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J. J. JAMES, Editor.

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THE BIBLICAL RECORDER.

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For the Recorder.

Commendatory Notice of Dr. Wayland's "Notes."

The great principle of Dr. Wayland's book, is a *spiritual worship and an active church*. This may be regarded, as being properly its title or motto. To this issue he considers Baptists as committed by their principles; and he regards them as departing from their principles, to the extent, in which they vary from this standard; thus evidently identifying their principles with those of the New Testament. It is thus exhibiting the principles of Baptists, and insisting upon conformity to them, in their practice. Dr. Wayland's book is, in fact, nothing less than a discussion of the spirituality of religion. It is an interesting and lively practical commentary upon the great truth, "God is a Spirit, and they that worship him, must worship him in spirit and in truth." The worship of the heart, offered up to God, in the few, simple, spiritual ordinances which he himself has appointed for this purpose, is the important lesson, which the book of Dr. Wayland was evidently designed, and is admirably calculated to teach. Whatever Dr. Wayland commends, he commends as tributary to this end. Whatever he condemns, he condemns as of a foreign and adverse nature. His "Notes" may really therefore be regarded as a book on practical godliness.

The subject of Dr. Wayland's book has been selected with admirable adaptation to the general state of religious society, and the special instruction and benefit of his own denomination. We may indeed, well believe, that it is because his wisdom has enabled him to discern "the signs of the times," and to see the necessity for existing evils, as well as clearly to apprehend in what the remedy consists, that his spirit has prompted him to lay upon the altar of his christian benevolence this latest offering of his genius and piety.

The importance of this subject cannot be well overrated. If religion be the source of all our hopes for time and eternity, how important we should know what religion is, and that we should not flatter ourselves with the fatal delusion, that we are in possession of a priceless gem, when that of which we vainly boast, is nothing but a tinsel bauble. The discussion of such a subject, even with any ordinary ability, could not fail of interesting all, entertaining any just sense of the solemn verities of the Bible. How much more interesting when possessing the attraction which the genius and worth of Dr. Wayland impart to the products of his mind.

Dr. Wayland's views respecting ministerial qualifications, I regard as equally sound in principle, liberal in spirit, and valuable in respect to their practical adaptation to the great ends of evangelical benevolence. They reflect the enlarged and generous policy, the practical wisdom and the expansive philanthropy of the gospel. Instead of restricting the embassy of peace to those who have studied Latin and Greek, Dr. Wayland insists that the heralds of salvation shall be multiplied; and that every one, who has a heart to feel himself the value of the gospel, and whose lips God has touched with a coal from his altar, whether in court or cottage, shall proclaim the "joyful sound." The qualifications of the ministry, he believes, are found in those endowments of mind and heart, by which God prepares men to co-operate with Jesus Christ. The value of this principle in extending the kingdom of Christ, in maintaining its aggressive character, and multiplying christian converts, Dr. Wayland exhibits with great clearness and force. What we may ask, would have been the awful consequences to past generations, and in the present condition of the world, if, instead of restricting the ministry to men of classical education, Methodists and Baptists had not multiplied the messengers of salvation, and sent them out, from polite congregations and large benefices, "into the highways and hedges," to compel the perishing to the great Gospel feast? The obvious answer to this question, will be a proof (if proof were necessary) of the wisdom and value of Dr. Wayland's views respecting the ministry.

This is indeed, no new doctrine among Baptists. It is an old truth. But in the distinction with which Dr. Wayland presents it to our contemplation, and the force with which he invests it, from the threatened decadence, he invests it, in no small degree, with the freshness and attractiveness of a new discovery.

It will certainly be an inexcusable misapprehension of Dr. Wayland's views to exhibit him as unduly to ministerial improvement: not less so in so far as to impeach the wisdom and fidelity of a General, who, in prospect of battle, instead of dismissing from his army all those who were not capable of commanding.

—should post each soldier in the situation, in which he could render most effective service. The object of Dr. Wayland's book is, evidently, to promote ministerial improvement to the greatest possible extent. This however he does not do, (not like an ignorant empiric, who under pretense of curing a patient, kills him, but) by means naturally and properly adapted to produce this result. He is not in favor truly that Procrustean kind of improvement, which, without sense or reason, would adjust the literary qualifications of every minister to one unvarying standard. He believes rather, that such attainments only should be required, as in the particular circumstances, may be available, and as are best adapted to a minister's usefulness, in view of his capacity, and the sphere in which he is expected to operate. The practical wisdom and sound sense of Dr. Wayland's views of this subject may be embodied in the following simple rule: of every man designed for the ministry, make the most that under the circumstances you can: but do not lose his services, grieve his spirit, damp his zeal, and prevent the good he might do, because you cannot make of him all that under different circumstances might be done. This, I conceive to be the length and breadth of his doctrine on the subject; and it is so simple, and yet in its very simplicity so sublime, that while a child can understand it, a philosopher must applaud and admire it.

The views of Dr. Wayland on the subject of *lay-preaching*, are so plainly in accordance with the Apostolical plan, and so evidently calculated to increase the general efficiency of evangelical operations, that the wonder is, not so much that they should be admitted, when attention is called to them, as that they should have ever been overlooked; and that the church, whether regarding the proper development of her resources, the activity, piety, and happiness of her members, or the effect of such general action upon others, should ever have failed to embody them, in her efforts for converting the world. Indeed, Dr. Wayland clearly evolves the great practical principle that, it is the duty of every christian to do all he can for Christ, and for the conversion of men. We have indeed long held this as a theoretical principle, but I fear, with so little sense of its importance, as scarcely to expect any effect from what we say on the subject; so much so, that some simple-minded christians, some pious females especially, should take us at our word, and address themselves to a course of unusual piety, it would be well, if many were, not only surprised at their credulity, but did not reproach them as being "righteous overmuch." Be this as it may, we are evidently too content with simply admitting the principle, while remaining destitute of the spiritual energy necessary to its development, either in our own individual practice, or that of the church generally.

Dr. Wayland draws an interesting portrait of the old Baptist ministers. In his graphic description of their fears and conflicts in their infancy and their triumphs, their trials and their triumphs, he imparts to his narrative an almost dramatic interest. The artist is evidently pleased with the subject of his pencil; a fact creditable alike, to the respective parties. I sympathize with Dr. Wayland in his grateful admiration of these venerable men. They were indeed a worthy race. The names of *Stearns, Weatherford, and Beckus*, and all others of that same faithful band come hallowed to our memories by their faith and piety, their toils and tears, redolent of the sanctity with which virtue is embued, in her passage through the shades of the sepulchre, and like a sacred, pleasing, and mysterious charm, dissolving the vanity of earth, unsealing our vision, and revealing to our contemplation the faithful servant of Jesus, crowned in heaven, with the joys of his Lord.

It was natural the name of *Roger Williams* should be associated with a book pertaining to the history, the principles, and character of Baptists. It is a pregnant name; full of unutterable things; a name that was "not born to die." He stands in his generation like some tall pyramid, from amid arid wastes, lifting its head to the skies, sublime in its solitary grandeur, whose summit is bright with the early beams of heaven, while upon all its base rest the shadows of night. Amid the lapse of ages, the fall of kings, and the ruin of empires, the imperishable name of the proscribed and exiled heron, saint and sage of Providence,

"Among the faithless, faithful only he," enshrined in the heart of Liberty, embalmed in the orisons of Piety, shall flourish in immortal fragrance and undying verdure.

The remarks of Dr. Wayland respecting the ministry merely as a profession, his description of the amateur preacher, the earnest manner in which he reminds us that the design of preaching is not simply to amuse or entertain a congregation, but to save their souls, and that its manner should therefore be plain, earnest, faithful and spiritual, together with his kind and judicious advice to young ministers, cannot be too closely studied or too highly appreciated.

Dr. Wayland defends the practice of *preaching*, in distinction from the custom of *reading* sermons; showing that while the ministry of those, who are addicted to the latter practice is not destitute of light, it is too often light, cold as the moonbeams of a frosty night. We admire their beauty, but are chilled by their coldness. While they please, they benumb. The deficiencies of Theological Schools, in reference to the wants of the churches, Dr. Wayland exposes with a mastery, but at the same time with a tender hand. Though never entertaining all the confidence of some in the value of Theological Schools, I was not aware of the extent of their insufficiency to supply, both in number and kind, the ministry which is necessary to meet the claims of the churches. It is indeed appalling. It may be made a question, while admitting Theological Schools have done good, whether they have not also done harm, in repressing, in the church, a spirit for the ministry, and thus diminishing instead of increasing the amount and efficiency of evangelical effort. It is clear as light, we cannot trust to them for the supply we need. The high expectations of many from a learned ministry have not been realized. I fear that in this, as in too many other cases, we have become unmindful of a truth, which indeed we are too prone to forget, but of which God will

ever find means to remind his people, that our success is "not by might, or by power, but by his Spirit, saith the Lord." It certainly is an alarming suggestion of Dr. Wayland, that in the present day, God seems to be converting more, by other means than by the ministry. — It surely furnishes a subject for serious reflection.

Never, perhaps, before, have the principles of the Baptists been more distinctly evolved, or their claims more ably defended than in the "Notes" of Dr. Wayland. "When any sect," he says—after stating the principles which have ever distinguished the Baptists—"can lay claim to a higher or more honorable distinction, we will bow before them, and cheerfully yield them christian precedence"; to which I beg leave to add, we will confess ourselves schismatics in departing from them, report, (by God's grace,) of our sin, in rending the body of Christ, and abandon, at once, our distinctive existence, in an amalgamation with them, as his one true church. Were we not willing to do so, we should stand convicted of preferring our own church to the will, authority and honor of Jesus Christ, from which awful wickedness may God, in mercy, deliver all who profess to be his people.

Dr. Wayland is evidently, for good or for evil, a Baptist. Nothing else can be made of him. His devotion to the Bible, his belief in the independence of the church, his views of religious liberty, his advocacy of a spiritual church and a spiritual worship, his depreciation of heartless ceremonial and priestly proscription, all declare him to the core, a Baptist. I am glad that he is. I am glad, not I hope, merely from low feelings of sectarian pride, but because these are the principles of civil and religious liberty; the principles which guard and advocate the rights of universal man; and more than all, because they are the principles of the Bible. They lie at the foundation of Christ's true kingdom; and in their full development, we shall see the happy day when knowledge, righteousness, peace and love, shall fill the whole earth. I am glad that liberty and religion, released from dungeons and chains, escaped from the grasp of the inquisitor, victorious over papal domination and protestant intolerance, unshackled by civil courts and ecclesiastical councils, are heard now, under the banner of law, and the guardianship of the State, announcing their doctrines, in the voice of wisdom from the chair of philosophy. It is grateful to see the star of Bethlehem still guiding the wise men of the earth, to lay their contributions at the feet of the Saviour. To God be all the praise.

It indicates the discrimination and highly practical character of Dr. Wayland's mind, that, devoted as his life has mostly been to the duties of a Colleague, he should have surveyed with so keen an eye the field of our denominational operations, and detected with such sagacity the weak points in our system. He has looked abroad, and discovered views and practices prevailing in our churches, some of which affect their purity, and others impair the efficiency of their religious operations. He has taken religion out of the straight jacket, in which it has been heeled, and allowed it to breathe freely. He has brought it down from the stilts upon which it has been made to hobble, and imparted to it a natural, and consequently, a graceful, and an efficient action. A learned man has discovered—to his honor be it spoken—that learned men cannot supply the necessities of the church. It is evident that by whoever else men may be priest-ridden, it will not be by Francis Wayland.

It will be impossible (certainly, at least, to any candid and intelligent person) to read Dr. Wayland's book, without being sensible of his enlarged and liberal views, distinguished equally for their comprehension, their benevolence, and their practical character. He embraces fully and heartily the *conversion of the world*, as the object of her Founder, in the institution of his church; and he apprehends, with equal clearness, the simple, yet efficient means by which this happy end is to be attained. His book discloses the results, elaborated in the patient and cautious processes of an earnest and intellectual mind. It is evidently the production of a mind that has thought, and a heart that has felt. Yes; what is still better, we can but believe that Dr. Wayland is a man of prayer; that he has learned to look for all needed help to the "Father of lights"; and that in the reflections in which he has revolved the interests of the Redeemer's kingdom, he has been endowed with wisdom from on high. It may be doubted whether, in all the productions of his genius, by which he has entitled himself to the admiration and gratitude of mankind, Dr. Wayland has written anything more calculated to confer a real and lasting benefit upon society, than this humble contribution to the cause of evangelical religion.

The independence and magnanimity of Dr. Wayland are traits which it would be impossible not to see, as not to admire. He speaks his sentiments freely and boldly. He is evidently the man who has nothing to conceal. He entertains no opinions which he is afraid, or ashamed to declare. He stands up, a bold antagonist against errors threatening the purity of religion, and the prosperity of our churches, and perils his well-earned reputation in the defense of evangelical religion. Yet it is admirable to see how free this man of stern and uncompromising principle, is from all asperity of temper. A spirit of genial kindness breathes in every page of his book.

But the crowning beauty and excellency of Dr. Wayland's book, is its *spirit of piety*. The solicitude he manifests for the interests of religion, the honor of Christ, and the purity and prosperity of the churches, the humility with which he propounds his sentiments, the kind and affectionate manner in which he affiliates with his brethren, must exalt him in their estimation and endear him to their hearts. I have long esteemed and admired Dr. Wayland as both a great and good man; but his character never shone before with so amiable a lustre in comparison with the grace which Christ has given him. He is the happy recipient, and the honored and able advocate of such sentiments, it were but a small matter to suffer the prospect of being called "a puritan of the deep-sea." May the ascended Redeemer in mercy to his churches send them many such puritans. I know not what may be the effect of Dr. Way-

land's book. I hope well. But I fear the tide of worldliness setting in upon our churches, has become too strong to be arrested even by his arm. There are, I fear, too few to respond to his noble sentiments, and rally at his call to the standard of reformation. Had we, in each one of our States, so many as would have saved Sodom, of the integrity of principle and holy courage of Dr. Wayland of Rhode Island, and Dr. Hooper of North Carolina, we might yet hope well for the purity and prosperity of our churches. W. H. J.

May 6th, 1857.
P. S. I had intended to furnish two other communications, stating in one, what I regard as some objectionable points in Dr. Wayland's book, and in another, some important inferences which I think may be deduced from it. But my remarks have already extended a length greater than I anticipated in the beginning; I conclude them, therefore, with this communication.

In my last article, for—Thou who once did once lock the jaws of the lion, read—Thou, we trust, who didst once lock, &c.

From the Commission.

Letter of Rev. M. T. Yates.

REV. J. B. TAYLOR: SHANGHAI, Dec. 31, 1856.
VERY DEAR BROTHER:—Your note to this Mission, dated New York, Aug. 29, 1856, was received by last mail. You desire "each one of us, at the close of the year, to give an expression of views as to past results, present condition, and prospects of our Mission at Shanghai."

PAST RESULTS.

Would that I were able to report such results as would both encourage and rouse the churches; but duty requires me to speak the language of history, rather than that of fancy, or enthusiasm. We commenced operations in the city of Shanghai, the 12th of September, 1847, (the date of my arrival.) Rev. Mr. Tobey joined me towards the close of the month, and Rev. Mr. Shuk during the month of October. The first few years were devoted mainly to the acquisition of the language of this people,—a task, the magnitude of which, no one who has not undertaken it can appreciate. Our attainments in this department, as well as in general knowledge of the Chinese character, &c., may be put down as respectable.

We have secured positions, and erected three dwelling houses, (two of which are at the North gate, just without the city wall, the other a little distance from the city, within the bounds of the foreign community,) and two chapels, or houses of worship. One of the latter having an auditory of 60 by 40 feet, is within the walls, and in the most thorough part of the city. It is called "Sung-Way-Dong" the other with an auditory 19-2 by 35 feet, together with a school room 24 by 14-2, is near the North gate Mission premises, and is called "Kiaw-Dong." Hall for imparting religious instruction. In addition to these permanent places, (which, including the Mission dwellings, may be set down as worth to the Board \$20,000,) we have in our connection two rented places. In connection with Mr. and Mrs. Cabaniss' school rooms, there is a preaching place in which Brother Cabaniss holds stated services. Likewise in Mr. and Mrs. Crawford's school rooms, there is a preaching place in which Brother Crawford holds stated services.

I shall not attempt to give you an idea of the amount of labor, in the way of preaching, and teaching, that has been performed in these chapels, preaching places and school rooms.—We manage to keep a daily service during the week, and twice on the Sabbath, at "Sung-Way-Dong," (our great central point of influence upon the multitude,) and at least once on the Sabbath at each of the other three places, and about twice during the week. These several services, together with the superintendance of our schools, may be regarded as the regular labors. We preach, I suppose, on an average, to about two thousand persons per week, with what results eternity alone will reveal. It would be as unfair to estimate the result of our labors, by our present membership, as to estimate a crop by the first ripening ears.

We have received in all, by baptism, nine members, one of whom is no more,—three (the first three,) have been excluded. At present we have five native members, two males and three females, in full fellowship. These appear to be true lovers of the Saviour, and greatly encourage our hearts. The undeveloped results of our efforts are beyond our computation. It cannot be denied, that the great mass of the people in this region have not only heard the gospel till they know many of its important truths, but many have been brought, more or less, under its influence. Many have been made to feel that their objects of worship are false Gods; while others admit that "the religion of Christ is true, but they have no heart to attend to its demands now; besides, there are many difficulties in the way of the Chinese embracing Christianity." I propose by next mail to notice some of these difficulties.

PRESENT POSITION.

The present position of our Mission has been somewhat anticipated by the foregoing remarks. As it will appear, we are comfortably housed, and have four places of worship, than some of which none are more commodious, or more eligibly situated. We are all able to preach, and our preaching services are well attended. Our day schools, six in number, are well attended. We shall, however, have to wait some years before we can hope to see much result from this experiment in schools. Indeed, owing to the deranged state of the currency of this place, in consequence of which, the value of the dollar, in native coin, has depreciated about a third, we are on the eve of disbanding two or three of our schools. And it is not at all improbable that we shall be under the necessity of retrenching in other quarters.

The present position of the currency at this port is likely to cause, both the Board and ourselves personally, no little embarrassment. And as the present is the beginning of trouble, it may not be inappropriate to give you some idea as to the working of a foreign coin in China, or rather at Shanghai. Our allowance, as well as the appropriation for our Mis-

sion work, is made in dollars. These dollars, when used by us among the natives, have to go for what they are worth in native brass cash—the coin of China. Hitherto, the rate of the dollar has, generally, been so nearly uniform, that it has been comparatively an easy matter to form an estimate of what we should want in dollars to meet our yearly expenses. During the past two months, quite a change has come over the minds of this strange people. They have, for some inexplicable reason, suddenly lost confidence in the old Spanish dollar, (which for three years has had a fictitious value of some 30 per cent above its real value in silver,) so that its present value, in native coin is about one third less than it was a few months ago. Subjoined you will see the averaged value of the dollar for nine consecutive years.

| BRASS CASH. | |
|----------------------------|----------|
| 1848 | \$1 1450 |
| 1848 | " 1503 |
| 1850 | " 1491 |
| 1851 | " 1450 |
| 1852 | " 1468 |
| 1853 | " 1527 |
| 1854 | " 1798 |
| 1855 | " 1789 |
| 1856 | " 1660 |
| 9114135 | |
| 1570 average of the whole. | |

As fast as, from some imaginary defect, they fall, in value, below their weight in silver, they are converted into ingots, or bar silver—the only form in which silver is used as a currency; and in this region it is used in this form only in large transactions. Meanwhile, the people are beginning to have more confidence in the Mexican dollar. It passes now much more readily than the old Spanish dollar; but only for about 50 cents, (equal 939 cash,) the best Spanish dollar being considered the standard. From these facts, you can readily see how our operations, all in small payments, will be affected by this crisis. It, however, has had the effect to bring down exchange on England.

FUTURE PROSPECTS.

What are our prospects of success in the future? This depends very much upon the state of mind within which the work in which we are engaged, and the difficulties with which we have to contend, are viewed. The man of little faith, who has taken no pains to inform himself in regard to the nature of the work, and who is easily discouraged by many and great difficulties, would see but little to encourage him in the great struggle in which we are engaged. The man who, relying on the sure word of prophecy, views our work through the telescope of the promises relating thereto, would see much to encourage him in our present position at Shanghai. In the word of God, nothing is more clearly indicated than the universal reign of Christ. "In him all nations shall be blessed." "The heathen shall be given to him for an inheritance." "The earth shall be full of the knowledge of Jehovah, as the waters cover the sea." "The mountain of the Lord's house shall be established on the top of the mountains, and all nations shall flow into it." Christ, having opened the way, and appointed the means of accomplishing these glorious ends, ere he left his abode of suffering, delivered to his Church the injunction, memorable for being his last command, "Go ye into all the world and preach the gospel to every creature."—and, as it would seem, in order to encourage those who would shrink from such an undertaking, he uttered that precious promise, "And lo, I am with you always, even unto the end of the world."

In obedience to this command, some of us, more than ten years ago, left our homes for the ends of the earth. We have ascended the Hill, Difficulty,—(the language,) and taken our positions among the people. From these positions, we have, for years, been publishing the word of reconciliation to tens of thousands every year. The New Testament has been published in the language of this people, and, with hundreds of thousands of pages of religious tracts, have been distributed and sent forth through this, and into the central provinces of this vast Empire. The message of Salvation, through a crucified Saviour, is listened to with attention. Some have boldly embraced Christianity. Others, who seem to be convinced of its truth, but are not wishing to meet the consequences of a change, have said, "go thy way for this time."

We consider that, under the circumstances, much has been accomplished, quite enough to serve as a pledge of ultimate triumph, if the word is prosecuted with vigor and in faith. And yet the opinion prevails in certain quarters, that our mission has been "peculiarly unsuccessful," and inefficiently on our part, in consequence of the reason. Most gladly would we welcome to this field more efficient men. In justice to the supporter of Missions, we must say that we believe they do not entertain the views and feelings, intimated above, towards their fellow laborers abroad. It is greatly to be lamented, that in a work of such vital importance, some, who did run well for a while, have, Demas like, turned back, others have fallen into the "slough of despond," while others, it would seem, are securely lodged in the "castle of Giant Despair." Let those who are disposed to charge us with inefficiency, or yield to feelings of despondency, consider a great number of conversions has not been reported, look to the prophecies, the commands, and the promises of God's word, in relation to the evangelization of the world, as a source of encouragement as well as a motive to action.—The command is to "go." No encouragement is held out to those who halt by the way; but we are assured that we "shall reap if we faint not." Hence, though we could not report a single case of conversion, we are not without encouragement, in the word of God, for persevering effort in this great work. We have done the best we could. We have laid the foundation of a mighty superstructure; and this is no mean part of any work of importance.

From the N. C. Christian Advocate. Another Correction.

BRO. EDITOR: In the Advocate of the 26th of Feb., an article may be found under the head of a correction, over the signature of "One that Knows," which deserves some notice at our hands. He undertakes to set us right in our history of Bethel Church in the last five years. He says that Rev. A. D. B. would make the impression that there never had been a revival in the church, until his services were solicited, &c. The Rev. A. D. B., denies that he would make any such impression; so far from it, that he never thought of such a thing, until he saw it in the article of "One that Knows." Any man of common sense could see that we were only giving the history of a limited period of the church, and were not required to state facts that existed previous to that time. "One that Knows" has become wise indeed, to publish what a man would do before his thoughts were conceived. He knows, and if he don't know it, we can prove it to him by a number of competent witnesses, that there was no revival in the church, when the Rev. A. D. B. took charge of it; and a revival did commence there that year, and there has been a revival every year since; therefore it was the beginning of a revival.

"One that Knows," next inquires, why we did not tell how many converts there were at the meeting last fall, or how we came to baptize forty-six, and without waiting to hear our reasons, proceeds to give them of his own manufacture. We did publish a notice of the meeting referred to, and the number of converts, and the number baptized during the meeting. (The meeting at Mt. Gilead had been published by some one.) But the number baptized at Bethel during the year had not been published, hence we said that forty-six had been baptized at this church, in 1855. "One that Knows" says that about three-fourths of the forty-six were the fruits of a Methodist revival at Mt. Gilead. Such, however, is not the fact; for we have taken the church book and counted the names of all those who professed to be converted at that revival, and found that neither three-fourths, nor even one-half of the forty-six, were the fruits of the Methodist revival. He farther says, "that if he were to say that the whole forty-six were converted through Methodist influence, he would not be far wrong." How much influence the Methodist exerted in their conversion we know not; but we do know that the Baptist brethren attended and assisted in supporting the meeting; they also aided in singing and praying and persuading their friends to seek their soul's salvation.

We do know that half of those who joined the Baptist Church, were the children of Baptist parents and families. We know that we never persuaded any of them to join the Baptists; they did it of their own free will and choice. We know that it is very strange that the Baptists, who had so much influence (as may be inferred from the article of "One that Knows") in the conversion of those converts, should receive so many of them (as he says) into their church from under the powerful influence through which they were converted.

"One that Knows" seems to be greatly surprised at our saying that four of the number baptized last fall, were Methodists. We only stated what we had been informed, without knowing what he had to say in the matter; or do we know yet that we said any thing incorrect, except that there were more than four as we have since been informed. As "One that Knows" has been found incorrect in his other statements, he may be incorrect in these; and as there is as reliable authority as this writer, for the correctness of our statements, we want more than his bare assertions, as satisfactory testimony in the case. Now, "One that Knows" either knew these things, or he did not know them. If he did not know them, he has published that which he knew nothing about, professing to know it. If he did know them, he is guilty of "knowingly making false statements." Occupying either position is setting a bad example to his brethren. He would do well to cast the beam out of his own eye before he attempts to cast the mote out of his brother's eye.

ONE THAT KNOWS BETTER.

The writer of the above will perceive that we suppress the real name of his opponent. Although aware that he is authorized to give the real name, we think he will see the propriety of not doing so, while he withholds his own from the public. EDITOR.

From the American Messenger.

"Thou God Seest Me."

The sins of our youth! How bitter their remembrance, even if God has, for Christ's sake, blotted them out. I had been stubborn in my Sabbath-school class. After the kind, faithful teacher had used every other method in vain, he pointed me to the card, "Thou God seest me." I judged from his countenance, as he turned away, that his thought was "This seed has been sown on a rock." He was mistaken. He had made an impression as enduring as an immortal spirit. Sabbath-school teacher, you are producing many a permanent good impression, even when most tempted to say, "I am doing nothing."

CLERICAL LONGEVITY.—Hall's Journal of Health states that of eighty clergymen who died in the year 1855, one half had passed three score and ten, thus confirming the opinion of statisticians that theologians are the longest lived of all the members of the human family.

THE EXPRESS TRAIN on the N. C. Railroad has been discontinued between Goldsboro and Raleigh.

LARGE SALARY.—The Rev. E. H. Chapman, a talented Universalist preacher, who now receives a salary of five thousand dollars from his congregation in Broadway, is said to have been offered to take charge of a congregation in Chicago, Illinois, at a salary of ten thousand dollars.

IRKLYN TAUGHT.—The Indians have committed dreadful atrocities in Minnesota. Party officers were massacred at Big Bend and several women carried off. Great alarm is felt. It is said that there is an alliance between the Sioux and Chippewas.