

\$2 00 PER ANNUM, IN ADVANCE; OR,
\$2 50 AT THE EXPIRATION OF THE YEAR

50 NOS. IN A VOLUME

"Behold," said I, "thy other children are lost in irreligious slumber, while I alone awake to praise God."

"Son of my Stout," he answered, "it is better to sleep than to wake to remark the faults of thy brethren."

The S. W. Baptist.

TUSKEGEE, ALA.:
THURSDAY, SEPTEMBER 3, 1857.

Elder Z. G. HENDERSON, is agent for Howard College for 1857. He is also authorized to act as agent for the S. W. Baptist.

Some one without giving his real signature, writes from Pine Level, Ala., giving an account of a revival in that neighborhood, at a Church where brother Fonville is pastor. We would publish it cheerfully if we had a reliable name.

Revivals in Georgia.

During the past month Elder H. Carmichael, pastor of the Baptist Church at Long Cane baptized 12 persons, and others are expected to be baptized at their next meeting. Elder W. D. Atkinson baptized 4 at Whitesville, and there exists in that Church a good state of feeling. On last Sabbath, S. W. Bartley, the pastor, baptized 43 persons into the fellowship of Union Church. We spent last Saturday and Sabbath with the West Point Baptist Church, a protracted meeting being in progress, and an encouraging state of feeling exists. Elder Carmichael is pastor. We shall expect to hear a good report from that meeting.

[Sometime last spring, I preached a sermon at the request of a number of friends who were engaged in teaching sacred music, on the subject of "Singing as being a part of Divine Worship." The Convention to whom the sermon was preached requested its publication. It was impossible for me at that time to comply with the request, as the discourse was delivered from hastily prepared notes, and as I did not then have the time to write it out. I agreed, however, at my first convenience, to publish the substance of the sermon in the S. W. Baptist, in a series of articles. This promise I now proceed to redeem. I regret the delay. The sermon was preached at the County Line Baptist Church, in the vicinity of Salem, Russell county, Ala.]

Singing, a Part of Divine Worship.

Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in Psalms, and hymns, and spiritual songs, singing with grace in your hearts to the Lord.—Col. 3: 16.

It is unnecessary to enter into an elaborate argument to prove that singing is a part of Divine worship. It is sufficient for us to know that under both the legal and Gospel dispensations it is enjoined by express command and innumerable examples. A large proportion of the most ancient literature which has descended to us, both sacred and profane, was written in poetry. And as music is defined to be a succession of pleasing sounds it must be at least of equal age with poetry, harmony being an essential element of both.

But although it may not be regarded essential to present a formal argument on the subject, still it is by no means improper that we illustrate its importance in connection with the other services appropriate for the sanctuary. And before doing so, let us barely allude to the manner in which this service was conducted by the ancient Jews. From the best information we have, the sacred bard first composed a psalm or song—this was handed to the "chief musician;" or as we would say "leader of the choir"—he took it, and composed a suitable piece of music for the production, learned it to the Levites, or common priests—and they performed it in the tabernacle or temple service. Various kinds of instruments generally accompanied these performances. Hence the frequent allusions to these instruments in the Psalms—the harp—the tymbal—the psaltery, &c. Indeed, singing among the Jews, was perhaps the most impressive, instructive, and important part of divine service. Very nearly, if not quite, half of the Old Testament Scriptures was written in verse. The book of Job, the Psalms, Songs of Solomon, Isaiah, Jeremiah, Ezekiel, nearly all the books of the lesser prophets, besides an occasional ode or song in the historical parts of that volume, (as, for instance the song of Miriam at the Red Sea) were all written in poetry. This may suggest to us the prominence assigned to sacred music under that dispensation.

1. In the discussion of this subject, it is necessary, in first place, to show its importance.

1st. And first, the importance of the duty arises out of our relation to God. This relation is eminently one of dependence. He is the author of all our mercies. And that there should be some grateful recognition of these, is one of the first suggestions of enlightened reason. That poetry is the most impressive form in which man's emotional nature finds its utterances, is quite clear. Magnificently defines poetry to be "the art of doing by means of words, what the painter does by means of col-

ors. Shakespeare's vigorous and felicitous description of poetry will always be admired:

"As imagination bodies forth
The forms of things unknown, the poet's pen
Tames them to shapes, and gives to airy nothing
A local habitation and a name."

But the creative faculty which "gives to airy nothing a local habitation and a name," is not so essential to the religious poet. While he has such themes as God—the mission of Christ to this world, and its vast results through all coming time—a super-ruling providence, &c., &c., he has no need to step aside and evoke from the land of shadows images to perfect his picture. Arrayed before him in dazzling splendor—and working within him with superhuman power—are objects and emotions, before which

You can but have noticed how frequently David called upon the pious Jews to sing the praises of God; and in order to invite them to this holy service, many of his Psalms are but an epitome of their wonderful history. The leading events which marked the divine procedure in regard to them, are thrown into verse and set to music, to lead the devotions of "the great congregation." Thus the wonderful works of God were caused to pass in rapid and affecting review before their minds, like the unfoldings of a magnificent panorama, so that they might ever retain a most vivid recollection of the power, wisdom, and goodness of the Great King. And thus should it ever be with us. We have come to a higher Mount than ever Moses ascended, from whose lofty summit there descends the peel of a sweeter anthem than ever rolled from Miriam's lips, or swept the chords of David's harp. The most exultant strains of music that ever filled the temple, could never commemorate the goodness of God beyond the Jewish people—could only declare, "who hath not dealt so with any other nation," while we can sing, "Glory to God in the highest, on earth, peace, good will to men. Behold, we bring you good news of great joy, which shall be to all people, God so loved the world." Our psalmody celebrates the boundless love of God to "all nations and to every creature." To be continued.

In-the-way Ministers.

"Why do you manufacture so many orders of Clergy?" We are not guilty of the charge; they exist, we only name them. They are near akin to the "Do-nothing Clergy." They are quite numerous. Some of them have charges, others have none. In learning and ability there is great variety among them. Many of them are quite popular, nevertheless they are in the way.

1. They are in their own way. They find fault with all men; but they are on most excellent terms with themselves. They complain that the Churches do not appreciate them; nor do the people, generally. The Churches are not liberal; the people are selfish and cold hearted. Other ministers with nothing like their learning and ability are occupying high stations, honored and respected, but they are overlooked. Not a Church, scarcely, calls them. And when they preach no one is moved—no one praises them. The praise of others is in all the Churches; but they are unknown. They know of many good livings occupied by men of ordinary ability. All their labor and expense in preparation was a useless expenditure.

2. They are in the way of others.—How? Murmurers and faultfinders are always in the way. They are abhorred and shunned by all men of quiet minds. They become intolerable bores, and bores are hateful things and are ever detested. To such ministers, however, some men flock, but the reason is, they are "birds of a feather." But such ministers and such people are not those who rule the world, and make their mark upon their generation. It takes workers, not murmurers to do this. Ministers are expected to be comforters, not complainers. They should be hailed, not shunned. And if they are avoided it is their own fault. If they are "straitened, it is in their own bowels." If they are hedged in, they have done it themselves.

3. Such ministers are in the way of Churches. An industrious, working preacher dislikes, if there be such an one in a Church over which he is called to preside as Pastor, to accept such a charge. For to one if he does not throw, indirectly at least, obstacles in the way, if he accept. Rev. Mr. Inthway, will all the time be thinking, and will give tongue to his thoughts, if he can find kindred spirits to sympathize with him, that he is supplanted, and of course, degraded by the exaltation of another over him. He will not work with the Pastor; possessing a gift and refusing to exercise it, he is evidently in the way. He is, also, in the way of others who are prompted by the Spirit to enter the Ministry. His example on the subject of working for God is bad. He has stumbled himself in the work, and he is a stumbling block to others. When

he does preach, his past conduct is remembered, and his ministrations are powerless.

4. He is in the way of sinners. They see him unhappy in his calling. They hear his complaints. He stuns their ears with his sad music. They see his unbalanced ambition, and his contemptible envy. They remark upon the disparity between profession and conduct. He exhibits so little of the meekness and gentleness of Christ. Self-promotion is his main aim. Can such a Minister reach sinners who know him? Never! He hardens them. Makes more of them than Christians. No wonder, for he is known and judged by its fruits.

5. He "sits in the seat of the scornful." Heavy charge, but a true one.—He scorns and rebels at the station assigned him by the Master. He refuses to work his way up to promotion and distinction, and thus scorns the work of a servant. He scorns the ministers because they stand higher in the estimation of the Churches than himself. With him deep-toned ministerial piety is solemn cant; and the hard labor of a faithful Pastor, drudgery.—He will none of it. He scorns the small salaries offered him, and for which other ministers labor. He will none of it. He prefers a stout heart and an empty purse, to hard work and poor pay. Thus he flouts and scorns through life, vexed with himself and every body else. He embitters his family, per chance, with his own spirit, and poisons the community where he lives.

Efficacy of Prayer.

A worthy correspondent at the close of a business letter appends the following:

"The Fall Season is approaching when Protracted Meetings will be held. Will you prepare short, pointed articles in every paper on the efficacy of prayer? For it is certain if Christians will only live at the Mercy Seat, the spirit of revival will abide with them."

To gratify a good man, who is interested in a good cause, we will try to say something; yet we will not promise to write the number and the kind of articles requested: we might fail.

We agree with our correspondent, "that if Christians would live at the Mercy Seat," they would be revived themselves, and, of course, would be active in promoting revivals. But getting to, and living at the Mercy Seat is the difficulty. To profess the religion of Jesus is an easy matter; nor is it hard for most men to live moral lives, but to be spiritually minded, enjoying continual intercourse with God, is no ordinary attainment, and should be striven for by every member of the Church of Christ. Cold formalism and worldliness always go together, and they are the curse of the age.—While there is a good deal of possible morality in our Churches, there is a lamentable want of soul-stirring spirituality. This cannot be denied. God forbid that we should bring a false "charge against God's elect."

To live in the way which our correspondent suggests requires an effort of no ordinary kind. Nor can it be attained in a day. The process is, to "grow in Grace." To grow in Grace, we must be in Christ by faith; derive nourishment from him, that we may "grow to the perfect stature of a man in Christ Jesus." The body must have healthy nutriment daily, else it is unhealthy and dwarfed; the intellect must have food adapted to its growth and expansion, or it retrogrades; even so of the soul, that immortal being, to be fed and educated for heaven. It must have the "sincere milk of the word, that it may grow thereby."

Next to saving his own soul, instrumentally, the Christian should aim at usefulness—the highest degree of usefulness of which his talents are capable. To save souls is to glorify God, exalt the Son and honor the Spirit. And surely a Christian wishes to do all this.—What higher motives could be presented to him, to excite in him such a Godly ambition? If he does not act upon such motives, and loves the world, and patters the flesh, he is selfish, an unworthy steward, whom God will reckon with in a fearful manner. Of a good woman it is said, to her praise, "She hath done what she could." But alas! that testimony can be given of but few. Yet why not of all? All are moral agents, and have the same Mercy Seat to apply to, "for grace to help them."

It has become quite true, that happiness and usefulness are blended. It is nevertheless true. A Christian cannot be happy and useful without the Spirit of God dwelling in him. The Minister may deliver a sermon which the world and worldly-minded professors will call eloquent, yet "out" no sinner to the heart nor edify God's spiritual children. If he is not enjoying the Spirit himself, he cannot move his audience to cry out, "Sirs, what shall we do to be saved?" Nor can he obey the injunction, "Comfort ye, comfort ye, my people, saith the Lord." Ministers and members in whose hearts the Spirit dwells are hap-

py, come what may. And, too, their usefulness will be apparent to all.

These remarks are prefatory. In our next we will enter directly upon the subject.

Book Notice.

The Testimony of the Rocks; or, Geology in its bearings on the Two Theologies, Natural and Revealed. Gould & Lincoln, Boston.

HUGH MILLER, the author of the above work, is so well known as a Geological and Theological writer, that commendation from the press is needless. Yet one takes a sort of melancholy pleasure in recommending to the reading public this last, dying "Testimony" to the truth of Revelation by that great and good man. Hugh Miller has done more than any man living, towards checking that form of infidelity suggested by the supposed conflict between the testimony of Moses and the testimony of Geology, in regard to the Chronology of the world, particularly in reference to the Chronology of Matter. Mr. Miller has clearly shown in his various works: "The Old Red Sandstone," "Footprints of the Creator," and in this "The Testimony of the Rocks," that there is no conflict in Revelation and Creation.

This work may be regarded as the master effort of his powerful mind; as the condensation of his matured thoughts on this momentous theme:—"The Testimony of the Rocks" in favor of revealed Theology.

The work possesses interest on another account. It contains the "Memorials of the Death and Character of the Author." The sad fate of the author is known; he had just completed this work; the labor of which overpowered him, and in a fatal moment he put an end to his life. The facts in relation to it; a well written Biographical sketch of his life; obituary announcements of his death; his funeral obsequies &c., all contained in this volume of 502 pages.

Communications.

For the South Western Baptist.

A Bachelor's Views of Matrimony

MESSES. EDITORS: As things are going now-a-days, what shall we bachelors do for wives? Ladies are plenty enough, but in these latter times they are such expensive articles, and remunerate so poorly in proportion to the outlay, that a young man needs a fortune, before I can presume to install one as mistress of his home. I do not believe in old bachelors. "It is not good for man to be alone." But what can he do?

A few years since, not so very many, but when I first began to establish myself in life, you know, I naturally looked around for a wife, and was recommended by a friend, to make the acquaintance of a certain young lady. He said she was good-looking, intelligent, and finely educated. Just the one for me, thought I, and forthwith hastened to obtain an introduction. I was enraptured, and should have precipitantly popped the question, had not a remark of my good old mother come warningly to my mind, and I concluded to try the lady by her test.—"My son," said she, "when you marry, be sure and find a woman;—one who can give up the fripperies of society, for home, and home duties; who can make a biscuit, or darn your socks, if it need be; who is neat in all his habits; an early riser, and good tempered when she rises, too; and not a fine lady, who can only be content when receiving the admiration of the world, and who would consider it disgraceful to be thought to understand how to prepare a wholesome meal for your family, if circumstances should require it; who thinks that pones of bread and puddings grow in the corn-field, and apple-dumplings in the orchard;—who reserves her smiles and pleasant words for outsiders, thinking it not worth the while to render herself agreeable to home folks;—but is peevish and discontented unless under the excitement of company, dress, and fashion."

Some hints she gave me, also, how to arrive at the true state of the case; so, like a dutiful child, I bridled my admiration, and commenced my observations. I will not trouble you with the details. The fact of my being still a bachelor, proves how well she, and some half-dozen others, endured the test. Some were so ill-natured among their parents, brothers and sisters, that I had no disposition to risk my happiness with them. Some were so indolent that they could barely exist, depending on the servants for every thing.

They would saunter into the dining-room some time after the rest of the family had breakfasted, with a frown on their brow, as portentous to the servants, or any one else who came in contact with them, of cross and unreasonable words, as ever was threatening cloud of thunder and tempest. It did not seem to occur to them, that instead of quarrelling with, and annoying their young brothers and sisters, they could soothe and comfort those little troubled hearts. And, horrible to relate, some dipping snuff! Yes, one in particular, I remember, whose form and manner seemed the very concentration of grace and dignity, who would enchant you with her intellectual conversation—her accomplished skill on piano and harp; while her well-trained voice was sweet as angel breathings; and when she had wrought up your feelings to the highest pitch, would bring you down to plain humanity by guiltily insinuating a filthy word loaded with snuff, into her mouth—that mouth that had seemed but an organ for the utterance of entrancing harmony, and glorious bursts of mind.

It did not shock their refined sensibilities to see their mother engaged in those household cares and duties, which are the province of the mistress to discharge, and in which they could have rendered such efficient aid. How it would have lightened that mother's heart, to have had the daughter she had watched over for long years with such tender care, come forward with

a cheerful smile, and proffer her assistance!—And what a useful lesson would the assistance thus rendered, prove to that daughter, should she be called to preside in a home of her own!

Of course she would have a little pride about the appearance of her house, and table, &c. Well, suppose while seated at the piano, practicing some fashionable air, and arrayed like one of Solomon's lilies,—by the way, my dear young lady, can you fit and make a robe like that in which you are so becomingly attired?—you should receive notice that some of your husband's relatives, perhaps, or your own—or some old schoolmates or teachers were coming to dine with you—what would you do? Do you reply that you would take care to have a good cook? But cooks sometimes get sick, and it has been known to happen that they do not always wait till a convenient season—and we are supposing you to be in such a predicament—how would you extricate yourself? Admitting that you were willing to don your apron, and enter the kitchen; or you might feel obliged to, whether willing or not; such cases have happened—could you bring your scientific knowledge to bear available on such an emergency. Would it bring the substantial necessary to every dinner—the savory sauces—the delicate pastry and puddings, and all the ceteras of such a meal as you would be expected to prepare for your guests, in presentable, palatable form?—perhaps you would consider it disgraceful to soil your dainty hands with a little flour; but be candid one moment, if you please—which would be most disgraceful, to soil them? or not be able to prepare your husband and friends their dinner?—and that because of your ignorance!

Oh young ladies, you may attend the most celebrated seminaries, for a course of years, stand first in your classes, graduate with the highest honors—let all the popular accomplishments of the day be as familiar as the alphabet of your mother tongue; win the admiration of all by the brilliancy of your conversational powers, and the finished elegance of your manner, yet without a knowledge which can avail you to do any thing which would add to the comfort of a family, you are not educated!

Stop not, then, with merely a school education, but take the practical lessons of your mothers in domestic economy; for, disguise it as you may, one has said truly, that much of our daily comfort depends on our bread and butter.

When your languid frame needs exercise, take a broom and go to sweeping; and, by the way, you will find this same broom the best kind of a paint-brush. If you will rise early, and use it freely, you will have no need of cosmetics. When your delicate appetite craves some nicely-prepared dainty, don't wait for some one to bring it ready for your use, but tuck up your sleeves, to on your apron, and prepare it for yourself. Then if it does not suit you, you have no one else to blame. Alas! that so many of our young ladies should be dependent on servants for their most common comforts! Some time ago, I came across the following description of young ladies, and with some modification, they are really so applicable to some of the present day, that I will quote those which my memory retains:—

"The daughter sits in the parlor
And looks in her easy chair;
She's clad in her silks and her satins,
And jewels are in her hair.
She looks at the rings on her fingers,
She smoothes, and adjusts, and winks,
And though she talks but little,
'Tis vastly more than she thinks.
She lies abed in the morning
Till nearly an hour of noon,
Then comes down snoring and snoring,
Because she was called so soon.
Her hair is still in the papers—
Her cheeks still dotted with paint—
Remains of her last night's blouses,
Before she intended to flout.
She does not use men-servants,
And none with the flowing hair;
She's elegant over mantelcases,
They give such a foreign air,
She talks of Italian music—
And falls in love with the moon;
And though her mamma should meet her,
She'd sink away in a swoon.
Her feet are very little,
Her hands are very white—
Her jewels are very heavy—
Her head so very light.
Her color is made of cosmetics,
Though that she will never own;
Her body's made mostly of cotton,
Her heart is made wholly of stone!"

Now just glance back from this somewhat exaggerated picture, to the maidens of our grand mothers' days, whose habits are portrayed in the following lines, and say which would be best qualified for wives and mothers—those first, or last described?

"Up in the morning early, just at the peep of day,
Straining the milk in the dairy, turning the cows away;
Sweeping the floor in the kitchen; making the beds up stairs;
Washing the breakfast dishes; dusting the parlor chairs;
Brushing the crumbs from the pantry; hunting for eggs at the barn;
Cleaning the turnips for dinner; spinning the stocking yarn;
Spreading the whitening thin down on the benches below;
Ransacking every meadow where the red strawberries grow;
Stretching the linings for Sunday—churning the snowy cream;
Rinsing the pails and the strainer down in the running stream;
Feeding the geese and the turkeys; making the pumpkin pie;
Joggling the little one's cradle; driving away the flies;
Grace in every motion—music in every tone—
Beauty in form and features—thousands might court town;
Cheeks that rival the roses; teeth the whiter of pearls;
One of these useful maids is worth a score of your lady girls."

For the South Western Baptist.

Snuff-Dipping.

Gentle reader, I am not going to give you my experience: I am glad I can say this is one vice I am free from. Neither do I intend advising you against its use. You have older and better loved friends who I doubt not have earnestly entreated you to beware ere you form the habit. We all know the difficulty of breaking the strong cord that habit binds around our daily actions, and should, therefore, doubly guard against making a practice of what we at first disapprove. After becoming accustomed to any one vice, weaving it, as it were, into our every day existence, we don't view it in the same light we did at first; but gradually lose all abhorrence for it, and it becomes necessary to our comfort.

I have heard of a lady (I am glad I don't know her) who went to spend a day only, with a friend living ten miles distant. She forgot her snuff on leav-

ing home, and finding none at her friend's, sent her driver back for her box—thus, not able to spend one day pleasantly without it. I visit occasionally at a neighbor's, and never fail to be amused at the inconsistency there presented. You are invited into a handsomely furnished parlor—everything around you elegant—and are met by the lady of the house with a brush in her mouth.

I have been told that the slaves to this wretched practice, frequently take their boxes with them to the Lord's house, that they may at least use it on the way, and be thus debarred the exquisite pleasure as short a time as possible. This shows the strong hold the habit gains on one. But there is no excuse for entering into the practice. I remember when a little girl, being made to taste snuff by a silly friend, and becoming extremely nauseated by it. So the first emotions cannot be very pleasant; nay would take some time even to tolerate it.

How a woman, whose life is to be loved, can form a habit which she knows renders her less lovely and lovable, is beyond my ken. I really do not think any lady (?) who dips, has a right to complain of her husband or brother for drinking. They are both habits entered into not so much for the mere taste, as for the effect had on the system, and they seem equally hard to break up—(aside—I think drinking a little worse of the two.) The effect of the use of snuff on the health, ought to be enough to deter any person of reason from the use of it.

LENA.

Revivals.

For the South Western Baptist.

PAULING, JASPER CO., MISS.,
Aug. 16th, 1857.

"I commenced a meeting, with the Friendship Church, Fokland, Ala., on the 1st day of Aug., which continued thirteen days. The Church was revived, back-sliders reclaimed, and about 20 sinners hopefully converted among the whites, and quite a number of blacks.—I had the pleasure of baptizing 25 willing converts—14 whites, 11 blacks.—About two months since, I baptized seven, making in all 32; I expect soon to baptize others.

I had the assistance of brethren Webster and Scarborough. Bro. Z. G. Henderson passed and gave us one excellent, warm sermon. To God be all the glory."

MESSES. EDITORS:—It will cheer the friends of our common Zion to learn that I have just closed a meeting of eleven days, at which 28 were added to the church; 26 by baptism. Bro. J. E. Bell preached for us three sermons. I also learned that Bro. P. Milliner is much blessed in the South-west of this country, Butler, and many under his ministry have turned to the Lord. To God be all glory.

R. KEITH, Missionary.

GREENVILLE, Aug. 24th, 1857.

REVIVAL IN NEWBORN.

A precious revival meeting of three weeks continuance, has just closed with our church in this place. The burden of the preaching for the two first weeks was done by our venerable and much loved brother, Dr. Beck of Greensboro, and the second by our highly esteemed college associate and brother, S. R. Freeman of Marion; efficient aid was also rendered us by the resident ministers of the village. All the brethren of the church, acted the part of brethren becoming, indeed, Phillips of Samaria, they engaged earnestly & constantly in prayer, exhortation and conversation with their friends who were with-out hope; and in telling men what they must do to be saved. But one of the greatest aids, and second only to the ministry, was given us by the sisters of the church. They had a prayer meeting of their own every evening at 4 o'clock, to which they invited their inquiring lady friends. During their exercises of singing and prayer, there were several bright and happy conversions. Every day for three weeks, their sweet song of Zion, like angelic melody, were heard floating on the evening breeze.

By the above named instrumentalities, and a rich effusion of the Holy Spirit, our Church has been greatly revived. There were 35 hopeful conversions; 31 baptized, 36 added to the church; 26 whites, which more than doubled our white membership. We never witnessed so precious a meeting before. We thank the Lord, that he blessed the efforts of our ministering brethren among us, and the labors of his church and people. "The Lord has done great things for us, whereof we are glad."

May his word continue to run and be glorified in our midst.

J. C. WRIGHT.

REVIVAL IN OUR AFRICAN CHURCH.
We preach once a month to a large, intelligent and attentive congregation of slaves on the plantation of one of our good brethren. The Lord has blessed, and poured out his Spirit upon Ethiopia. Yesterday I baptized 22 into the fellowship of the church. Our

good brother, the owner, and two other brethren, superintendents of business, are always present at our meetings, so that we have quiet and order, and are able to preach with satisfaction to ourselves, and we trust, with profit to those who hear. Our brother's example we consider worthy of imitation by all who own slaves.

May the Lord continue to bless this people, and our labors among them.

J. C. W.

NEWBORN, Aug. 24th, 1857.

For the South Western Baptist.

MESSES. EDITORS:—The progress of truth is onward in the bounds of our (the Providence Association) and the success of our Missionary, brother Loxe, is indeed, gratifying. Brother Collins and I met with brother Long at one of his protracted meetings, last week. The meeting commenced on Friday, and closed on Tuesday night. The first three days bro. Long had no minister with him; but the Lord was present to bless the Word. The result of the meeting, eight were baptized, and one received for baptism, and four were received by letter—in all, thirteen. This place (Wheelerville) nine miles above Mobile, has been notorious for wickedness, but during the present year a great reformation has taken place, and a Baptist Church of about forty members has been organized through the instrumentality, mainly, of Missionary labors.

I would inform your readers, also, that there is a good state of things in brother Collins' congregation, at present. Several conversions have occurred, recently; and we believe and hope that the awakening influences of the Spirit are spreading over our city.

K. HAWKINS.

MOBILE, Aug. 1857.

For the South Western Baptist.

PAULING, JASPER CO., MISS.,
Aug. 16th, 1857.

BRETHREN:—I preached here this morning to an attentive congregation, and have been hospitably entertained by bro. Thigpen, a member of the Legislature. The Baptists here have a small church here, but have yet built no house. Baptists are quite numerous in the county, and are rapidly increasing, by emigration from Carolina, Georgia, and Alabama. Bro. Sumrall, a preacher, connected up to me, some nine churches in the county with which he was acquainted.

Corn is luxuriant and promising, which will be greatly beneficial to those emigrating to the country. Cotton fields look green and promising, but on close inspection, are found to be deficient in fruit, owing to superabundant rains.

Pandling is twenty-two miles west of the Mobile and Ohio Railroad. A daily hack carries passengers from the depot at Desoto to the village. This whole country is thrown into a state of great animation by this Road. Property is advancing in price, and farms are multiplying.

Yours truly,
D. P. BASTON.

For the South Western Baptist.

BRETHREN EDITORS:—The Lord has visited the Pine Level Church, with the outpouring of his Spirit, concerning which, we judge by the visible tokens. Our congregations have been large and attentive for twelve months or more.—And at times, under the administration of the Word. Many seemed to feel and feel deeply. We have often seen the heaving bosom, and witnessed the gushing tear and withal, we were made to feel that "Zion hath a King, and her King is in her."

On the 25th of July, we met in regular church Conference, after which, continued the meeting nine days, closed the same on Monday Aug. 3d. Fifteen persons were received during the meeting, by experience and letter. Only five were baptized, some being deterred from attending by the almost incessant rains which were quite heavy. The audience, however, was very large which witnessed the baptism, it being at the place and time of the county and district election.

On Sunday night before the closing of the meeting, there was thirty or more interesting young ladies and gentlemen who presented themselves for special prayer. There was, also, a large number of colored persons apparently seeking the salvation of their souls.

On Saturday the 22d of August, we met again in regular church meeting, indeed, it was one of interest. At night after preaching, several interesting young men were received upon their Christian experience to the ordinance of baptism. On Sabbath morning 10 o'clock, we met a large multitude of men, women and children at the water who were to witness the administration of the ancient baptism—the baptism of Christ and his Apostles. Ten were baptized, making in all twenty-one received by letter and baptism. Our meeting closed Sabbath evening, yet there were many inquiring the way of salvation.

I must be allowed to say, I have not witnessed such an interesting season of grace, since it has been my priv-

