

The South Western Baptist... THOMAS F. MARTIN.

JONES, TALLEFERRO & CO., PROPRIETORS.

RATES OF ADVERTISING. THE SPACE NECESSARILY OCCUPIED BY 10 LINES OF THIS SIZE...

From the Christian Index.

Letter from Rev. J. E. Dawson.

BRO. WALKER: In the Tennessee Baptist of the 13th inst., there are three very elaborate articles in relation to the Sunday School Union.

BALDWIN: REMARKS—We know not the writer, but he sees distinctly what we think every man must see.

Will it never be understood that any paper, any individual may call a convention of the people, but that to form one with authority to act for the people, is another and quite a different thing?

Had these men a right to commit the whole South to any measure, or in a matter of such moment to legislate for the churches?

But let us be candid. Who sent these members to Nashville? Brother Sharp, who sent you, and what for?

I venture the opinion that not one Baptist in two thousand in Georgia ever dreamed of brother Sharp's going to Nashville.

It will be seen from these that the Southern churches, if they heed this appeal, are to be agitated by this old-landmark question.

I have no wish to comment on the injustice of this sweeping assertion; it is certainly very far from the truth.

issue, threatening their peace, it becomes the duty of every peace-loving Baptist to speak out, and speak plainly.

Who composed this Convention, and on what authority? are preliminary questions not to be evaded or overlooked?

I have no means before me just now of ascertaining the numerical strength of the Southern churches. But is it not a little strange that a few men from Tennessee and mainly about Nashville,

Will it never be understood that any paper, any individual may call a convention of the people, but that to form one with authority to act for the people,

Baptists who are boastful of their democracy understand this thing, if some of their preachers do not.

The only reason I can find for the organization is in these words: "We have come together to effect an organization and we intend to do it."

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resented? Mr. Sharp, of course, was appointed for Georgia, Mr. Hawthorn, of course, for Alabama, &c.

And yet this Convention is dignified with the title of "Southern Convention to organize a Southern Baptist Sunday School Union."

The truth is, that there is no proper sense any such thing in existence as a Southern Baptist Sunday School Union.

For the South Western Baptist. The S. S. Union Movement. As the discussion of this question is now a free thing, I propose to express a few thoughts in a brief way.

I, for one, do not see the necessity of such a Society as was recently organized in Tennessee.

The unkind insinuations I have seen make by brethren towards each other, while conducting this discussion,

Will any one go up to America, Ga. in April, delegated by any church, Association or State Convention,

Now to some it all up, my opinion is to drop the matter—Union and all, and rally to the Southern Baptist Publication Society with one heart and one mind.

Rev. J. L. Dagg, D.D., late President of Mercer University, and author of "Manual of Theology,"

Query 4. "If our views of God and his scheme of mercy be incorrect, can the motives which influence us be correct?"

Here is another effort to approach the same thing, but yet there is too much easiness to tell what our brother means.

Query 5. "Is it compatible with good will to man to attach high importance to doctrines, to condemn error, to deny the christianity and safety of those who withhold their assent from fundamental truths,

His scholarship is unusually accurate and ripe, for our country, extending alike to science and literature.

in other words, that they are not born of the Spirit of God, why did he not plainly indicate it.

As long as he is an orderly, peaceful man, Southern churches will welcome him, as they do all strangers; but the moment he attempts to disturb their peaceful relations, he will discover that he has vastly miscalculated his position and interest.

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It is to be regretted that he has not written more. May we not hope, if his

days are sufficiently prolonged, he may yet have the stores of knowledge hoarded up through a studious life which ought not to perish with what is mortal of the man.

Rev. P. H. Mell, late professor of Ancient Languages in Mercer University, is now in the same position in the University of Georgia.

Prof. Mell, possesses a mind of extraordinary great and analytical power. Few men in the nation are his equals in this respect.

His person, no way striking in repose, gathers significance, and even grandeur in a great intellectual effort.

No man in the South has larger responsibilities than this brother. He has one of those minds, which must control other minds.

Rev. S. G. Hillyer, pastor of the Baptist church at Rome, and late professor of Rhetoric in the Mercer University, is a man of suave and genial presence,

He is a scholar, and esteemed an excellent preacher and pastor, and a graceful orator.

SCOLDING FROM THE PULPIT.—This practice is quite too common with some preachers, who aim to do good by manifesting indignation at the real and imaginary faults of those to whom they minister.

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Unreasonable Hopes.

It is natural for every denomination of Christians to imagine that the views which they hold of doctrine and ordinances will soon be adopted by the entire Christian world.

"Soon after my entrance on the ministry, I read a sermon by one of our most distinguished bishops, on those words of the Psalmist: 'Walk about Zion; mark well her bulwarks; consider her palaces.'"

Shortly after this I went to the West and heard of an eminent Presbyterian minister, who was preaching from place to place a sermon, or series of sermons,

Do not all these most sincere in their belief that what they earnestly desired would surely come to pass.—Forty years have since elapsed, and no one of them has taken the place of the other.

THE DIFFERENCE.—We are immortal beings. These visible fleshy bodies are destined soon to decay; but the intelligent, conscious, susceptible spirits that animate them are immortal.

love and rejoice; or else they will live to think and remember and dread and hate and rave forever.

"Orthodox" Reasoning. A friend, in speaking of her childhood, remarked that she "was brought up a Congregationalist."

This reasoning was conclusive, and for some days she was Orthodox. But there were other difficulties in the way.

How many still talk about "convenience?" There are many who are no more than half Christians, because it is not convenient for them to make the denial.

Household Baptism.—Rev. J. R. Anderson, pastor of the Second Colored Baptist Church, St. Louis, has, within five years, baptized four households upon a profession of faith—the last case occurring a week or two since.

The S. W. Baptist.

TUSKEGEE, ALA.: THURSDAY, MARCH 18, 1898.

Proposition: From all who will pay up by the end of the present volume, which will be about the 1st of May, 1898, and continue their subscriptions, we will receive Two Dollars a year for all past liabilities.

COLPORTERS WANTED: For a dominion plus and energetic brethren are wanted by the Alabama Baptist Bible and Colporteur Society.

"CHIEF" has commenced a series of short articles on the "Salient Points in the Georgia pulpit" which will be interesting. They will be continued.

Be sure and read the letter of J. E. Dawson to the Christian Index, to which we referred last week.

We learn that elder J. J. D. Renfro is succeeding well in the pastorate of Talladega and Lebanon Baptist churches. He has baptized several recently, and his congregations are large.

To Bro. J. M. P.

We have a distinguished friend, eminently skilled in the science of names, who has kindly undertaken to find out the meaning, or at least the origin, of "Josertium."

"Coming Events," &c.

We have just received the Tennessee Baptist of the 13th instant, in which the editor betrays evident symptoms of backing square out of the American meeting!

"What Does it Mean?"

So inquires an Alabama querist in the Tennessee Baptist of the 6th inst. The question refers to certain disclosures made in a recent editorial of ours, in regard to the Bible Board at Nashville and their Corresponding Secretary.

On the whole, we are of the opinion that Southern Baptists should pay no attention to the concern. Let these men meet, and have it all their own way.

"We now assign our strongest reason for not wishing to take part in this Sabbath School movement. It is this: Fraternal alienations in the City of Nashville itself underlie this discussion, and add fuel to the controversy.

Why did not brother Graves step over to the office of bro. C. A. Fuller, Treasurer of the Bible Board, obtain the necessary information for his Alabama correspondent, and covered us of what he neckily calls "a flagrant and outrageous slander upon the Bible Board?"

Young Men's Magazine for February 1898, New York, conducted by Richard M. Conrill, Subscription \$1.50 single copies 15cts.

This is the only journal in America devoted to the interest of young men. Judging from this numbers contents we would be pleased to see in the hands of every young man in the country, believing that it would elevate, purify, and enlighten.

See Johnston & Kerr's advertisement. It is a good and reliable firm.

The American Meeting.

It is as patent as a sunbeam that this Nashville clique intend to use the occasion of the meeting at America for the simple purpose of agitation. Their appeals through the Tennessee Baptist are adapted to awaken the most angry discussions.

We have been awaiting suggestions from Tennessee and Georgia as to the line of duty proper to be pursued by Southern Baptists, in regard to this adjourned meeting at America.

We have a distinguished friend, eminently skilled in the science of names, who has kindly undertaken to find out the meaning, or at least the origin, of "Josertium."

Again: Suppose a good delegation from Georgia and Tennessee, a few from Alabama and South Carolina, should meet at America—and this is the utmost that can be hoped for—we ask, would such a convention be authorized to act for the whole South?

On the whole, we are of the opinion that Southern Baptists should pay no attention to the concern. Let these men meet, and have it all their own way.

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Missionary Meeting at Outhbert, Georgia.

In return for "services rendered" by sundry Georgia brethren, on our side of the line, and on a similar occasion, brethren Van Hoose, Paulen, and Daniel, of Euflula, Secretary Sumner, of the Domestic Board at Marion, and myself, "dropped in" at the above meeting.

We had the pleasure of renewing a long acquaintance with those venerable ministers of Christ, Drs. Mallory and Dagg. We must mention that brother Mallory made an address to the meeting on the agency of the Spirit, as being our last and greatest dependence for success in the missionary enterprise.

There have been periods of refreshing from the Lord ever since the organization of the Christian Churches. The Psalmist speaks of a "set time to favor Zion"—a time or period purposed by Jehovah, known only when developed.

In examining our exchanges we see many of them, secular and religious, are filled with accounts of what is termed the "Great Revival."

At 4 o'clock, in company with brethren Van Hoose and Daniel, we visited the South-western Georgia Female College, which is under the joint management of brethren R. Mallory and J. F. Dagg, the latter formerly editor of the Christian Index.

Why need we speak of New York, when other large cities, Boston, Philadelphia, &c., are blessed in like manner. Nor is it confined to cities; but towns, villages, "highways and hedges," are refreshed by this powerful work.

It fills us with gratitude to God to read the details, and the figures announcing the multitudes converted. We rejoice at conversions in any section, but it pains us to see our beloved South forsaken, seemingly, by the blessed Spirit.

Sabbath morning, bro. Sumner addressed the Sabbath School, at the request of the Superintendent and teachers. At 11 o'clock, according to previous request, we addressed a very large audience on the topic, "The presence of Christ the great incentive to ministerial labor."

Russell's Magazine for March—This number closes the first year and the second volume of this neat Southern Monthly Magazine. In it we perceive the following articles. The pulpit and the age: European Correspondence devoted to Greece. Scenes in the Florida War; the trip to Cuba. the articles on Maister Karl does justice to the joyousness and hilarity of Mr. Charles C. Leland.

The Proprietors say they are grateful for the support and encouragement they have received and solicit a continuance of public favor, which they will endeavor to deserve. Also to ensure the continuance of the work, it is absolutely essential that the terms of Subscription should be strictly adhered to, and that the payments for the coming year be promptly made.

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Prospects Brightening.

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A Tall Assertion.

That untiring special pleader, cunning sophist, and poor logician, J. R. Graves, in the Tennessee Baptist, of March 6th, says of the S. W. Baptist:

"Let any one who is destitute of one kind feeling towards brother Dayton, himself and brother Pendleton, for such can, without being wounded, read the editorials that have appeared in the S. W. Baptist in the last few months, and they will see how bitterly this war has been carried on by that paper, both against men and a private interest."

We are too well acquainted with the tactics of our friend "Jack," as the Dean would call him, to allow him to divert us from the duty we owe to Baptist Churches, by such a crying-out paragraph as this. Its object is to excite sympathy for him which would pay in influence, and in dollars and cents.

The Fox pronounced the grapes sour when he could not reach them, albeit they were good grapes. So with our cotemporary; he would not meet the arguments in the S. W. Baptist, and he calls it "bitter war carried on" against the Triumvirate, Dayton, Graves and Pendleton. It was well for him to make that shift before his readers, and admirers. He must still keep up the idea that he is the most "Tremendous Baptist" now living, and that they would sink into insignificance were it not for himself and colleagues. It seems to be the meat and drink of Dayton and Pendleton, to defend and honor Graves, and they vie with each other in the work, and their hero would be ungrateful if he did not defend his men Friday.

Our cotemporary loves to magnify and parade his sufferings for what he is pleased to call the "Baptist cause," and never loses sight of the idea that he is their generalissimo—their Wellington. With unsuspecting, and credulous persons, this makes him quite a hero, and if perchance he should be killed in "this war," quite a Martyr. He would evidently be canonized by Laudmarkers. Not long since we took occasion to "touch off" our cotemporary's great humility, (?) meekness and forgiving spirit, the type of which we found in "Jack," a character of the Dean of St. Patricks. After "Jack" had got his "slap," "kick" and "box," as requested, he would then make capital of it thus: "Observe this stroke, a plaguy Jannisary gave it me, as, with much ado I was driving of the Great Turk. Neighbors, mind this broken head deserves a plaster. Had poor Jack been tender of his noddle, you would have seen the Pope long before this time of day—Dear Christians, the Great Mogul was come; and you may thank these poor sides, that he hath not (God bless us), swallowed up men, women and children. He may make all the capital he can out of what he calls "the war" of the S. W. Baptist, for he greatly needs it.

Elder Graves "plays upon a harp of a thousand strings." In the same paper, from which we take the extract under notice, he attributes the opposition to the Nashville S. S. Union to combined opposition to Landmarkism, and anon it is "a war upon men," i. e. Dayton, Graves and Pendleton. What can be done with such logic? Who can pursue such a "cattle flag?"

The truth is, the S. W. Baptist has never abused the complainants. While the trio, who cry out, kept anything like in the bounds of modesty and propriety, they were let alone. Had they not made "war," not in an open manner, we admit, upon others, and upon other cherished institutions belonging to the whole Baptist family, the quietude of the editor of the Tennessee Baptist would not have been disturbed by us. When did we tell they "jumped up" that Nashville S. S. Union, disturb their harmony? We were at peace. The pen had never been lifted in "war." The books of the South Western Publishing House, were bought and sold by us.—They cannot deny. But as soon as they, cunningly and stealthily, introduced measures to promote, as we believed, their own interests, and distract Southern Baptist Churches, we opposed them. If they wish this "war" to cease, it is in their power. They have but to retreat to their own territory, be peaceable men, and not dictate to Southern Baptist Churches to read and pass upon their bulletins. Their conduct, in the language of the Christian Index, is "too vaticanish." Baptists cannot abide a Pope in Rome, nor in Tennessee. They will not allow a few men, like "Q in a corner," to adopt measures having their own private interests in view, herald them to the world as the result of the whole denomination in council, and appeal to all the Churches to sustain them. Let, then, "brother Dayton, OURSELF, and brother Pendleton," be modest, unassuming men, and not attempt to dictate to Baptists, nor destroy their peace, and we will stop the "war."

Our list of conversions reported from all denominations, (from 25th of Feb. to 4th March) the last publication in the Examiner, three weeks ago had reached the number of over 17,000, when we were constrained by its excessive bulk to discontinue further additions, save from our own denomination, and to abridge the list already prepared, by cutting out the Methodist portion (as the next largest) entirely. Had this not been done, we should doubtless have had a summary of not far from 20,000, filling nearly two columns of our paper. This would make at least forty thousand conversions specified in the correspondence and exchanges of the Examiner in two months. The total of the following list, as abridged, is nearly eleven thousand.

Alabama.—Green Corner 27, Andover 26, Booth Bay 14; revivals in Phippsburg, Oldtown, Bath, Brighton and West Falmouth; Brooks 70, Shapleigh 45, Lincolnville 8, Bloomfield 12—202.

New Hampshire.—Watertown 27, Manchester 25; revivals in West Boacawan, Effingham and Hampton; Nashua 17, Sugar Hill 24, Portsmouth 10—103.

Massachusetts.—Randolph revival; Middlefield 20, Becket, South Braintree 14, Cheshire 20, Webster 9 more, Boston continued revivals in several of the Baptist churches; Roxbury 10, Charlestown 15, Waltham, Dedham 16, South Braintree 15, Winchester, Andover 19 more; Paxton (C.) 40, Leicester (Cong.) 35, Roxbury 10, Newburyport (all denom.) 300, Southwick 35, Dracut (Cong.) 50, on board receiving ship Ohio, Charlestown Navy Yard 10, Medford (Cong.) 25, Shelburne Falls (Cong.) revival, Greenfield (Cong.) 40 since May, Sheltonville 18-716.

Connecticut.—Hartford 18, New Haven 2, Brookfield 20, Stoughton Point revival, Meriden 3 more, North Stoughton 29, West Hartford 24, West Killingly 51 in all, Waterford revival, Brooklyn revival continues, Norwalk 7, New London 25 more and continues, Middletown 10, North Woodstock 50, Rocky Hill, Westminister, Scotland and Windham revivals, Cornwall 15, Mill Plain, Lyme, Stoughton, Collinsville and Hartland (Cong.) Bantam Falls and Litchfield 26, Willington 20, and Cong. 15, Waterford 6, Clinton 100, Middletown since Dec. 21, Stoughton 27, Waterbury (Cong.) 70, Stratford (Pres.) 60—578.

New York.—Madrid 100, Stockton revival, New York city 232, Brooklyn 81, Flushing 4, Keeseville 14, Harlem revival, Castle 13 more, Candor 23, Middletown, Buffalo (all denom.) 100 in four weeks, Catskill and Kiskatom 50, Richford revival, Parkkill 20, Spencer 6 more, (30 in all) Clarksville 16, Berlin, Redford 7, Greenwich 53, Brookfield revival, Lyons and Auburn revivals, Woodhall 50, Gouverneur 20, South Brooklyn (Pres.) 12, Genesee College 100, Clintonville (Pres.) 40, Lironia (Pres.) 10, Wales Center, Stamfordville 50, Athens, James-town 15, Philadelphia 20, Postenkill 40, West Stephentown 3, Danville, South Brockfield 9, North Butler, Sandy Hill 15, Schenectady 14, Union College, Stillwater 120, Altay 86, Utica continued, Steuben and Rensselaer Middlefield 50, Homer continued, Skaneateles 20, Syracuse 4, Forestville 15, Walworth 20, Brookton and New York (Eps.) 112, Pike (Pres.) 16, Albion (Pres.) 100—1691.

Pennsylvania.—Wilkesbarre, revival; Pensacola 29, Holmesburg 15, Hollidaysburg 60, Carmensville 4, Madison 5 more, Philadelphia 69, Lawrenceville 9, Huntingdon 24, Browns-ville 50, Warner Mark 5, Watsonstown 12, Lower Merion 27, Plymouth 4, Pittsburgh (Cong.) 5, Mercer, Upper Mt. Bethel (Pr.) 29, revival, West Union (Pres.) 29, Birmingham revival, Pine Grove (Luth.) revival, Marietta (Luth.) 12, Philadelphia Spring Garden 2

Revival Summary.

Ohio.—Xenia and Mt. Zion, Adamsville 32, Newtonville 18, Canton 4, Bristol 4, Pine Bluff 22, New Concord 3, Mt. Zion and Salem 4, Marietta 8, Granville, Licking 13, Cincinnati 3, New Philadelphia (all denom.) revivals Cincinnati Home for the Friendless 4, New Harmony 32, Aurora 35, Welch Hill 50, Tiffin Mt. Vernon 15, Zanesville 8, Powle's Creek 4, Canaan, Kyger, 27, Russell, Aurora 50, Painesville, Mansfield 24, Akron 20, Nottingham 37, Bealsville, Lima, Belmont, and Wilmington 47, Cheshire 20, Norwalk 37, Marietta 20 in all, Brimston 50, Licking 42, Amity 22, Birds Run 24, Warren 31, Norwalk 50, West Barre 10, Centerville 17, Radnor (Pres.) 35, Pleasant Valley 12, Prospect 4, Fredrickstown 20, Dresden, Cambridge 13, Millbrook 4-812.

Illinois.—Goshen, Bellefontaine 25, Payson 30, Jerseyville 16, revival at Shurtleff College, Tabernacle church, Chicago 19, Quincy 9, Nashville 7, Peoria 12, Norwalk 50, Mt. Pleasant (Cong.) 20, Petersburg 40, Charleston 5, Alton 21, Springfield 61 in three weeks, Warrenville, Norman 15, Sandwich 50, Barrington 4, Mendota 8, Payson 14, Monticello Prairie 51, Blue Glass 29, Louisville 41, Delshire 10, Warren 30, Lamotte 60, Fidelity 10, Sagamon County 50, McLean County 15, Grant County 10, Upper Alton, 30, Mount Zion 32, Sublette, Dover—779.

Indiana.—Vienna 77, revivals at Sandusky and Norwalk, Huntington, 5, Rock Spring 22, Ebenezer 32, Aurora 44 and continues, Milan 9, Delaware, Sand Creek 14, Middleburg 30, Crooked Creek 28, Shelbyville 4, Little Blue River 8, Stillerville 21, Zear, Perry County 10, Stillerville 30, Ladoga 109, Laporte, Fulton 7, Salem 23, Olive Branch 3, Owensboro 11, White River 3, Friendship 6, Bridgeton 15, Niconza 22, Bethel 11, Winamac 31, Hopeval 25, Augusta 28—800.

Michigan.—Detroit (colored) 37, Armada 30; revivals among all denominations in Mot-tville, Burr Oak, Sturgis, Lima, Hillsdale and Clinton, Concord 20, Salem revival, Milford 130, revivals continue at Farmington and Plymouth, Ypsilanti, Ann Arbor and Three Rivers, Grandville 12, Hillsdale 8, Lamont 100, Lapeer 17, Verona 40, Novi, since January 1st, 31, Kalamazoo 4, Edwardsburgh, Buchanan 6, Rives 35, Burr Oak 100—580.

Iowa.—Maquoketa revival, Keokuk 36, Scott (all denom.) revival, Clariton 7, West Union 50, Rock Island (Cong.) 25, Indianawton, Cedar Rapids (Luth.) 62, Plainville, Bedford 25, DeWitt 15, Dubuque 12, Ottumwa 25, Hillsboro 14, Burlington 55, Iowa City (all denom.) 100—418.

Wisconsin.—Revivals at La Crosse, Mont-ford, Horicon, and Waukesha, Hancock, 24, Plover 20, Mt. Pleasant 50, Delavan 50, Monticello 68, and continues—212.

Mississippi.—La Grange 60; Holly Springs (Pres.) 40—130.

Kentucky.—Campbelltown 26, Big Spring 20, Newcaste 23, Providence 22, Paduca 22, Yelvington 22, Station 11, Rock Spring 22, Hawesville 22, Bethel 50, Fountain Run 28, Old Goshen 15, Rocky Ridge 47, Harmony 47, McLean County 9, Greensburg 21, Bethel 60, Botland 11, Huestonville 16, Lexington 38, Maysville 35, Louisville 71, Shelbyville 70, Germanstown 6, Warren County 16—716.

Georgia.—Antioch 8, Mount Olive 28, Americas 36-72.

Tennessee.—Montt Horeb 100, Third Creek 42, Kersport 5, Knoxville 22, Chattanooga [all denom.] 150, Westminster (Pres.) 20 more, Memphis 40, 379.

Missouri.—Palmyra 25, Little Union 25, St. Louis 122, Columbia 13, Putnam, revival; Suffolk, Danbury 7, Livingston County 24, Lagrange, 90, Fox River, Dover 19, churches in Platte County 224, Lower Dublin, revival; "Residence of Sister Kitzmiller" 24, Hannibal 30, Providence 22, Bethlehem 13, Wyaoccha 40—699.

Maryland.—Baltimore 11, Fairfax 25, West-ford 26, Middletown (Luth.) 175, Fairview (Luth.) 40, Woodboro' (Luth.) revival; Jefferson—277.

Virginia.—Vision 9, Corinth 5, Cobb's Creek 13, St. Clair's Bottom 14, Petersburg 3, Winchester 38, Cowan's School-house 27, Pine Grove 12, Fairfax 17-160.

Alabama.—Lawrence and Franklin, revivals. Minnesota.—St. Paul, revival. District of Columbia.—Washington, Second Baptist Church 13, Fifth Baptist Church revival; E street Baptist Church 17.

Canada West. Victoria, revival; Diligent Rev. 23. New Brunswick. Point de Bate and Amherst, revivals. Nova Scotia. Advocate Harbor 13. For the South Western Baptist. The Burning of the Eliza Battle. Upon the waters of our own noble Bigbee, traversed so long by thousands with safety, Death has at length asserted his sovereignty. The steamer Eliza Battle touched at Gainesville on Sabbath, the last day of February, and some of our citizens having embarked, she moved proudly and swiftly down the river for the city of Mobile. Scores of passengers thronged her decks. Some of them were the young, the gay, and the fashionable; others were the aged, the experienced, and the influential, citizens at once distinguished and beloved. Some of them were on a pleasure trip, others were on their way to, or returning from the homes of friends, and others again, were intent only upon business. Little did that noble vessel, with her experienced commander, skillful and prudent officers, and exulting company, seem to be the scene for arguments of disaster, or the intrusion of distress. During the afternoon, a bitter North-east wind sprang up, accompanied by occasional storms of hail. The Sabbath passes away, and the thick curtains of night are drawn around the

Reader, think not that those who perished by this calamity were sinners above all others. One had been for years the humble follower of Christ, and one a devoted minister of the gospel. Others were like the, without God, and without hope in the world. Calamity, however, is no proof of crime. We are all sinners, and, as such, exposed every day to the penalty of sin, which is death—ye, it may be sudden death. "Fear ye the Lord, and who hath appointed it." Let the judgments of God enforce the admonitions of his word: "Those eighteen upon whom the tower in Siloam fell, and slow them, think ye that they were sinners above all men that dwell in Jerusalem? I tell you nay; but, except ye repent, ye shall all likewise perish." Unconverted reader, YOU MUST REPENT, OR PERISH ETERNALLY.

The night advances, and deep sleep has come upon all—no sound is heard save the heavy tread of the watch on the deck, and the steady movements which the engine makes. A loud shrill whistle announces the approach of another boat—the deep tones of a siren are borne upon the wind—the steamers pass each other—again all is still and quiet as the grave.

The clock strikes one! Images of beauty, bright anticipations, happy days, rapturous welcomes, float around the pillows of some—objects of terror, the misfortunes, poverty, guilt, death; the fearful consequences of sin, disturb the sleep of others.

Listen! Oh, it is but the noise of the watch preparing the freight for the next landing. A few hundred yards more and James' Bluff is gained. But listen again! Those sounds indicate danger—is that not the crackling of flames?—Nay, see the volumes of smoke forcing their way from the lower deck!

The cabin doors are burst open, and every sleeper starts to his feet, as the word fire, fire, is shrieked in his ear. "No time to dress—the flames are spreading everywhere—save yourselves."

Every cheek is pale, every face anxious—even the strongest quail. Husbands seize their trembling wives, and mothers their helpless children—with piteous cries for succor, they rush to the fore-part of the vessel, and clinging willfully to bales of cotton, trunks, planks, or anything which comes to hand, they cast themselves upon the mercy of the dark, swift stream.

Oh, that long, weary, bitter night! How much suffering did its darkness conceal! Some were speedily released from their sufferings, and were carried by the strong current far away from the fatal scene. Others, by strong exertions, gained the river's bank. Many sought a refuge in the branches of friendly trees, that planted their deep roots beneath the wide waste of waters, and were found there *engaged corpses*.

The husband, as he gazed tenderly through the darkness of the night into the faces of his loved wife and child, felt his heartstrings ready to break as he saw them *freezing to death in his arms*. Every thing he possessed on earth would be cheerfully given for a blanket to protect their chilled and dying frames; but no covering was to be had. There was no help. They had escaped the burning flames, but the cold fetters which the implacable ice-king threw around their hearts could not be broken. God have mercy on the poor sufferers!

After many long, painful, and anxious hours, the day dawned, and assistance came. But, alas! for many—very many—it was too late. Of the large and happy number who had thronged the steeper's cabin the night before, many, (how many never can be known,) were gone forever. Husbands and wives, parents and children, brothers and sisters, had parted never to meet again, until summoned to the great assize of the last day. The survivors were in a precarious condition, and fears are entertained in regard to some that they will never entirely recover from the effects of that fearful night.

Human sympathy and condolence avails but little under such circumstances. The distress embraces a large section of our country. Many hearts bleed, and many Rachels weep. The desire of many eyes has been taken away. Mr. Clanton, one of our most distinguished physicians, and, in a high degree, a *Christian gentleman*; Mr. Philcompton Kirkland, a member of the Pleasant Ridge Baptist Church—a man of sterling integrity and unobtrusive piety; Mr. M. A. Galloway, of the Gainesville Baptist Church, a poor but worthy man, removed but two months after his wife, we trust to join her in heaven, and leaving a large and dependent family to mourn his loss; Mrs. Cromwell, a daughter of Mrs. Washington, and a member of the Providence Baptist Church, Summer county—a woman truly devoted to God and the service of her Redeemer. To the God of all grace and consolation we commend the bereaved, and pray they may find relief and comfort from the soothing influence of His Holy Spirit.

Reader, think not that those who perished by this calamity were sinners above all others. One had been for years the humble follower of Christ, and one a devoted minister of the gospel. Others were like the, without God, and without hope in the world. Calamity, however, is no proof of crime. We are all sinners, and, as such, exposed every day to the penalty of sin, which is death—ye, it may be sudden death. "Fear ye the Lord, and who hath appointed it." Let the judgments of God enforce the admonitions of his word: "Those eighteen upon whom the tower in Siloam fell, and slow them, think ye that they were sinners above all men that dwell in Jerusalem? I tell you nay; but, except ye repent, ye shall all likewise perish." Unconverted reader, YOU MUST REPENT, OR PERISH ETERNALLY.

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By Telegraph. Arrival of the Canada. LIVERPOOL, Feb. 7.—During the week speculators sold 10,000 bales of cotton, and exported 8,000 bales. The advance reported was in consequence of the very limited stock of good cotton, and the limited arrivals. The sales on Friday were 7,000 bales, of which speculators and exporters took 1,000 bales, and the market closed firm. The quotations at the close of the week were as follows: Fair Orleans 84; Middling Orleans 7 11-16; Fair Mobile 7 1-4; Middling Mobile 6 9-16; Fair Uplands 7 1-4; Middling Uplands 7 7-16. The stock of cotton on hand was 707,900 bales, of which 100,000 were American. Manchester advices were favorable, and all qualities of goods had slightly advanced. At Harve, Tres Ordinaire was quoted at 103 francs. Money was unchanged in London, and very abundant. The increase of bullion in the Bank of England was £290,000. Richardson & Spence reports dull and unsettled. Wheat dull and quotations nominal. Corn dull.

The Brokers Circular reports the sugar market firm and, to all advance, for refining. ADDITIONAL GENERAL NEWS.—The defeat of some of the prominent measures of the government of England caused the resignation of her Majesty's Ministers. The Cabinet of England is now constituted as follows: First, Lord of the Treasury, Premier Derby—Chancellor of the Exchequer, Disraeli—Lord Chancellor, Sir P. Tesiger—Lord Privy Seal, Earl Haridwick—Secretary of State, Home Department, Spencer Walpole—Foreign, Earl Malesherbes—Colonial Secretary, Lord Lytton—Secretary at War, Gen. Peel—First Lord of the Admiralty, Sir J. Pakington—Postmaster General, Lord Colchester—President of the Board of Trade, Mr. Henley—President of the Board of Control, Lord Ellenborough—Commissioner of Public Work, Lord John Lubbock—Attorney General, Sir F. Kelly—Viceroy of Ireland, Earl Edington—Lord Chancellor of Ireland, Justice Blackburn.

THE TENNESSEE BAPTIST, (Weekly \$2.00.) Circulation second only to any Baptist paper in the world. The oldest weekly paper published in the Southern States. It is published for the Proprietor, J. E. DAVIS, at No. 100 North Second Street, Nashville, Tenn. It is published for the Proprietor, J. E. DAVIS, at No. 100 North Second Street, Nashville, Tenn. It is published for the Proprietor, J. E. DAVIS, at No. 100 North Second Street, Nashville, Tenn.

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LEGAL NOTICES. THE STATE OF ALABAMA—Macon County. PROBATE COURT—1st DAY OF MARCH, 1888. THIS DAY came J. E. DAVIS, administrator of the estate of James H. Perry, deceased, and filed his account and vouchers for a final settlement of said estate, which were set for hearing on the 23d Monday in April, 1888.

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The Family Circle.

India is under the English rule. It is divided into three parts, called presidencies.

One is the Bengal presidency. This covers the north-east, north, and north-west part of Hindostan.

Another part is called the presidency of Madras. This is the southern part, and looks on the map like a wedge in the water.

The other division is called the Bombay presidency. It is smaller than the rest, and lies on the western side.

The Hindus also have their chief cities. Their favorite one is Benares, four hundred miles from Calcutta.

One of the most splendid cities of India was Delhi. It is in the northern part. It was the city of the great Moguls.

The Hindus have schools of their own, but only for boys. The scholars sit in a shed, cross-legged, upon mats.

As India is under the English rule, a large number of English judges, merchants, and officers live there.

Every little boy, and every little girl, has a great desire to live long; at least, till they have grown up to be men and women.

There are a great many ways in which this promise is made true. But I want to tell you of one little boy who saved his life by obeying his father.

Almost twenty years ago a noble steambot took fire, far out from the shore on Lake Erie.

There were a great many ways in which this promise is made true. But I want to tell you of one little boy who saved his life by obeying his father.

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Shipping the Hard Words.

There is no excuse for profaneness. It is a vulgar sin, and a useless sin.

In old times, when stage coaches were more in use than at present, the heart of the Christian traveller was often pained by oaths from the stage driver.

It was our lot on one occasion to be in the stage when the man on the box with the reins swore shockingly.

At length a fellow-passenger on the front seat, putting his head out from the stage, said in a mild beseeching tone of voice.

From an Old Paper. Questions for a Wife. Do you recollect what your feelings were immediately after you had spoken the first unkind word to your husband?

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Manufacture of Thimbles.

The Philadelphia North American tells us how thimbles are made, after the latest improvements.

Sheet iron, one twenty-fourth of an inch thick, is cut into strips of dimensions suited to the intended size of the thimbles.

These strips are passed under a punch press, whereby they are cut into disks of about two inches diameter, tugged together by a tail.

Each strip contains one dozen of these blanks, and these are made red hot, and laid upon a mandrel nicely fitted to their size.

The workman now strikes the middle of each with a round faced punch about the thickness of his finger, and thus sinks it into the concavity of the first mandrel.

It is then transferred successively to another mandrel, which has five hollows of successively increasing depth, and, by striking it into them, it is brought to the proper shape.

This rude thimble is then stuck into the chuck of a lathe, in order to polish it within; it is then turned outside, the circles marked for the gold ornament, and the pits indented with a kind of milling tool.

They are next annealed, brightened and gilded inside, with a very thin coat of gold leaf, which is firmly united to the surface of the iron by the strong pressure of a smoothed steel mandrel.

A gold fillet is applied to the outside, in an annular space turned to receive it, being fixed by pressure at the edges into a minute groove formed on the lathe.

A Shoemaker Run Mad. A Strange Affair. A mysterious individual in Buffalo, supposed to be a discharged schoolmaster, run mad, has been kidnapping young school-boys in the streets, taking them into a garret or basement, and asking them to recite portions of the multiplication table.

To Become Unhappy. In the first place, if you want to be miserable, be selfish. Think all the time of yourself, and of your own things.

How to Live Long. Every little boy, and every little girl, has a great desire to live long; at least, till they have grown up to be men and women.

Religious Publications. The American Baptist Publication Society. We would call the attention of Baptists in all parts of the land to the publications of the American Baptist Publication Society.

The Young Reaper. The only Baptist school paper in the country, is published monthly, and has a circulation of over 100,000 subscribers.

Principles and Practices of Baptists. This is a new and valuable book, containing a full and complete course of instruction for converts.

Grace Truman. A true and touching story, published by the American Baptist Publication Society.

Old Psalm Tunes. There is, to us, more touching pathos, heart-thrilling expression, more feeling displayed, in some of the old psalm tunes than in a whole batch of modernisms.

Preference. To a fond mother, whose children were at the time making themselves disagreeable, a gentleman observed, "I have a decided preference for bad children, madam."

Books. A learned writer says of books: "They are masters who instruct us without rods or ferules, without words or anger, without bread or money."

In every place your father's eye is upon you.

Special Attention!

The season for going East to purchase Stratos is now opening, and we in our collections along way behind.

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Business Cards.

Chilton & McIver. Attorneys at Law, Solicitors in Chancery, Probate, and the various courts of law.

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Judson Female Institute.

The Judson Institute will commence its twenty-third annual session on the first day of October.

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Tuskegee Classical and Scientific Institute.

The tenth annual session of this institution will be held on the first day of September.

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