The Biblical Recorder.

RALEIGH, N.C.

THURSDAY, JULY 12, 1855.

arross for publication, or in any ing to the Editorial Department, should be round to the Rev. J. J. James, or "Editor of the Milical Becorder," Raleigh, N. C.

Letters relating to the business of the offi,ce

To insure attention, all letters must be pr

All communications, to secure attention, must be postpaid-Agents who act gratuitously, and ibers who pay in advance, only excepted. All orders not attended to in a reasonable time hould be repeated, -and all remittances not duly receipted should be inquired after—that errors and oversights may be promptly corrected.

Persons writing to us on business would confer a great favor by giving their Post Office ad ress; also that of each individual for whom they

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

We commence publishing this week a series of articles on The Comparative Advantages of Collegiate Education as given in Denominational and State Institutions. Our readers will find these articles well written and presenting views worthy the attention of all who may be interested in Coltege education.

Religious Controversy.

We have heard much said of late in opposition t religious controversy. Some, filled with holy hor ror 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 ouch on a controverted point, lest some ones feel ings should be hur. And some will even leave the house of God, if a cherished theory of theirs is brought to the touch-stone and proved to be false. Ah! 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 triumphs, yet dormant truth is ever trampled under foot by active error. But it is said by this peace loving multitude that truth may be rocated without attacking error directly, and thus the end may be attained, without the evils so much to be dreaded. If this be correct, then Paul was truly called a "pestilent fellow." For from the day that the scales fell from his eyes until the day h saffered martyrdom, he ceased not, with dauntle courage and untiring zeal, to wage an uncommising warfare against error wherever it was found whether among his own countrymen,-the Jewish Doctors,-in Peter, his fellow-laborer and brother spostle,-in the Roman Governor, the Athenian Philosophers, or the common people. He shunned not to declare the whole truth of God, warning evcry man and teaching every man in all wisdom, that he might present every man perfect in Christ Jesus,' and free his own skirts from their blood. The result was, that the peace of every city into which he entered was disturbed, so much so that he was accused of having turned the world upside down .-But in the midst of all this disturbance and dissen tion, 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-turber of the peace. For he expressly declares that he came not to send peace on earth, but a sword : to sat the members of the same family at variance—the

one against the other.

The truth is, the gospel is the most aggressive eystem 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 .-- who made the commands of God of none effect by their traditions; who taught for doctrines the ands of men, and converted the house of God into a den of thieves. It went forth to the athen world proclaiming that the Gods they worshipped were no Gods. 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. These were the pretension of the gospel and these the objects it proposed to accomplish. Christ and his apostles made no compromises 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. They must abate none of its high pretensions, but must boldly attack error wherever it is found. And if errorists rise up to defend their unscriptural systems, they armed with the scrip-Master, must meet them, -expose their errors and in meekness and love commend the truth to them If this wounds feelings and gives offence, they are not responsible for it. The fault is with those who cannot bear the truth. Truth is eternal as the years of God; it is the only thing that can save the

Challenge Declined.

We see from the last number of the Richmond Christian Advocate, that Dr. Lee, after lecturing the North Carolina Baptist Publication Society, consuring the motives of its committee, and reiterating his charges of falsity and slander against the Great Iron Wheel, declines the proposition respectfully tendered to him, to meet Eld. Graves and discuss the positions of his book. The Doctor no doubt as a good reason for declining, and we shall not impage his motives for doing so or insinuate that he it will be seen, now extend the proposition to other amutamen equally computent to defend Methodism

Presbyterians in a Hebble.

It is really humiliating to observe the awkward and perplexing predicaments into which those who abandon the guidance of God's word are often prements into which those who cipitated. 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, sad 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 exfully to the mind of the reader;

*FORM OF ADMISSION. "Among other important measures adopted by he recent General Assembly, was the appoin 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 hes. 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 unexceptionable 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 co flicting 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

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'rectory for worship provides, that, "When unbaptized persons apply for admission into the church, they shall, in rdinary cases, after giving satisfaction with respect to their knowledge and piety, make a public profession of their fuith, 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 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 Presby-

the subject, notwithstanding the entire competence

terian 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, viz : by baptism, after a personal profession of faith. The whole difficulty seems to be about the form of receiving those baptized in infancu. and we clearly perceive that the difficulty is a real and a grave one. The scriptures present the form of luminion for a believing adult, but it seems that our Presbyterian friends have discovered that they

afford no form for receiving those baptized in infancy, and hence their perplexity and their desire to intent one that will meet the exigencies of the case! Wonder if it has never occurred to their minds that the Bible does not authorize or sanction infant baptism, and that this is the reason why it gives us no form for the reception of those who are

baptized in an infantile state!! 2. We have always thought that the Presbyteri

an Church held that the off-pring of believing parents are born in the Church, and that on this ground they are entitled to baptism. Is it not, therefore inconsistent to be searching for a form by which to admit those who are already in the Church ? Or does the Presbyterian Church practically nullify and repudiate infant baptism by refusing to receive to its communion those baptized in infancy till after they shall have made a profession of faith If born in the Church, and baptized by virtue of their birth, we would like to know at what age and for what reason they cease to be members-as it appears that a form is needed by which to receive them into the Church AFTER they profess faith. Alas! the errors and inconsistencies that grow out of that absurd and unscriptural practice-infant

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. But that awkward thing, infant baptism. being at variance with the order of God's house jostled them off their Bible foundation, and sent them in search of a form for the admission of those who were born IN the Church and received "the seal of the Covenant" in their infancy! This form will doubtless be essential after awhile : for if they continue the practice of infant baptism, the form for receiving believing adults will be entirely superceded, which will certainly open the way for the general adoption of another form than that prescribed by the Son of God. We sympathise with our distressed friends; and would advise them, as the speediest way of " harmonising their conflicting views," to abandon infant baptism, and adopt the New Testament form, viz : to preach the gost and then baptize those that believe it on a ne sion of their faith. With this plan all difficulties

We insert below, an interesting account, (from the True Union) of the recent commencement exhe ordination of Elder L. R. Gwaltney, who, we are happy to state, has consented to take the pastorate of the church in Greensville, in this state.--We shall gladly welcome brother Gwaltney to the old North State, and we congratulate the church n having secured his services.

COMMENCEMENT OF THE COLLUNDIAN COLLEGE. On Wednesday last, 27th inst., we had the please re of attending the Annual Commencement of the college at the E. St. church, Washington.

About 11 o'clock the procession of the faculty and students of the College, proceeded by Pros-peri's band of music, arrived and took the seats asgned them in the church. The exercises pened with prayer by the Rev. Dr. Smith, of a Fourth Preabytorian church. Then followed, erspecsed by music, the addresses, vis: 1 War. (oration) by George P. Engby, Steve file, Va. 2. Influence of Chivalry, by Albert

gar, E. Filleises, La. 3. Moral Hurolem, the

mand of the age, by Charles H. Council, Suffol Va. d. Claims of Russia and the Allies up American Sympathy, by Joseph J. McCree, Chrke

The following degrees were then conferred:

A. E. Carter, La., Bachelor of Philoso G. F. Bagby, Va., J. J. McCree, Ga., and C. Council Va., First Degree in the Arts and Scient I. B. Budwell, Va., R. R. Owens, Va., and T. D Hoover, N. J., Second Degree in the Arta and

Col Edwards, President of the board of trustee then presented the keys of the College to Rev. J. G. Binney, President elect, with a few appropriate remarks, to which Dr. Binney briefly responde His theme was the value of liberal education. Th address was an able vindication of the importance of a thorough course of study, and concluded admirably by showing that the Columbian College was one of the best places in the United State where such a course of study might be successfully

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 excelent

ORDINATION .- On Wednesday evening 27th inst., Mr. L. R. Gwaliney, an officer of the Columbian College, was publicly ordained to the ministry of the Gospel, in the E. St. Baptist church. The order of exercises was as follows: Sermon, by Rev. R. Fuller, From Coloss. 4. 17. Ordaining prayer by Rev. G. F. Adams, Charge by Rev. Ed. Kingsford Presentation of a Bible, the gift of the E. Street church, by the pastor, Rev. G. W. Samson. Righ hand of fellowship by Rev. Stephen P. Hill. the exercises were of a deeply interesting character.

A Challenge.

"The Great Iron Wheel," and "Orchard's His tory 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 FALSE-HOODS 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 ropositions 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 fulse 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 s 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 pr tion, or that its provisions may be extended should he see proper to decline.

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

CORRECTION .- 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 Bantist church, was written by Mr. McDaniel himself. In order to put an end to so ungenerous a report, we state that such is not the fact. Eld. McDaniel was not the author of that communication.

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

> For the Recorder. The Tomb, No. 3.

Here lies the body in its peaceful habitation and iet resting place. The eye forgets to weep : the sh is no longer traced with acute pain, nor wasted with lingering diseases. Here the body receives a final release from pain, and an everlasting disharge from sorrew. Here danger never threaten with her terrifying alarms; but tranquillity softens the couch, and safety guards the repose. Rest then happy spirit within this hospitable gloom. Rest in gentle slumbers, till the last trumpet shall give the welcome signal, and sound aloud through all your silent mansions, "arise, shine; for your light is come, and the glery of the Lord is risen upon you.'
To the Christian then, how calm is the evening of life! When their flesh and their heart fail, how reviving is the remembrance of an all-wise Remer, once dying for their sins, now risen again for their justification! How did this assume the agonies, and sweeten the bitterness of death!— Where now is wealth with all her golden moun-tains! Where is honor and her proud trophies of renown? Where are all the vain pomps of a dethey administer any support in this last extremity?
Can they compose the affrighted thoughts, or buoy
up the departing soul, smidst all the pange of discoup the departing soul, smidst all the pange of the lamb, seem pleased fution? The followers of the Lamb, seem pleased and triumplant, even at their integrap. In the strength of their Redeemer, they quit the field of life, not captives, but conquerors, with hopes full of immortality. And now they are gone. The strugglight in the privileged form that the dency of Sinia Colleges increased by the dependence of Sinia Colleges in Colleges in the dependence of Sinia Colleges in the de

in death. But who can imagine the delightful sur-prise, 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 shore 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 scraphim, congratulates their arrival and bespeaks their admission. Lift up your heads, O ye gates; and be ye lifted up ye everlasting doors, that the heirs of glory may enter in Who can repeat the wonderous truth too often? Who can dwell upon the transporting theme too

Fear not, then, faithful Christian, at the appoint ed 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 hs ruin, and wear an infinitely brighter crown of pe:-

fection and of glory. The wise, the just, the plous, 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. JAMES H. W. Bertie County, N. C., 1855.

For the Recorder.

The Comparative Advantages of Denomi national and State Colleges Reviewed. No. I.

MR. EDITOR :- I propose to write some articles bearing upou the subject of Collegiate education, treating specially of the comparative advantages of State and Denominational Colleges.

In doing this, it is not my purpose to refer individually, to any existing Institution. All our Institutions whether supported by the State or by Denominations, seem to be necessary as will be made to appear. I shall nevertheless speak freely He is afraid that there is not a sufficient degree of of the different systems, without regarding the ap-

plications that may be made.

The first point of difference between them is this -the area of education is enlarged by the one, and deffinitely bounded by the other. State Colleges are usually, if not universally endowed by general taxation. In raising this fund it is the business of no one to engage the public mind more generally towards the object for which this tax is intended It is done quietly by the regular process of law, and there is no excitement or discussion upon the subject. Hence in the effort to secure this endowment, no minds are informed, who were not informed before, and no additional interest is created .-Then once endowed they are placed above contingencies, receive the patronuge of those already prepared for the establishment, and thus every motive is taken away to press the subject upon the attention of the people. The masses are therefore left to form their own opinions, and pursue their own course; the College is independent of them. I am aware that there must be in a country like this, a silent and gradual influence exerted by cultivated men in favor of any fair system of education. But this by no means interferes with what has been said, that the State College as such does not promote this end by any efforts made in the system .--Denominational Colleges, on the contrary, derive their existence in the first instance from efforts made among the people: and their endowments are raised, and their patronage secured and continued, by the employment of just such means as must necessarily increase the number of educated men. Agents are sent out from time to time to secure students, who talk at the public gatherings and around the firesides of the masses of the people. They enlist by explanations and persuasions men who, not appreciating education themselves, would never have sent to any College but for these efforts .-They raise their endowments by free will offerings, which, when made, secures their interest, and to obtain which requires a discussion of the subject of education in all its bearings. Many additional minds are thus enlisted by appeals to their patriotism, their benevolence, and their interest;-those perhaps who never dreamed of educating their sons pefore such efforts were made. But suppose the State College, or the State for her, to make all these efforts to enlarge the area.

and to extend the benefits of education, the expensiveness of State establishments, would forever debar many of limited means from enjoying their advantages. Denominational, or sectarian colleges as they are generally called, I will not say give a cheaper, and better education, though I cannot see why it may not be said. But I will say, that they offer from the circumstances attending them, a cheaper education. These circumstances are not intended to include tuition and board, for in these they may generally be the same; but they arise from the class of young men who throng, and will forever throng our State Colleges. Here are collected from every distinction of sect, a political party, the sons of our great men, who are generally so free with their father's purses, (as much so as with their reputation) and the Sons, worse still-of our any of the ordinary drudgeries of life, and their fathers having reputation, or money enough to last some two or three generations of spoiled and petted children, conclude to spend their time as be-comes their birth or wealth; and then follows upon these wise deductions a round of such wild, reck eas extravagance, that one could scarce believe, were be not an eye witness. But of what force is this to to the argument? Just this: The young man who would mingle with a large company of these, without going their rounds of smoking, eating, drinking. and dressing, would be treated by these young lords with a haughty superciliousness and cool effrontery, which would drive away one of ordinary necye. Parents are generally well aware of this, and hence in sending, give their sons the very properly advice, that "while they must avoid extravagance, they must not seem mean," Well do they make their worthy sires pay for that little word

be shown that this privileged few, are just the class who cannot,—or more properly—will not be improved by education, while those brought in and ted by sectarian colleges, are just the class, inling, as they do the bone and sinew of t intry, who have been, and always will be ear of the highest improvement, then surely there would be in this sione a strong argument for the encour-agement and support of sectarian colleges. The Institution then, which seeks to extend the bless ings 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 wishin these lowly vales, of the purest and best mould, who will without some effort, be lett to die in their ob curity, neglected and unktown.-Who can say?

"Full 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 w may enjoy their brightness, and expand these flow-

ers that we may inhale their sweetness. PHILOMATHES.

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 sail-

ing 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 Shang hai, brother and sister Yates, brother and sister Cabaniss, brother and sister Crawford and brother and sister Burton.

Brother Yates complains bitterly of the forgetfulness of his triends 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. interest manifested by the people, in the work of the missionary. Mrs. Goddard, 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 Contest. Brother Goddard, 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. Brother Yates continued in the Mission House from Sept. 1853, to Dec. 1854, while battles were daily fought on every side of him. His object in remaining in the house was to protect the property from pillage. The other members of the mission removed to the buildings owned by the Episcopal Missionaries.

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. This new state of things made it quite unsafe for Bro. Yates to remain in the dwelling. The Imperialists also, were anxious to get him away that they might complete a wall which they had erected to prevent egress from the city, and offered to pay the mission for the houses it they would abandon them. This offer was accepted and the houses deserted. The buildings were soon stripped of every particle of wood-work, and left mere shells. The roof of Bro. Yates' house was undist roed. Bro. Cabinis dwelling is a total wreck, and must be entirely rebuilt. Since the Imperialists have obtained possession of the city, the authorities have presented to the mission the wrecks of the buildings, for which payment had been made, so that they can be replaced as they were before without any withdrawal of missionary funds. The amount given by the authorities for the houses is sufficient to pay for their rebuilding. Bro. Yates expected to proceed at once to rebuild his house. The insurgents are no longer in possession o

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 rush 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 shaved their heads and suffered them to run for their lives. The main body went over the walls at the West gate, and after overgrown rich men;-these, having little to do in having routed one of the imperialists 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 be ning 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, deated, and then had his heart taken out. His head with hundreds more, was displayed on a barn-boo 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 hamboos 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 lestroyed the living rebels they want into the city

and attacked the dead. The co

were opened and their heads arrored from their

nodies, 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 Shang. hai 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 Mar sionary chapels or houses of worship received on injury. All the houses South of the Baptist church were destroyed to within a few feet of the building The fire burned quite up to the door of the Repal church, and to within a few doors of the ch of the London Mission, and quite up to the wa of the dwelling and house of worship of the Sah

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

Without the city the houses for quite a distrihave been entirely destroyed. Nearly all the tree for miles around the city have been cut down to

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 De

The people are returning in crowds to their homes Preaching services have been resumed in the Bantist meeting houses, which is there called the So Way Dong. The congregations are not as large formerly but very attentive. Brother Yates by to preach more times than there are days in the year. Brethren Cabiniss and Crawford are also preaching. Let us pray for these brethren that their labor

may not be in vain. Brother Yates a few subbaths 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 Rm Yates, as I have been, I have sent you the above for publication. May God bless you.

THOMAS W. TOBEY

For the Records A Little Antinomianism.

DEAR BRO. JAMES :- Being I hope a lover of Obrist and his doctrines, and loving always to hear his gospel, I went not long since to hear a certain Antinomian or Kehukee preacher. I went I trust with pure motives. I am aware that some go out of idle curiosity, but I went to hear the gom 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 hearen and make plain to them the oracles of God. The portion of scripture selected has escaped my men ory. However, he aimed at a comment on a por

of God's word.

During his remarks, he said that it had been clared by some that if a sinner was lost after has ing the gospel preached to him, it was his own full. This he condemned as 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-dishenoring doctri 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 in-

ference is easy. To describe my feelings whilst listening to that part of his discrurse would be beyond the power of language. My thoughts can 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 be 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

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 is sections where the Antinomian doctrine has the ascend ency. I wonder not at sinner's being hardened i 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 neard from this preacher? If it was not, who 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 Vs. He said this body raised, in 1854, money for six Do-mestic Missionaries, viz : one near Harper's Ferry, one at Harrisonburg, one at Staunton, one at Botetourt Springs, one at Abbingdo 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 Cabiness, \$1000 for brother Shuck, \$550 for the Chostaw 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 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 nothings, but when w twenty or twenty-one in another, we should suppose that in the latter there is another, we ge society rising up called the " Do