

The Biblical Recorder

RALEIGH, N. C.

THURSDAY, JULY 12, 1855.

COMMUNICATIONS for publication, or in any way relating to the Editorial Department, should be addressed to the Rev. J. J. JAMES, or "Editor of the Biblical Recorder," Raleigh, N. C.

Letters relating to the business of the office must be addressed to G. MERRITT & Co., Raleigh, N. C.

To insure attention, all letters must be paid.

All communications, to secure attention, must be post-paid—Agents will not be gratuitously, and subscribers who pay in advance, only excepted.

All orders not attended to in a reasonable time should be repeated, and all remittances not duly received should be inquired after—that errors and omissions may be promptly corrected.

Persons writing to us on business would confer a great favor by giving their Post Office address, also that of each individual for whom they write.

The absence of the Editor, who was called hastily away immediately after the issue of the last number, to attend the sick-bed of his aged father, will account for any deficiency that may appear in the editorial department this week.

Religious Controversy.

We have heard much said of late in opposition to religious controversy. Some, filled with holy horror at the idea of two religious men meeting and discussing points of difference between them, raise the cry that great injury will be done to the cause of truth.

Others deprecate most devoutly all controversy on religious subjects, because it awakens opposition, engenders strife, and destroys social intercourse between those holding conflicting views.

Some are seized with sudden trembling, if the minister, in expounding the sacred oracles, happens to touch on a controverted point, lest some one's feelings should be hurt.

And some will even leave the house of God, if a cherisher theory of theirs is brought to the touch-stone and proved to be false.

Alas! it would be a sad day for truth if all her advocates sympathized in sentiments like these.

For though truth possesses inherent power, and when brought fairly into contact with error never fails to gain signal triumph, yet dormant truth is ever trampled under foot by active error.

It is in the midst of all this disturbance and dissension, truth was established; the word of God grew mightily and prevailed.

This timid and compromising policy would by Jesus Christ himself under the ban as a di-turbance of the peace.

For he expressly declares that he came not to send peace on earth, but a sword; to set the members of the same family at variance—the one against the other.

The truth is, the gospel is the most aggressive system that the world ever knew. It commenced at Jerusalem, the centre of the only religious truth that the world then had.

It denounced the Jews, to whom this truth had been committed, as a generation of vipers; as those who preferred the praise of men to the praise of God.

It aimed a death blow at all their systems of theology and denied the truth of every article of their creeds. It proposed to annihilate all the objects of their worship and to overthrow every altar and temple in the world.

It proposed to accomplish Christ and his apostles made no compromise with error, though the truth did give offence; and those who are now set for the defence of the gospel, if they would be faithful to the sacred charge which has been committed to them, must make none.

Presbyterians in a Huddle.

It is really humiliating to observe the awkward and perplexing predicaments into which those who abandon the guidance of God's word are often precipitated.

When once the Bible is renounced as the only discipline and true Confession of Faith of the Christian Church, man is left without authority for his faith and practice, and, as a matter of course, wanders, and perplexed, through the mazes of error in search of some invention that will answer his purposes.

An example of this we find in the last issue of "The Christian Observer," a Presbyterian paper published in Philadelphia.

We extract the following which will present the subject fully to the mind of the reader.

FORM OF ADMISSION. Among other important measures adopted by the recent General Assembly, was the appointment of a committee to report to the next Assembly a Form of Admission of Church members on profession of their faith.

This committee is composed of three brethren well qualified for the work, and it is to be hoped that they will succeed in preparing a Form which will commend itself to all our churches.

But experience has proved that, simple as the task may appear, it is not so easy for even an able committee to draw up a document of this kind, which will be generally acceptable.

The Synod of Pennsylvania, shortly after its organization, appointed an unexceptional committee upon this business, which reported a Form, that was discussed, re-committed, re-reported, and discussed again; but it was found impossible to harmonize the conflicting views of the members of the Synod upon the matter, and the whole thing proved an abortion.

I wish the General Assembly and its committee better success. But the fact that earnest efforts to secure uniformity in this church ceremony have failed, may excuse some discussion of the subject, notwithstanding the entire competence of the committee having the matter in charge.

The custom of admitting all persons uniting with the church, not only by a vote of the session, but also by a public profession, is not strictly—or, at least, originally Presbyterian.

Our D' strictly for worship provides that, "When unbaptized persons apply for admission into the church, they shall, in ordinary cases, after giving satisfaction with respect to their knowledge and piety, make a public profession of their faith, in the presence of the congregation; and thereupon be baptized."

But there is no requirement of a public profession by those who have been baptized in childhood. Still there is evidently nothing un-presbyterian in the practice, and its propriety and good effect upon not only the candidate, but also upon the church and congregation has induced most of our ministers to adopt it.

But we want a Form which is strictly Presbyterian in its character.

Upon the above we wish to remark: 1. That it appears, from the document, that the Presbyterian Church has been without a form for the admission of members ever since its origin, except in the case of adults, whom they are able to get into the Church in the form prescribed in God's word.

2. We have always thought that the Presbyterian Church held that the offspring of believing parents are born in the Church, and that on this ground, they are entitled to baptism.

3. Our friends want "a form strictly Presbyterian in its character." Would it not be better to have one strictly scriptural? They staggered at this when they required that unbaptized adults should make a profession of faith and thereupon be baptized.

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demand of the age, by Charles H. Council, Suffolk, Va. 4. Claims of Russia and the Allies upon American Sympathy, by Joseph J. McCree, Clarke co., Ga.

The following degrees were then conferred: A. E. Carter, La., Bachelor of Philosophy.

G. F. Bagby, Va., J. J. McCree, Ga., and C. A. Council Va., First Degree in the Arts and Sciences.

Col Edwards, President of the board of trustees, then presented the keys of the College to Rev. J. G. Binney, President elect, with a few appropriate remarks, to which Dr. Binney briefly responded, and proceeded to deliver his inaugural address.

At a meeting of the Alumni of the College, held in the afternoon, a resolution was unanimously adopted, requesting the Trustees to take measures for the publication of this truly excellent address.

ORDINATION.—On Wednesday evening 27th inst., Mr. L. B. Gwainlyne, an officer of the Columbian College, was publicly ordained to the ministry of the Gospel, in the E. St. Baptist church.

A Challenge. "The Great Iron Wheel," and "Orchard's History of the Baptists," recently published by Elder J. R. Graves, having been adopted for circulation by the Baptist Publication Society of North Carolina, and it having come to the knowledge of said Society that the Iron Wheel has been pronounced by certain Methodist ministers, through the columns of the Richmond Christian Advocate, a false, foul and slanderous book; the members of said society feeling that they are charged with circulating FALSEHOODS AND FOUL SLANDERS against the Methodist Episcopal Church, have made an arrangement with Elder Graves to defend his book, and the North Carolina Baptist Publication Society against the charge specified, and appointed the undersigned a Committee to submit the following proposition, first to Rev. Leroy M. Lee, D. D., editor of the Richmond Christian Advocate, and, in case of his declination, to others hereafter to be named.

We propose, that Elder Graves will meet Dr. Lee in the City of Raleigh, at any time that may be agreed upon by the parties concerned, when and where all or any of the positions discussed in "The Great Iron Wheel" will be defended and substantiated, in their consecutive order, or in any number of propositions so framed as to embrace the substance of the same.

On behalf of the society we express our earnest desire that such a discussion shall take place as early as practicable. For, if we are lending our aid in the circulation of a book which is both false and slanderous, we are certainly involved in great sin, and wish to be convinced of it, that we may take speedy steps to free ourselves from guilt; and if such is not the character of "The Great Iron Wheel," we have a right to demand that we be no longer held up to public scorn, as the endorsers and circulators of falsehood and slander.

We hope Dr. Lee will favor us with an early reply, in order that all necessary arrangements for a discussion may be made, if he accepts the proposition, or that its provisions may be extended should he see proper to decline.

JAMES McDANIEL, A. McDOWELL, G. W. JOHNSTON, Committee.

June 18, 1855. P. S. Dr. Lee having declined the above, we now most respectfully tender the same challenge to Chas. F. Deems, D. D., of North Carolina, or Wm. A. Smith, D. D., of Virginia. Should either of these gentlemen decide to accept, we will take pleasure in arranging with him the propositions to be discussed; the rules that shall govern the debate; and the time at which it shall take place.

CONFESSION.—A correspondent writes us that it is reported in his neighborhood that the communication which appeared in the Recorder some weeks ago, giving a brief account of the series of discourses delivered by Eld. Jas. McDaniel on the distinctive features of the Baptist church, was written by Mr. McDaniel himself.

Several communications are crowded out this week for want of space. Others requiring the Editor's supervision will be retained till he returns.

The Tomb, No. 2. Here lies the body of his peaceful habitation and quiet resting place. The eyes forgot to weep; the flesh is no longer traced with acute pain, nor wasted with lingering diseases.

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in death. But who can imagine the delightful surprise, when they find themselves surrounded by guardian angels instead of weeping friends? How securely do they wing their way and pass through unknown worlds, under the conduct of those celestial guides! The vale of tears is quite lost. Farewell forever the realms of woe. They arrive safe on the shores of unceasing happiness—they are come to the city of the living God; while a voice sweeter than music in her softest strains, sweet as the dulcet sound of the hymning seraphim, congratulates their arrival and bespeaks their admission.

Fear not, then, faithful Christian, at the appointed time to descend into the tomb. Thy soul thou mayest safely trust with thy omnipotent Redeemer, who is Lord of the unseen world. With regard to your earthly tabernacle, be not dismayed. It is taken down to be rebuilt upon a diviner plan, and in a more heavenly form. If it retires into the shadow of death, and lies immured in the gloom of the grave; it is only to return from a short confinement to endless liberty. If it falls into dissolution, it is in order to rise more illustrious from its ruin, and wear an infinitely brighter crown of perfection and of glory.

The wise, the just, the pious, and the brave, Live in their deaths, and flourish from the grave. And still no tongue can utter, no pen can describe, no fancy can imagine, what God in his unbounded munificence, has prepared for them that love and serve him.

Very excellent things are spoken of thee, thou city of God. BERTIE COUNTY, N. C., 1855.

For the Recorder. My DEAR BRO. JAMES:—On Monday last I received from our beloved missionary, brother Yates, a letter bearing date of April 8th. Thus in seventy seven days from the time the letter was in the hands of brother Yates, I had it in my study perusing its contents.

As it came by the way of the Red and Mediterranean seas, it was conveyed by steam nearly all the way. As a general thing four or five months pass away before we receive a letter sent in a sailing vessel.

All of the members of the missionary circle were in the enjoyment of good health except sister Burton. It will be remembered that we now have in Shanghai, brother and sister Yates brother and sister Cabanis, brother and sister Crawford and brother and sister Burton.

Brother Yates complains bitterly of the forgetfulness of his friends in the Old North State. Many of them promised faithfully to write to him when he should be far away, and but few have done it. He is afraid that there is not a sufficient degree of interest manifested by the people in the work of the missionary.

Mrs. Goldard, the widow of the esteemed Baptist Missionary in Ningpo, whose death occasioned so great a loss to the translation department, with her three children, sailed on the 8th of March for the U. S., in the ship Convict. Brother Goldard, previous to his death had finished the translation of the New Testament and about half of the Old Testament. His translations are generally regarded as the best extant.

During his stay in the house he became quite accustomed to the whizzing of cannon balls and other missiles. Owing to his constant care the houses were kept in a tolerable state of preservation. Now and then a stray ball would do some damage. In December last, the French contrived to pick a quarrel with the insurgents and attacked them with a steamer and a frigate.

The insurgents are no longer in possession of Shanghai. On the night of the Chinese New Year, (Feb. 17th, 1855,) the Imperialists got possession of the city in a quiet and easy manner. Some think there was treachery on the part of the insurgents, others say that the insurgents retreated before the entrance of the Imperialists.

Brother Yates thinks that both treason and cowardice were manifested. Having used up their provisions the rebels meditated a certain rash from the city in the night, attempting to break through the lines of the Imperialists.

The Imperialists having discovered the plot went quietly over the walls at a point where they met with no resistance, and commenced setting fire to the houses near the South gate, and along the wall on the East side to the North gate.

The rebels finding the Imperialists in possession of the city rushed hastily over the wall on the North and West sides of the city. A hundred or more rushed over the foreign wall on the Yang King Pang, and were arrested by the American guards, who shared their beads and suffered them to run for their lives.

The main body went over the wall at the West gate, and after having routed one of the Imperialist camps, attempted to escape in the direction of Soong Kong. Some escaped but many were killed. In whatever direction they went they were attacked by the country people. Many were detected in attempting to mingle with the mass around the Foreign community.

This local rebellion has been from beginning to end a sad affair. About twelve hundred poor victims have been slaughtered. Their hearts and lungs were extracted after their heads were taken off. Among the sufferers were three foreigners who had been daring rebels—a Dutchman, a Dane and a Malay. The Dutchman was flayed alive, decapitated, and then had his heart taken out.

His head with hundreds more, was displayed on a bamboo pole near one of the city gates. The wall about the North, South and West gates was spotted with the bloody heads of the victims. When the heads became somewhat decayed they fell down from the bamboo on which they had been perched, and were dragged off by hungry dogs.

Brother Yates saw just outside of the North gate a deep ditch full of mutilated headless bodies. The scene was truly horrible. After the Imperialists had destroyed the living rebels they went into the city and attacked the dead. The coffin in which they were placed and their heads severed from their

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ness necessarily attending them. Now, if it can be shown that this privileged law, are just the class who cannot,—or more properly—will not be improved by education, while those brought in and educated by sectarian colleges, are just the class, including, as they do, the bores and sinews of the country, who have been, and always will be capable of the highest improvement, then surely these would be in this case a strong argument for the encouragement and support of sectarian colleges.

The Institution then, which seeks to extend the blessings of education, which would reach out its arms, in its search for latent talent, to every home and hearth, and strive with every honest effort to develop the resources of mind, is surely entitled to our respect and gratitude. Obscurity should not veil talent from our view. We all know that our best citizens and greatest men, have arisen from the humblest walks of life; and how many more are there within these lowly ranks, of the purest and best mould, who will without some effort, be left to die in their obscurity, neglected and unknown—Who can say?

"Fall many a gem of purest ray serene, The dark unfathomed depths of ocean bear; Full many a flower is born to blush unseen, And waste its sweetness on the desert air."

Let it be ours to "pluck up" these gems that we may enjoy their brightness, and expand these flowers that we may inhale their sweetness.

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bodies, which were then thrown into a pit. This was done to punish the spirits of the departed. The leaders of the rebellion have escaped and gone to the South. The greater part of the city of Shanghai has been destroyed by fire, and this the most populous and wealthy portion. While the fire was raging the night was truly terrific.

None of the Missionary chapels or houses of worship received any injury. All the houses South of the Baptist church, were destroyed to within a few feet of the buildings. The fire burned quite up to the door of the Episcopal church, and to within a few doors of the chapel of the London Mission, and quite up to the walls of the dwelling and house of worship of the Bah-butarians, on three sides.

The tower of our chapel has sustained a serious injury from the French round shot.

Without the city the houses for quite a distance have been entirely destroyed. Nearly all the trees for miles around the city have been cut down for fuel. Nearly all the idol temples have been destroyed.

Dr. Taylor's house is a mass of ruins. Dr. Taylor is a Methodist missionary, now in S. C. for the benefit of his wife's health. Mr. Jenkins' house is also destroyed. Mr. Jenkins is a colleague of Dr. Taylor.

The people are returning in crowds to their homes. Preaching services have been resumed in the Baptist meeting houses, which is there called the Sing Way Dong. The congregations are not so large as formerly but very attentive. Brother Yates hopes to preach more times than there are days in the year.

Brother Cabanis and Crawford are also preaching. Let us pray for these brethren that their labors may not be in vain.

Brother Yates a few sabbaths ago, enjoyed the precious privilege of baptizing Wong, a very interesting and pious young man, who promises to be very useful. He is not ashamed of his religion. There are other interesting cases of inquiry.

As I am well aware that many of your readers will be as greatly interested in this letter of Bro. Yates, as I have been, I have sent you the above for publication. May God bless you.

Fraternally, THOMAS W. TOBEY.

For the Recorder. A Little Antinomianism. DEAR BRO. JAMES:—Being I hope a lover of Christ and his doctrines, and loving always to bear his gospel, I went not long since to hear a certain Antinomian or Kehukue preacher. I went I trust with pure motives. I am aware that some go out of idle curiosity, but I went to hear the gospel preached. How far I was gratified may be known by reading the balance of the article.

After singing and prayer, with which I was truly gratified, the minister arose to instruct his hearers and make plain to them the oracles of God. The portion of scripture selected has escaped my memory. However, he aimed at a comment on a portion of God's word.

During his remarks, he said that it had been declared by some that if a sinner was lost after having the gospel preached to him, it was his own fault. This he commended as a soft shell doctrine, learned from soft shell books and not from the bible. His language I cannot repeat, but the substance was, that to teach a sinner that it was in his power to escape damnation was God-dishonoring doctrine.

He said it was not the sinner's fault if he was at last lost. He completely excused the sinner of all blame for his soul's eternal destruction. He laid the fault upon none that I remember of, but the inference is easy.

To describe my feelings whilst listening to that part of his discourse would be beyond the power of language. My thoughts ran in spite of me, to "that great day for which all other days were made," when that man must stand before his Judge and give an account for the words he uttered. Yes, before that tribunal must stand, and by that God be judged, who has declared that "He delighteth not in the death of a sinner, but that all would turn and live." And what if the blood of sinners be found upon his skirt! I tell you it is an awful thing to trifle with the word of God and the souls of men.

He affirmed several times during his remarks that the Holy Spirit never did strive with or call any but the elect. He held out the idea that sinners had very little or nothing to do with the Bible. At most it was only a moral code for them.

After about an hour's discourse of this kind, and using remarks better suited to some other place than the sacred desk, he admonished his hearers of the shortness of time, the certainty of death and the need of a preparation for another world, and then took his seat.

How far I heard the gospel I leave it with the reader to judge. No wonder that there is so much wickedness, infidelity and practical atheism in sections where the Antinomian doctrine has the ascendancy. I wonder not at sinners being hardened in sin, when they are taught, if they are lost they have no blame to bear.

I close by referring the reader to the first chapter and 9th verse of Paul to the Galatians. Was the gospel first received by the Galatians, such as I heard from this preacher? If it was not, who should tremble?

MISSIONARY. For the Recorder. A Model Association. When I was at the Biennial Convention in Montgomery, Alabama, I saw a messenger from the Goshen Association in Va. He said this body raised, in 1854, money for six Domestic Missionaries, viz: one near Harper's Ferry, one at Harrisonburg, one at Staunton, one at Botetourt Springs, one at Abingdon, one in Wythe and Smith counties, together with two Colporteurs selling books and preaching to servants.

Besides the above immense work they raised \$750 for brother Cabanis, \$1000 for brother Shuck, \$550 for the Choctaw Indians and \$600 for African Missions. With a legacy of \$500 they raised nearly \$6000, making about \$5,500 without the legacy.

That little association raised nearly three times as much as the Baptist State Convention of N. C., with not one-tenth of the ability. There are twenty or twenty-one Baptist Associations in N. C. and several of them larger and wealthier than the Goshen. There is a society called the Know Nothing, but when we see a small association in one State out-doing twenty or twenty-one in another, we should suppose that in the latter there is another very large society rising up called the "Do Nothing."

E. DODSON.

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