

The South Western Baptist,
A RELIGIOUS FAMILY NEWSPAPER
PUBLISHED WEEKLY.
HENDERSON & BATTLE,
PROPRIETORS.

The S. W. Baptist.
TUSKEGEE, ALA.
Thursday, Oct. 1, 1863.

AGENTS:
B. B. DAVIS, of the "Book Emporium," Montgomery, Ala., is our authorized Agent, to receive subscriptions and dues for our paper.

Rags! Rags!!

We will pay the highest market price for rags at this office. It is now our only chance to get paper. Will our patrons and friends who desire the continuance of our paper, save their rags, and send them in at their earliest convenience?

Notice the Red Cross (X) Mark.

Those whose terms of subscription are about to expire, will find on the margin of the paper a red cross mark. We adopt this plan to save the expense of writing and forwarding accounts. We will give some two or three weeks notice in this way, so that subscriptions can be renewed. Look out for the Red Cross Mark.

The Publishers announce that they can not print Minutes for Associations this year. The scarcity of paper, and the weakness of their force of printers, forbid it.

Tuskegee Baptist Association.

The recent session of this body was held with the Liberty Church, Chambers Co., commencing on Friday the 18th Sept., and ending the Monday following. Owing to the condition of the country, several of the churches were not represented. Some, however, that were not represented by delegates, sent up letters with remittances of more or less money for our mission, &c. The churches were all, we believe, at peace, and many of them were enjoying a flattering degree of prosperity. There were added to the several churches during the past year something over three hundred members by experience and baptism. This, we believe, is considerably over an average of accessions.

There was sent up and raised at the meeting more than three thousand dollars for army missions and colportage, besides some funds for Foreign Missions. This Mission (to the army) is now in a most prosperous condition. Hundreds we may almost say, thousands of the conversions are occurring under the labors of the missionaries and chaplains every month. Truly, if we may judge of the divine favor upon the cause of our country by this criterion, we must admit the most favorable results as to the final issue of this great struggle.

The condition of the destitute families of our soldiers and of the poor, engaged the serious and prayerful consideration of the body. A special committee was appointed to present some plan for their relief. The report of this committee elicited an animated, and we trust a profitable discussion, and was unanimously adopted. We publish it in our present issue, and bespeak for it the earnest attention of the churches and the public generally. We trust this subject will not fail to engage the early attention of all our associations this fall. Let none of them suppose that they will be traveling beyond the bounds of their legitimate business by the discussion of this subject. One of the first recorded acts of the church at Jerusalem was to take care of the poor and destitute. See Acts 6th chapter. We tell our people plainly, whether in or out of the church, that unless this question is met promptly and generously, it will not be many months before scenes of lawless plunder will be enacted in our midst such as never have been known in our country. Unless the hand of charity shall open the cribs and smoke-houses of the people, the hand of violence will be applied. It would be simple madness in us to close our eyes to the perils before us. We have far more to dread from the spirit of extortion and speculation at home than we have from all the armies of our merciless foes.

Resolutions were also passed expressing our unabated confidence in the integrity and ability of the administration of the Confederate States, and again pledging our all to our country's cause, and also suggesting Friday before the 5th Lord's day in October as a day of fasting, humiliation and prayer, inviting other bodies to join in the observance of that day, that God would prosper our cause, and still further pour out his Spirit upon our armies.

Bro. W. W. Mason was elected Moderator. H. E. Taliaferro, Clerk, and A. Fruetz, Treasurer. The next meeting will be held in Tuskegee.

The Great Battle of Chickamauga.

We are in possession of sufficient details of the great battle between Generals Bragg and Rosecrans in North Georgia to say that a great victory has crowned our arms. We cannot, however, indulge in those extravagant anticipations in regard to the results of this victory expressed by some of our people. The Federal army has been driven back to Chattanooga with great slaughter, where reinforcements have already reached it, and where it still confronts our forces. Another bloody battle is now impending; and if from exhaustion, or any other cause, Rosecrans is permitted to fortify, he may yet be able to hold his position this side of the Tennessee river. In this aspect of the case, our victory will be fruitless, except that we have put *hors de combat* some two or three times the number that we have lost, and have on our side the prestige of victory. According to Gen'l Bragg's report, we have taken thirty-six pieces of artillery, fifteen thousand stands of small arms, over seven thousand prisoners, besides the killed and wounded, which

is doubtless about double what we have lost. Our own lost in killed, wounded and missing is not less than eight thousand. The armies are again confronting each other, and another engagement is imminent. We shall await the result with prayerful anxiety.

For the South Western Baptist.

Misses, Editors: I send you a list of casualties in the 45th Ala. Reg't, during the first two days' fight (19th and 20th September,) in the Chickamauga battle, which you will please publish.

Company A, Capt. E. Phelan command'g. Killed: Corporal A. J. Angier, Privates A. Casey, J. Smith. Wounded: Sergt. E. P. Woods, mortally; Lieut. J. E. Warren, Sergt. S. M. Warren, Sergt. T. W. Angier, Corps. P. D. McRae, J. M. Danford, Private Seth Herring, W. A. Hagler, Wm. Booth, slightly wounded, Privates J. D. Lewis, Wm. Miles, T. Harrison.

Company B, Capt. G. W. Cherry command'g. Killed: Privates J. L. Carden, Dennis Gallagher. Wounded: Lieut. J. D. Worthy, severe in back, W. R. Christian, slightly in shoulder, Sergt. J. W. Rush, in hand, Corp'l M. C. Johnston, severe in head, Private T. Byrd in hand, T. J. Echols slight in leg, M. Kaufman, slight in hand, E. Grandberry, abdomen, D. Petty, severe in thigh, S. N. Haner, accident in foot. Missing: Corp'l A. T. Page, wounded in leg, Sergt. A. B. Terrell, Private J. M. McNarry.

Company C, Capt. G. Caldwell, command'g. Killed: 1st Lieut. Jesse Parker, Privates W. H. Coleman, D. A. Owens, Lark Weaver. Wounded: Lieut. N. A. Lewis, slight in head, Sergt. H. Parker, mortally in bowels, Corp'l R. Q. Edmonson, in face, Privates J. M. Bottoms, slight in leg, M. J. Florence, slight in leg, T. M. Haynes, slight in arm, D. McGinnis, slight, E. S. Prince, severe in thigh, T. J. Prewett, slight in face, J. H. Prewett, slight in arm, J. Swanson, slight in leg, G. G. Thornton, slight in foot.

Company D, Capt. A. W. G. Torbert, command'g. Killed: Lieut. Torbert, Thos. Matthews, J. Henson. Wounded: H. Jackson, arm, Chas. Hugely, arm, Billy Campbell, head, Corporal Bridgman, head, T. Mullins, leg, D. Mims, thigh, W. Lockfoot, C. Abernathy, wrist.

Company E, Capt. J. Jackson, command'g. Killed: Corp'l Thornton, Privates C. Sharp, J. A. Bethune, J. D. Smith, S. Dinkins. Wounded: Corp'l J. S. Cook, thigh, J. Oliver, knee, H. H. Quinton, knee, J. H. Quinton, hand, J. H. Wood, leg, H. Davis, both thighs, A. Bethune, leg. Missing: Privates A. J. Hill and J. C. Justice.

Company F, Lieut. M. Crockett, command'g. Wounded: Lieut. J. D. King, thigh by horse, Sergt. A. J. Adams, J. D. Hicks, broken in leg, Corp'l S. S. Price, in head slight, Privates Thos. Richardson, in leg. Missing: Corp'l J. M. Blalock, Privates C. Bird, C. Bedell, J. Butler.

Company G, Capt. E. W. Averel, command'g. Killed: J. M. Zachry. Wounded: T. D. Riley, flesh wound in thigh, J. M. Shealy, side and arm broke, W. E. Shelton, severe in thigh, A. B. Dismukes, arm broke, W. Slaughter, in shoulder, Sergt. B. F. Tyson, Privates D. Adams, bruised in shoulder.

Company H, Capt. Thos. Smith, command'g. Killed: Sergt. B. G. Grant. Wounded: Sergt. G. W. Nicholson, in side slight, Privates J. D. Rogers, severe, J. B. Martin, neck, C. W. Calhoun, in head, Thos. Early, foot, M. M. Ferrell, in foot, J. D. Gartman, in arm, P. Gresham, arm, J. W. Huddleston, foot and wrist, M. Key, in leg, E. R. Martin, in shoulder, J. T. Penn, arm, James Reynolds, in head, J. B. Roy, fingers. Missing: J. C. Tedwell.

Company I, Capt. G. C. Freeman, command'g. Wounded: Sergt. B. B. Moore, thigh broken, H. W. Jones, head, mortally, John Hodgson, head, mortally, Jos. Hartly, body dangerous, John F. Loyd, James J. Barts, scalp.

Company K, A. Roberts, Lieut. command'g. Killed: Corp'l W. H. Jones, Privates J. P. Evans, W. B. Henderson, John Rowel. Wounded: Sergt. John A. Mims, slightly, R. W. Lightfoot, leg, Private R. R. Dobbs, shocked by shell, S. W. Green, mortally, D. Griffin, in both legs, G. T. Burch, in thigh, Thos. Cox, in leg, D. B. Jones, finger shot off, E. W. Hendricks, J. H. Lee, slight, W. J. Simpson, in hip, A. A. McGill, J. Robert, J. J. Jinks, slightly. Missing: L. Knox, M. Pettigay.

The Montgomery Advertiser and Columbus Sun please publish the above list.

I am very respectfully,

P. C. HARRIS,

For the South Western Baptist.

WALDROPS, MILLS, ALA.

MESSRS EDITORS:—Believing it

will be cheering to the hearts of many of your readers to hear of the outpouring of the Spirit of God, upon his people, I proceed to give you an account of a meeting which closed last evening at Rock Creek church, Jefferson Co., Ala. Commencing on Saturday before the first Sabbath in Sept. 1863, and was continued 7 days. During the meeting the members were greatly revived, at times their joy was such they were made to burst forth in praises to God; sinners were convicted, mourners converted and many added to the church. Such as I trust will be saved at the last day. When the meeting closed, many were anxiously seeking the salvation of their souls. Many things occurred "for good" which would interest your readers but too tedious to mention now. There was added to the church by baptism 29; by letter 3; one awaiting baptism. The Lord did, and is doing great things for us, "whereof we are glad." To His name be all the glory.

N. B. HULSEY.
P. S. Elder Smith, late of Randolph Co., Ala., was with me and did much service.

N. B. H.
God's mercies should not be buried in forgetfulness, but be recorded for our comfort and his praise.

Our Richmond Correspondence.

Intervention—Prayer—Fast-day—Reconstruction, what it means—Peace—Southern Churchman—The young Naval officer Churchman and Papists.

RICHMOND, 1863.

Dear Bro. Henderson:

Shall we have intervention? Not until we are in the last gasp, and as that will not come certainly before the independence of the South is established and the war closed, we shall not be indebted to our foreign confederates for much. It is idle to talk of intervention. We cannot expect anything from England; and the less reliance we place on foreign powers the better for us. Can we stand the contest? Most assuredly we can. The past has demonstrated our ability to maintain ourselves and the future has nothing in store for us which we have not already encountered and overcome. There is no need for despair—none for despondency.

We have skillful generals, a brave and well disciplined army, a righteous cause. What more can we ask? We have been just now as a nation prostrating ourselves before the Ruler of Nations. Shall we not secure his help, and having Him for us, who can triumph over His omnipotence? I hope it is not the confidence of presumption, but the utterance of a true faith; our people are to-day more firmly assured of the success of their cause than ever before. They are united in the firm conviction that the war on their part is one purely of defence and while engaged in defending the most sacred rights of home and sanctuary, they know that the righteous ruler will give them success.

A young brother on the floor of the Baptist General Association of Virginia in June last said there "was no blockading the port of heaven." Prayer could reach the throne of the omnipotent despite the angry passions of wicked men and all the enginery of demonic cruelty. The thought is a grand one and true. And I earnestly hope that the fast day which has just past has witnessed many, many prayers reaching the Father, to descend after a while in copious showers of mercy and love upon this nation. The history of this present struggle demonstrates the power of prayer. We have never sought earnestly divine protection, without immediate triumphs, greatly beyond our expectations. Before the first battle of Manassas, our people were much in prayer, and that battle was fought and won. We became lifted up by our successes—grew proud-hearted and haughty, imagined that by the strength of our own right arm we had accomplished the victory; and reverses and disasters at Roanoke and Donelson befel our arms and were calculated to humble us. A few more disasters and we sought unto the Lord again, and again he heard us, and the battles around Richmond, the valley campaign of Jackson, and the brilliant achievements of Lee at Chancellersville attested the result. We are now under the cloud. Vicksburg has fallen. Charleston is besieged and in our distress we have been calling (I hope in sincerity and with true devotion) upon the God of battles to defend us. We have put on sackcloth and ashes and have implored his mercy, if we have truly humbled ourselves the strength of God's power will be put forth in our behalf.

Are these dreamings? Are they not realities? Let any of the readers of the Baptist peruse the book of Judges and ponder the providences of the Almighty in relation to His peculiar people. There is a striking similarity between their condition and ours; and I cannot help believing that if we exercised a childlike faith that God would protect us as He protected them, we should go safely through this present struggle, if not bring it to a speedy termination.

I am sorry to learn that any one, even the simplest of our citizens, prates of reconstruction. What sort of reconstruction? How can we reconstruct? Are the United States willing to pay our war debt?—will they consent to a dual executive and dual chambers of Representatives and dual senates? Will they divide fairly the territories and retrace all their steps in the wrong direction and forthwith betake themselves in the right? Will the leopard change his spots, the Ethiopian his color? Or, by reconstruction, is it meant that we shall give up all for which blood and treasure have been so freely expended for the past two years? Is it meant that we should return like whipped curs into a worse servitude than we experienced under the former

United States Government—to work our finger to the bone to help pay the enormous debt of the North in the present war, a debt created for the purpose of desolating our homes, desecrating our sanctuaries, robbing us of our guaranteed rights as free men and stripping us of every vestige of liberty save the name, if that be spared to us? Are we to submit to have our best men immolated as traitors? our noble Southern soldiers incarcerated as rebels? our daughters and wives, the noble women of the South who in the present struggle have exhibited more than spartan devotion and heroism, made the menials and servants of their northern masters, if a worse fate do not befall them? Reconstruction means submission, a giving up of the struggle for life and liberty and all we hold dear, the entire abandonment of the sovereignty of the States—the creation of a northern dynasty of absolute and reckless power, the bowing of Southern necks to the yoke of foreign and hostile rule. Who prates of reconstruction now, is either stupid or worse. And it is right that religious unite with secular papers in sounding the alarm.

There are certain so-called harmless words which are ever and anon set out on their journey of ill-doing. Often under the garb of the calmest serenity and most placid expression they do their deadliest offices. The word "Peace" has been so used by the arch enemy of souls from the days of his conflict and triumph in Eden until now. And the enemy of our independence, they who would gladly sell their own birthright and ours for a mess of pottage—are making free use of this term to lure us to our certain ruin and calamitous overthrow. What does "peace" mean coming from a Southern writer or citizen? "In favor of peace?"—are you not in favor of peace?" I am a man of peace but I must reply to my querist emphatically, "no! I abhor it. I detest it, I thoroughly hate it, for the peace you speak of is no peace.—It is submission. It is reconstruction. It is the riveting again with tenfold force the chains of servitude. It is any thing, every thing but what a freeman made free by the truth and who knows how to enjoy liberty should submit to. I have, I confess, but little patience with the cry for peace when I know that it means all this. The spirit of Burn's song is far preferable, just now, both as regard a secular and religious interest:

Scots wha hae wi' Wallace bled
Scots wha Bruce has often led
Welcome to your gory bed
Or to glorious victory!

This is the spirit that ought to animate and does animate the Southern people, and far distant be the day when the Syren songs of Peace and Reconstruction shall lull the South into inaction and security most of all do we need to be warned against these when the foes of our country are enjoying a fancied superiority in their recent successes. We cannot expect justice or any thing approaching it, in any peace conference until our arms shall meet with a signal triumph and theirs with a signal discomfiture.

In the religious world there is but little to interest your readers transpiring here. I was amused the other day to find the Southern Churchman, the Episcopal organ in this city, exercising its lash on some luckless dissenting congregation who had retired in lieu of the words in the creed "I believe in the holy Catholic church" to say, "I believe in the church of God." The churchman confessed the meaning was the same but thought it presumption to alter the language of a creed which for so many centuries had been recognized and adopted. In the same number of the churchman in which this stricture appeared, that paper advocated the change of some of the expressions of the Litany! I am not averse to seeing changes of forms. I think such changes do good not unfrequently when the same meaning is preserved. They frequently make one think and they tend doubtless to dissipate that reverence for antiquity which in religious affairs is one of the greatest hindrances to the advancement of truth. Who can question for an instant that the mass of error known as the Roman church would be now universally scouted and despised but for the fact that for so many hundred years it has been lifting its broad front to heaven unappalled and unabashed by the presence of the Truth. The Reformation of Luther struck it a severe blow, but it has not fallen yet and as the years go on its antiquity

is lending it a halo which is the appropriate glory of the true church of the New Testament. I like very much the title of Gideon Ouseley's book against Roman Catholicism, he called it "Ancient christianity against Papal novelties."

This reverence for antiquity is elevated almost into a religious virtue by Catholics and churchman alike.—It is a pity that the latter should be so well pleased with their company.

I met a few days ago with an amusing incident in proof of the remark I am about to make, that churchmen are much more familiar with the progress of Papists and take note of their proceedings with more avidity than of the history of dissenting denominations of evangelical christians. A young naval officer, a churchman, connected with our service was discussing the merits and defects of the English Government, and he bestowed almost unqualified laudation upon its structure. I remind that there were many objections I had to it, but chief among them was the union of church and State. He said "that was one of the things he thought it ought to be commended for, that every government ought to have some religion and that it was the best thing that could be done to let the government religion be that of the majority of the people as it was in England." I answered, "that if that principle were adopted with us, our national government would either unite with the Methodist or Baptist, for they were certainly the most numerous." "Oh psaw," he replied with a little more rapidity of utterance than were his wont, "Baptist and Methodist! I don't call them religious at all!" His mind was evidently in determining the question of the true church, wholly engaged in contrasting the merits of the Romish church and his own! By one of these were the keys of St. Peter held and no other should dare arrogate to itself the profligate title of the Church! The young Naval officer on other subjects was an intelligent man. Is he alone in supposing that there cannot be a religion or a church which can not trace its descent lineally from St. Peter? I fear not.

OCCIDENT.

The following resolutions were adopted at the late annual session of the Tuskegee Baptist Association:

Resolved, That our confidence in the integrity, patriotism and ability of the Administration of the Confederate States is unabated, that we hereby again pledge to our government all our means and energies in the present fearful crisis, and that the manifest tokens of the divine favor to our cause up to this time inspires us with the hope that He will bring us through this struggle in triumph.

Resolved, That we suggest to our churches, and to the churches of sister Association, that Friday before the 5th Lord's day in October next be set apart as a day of fasting, humiliation and prayer, for the blessing of God upon our country, the success of our missions to the army, and the poor and destitute of our land.

For the South Western Baptist.

Letter from Brig. Gen. Gordon.
Camp near Orange C. H., Va., Sept. 6th.

Brother Dickinson,—Why is it that our good people at home, of the various denominations, are not sending more missionaries to the army?—Every effort is made to supply the soldiers with "creature comforts," and I believe you find little difficulty in raising money to furnish religious reading to the army,—but why is it so few preachers are sent us? They have either concluded that soldiers are so "demoralized" that it is useless to preach to them, or else there is criminal indifference on this subject. They cannot, after all that has been written on this point, be ignorant of the fact, that there is a great lack of ministers in the army—that many whole brigades, of one or two thousand men, are without a chaplain and rarely hear a sermon. But, suppose I tell these good Christians, who think "casting pearls before swine," that these men, exposed as they are to temptations on every side, are more eager to listen to the gospel than are the people at home—that the few missionaries they have been kind and generous enough to lend us for a few weeks, are preaching—not in magnificent temples, it is true, and from gorgeous pulpits on Sabbath days, to benches, but daily, in the great temple of Nature, and at night, by Heaven's chandeliers, to audiences of from one to two thousand men, anxious to hear of the way of life.—Suppose I tell them that many men

of this army, neglected, as I must say they have been by Christians at home are daily professing religion—that men, grown old in sin, and who never blanch in the presence of the foe, are made to tremble under the sense of guilt, and here in the forests and the fields are being converted to God—that young men, over whose departure from the paternal roof and pious influences have been shed so many and bitter tears, have been enabled under the preaching of a few faithful ministers to give to parents and friends at home such assurances as to change those bitter tears into tears of rejoicing. Suppose I tell them these things and assure them of the great encouragement afforded every missionary now laboring in this field, will it arouse them to act? or will each church admit the necessity of action, and yet conclude that "our brethren of the neighboring church ought to send their preacher, but really we can't give ours even for a month?"

Let them beware lest while they look upon the soldiers as too "demoralized" to be benefited by preaching, the soldiers ascertain that they are the "demoralized" portion of the army of the Cross.

I close by telling you, that, in the last few weeks nearly two hundred in this single brigade have been added to the different churches.

Yours, &c., J. B. Gordon.

For the South Western Baptist.

Revival in Wicor's Brigade.
Camp near Orange C. H., Sept. 1.

For nearly a week I have been aiding Rev. J. J. D. Renfro, chaplain 10th Ala., in a protracted meeting. I found Bro. Renfro nearly broken down, having been for three weeks preaching almost daily.

Our congregations have been very large; for some distance the entire grove being crowded with deeply interested listeners. Never in my life have I seen men so eager to hear and be profited by the word spoken. Though I have preached nine times, I have not seen one listless hearer among all the hundreds who have been in attendance. Not a word has been spoken during the services and, so far as I could see, every man has seemed to be profoundly impressed with the solemnity and importance of the occasion. It is impossible to say how many have asked to be prayed for. On several nights not less than from one hundred and fifty to two hundred made this request of us. Many have professed conversion—not less, I should think, than seventy-five. Last night our congregation was considerably larger than on any previous occasion, and the interest is evidently on the increase.—Bro. Renfro is receiving many for baptism.

While our meeting has been going on so pleasantly, just on the opposite hill about a hundred yards distant in the same brigade, is another of equal interest. It is being conducted by a Baptist minister, a lieutenant, and a Methodist chaplain.—Fifty have professed conversion most of whom I am informed, will join the Baptists.

I will give a few facts, by way of illustrating the character of this work of grace. I announced at one of the meetings that there was an assortment of tracts at the chaplain's tent, in a few moments after, I found numbers crowding round the tent and helping themselves. Each man looked over the packages, and selected such as they wanted, and consequently every tract which explained the plan of salvation, or which treated of Christ, was taken and the others left. As the soldier's eye would glance over the titles, when he came to "The Great question Answered, by A. Fuller," or come to Jesus," his face beamed with joy. No one seemed to feel that he had time to read of anything else except the way to be saved.

Another interesting feature in the meeting, is the deep solicitude which all seem to have, that they may be genuinely converted. The young converts often come to us privately, deeply affected, in many cases, weeping and trembling, to ask for further instruction as to what constitutes conversion. They have an unspeakable dread of being deceived on this point. One young man, the son of a Baptist minister, said to us, "O, sir, I have a little hope, but I am afraid to confess it for fear it may not be well founded." Another said that for months he had been hoping that he was a Christian, but that he was "so afraid that he might backslide and dishonor his Master."

It is interesting, too, to see how long the work of grace has been in progress in many hearts. Several have for more than a year been under

