Publishing House offers to supply 100,000 Bibles and Testaments for the Confederate army at cost of material and labor?

LET THEIR SISTERS TAKE THEIR PLACES.

Many of our young brethren have left their home for the camp. They have gone to stand between those homes and the invaders who come to lay them waste with fire and sword. One of them told us the other day that it would be hard now so many had left to keep up the meetings in the church or the exercises of the Sabbath School. It grieved him to think of the dear children who had so long met him every Sabbath as superintendent of the school, now scattered like lost sheep. But is this necessary? Can not the school be kept together? Can not the church still hold its meetings? True it has no pastor, but for many months it met each week without a pastor. True the Sabbath School has no superintendent, but is no one left who can become one? Or if not, can not the teachers go on without one. True most of the male teachers are gone to the field of battle, and some may never return, but where are the sisters? They can teach. They make the best teachers. There are some who have not taught who should be teachers. Let them at once collect the school, and set about the work. If our brethren

go to fight for your safety, you can hardly do less than take their places at home so far as you are able. Don't let God's cause suffer at home, lest he leave yours to suffer on the field of battle. Come together, if not as a church, yet as a "Female prayer meeting." You have power with God. Come and use it. Plead for the conversion of your classes. Plead for the safety of your brethren and friends upon the field. Plead that our young men, the hope of the country, may be saved from the contagion of vice as it spreads in the camp. Plead that God will spare the shedding of blood, and turn away this fratricidal strife. But if this be not consistent with his plans, plead that those who have gone to stand between you and danger may do nothing unworthy the Christian name. And while you beg God's blessing upon them, do all you can to take their places in the church and in the Sabbath School. A. C. D.

THE SOLDIERS' TESTAMENTS.

Friends who give Testaments and Bibles to the soldiers, do so with the desire that they may be preserved, prized and read. Where it can be afforded—and where can it not?—send to that son, or brother, or friend, a neatly bound copy of a Bible or Testament, and have his name and company or regiment, embossed in gilt upon the sides. Such a copy he would esteem as a sacred treasure and read it, and if he should fall, it will be sent back to you. We will put up such Testaments for companies at \$50 per 100. Extra fine at \$1 each. Bibles from \$1 50 to \$3.

News from the Churches.

AND KIND WORDS FROM FRIENDS.

GREENVILLE, SOUTH CAROLINA.—We shall be pleased to receive similar favors from Greenville. Dear Brother Graves, I have read with great satisfaction your editorial remarks from time to time on the present condition of the country, which ought to interest every citizen, and especially every Christian. The safety and permanency of our liberties, religious as well as civil, under God, depend on maintaining the sovereignty and rights of the States in opposition to a consolidated central despotism, such as the Black Republicans would establish at Washington, making the rights of the Southern and minority States dependent on the will of a Northern majority, who have been educated to look on us as vile sinners, just as the Mahomedan Druses are educated to hate and destroy those bearing the Christian name.

But my chief object in this letter was to thank you, and bid you God speed in your able criticisms upon the short comings of the persons employed by the Bible Union, whose minds (alas that even Dr. Conant and Dr. Hackett should thus be carried away with such dissimulation) are tainted with the all poisoning fountain of abolitionism. Is it not deplorable to see that no constitution, divine or human, seems binding on the conscience or conduct of a Northern man, or Englishman, with the saint of Abolition in his heart. Spurgeon makes a holy martyr of John Brown, "the weapons of whose warfare" were pikes and guns, and swords and powder and ball, and whose career was that of a midnight murderer and assassin. Our Baptist Brother of the New York Chronicle made him an "undoubted saint," "doubtless" was his word in testifying to the Christian love of John Brown!

And now behold our Northern reviewers of the Bible, able scholars, doubtless learned, no one disputes it, with the solemn and awful pledge before God and man to give to the English reader the exact meaning of the original Greek, as understood by those to whom it was addressed at the time of the writing, eye more in express terms admitting the true and proper meaning of the Greek *Doulos* to be *Slave*, and even writing as Dr. Hackett did in Philemon, a capital criticism to prove it, yet such is the fear of the anti-slavery sentiment of the times and country they inhabit, that they will not translate this *one word* truly, but consent to continue it covered up in the rendering of "servant," which the common English reader may construe according to his taste, and which the mass of English readers in the North and in England totally misunderstand. Thus the light of the Bible on a question that has divided the American Union, is made *darkness* by the Spirit of Abolition. If the people of the North could have read in their Bibles that the Centurian servant was a *Slave*, that master and servant in the New Testament mean master and *Slave*, in other words if the revisors had, from the first, done their duty in translating faithfully one particular word, Abraham Lincoln would not have been elected, and none of the trouble, present or prospective that event is likely to occasion, could arise from it.

But I did not set out to write an essay. I hope you will go on in your notices of the Revision Society to which we in the South belong. You may hear from me more fully on this subject.

I wish to keep a file of your paper commencing with January, please send it to me. I enclose two dollars, asking nothing but the one year's paper.

CHOCOTAW AGENCY, Jan. 14, 1861.

DEAR BROTHERS:—Inclosed please find \$3. Please send me one copy of the *Infidel's Daughter*, and the *Abnanac* for 1861, and give me credit for the balance on *Tennessee Baptist*, and for as long a time as you can. You advertise that ministers who have not yet subscribed can have it for one dollar, why not those of us who have worked hard to sustain it? Times are very hard with us in the Territory. Nothing raised last year! No river as yet to bring us anything to eat, or wear. A famine is upon us. Starvation is looking us in the face; those who have anything to eat have to feed the rest, who are crowding in for their share at every meal! What will become of us the Lord

only knows. The great excitement in the United States is operating more seriously upon us than perhaps any one has thought of. The government owes the Choctaw's almost \$3,000,000—Three million, and they were looking to that fund to buy bread with, but secession is now the work of the day, and the question is who will pay this debt the North or South? or will the poor Indians be wronged out of their just rights? Must they or will they be left to starve? Yesterday was observed as a day of solemn prayer by all the churches of our district. We also licensed one of our brethren to preach, and appointed him as missionary to travel on our Western boundary, we will try to sustain him ourselves.

Brothers we ask an interest in your prayer. The Lord bless and keep you from all harm. I am brother in Christ Jesus. **WILLIAM BROWN.**

P. S. Has brother Graves forgotten the Library of Sunday School books?

Ans.—No, my brother, by no means. When you have a river inform me, and you shall have the books. God bless you. **J. R. G.**

Memphis Correspondence.

The reduction of the size of your paper—a necessity demanded by the times—is deeply regretted, but the retracing of the associate editor, whose pen has long and ably contributed to the matter and worth of your columns, is matter of more profound regret to your readers. As a writer, no man was more universally read and admired in the South. Our brethren had been accustomed to regard him rather as a feature of the Baptist office, and were but ill prepared to assent to his disassociation with it. I give my value in connection with the universally expressed wish of brethren, so far as I am hear, that Brother Pickett will continue, as his duties may afford him leisure, to contribute by his pen to the gratification and edification of his brethren, his series, by all means, so far as to complete his unfinished series. Brother P's history for ten years past affords another instance for the exemplification of the truth of the tenacity with which the impression of early influences and associations cling to us. Once a rigid anti-Loudermarker, he was slow to embrace new views, but having finally measured with the logical bearings of the principles and truths connected with the issues therein involved, no man contributed more than he to their general prevalence. And so in relation to the question of emancipation. Early associated with a party, then embracing most of the leading minds of Kentucky and the South, who regarded slavery as an evil, and looked to the gradual extinction of slavery from her soil, and perhaps from the South, he furnishes another instance of the want of facility in great minds to adopt new views, and abandon long existing impressions; but though slow to change his views, he has proven himself none the less the sure, the tried friend of the South. His enemies were unable to drive him by their emancipation raid, to exhibit the demagogue's facility for converting, but depicting their epenetic and hostile attacks, he calmly considers all the bearings of the question, and announces his change of views and his reasons therefor.

Still another proof of his conservatism we see in the fact that being a strong union man he held to the Old Union until the very last ray of hope disappeared, when he comes forward and gives in his full adhesion, and blesses his only son, arrived at sufficient age, as he goes forth to the battle field to defend the soil of the South, and achieve her nationality. I do not believe that a man in the South who has sent a son to the field will question the allegiance of Brother P.

I wonder if we will not after awhile cease to hear the railing of malice against tried Southern men, exposed by their enemies to be vulnerable, to their petty vindictiveness? May the time speedily come when Brother P. can resume his labors as associate editor, in the universal wish of the Baptists of West Tennessee.

The Lincoln administration proposes to deprive us of the bread of life, as well as temporal bread. A hind Providence has thwarted the designs of our enemies signally as to temporal bread. The labour of the husbandman has been signally blessed in that portion of the grain crop already gathered, and that his labour will be similarly blessed in an abundant yield of corn, the indication of the growing crop leave but little doubt. But he is a God who worketh by means, and if we are to be supplied with the bread of life—if the tents and knapsacks of our soldiers are to be supplied with the word of life, it will only be done through human agency. An effort to secure stereotype plates of the Old and New Testaments, and to supply the demand for the Word of Truth will succeed. Tennessee Baptists will furnish the means to purchase the plates and print the Testaments. Let them be furnished at the cost of the materials and labor necessary to get them out. Let our brethren know the amount needed, and it will be forwarded notwithstanding the pressure of the times. A brother by me who sustains his family through his bodily industry says his \$25 liberally for that purpose, and he will not be alone when the demand is made. In less than thirty days the means will be provided, and if stereotype plates cannot be had from the North, they can be from Europe. I know that Testaments cannot be gotten up so cheaply in the South at the present time as they have been in the North. But let the demand be made. Let Southern Baptists see what is wanting for this purpose, and they will supply the means.

Some concern is manifested in the city concerning a reported disagreement between the Confederate and State government as to the command of the Tennessee forces in this division of the State. Rumor has it that Major Gen. Polk is here to assume the command of our forces; but that the Governor of the State has dispatched Major Gen. Pillow not to surrender the command. Much dissatisfaction is expressed at the notion of our Governor, and while both of these gentlemen are doubtless men of personal courage, and are ready to serve their country to the extent of the sacrifice of their lives if need be, there is no disguising the fact, that the superseding of either or both with a man of tried military skill would meet the hearty approval of both citizens and soldiery of the South West. It may be that no one might in any emergency equal either of these gentlemen in meeting any exigency that might occur, but neither of them are covered with the prestige of success, and cannot inspire that confidence among the soldiery which they desire to repose in the man who would lead them to victory. **P. S. JONES.**

The cost of these plates, including the expense of printing them and the duty to the Confederate States, will not be less than \$1,250. The plates furnished, Testaments can be manufactured from them for 25¢ to 30 cents each, and pocket Bibles from 50¢ to 75 cents. Fully one-half the amount for plates has been already raised.

REGULAR DEPARTMENT

J. TOVELL, Editor.

SUMMARY.

Indications of a strong reaction in the North against the war policy of Lincoln and his administration are becoming more and more apparent each succeeding day.

Battles have been fought and lost. Change followed change. All these have had their influence here among the Yankees, and no doubt will have more willingly.

Intelligence from Europe indicates a general purpose on the part of all the Great Powers to ignore Lincoln's blockade, and to get our cotton.

On the whole the aspect of the news is by no means cheering. Lord Palmerston made a speech in Parliament in which he threatens with protection all who send or convey arms or other articles contraband of war to the United States.

If the tone of the British press be any index of the intentions of the Administration, there can be little doubt that it means mischief to this country.

The London Herald (July 29), Lord Derby's speech, declares that "the blockade is thoroughly efficient and contemptible," and that "not a single prize can be condemned."

With the stoppage of the American supply of cotton, Manchester, from sheer necessity, must fall a prey to a cessation of the war, or to the intervention of other powers.

The following is given by the New York Herald as the programme of the Confederate Generals:

It is evident from the intelligence that has reached us for the last few days of the movements of the rebel army towards the line of the Potomac, that the generals meditate the crossing of that river, both above and below Washington.

On Friday morning, the 23rd inst., a regiment of North Carolina volunteers, proceeded to a point on the Potomac river, known as Pratt's, and prepared for the erection of a battery.

For ourself we should not be surprised if this conjecture were to turn out to be near the truth. The Confederate authorities seem determined to stop the navigation of the Potomac, and this of itself would seem to indicate their purpose to cross it with their army.

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Olinas, August 27.—Col. Tyler's forces on the Kanawha are badly defeated by the Confederates. No particulars are given.

The Great victory obtained by our arms in Missouri appears to have had its effect in inspiring the people of that State. Gen. Ben McCulloch, under date of the 15th inst., issues a proclamation tending to quiet the fears of the Unionists; also a general order thanking the army for their gallant conduct, and characterizes their achievement as glorious and brilliant.

A St. Louis correspondent writes the Louisville Courier of the feeling in that city:

"The most intense excitement prevails here. Men, who for some weeks past have worn long visages, meet on the street and grasp each other's hands in the most significant manner.

The fact is, that news which must be cheering to every lover of liberty, has almost got vent, and the people breathe more freely, and their cause of hope is better, far more cheering, than it was.

Affairs in Europe.

From the Opinions of the Paris.

Russia seems to encounter a long and perilous crisis. The peasantry, finding themselves sacrificed for the benefit of the nobles, are rising up in every direction, and the nobles themselves are giving in their united adhesion to the Jockey Club of Moscow.

Affairs in Hungary are restless threatening, and in Turkey, according to a correspondent of the Deutsche Post, an insurrection had just prevented three signal victories over the Turks, which would have proved a considerable loss to the Turkish arms.

Besides this, bloody riots have taken place at Ismail and at Bolgrad, in the Principalities, where a revolution seems upon the point of breaking out.

These difficulties, however, do not, for the present, threaten the general peace. The condition of things, nevertheless, is delicate enough to enlist the whole attention of the Governments, and to call in play all the skill of diplomatists.

To sum up, let us glance at the spectacle which Europe presents at this moment:

In Russia there are sixty millions of people who, perhaps, in three months, will be plunged in civil war.

In the very centre of our continent twelve millions of Polish subjects are only awaiting a favorable opportunity to re-conquer their independence.

In Austria, there are fourteen millions of subjects in the provinces, five millions of Magyars, and five and a half millions of Italians, all of whom are longing for the overthrow of the House of Hapsburgh.

In Turkey, there are twelve millions of Christians, always in revolt against the Turks whom, if they could, they would drive back into Asia.

In Italy, the situation is full of peril. There are twenty-five millions of men who are looking anxiously to Rome and to Venice.

Thus, without reckoning Greece, which is trembling upon the brink of revolution, the Ionian Isles, which are in open quarrel with Great Britain, the Danish Duchies or the forty millions of Germans seeking for national unity, we find in Europe one hundred and thirty millions of men ready to rush to arms, either to free themselves from a foreign yoke, to unite themselves into one national body, or to work out in their countries great social and political reforms.

Never was there an epoch more troubled, more fearfully agitated, or more pregnant with revolution.

T.

THE BIBLE AND OUR SOLDIERS.

Our readers are aware that among the high-handed acts of despotism perpetrated by the Washington dictator, he sometime since interdicted the bible from visiting the Confederate States, and placed it in the list of contrabands, which his subjects were forbidden to furnish to the "rebels."

This was a more serious prohibition than most persons at first supposed, for it developed the astounding fact that there was not a set of plates in the Confederate States from which a copy of even the New Testament, in portable size, could be printed.

Now there was one man in the South whose spirit could not fail to be stirred within him as he mused upon this impious and arrogant decree.

He saw that if unopposed its effects would be to deprive tens of thousands of our gallant soldiers of the Word of God, and that to the extent of this deprivation it would interpose a barrier to their moral and spiritual improvement.

His resolve was taken—the soldier shall have the Bible at all hazards and at any cost; and when, in the person of Eld. J. R. Graves, for it is of him we speak, a benevolent and philanthropic purpose is sustained and stimulated by the sentiment of hatred to tyranny and irresponsible power, its realization is no longer problematical.

Placed in such a position as this and acting under these conditions, we believe he is absolutely indomitable. The justness of this view is sustained and confirmed by the achievement which he has just effected.

After six weeks of unremitting toil and wasting anxious labor in visiting most of the camps of this State and North Alabama, addressing the regiments, ascertaining the probable amount of scriptural destitution, he secured from Churches and friends nearly \$1000 towards purchasing a set of plates, and without waiting until all possible communication should be interdicted between the North and the South has succeeded in procuring and bringing safely through from the enemy's country, a set of plates of the entire Bible—the Old Testament as well as the New.

To state the details of these labors, as we have heard them recounted from his own lips, would be beside our present purpose—

this, moreover, is the less necessary as we hope they will be furnished by his own pen. Suffice it to say in the meantime, that they were such as nothing but the conviction that he was serving the cause of truth and righteousness, promoting the best interests of his race and country, and foiling the machinations of a merciless foe, could have enabled even him to sustain.

And now as the result of these labors, the Bible is liberated from the embargo which Lincoln had laid upon it, and it is beyond the power of his "mighty malice" to reimpose the bonds by which it can be again enthralled.

We may now rejoice that "the word of God is not bound;" for as we write, our ears are saluted by the reverberating sounds of piston-rod and printing-press, by whose united agency "the leaves which are for the healing of the nations" are being multiplied by tens of thousands.

While it is gratifying to know that noble spirited and generous minded men of all parties have given their sanction, and contributed their money, to further this enterprise; let it be borne in mind that without additional pecuniary aid from the friends of the Bible, it will entail upon the South-western Publishing House a burden which they ought not to be allowed to bear, and which must be doubly onerous because of the present monetary pressure.

The price per copy will be such as to yield no return on the outlay of the plates, and there remain two methods, therefore, in which brethren and friends can aid the Publishers in the prosecution of their good work, the one by donations towards paying for the cost of the plates, the other by contributions to be received back to their full amount in Bibles or Testaments. It would be a most fitting way of expressing their interest in the brave defenders of our homes and our liberties, if individuals should club together and transmit a sum sufficient to furnish each of the soldiers of any particular company with a nice copy of the Word of God, or New Testament with the name of the soldier and his Company embossed in gilt on the back.

Families, churches and Sunday schools could also contribute their help in like manner by sending forward their money with their orders. But what is done in this way should be done promptly. This will greatly enhance the value of their aid.

Brethren, do not suffer the public spiritedness which has given birth to this noble enterprise to fall in its good results through apathy on your part. The South-western Publishing House are demonstrating to the world that they are prepared to act on principles of the most comprehensive catholicity when an effort is to be made to furnish the people with the pure word of God without note or comment. They have taken the initiative in this great movement. They are the first and to-day the only Publishers that can print a pocket bible or testament in the Confederate States. It would be a reproach to the Baptists of the South if they were remiss in their efforts to aid them in the work. Moreover if we believed—which we do not—that it was necessary to appeal to the sectarianism, or party-spirit of Southern Baptists, in order to stimulate their zeal in this behalf, we would remind them that the Bible is one of the best and most thorough Baptist books that was ever penned, and that in proportion as we increase the number of bible readers we increase the number of Baptists.

books to be found in the South? Are there no stereotypers, either, that you must beseech and beg of these Northern sympathizers, who look upon the unholy war which the North is waging upon the South, as "right and proper," to stay and do the work of the S. M. P. House? Can it be possible that self interest prompts the act, and that the managers of the "concern" have to make the humiliating confession that Southern books and papers must continue to be printed by your enemies? If so, state no more in your Advocates and Home Churches about the South being independent, or that she ought to be independent of the North.

June 1861.

We know nothing of the facts of the case; but at such a time as this, all citizens have a right to demand that every man shall define his position. There should now be tolerated nothing that is ambiguous about any man's political principles. Least of all should men in the position of the heads of the Southern Methodist Publishing House, allow the slightest imputation to rest upon their loyalty to the South.

They have heretofore edited, published, and benefited treatises inculcating the most violent anti-slavery sentiments, and that with the utmost impunity. Southern magnanimity forebore to chide them even with the gentlest reproach. But the times are now changed, and policy if not principle should admonish them to conform to the altered condition of things.

Army Correspondence.

CAMP LIBERTY, New Madrid, Mo., August 6th, 1861.

DEAR BRO. GRAVES:—As we expected, when you left us at Camp Liberty, we commenced our westward march on Thursday the 1st inst. We broke up and left the place that had been a pleasant home to us for two months, some with regret, some looking anxiously into the future and dreading its scenes, while others went gladly, in the hope that they would soon try their prowess with the murderous foe who had been sent against us.

Soon we were out on the road, and the trial of manhood commenced. Before we had stopped for dinner, several of our men fainted from sheer exhaustion, and the general impression seemed to be, that marching through hot, dusty lanes was not so pleasant as riding over on "box cars."

Our encampment for the night was pleasantly situated in a valley, through which murmured a beautiful winding brook which afforded us plenty of water, quite an important consideration for an army on the march. At day-break the next morning we started again, and I do wish you could have seen us as we left. The sight would have filled your spirit to overflowing. It was grand, romantic and classic. The smoke of our camp-fires, mingled with the mist of the valley, enveloped the trees of the ridge we were about to ascend, and as the column wound its way slowly up the hill, it carried me away far back into the scenes of the past, and for a while I lived with the heroes of other days—I could but think of Hannibal and Napoleon as they led their magnificent armies over the cloud-capped Alps, going to glorious victory on the other side. Then I thought of the Waldenses when they left their rock-bound fortress and escaped from the hand of the tyrant of Austria, as they gained that Alpine summit just as the sun arose, and gilded for them a mountain cathedral from which issued their songs of praise to the God who had wrought for them so happy a deliverance. Involuntarily I shouted for glad joy at the scene, and offered a silent prayer that their God would enable us to resist the tyrant's oppression, and that going successfully through the contest we would be spared to return Him our thanks for preservation, and a safe return to the loved ones who weep in sorrow for us at home. We go to meet the enemy, to endure the hardships of camp-life, but sorrow is left in the heavy hearts of those we leave behind. The mothers and sisters of the South see much more sorrow than the soldier who enters upon a life of gaiety and pleasure when he leaves his father's door for the scenes of camp.

On the second day we marched twenty miles to Reel Fort Lake, and encamped on its margin. This was the severest day of the three. We were hurried so as to get our baggage across before night, and it tried the nerve of us all. I remember one lane we had to go through, which seemed to be trying to wind round every farm in the neighborhood. It appeared to me as if it would never end, and it was awful—just in the middle of the day, dust six inches deep, and no water to drink! But an end did come, and with it a grateful shade. Thence to the river our way lay through Cypress and beech groves, and we had no special difficulty, except that some of the men got sick, or had such sore feet that they could not walk.

Where we stopped the second night was a beautiful place. We slept on the ground, not stretching our tent fly, with a blanket thrown over us, beneath the graceful cypress trees of the swamp. It was a romantic scene—beautifully so. Our bed posts were four magnificent trees, which arched in gothic style, and as their green leaves reminded us of the freshness of youth and vigor of life we were enjoying, so the mounting branches pointed us upward to heaven and raised our thoughts to nature's God.

I enjoyed the trip very much. It was new, strange, and the tinge of romance spread over it, transported me to scenes of other days, when the plumes of chivalry nodded and waved as their gallant steeds bounded through the classic woods of the old world.

As you discovered while with us, camp life affords opportunity of studying character; so does marching exhibit the nerve of men. I observed that the educated men of the regiments stood the march, with all its inconveniences, far better than those who seemed physically to be much able to undergo hardships, but who had never enjoyed the advantages of education. Men who joined the army because it was fashionable, and all their acquaintances had gone, and those who came for manly reasons, generally gave out sooner than those who came from a sense of duty, because they felt that unless they did come they must suffer worse than bondage—who comprehended and appreciated the causes and merits of the great controversy, and resolved to do their best—all they could do and then die—they exercised their wills and seemed not to suffer. I have frequently heard that determination was of great assistance to a man, but never knew before that it could mitigate the sufferings or diminish the hardships of a march.

In the afternoon of the 3d we got on board the Ingonar and came up the broad Mississippi to this place. It is worth two days walking to see this noble stream and float gently on its glossy bosom. All that a man ever read of steamboat disasters—of mourning friends at home—of the pleasures of traveling—of the discoverer who sleeps beneath its waves—and the grandeur of old oaks—comes crowding on his mind, and 'tis easy for him to withdraw himself from the present, filled as it is with uncertainties and gloom, and live with the better men and times of the past. As we

considerable excitement has been created among our citizens within the last few days by observing that a large number of the hands that have been employed in the Southern Methodist Publishing House are imbued with Northern sentiments and sympathies. President Davis' proclamation, it would seem, has served to develop this fact. "Since its publication," says a city contemporary, "these men have been seen in groups upon our street corners, evidently consulting in regard to sudden movements. They have been holding good situations for several years past, contributing no doubt, since the war, a portion of their wages to assist in subjugating the people who have fed them, acting too, probably, as spies in our midst, communicating such intelligence as has recently been seen in the Northern papers under the head of 'Nashville Correspondence.' They would have been perfectly willing to have continued at work, and given us the benefit of their presence, had it not been for the proclamation and the 'forty days' notice."

The feeling of surprise, which this fact gave rise to in the public mind, yielded to a sentiment of a more potent and exciting character, when some four or five days ago a statement appeared in one of our city papers, the "Daily Gazette," that others of the same, or even a worse type, were left behind in that establishment, and were retained in its employ with the full knowledge, on the part of the agent and manager of that concern, of their Black Republican proclivities. The writer makes the following statement:

"It is known to the writer that the heads of the Southern Methodist Publishing House, were painfully solicited by the recent withdrawal of a number of their employees, who could not remain in a Confederacy with which their feelings are at war; and that within a few days they have besought others to remain who had likewise manifested their intention to leave in consequence of the issuance of President Davis' proclamation.

Among the latter, who are now upon the anxious seat, is one who has boasted that if Lincoln's forces should invade Nashville, he would join and assist them. All of these men whom the Rev. Doctors have so earnestly implored to remain and do the work of the concern, have openly proclaimed sentiments of hostility to the Southern Confederacy, and asserted that they would never take the obligation to recognize the jurisdiction of the same.

When but a few days since, these men, in response to the appeal to stay, inquired whether they would be obliged to take the oath, they were comforted with the reply that it was not likely they would be put to the test, provided they kept quiet, &c.

My design, Messrs. Editors, is to expose the inconsistency of the managers of the House, as well as to show the Southern patrons of the same, that they are fostering and patronizing an establishment which is fostering men hostile to the South, by the exclusion of men of Southern birth and Southern sympathies. Now the question we would propound to these Rev. gentlemen is, are there no machinists or engineers in Tennessee or the South capable to attend to your business? Are there no compositors who are loyal to the South, competent to set up your Testament or other

came in sight of Kentucky I could but think of her strangely altered condition—once her sons would have hailed her with proud joy, now they can only blush when they know her grey-haired statesman whines his plans of treason in the halls of her oppressors, and bursts into tears at the success of Southern arms.

A little before sundown we reached New Madrid, where Gen. Pillow is encamped with several thousand troops. Of it and our plans in my next. For the present, adieu, Harwood.

Latest by Telegraph.

New York, Aug. 28.—The Herald says extreme measures are taken to suppress papers friendly to the South. Detective officers go on every train leaving the city to intercept packages.

The British war steamer Rinaldo is below.

Washington, Aug. 28.—The post says the Confederates are concentrating in large numbers between Chainbridge and Leesburg.

The city was rife last night and this morning with a report of a fight on the other side of the Potomac, but the information is conflicting. McClellan returned thence at last past eleven last night. Nothing important was elicited. Three cavalry and three infantry companies are hovering about, evidently with the intention to draw Federals into ambushes in the vicinity of Ball's Cross Roads.

The Commercial Advertiser says McClellan went over the Potomac to inspect the troops.—Russell nor any other correspondent is allowed to go over.

Memphis, Aug. 28.—A report via Paducah says there was a battle at Cape Girardeau yesterday, in which the Confederates were victorious. Cairo is consequently in commotion.

Washington, Aug. 28.—Adams, Minister to England, states that the independence of the Confederate States is considered to be merely a question of time.

A dispatch says the British ship Simonds has been lying at Quebec three weeks flying the accession flag.

Hagerstown, Md., Aug. 28.—It is reported that heavy firing was heard near Poolsville, supposed to be an engagement between Gen. Stone's advanced guard and some of Gen. Johnson's forces.

Washington, Aug. 28.—The steamer Patrick Henry run the blockade of Fortress Monroe.

Louisville Aug. 28.—Special dispatches to the Cincinnati papers say owing to unavoidable circumstances, our forces under Tyler, have suffered disaster.

The Secretary of War has ordered the Superintendent of the Western Union Telegraph line to carry no news to or from the seceded States. This order includes the Kentucky line running through Frankfort and Lexington, but does not affect the line hence South.

[This order of the Hon. Secretary's, will postpone our reception of the details of the "unavoidable circumstances," and of the nature and extent of the "disaster" sustained by the federal forces under Gen. Tyler, some twenty four hours longer; but they will come at last and we have no doubt they will be of such a character as to give "aid and comfort" to the citizens and soldiers of the Southern Confederacy. T.]

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.) see 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 11, 1860.

No allowance will be made or credit entered for money lost by mail, until a certificate is received, showing that the money was mailed according to directions—see "How to send money."

POSTAGE—PAY YOUR POSTAGE.

The rates of postage in the new Government are double on books, nearly so on letters. This is but 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, expecting a reply, must include 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 oz., within 400 miles, 5 cents; beyond 600 miles, 10 cents, with an additional rate for each 1/2 oz.

Drop Letters of any weight 2 cents. Transient Newspapers, unsealed Circulars, Magazine, or Handbills, unopened with any 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 (until postage stamps and envelopes are prepared for the Confederacy) will be required.

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