

Siberian Exile System to be at once Abolished " stating his reasons for believing that the plan of reform now beussed in Russia, and which is

being trained at our institutions of learning for their life work. Bro. Tatum, one of the young brethren who v to China was present and made statements in refthe declaration made by the erence to his future work. It is to be Conference of Young Men's Christian hoped that greater interest will be felt Associations at Paris in 1855, their object is as follows: "The Young Men's Christian Associations seek to unite among the churches in reference to Foreign Missions. Many of the churches failed to report those young men, who, regarding Jesus Ohrist as their God and Saviour, accordanything for the orphans. Why was ing to the Holy Scriptures, desire to be his disciples in their doctrine and in this? Let the pastors answer this question. I believe that an effort will be made at every church this year. Let us their life, and to associate their efforts all see that it is done. for the extension of his kingdom among Periodicals, Home Missions, Temper young men." It is just young men or-ganized for the salvation of other young ance, &c., came in for their share of the time occupied by the body. men. There is ro ulterior object in The next session will be held with "Beck's" church, about six miles from Winston. Rev. W. H. Wilson will preach what they do. They have no intention of making the church worldly or of establishing a new church. Their one aspiration is to bring other young men to a saving faith in Jesus Christ. If the introductory sermon. No Associa tion was ever better provided for. Bro Beamer and the good people about Westfield will long be remembered for the many acts of kindness shown. aspirations determine character, must we not admit that the Y. M. C. A. must be "of God," since its object is the ex-tension of His kingdom? The devil would never be likely to start such a

Ist. By the object it has in view. To know the intentions of organized bodies we generally go to the actions of their

work earnestly to learn. In a letter recently published in the Foreign Mission Journal, Mr. Pruitt the object, method, work and popumentions a village where some were "fully persuaded," and only needed larity of the Y. M. C. A. that it is an

forther instruction.

days ago from a visit to this village.

strong in health, instructed the men, be

hymns and prayers we were teaching them. Before we were through with breakfast, numbers of girls and women

would be awaiting permission to enter, and would work steadily at their books

until time for dinner: after a noonday

rest we would again admit them

lages for whom we could do almost

fifty families in the village, I was

hated him and many took ins me. There was another, his chosen missionary, who preached the gospel " in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labors, in watchings, in fastings; as sorrowful, yet always rejoicing; as poor, wat making many rich: as having nothon astronomy he inadvertently put forth g and yet possessing all thin on of God and his humble dis We returned a fev the apostle to the Gentiles! "Who follow that about twenty were interested in n their train?" Will not you who read the gospel. We worked at the rate of twelve hours a day. I never saw such hungering and thirsting to be taught the way of life. Mrs. Crawford, who is not these lines say, "Here am I, send me. L. MOON.

a tiny match of passion to set fire to all that varnish and lacquer, and it will vanish. There is no foundation; that is, no faith in God or man, no hope or desire for anything firmer than his own heartifully becomend not

beautifully lacquered roof. ing himself treated with the utmost kindness, though the outer door is open and the entrances to the house are made beautiful, discovers, to his a broad, high screen shutting him out from the penetralia, —the inner rooms. This screen will never be removed until the self sufficient Japanese can be made to see that his moral house, as well as his physical house, needs a foundation. This can sconest be done in Japan, as in all heathen countries,—for the Japa-nese are heathen,— hrough the women and children. Christian workers surely have offered to them here a broad and interesting field for their labors. In a country where there is no God, they may introwhere there is no God, they may intro-duce Christ; where there is no devo-tional spirit and no religion, they may teach the comforts of the "gospel of the Son of God." These people are a people of judgment. They cannot be reached, like the Hindu or African, brough their emotions; they must b convinced. An educated min specially needed in Japan. Every mis sionary and teacher must be able to give a reason for the faith that is in him. Then will be fulfilled the saying of the ncient Mikado to St. Francis Xavier :-"My people will not readily assent to what may be said to them; but they will investigate what you may respecting religion by a multitude questions, and above all, by observing whether your conduct agrees with your words. This done, the king, the nobil ity and adult population will flock to Christ,—being a nation which follows reason as a guide." The gate is less easily opened now than then. A bundred years under the yoke of Rome have been followed by four hundred years of bitter resentment against the religion that caused such confusion and suffering in their loved land. But patient endeavor will reach them. The reward will be worth the effort Japan, once in the far-off Orient, is now our nearest western neighbor. Her peo-ple walk our streets, and her students rival us in the class-room. Her art has opened to us a new Gate Beautiful The wise men from the west are ope The wise men from the west are opening their treasures of tea, silk, gold, lacquer, bronze, and porcelain. They offer to us the results of an experience of two decades of centuries in all the arts that tend to make life beautiful. The sunny land, swept by the breezes of the calm Pacific, and adorned with mountains and wither the sun superior the superand valleys of surpassing loveliness, is open to travelers seeking rest and recre All this has been given us for the asking. Shall we not, in return for these beauties, give a share in our "Pearl of reatest price?" Shall we not known to them our King, who th all these years has been leading us or to victory? -Madelsins C. Haynes, Troy N. Y., 1887.

said by the London Spectator to involve the entire at olition of exile to Siberia as a method of punishment, will not be put into operation.

## Col. Stephen J. Cobb, of Robeson County.

A Sketch of His Life and Character.

Col. Cobb was a native of Sampson county, N. C. He was born June 17th, 1817, and died July 10th, 1888, aged 71 years. His father, Gray Cobb, and all his large family, consisting of four sons and five daughters, moved into Robeson county in the year 1826 or '27, and set-tled near Lumber Bridge. The subject of this tribute was the youngest son; and the entire family have passed away with the exception of the youngest daughter, who is still lingering on the "stormy banks of Jordan "

Soon after his conversion, he was baptized by Rev. Dr. James McDaniel, May 22d, 1856, and became a member of the Fayetteville Bapaist church. His wife (now the mourning widow) was baptized by Dr. McDaniel in April, 1860. They both received letters of dismission from the Fayetteville church, and connected with the Providence Baptist church near

Lumber Bridge. About 1867 he was elected deacon of the church; and it may be said of him that he used that "office well," and purchased to himself a good degree, and great boldness in the faith which is in Christ Jesus.

Honesty was a very prominent trait in his character as a man and as a Christian. He firmly believed that all citizens should be strictly honest; and that all churches should be very careful to comply with their obligations to their pastors, and that they should cheerfully aid in all the efforts which are being made to build up and extend the kingdom of Christ in the world. He endeavored to comply with the scriptural in-junction: "Not slothful in business, fer-yent in spirit, serving the Lord." In 1887 this writer saw him the last

time on earth. With strong emphasis he spoke of the all-important doctrines of repentance toward God, and faith toward out Lord Jesus Christ. He expressed a fear that those gospel truths are not given that prominence in theo-logical discourses which their infinite importance demands. He believed firmly that there is but ONE Foundation laid in Zion-the Living Stone-"chosen of God and precious, and also that "lively stones are required to build up a spirit-

ual house." His last illness was of short duration. "His mind was clear to the last." A day or two before his death he repeated from 2 Timothy 4: 6-8, "The time of my departure is at hand. I have fought a good fight, I have finished my course, 1 have kept the faith," &c. When too weak to converse, he was most of the time engaged in prayer, the burden of which was: "Come, Lord, and take me quickly."

He was buried on the 11th of July with Masonic honors, in the presence of an immense crowd of sympa-

O Thon Lord of Grace and Love, give

"That faith which keeps the narrow way, Till life's last hour is fled; And with a pure and heavenly ray, Lights up a dying bed."

J. MONBOE.

Give Particulars.

Dear Recorder :-- I learn from your last issue that your theological regula-tion has put my sermon on the "Law Fraternally yours, MESSENGER.

Bantist Progress at Hamilton and Pac tolus--Energetic Christian Workers.

known, no Baptist had ever preache there except J. D. Hufham, D.D., who by chance passed that way. So it is fair to say that the town was wholly desti

see, neither of which was favorable t the growth of the Baptists. About eighteen months ago Bro. Les lie gave up this work in favor of Rev Geo. J. Dowell, of Hamilton. He began the work under very discouraging circumstances indeed. There were only which were given for drawing the build-ing plan. Through the kindness of W. A. James, Jr., a merchant of the place. he was enabled to proceed with the boro, of ten days, which resulted in ten conversions. These connected them-seives with the Baptists and organized a

was continued until the house of worship was completed at a cost of \$1,700. There is not a handsomer house for the same money in the State. It will seat at least five hundred people. It is a monument to the zeal of Baptists. The church at Hamilton has doubled its membership since Bro. Dowed 'came to it. Pactolus has become self-supporting. 111111099

The work is progressing and will con-tinue to progress so long as we have such God fearing and self-sacrificing men to execute it, though it must do so through many trials and much patience. Brother Dowell and myself have just

joined us, but for the restriction of those who had power over their bodies. It is quite clear that the days of perse-cution are not over, even in North Caro-

ign. Though we have but few, those

About two years ago, Rev. J. A. Les-lie, of Tarboro, began to preach at Bethel in an old store house. So far as

tute of Baptist principles. The religious views of the people were inclined toward the training they had received in early youth, which was Methodist and Kekutwo Baptists in the place. He found lumber on a lot which had been given for the purpose of erecting a house, but it was not paid for, and there were only thirty five dollars in hand, fifteen of building In the meanwhile, he held a meeting, assisted by Bro. Leslie, of Tar-

church in March, 1887. Thus it was that the work began and

closed a meeting of sixteen days. There were seven professions. Four were added to the church, making twenty two Bap-tists now in Bethel. Others would have

The people gave us a hearing we were there. I have never seen b attention anywhere. This is a he g committees of 18,000. Through ess, handreds of young men have on converted. In addition to these gular Associations, there is a College

as, with a memb 00,000, and a working force

lons, there is a Go

tension of His kingdom. Since this is so, let us, Baptists of North Carolina encurage and support it, instead of hindering its usefulness. If it has done the Christian religion any harm, it ought to be exposed. But until this happen, it is the duty of every good man to join it if he has a chance, and it will make him a better church member A. M. CARBOLL.

Asheville, Aug. 21, 1888.

Tidings from our Foreign Fields.

AFRICA.-Bev. C. E. Smith and wife left Lagos, May 5th, for a temporary sojourn in the Grand Canary Islands, which they reached on the 29th. Bro. Smith is enthusiastic in his description of the scenery and elimate, and believes that this is the true sanitarium for our African missionaries. One hot season in every three or four spent there would enable our missionaries to spend ten years in Africa before a return to

America. Writing July 10th, Bro. Smith says: "We hope to return to La-gos in a week or two," BRAZIL.-Rev. E. A. Puthuff, Santa

a saving agency. The methods the members use in seeking the salvation of their fellows are holding religious ser-vices, &c., but especially in becoming skilful in the use of "the sword of the Barbara, has organized a native church of seven members, and proposes work-ing up into the interior. ---- Rev. J. A. Barker and wife will sail from Newport spirit." In almost all of their Associa-News, Va., for Bahia, September 1st, to work with Bro. Z. C. Taylor in that tions they have what are called Workers' Training Classes. In these they study the Bible practically, so as to be able to use it skilfully in talking to a mission .---- Rev. A. T. Hawthorne annonnees in the Texas Baptist and young man about his soul. They take Herald that the Texas Baptists will furnish the \$4,000 needed by Bro. Taylor to purchase a mission house in Bahia. The little church there will give \$1,000. up such questions as "What must I do to be saved?" and the different excuses young men offer for not becoming Christians, and learn how to answer -The latest reports from Rio de Janeiro were of & very encouraging nathem with the word of God. Surely an organization which thus makes use of ture. Congregations large and atten God's Book cannot be from any other tive, and quite a number seeking the truth. Rev. E. H. Soper has moved to source than from Him. But it is also truth. Rev. E. H. Soper has moved to St. Christopher, a suburb of Rio, and begun work, where "results have been above our expectations." He says: "The bill for equal freedom to all reli-gions has passed its first reading in the Senate, and we hope soon to be able to go forth and preach Christ in the streets and public places of this eity." More than half a dozen are awaiting baptism in Rio, and several at Santa Barbara. CHINA.—Miss Lottie Moon reports a and more especially a preventive agency to keep young men from entering into the "by-ways of hell." To accomplish this end, they provide places of resort for young men. In all of our large cities, and a great many of our small ones, they have Association buildings These contain reading rooms, debating halls, gymnasium, &c., and lectures, receptions and sociables are held for the purpose of attracting young men and keeping them out of the dens of iniquity CHINA .- Miss Lottie Moon reports ndition of things in and around Pingtu Each Association has a general secre which seems to indicate a considerable turning to the Lord on the part of many tary who has given his life to the work of saving young men, and who renders them all the assistance he can. The people in the near future. The people, -men, women and children -erowd gymnasium instructor also is always a Christian. It has been found from exabout Mrs. Crawford and herself, seeking instruction, all day and late into the perience that the evangelistic part of the work has been most fruitful where ght, and weep at the mention of their parture. Miss Moon had received ermission to come home on a visit, these other methods are most empha sized. Testimonies could be given by iter over ten years of service: but so the score of young men who have been led to Christ by these means. All of them are perfectly consistent with the teachings of the Bible, and no Christian interesting and important is the work, that she has decided not to leave. How can complain that they are not Christ-like. If methods determine character, the Y. M. C. A. must be "of God." 3d. The work it has accomplished. In 1844, just forty-four years ago, th Y. M. C. A. was organized among th apprentices of some large mercantil establishments in London. To da there are over 2,900 Associations dis Last year, thirty-two baptisms were re-ported. In six months of this year, there have been thirty, and other can-didates are awaiting the ordinance. Bro. Simmons writes, begging for help-ers, and says: "We want some help also. The time has come for reaping here." I have never seen our mission in such a beneficier and this bet the buted throughout the world, grope and the Americas, in Sy India, Japan, Turkey, South Africa, Madagascar, New Zealand, &c. In the United States alone there are over 600

nothing, although many of them were eager to be taught. On Sunday I was filled with wonder On Sunday I was filled with wonder, as I saw an orderly assembly of at least twenty five persons sitting quietly through a Christian service, and them-selves taking an intelligent part in the worship. The singing was spirited and good. During the prayer there was perfect quiet, and as Mrs. Crawford read and commented on the third chapter of John's gospel, there was earnest, thoughtful attention. These people be-long to a sect known as the "Venerable Heaven Sect." Their leader is a man long to a sect known as the "Venerable Heaven Sect." Their leader is a man of great force of character and fine nat-ural ability. Their doctrines are propa-gated orally. Any one who has learned them is permitted to write them down for his own use, but the book is not al-lowed to be copied, and when worn out is to be burned. From all that we that learn, we have come to believe that this religion has been handed down orally and secretly, with many corruptions in the transmission, from only early Nes-torian teachings. The difference between members of this sect and ordinary Chinese is most marked. They have deep spiritual desires, and earnest aspir-ations for salvation from sin and its ations for salvation from sin and its penalty. There is a gentleness and sweetness in the women and girls, and a kindness and sincerity in the men that I have seen nowhere else. Seeing the eagerness with which they accepted our teaching, we could only compare them in our minds to Jewish proselytes of spostelic times. It seemed as if they could not give us up. Whenever we spoke of leaving they would entreat us to stay longer. When finally we felt ourselves breaking down, we tore our-selves away, amid the regrets and the tears of those we had been teaching. They nrged us to return as soon as possible and arrange for a longer stay. None but a heart of stone could turn away from such argent pleading. stay. None out a neart of stone could turn away from such argent pleading I had previously planned to leave im mediately for a return to America, after an absence of more than ten years. In stead, I have promised these people to return here in August and teach them in such a hopeful condition; but the more hopeful, the more work there is to be done."----Miss North, who went or to China with Mrs. Crawford as a sel One of the men, after hearing of this decision, spoke very feelingly of the sacrifice involved, and especially of the supporting missionary, has co berself with our mission, and on, and is doi

Pingto, China, May 25, 1888.

Some Curious Things about Japan.

sides taking a share, as she could com-mand the time, with the women and chil-dren. It was simply impossible to meet the urgent necessities of the case. Four workers would have found their hands Our Foreign Board hopes at an early day to send a missionary to Japan.] workers would have found their hands full, and we were only two. Old women and their little grand-children would be learning from the same page. Mothers of families were there eager to be taught. Bright, lovely young girls would pore all day and half the night over the

Across our broad continent, and away beyond the rolling Pacific, there lies, be-tween the same parallels of latitude with ourselves, a group of islands. Jipangu. "The Land of the Sunrise," the Chinese "The Land of the Sunrise," the Chinese call the empire which comprises this group: Dai Nippon, the natives of this sea girt kingdom name their country. For six hundred years the gates of the Island Empire were closed to all foreign-ers, and it is only since the year 1854 that anything definite has been known of a nation whose well-authenticated history maches back to the first continrest we would again admit them, and only cease work in time for a walk before dark. Then, after supper, came another spell of teaching which lasted till midnight. Many of the girls laid aside their straw-plaiting, or sewing, or spinning, that they might devote them-selves entirely to learning. There were crowds of visitors from neighboriag vil-lages for whom we could do almost history reaches back to the first captiv-ity of the Jews. Records of early set-tlements and civilizations in Japan anedate reliable history of Greece or Rome When Cyrus was planning his famous capture of Babylon, these people, who in many race characteristics differ but slightly from ourselves, with a spirit of patriotism only equalled perhaps by that of the Jews, were building an empire whose structure should stand through the centuries invulnerable against at ack, and indifferent to external affairs Not knowing the true God, they wor-shipped the idea embodied in our con-ception of God, —perfection. Reason taught them to believe in a

ruling first cause, and knowing none more powerful, they Lyested the Mi-kado with all the attributes of Deity. The mirror, the emblem of self-exam The mirror, the emplem of self-cault-nation, was the symbol of their faith." Belleving in no hereafter, and hence holding their lives as their own, they naturally fell into habits of extrem self-complacency and egotism. They offered few sacrifices and each

They offered few sacrifices and each man worshipped as pleased him best. They did not have any moral code; they needed none, so their priesthood taught them. And, frank beyond all other peoples, they freely avowed belief in a orsed which holds, I fear, the secret hearts of most of us to day—a firm con-viction of the purity and perfection of the human heart. They said: "The Chinese may have a moral law; perhaps they need one; but we of the Mikado's empire need never sin. If we do, it is because we choose to do so, and are wil-ling to take the consequences."

ling to take the consequences." Before going further into this region of mysteries, let us hear a few facts, none the less curious because they are facts.

There have been 123 Mikadoes of Ja There have been 123 Mikadoes of Ja-pan. Niue of these have been women, and the present emperor can claim di-rect descent from the first Mikado. The line through all these centuries has been unbroken, the empire descending from father to son, through age after age, and the present ruler of the Land of Sunrise might easily take precedence of any monarch in the world, on the plea of blood, at least. The Mikado has no fam-ily name; be is the Mikado has no family name; he is the Mikado, and that is In olden times the Japanese were very

ng lived. One emperor is said to have tained to the age of 350 years. They have had but one civil war, and

that during the last century. This little group of islands has never been conquered by any other nation. Though effering tempting balt to seekers

To his surprise, an elderly man sprang to his feet, begging leave to put their beloved friend right at once on so important a subject, urging as the reason porcant a subject, urging as the reason for his authoritative mode of speech, "Tm an older man than you, and be-sides, a Japanese, and I know it's flat!" A Japanese manuscript reads from the top down, beginning at the right hand; so all the other writing in the world is erab writing, as it goes backwards. A Japanese screw turns from the right to the left. The bolt of a Japanese lock

slides from the other side. A Japanese carpenter draws his plane towards him instead of pushing it away; and he builds the roof of his house first, there-fore, all the rest of the world must work standing on its head. and he abar If you wish to insult a native of this strange country, you will remove your hat and wear your shoes when entering his house; while he, wishing to pay you

a great compliment, will offer you the last instead of the first sup of tea. Moreover, no argument of science, art, or convenience will persuade this lover of the old ways to relinquish the very east of these traditions of his ancestors. The foreigner must prove beyond a doubt that his innovation will be for the bettering of Japan the empire, or the obstinate Japanese will politely, but firmly, invite him to attend to his own firmly, invite him to attend to his own affairs. The surprise of these strange people at the appearance of the Ameri-can squadron, demanding entrance to their harbor, was very great. For many centuries they had been unmolested, save by a few Dutch trading vessels, and it was by very slow steps that, as Perry pressed his claim and proved that he could make it good, they at last succumbed to the conviction that there might be a country as great or even greater than their own. But, once

roused, they were eager for political connection with such a power. The English, following close in the wake of the American fleet, soon gained influence, and in less than a quarter of a century English and American schol-ars are called to the highest places in their universities. Representatives were

sent out to visit these great lands be-yond the seas, to report concerning ev-erything they saw that differed from the erything they saw that differed from the home customs, and to learn everything that might assist in placing the home kingdom on a footing with other na-tions of the world. With great alacrity they have adopted modern improve-ments. The railroad, the telegraph and telephone are eagerly appropriated as elements of a more powerful civilization. And, though at first very skeptical concerning our religion, they sceptical con-cerning our religion, they soon gave place for that, deeming it an important factor of our power. They seem to be profoundly indifferent to all religions, and the rulers say they have no fear of and the rulers say they have no that of any encroachments by the Christian faith, for the people are too thoroughly steeped in infidelity to be easily moved. And if they all turn Christian, it is a matter of indifference, so long as they

remain loyal to the Mikado. It is said that the civilization of a country can be easily determined by the condition of its women. A Japanese voman is by no means to be envied looked at from our stand-point; but viewed from the position of a Hindu or Chinese, her condition has always been an elevated one.

As filial obedience marks the pious man, so to obey one's father before mar-riage, one's husband after, and, if left a widow, one's eldest son, is to be a virtuous woman, even if that of cost the purity of body and soul. An old maxim compares the husband to the

Attend to your Special Duties.

The attention of some of our The attention of some of our young ministers of the present day might, with propriety, and perhaps profit, be direct-ed to the remark made by a good old Baptist brother, and member of Mt. Carmel, several years ago to his pastor. The pastor had so far transgressed his duties as to arise in the pulpit while a converse was in processed and different to revival was in progress and dictate his members the manner in which the should prepare and spread the noon r past for his congregation. Whereup the good old brother arose from his se and thus addressed the minister: "Br H.," said he, "we employ you and pu

scheme for the benefit of the less pit." **4** Short History of Bethel Church 2d. The methods it makes use of. We have seen that the Y. M. C. A.

