


Old Series—Vol. XXXIX. MEMPHIS, TENN., DECEMBER 20, 1884. New Series—Vol. XVII. (No. 29)

When Peter and the other disciples journeyed up and down Palestine with Jesus, they were buoyant with hope. They had heard that Messiah was to come. They were full of hope that their Master was the one promised. So well satisfied were they regarding this that they quite felt themselves enjoying the fruit of hope. Every additional wonder wrought by Jesus gave additional vitality to their desires and expectations. Every keen manifestation of divine wisdom in the one whom they delighted to follow increased their hopes. When therefore they came to the scenes of the apprehension of Jesus, preparatory to the crucifixion, they were certainly inspired with a lively hope; for the prophets had foretold many things about the right and wisdom of Messiah—how he would triumph over his enemies. When he was made a

The kingdoms and empires of the Cæsars and Napoleons were established and held together by the armies of earth. They were therefore liable to overthrow by earthly agencies. But Christ is above the human, and his inheritance is established, and prospected by the great force of heaven, love; hence it is incorruptible, undecayed, and abides forever. To this inheritance he was raised.

But again, Jesus took on himself not the nature of angels, but the seed of Abraham. Thou, while

Reserved here is need with the accompanying sense of guard. This inheritance is guarded in heaven. In the estimation of our Lord it is not enough for the Christian's reward to be in heaven, it is guarded there. As though heaven might be assaulted, and pillaged of its treasures guard is placed over the estate that awaits the believer. Do you



# Cuticura

**A**  
**POSITIVE CURE**  
*for every form of*  
**SKIN & BLOOD**  
**DISEASE.**

**PURPLE & SCURF**

THING, scaly, pimply, scrofulous, inherited, contagious, and copper-colored diseases of the blood, skin, and scalp, with loss of hair, are positively cured by the Cuticura Remedies.

Cuticura K-solvent, the new blood purifier, cures the blood, and permeation of impurities and pepticulous elements, and removes the scurf.

Cuticura, the great skin cure, instantly always stops inflammation; cures the skin, and scalp, heals ulcers and sores, and restores the hair.

Cuticura Soap, an exquisite skin beautifier, dissolves scales, prepared from Cuticura's dispendable in treating skin diseases, blemishes, as in blebitis, chapped and oily skin. Cuticura Remedies are absolutely pure, and infallible blood purifiers, and skin beautifiers.

Obtain everywhere. Price, Cuticura, 25 cents; Cuticura Soap, 25 cents; K-solvent, 50 cents. **Peter J. H. and Company, Boston, Mass., U.S.A.**

**How to Cure Skin Diseases**

17 00

venient book teaching our views of  
a organization an polity Price, \$1.0

ology by Wm. Remondet, D.D. This  
excellent work of 450 pages, large type,  
in cloth, at 50

lemo., with 150 illustrations and a piece, in colors, of "Jesus Blessing Little Children." Price, 50 cts.

for "How to Cure Skin Disease"

were certainly inspired with  
prophets had foretold ma  
right and wisdom of Mes  
triumph over his enemies.

lively hope; for tho	It is incorruptib
y things about the	To this inherita
as—how he would	But again, Je
then he was made a	of angels, but th

seed of Abraham. Thou, while

gh for the Christian a reward to be guarded there. As though heaven might be guarded, and pillaged of its treasures guard the estate that awaits the believer.

placed  
to you



inquire, "who is the guardian?" I answer, that it is of little moment, since the divine word declares that it is reserved, guarded in heaven.

Again, mark the personal character of this expression, reserved in heaven for you (us). The resurrection is for a particular individual. No mistake can be made. That particular person is very clearly described. He is the man who is not kept by the devil, nor the power of this world, nor by his own power, but by the power of God. I ask therefore, that you consider, with the view of deriving solid comfort, and lasting strength, this very precious truth.

II. Believers are kept (preserved) by the power of God, through faith.

I am truly glad their keeping is not in the hands of less than divinity. Were it in the hands of man, how certain would be the destruction of the saints! Were it in the power of this world, or Satan, how complete would be their overthrow! Enemies on every side, and within, such as would sink my soul to the uttermost hell. I must say I am glad a thousand times that infinite power is beneath me, over me, and around me. Nor, will I raise any inquiry about the feasibility of God's plan in the case. It is enough for the boon of Jesus to know that God's power preserves him, that it can preserve him from every danger and foe. He who trusts in God knows the wondrous workings of faith in God, and recognizes in it no human frailty. He also is fully persuaded that it is equal to a most effectual keeping (preservation) of the soul. He has sufficient wisdom that through faith the soul is kept—

(a). "Unto salvation."

Men may deceive their fellows, promise and perform only a part. Men may deceive themselves, proposing to accomplish certain ends, and falling short of their purposes. But when God makes a promise there can be no failure. When he declares a purpose that end must be accomplished though it require every force in the universe. When God promises to keep a thing, something is meant whatever may be the instrumentality used. His keeping the soul is no business by halves. He keeps it to the most desirable end for both man and God, that is, to salvation. This is indeed for man the greatest degree of joy, and for God, from man, or out of man, the highest glory. Were the preservation of the soul to a less extent than salvation, it would be no solace in the trials and afflictions of humanity. Peter could bless God for bringing back lost hope according to his abundant mercy, for raising Christ from the dead to do this; but the later disciple of Jesus may praise God that simply through faith the power of Jehovah works to preserve him "unto salvation."

The Christian may truly rejoice that there is an inheritance reserved (guarded) in heaven for him; but his joy will swell to the loudest anthems of praise when he reflects that he is kept (preserved) to an entrance upon that estate. For what profit to me an estate into which I can never come? Can I enjoy an estate that is always in prospect? The little of salvation that is experienced in this world is not to be compared with the fulness in the beyond. To be sure, one may have what he needs in this life, but the holy aspirations will never be satisfied until upon its eternal estate it enters. Surely it is meet that the believer should be kept "unto salvation." Consider carefully the peculiarity of this salvation. It is in keeping with the God who gave it.

(b). "Ready to be revealed in the last time." I fear our version (common) of the Scriptures obscures this passage. An examination of the original text shows clearly that the word translated ready qualifies the one translated salvation. It is a ready salvation, a prepared salvation, equal to any emergency—speaking of it as a man, not to be taken unawares. It is a salvation which the devil and his hosts cannot thwart or transform into a loss.

It is to be revealed in the last time. "Now we see through a glass darkly." As the future is to mortal eyes behind a veil, so is salvation even to the saved soul in comparative obscurity here, what we shall be hereafter, does not come to light.

We have a blessed assurance, however, that when Christ appears we shall be like him. We have comforting assurances of the salvation unto which we are kept. Possibly the grandest assurance of all of them is, that it is to be revealed at the last time, is to be shown to the soul in its true character, in the fullness and greatness of its glory. What sublime realities will come to light in its revelation! The saved soul will be on the opposite side of an impassable gulf from all its enemies. There will be no faith there; for all will be in sight. Nor will there any hope; for every desire will be gratified, and every expectation met.

#### STANDING ON GUARD.

BRO. GRAVES:—It sent a painful shock to my heart to hear of your sudden and severe attack of sickness. Your loss from the ranks of religious journalism in the South would be irreplaceable. Some may think you are too rigid and over-scrupulous, but 'tis better to stand up so straight as to lean back a little, than to be a sort of a "theological limber-jack," to bend and bow to every one that pulls the strings of policy or popularity. The world is full of "limber-jack" Christians. Oh for a thousand such bold, brave, independent, logical, Scriptural thinkers, writers, and speakers as you are! Your sacrifices for the truth, your loyalty to Christ; your work and devotion to the cause of Christ, should be your only apology for your zeal for the truth, and this is sufficient to recommend you to the Christian fellowship of all the regenerated followers of Christ. Oh that the good Lord may spare your life to achieve a still grander work for the Master's cause, so that when you fall, you will fall, "ripe for heaven," "all clothed in glory," "through riches of grace!"

You doubtless remember me as one of the theological students at Bethel College, Kentucky, as Bro. Christian, myself, and a few others of the students, were instrumental in securing your services to preach the sermon to the "Koubon Ross Society." The subject was, "Ye shall be Witnesses unto me, both in Jerusalem, Judea," etc. You made a deep and lasting impression on me, and indeed, all the students and the audience at Russellville.

I have not sent your readers any notes from Terrell for a long time. We have had many additions since last I wrote, and have had much sickness, especially my wife has had a very severe attack of typho-malarial fever in August and September. This fever is "local," and has proved fatal in many cases since we have been here. My wife could not go through another such an attack and as this fever is more prevalent here than many other places in Texas, and my wife not satisfied to remain longer, I offered my resignation here in August. The church would not accept it to take place until the first of January 1885.

The Lord has crowned our labors here with grand success. We have had fifty-three added to the church; gave about \$150 for missions; contributed over \$100 for the Sunday-school work; improved our children-building to the cost of about \$700; gave to the Nickel Church about \$200; church fund and incidental expenses about \$900; to ministerial education, \$1000. In all contributions, about \$5000. The Sunday-school has been increased from 70 to 170, and the subscription to Baptist papers increased from about seventeen to ninety, and a membership added to the church bringing a wealth of one hundred thousand dollars, or more, so that the church is prepared and developed to do a great work for Christ in the coming year. They are fortunate in securing the able, eloquent, and efficient services of Rev. W. H. Dodge, D.D., to succeed me. I can but feel proud of being succeeded by the man at whose "feet" the pulpit orator of the South "sat," the learned, eloquent "golden-mouthed," Dr. J. A. Broadus, and he in turn, at whose feet I sat, at the Seminary at Louisville, Ky. The future for the Terrell church is bright with golden prospects.

Our good members gave my wife and self, a severe pounding on Thanksgiving Day, and we feel good after such treatment is over. Well, they came, and kept coming, with filled baskets, heavy

boxes, large packages, until our little quiet home was full, and then our tables were full, and then we all enjoyed a rich, royal feast of the "fatness of the earth," until the late hours separated our happy company. Then there was left behind, a nicely cooked turkey, many fine cakes, (two of which were prepared, decorated and consecrated for our special use; one of them having my initials, "T. E. J." in the center), and then they left also, a nice ham, fresh meats, raisins, candies, nuts, preserves, and last, though not least, a purse of money. Our hearts are full of gratitude for such expressions of affectionate esteem and appreciation of our labors with them. We "thank God, and take courage." May the Lord give them a double blessing.

I am truly sorry to find my dear Christian Bro. Coleman in such a bad humor over Bro. Terral's and my letters. I did not think either of us merited such a bitter, stinging reply. I am certain I got behind the cross to hide myself to resent "only Jesus."

From the reputation I have of my good Bro. Coleman, I give him credit of being a better man than he represents himself to be in his criticisms of us.

Dear Bro. Coleman, your experience, wisdom, ability, and love for your brethren, should have led you into Paul's "more excellent way" of expressing an honest difference between brethren. Oh, you must have known that we were not for sinking you, but for holding our dear Christ up, was our object and aim. Suppose your criticisms in your reply were analyzed.

1. It contains a spirit of contempt for a brother. This is seen in the language of a sneer at me: "I do not know who T. E. Jasper is, but suppose, from his piece that he is a small fry." This language of contempt is a bad showing for a good man, to say the least of it. I know Bro. C. was "just a little off," and did not really mean as much as he said. This spirit prompted the Jews to say, "Is not this the carpenter?" and they were offended at him," etc. Because they could not answer facts and arguments by sneers they got angry a little like my good Bro. C. I forgive you, my dear brother; do it no more! I had the date and place in my letter, but because it had been in the office so long, our dear Dr. Graves omitted the place and date, and this would have told my Bro. Coleman where I was "in the United States" at the time of writing. By noticing, he would have seen the place was left out by the printers. I did not labor long at Helena, Ark., but I am certain for the time I labored, I received more into the churches, and paid off a larger church debt than Bro. Coleman did during that period of eight months actual labor, (being sick nearly half the time). During that summer I received over forty into the churches, preaching ninety odd sermons.

2. Again, he uses the language of disrespect to a brother. He never calls me "brother" a single time, nor does he call Bro. Terral "brother," either. He uses this language to me: "Suppose he is that man." This "suppose" and "inference" business, is rather a risky and dangerous work at times; better know some things at least before we venture. The Jews created a mighty row at Jerusalem by "supposing" that Paul brought Trophimus into the Temple. If they did not know who brought him into the Temple, they had no right to make that impression on the minds of the mob. A "supposition," or an "inference" often mobs the truth and wrenches it from the "true order and position" of God's will. He calls us "such men," and feels that they are not worth noticing anyhow, by saying, "I am done with those men!"—"poor men, I pity all such!"

3. But notice Bro. Coleman's inconsistency. He "supposes" one "a small fry," yet stops to take notice of him. I just would have let it pass as a "small fry," and it would have been consistent at least; too "small" to serve as a dish for a reader's hollow tooth, let it go unnoticed. And yet my brother challenges "him or anyone else who wishes to discuss with me." How is that? You are "done with those men," and yet you challenge them, or any like them to discuss with you. "Jupiter nods sometimes."

4. He wishes to exalt himself at the expense of the truth. Notice his language:—

"I wonder why certain persons, who never did anything for the Baptist cause, would try to kill off those who have labored for a half century for it, and done more for the cause than a dozen such men have done?"—"poor men, I pity them."—"or thrust me in the back-ground." Now, Bro. C., you nor I, nor any other somebody, have no authority to set "our opinion" up as Bible authority for an ordinance of heaven." Down with self, up with Christ, and the "truth as it is in Jesus." I think I have done as much as Bro. Coleman in the same length of time I have been in the field, perhaps. The spirit of this question is, "these men" are nobody, I am somebody, I have done more than a dozen such men for the Baptist cause, therefore, when I make a "statement" it ought not to be questioned. But Bro. C. "a peculiarity" with Baptists is that Christ is "Head," and we "all are brethren," having equal rights to think, speak, act and decide for ourselves; no "lording it over God's heritage."

5. His position and spirit is not in keeping with the gospel.

"Let your conversation be as becometh the gospel of Christ;" "adorn the doctrine of God our Saviour in all things." His reply would not recommend Christ through him to the sinner. Paul says to us, "Hold fast the form of sound words"—"speak thou the things that become sound doctrine."—"sound speech that cannot be condemned."

6. His "statement" is unscriptural.

He shifts from his assertion in THE BAPTIST, April 26, when he said "no positive evidence of immersion," etc., to "positive statement," etc., the editor of THE BAPTIST being judge, while either is unscriptural. Matt. III. 14 is both a "positive statement" and "positive evidence" of immersion.

I accept your challenge; now prove that baptism is immersion without any "positive evidence" or "statement." Let yourself out. Now, Bro. Coleman, let us "love one another, and contend for the faith in the spirit of Christ." God bless you, dear brother. Your brother in Christ, Terrell, Texas.

T. E. JASPER.

#### DISTRICT MEETING.

THE Baptist District Meeting convened with a New-home church, Nevada county, Arkansas, on Saturday before the fifth Sabbath in November, 1884.

The introductory sermon was preached by Eld. J. B. Roundtree. Text: Ephesian IV. 5.

At 2 p. m., the body was called to order by the moderator, Bro. S. S. Langley.

Letters were then called for, and the delegates came forward and took their seats.

The body then went into a permanent organization by electing Brethren S. S. Langley, moderator, and E. L. McGraw, clerk.

The introductory sermon was then considered and unanimously accepted.

A committee on Divine Service was then appointed, consisting of Brethren Curbo, Herrell and Birch.

Essays were then called for. Bro. J. P. Copeland delivered an oral essay on "The duty of churches to their pastors" (an able talk). Unanimously accepted.

Bro. R. H. W. French, essay, "Does the Scripture authorize Sabbath-school?" Accepted.

Bro. J. B. Roundtree, essay on, "Will the saints be preserved in grace and never fall away?" Bro. Roundtree affirmed, and he was sustained.

A committee on Quirks was then appointed, consisting of Brethren J. P. Copeland, J. C. Brown and Geo. B. Robinson.

REPORT OF COMMITTEES.—DIVINE SERVICE.

Bro. N. J. Price, to-morrow, at 11 a. m., Bro. Copeland to follow.

#### QUERIES.

"Does baptism administered to adult persons cleanse them from sin, or possess any saving efficacy?"—N. J. Price.

"What does it take to constitute a Scriptural church?"—J. B. Roundtree.

"Does the Scriptures teach a plurality of churches in the world?"—Geo. A. Robinson.

"Does the Scriptures teach that Christians are baptized with the Holy Spirit in this age of the world?"—R. H. W. French.

"The duty of deacons to their churches."—J. C. Brown.

"Does a living or saving faith precede repentance?"—Thos. Helms.

"Is inter-communion of the churches Scriptural?"—J. P. Copeland.

On motion it was agreed that the next meeting of this body convene with Providence-church.

On motion Bro. J. P. Copeland was appointed to preach the next introductory sermon; Bro. N. J. Price, alternate.

On motion the church was instructed to send a copy of the proceedings of this body to the Arkansas Evangel and THE TENNESSEE BAPTIST, for publication.

On motion the body then adjourned to convene with Providence church, Nevada county, Arkansas, Friday before the fifth Sabbath in March, 1885. S. S. LANGLEY, Moderator, E. L. McGraw, Clerk.

#### Missions.

##### OUR MEXICAN MISSIONARIES.

THE spirit of persecution has revived in Mexico, at the instigation of the bishops and priests of the corrupt Catholic church, and the lives of our missionaries laboring there are in jeopardy, as the annexed letter from Bro. Powell to a brother in this city will show. When it is considered that the Catholic priests have dominated Mexico, for centuries past, and until recently held the people under the most complete submission to their will, it is not surprising that the state of affairs indicated by Bro. Powell should have been precipitated by them. Our brethren should be remembered at a throne of Grace, exiled must and will be taken for Christ. The days of the domination of the wicked and corrupt priests are numbered. This they seem to realize; hence their persecution of those who are destroying their influence and power with the long oppressed people of that country. Bro. Powell's letter reads:—

"We are the objects just now of unrelenting persecution. The bishop and his followers say that we must go. He acknowledged in a series of sermons which he preached here against us, that if we succeeded in establishing our female schools that it would destroy the power of the holy mother church. He said it was the first blow which aimed directly at the vital of the church.

"Obedient to his teachings, a number of fanatics came last Sunday to kill us. The authorities soon came to our rescue. They promised to return to-morrow. We have slept on our arms all week. The Lord is with us and we will not be dismayed. The school is a grand success. Many of the pupils have entered the Sunday-school and two have already joined the church."—Baptist Courier.

From the above we learn the full spirit of persecution is still the spirit of Catholicism.

Mexico must be conquered from the dominion of Papacy for Christ. We need not cross the ocean to find the Catholics they are at our very doors. Mexico is our Samaria.

From this we see the deadly opposition to us which we meet from Presbyterians in our missionary fields.

Missionary W. D. Powell writes from Saltillo, Mexico, as follows:—

"I had quite an interesting experience with the Presbyterians recently. Some members of a Presbyterian church, about fifty miles from here, were converted to Baptist views from the reading of the Scriptures, and sent out one of their number to ask me to come and baptize them. I felt it to be my duty to go, but the Presbyterian missionary thought differently. Learning that I would leave for that point on Monday morning, he left on Sunday night at 10 o'clock, accompanied by one or two native ministers. When I arrived they had warned

every one to beware of us, that we only preached baptism and did not preach the gospel, that they would not suffer us to preach in their hall, that those who wished to join us must first wait until they were dismissed by the Presbyterian church, and that this would require sometime, that we had no right to preach where they have missions established. The fanaticism which they exhibited excelled anything I have ever known, even from the Romanists. Finally they proposed to immerse all who were not satisfied with their baptism. I had but little to say; was sorely grieved at such conduct on the part of professed Christians. I preached a few sermons, baptized several converts, and organized a Baptist church. This will be one of the stations occupied by Bro. Myers when he comes.

#### MISSION ITEMS.

Twenty years ago not twenty females in Syria could read; now there are 7,149 girls in the mission schools.—Heathen Helper.

There is war in China, cholera in Italy, and small-pox in Mexico. All of these will affect our missions. Our missionaries, and especially the native Christians, need our prayers.

Our six missionaries left Louisville the 22nd inst, for San Francisco whence they will sail for China the 30th inst. The tickets for all six of them from Louisville to China, including steamers, cost over \$2,000.—Exchange.

The catholic missionary authorities of Paris have received advices from Hong Kong stating that the Chinese have destroyed the Catholic chapels in the province of Canton, and that 6,000 Christians in that province are homeless.

The results of the work of grace among the Tuluks, are without a parallel in the history of modern Christian missions. The conversions since the great awakening in 1877-78 have averaged more than two thousand a year, the number of church-members now being near twenty-five thousand, gathered into thirty-four churches. The work of educating and training this large number from the most degraded heathenism, so suddenly cast upon the care of our denomination, is met with commendable zeal. A great deal has been done; but much more remains to be done.

A late telegram from Shanghai, China via London states that considerable missionary property has been destroyed by a mob in that province, and of course, the lives of missionaries imperilled. There are several of the most tried and experienced veteran missionaries of the Southern Baptist Convention at Shanghai and vicinity, and we most earnestly hope and pray that they may be preserved during the troubles incident to the French invasion. A mob knows no distinction in its blind lawlessness and violence. We would vainly hope that the lives and property of all missionaries may be spared from further injury.—Ex.

Japan appears to be whirling into line with the western Christian civilizations, and even to be taking a step in advance of most of them, in one respect at least. Recent action of the government in the direction of a severance between the church and State is one of the notable events of the times. The priests of Buddhism and Shintoism, and all interested in keeping up the old systems will, of course, be found in opposition, and use all possible efforts to stay the march of progress in the island kingdom. They see in this an indication of their decaying influence, and that without the aid of the State their system must perish. This presentment is intensified by the readiness with which so large a number of the Japanese adopt Christianity. In fact, the missionaries themselves, so we are informed, are somewhat alarmed at the signs of the times. They look with anxiety upon the great movement toward Christianity, in view of possible reaction. They should remember that God will take care of his own. The Christians of this country, meantime, should awake to the urgent necessity of reinforcing the corps of Christian teachers to meet this great and singular exigency.—Exchange.



FROM KENTUCKY.



# THE TENNESSEE BAPTIST

1. *Journal of the American Medical Association*, 1997; 278: 1025-1030.

speakable suffering he had passed through the  
 past three months. What can infidelity say of the  
 fact that after Dr. G. had suffered all the physical  
 pain possible, having reached the point time and  
 again where sensibility ceased, and yet he looks  
 through it all and sees more of the love and tender  
 mercies of our God than he had ever seen before?  
 With overflowing emotion, and tearful gratitude,  
 he discoursed on the "tender mercies" of God,  
 which were brought to light through his manifold  
 afflictions. This may be paradoxical to some pro-  
 fessing Christians. It takes a long time for even  
 Christians to learn that God's ways are not as our  
 ways, and his thoughts not as ours. To a late hour  
 we talked and wept and prayed together.  
 "Sunday was one of a thousand for mildness of  
 winter temperature and clearness of sunshine. It  
 was a day of feasting for both soul and body. We  
 had the pleasure of seeing the whole 'happy  
 family,' as they are so often called, save one who is  
 in school. We would say they deserve the title,  
 with the definite article before it.  
 "Dr. Graves had been kept for weeks under the  
 influence of narcotics to the extent of his en-  
 durance. Four days before we arrived he had  
 suddenly and entirely abandoned everything of  
 the kind, and was suffering the inconvenience of  
 such a terrible transition. He had hardly slept at  
 all, but was beginning to sleep before we left. He  
 was able to walk, with the assistance of one at a  
 support him: his tongue had cleaned up; and  
 hopes are now entertained of his recovery. For  
 event and constant prayer be made to this end.  
 "Our columns are full; and we cannot write  
 more of this, one of the pleasant visits of our life.  
 We haste to give this good news to our readers.  
 On Monday we returned, as we went, with  
 J. Hughes and Willie Graves, in time to take  
 the Louisville train, via Milan, to Fulton.  
 "This is a good time to cheer Dr. Graves by  
 subscribing for his paper, price one dollar and  
 five cents per year; ministers, one dollar. How  
 many of our readers will do this noble thing?"  
 "It was indeed a deed of kindness in Bro. Moody  
 to come so far to visit and comfort us. How  
 great, in deep affliction, is the face of a friend.  
 "The visit of Titus was not more comforting to  
 us than was Bro. Moody's to us. We have ever  
 felt better, and have slept better.  
 "The *Cleaner Company* is showing itself enter-  
 prising, having bought out another paper in Ken-  
 tucky, and has, in the last few days, stepped over  
 its borders and taken one of our numerous papers  
 of the cold into its warm embrace. The  
*Evangelical Baptist* is no more, having been pur-  
 chased by the *Cleaner Company*. We now an-  
 nounce the glad fact that Tennessee has but two  
 Baptist papers.  
 "The *Cleaner* is a Baptist paper out-and-out; and  
 something to say, and it says it. With no  
 other paper on the continent are our religious  
 views more in accord."

**ITEMS.**

In the air that the *Western Recorder*, Louis-  
 ville, is to be bought out by a syndicate, and hence-  
 forth to be owned and edited by the Seminary.

When we send you the compliments of the  
 season, wishing you a pleasant, cheerful, merry  
 Christmas. If you have not contributed one dime  
 or dollar to our young ministers' fund this  
 year will you not do so before the year  
 closes? How many of you will send us a new  
 year as a Christmas present, and so make  
 Christmas a happy one?

The History of Rome, page 511, says:  
 "The birth of Popery, in 600, to the present  
 time, is estimated by careful and credible histo-  
 rians at more than fifty millions of the human  
 race have been slaughtered for the crime of  
 being Jewish persecutors—an average of more  
 than a thousand religious murders for every  
 year of the existence of Popery."

The *Independent*, brings  
 the historic fact that the Episcopal Church in  
 the United States was near getting its episcopal

ordination from Denmark, and Bishop Pennsylvania, would have proceeded to Oregon for this purpose, if the English Pr had not in the meantime passed a law the Archbishop of Canterbury to ordain for foreign countries.

Rev. E. C. Gates will spend the winter in Texas, which is fifty miles northwest of Antonio. He says: "It is dry, cool and exactly where the physicians said come. ' days a month I may conduct services in small churches here and ten miles distant of the time I shall ride, hunt, boat." *Western Recorder*.

It is said that Dr. Andrews, of Tyler, preaching as if under some new and gratification, since the brethren have determined the new house so much and so long need do not wonder at that, but no is only with a great pressure removed. The usefulness of many pastors would be if their burdens were removed. Do you a pastor anything?—*Texas Baptist Herald*.

Rev. T. M. Westrup, our missionary in Monterey, Mexico, says: "Our Pedobaptists run ahead of us, but man for man, for dollar, they haven't anything like such as the Baptists have here. Our principles, ways, when explained to the people, be vorably received than others. Rinnantism is not particularly attractive who leave Rome out of disgust for its *Baptist Courier*.

Our Baptist missionaries are not alling the animosity of the Mexicans, to v are carrying the gospel. It is not anti-pe only to which the devotees and represent Rome object. They seem to be equally a to Pedobaptists, and a Presbyterian col suffered death at their hands, one Nea having been killed by them in the City while others of the native Christians are Yet the Romish Council, now in session more, is exalting on the liberality and anism of the Papal system!—*Journal a ger*.

A mother whose child died without b the *Southern Churchman* what becomezized infants. That paper replies that to be baptized not to make them childre but because they are his children; that of baptism cannot alter this relationship; and that "baptized or not, if they die they go where all God's children go—Christ forever." This is not the origin thodox Pedobaptism. Wesley voicing of the Episcopal church says, "if infants of original sin they cannot be saved unless washed away in baptism." So Metho to-day.

A single human hair indicates what supplied in the ventilation of the capitol ington is too moist or too dry. A perfe is put at zero. Saturated air, that is, air the moisture it will hold, is put at 100 man hair absorbs moisture, and like comes shorter when wet. The difference between a hair six inches long when v same hair when dry is made to represent degrees of moisture on the dial hand, or pointer, moves backward or the hair varies. If it becomes too dry, is thrown in; if too moist, less steam i escape. And thus the atmosphere is re kept at a wholesome point.—*Index*.

Let all who have brothers and friends as "commercial travelers" read this, at their hands or under their eyes: "men, commercial travellers, not in a from New York. One said to the other found it difficult to be a Christian when home. Heaven seemed to be so far o world and its allurements seemed so pressing that he was frequently 'sw these wore his words. 'Pate the one t third Psalm in your hat, and when ten

astray look at it and read it," was the  
Shortly after, the two travellers met again,  
the one so really tempted to the other, with  
ful heart of evil overcome by the plan. And  
He had often looked at the portion of God's  
so accessibly placed, and it had been his  
and safeguard in the evil hour."—*Evening*

We see from the pen of Bro. J. J. D.  
that Dr. A. S. Worrell has brought pro-  
opened a military school, in Talladega, Ala.  
of course he has, or will join, Bro. Renfro's.  
Now we cannot for a moment suppose  
brother of such strong convictions of d-  
Christian consistency will participate  
church in celebrating the Lord's supper.  
K. makes it a denominational ordinance  
vitiating the members of all Baptist churches  
and eat, as a mark of Christian coun-  
Christian fellowship. What course will  
roll pursue? What he has written to us  
and if he goes back upon it we have great  
taken the man.

The editor of the *Baptist Gleaser*, I  
has this to say, which we can and do most  
endorse, of the new jewelry establishment  
in our city: "Bro. D. W. Hughes, who has  
been in Jackson, has opened a branch ho-  
Main street, Memphis. If our readers want  
thing in the jewelry line visit or write Bro.  
and they will get what they want on the  
terms. He is known in West Tennessee as  
rounding country as the 'honest jeweler'.  
is no danger of your being deceived by his  
in price or quality." We refer our readers  
advertisement of this house in this paper  
our readers, and their neighbors, who  
this city not to fail to visit D. W. Hughes  
jewelry store on Main street; and, in  
chasing Christmas or wedding presents  
his his stock and low prices. You will  
an honest man.

We endorse the following from the  
 *Herald*: "It is not a good sign to see a  
insisting upon being ordained to the gos-  
try before he has made the best prepara-  
ble for that work. Chrysostom, Luther  
and Spurgeon were filled with fear and  
when ordained, feeling that they were  
the mighty responsibilities and obligations  
assumed. Bishop Leighton would not  
ordination until he was thirty years of age  
those who would bring him forward to  
preach too soon and some too long. Is  
to a rash, immature young man, who  
into this great office, that our blessed Lord  
thirty years of preparation for his public  
And is it probable that he will now call  
man to the work before he is fitted for  
are called at all, brother, it is a call  
prepare for this office."

We are glad to see that our Bro. Geo.  
has been restored to his former health and  
ness. This is what the *North-Georgia*  
published at Dalton, Ga., says: "Dr. I.  
preach on Sunday morning on the subject  
Food." In the evening he will discourse  
the Giant-killer. The past year of Dr.  
ministry at the Baptist church in Dal-  
remarkably successful, under the direc-  
About forty members have received  
church, and large congregations have  
upon his ministry. There is a growing  
the church all the time. And the aspect  
of service for children and young people  
attractive, but is accomplishing much in  
proper direction. The Baptists are to  
in view of the prospect of better times  
their debt, delayed by the pressure of the  
and it is expected that very soon now  
relieved of every financial burden.  
will deliver his anniversary sermon  
Sabbath in January; and he requests  
to see the entire church, congregation and  
school present on that occasion." We  
felt, since his pastoral in this city,  
longed to West Tennessee; and we  
will soon be opened for his return.

GENERAL ITEMS.

We wish our readers to notice that there is no paper next week. The next issue will be fourth of January, 1885.

Edw. J. J. Andrews of Guntown, Miss., has to Ennis, Texas. His correspondents will make a note of this change of his address.

Please remember that we will not publish paper next week. The date of publication will be the twenty-seventh, but as it comes in a week we will omit issuing it.

We are happy to inform our readers that the condition of the editor has sensibly improved last week. He is now able to sleep most nights; and his excruciating pains have been materially alleviated. — PUBLISHERS.

To save correspondence we would state that those who have remitted for subscriptions to THE MESSENGER BAPTIST, which remittances have received since October the twenty-fifth, that given credit at the new subscription rates, who sent two dollars have been credited sixteen months; those who sent one dollar ten months. And ministers, new subscribers, one dollar have been credited twelve months.

A BAPTIST PRAYER BOOK.—During our years connection with the Baptist Book Exchange we have received numerous calls for a Baptist Prayer Book, and after diligent search through the catalogues of all the publishers with whom we do business, we have at last found a book, though not a *Prayer Book*, like those of the Episcopalians and Roman Catholics, is calculated to aid young Christians in public private worship, and will meet the wants of all patrons. The title of this book is—*Aids to Prayer*: Including Bickersteth on Prayer, a Guide to Prayer, and Select Devotional Exercises. The title of this book explains its character and design. Besides the whole of Dr. Bickersteth's *Equal Guide to Prayer*, it contains the *Evangelical Views of Prayer*, by Mr. Bickersteth, with examples from Scripture and other sources, sufficient to illustrate the principles, and to enable every young Christian in applying them to his own case. The hints in the Preface are invaluable to all who attend Prayer Meetings the benefits of which are times wholly lost for want of observing the things as he points out. 18mo. pp. 320. C. G. Sent by mail post-paid on receipt of the price. Address GRAVES & MAHAFY.

An eminent minister of the gospel was because he did not preach the law of God and always the love of Christ. It was persons awakened by such preaching to truly repent of sin. But, on the contrary, and that the more sinners realized that Christ in dying for them the deeper and more intense was their hatred of sin. Sin was not simply the violation of law, but the inalienable thing which nailed their Savior to the cursed tree. It is well, of course, to press the doctrines of the Bible in due order and method. The old preachers were very systematic. They presented in their sermons, at least once a week, the whole body of divinity. Their theory was that people must be indoctrinated in order to be saved. But the great truths of the evangelical religion, so vitally connected with each other that to receive it will bring in all the rest; stimulated it will quicken all the rest; many a preacher who has little logic or power, by simply telling the story of the cross, has led men to repentance, and built them up in the truth. That is not always unconscious wisdom. There is a difference between pulling one side of a boat and spurring one side of a horse. — Interior.

50 CENTS FOR FOUR MONTHS.

We will send this paper for 4 months for 50 cents—ministers not sent for 12 months for \$1. This offer good until December 31st.

PUBLISHED BY

will be  
 o the  
 moved  
 please  
 h any  
 would  
 ldays-  
 at the  
 since  
 of the  
 n ma-  
 to all  
 TEN-  
 en re-  
 o have  
 Those  
 or six-  
 , eight  
 ending  
 s.  
 S. M.  
 twelve  
 ue, we  
 Prayer  
 o cata-  
 we do  
 which,  
 sed by  
 ook cal-  
 and  
 of our  
 o Devo-  
 Watts's  
 rison."'  
 or and  
 s's un-  
 richly  
 earesth,  
 sources,  
 aid the  
 practice.  
 or social  
 some-  
 ust such  
 th, \$1.00  
 of price  
 riticized  
 but only  
 said that  
 ould not  
 , it was  
 love of  
 more in-  
 to them  
 abomi-  
 o the ac-  
 at all the  
 roportion.  
 hey pre-  
 year, the  
 s that the  
 be saved.  
 tem are  
 if one is  
 if one is  
 . Hence  
 e learning,  
 e brought  
 the faith.  
 e our  
 f a horse.  
 months  
 rscribers  
 ed until  
 e year,



## NEWS FROM THE STATES.

**TENNESSEE.**—Bro. T. P. Davis was ordained to the ministry by Cross-roads church the third Sunday in November. A course of meetings lasting eighteen days, in Little Pandora church, resulted in about twenty-five being added to her membership. Meetings for a course of sixteen days at Mill Spring had the happy result of twenty members being brought into the church. Thirteen members were the recent fruits of labors put forth for two weeks in Mount-olive church, four miles from Knoxville. Bro. A. J. Brandon has been called by the Maxwell church as pastor for another year. Says a correspondent of our Chattanooga contemporary, writing from Winchester: "President Z. C. Graves has been quite unwell for several days, so much so that he has been absent from his classes. In a long life this has seldom occurred. He will soon be himself again and at his post."—The church in Winchester has not obtained a pastor yet, but, it is thought, will do so soon. Little-doe church, Johnson county, has lately enjoyed a good season of blessing, during which twenty-four applications for membership were made. A writer to one of the State papers from Edgetfield says: "Our meeting seems not to have culminated in interest yet. We enter upon the fourth week with many still inquiring the way of life, and congregations growing larger. Twenty-three received for baptism. One mother, rather grand-mother, in Israel has seven of her grand-children converted. In four instances two sisters have gone into the water together: in two instances, a brother and a sister. Six of the deacons are rejoicing in children converted. A father, a mother, and two daughters, came into the church together. And in two instances the children coming in are the youngest of the household, so that, the others having been converted before, now all of these two households are in the kingdom. Of the twenty-three received, twenty are of the Sunday-school."—Bro. G. W. Inman of Humboldt declines to accept the call of the church in Cairo, Ill.

**TEXAS.**—Dr. O. C. Pope is expected in Denison on the fourth Sunday in December to dedicate the new church-house there. He is still in Monterey, Mexico, and will not be back until the twentieth. M. L. Lanford is pastor of the church at Post Oak. He preaches at two or three other places besides, and is a young man of promise. Miss Ida Massey, daughter of Eld. R. A. Massey, about eighteen years old, died in Navasota, November the twenty-third. We extend to Bro. Massey and his family sincere sympathy. May he have consolation from him who is able to give solid comfort. Bro. R. R. White was much blessed in holding meetings recently in Webberville. Six were added to the church there. The place is said to be a hard field; but the brethren are reported to have taken fresh courage under the guidance of Bro. White. Bro. N. A. Rogers writes us from Leonard as below: "The fourth Sunday in November I assisted in the ordination of Bro. David Fule, in company with Breth. Hiram Hoox and Robert P. Bowman, by request of Indian-creek church, of which he was a member. He goes immediately to Wise county, where we hope he will find a field in which he, and his amiable companion, may spend their days in useful and pleasant labor for the Master. We can cheerfully recommend them to the brethren whosoever they may go. They will prove themselves worthy of the confidence and love of all who make their acquaintance."—Mrs. M. F. Smith of Anselin, a most inestimable woman and valuable member of the church there, died November the twenty-third. Bro. A. Weaver of Georgetown will retire from his labor there the first of January. He will engage exclusively in ministerial labor. He is considered a man of extraordinary ability. Bro. Blair, who leads the flock at Holland is much beloved by the people there. They have recently had a pleasant time. Enon church has bought one of the best lots in Edna, and will erect a house on it next year.

**GEORGIA.**—The Dalton Citizen of the eleventh instant has the following: "Dr. Lofton will preach

on Sunday morning on the subject of Angels' Food. In the evening he will discourse on David, the Giant-killer. The past year of Dr. Lofton's ministry at the Baptist church in Dalton has been remarkably successful, under the circumstances. About forty members have been received into the church, and large congregations have attended upon his ministry. There is a growing interest in the church all the time; and the especial feature of service for children and young people is not only attractive, but is accomplishing much good in the proper direction."

## MISCELLANEOUS NEWS.

G. W. Hyde has been appointed agent of the Home Mission board of Missouri.

D. A. Glenn of North Carolina has accepted the call from the Second church, Petersburg, Va.

A Chinese Sunday-school is kept up in New Orleans by members of the Coliseum-place church.

Bro. Z. C. Taylor recently baptized the fortieth member of the church in Bahia, Brazil.

The Baptists of South Carolina raised nearly nine thousand dollars for State missions during the last convocation year.

Of the three hundred students at Madison University two-thirds are Baptists, and one hundred are preparing for the Baptist ministry.

Robert J. Burdette, the *Hawkeye* humorist, has presented to the Baptist church of Lower Merion, Pa., a church-bell in memory of his wife.

The Ninth-street church, Cincinnati, has called to its pastorate D. V. Myers, a member of the senior class in the Rochester Theological Seminary.

Near Bradford, England, there is a Baptist church bearing as the date of its foundation the year 1536. In Wales there are many older Baptist churches.

Eld. T. A. Spicer of Louisville, Ky., who has been out of health for a year or so, has gone to Florida to spend the winter, leaving his family in Louisville.

Hon. J. G. Sawyer of Albion, N. Y., and the Hon. James Buchanan of Trenton, N. J., both prominent Baptists, will be members of the next congress.

The members of the South Carolina Baptist Convention contributed fifty dollars, at the request of the agent of the Benedict Colored Institute, to furnish tools for the students in the manual-labor department.

The *American Baptist Reflector* is of opinion that there are twenty-five thousand Baptists in each of the three States of Tennessee, Georgia and Alabama that never gave a cent in their lives for missions.

The venerable J. C. Waller has moved to Louisville, Ky., where he will devote himself to prayer and the study of the word. He will continue to preach for Greenwood church three Sundays in the month. He has another book about ready for the press.

Mrs. John Spurgeon, the mother of the great London preacher, once said to him: "Ah, Charlie! I have often prayed that you might be saved, but never that you might become a Baptist." The family had always been Independents. The son replied: "God has answered your prayer, mother, with his usual bounty, and given you more than you asked."

The Baptists of Dakota are moving in the matter of a university. They have eighty acres of land for a campus, near Tower City, four or five blocks of land in the town, five thousand dollars in cash pledges, and an offer of one hundred thousand dollars from Charlemagne Tower, a rich quaker of Philadelphia, with a building planned, and the first steps taken for its erection.

Some time since the pastor of the North Baptist church, Jersey City, resolved to have a fair on a new basis. He asked each member of the congregation to consider seriously how much a fair, such as they were accustomed to have, would cost them, and to appear at church on a certain Sunday. He then preached a sermon on consecration, and asked

the people to give what they honestly believed a fair would cost them. The aggregate footed up more than five hundred dollars.

There are sixty-three thousand three hundred and seventy-four Baptists in the South Carolina State Convention, a proportion of three males to five females, distributed into six hundred and eighty-six churches, of which twenty-two are newly organized. The baptisms for the past year were three thousand five hundred and eight, a little more than four for each church; and the contributions of the year for all purposes one hundred and sixty-one thousand two hundred and eighty-three dollars, something over two dollars and fifty-four cents for each member.

## RELIGIOUS MISCELLANY.

Montgomery, Ala., gave Talmage a large and refined audience upon the occasion of his late visit.

The Memphis Methodist Conference met in this city about two weeks ago.

T. DeWitt Talmage preached in this city Sunday night of the seventh instant.

Twenty thousand dollars lately went to the Free church of Scotland from the estate of George Bullock of Pittsburgh, Pa.

It is now stated that Dr. Talmage is to have a telephone in his tabernacle, so that members of tabernacle families can hear his sermons without leaving their homes.

The total expense of the Moody and Sankey meetings in London was sixteen thousand pounds, the whole having been contributed without any application for subscription.

Wm. Buchnell has presented to the Philadelphia Episcopal city mission his beautiful residence at Chestnut Hill, valued at seventy-five thousand dollars, for a home for consumptives.

Plymouth Congregational church, Minneapolis, contributed over sixty thousand dollars to charitable objects last year. This sum is larger than that reported from any other Congregational church in the country.

Two hundred years ago the king of France, Louis XIV., in a rage of wrath, threatened to sweep Protestantism out of his kingdom. Now the Versailles chapel of the king has been replaced by a new Protestant church.

The jubilee fund, commemorative of the Congregational union of England, has reached the large sum of one million seven hundred and fifty thousand dollars. This fund is chiefly devoted to home missions and the building of chapels.

The last of Dr. Chalmers' elders, Mr. William Brown of Glasgow, died lately at the advanced age of ninety-two. He signed the call to Dr. Chalmers from the Tron church, following his minister to St. John's.

A reception to the delegates of the centennial Conference of Methodism was held the night of December the ninth in Baltimore. Bishop Andrews made an address of welcome, which was responded to by Dr. McFerrin of Nashville.

The Methodist centennial Conference began its regular sessions in the Mount Vernon church, Baltimore, December the tenth at nine and a half o'clock. Bishop Granberry of the Methodist Episcopal church South was elected presiding officer of the first day's session. The opening sermon was preached by Bishop Foster of the Methodist church.

Bishop Isaac W. Wiley of the Methodist Episcopal church died in Foo Chow, China, November the twenty-first. He was on his way from Japan to attend Methodist Conferences in China. He had formerly been a missionary in China. This is the third Methodist bishop who has died in a foreign land.

Edward Hine, the apostle of Anglo-Israelism, started for the United States October the first. He proposes to make a lecturing tour of the States, and then go to Australia. It is said that he has secured proofs, which seem to him irrefutable, of the identity of the English people with the lost tribes of Israel, and hopes to be able to convert the American people to his views.

The Old Testament Scriptures are being translated into the language of the Japanese by Dr. Hepburn of the Presbyterian church. The Presbyterian church has in Japan a Synod, three Presbyteries, twenty-one native preachers, one hundred and seventeen young men in college, and one thousand church-members and Sunday-school scholars.

The Methodist church South is about to send out seventeen mission families to China. Miss Laura Haygood, sister to Dr. A. C. Haygood, is to have the superintendence of all the woman's work on the field, and to be at the head of the girls' high school. The church is also seeking to raise five hundred thousand dollars this year for educational work in the South.

Every citizen of Sweden is, by law, a member of the Swedish church, whether he believes in the creed or not. In no country is the education of the young watched with more zealous care. Previous to 1858 no other denomination could obtain a foothold among Swedes. Certain laws were then repealed, and now other denominations flourish.

The Catholic mission at Hong Kong has advised that the viceroys of Canton has closed all the chapels there, and has also taxed the entire Catholic settlement. A missionary who has arrived at Canton from the interior states that the Christians in the western provinces are fugitives in the wilds of Tonquin. He also states that the Chinese authorities in the northern provinces issued a decree ordering the expulsion of all missionaries. Upon an appeal to higher authorities at Peking, however, the decree was reversed, and the missionaries taken under the protection of the Chinese general government.

## SECULAR NEWS.

Helena, Ark., is reported full of tramps.

Holly Springs, Miss., had quite a large fire about three weeks ago.

The Italian laborers in Jackson, Tenn., were on a strike last week.

A man in Roger, Ark., shipped five thousand wild pigeons in one day two or three weeks ago.

Two crates of strawberries were shipped from Austin, Ark., the last week in November.

The Mississippi State Grange met in its fourth annual session, in Jackson, December the ninth.

The national association of health boards met in Washington December the tenth.

W. J. Russell of Thompson Station Tenn., shot and killed T. H. Morris last week.

Ex-governor Perham of Maine was reported dangerously sick at his home in Paris a short time since.

The first Chinese girl that has been sent to this country for a Christian education has entered the Wesleyan University at Delaware, Ohio.

Mrs. W. T. Sherman's dwelling, Grenada, Miss., was burned the fifth instant, the work of an incendiary.

The Little Rock train-robbers mentioned in this paper last week have been captured, and lodged in jail to await trial.

Dr. Middleton Wedge of Birmingham, Ala., seriously wounded his brother John a short time ago.

Henry Elmlinton, a dairyman, was robbed two miles from Nashville, Tenn., the sixth instant. The robbers were Negroes.

In a late letter Gen. Gordon says his position is secure at Khartoum, and that his troops are in good spirits.

It is announced that Bartholdi's statue of liberty for New York harbor will be shipped from France about May the fifteenth, 1885.

A movement has been started in Rochester, N. Y., to raise a monument to Sam Patch, the idiot who died in the Genesee falls in 1823.

About five hundred Scandinavians, who have become farmers in the Northwest, have called with

their families to spend the winter in their old homes.

The number of women in Boston who have registered this year to vote for school committee is one thousand one hundred and nine.

Emperor William of Prussia has had several falls recently from weakness of limbs, but there is no inactivity of mind.

One hundred and twenty kinds of wood have been gathered in Florida for the exposition in New Orleans.

Gen. J. E. Caruthers, a bachelor about seventy-five years of age, and a respected citizen, was found dead in bed at the home of his nephew, Stod Caruthers, in Jackson, Tenn., the ninth instant.

The Howe sewing-machine company's works, in Bridgeport, Conn., shut down about two weeks ago until the first of January. About three hundred operatives were thrown out of employment.

The rancho of Richard King, the cattle-king of Texas, which is the largest owned by any individual in the country, has a frontage on the Rio Grande of seventy-five miles.

Mr. Bancroft's last revision of his history is nearly finished; and when spring comes he expects to take a rest. He is now eighty-four years old, but appears as bright and cheerful as ever.

W. H. Vanderbilt of New York obtained judgment against U. S. Grant the ninth instant for one hundred and fifty-five thousand four hundred and nine dollars, which he had loaned to Gen. Grant just before the late failure of Grant & Ward.

The life-saving service, for the year ended June the thirtieth, saved the lives of seven hundred and twenty-eight persons, and saved property valued at nine million one hundred and sixty-one thousand three hundred and fifty-four dollars.

The annual exhibition of the Davidson county fruit and vegetable growers' association opened in Nashville, Tenn., December the ninth. The display was the largest ever made there, and was forwarded to New Orleans.

An abstract of the annual report of the secretary of war is published. The expenditures the present year were forty-two million three hundred and thirty-two thousand eight hundred and seventy-six dollars, or three million less than the appropriations.

Comptroller Pickard and Treasurer Thomas of Tennessee were busy last week signing the last of the certificates issued for the redemption of the new issue of the bank of Tennessee. They are made payable for taxes from one to five years, the last ones falling due in 1889.

A chestnut tree at the foot of Mount Etna is believed to be the largest and oldest tree in Europe. It is hollow, and large enough to admit two carriages driving abreast to pass through it. The main trunk has a circumference of two hundred and twelve feet.

Mrs. Felicia G. Porter, commissioner for Tennessee for the women's exhibit, shipped twenty-five thousand dollars' worth of paintings, bric-a-brac, etc., to the New Orleans exposition the fifth instant from Nashville. Large shipments of various kinds have been made from the State.

Mr. Blaine was the recipient of eight canes during the late campaign. They are nearly all furnished with gold heads, which are beautifully chased and engraved. Rare woods are used for the canes, and several are elaborately carved. A rack has been made to contain them.

The late duke of Buccleuch owned four hundred and fifty-eight thousand one hundred and eight acres of land, which was distributed in six counties of England and seven counties of Scotland. His annual income from this land was nearly two million dollars. His income from other sources was fifty thousand dollars.

Two monster meetings of natives were held in Bombay, attended by twenty thousand people, at which resolutions were adopted to present an address to the Marquis of Ripon, the retiring governor-

general of India; and thirty thousand dollars were subscribed on the spot to found an industrial institution as a memorial to the marquis.

In Franklin, Tenn., Bud Shelley, a farmer, became suddenly deranged last week. He hid his children in the woods, and attempted to murder his wife. She fled to the court-house, whither the maddened husband pursued her. She was rescued; and a terrific struggle with Shelley ensued. He wounded two men, but was finally knocked down with a chain, and locked up in jail.

It is reported that Mr. Ira D. Sankey, Moody's associate, has decided to use a portion of the profits accruing from the sale of Gospel Songs in erecting and furnishing a public library building in New Castle, Pa., Mr. Sankey's home. The profit from the sale of the books has been very large; but the evangelists have refused to apply a cent of it to private ends.

The report of the post-master general is made public. The loss for the first year caused by reducing the postage from three to two cents is placed at six million three hundred and thirty-seven thousand one hundred and seventy-four dollars. The loss is about two and three-quarter million less than was estimated by the department when the experiment was proposed. The change caused a decrease in the use of postal-cards amounting to over sixteen and a half million.

The English executive department of Dublin continues to report the spread of disaffection among the people of the city, and great activity of the secret societies in recruiting their numbers. The Nationalists make open boast of their increase, and the Young Ireland societies are multiplying rapidly. Numerous public meetings are being held by the Young Ireland societies in the provinces, at which considerable display is made of Irish, American, French and Boer flags.

Porfirio Diaz was inaugurated president of Mexico for the second time on Monday, December the first. The ceremonies were the most imposing ever seen in the City of Mexico. The crowds were immense, houses were decorated; and, after the ceremonies, the president was escorted to the palace by a civic and military procession. In an interview the president said it should be his cherished aim to extend and cement the friendly relations between the United States and Mexico.

Mr. E. Craig of this city has charge of the Shelby county exhibit at the New Orleans exposition.

## THE YOUNG MINISTERS' FUND OF "THE TENNESSEE BAPTIST" FOR 1885.

WANTED. Relying upon the assistance of the patrons of this paper, we have given our personal obligation to be responsible for the board of three young ministers the present year. We have secured among the thousands of our patrons, God will put it in the hearts of four hundred to help us a little, and divide up the sum. We believe that all the young ministers who have been aided by this fund, who are settled pastors, will contribute annually to this fund. Frank DeCourcy, who graduated last June, promises yearly, and if possible monthly, until he has paid back all and with interest. This is noble, and should encourage all to contribute. In a few years this Baptist fund alone will keep ten young ministers at school.

PAID. Mrs. J. R. Graves, \$1; Miss Nora Graves, \$1; Miss Lois Graves, \$1; Miss Lou T. Graves, \$1; Miss Lilla Myrtle Graves, \$1; J. H. Graves, Jr., \$1; George A. Graves, \$1; D. C. Graves, \$1; Willie C. Graves, \$1; Master Calvin Z. Graves, \$1; Mrs. W. P. Marks, \$1; Frank DeCourcy, \$1; A. L. Farrar, \$1; Texas, \$1; Mrs. L. A. Morrison, \$1; F. J. Harrison, \$1; Texas, \$1; John Windsor, \$1; A. Blaker, \$1; Grand Junction, \$1; Mrs. M. J. Montgomery, \$1; Mrs. J. S. Callaway, \$1; Mrs. E. A. Watson, \$1; Mrs. J. O. Kiamiller, \$1; J. B. Perkins, \$1; J. W. McDonald, \$1; G. W. Dowdy, \$1; W. R. Splight, \$1; T. B. Coleman, \$1; Lillie Vann, \$1; Texas, \$1; Mrs. J. J. Dow, \$1; J. H. Blado, \$1; Mrs. E. M. Hatfield, \$1; T. F. Hunt, \$1; West Va., \$1; Mrs. M. A. Maness, \$1; M. A. Maness, \$1; Mrs. M. G. Anderson, \$1; Hattie Satterfield, \$1; M. A. Mahan, \$1; Mrs. Belle Sasser, \$1; O. P. Malone, \$1; fifty cents; J. A. Blankinship, \$1; J. B. Fuller, \$1; 50 cents; R. H. Douglass and wife, \$1; Ada Ivy, \$1; 50 cents; Monessie Canfield, \$1; Mr. & Mrs. O. J. 50 cents; L. A. Scott, \$1; J. D. Gregory, \$1; L. M. Walton, \$1; 50 cents; Mr. & Mrs. H. Koller, \$1; Mrs. E. O. Lewis, \$1; Battle Disbough, \$1; Mrs. M. L. Cobb, \$1; Eliza Young Ladies' Society of Olive Branch, \$1; J. A. Collins, \$1; Mason church, \$1; J. D. Casey, \$1; J. I. Taylor, \$1; Oregon, \$1; A. G. Patch, \$1; 50 cents.



## The Young South.

MISS NORA S. GRAYES, EDITOR.

To whom all communications for this Department may be addressed, care THE BAPTIST.

## POST OFFICE.

MEXICO.

**DEAR CHILDREN AND FRIENDS:**—Now that the season is near when gifts are exchanged many are hurried, and others are worried, in preparation for the great holiday of the year. The "little tots" are scribbling letters, and throwing them up the chimney to Santa Claus. Sisters and brothers are hoarding their nickels and dimes, and racking their brains in selecting and buying presents for each dear one, determined that none shall be slighted, though their purses seem "awful flat" at times. And mamas and papas are in a perfect whirlwind of excitement and worry, trying to make satisfactory arrangements with Santa Claus. But are there any who read this, my last letter for the year, who have no money with which to purchase Christmas presents, and are therefore sad? No loving mother whose heart is aching because she will not be able to open her door to Santa Claus? No father who dreads to see the disappointed looks of his little ones when they find that Santa Claus did not drive his reindeers and red sleigh upon their doorstep? Then let me remind you that love, sympathy, cheerfulness, obedience, kind words, generous thoughts, charitable judgments and your earnest prayers can, and will, make your friends far happier than the costliest gifts you could buy were you an Ashtar. And parents, think you not that some little glad surprise, some little request so very much desired by the childish heart, or some little simple, trifling gift, which love may prepare, and which costs nothing, may be better appreciated, and give more real joy, than more expensive gifts? Try it and see.

I read once of a lady who, on one thanksgiving-day, took to an aged friend of hers, who was poor, and kept a little fancy store, a package of grapes, an illustrated magazine, and some brown wrapping-paper, which she had from time to time carefully folded and laid away, knowing that her friend was too poor to purchase nice wrapping-paper. For the fruit, which cost the lady both time and money, there were very meager thanks; but for the magazine and the paper, which cost her nothing, there were the most tender expressions of gratitude. The advice of Longfellow is worth remembering: "Give what you have. To someone it may be better than you dare to think."

Then do not let us forget, amid the bustle and excitement of these days, the gifts which money cannot buy or hands busily prepare.

Strive to arrange and act that the day may seem to have been indeed heralded in by the angel host, singing "peace on earth, good to men," and that the grand anthem may so thrill through every heart all day, that its echoes will not die away before the close of the coming year.

But there is still another gift, more precious than silver or gold, or all that can be compared with it,—the gift of a new heart, a heart washed clean in the blood of Jesus; and several, ah! many, thank God, of our cousins have received this gift since last Christmas, and, with a new song in their mouths, these will rise on Christmas morning to thank God for that blessed day which broke over Judea's plains, announcing the birth of a Savior to a sin-sick world, as they never have before; and we hope they will see the star in the east, and follow the example of the wise men, who brought rich gifts to Jesus. It is to him we owe the sweet incense of our songs,—our best gifts. And those of my readers who have never seen the face of this Jesus I beg, with my farewell words, to come with us, and give their hearts to Jesus ere the old year closes. The star of Bethlehem still shines, to show all who seek to worship Jesus, where he may be found. Arise and go to him, my dear young friends, and it will be the happiest Christmas you will ever live to see, and 1887 will bring you joys your soul never knew before.

Farewell to all for 1887! May we hear you tell of a merry Christmas and a happy New Year when we next open our post-office. Lovingly

AUNT NORA.

**NOTE.**—We have sad news from Mexico in our mission columns, on another page, which accounts for our not hearing from Dr. Powell sooner no doubt. Let all who can pray pray for our dear missionaries in this their dark day of persecution.

## LETTER NO. 1. FOR THE YOUNG SOUTH.

**DEAR CHILDREN:**—I wish you all a happy Christmas. Seven of the little cousins may look out to get a beautiful prize-book from Uncle Tom for working out enigmas, and their interest in contributing for missions. I will expect a nice letter from each. Now, dear children, while you are interested in having the gospel sent to others don't neglect to give your own hearts to Jesus. My prayer shall be that each little cousin may be brought to a knowledge of the truth, and become a faithful, working Christian. I hope you may gladden many hearts by writing you have found a Savior precious to your soul. I am glad to know that Abbie Borders is now a Christian. Let us all now work another year for the Mexican missions. I am ever your

W. H. WEAVER, Tenn.

If the cousins named below will write Uncle Tom a nice letter immediately, telling their ages, what they intend to do for missions next year, and whether they are Christians or not, their post-office, he will send them a prize-book as a Christmas present. I have selected the names of those I feel have earnestly worked with me this year, answering enigmas and earning money for missions: Willie Graves, Pearl and Flora Longmire, Willie Owen, Samuel Owen, Lena Moore, Parker and Thomas McGregor, Elora Canfield, Clarence Wingo.

**AUNT NORA:**—Here I come, after being absent so long. You may think I have lost interest in the Young South, but I have not. I am always glad when THE BAPTIST comes from the post-office. It gives me great pleasure when I read the Young South, and see what interest the cousins are taking in the missionary cause. I am glad you have selected Mexico as a field for the little cousins to help; and I think we can raise enough money to educate two of those girls if we will work hard. I have not sent my money this year, but am going to this coming year. Aunt Nora, I am thankful that I can tell you that I am a Christian, and now I ask you and all the cousins to pray for me, that I may be faithful, and do some good for our Master. And now I must close for this time.

Carson City, Oregon. MITCHELL HAYNES. You cannot imagine how glad we are to hear from you again, Mitchell, and such glad news. Surely God seems to hear our prayers even more than we dared hope. Glad you are with us on Mexico. Mrs. Wingo, Clarence's mother, writes me: "I believe the Young South will educate two young ladies, if you will only ask them to do it." I want you all to think of the matter; for we must now decide what shall be our work for 1888.

**AUNT NORA:**—After being absent about one year I am again tapping at the door of the Young South, hoping for admittance. I love to read the Young South better than anything. I have been very busy in making and mending quilts. Thanks to Aunt Nora and the Young South. We were much pained to hear of your father's deep afflictions; but now we rejoice with you all, as he is improving. Aunt Nora, as I am your name-sake you have no idea how I would appreciate your picture; but you have told the little cousins that you didn't have one, nor couldn't have one taken that you would send out, so I must be content, hoping some day to see the face I have learned to love very dearly without seeing it. I will send you an enigma, which you can print if you wish. I send five cents for my gift, and five for my brother, Frank Gates, which you can use as you wish. Lovingly your niece

Fayette Corner, Tenn. NORA GATES.

**AUNT NORA:**—I come again, after being absent a long time. I guess you will have forgotten me. Please excuse me for not writing before this; for I have no excuse, only I have just been putting it off until now. I just received THE BAPTIST this morning, and read over it. I also read the account of the Madero Institute; and I think it is very nice. Aunt Nora, will you allow me to ask the cousins a question? In what book, and what chapter, of the Bible is it that ever verse alike?

Aunt Nora, I send seventy cents to pay my dues. Please excuse me for not answering any enigmas this year. I will try to answer all next year. Your nephew,

Memphis, Dec. 7. BENNIE B. PARKER.

We will forgive and forget, Bennie, if you will only start out broad and shoulders with us this new year.

**AUNT NORA:**—I want to join your little band. I am a little girl twelve years old. My Papa takes THE TENNESSEE BAPTIST; and I like the little letters. My grandpa and grandma are both dead. My Grandpa Mylotte has taken THE TENNESSEE BAPTIST ever since mama was a little girl. I am going to school and studying grammar, arithmetic, reading, geography. My teacher is Miss Price. I will close for this time. I send ten cents for Mexico. Your little niece,

Munford, Ala. ORA HANSARD.

**AUNT NORA:**—I am going to write to the little cousins, as I have never written before. Grandpa likes THE TENNESSEE BAPTIST; and I love to read the little folks' letters. I am eight years old. My grandpa is seventy-three years old, and grandma is seventy-two. Both died this year. I am studying dictionary, fourth-reader, geography and arithmetic. I must close. I send ten cents for Mexico. Yours truly,

Munford, Ala. MAMIE B. CANX.

**Answers to Enigmas for November 29th, 1887.** Nannie Graves Ball's—Twelve, Israelites, Noah, Isaac, Elijah, Lois, Olive, Cain, Kings, Hezekiah, Aaron's, Rachel, Thomas.

Initials spell Tine Lockhart.

Answered by Van Farrar, Lou Anna Ball, Willie Graves, Pearl and Flora Longmire, Nora Gates, Ramer Kendall.

## Enigmas.

Who gave his only daughter for a burnt-offering to God? A great king that prayed, what did he ask for? What was Naaman's native city?

Who died because he told a lie?

What did Solomon say all things were?

What old man died a long time before he died?

What was Thomas' other name besides Thomas?

The correct answer will spell the name of a missionary in Africa.

CARRIE BYRD.

Who was translated to heaven alive? What prophet assisted in anointing Solomon king? Into whose house did David carry the ark?

To whom did Joshua give Hebron for an inheritance?

Who cast John into prison for the sake of Philip's wife?

Into what were the gold plates spoken of in Exodus cut?

Give the name of the prophet whose father's name was Amos.

To whom did Jesus say, "Behold an Israelite in whom is no guile?"

Whom did Jonathan love as his own soul?

Who was it that stretched himself upon a dead child and brought it to life again?

Who agreed with her husband to tell a lie for a little money? The initials to the answers spell the name of one of the best preachers in Tennessee.

NORA GATES.

## SANTA CLAUS'S GREETING.

BY JESSIE HOWARD DELL.

Hurrah! the merry Christmas time!

Clap hands, ye girls and boys!

My snowy steeds are loaded down

With all the choicest toys.

My name is Good Old Santa Claus:

I come just once a year,

And bring to all the juveniles

Both happiness and cheer.

My work-shop's in the icy North,

Beneath the polar star;

And there I make the things you love,

From silken gowns to tar.

Come forward, then, my little friends,

And let your wants be known:

I've toys for all, both great and small,

From South to frigid zone.

I've books, story-books and I shepherd's crook,

And stables full of cattle:

I've Noah's ark, and Jonah's shark,

And words to use in battle.

I've china sets for little girls,

And robes for Pet of silk;

I've satin bows for sunny curls;

I've mugs and spoons for milk.

I've pen-knives, games and jumping-rope,

And rings for baby's rat;

I've awings, lawn-tennis, croquet-balls,

And ships arranged for battle.

The doll that cries and winks her eyes,

And dolls that go to sleep;

I've dolls that walk, and dolls that talk,

And dolls that play Bo-Peep.

I've canes and brooms and parasols,

And pictures, plates and pencils;

I've horns and drums and sugar-plums,

Cook-stoves with tin utensils.

I've monkeys, donkeys, shovels, rakes,

Steam-cars, engines, guns,

Banjos, fiddles, puzzles, riddles,

Tops and books of puns.

I've roller-skates, flags and darts,

And skates with blades of steel,

Velocipedes, bicycles, whirligigs, tricycles,

And hoops for girls to wheel.

I've reindeers, sledges, parrots, cages,

And kites that soar on wings.

Bipeds, quadrupeds, arrows, cups,

And Boston dolls that sing.

I've ponies, saddles, canoes, paddles,

And things both sweet and grim.

Large things, small things, yes, I've all things

Dainty, neat and trim.

Come forward then, ye little folks,

And let your wants be known:

I've gifts for all, great and small,

From South to frigid zone.

May each young life be long and bright,

Abound in health and cheer.

I bid you all a kind good-night,

And wish a happy New Year.

## Our Missionary Fund.

We want all our young friends to help us with their nickels and dimes to raise a nice sum for the Heathen. Uncle Abbie, five dollars; Young Ladies' Society of Olive Branch, three dollars; Little Turner, ten cents; Janet Alexander, ten cents; Sarah Rowsey, ten cents; Spurgeon Wingo, five cents; Willie Wingo, ten cents; Ora Howard, ten cents; Mamie Canx, ten cents; Nellie Torgue, ten cents; Fisk Bannan, ten cents; Thomas Benson, ten cents; Paulina Russell, ten cents; Nora Gates, five cents; Frank Gates, five cents; Ramer Kendall, five cents.

## Little Workers for 1888.

We, the undersigned, pledge ourselves to give ten cents a month for missions. Parker McGregor, 12 mos; Thomas McGregor, 12 mos; Elora Canfield, 12 mos; Clarence Wingo, 12 mos; Edith Wood, 12 mos; Lydia Carrin, 12 mos; Willie Graves, 12 mos; Flora Lyall, 12 mos; Charley Benley, 12 mos; John Mairn, 12 mos; Joseph Leatherbury, 12 mos; Kate Leatherbury, 12 mos; Van Farrar, 12 mos; Melodie Scott, 12 mos; Jimmie Scott, 12 mos; Corra Johnson, 12 mos; Lena Plinn, 12 mos; Ella Phillips, 12 mos; Little Graves, 12 mos; Little Vann, 12 mos; Maggie West, 12 mos; Susie Goodson, 12 mos; Maggie Gordon, 12 mos; Annie May Belcher, 12 mos; Minnie Ray Fletcher, 12 mos; Ida Lee, 12 mos; Edith Pendleton, 12 mos; Mamie Ivy, 12 mos; Nannie Parker, 12 mos; Anna Helle Parker, 12 mos; Thos. Smart, 12 mos; Pearl Longmire, 12 mos; Flora Longmire, 12 mos; Helle Blackwood, 12 mos; Maggie Nicholson, 12 mos; John Overton Danney, 12 mos; Carrie Lynn, 12 mos.

Nora Hill, 6 mos; Lena Sherrouse, 6 mos; Ethel Bories, 6 mos; Frank Mitchell, 6 mos; Danilo Mitchell, 6 mos; Elmore Atwood, 6 mos; Quetta Atwood, 6 mos; Katie Jackson, 6 mos; Sweetie Young, 6 mos; Flora Richardson, 6 mos; Libbie Hopper, 6 mos; Elmer, 6 mos; Mary Miller, 6 mos.

BAPTIST PERIODICALS.  
AND  
GRADED LESSON HELPS  
FOR FIRST QUARTER, NOW READY.

## LARGEST CIRCULATION YET GAINED!

Order Early, to Prevent Delay and Disappointment.

FOR PRIMARY GRADE. FOR ADVANCED GRADE.

## PICTURE LESSON QUARTERLY.

Beautifully printed in colors. Essentially the same as the "Picture Lesson Cards," in size, and with an attractive cover. TERMS: 4 copies for one quarter; or 12 cents for one year.

## PRIMARY QUARTERLY.

TERMS:—Single copy, 8 cents. In packages of five and upwards, 25 cents per copy, making \$12.00 for twelve months.

## OUR LITTLE ONES.

Published weekly. TERMS:—Single copies 5 cents per year. Five copies and upwards to one address, 25 cents per copy for one year.

## INTERMEDIATE GRADE.

## INTERMEDIATE QUARTERLY.

TERMS:—Single copy, 8 cents. In packages of five and upwards, 25 cents per copy, making \$12.00 for twelve months.

## THE YOUNG REAPER.

Published monthly and semi-monthly. TERMS:—Single copy, semi-monthly, 5 cents per year. Five copies of more to one address, monthly, 12 cents per copy for one year. Semi-monthly, 34 cents per copy for one year.

## THE SUNLIGHT.

Published monthly and semi-monthly. TERMS:—The same as those of The Reaper.

## AMERICAN BAPTIST PUBLICATION SOCIETY

1220 Chestnut St., PHILADELPHIA; 256 Washington St. and 10 Tremont Temple, BOSTON; 9 Murray St., NEW YORK; 128 Wabash Ave., CHICAGO; 1109 Olive St., ST. LOUIS; AVIET Bldg.

## 1885 SELECT NOTES 1885

## ON THE INTERNATIONAL SUNDAY-SCHOOL LESSONS.

Exp. story, Illustrative, Doctrinal, Practical, Suggestive; with Illustrations, Maps, Charts, Class Records, Library References, Suggestions to Teachers.

By REV. DRS. F. N. AND M. A. PELOUBET.

The utmost care is used to make this book—  
1. Accurate, reliable, with the best results of the latest scholarship.  
2. Put in the form best adapted to the teacher. The multi-hour of the teacher with his class is kept constantly in view.  
3. The contents throughout of the most scholars condensed and arranged for the teacher.  
4. A clear and well-organized lesson,—time, place, circumstances, arrangement.  
5. Special emphasis is given to the practical teachings and applications of the lesson.  
6. Lists of the best commentaries, and other library references, for further study of various points.  
7. Suggestions for the review lessons.  
8. Suggestions for the teaching of each lesson, with subject-divisions, illustrations, applications and methods of teaching.  
9. Improved edition for teacher's notes in preparing the lesson.

Bandsman's Edition. Price, \$1.25.

GRAVES &amp; MAHAFFY, Memphis, Tenn.

## A Volume for Universal Reference!

THE NATIONAL STANDARD ENCYCLOPEDIA is a new and valuable book for popular use, compiled by famous writers from new, large, clear type and handsomely bound in cloth. It contains information on every conceivable subject, and its reliability has been assured by the most careful preparation. It is of the greatest use in settling the thousand questions incident to popular education, places, persons, incidents, statistics, etc., etc. It contains

700 Pages and 20,000 Articles

Arranging to questions of—  
Agriculture, Astronomy, Architecture, Biography, Botany, Chemistry, Engineering, Geology, History, Horticulture, Literature, Mechanics, Medicine, Mythology, Natural History, Physiology, and the various Arts and Sciences.

Complete in One Volume, With Over 1,000 Illustrations

This is an entirely new work, unlike any other, and the only ENCYCLOPEDIA ever published and sold for less than five dollars. It is indispensable for every department of human knowledge. Price in handsome cloth binding, postpaid, only \$1.00; six copies for \$5.00. Address, JAS. B. MAHAFFY & SON, Memphis, Tenn.

## SINGULAR DEATH.

Nashville Banner, 8th: "A negro man met a strange death near the northeastern boundary of the Sixth District of Davidson county a few nights ago. A farmer had killed a number of hogs during the day, at which the negro assisted. Fearing that his meat would spoil if housed immediately, the farmer concluded to leave the hogs hanging on the pole until next morning. At an early hour the farmer arose and went out to look at his hogs, when he discovered one of them missing. Looking a little farther on he discovered the dead body of a negro man lying across the fence with the missing hog lying across it. It is supposed that in trying to get over the fence with the hog on his shoulder the negro fell, striking his neck across the top rail, breaking it. The weight of the hog served to hold him there until death ended his struggles. The name of the farmer and the negro could not be definitely learned.

## HISTORICAL CLOSE VOTES.

Newark (N. J.) Press: "As early as 1824, in the contest between Adams and Jackson, there was a difference of only 106 in Maryland's vote on these two candidates in favor of Adams. Four years later that State voted on these two candidates, and though there were nearly 25,000 additional votes divided between them, Adams still led by 1181. In 1832, when Clay and Jackson were the rival candidates, Delaware gave Clay but 1866 more votes than Jackson got, and in Maryland there was an actual difference of only four votes, Clay getting 19,160 and Jackson 19,166. The vote in New Jersey that year stood, Clay, 32,392; Jackson, 23,850, a trifling, yet all-important difference of 461. In 1836, when Harrison and Van Buren were the petitioners of suffrage, there was a difference in Connecticut of only 768 votes, in Louisiana of 270, in Mississippi of 201, and in New Jersey of 545.

In 1840, when Harrison ran against Van Buren there was a difference in the vote in Maine of only 411, in Michigan of 1835, in Pennsylvania of 1315, in a total vote of 287,007, and in Virginia of 1302. Between Clay and Polk in 1844, there was a difference in Louisiana of 701 votes, in New Jersey 823, and in Tennessee, Polk's home, Clay led him by just 113 votes. In 1848, between Taylor and Cass, the difference between votes for the two was: In Alabama, 981; in Delaware, 523; in Iowa, 1009; in Mississippi, 614, and in Virginia, 1462.

The race of Pierce against Scott in 1852 was correspondingly close in some States, the advantage being in Delaware only twenty-five votes, in Louisiana 1392, in North Carolina 980 and in Tennessee 1880. In the memorable and remarkable contest of 1860 Lincoln had only 657 votes the better of Douglas in California. In 1864 McClellan got 612 more votes than Lincoln in Delaware. In California in 1868 Grant received but 500 more votes than Seymour, and in Oregon but 164 majority. In 1872, again, between Greeley and Grant, Delaware held her party votes within 809 of each other."

## A PITIFUL FATE!

How a Minister's Good Deed Landed Him in an Asylum. The Story of His Escape.

To the Editor of the Milwaukee Sentinel:

Sir:—I have read a good many stories of late concerning the confinement of sane persons in lunatic asylums, and I am thereby prompted to relate a bit of personal experience.

In the year 1855, while I was serving the Methodist Episcopal church in a New England town, a neighbor's house took fire. In common with others, I stood on the edge of the roof, passing bucket of water, exposed to intense heat on one side and freezing winds on the other. I took a fearful cold. For twenty-five years it worked havoc in my physical and mental systems. Nevertheless, I continued in my ministerial duties. I preached many a sermon when suffering intense agony. At certain periods, however, I would be comparatively well, and then, again, my head would get heavy, my breathing labored, my appetite feeble. I would lose interest in life: feel sleepy at mid-day, and wakeful at midnight. My heart occasionally gave me great concern. Not knowing to the contrary, I attributed this ill feeling to malaria. But eventually mental strength faded away, and I was utterly prostrated. I was canterized, cupped, bled, and treated by many physicians in many different ways.

My case was a puzzle as much to my physicians as to myself. For one of them at first prescribed for delirium tremens, and yet I never had tasted intoxicating liquors. Another said I had brain disease, another spinal difficulty, another nervous prostration, heart disease, etc.

My mind eventually gave way, and in 1882 I was confined in the Brattleboro, Vt., Insane Asylum for six months. When I knew where I was, I demanded instant release. I then made a visit to Oceanic, N. J., but I had reckoned too much on my strength. I again lost my reason for a considerable period.

That I was in a desperate condition is evident. My blood had become infected with virus, which inflamed my brain occasionally and doomed me to an early death; for no physician gave me any hope of a cure. I finally found out what my real disorder was, and under took my own treatment. In a few months I was restored to such a state of health as I never expected to enjoy. That was over three years ago, and my physical and mental health have remained intact to this day.

Last March I came west, and engaged in garden farming. In all that time I have not lost a day's work; have apparently enjoyed the most vigorous health and I expect to live the full term of life. The remedy I used was warmer's safe cure, and if I should live a thousand years, I should never tire of telling its praises.

You will confess with me, Mr. Editor, that such a change is remarkable. And you will, also, I am sure, agree with me, when I say that whatever created such a mental and physical restoration is deserving of the highest praise.

Very truly yours,

Rev. E. D. HOPKINS.

Dodge's Corners, Wis. There are undoubtedly thousands who have an experience similar to the above, to whom Mr. Hopkins's recital will appeal with persuasive force.

For knowledge to become wisdom, the soul must be rooted in God.

Without a rich heart, wealth is an ugly beggar.

Nothing but the infinite pity is sufficient for the infinite pathos of human life.



---







