

THE BIBLICAL RECORDER.

THOMAS W. TOBEY, Editor.

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THE BIBLICAL RECORDER.

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Alexander Campbell.

As it has been a subject of dispute, whether this gentleman is orthodox or not, we copy a compilation made some time ago from his various writings.—We should be happy to learn that he has changed his views since he wrote the articles from which these extracts were made. We have never seen any retraction or denial of them. The compilation to which we refer is entitled,

THE THIRTY-EIGHT ARTICLES!!

A new edition of old errors, extracted from Alexander Campbell's Christian Baptist and Millennial Harbinger.

1. "That there has been no preaching of the gospel since the days of the apostles."
2. "That the people have been preached to from texts of scripture until they have been literally preached out of their senses."
3. "That all the public speaking now necessary, is to undo what has already been done."
4. "That John Calvin taught as pure Deism was ever taught by Voltaire or Thomas Paine; and that this Deism is taught in all the altitudes in Christendom."
5. "That all the faith that men can have in Christ, is historical."
6. "That the words 'little children,' in the phrase, 'I write unto you, little children,' (in the epistle of John) are to be understood literally." [For the proof, see his Millennial Harbinger, no. 3, p. 100, compared with p. 104-5.]
7. "That faith is only an historical belief of facts stated in the Bible."
8. "That baptism, which is synonymous with immersion, and for which every such believer is proper subject, actually washes away sin, and is regeneration."
- [How far the last two tenets are conceded, for proof see Millennial Harbinger, no. 3, p. 117, compared with p. 119.]
9. "That in the moral fitness of things in the evangelical economy, baptism or immersion is made the first act of a Christian's life, or rather the regenerating act itself; in which the person is properly born again—born of water and spirit—without which, into the kingdom of heaven he cannot enter. No prayers, songs of praise, no sets of devotion, in the new economy, are enjoined on the unbaptized." C. B. vol. 5, p. 223.
10. "Most certainly, where a man is born of water, there is the bath of regeneration. Jesus gave himself for his bride, the church: and that she might be worthy of his affection, he cleansed her with a bath of water and with the word." C. B. vol. 5, p. 123.
11. "That there is but one action ordained or commanded in the testament, to which God has promised or testified, that he will forgive our sins. This action is Christian immersion." C. B. vol. 6, p. 158.
12. "That by the mere act of a believing immersion into the name of the Father, Son, and Holy Spirit, we are born again, have all our sins remitted, receive the Holy Spirit, and are filled with joy and peace." C. B. vol. 5, p. 213.—"Query, Is a believer in Christ not actually in a pardoned state, before he is baptized? Answer, Is not a man clean before he is washed? Where there is only an imaginary or artificial line between Virginia and Pennsylvania, I cannot often tell with accuracy whether I am in Virginia, or in Pennsylvania; but I can always tell when I am in Ohio, however near the line; for I have crossed the Ohio river. And, blessed be God! he has not drawn a mere artificial line between the plantations of nature and grace. No man has any proof that he is pardoned until he is baptized. And if men are conscious that their sins are forgiven, and that they are pardoned before they are immersed, I advise them not to go into the water, for they have no need of it." Ch. Bap. vol. 6, p. 188.
13. "That Christian immersion is the gospel in bread and wine." C. B. vol. 5, p. 158. As water saved Noah, so baptism saves us. He had faith in the resurrection of the earth; and we have faith in the resurrection of Jesus. He believed God's promise of bringing him out of the water, and we his promise of raising us from the dead. We leave our sins when Noah's baptism left the ungodly." C. B. vol. 7, p. 125. "As in the natural world a child cannot be said to be born of his father until he is first born of his mother; so in the spiritual world, no one can be said to be born of the spirit until he is first born of water." Mil. Har. vol. 1, p. 206.
14. "Can men, just as they are found when they hear the gospel, believe? We answer, boldly, yes; just as easily as we can believe the well attested facts concerning the person and the achievements of Gen. George Washington." 5. vol. 3, p. 157.
15. "We rejoice to know, that it is just as easy to believe and be saved, as it is to hear or see." C. B. vol. 5, p. 221.
16. "All the sons of men cannot show that there is any other faith, but the belief of facts either written in the form of history or orally delivered. Angels, men, or demons, cannot demonstrate anything under the term faith, but the belief of facts or of history; except they change it

into confidence. While men are talking, and dreaming, and quarreling about a metaphysical *whim*, wrought in the heart, do you arise and obey the Captain of Salvation. And my word—may more, the word of all the apostles for it, and of the Lord himself, you will find peace and joy, and eternal salvation, springing from the obedience of faith." C. B. vol. 6, p. 186.

17. "That to be born children of wrath, means only to be born Gentiles." Same page. 18. "Millions have been tantalized by a mock gospel, which places them as the fable places Pantulus, standing in a stream parched with thirst, and the water running to his chin, and so circumstanced that he could not taste it. There is a sleight of hand, or religious legerdemain, in getting around the matter. To call any thing grace, or favor, or gospel, not adapted to man, as it finds him, is the climax of misnomers. To bring the cup of salvation to the lips of a dying sinner, and then tell him for his soul he cannot taste it, without some sovereign aid beyond human control, is to mock his misery and to torment him more and more." C. B. 6 vol. p. 187.

19. "That baptism is the only medium, divinely appointed, through which the efficacy of the blood of Christ is communicated to the conscience. Without knowing and believing this, immersion is as empty as a blasted nut. The shell is there, but the kernel is wanting." C. B. vol. 6, p. 160.

20. "Not a person on earth believed that the Messiah would die a sin offering or rise from the dead, from Eve to Mary Magdalene. If we do not make this assertion good before we finish the essays on the Jewish and Christian dispensations, we shall eat it up." C. B. vol. 6, p. 217.

21. "The election taught by the college men contemplated all the righteous, from Abel to the resurrection of the dead, as standing in the relation of elect persons to God; and than which nothing can be more opposed to fact and scripture; for though Abel, Enoch, and Noah were worshippers of the true God, they were not elect men; nay, though Melchisedec himself, king of Salem, was at once priest of the most High God, and the most illustrious type of Messiah; though he received titles of Abraham, blessed him, and, as Paul informs us, was greater than he; yet neither Melchisedec nor any of the numerous worshippers for whom he officiated in the quality of God's priest, did ever stand in the relation of elect worshippers in the scripture sense of the word elect. Abraham was the first elect man; and it remains for those who assert the contrary of this, to prove their proposition—a thing they never can do by scripture." C. B. vol. 6, p. 228-9.

22. "Abraham, Isaac and Jacob, were not chosen of God, for the mean, partial purpose of being dragged into Heaven, will or no will, on the principle of final perseverance." C. B. 6 vol. p. 230.

23. "Whether a man can believe, i. e. imitate the electing principle, is never answered in the Holy Scriptures, for this substantial reason; it is never asked. This is an unlearned question of modern divinity, (i. e. Devilry, if such a word or thing there be,) and could be agitated only by fools and philosophers: all the world knowing that we must believe what is proved." 6 vol. p. 231. (Query—Does he believe there is a Devil?)

24. "Sectarianism and sectarianism are the greatest enemies to Christianity in the world." C. B. 6 vol. p. 229. "The moral law, or decalogue, is usually placed to the right of life to believers in Christ; and it is said, that it ought to be preached 'as a means of conviction of sin.' The scriptures never divide the law of Moses into moral, ceremonial, and judicial. This is the work of schoolmen, who have also divided the invisible world into heaven, hell, and purgatory." C. B. vol. 1, p. 147.

25. "Look at this. The spirit of God insulted, and his word deceitfully handled, in glossing away the force and meaning of another text, proving the inhabitation of the spirit and his direct agency upon the souls of believers.—"Likewise the spirit also helpeth our infirmities; for we know not what we should pray for, as we ought; but the spirit itself maketh intercession for us, with groanings which cannot be uttered." Rom. viii. 26. Look now at the glossing:

"The spirit referred to in this text, is the spirit of man, and not the spirit of God; or rather, it is the spirit of patience; for there is no adjunct or epithet attached to the term spirit, which would authorize the conclusion that the spirit of God is referred to; and why should the spirit of God use groanings which cannot be expressed in words? Does this weakness belong to that divine agent?" Mil. Har. 3 vol. p. 115.

26. "I have not spent, perhaps, an hour in ten years in thinking about the Trinity. It is no term of mine. It is a word which belongs not to the bible, in any translation of it I ever saw. I teach nothing, I say nothing, I think nothing about it, save that it is not a scriptural term, and consequently, can have no scriptural ideas attached to it." C. B. 7 vol. p. 208.

27. "Trinity. This is one of those untaught questions which I do not discuss, and in the discussion of which I feel no interest. I neither affirm nor deny any thing about it. I only affirm that the whole controversy is about scholastic distinctions and unprofitable speculations."

"Come Holy spirit, Heavenly Dove, With all thy quick'ning powers! Kindle a flame of sacred love, In these cold hearts of ours."

"In the singing this hymn, which is very ingeniously adapted to your sermon and prayer, you have very unfortunately fallen into two errors. First—you are singing to the Holy Spirit, as you prayed to it, without any example from any one of the old saints, either in the Old or New Testament; and without the possibility of ever receiving an answer to your prayer. The second error into which you have fallen, is this; you acknowledge your church to be the church of Christ; and if the church of Christ, its members of course have the spirit of Christ."—Ch. Bap. vol. VII, p. 129.

29. Does the preacher preach up Sinai instead of Calvary, Moses instead of Christ, to convince or convict his audience? Then he sings—

"Awake'd by Sinai's awful sound,
"My soul in bonds of guilt I found,
"And know not where to go;
"Overwhelm'd with sin, with anguish slain;
"The sinner must be born again,
"Or sink to endless woe."
So. &c. &c.

"I know of nothing more anti-evangelical than the above verses; but they suit one of our law conceiving sermons, and the whole congregation must sing, suit or non-suit the one half of them. But to finish the climax, the exercise is called praising God. Ch. Bap. vol. 5, p. 105-6.

"When I can read my title clear
"To mansions in the skies,
"I'll bid farewell to every fear,
"And wipe my weeping eyes."

"Queries for the thoughtful. 1. What title is this? 2. What would make it more clear? 3. Who issued this title? 4. Where is it filed? 5. Why does its duty forbid to part with every fear, and to banish tears? 6. Could you not make it more clear by instituting a new action, or course of action?
"Without being prolix or irksome in filing objections to all these specimens of hymn singing, I shall mention but two or three:—They are, in toto, contrary to the spirit and genius of the christian religion. * * * * * They are an essential part of the corrupt systems of this day and a decisive characteristic of the grand apostasy." Ch. Bap. vol. 5, p. 107.

30. "To separate and distinguish the spirit from its own word, is the radix of unhallowed speculation. What the gospel, written or spoken, does, in regenerating or purifying the heart, the spirit of God does, and what the spirit of God does, the gospel spoken or written does.—Those who reject the gospel proclamation, resist the spirit of God; and those who resist the spirit of God, resist and reject the gospel proclamation." C. B. 4 vol. p. 282.

Whoever, then, hears a chapter or verse of the New Testament read, hears the spirit's voice. Such is Mr. C.'s creed, in regard to the Holy Spirit's energies—that spirit which he imagines is nothing else than the word of Revelation!

31. "The ancient gospel reads thus: 'Unless ye believe, ye cannot receive the Holy Spirit.' 'When ye believe ye will receive the Holy Spirit.' * * * * * What does the expression Holy Spirit mean? Ans. In scripture, it stands, first, for God the Holy Spirit; and secondly, for the holy mind or spirit of a believer. For illustration: 'Why has Satan tempted you to lie unto the Holy Spirit; ye have not lied unto men, but unto God.' And the Saviour says, 'How much more will your heavenly father give a Holy Spirit, (as it should be translated,) to those that ask him.' Again, 'Praying in a Holy Spirit.'" C. B. 4 vol. p. 249.

32. "THE BELIEF OF ONE FACT, and that upon the best evidence in the world, is all that is requisite as far as faith goes, to salvation. The belief of this one fact, and submission to ONE RESTRICTION, expressive of it, is all that is required of Heaven to admission into the church. The one fact is, that Jesus, the Nazarene, is the Messiah. The evidence upon which it is to be believed, is the testimony of twelve men, confirmed by prophecy, miracles, and spiritual gifts. The one institution is, baptism into the name of the Father, and of the Son, and of the Holy Spirit. Every such person is a christian, in the fullest sense of the word." C. B. vol. 1, p. 221.

33. "Reveries. Enthusiasm flourishes, blooms, under the popular systems. This man was regenerated when asleep by a vision of the night. That man heard a voice in the woods, saying, 'Thy sins are forgiven thee.' A third saw his Saviour descending to the tops of the trees at noon day. A thousand form a band, and set up all night to take heaven by surprise. Ten thousand are waiting for a power from on high, to descend upon their souls; they frequent meetings for the purpose of obtaining this power." C. B. 1 vol. p. 187.

To show Mr. Campbell's utter contempt for christian experiences, it is enough to notice the following narrative, written and published by him in the C. B. vol. 7, p. 191.

34. "Relating experiences. A good old Virginia negro and a very regular and orthodox professor, of more than ordinary attainments among the sable brotherhood, was accustomed to prepare 'experiences' for such of his friends as wish to join the church. He disclosed to them, how they ought to feel in order to make good converts, and how they ought to relate their feelings in order to make a good confession. His usual fee was a good fat chicken, for each convert that passed the ordeal of the church. But as he ensured his converts for a chicken a piece, if any one was rejected, he got nothing. 'No cure no pay,' was his motto. Once a negro more stupid than the others, was rejected; he tried it a second and a third time, but was rejected. Sambo then declared he would not endure him, unless he would promise him three chickens. To his he acceded; and by great exertions, he got him able to repeat how bad he felt, how dark it was with his soul, how a great light broke into his mind, how happy he was, and how much he loved Jesus. He was received, and Sambo eat his chickens with joy and a good conscience."

Now this ridiculous, impious fiction, is signed by the editor, A. Campbell, as if it were true. And what is it, but the most pitiful apoing of Thomas Paine and Voltaire, in heaping slander upon the regenerating energies of God's Spirit.

Nevertheless, there may be, possibly, some *Sambos* in the baptist churches, for without it, there is but little scope for Campbellism.

35. Some look for another call, a more powerful call than the written Gospel presents. They talk of an inward call, of hearing the voice of God in their souls. This special call is either a lie or it makes the general call a lie. This is where the system ends. The voice of God, and the only voice of God which you will hear, till he calls you home, is his written Gospel." Mil. Har. no. 3, p. 126-7.

36. "Did humanity die, and divinity leave the Son of God? To this the scriptures do not respond. It has arisen from the dissecting knife of theological anatomists. They are as skilful to separate and treat of humanity and divinity in the Son of God, as is Col. Symmes in forming this globe into so many hollow spheres, each having its own properties and inhabitants." C. B. vol. 2, p. 287. "Is Jesus Christ the very and eternal God? Ans. If men could debate such a question upon their knees it would be scarcely admissible. It is an untaught question, a scholastic one in its forms, and tends to

perpetuate a controversy, and a peculiar style of speaking, which the sooner it could be forgotten, the better for both saint and sinner." C. B. vol. 6, p. 282. "We pray to the same God and Father, through the same Lord and Saviour, and by the same Holy Spirit." Mil. Har. no. 3, p. 175.

Thus, it seems, he will not pray directly either to Christ or to the Holy Spirit.

37. "The Holy Spirit begins, carries on, and consummates the salvation of men." Mil. Har. vol. 3, p. 130.

But mark it, reader, for here lies the deception. It is done simply and wholly by reading and hearing the scriptures, which are the words of the Holy Spirit, and not by an immediate work of God's grace in the heart.

38. "In the natural order of the evangelical economy, the items stand thus:—1st, Faith; 2d, Reformation; 3d, immersion; 4th, Remission of sins; 5th, Holy Spirit; 6th, Eternal Life." C. B. 6 vol. p. 66. "There are three Kingdoms; the Kingdom of Law, the Kingdom of Favor, and the Kingdom of Glory; each has a different constitution, different subjects, privileges, and terms of admission. The blood of Abraham brought a man into the Kingdom of Law, and gave him an inheritance in Canaan. Being born, not of blood, but through water and the spirit of God, brings a person into the Kingdom of favor; which is righteousness, peace and joy, and a holy spirit, with a future inheritance in prospect. But if the justified draw back, or the washed return to the mire, or if faith die and bring forth no fruits, into the Kingdom of Glory he cannot enter. Hence good works through faith, or springing from faith in Jesus, give a right to enter into the holy city." C. B. 6 vol. p. 235.

Supply of the Ministry.

The Congregational Journal quotes our remarks made some weeks since, under the inquiry, "WHERE SHALL THEY COME FROM?" and adds thereto the following very just comment:

"To whatever cause the diminution of candidates and ministers may be referred, whether to the increasing trials, uncertainties and poverty of the ministry, the low degree of piety in young men connected with the churches and literary institutions, or the absence of revivals and the Spirit of God, by reason of which young men are not converted, the fact remains the same, in all its reality, its bearings, and results. A thousand theological seminaries and colleges can do nothing in this direction. They can educate pious young men, and prepare them for the ministry; but they cannot make them pious any more than they can make new creations. The Holy Spirit alone is adequate to the work, who can sanctify young minds, and animate them with such lofty and disinterested purposes, that they shall rise above all fear and endurance, and counting all things loss for Christ's sake, push forward to proclaim his gospel."

"General revivals in the churches would correct the evil which nothing else can do." A few christian brethren were talking freely a few days ago on the probable cause of this great failure in the supply of ministers, particularly educated ministers, while the members of our denomination were so rapidly increasing, and the number of Baptists of education, demanding a much greater supply than ever of enlightened preachers.

One brother suggested that the many new enterprises opening up for young men, and offering them wealth, was a great cause—California for instance—engineering on railroads—openings for speculation and industry of every character, to say nothing of Law and Medicine. This was concurred in as one cause.

Another brother thought that the very unsettled life which a minister led, who had nothing but the ministry to depend on for a temporal support, was another great cause. None of our churches give a Pastor enough to lay by any thing. He must get an example of benevolence, while yet he often does not receive as much as many a single young man receives as a clerk in a store, or carnis as a good mechanic.—On this he is expected to be "given to hospitality," and bring up a family.

But the chief difficulty is that he seldom can remain more than three or four years before his church gets tired of him—wants newer and more showy gifts to draw a crowd, or if the majority are satisfied, a discontented member or two can quarrel, and make a Pastor's situation so uncomfortable that he has to leave. This involves not only great expense, and often loss of income, but such a perpetual *unsettledness and uncertainty*, that the head of a family often feels it his duty to his children to engage in other duties, enabling him to live permanently in one place.—While young men looking forward to such an ultimate necessity, choose some other profession. Salaries formerly sufficient, are now becoming notoriously too little, in consequence of the rise of prices, produced by the influx of California gold. It was, therefore, suggested that greater piety in churches—leading to greater appreciation of the labors of the ministry was the great and immediate remedy.

A third brother suggested that a more solemn and open recognition of a Divine call to the ministry, would have the desired effect; with fervent prayer to the Lord of the harvest to send forth laborers into the harvest.

To this, the objection was brought, that although a Divine call was true, and to be recognized, yet that perhaps an abuse of that truth had led much to the present state of things. It is too true it was said that if any young man thinks himself called to the ministry, however much ignorance, egotism, and a thousand false motives may be at the bottom of the matter, the churches—fearing lest they should be interfering with a Divine call, "loose him and let him go," like a certain colt spoken of in Scripture, while by not encouraging those of earnest, pious, modest worth, who by their self-distrust, and backwardness show a better appreciation of the duties of the ministry—the worthy are kept back, and the presumptuous allowed to push themselves forward.

To this it was replied, that it was just precisely because the call of God was so *superficially* considered, that the churches thus acted, and that more prayer to the Lord of the harvest, by both pastors and people, would lead them to see the true indicator of such a call, make them bolder to check the presumptuous, and more earnest and diligent in bringing forward the

diffident but pious, and by putting all to work in the prayer meeting, and Sabbath school, trying and watching for suitable gifts.

As an illustration, a case was mentioned in which one of the ministers present had at one time twenty five young men in his church, who used to meet him every Saturday evening to pray for light, and the manifestation of the will of God on this subject.

As we listened to this conversation, it struck me more forcibly than ever before, that the distinct and devout recognition of the Divine Will as the source of our duty is the first step in the rectification of past errors. This truth, however, must be recognized not only by ministers, but churches also, in all their relations.—Tennessee Baptist.

From the Tennessee Baptist.

SHANGHAI, July 16, 1852.

BROTHER GRAVES.

The over-land mail leaves to-morrow. I have been busy writing ever since I heard of its arrival, but still I must send a few lines to the Tennessee Baptist, for through it many friends will be able to hear from us that otherwise would not. Our health continues good. The weather is very dry and hot. There has been but little rain this season, and the prospects for it are still very unfavorable. The people are beginning to suffer. Crops will certainly be cut short to some extent. This region, however, can endure the droughts better than the floods. We can get no meat to eat these days. The Mandarins have proclaimed a fast till it rains, and we are compelled to observe it as well as the Chinese; for no animal is to be slaughtered till the heavens are propitiated, and the rain descends in copious showers upon the parched ground. How long we may go meatless the Lord only knows, for I am certain their Gods cannot tell. If it should not rain before long the Gods will be in danger of being thrown from their cool seats in the temples, into the broiling hot sun, as a punishment for their indifference to the people's sufferings and entreaties. The Gods are frequently threatened with this kind of punishment, so you see that Gods, as well as men, have to walk straight in China.

The Chinese are a singular people, and equally interesting; I am very much prepossessed in their favour. They are certainly very industrious, capable, and polite in their way. I do hope and pray that they may soon be converted to God. I think the leaven of truth is spreading silently though powerfully among them. Ere long they will be given to the Lord as a part of his purchased possessions. There are several causes operating upon them at this time, which are calculated in their nature to bring about a change in their religion, their customs, and perhaps in their government. Among these may be mentioned the direct influence of the missionaries and their books, the increase of commerce, and the price of labor in the open ports. The Chinese in and around these ports, who have become informed of the price of labor in California and other parts of the world, are beginning to emigrate by thousands, and those from the interior are coming in search of better wages; thus an outlet is formed, and a spirit of enterprise excited among them; the very thing they need. They have been shut up within themselves so long that they have become stereotyped; this must be broken up before we can reasonably expect to see much fruit from evangelic labors.

Carrying Chinese to California, is as much a matter of speculation among the shippers as carrying tea or any thing else. They labor here at from five to fifteen cents a day, and find themselves. They have learned at last that there is better living abroad, and they are discontented with their present condition. Ships cannot be procured fast enough to take them to the "Golden Hills," as they call California. Twenty-four ships were taking in emigrants at Hong-Kong the last accounts I noticed. Where is this to end? What results will be effected by it? These are questions too hard for us to solve. They will certainly not all stop on our Pacific coast. The South may look out for them by ship-loads. I shall not be surprised if Chinese labor supplants labor in the South, and that before a great while. Shall I give you my reason for believing such will be the fact? I would willingly do so now, but I have written too long on this subject already. I am also very much fatigued from writing other letters. Some future time I will take up the subject again, and then I will know more about it than I do now.

Dr. Burton has had a severe attack of sickness, but he has so far recovered as to be now entirely out of danger. What an affliction it would have been for us all to have been deprived of him so soon after his arrival. But God has mercifully spared him to us and his dear mother and friends, and we feel willing to praise him for our whole hearts. The health of myself and wife is as good as when at home, though we are a little more feeble. This weather is very debilitating in its effects; we are able however to attend to our household affairs, and study the language a portion of each morning and evening. God has been wonderfully good to us. We are very happy in our Chinese home, for we get along much more smoothly than we ever anticipated.

The brethren and sisters of the mission have their usual health. I do not know what brother Shuck will do. I am certain his children ought to be in the United States. Mrs. Crawford joins me in love to you, and to all our friends who may read this, we request an interest in their prayers and in their pens.

Yours in love,

T. P. CRAWFORD

From the Southern Baptist.

Times of Refreshing from the Presence of the Lord.

MY DEAR BROTHER:—Are there not times when God is peculiarly disposed to answer the prayers of his people and to crown with divine energy their efforts for the conversion of sinners? Are there not "set times to favor Zion," and are not these occasions more favorable than others for repentance and conversion? To these inquiries, I think I bear you saying No: God is always disposed to listen to the supplications of those who seek him in the way which he has prescribed. He never turns away from their cries; and it cannot therefore be said that he is more willing at one time than another. How then can we explain the fact that there are periods in the history of the church marked by spiritual declension on the part of professors of re-

ligion and ministerial baronness so far as concerns the conversion of the impenitent; whilst other times find Zion roused from her slumber, putting on her strength and receiving accessions to her number of those who give evidence that they have been born again? You will explain these facts by saying that Christians are sometimes indifferent and sometimes zealous, sometimes using the means for promoting a revival, and sometimes neglecting those means; and that if they were uniformly diligent and prayerful they would be uniformly successful.

Be this as it may, it is certain that the present season in Georgia has been remarkable for its extraordinary outpourings of the Divine Spirit. Within three or four months past several thousands must have been added to our church in this State by baptism. One minister in one of the counties adjacent to this, mentioned that he had baptized 143 persons during the past summer. At Crawfordville 100 persons have been baptized. Many other places report large accessions. I am writing now to give you some account of an interesting series of meetings in which I have been recently engaged with one of your city pastors—the Rev. J. H. Cuthbert.

Our first effort was at a church in Jackson county to which I have been preaching, in connection with two other churches, since my residence in Athens. Here after six days' preaching we had the happiness of seeing more than twenty conversions, and a still larger number deeply concerned. In connection with our labors in the country we are holding services in the Baptist church at this place. The people from the first attended in highly encouraging numbers. The Spirit of the Lord, we have reason to believe, accompanied the word, and at least twenty have been hopefully converted.—Last Sabbath I baptized 14 persons at this place, and am expecting to visit the baptismal waters again on Sabbath next. Most of the converts are in the morning of life. Several are Students of the College, who, we hope, may be eminently useful in the service of Jesus Christ.—Two or three of those received into the church ascribed (under God) their convictions to a sermon preached by brother Cuthbert from the text, "For their rock is not as our rock, our enemies themselves being judges."

In addition to these services, a meeting was held at the Pleasant Grove church, four miles south of this place, which has resulted, as we trust, in the conversion of a few of the congregation. Seven of these were baptized on Sabbath last. We are still prosecuting our labors in Athens, and the indications are yet encouraging.—Let these accounts of revivals encourage ministers of Christ to effort and faith. May you soon be visited throughout your State with that gracious influence which we have branched.

Yours truly, W. T. BRANTLEY.

Athens, Georgia, October 22nd, 1852.

From the Christian Chronicle.

Letter from Rev. E. Kincaid.

By the kindness of Bro Kennard, Pastor of the Tenth Church, we are permitted to lay before our readers a letter which he has just put into our hands, of the very deepest interest, from our great pioneer missionary, Bro Kincaid, his heart on Ava, the Capitol of the Burman Empire, and is determined never to rest till he plants his foot firmly in the golden city, which is already opening its gates upon him. Under such circumstances, together with the fact that Bro Kincaid is so well known in this State and country, and as a most heroic, successful missionary, every thing from his pen is invested with sublimity and importance. The following is the letter to which we refer:—

RANGOON, August 23, 1852.

MY DEAR BRO. KENNARD:—I replied to your last most kind and welcome letter, and it is now, probably, passing through Egypt. I have a few facts now to send you, and as it is nine o'clock in the evening, I have left the Natives in the chapel, and sit down alone. I was hardly up this morning when Natives began to call—two from Henthaida, a city 100 miles North—several from Mawbae, a town thirty miles North—others from Dalla, Pwunglon, Paoon-dong, and before noon, several Rangoon people. Among my visitors to-day was Moung Loon, the Governor of Pegu, and his three sons. My first work after breakfast is to hear a class of thirty-one young men in Church History, for an hour and a half—these are preparing to be school teachers and Evangelists—then I attend to Natives till twelve o'clock, hearing their statements and giving them advice—then I get on a pony and ride two miles to another chapel, and remain till four in the afternoon, conversing with all who come, and hearing reports from Native preachers—return and have dinner at five, and then often have Natives around me who have come from the country, till nine in the evening. After nine, I claim for reading and writing, and not unfrequently twenty or thirty men from various parts of the country sleep in my chapel. Such, with slight variations, are the labors of every day. Nilly has a school of over thirty, which she teaches daily. All our scholars, Karen and Burman, are about 250. The great burden of this labor falls on Bro. and Sister Vinton. Besides this, brother Vinton teaches the theological class two hours every day, and preaches every evening. Brother Dawson has two hospitals, one for foreigners and one for Natives, and has his hands full.

We are blessed with excellent health, and are encouraged in every possible way. Every difficulty gives way as we push on to grapple with it. Openings for preaching Christ, meet us at every turn, and we can hardly feel that we are amidst the din of war. Yesterday we gathered round a large tank, near one of our chapels; about 200 sung together a sweet song of Zion; and two men, a Burman and a Karen, were baptized. This is the fourth time within six weeks that I have had the privilege of leading redeemed hearts down into the water and burying them with Christ in baptism. I should be delighted to give you the history of one of these men, but can not now. Lord Dalhousie, the Governor-General of India, has visited Rangoon. The great guns from the fortress and from the war ships in deafening peals announced his arrival, and the military display was a brilliant affair. It was an imposing spectacle to see the ruler of 130 millions of people, riding slowly amidst a forest of officers, with waving plumes and bedizened with gold—the Governor General himself in plain clothes.—The next day after his arrival, his Foreign Secretary called on me and spent an hour and a half, inquiring about Burman affairs,