

indignation for by calling, "a carpet-bagger."

"I am glad that in our old State the scenery of past days in politics is about gone. Our people are getting on quite peacefully in this respect, and it is to be hoped that this will continue."

"The weather is getting very warm and I am convinced that on this account short articles will be preferred. So for the present I again say, more haste, less speed."

JOHN R. CARTER.

Wheat, N. C., April 25.

Indian Correspondence.

May Anniversary.—Persons desiring to attend the Northern Anniversaries at Indianapolis can secure special rates from Louisville, or points on the L. & N., by sending to Mr. M. A. Wooten, 12 Merchants' Exchange, Indianapolis, for certificates.

Lawrenceville.—Mr. R. H. Swann, the pastor, was ordained April 14th. Rev. A. C. Davidson, clerk. Bro. Swann is getting his work well in hand and seems to have the confidence of the people.

Danville.—Rev. Mr. Sherrill has been called to the care of this church and resigns at Amc to accept the call. Danville was formerly supplied by Rev. E. H. Sweet. It is an important center. A normal school at this point has 400 students. The Campbellites and Methodists have tried to hold this field to the exclusion of all others.

Board Meeting.—The Executive Board of the State Convention met at Indianapolis, April 29th, at 1 o'clock, a good representation from the different parts of the State being present. The board has employed two missionaries during the quarter.

Greensboro.—Rev. W. E. Bates, missionary, reported two conversions during the quarter and an increased interest in the church and city.

Cambridge City.—Rev. N. Harper, missionary. This church has enjoyed quite a revival during the quarter. It is to be hoped that the church will soon demand the whole time of Bro. H. instead of half time, as now. Bro. Harper was reappointed to this field.

Green Point.—Rev. E. H. Brooks has struggled manfully and has succeeded in establishing a creditable house of worship, which was dedicated during the quarter.

Jeffersonville.—Rev. A. N. White was reappointed to this field. He reports eight conversions during the quarter. Salary paid in full and \$50 paid on church debts.

Larwell.—Rev. D. G. Sanders has been a missionary to this field since the meeting of the State Convention. During the last quarter his work has been mainly to collect together the scattered ones, in which he has been quite successful.

Frankfort.—Rev. Wm. Heholt reports six additions for the quarter, and that a corner lot has been secured, at a cost of \$450, on which to build a house of worship, which is expected soon to be under way.

Bloomington.—Rev. A. B. Chapin was continued as missionary for another year. During the quarter the church has paid \$60 on their church debt, which is by patient work being slowly canceled.

Kokomo.—Rev. N. Carr was reappointed missionary. He reports 12 additions during the quarter, 6 of them by baptism. The church agrees to raise \$51 more for Bro. C. the coming year than the last, and is on the Board for \$50 less.

Kendallville.—Rev. J. H. Smith was appointed to this field four months ago. He held three months and then resigned to accept the pastorate of a church in Ohio. This leaves the church again without a pastor. It is an important field, but has many discouragements.

Marion.—This church asked the board to assist them to the amount of \$200, which was cheerfully granted, and your correspondent has been appointed to the field, having received a call from the church some weeks ago.

Rev. A. J. East reported having collected \$670 in 1890 during the quarter, which is \$70 more than in the corresponding year of 1890. Bro. E. has preached 44 sermons and traveled 1,241 miles.

The compressed mill manufacture is now the leading industry at New Orleans, its mills employing 1,525 persons, and producing \$2,743,000 worth of oil annually.

The Georgia Baptist Convention.

The Georgia Baptist Convention for 1881 is now a thing of the past. The convention took place at Athens, the seat of our State University, over which Dr. P. B. Mall, the president of our convention, presided, and continued from Thursday morning, the 21st, to Monday afternoon, the 25th. It will be chiefly memorable for a long and arduous discussion whether or not the convention should memorialize the Legislature, by legal enactment, to prohibit the sale of spirituous liquors in the State, by repealing all laws favoring the liquor traffic. The debate consumed most of one day and parts of two others, and after all resulted in a compromise resolution of the following tenor:

That, as a body of representatives of Baptists, we want a complete prohibition of the sale of spirituous liquors in the State, on the importance of bringing the entire black, to bear in abolishing the liquor traffic from our State.

The gist of the discussion was in regard to the propriety of a religious body seeking to influence legislation, thus mingling or appearing to mingle church and State; or, to phrase it differently, the church appearing to interfere with the legislative department of the State. To this some good brethren made strenuous objection, holding a mighty principle involved. Others could not so see it; but thought we, as a religious assembly of citizens of the State, had a good right to petition the State's servants—the Legislature—to protect them and their families from the evils and dangers entailed by dramshops. Being called upon to express his opinion, the President, Dr. Mell, left the chair and strongly opposed the resolutions offered—his strong point being that we had no precedent in the State, or State Convention, for such action.

Dr. Mell, however, was ignorant that in 1794 the Georgia Association, containing fifty-six churches, all of them were in the State at that time, adopted the following resolution, which was quite in point: "A memorial moving to the Legislature, that a law be made to prevent the future importation of slaves, was presented, read and approved, and ordered to be assigned by the moderator and clerk. Also appointed our brethren, Henry Graybill and James Sims, to present the same to the next session of the Assembly." Dr. Landrum replied that he did not know of a precedent, but that, in fact, he was willing to strain a point, and without a precedent, and that if there was an appearance of dictating to the law-making power, he believed he was willing to strain a point, and, for the sake of the greatest good to the greatest number, run the risk of mixing up church and State. The anti-liquor traffic resolutions were passed by a vote of sixty-three to forty-two. This matter was reconsidered, however, for the sake of harmony, and the resolution above stated was unanimously adopted.

A protest, by four brethren, against the action of the convention, adopting the entire set of resolutions, was allowed to remain on the pages of the minutes.

The secretary of our State Mission Board, Dr. J. H. De Votie, made a good report. He had kept twenty-six men at work all or a part of the year, and their work summed up about 2,800 sermons and addresses—200 persons baptized, 11 churches constituted, 63 Sunday-schools established, into which over 2,000 children had been collected, over 900 prayer-meetings had been held, about 3,500 families organized, 30 Sunday-school conventions and institutes held, 11 ministers ordained and 3 meeting-houses completed. The board had been instrumental in collecting over \$20,000 for Home, Foreign and State Missions, in the State. This State Mission Board has charge of all our State mission and State Sunday-school work, and collects for all the benevolent purposes of our denomination, the secretary acting as the agent for the Home and Foreign Boards, at a salary of \$1,500 a year. But few States can boast of De Votie for that work, nor do many have such a good and competent Sunday-school worker as our State Sunday-school evangelist. Our denominational schools and colleges, for both male and female, are reported in a prosperous condition, though the number of pupils is not so large as should be the case.

For with what judgment ye judge, ye shall be judged.

A Crown for a Cross.

John Jumper, made Principal Chief of the united suffrage of the Seminoles, wrote me more than a week ago that he would resign the chiefdom to accept a mission to the wild Indians. Financially, this is resigning \$800, and home with its comforts, for \$430 and the privations and toil incident to a missionary among wild tribes. It is giving a crown for a cross, to be like Christ. This he does in opposition to the wishes of his people, and against the entreaties of political friends in other tribes. The Jacksonville Journal says: "A rumor has reached us that John Jumper is about to resign his chiefdom to the Seminoles and go to the Western tribes as a missionary. While we would not be in the least detract from the value of missionary work, still, in this case we believe Col. Jumper's good judgment, and the example of his sterling Christian character, are more urgently needed by his own people just at this time than ever before, and we think that his days can be more usefully spent than as the chief executive of the Seminoles."

It is the Western Association of Georgia that proposes to send Bro. Jumper. Bro. Talsaw Micco, our Board's native missionary at the feet of John Jumper, and they will be well suited to work together in the same field.

I only want the world to show a parallel case, where any nation or tribe of people without a missionary themselves, either native or foreign, that received a salary, yet spared two of their preachers for another mission field, one being the chief executive.

Surely the cause of Indian missions has the approval of the world's Redeemer, and Christians can not possibly engage in any work that conforms more nearly to the true spirit of Christian missions.

H. F. BRECKER.

Staines, C. W., April 23d.

Rev. T. T. Kates, D.D.

The Walnut-street church of your city has been most fortunate in securing as its pastor the beloved brother, whose name is written above. A knowledge of the real inwardness of the man and an acquaintance with his pastoral methods, have taught me to "esteem him very highly" for his own as well as for his work.

The more intimately he is known, the higher will the estimate be which his people place on the value of their pastor. He has a passion for souls, and watches for them, not only "as they that must give an account," but also with a tenderness such as we seldom see. He finds time to read and glean everything, from every field of literature and theology. His authors usually enrich his mind and heart as liberally as he bestows the labors of faith. He also has time to do an unusual amount of pastoral work. He knows all his people and is in fullest sympathy with them. When the Louisville people come to know him as he was known in Petersburg, they will congratulate themselves on their good fortune, and return thanks to the Master for so useful and godly a minister.

H. W. WEAVER.

Marion, Va., April 23, 1891.

Round-Trip Sketches.

On Monday, the 25th ult., I took the 12:14 o'clock train for Henderson, at which place I only arrived at 4:55. The remaining portion of the day was busily spent in visiting my old friends, Leon Johnson and family, Bro. R. D. Paig, George Smith, etc. The Baptist church at Henderson is without a pastor. Bro. Paig is prominently connected with the city school, and is doing his work by teaching. Teaching is a grand calling. He is a good teacher, but it occurs to us as a shame that one so able in the ministrations of God's Word as Bro. Paig should be compelled to resort to secular pursuits. The brethren at Henderson, who would allow their pulpits to be unoccupied. The point is too prominent to be neglected. Something might, and no doubt will be done soon. To the front, brethren!

On Monday night, I was being specially engaged, in company with Bro. Johnson and the young ladies, I went to hear Mrs. Ann Thane, Vice, the nineteenth wife of Brigham. She was to discuss "Lulu's curse, the nation's shame." She was eloquently introducing to the audience by the Hon. James F. Gay, and for more than an hour exposed the enormities of Mormonism, not advancing single-minded women, but single wedded men, the wholesome doctrine that every man should be the husband of but one wife. Her manner pleased upon the audience from the first moment, and she quit with all the ease on her side. Her language was beautiful and touching, delivered in the most judicious taste for a lady, and we must say that she had a winning presence and an eloquent tongue.

Bro. Johnson thought her beautiful.

Leaving Henderson on Tuesday morning, we visited the family of Mr. Samuel W. Randolph and those to Smith's Mill, spending the night with Bro. R. F. Martin. Mr. Fleming's church is now the place. The old pastor, Rev. A. J. Miller, has a united people, whom he meets the second Sunday and family in each month. On Wednesday, I visited the families of Bro. G. F. Martin and Mrs. J. S. Cooper. It is a real pleasure to meet these good people and enjoy their unobstructed hospitality.

At 12 o'clock I took the stage and made my way to a point on the Morganfield road, two-and-a-half miles from Mr. U. R. Threlkeld. This latter distance I made on foot. Each field, each street, each ground, some of the Union county land is unsurpassed in richness. Bro. Threlkeld has an interesting household and a splendid farm. After reaching Mr. Threlkeld's, in company with him, I said a hearty word to Mrs. Ben Higginson's. Little Abbie recognized my voice, but she could not see me. On the way morning, I met Mrs. T. I went to Uniontown to spend the day with my friend, Mr. G. W. Ormsby, to wait a whole day and night for the ladies, whom I was afforded an opportunity to see in the morning, who do not see a visit without desiring to repeat it. Here, I met Mrs. Davis Harris, whose husband has gone to his reward since I last visited the family. Here I found my old friend, Judge Fisher, busy taking care of the town. Uniontown has had its lagers and collapses; but my word for it, a grander future is before it. I called at the home of Mr. Whelan, the Lord, and was cordially greeted. Union county is solid for F. M. Gibson for the clerkship.

I found the Recorder in all the Baptist families that I visited. On Friday morning, just as the whitening glow in the east appeared, I saw the white clouds of the "demon" war heard in the distance, followed by the heavy rain of Col. Beale at my chamber-door, with the long-expected announcement, "The smoke." Of course I said, "All right," again.

The tip from Uniontown to Evansville was delightful. On my arrival at the latter place I called to see my brother, W. H. Kent, and family, Rev. Dr. Miller and family—glad to see them all well. Dr. Miller is growing older and wiser with his church. Prominent among the Knottians, that are building up in Evansville, are the Tansons, Irwins, Hubbards, Gardeners, Rosses, Hensles, Roschens, Rogers, Kions, Colmans, Evans and others. In the afternoon we called to pay our respects to Mr. Gough. Our reunion was cordial. He is now about sixty-five years old, silver-gray and still full of the magnetism and imagery that have so distinguished him. He regretted the situation that the papers had made that he would come from the lecture-field—said the statement was without foundation. He gave many times of personal history and placed us under obligations for information which we may have to refer to in the future.

EVANS HALL AT NIGHT.

A religious assembly assembled to hear the lecture. He was very helpfully introduced by General Shalstead as the greatest living preacher before the public, and a glowing testimonial was given. He spoke more than two hours, holding the audience in breathless attention. I have heard Mr. Gough on eight occasions. I have always regarded him as endowed with singular and extraordinary gifts, but never till tonight did I fully realize his untouchable power. The alert was by far the greatest that I have ever heard full from him. No words can adequately describe its effects. This grand display of his gifts, and I pray and hope that his life may be spared long to witness to the age of the deadliest foe of the human race. Off for home.

J. W. HAY.

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BEAUTIFUL LIVES.

Beautiful lives are those whose words... Beautiful lives are those that bear... Beautiful lives are those that bear...

Harvest Home.—REV.

BY JENKIN.

As the wish referred to in the last chapter arose in Clara's mind, she saw Emily strolling carelessly towards them—too carelessly, Clara thought, in appearance, to be really accidental.

"How do you like Lord Bacon's motto, Clara?" she inquired deeply, in spite of herself, and before she had time to reply, Mr. Stanley approached.

"By all means," said Fred; "Mr. Stanley is a welcome addition to any number." (His look had addressed the question to the lady.)

"Errendorf, your most obedient." Then, speaking to Clara— "I heard Lord Bacon mentioned, and thought if you were philosophizing, a gleamer might gather some valuable shewen. Don't let me interrupt!"

"Sparily not; we can't afford to," pronounced Emily, looking at Clara with equal merriment. "Pardon! I yield the floor to learning and eloquence in the name of Mr. Stanley. Come, Fred, we are only lesser lights here;" and the two walked off.

It has been flippantly said, coquetry is innate in woman. No doubt the love of admiration is innate in every man and woman, being, among other evils, a part of our inheritance as children of Adam.

The desire to be loved—quite a different feeling, and perfectly innocent in itself—is, perhaps, more fully developed in women than men. It is the source of many graces, both of mind and manner, and yet it has often, for want of proper regulation, led to inconceivable sorrow and sin.

"Transfer his allegiance to King Emmanuel, if I might; make him the heir of a prince, (after another pause.)

"But he has been a traitor, and you do not know the extent of his treason."

"The King does, and nevertheless offers him a free pardon."

"Date he refuse it?" "Date he refuse to believe it?" "Then God will direct his way."

"I had just recently, in relation to the young man, been fully engaged by Mr. Stanley's heart, and engaged his mind. His place in life had succeeded to a greater extent than happens to most people."

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Over 80,000 buffalo have been killed in Montana within the past six months for their hides alone, which bring from \$2.25 to \$2.75 each.

Washington as a Fireman.

In 1776 the Friendship Fire Company, which still exists, was organized. It at first consisted of citizens who, out of 'mutual friendship,' agreed to carry to every fire 'two leather buckets and one great bag of canvas, or wider linen.'

Washington was made an honorary member, and when he went as a delegate to the Congress of 1774, at Philadelphia, he examined the fire-engine in use there. On his return to Philadelphia to the Continental Congress, in 1776, he brought with him one Gibbs, a small French-made engine for £300 lino, and just before he set out for Boston Heights to become commander-in-chief he dispatched this little engine to the Friendship Company.

When in Alexandria, during his younger days, he was always attended at fires, and endeavored to extinguish them. In the last year of his life a fire occurred near King street, followed by his servant, also on horseback, and he saw the Friendship engine poorly manned. Hiding up to a group of well-dressed gentlemen near by, he called out: "Why are you idle there, gentlemen? Your business to lead in these matters."

"This will never do. Nothing is so destructive to a girl's beauty and vivacity as late hours and excitement. You must get out less frequently, Christine."

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When there is a good concert, lecture or entertainment, we all go together and enjoy it; for whatever is worth the price of admission to an older people is equally valuable to the children, and we let them see that we spare no expense where it is to their advantage to be out of an evening.

Seek ye first the kingdom of God, and his righteousness.

Independent People.

"I have often been sorely tried by hearing it said of some one who was always hurting others' feelings by rude and unkind speeches, I like you, she is so independent! always says right out just what she thinks! No doubt about her!"

A house has been locked up for nearly thirty years near Boston. The Boston Tracer gives the following which led to its never being occupied.

"I have no beauty to lose, dear woman." "You can not be seen every day and vividly as late hours and excitement. You must get out less frequently, Christine."

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Uncle Charley.

"This is capital," thought Uncle Charley. "Wind behind you, and the sea before you!"

"What is that?" asked Mr. Handy. "You act as if you had a sudden toothache."

"What is that over there, Uncle Charley?" "That? Skipper, that is fog; is it not?"

"All right, Skipper." The skipper, with a very wise, sagacious air, looked out upon the waters. There were light masses of mist near the boat, as if the fog-fortress had discharged one or two guns at the fugitives, and the smoke was rolling by. Then there must have been a very heavy, while noiseless, cannonading, for the smoke from the fog-fortress thickened everywhere, hiding Minot's Light, Boston Light, the ridges above Nantasket Beach, the Cobasset shore, everything. The fact was, they had sailed right into the very heart of the fortress, and were now—prisoners.

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Capturing Monkeys.

The two were silent for a few moments: "Ned, there is a lot of fog for us to go through in this hole. Steady, steady, business trials; perhaps serious daily duties, are places on the ocean where the fish is thick and the way uncertain. But the Word of God is a compass that will guide us over through the mist, and when death, the darkest place, may come, it will surely bring us home to heaven."

"Ned read his Bible with new interest that night.—A. S. Times.

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