



The Sabbath Recorder.

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CHRISTIAN PSALMODY.

Our quotations have been sufficient to show that, in the preparation of a metrical version of the Psalms, a strict adherence to the text is impossible.

Now, since the principle of varying from the exact language of the text is, necessarily, adopted in any metrical version of the Psalms, we cannot see but what such a version is as substantially a human device, as are the psalms of Watts, Milbourne, Tate and Brady, Patrick, and others.

BRITISH CORRESPONDENCE.

The Times published a letter professing to be from the Chinese patriots, addressed to the residents of Hong-Kong. The tone of contempt for the "outside barbarians" which it exhibited, seemed so much the opposite of the previous courtesy of the patriots towards Christians, as to afford ground for the belief that the document was a forgery.

Such being the object and intent of this part of worship, we must candidly say, notwithstanding it may appear irreverent to some, that we consider the compositions of Dr. Watts better suited to the circumstances of Christians than a literal rendering of the Psalms of David.

It would be melancholy indeed to think of a zeal in religious matters which would commit forgery in order to misrepresent those whose views were disliked; but if the Chinese will indeed keep the Ten Commandments, they will have both the favor and protection of One who is able to protect them against even ecclesiastical malice.

Mr. Roberts to him who is now known as Tae-ping-wang to hear and learn the way of salvation, when haply feeling after Him. The servant of God communicating the knowledge he had derived from Scripture has success in his work, and will not lose his reward, if he hold fast to the end.

Now, as the object of psalmody is to express our own personal experience of divine things—to declare to God how we ourselves feel in view of his works of wisdom, power, and mercy, as displayed in our behalf—it must be allowed, that language like the foregoing, and a great deal besides in the Hebrew Psalter, is not appropriate to those who live under the gospel.

The Overland Mail, which supplies us with these notes, furnishes a copy of a long letter of Mr. Roberts, from The Friend of China of July 29th, proposing the formation of a Committee, and plan of missionary operations, without control of the Societies by which

of Christ, why not say so? If her afflictions at the hands of Midianites, and Amorites, and Moabites, and so on, mean her persecutions from the wicked powers of the world, would it be wrong to express it so in plain terms? If her captivity in Babylon, her sitting by the Euphrates and weeping at the remembrance of Zion, mean some remarkable event in her own history, why not let her song of mourning, or of praise for delivering mercy, express plainly what event is alluded to, so that every one of her members may "sing praises with understanding?"

At the date, Aug. 22, Shanghai was still in the hands of the patriots, who are stated to have taken two more towns in Keang-se province, but to have sustained reverses in the north. The statements relative to these reverses, however, being extracted from the Peking Gazette, may be unfounded or exaggerated.

CENTRAL ASSOCIATION MATTERS.

DEAR SIR,—It appears, by the communications forwarded to you by the Seventh-day Baptist churches of Adams and Hounsfield, and published in the Sabbath Recorder of the 19th inst., that those churches do not fully comprehend the object had in view by the several churches which presented to the Association the matter in question; nor of the Association, in the appointment of a Committee to investigate and settle the matter of dissatisfaction and difficulty existing between the Sabbath-keeping churches in Adams and Hounsfield.

We would here say, that in the communication made to the Association relative to this matter, there was no intimation that there was any difficulty between the church in Adams and the church in Hounsfield, which were members of the Association. It seems strange that there should be any misunderstanding in the minds of the delegates from those churches as to the understanding and intention of the Association in the appointment of the Committee. It must be well known to those churches, that the difficulties alluded to are referable to the Independent Church in Adams, and to that only.

It is known to all who are acquainted with the circumstances of its organization, that it originated in the unpleasant and isolated condition of those members of which it was composed, who were principally, if not altogether, expelled from the Adams and Hounsfield churches, on account of their non-concurrence in certain acts and decisions of those churches, which they believed to be inconsistent with the purity of the gospel, and the established discipline of our denomination.

Relative to the complainants of the Adams church, it may be proper to state, that after their complaint was received by the Association, they withdrew it on account of the absence of certain brethren on whom they had relied as unexceptionable witnesses to sustain their complaint, being impressed that they (the complainants) would not be accepted as witnesses in their own case. But the complaint from the members of the Hounsfield church went into the hands of a special committee, to which it was referred. This committee reported, that after a careful investigation of the complaint, and evidences therewith submitted, they have come to the following conclusion, that the complaint, together with the evidence adduced, are not sufficient to warrant the Association in entertaining an action against the Hounsfield church for corrupt discipline.

You know how strong an advocate I have been, and still am, for sending out married men. At present, on account of "the distress," I would recommend the sending of only single men. Of such men I would venture to send as many as six if they can be had, and keep them in the field, if we have to send the women and children all home. I shall not be at all surprised if it comes to this with respect to Mrs. Boone and our two children; but my mind is, God giving me health and strength, to stand by the work, with all the men that will cling to me, let what may come.

The following extract from a letter of Bishop Boone, resident at Shanghai, China, suggests a new mode of missionary operations, and shows that in China there is just now great occasion for self-denying labor.

signed, that they did not pretend to go into a proper investigation of the matters complained of, and that he did not suppose that their investigation would be final. Their report was submitted to the Association without comment or explanation by the committee, and they could not be prevailed upon to state to the Association anything relative to the evidence by which they had arrived at the conclusion expressed in their report.

Now the church of Hounsfield is willing to submit to the investigation of the committee appointed by the Association at its recent session, whatever their church records show to have transpired since the session of 1851, when they must know, that the corruption complained of was prior to that date. And they decline any trial or investigation before the committee, with any person or persons who have been expelled from their fellowship. There is, therefore, nothing to be submitted by this church to the committee; for it is probable that the church has expelled all who have made complaint against them.

MISSIONARY OPERATIONS IN CHINA.

The following extract from a letter of Bishop Boone, resident at Shanghai, China, suggests a new mode of missionary operations, and shows that in China there is just now great occasion for self-denying labor.

You know how strong an advocate I have been, and still am, for sending out married men. At present, on account of "the distress," I would recommend the sending of only single men. Of such men I would venture to send as many as six if they can be had, and keep them in the field, if we have to send the women and children all home. I shall not be at all surprised if it comes to this with respect to Mrs. Boone and our two children; but my mind is, God giving me health and strength, to stand by the work, with all the men that will cling to me, let what may come.

The distress among the people here is dreadful; it is really heart-rending to hear the sad stories they are coming to me with every day. They bring their children in great numbers to our schools, and refuse to take them away, when we sorrowing are obliged to decline them. The day before yesterday I was, however, completely overborne by a widow woman. She said she had a son twelve years old, the finest fellow that had ever been seen in these parts—tall, noble-looking, clever—had been reading the books ever since he was five years old. It was in vain I told her I had now one hundred children to feed, and that money was so scarce, and provisions so dear; I could not take any more children. She said she knew it was all true; but that he

was such a fine, noble fellow, and they had been our neighbors, too, at Wong-ka-mo-dur, where she had seen Miss Jones every day out of her window; and her house had been burned by the soldiers, and all she had was gone. And then she stood silently wiping her eyes, and looking at me, as much as to say, you can't say no. I began to wipe mine too; but I stood firm, and I told her I really could not take any more children. She answered, "To-day is the 8th, it is too late; I can't bring him to-day, I shall bring him to-morrow." She stood before me the living picture of the Syro-Phoenician woman, and I could withstand her pleading no longer. I told her to bring her son. May he prove a chosen vessel, as noble in the sight of God as he is in his widowed mother's heart!

THE SECOND COMING OF CHRIST—NO. 2. BY B. CLARK. "Unto them that look for him, shall he appear the second time, without sin [i. e., without being an offering for sin] unto salvation."

The coming of Christ when not expected by the world. "For as a snare shall it come on

all those that dwell on the face of the whole earth. Watch ye, therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and stand before the Son of Man." "But of the times and the seasons, brethren, ye have no need, (said Paul) that I write unto you, for the day of the Lord cometh as a thief." (unexpected.) But the brethren were not in darkness; so that day would not overtake them as a thief.

He will be revealed from heaven with his mighty angels, in flaming fire taking vengeance, &c. 2 Thes. 1: 6—"Seeing it is a righteous thing with God to recompense tribulation to them that trouble you, and to you, who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe, in that day." Therefore, "take ye heed, watch and pray; for ye know not when the time is." Mark, 13: 33.

"TEMPEST IN A TEAPOT."

The readers of the Recorder may remember, that I took occasion, a few weeks ago, to pen some thoughts on "Geology and the Bible," suggested by the fulmination of "W. M. F." It seems that my efforts, humble and unpretending though they were, have entirely overcome the writer's determination not to fulminate again, and thrown the placid waters of his indignation into such fury that their foaming waves lash the very stars.

To relieve my readers at once from all concern for me, I will just here announce, that I feel totally incompetent to attempt a reply to the article of W. M. F., in the Recorder of Nov. 2. It is, beyond all question, an article that had better be let alone. It was perhaps entirely proper for the writer to scourge the "follies" of geologists with "the lash of satire," on the scriptural principle, "Answer a fool according to his folly, lest he be wise in his own conceit." There is another scriptural principle, which I deem of equal importance, and which I propose to make my rule of action in this case. It is this, "Answer not a fool according to his folly, lest thou also be like unto him."

I am entirely content that the reader should judge who has got up the "tempest in a teapot," and whose articles are the best demonstration of Sambo's wise saying about "more noise dan wool." The reader too may judge who has trod on a "cat's tail" and elicited "such caterwauling as is seldom performed over the types of a religious newspaper," and who has "spit his spite and left untouched the real points at issue."

The writer's objections to argument on the questions at issue are probably good. But still, most candid readers would decide that much argument might be contained in an article covering a whole broadside of a large newspaper, and I am not quite sure but that good substantial argument on this most interesting question, would as well become a religious newspaper, as such bar-room gasconade as fills the columns of the last Recorder.

I think the writer has demonstrated his own suggestion about the difficulty of writing satire, for his article falls far short of the dignity of respectable "satire," and, what is most lamentable of all, is the fact that he writes in the name of religion. If religion resorts to such means for support, to what may not infidelity resort?

I simply wish to call the reader's attention to the true issue, and there leave the subject, until some one shall undertake to refute, by candid argument, the position I have assumed. W. M. F. may write as many "satires," in the mean time, as he pleases. It is not affirmed by geologists generally, that the days described in the Mosaic account were "lengthened periods," but that they were literal days of twenty-four hours each. It is not affirmed that the creation described in Genesis was a partial work, affecting only a limited portion of the earth's surface, nor is it denied that creation was a miracle. All these are false issues, dragged in to hide the true issue, and make men see facts with purblind eyes. The position assumed by geologists generally is this—that the Mosaic account does not fix the date of creation, and that the well-established facts of science show the antiquity of the earth to be very great. This I believe to be truth, and from the numerous evidences which attest it, I gave a few items in my last article. As no attempt has been made to invalidate the proof offered, I of course have no occasion to say more at present.



