

# The Sabbath Recorder.

EDITED BY GEO. B. UTZER AND THOMAS B. BROWN.

"THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD."

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## The Sabbath Recorder.

### FARTHER EXTRACTS FROM LETTERS OF OUR MISSIONARIES IN CHINA.

From a Letter of Mrs. Carpenter, March 12, 1849.

I am sitting alone in our little study, at the table where I have so often sat beside our excellent teacher. But I meet him no more. His books, his pens, his ink-slabs and water-can, still occupy their usual places; but the hand so skillful to wield them has lost its cunning—the voice, so apt to teach, is silent in death—the eye, so bright with intelligence, is dimmed—the spirit has returned to God who gave it. His little *zealot* still stands with the unstated beverage prepared for him, so short has been his sickness, and so certain were we of soon welcoming him again among us. But he will come no more. We shall go to him, but he will never return to us. Most deeply do we feel this bereavement, for our loss is no common one. Chung-seen-sang was known and acknowledged as a teacher of no ordinary merit; and, for true native gentility, intelligence, and agreeableness, had few superiors among his countrymen. He was ever the same cheerful, active, self-denying laborer, and full of affection for us. How many memories, mournful, yet pleasant to the soul, come crowding around me as I write. He ever spoke of Jesus' doctrine as good, and during his sickness he told Mr. C. that he believed Jesus had power to save the souls of men. He seemed delighted to have us visit him, and the day before his death sent many thanks to me, by Mr. Carpenter, for the interest I felt in him, not omitting a message in favor of the religion he knew I loved. It is not for us to know whether he believed in Jesus to the saving of his soul, and we can only lie low in the dust, and plead with our heavenly Father to forgive us wherein we have failed to do our duty in times past to those with whom we have associated, and to teach us to be more faithful in time to come. Not merely a teacher, but a friend, has fallen; and the thousand little mementos of him which every where great me, are constantly bringing the tears to my eyes, and deep sighs to my swelling heart. God has done it, and our smitten spirits seek comfort only at a throne of grace.

**Afternoon.**—Mr. Carpenter and myself have just returned from the house of mourning, and have looked our last at that face which has so long been familiar to us—calm and placid as in life, and having the appearance of a sweet sleep, instead of the dreariness of the tomb. This evening the body is to be placed in its coffin, and kept in the house for one or two years, before being finally removed to its last resting-place in the family cemetery. Such are the Chinese customs.

These are days of heart-searching, I believe, with us all. For myself, I feel most deeply that this chastisement is designed for our spiritual good. I needed something to rouse me from the quiet security which I have so long enjoyed. The sameness of our every-day life, the friendly disposition of the heathen toward us, the monotonous routine of studies, and the long series of days of health and peacefulness, have, I fear, combined to put us too much at our ease. We needed something to rouse us to activity. Surely this shall not be in vain. Perhaps you will wonder that an event so spirit-stirring as the opening of our chapel, should have failed to rouse our missionary zeal to the highest pitch. But there was too much of hope, of comfort, in that event. When we saw the heathen flocking in, we thanked God for what he had given us to share, and rejoiced in the evidence that our humble efforts were so far blessed. But there was nothing in it to tell us how deficient we had been in failing to urge home religious truths upon all with whom we had opportunity. Now the scales have fallen from our eyes, to some extent. Oh for a full measure of light to enable us to search our own hearts continually. Let us have our prayers still. We feel that we are much indebted to them for these answers of good which we experience.

From a Letter dated June 18, 1849.

We have already said much to you about the deep interest that has been awakened in our hearts on behalf of the family of our late teacher. That interest increases and is deepened. We can but hope that God has begun a good work in that family. Mr. C. has told you how the only-own sister of the teacher has declared herself a believer in the true God. Of her decision and fearlessness in this matter, we had ample proof even before she thus declared herself a believer. Once we found them thronged with visitors, and among them a young lady who appeared to be well acquainted, at least theoretically, with the doctrine of the Bible. We were disposed to say but little, fearing that we might be casting pearls to the ground to be trodden under foot; but Ne-may stood forth for our advocate, and we left them in the midst of a most spirited controversy upon the agreements and disagreements of our designs with our own ignorant heathen to visit them, a little cousin called, and said that Ne-may wished him to inform Mr. Carpenter that she was a believer in the new doctrine. The manner of the child struck us as remarkable, from the low and almost trembling tones in which he spoke. We were, however, slow to believe, and merely replied by asking him if any other members of the family believed. He said "No," and we passed the time as usual in trying to instruct him, and in cultivating kindly feelings.

For the next week or two I was prevented by the rains and other circumstances from visiting the family, and when we did so, we were struck with the unusual manner in which they received us. All was kind, but we missed the eager greetings of former days. We inquired for Ne-may, who soon came in, evidently laboring under some emotion, for which we could not account. My own spirit soon caught the contagion, and, as a relief, I asked permission to go up and see the aged grandmother. Ne-may cheerfully accompanied me, and I soon found that with the presence of the family had vanished all restraint. The blind old woman was sitting before her table, at the side of which we placed ourselves, and soon the doctrine of the Holy Book was our theme. Ne-may went to a side table, and bringing from the drawer a book, laid it before me. It was open at the "Ten Commandments," and drawing close to my side, she said, as she looked earnestly in my face, "Cah-nyang-nyang, how can one know that she believes this book; I do believe in one true God; I believe in Jesus Christ; but how can I know I believe right?" I pointed her to the first command, and said, "You believe in one true God." She read the command aloud, and said, "I do." I pointed her to the second, which she also read, and continued, "You read that it is wrong to worship false gods; if I should hear, after this, that you do it, as you have hitherto done, I shall doubt the reality of what you say, that you believe in the true God." She replied, with much earnestness and feeling, "I do not worship false gods now; I shall never worship them again; I will worship only the true God." I said, "Do you wish to bow down [ke-duh] to the true God?"—a term which is always used to express humiliation and worship. She had never heard it applied to the worship of God, and the idea seemed to strike her as impious. She exclaimed with much earnestness, "No; I do not wish to ke-duh, I wish to believe." I explained it, and we passed on. At the fourth command I said, "If I hear that you work on the Sabbath, I shall think you do not believe this command to be from God." "But I do believe, I wish to believe, and in my heart I will believe," she said, pressing her hands vehemently on her bosom. The fifth command, which it is so difficult for the Chinese to disconnect from the worship of ancestors, presented its usual stumbling-block to her; but with her powers of discrimination, even such difficulties may soon be removed. And so we went through, accompanied by her fervent responses, and frequent appeals to the testimony of her own heart and conscience—"I do, I will believe." The aged grandmother had sat, meanwhile, with her arms resting upon the table, and her clasped hands sometimes pressed upon her sightless eyes, and sometimes supporting the pale face, which was full of thoughtful expression; and I knew, as I had known before, that the truths which she had often heard her grand-daughter read, were full of interest for her. I asked what she thought of them now. She expressed a pleasure in hearing, and a wish to be a true believer. I then dwelt at some length upon the present blessings to be derived from such a belief, how it would destroy the fear of death, and in heaven would usher her at once into the presence of the blessed. Ne-may could hardly wait for my stammering tongue, but was constantly repeating what I said, with her hand pressed affectionately upon the brow of her beloved grandmother, exclaiming, "And, grandmother, as soon as you are in heaven, your eyes will be opened, you will have no more pain, you will see the true God, you will see Jesus, you will see all the saints, and you will see my dear brother." Then, as if a fear had crossed her mind, she turned to me and said, "Do you think she will see Chung-seen-sang?" It was a thrilling question; still, I told her faithfully, that I did not know whether he believed. "But," said she, "he used to talk about your belief; he used to tell me it was a good one; he said much about about it; did he not believe?" Alas, fond sister, I could not hold out to her hopes which I dared not myself entertain, although I often find it difficult to believe, that one so gentle, so truly Christian-like in his whole deportment, could be other than a Christian; and I could not indulge the hope that he did believe much more than he expressed. The old lady seemed to catch the spirit of Ne-may's strong faith, and once, when she raised her head, which had long been hidden in her hands, she pointed, cheerfully, to a

light within, although her closed lids might never again be opened upon the scenes of the outer world. I felt it was good to be there.

But poor Ne-may had now another subject to lay before me. "I do believe, and I wish to believe," she repeated, "and Christians will be glad of it; but with my own friends it is not so. They laugh at me, and say, it is all very well for foreigners, but of no consequence to the Chinese. How shall I answer them? What shall I say when they laugh at me?" I tried to comfort her, and assured her that no strange thing had happened to her, which led to the expression of her astonishment that all the world were not believers. Then she must be told how none could believe on him of whom they had not heard, &c. As soon as possible I hastened her down to repeat her story to Mr. C., who was waiting for me in the reception room. I can hardly be reconciled to the rigors of a custom which prevents him from seeing the old lady. "Were my brother living," said Ne-may, "it would be proper for them to come up together." And as she cannot go down, they can never meet in this life. This I regret the more, as he is so much more familiar with the language than myself. But with such help as Ne-may, I ought not to complain.

Yesterday, after an absence of two weeks, occasioned by the excessive rains, we visited them again. Ne-may seems growing in grace, and in a knowledge of our Lord and Saviour Jesus Christ. Found the aged grandmother ill, and in bed. While sitting by her side, trying to sympathize with her in her sufferings, I asked her if she still took pleasure in hearing the Holy Book read. She replied that she did, but that to-day Ne-may had been too busy to read to her much. A little girl sitting near said, "But yesterday Ne-may read much to her; it was rest, rest, all day." "Yesterday was the Sabbath," I said. "Yes," continued the little girl, "yesterday was the Sabbath, and Ne-may did no work; she kept in the room, and read all day to grandmother." I looked inquiringly at Ne-may, who, smiling, confirmed the statement, adding other testimonials to those already given. She said nothing about opposition, and from the fact that several members of the family were present, and all were unusually kind and cordial, I must believe they are more favorably disposed to her change of views. But one would think they could not well oppose her. Her frankness, her candor, her constant cheerfulness, her social bearing, inspire affection wherever they are known. The dear name of "brother," was, as usual, often on her lips, mingled with earnest appeals for something on which to found a hope that he was among the redeemed. I repeated what I had often said, that I believed his confidence in false gods was shaken, but whether he relied upon the true God, I did not know, or whether he ever prayed to the Father or to his Son Jesus Christ. "But I know," said she, "I heard him, a little before his death, his head resting upon his pillow, his eyes closed, and his hands uplifted thus, I heard him repeat the name of Jesus." Blessed words! Dear Ne-may, how my heart grasped at once a faith thus inspired by her own, for him we so dearly loved. Truly, who have seen the abounding mercy of God cannot be slow to believe that his own hand has ordered all these events, and that the dear friend so early and suddenly called away was one for whom Christ died, and died not in vain. Let us still have your prayers, particularly for this case of our dear friends.

Yours sincerely, L. M. CARPENTER.

### THE RELIGIOUS NEWSPAPER.—The following passage from a recent sermon by a Connecticut pastor, was communicated to the Independent:—

"I think that the religious newspaper should be included in this class of safeguards. Take, for example, the ablest and best of those evangelical weeklies which are now circulating in New England. What labor, what energy, are enlisted in the production of a single number! What tact in selecting, condensing, arranging! How many items of deep, practical interest! What instructive suggestions of Christian experience; what brilliant gems of thought; what precious records of the descent of the Spirit; what thrilling tidings of the old world; what rich foreign correspondence, letting us into the council chambers, and carrying us to the fire sides of other and distant nations; what compact, yet comprehensive, views of Divine providence! The workings of how many vigorous minds may be discerned upon those four ample pages! Indeed, these weeklies may not inaptly be regarded as a moving panorama of the world, differing from ordinary panoramic views in the fact that they keep up with unceasing changes, and are ever fresh, ever new. There are but few means of improvement placed within the reach of the young, which, in my judgment, will accomplish so much for their hearts and intellects as the habitual and thorough reading of an able evangelical weekly. It would be a marvel to find a youth confirmed in habits of such reading, who is addicted to vice or lacking in intelligence."

### THE FIRST SNOW-FALL.

BY JAMES RUSSELL LOWELL.

The snow had begun in the gleaming,  
And fairly all the night,  
Had been heaping field and highway  
With a silence deep and white.

Every pine and fir and hemlock  
Wore ermine too deep for a seal,  
And the poorest twig on the elm tree  
Was ridged inch-deep with pearl.

From sheds, roofed with Carrara,  
Came Chanticleer's ruffled crew,  
The stiff rails were softened to swan's-down,  
And still fluttered down the snow.

I stood and watched by the window  
The noiseless work of the sky,  
And the sudden flurries of snow-birds,  
Like brown leaves whirling by.

I thought of a mound in sweet Auburn  
Where a little headstone stood,  
How the flakes were folding it gently,  
"As did robins' the babes in the wood."

Up spoke our own little Mabel,  
Saying, "Father, who makes it snow?"  
And I told of the good Allfather  
Who cares for us all below.

Again I looked at the snow-fall,  
And thought of the leaden sky,  
That arched o'er our first great sorrow,  
When that mound was heaped so high.

I remembered the gradual patience  
That fell from that cloud like snow,  
Flake by flake, heaping and hiding  
The scar of that deep-stabbed woe.

And again to the child I whispered,  
"The snow that heaped all,  
Darling, the merciful Father  
Alone can make it fall!"

Then, with eyes that saw not, I kissed her,  
And she, kissing back, could not know,  
That my kiss was given to her sister  
Folded close under deepening snow.

[The following article appeared originally in the Sabbath Recorder of March 15, 1846. It is re-printed here for the purpose of bringing the subject fairly before our readers, and enabling them to judge of the remarks upon it which will be found under editorial head to-day.]

### THE SABBATH IN CHINA.

Why is that our denomination was guided to make choice of China, rather than any other country, as the most suitable place to begin its missionary operations among the heathen?—is a question not unfrequently asked by others, and one about which the doubts of some of our own people are not yet fully resolved. It were easy to give the reasons which governed the *Missionary Board*, when they decided to give up Abyssinia, to which their minds had all along been directed, and to send their missionaries to the Celestial Empire; but it is not so easy to say what were the meaning and intent of *Divine Providence* in the matter. But "God is his own interpreter, and he will make it plain."

Had our missionaries gone to Abyssinia, they would have been isolated, and shut out from all opportunity of collision with the missionaries of other denominations—a thing which, in the minds of many first-day people whom we consulted, was very desirable; and even with many, if not with the most, of our own people, it was thought expedient to occupy some spot of earth where we might propagate our peculiar tenets without disturbance. We will not say but that the Board itself was prepossessed in favor of this view. For we were not blind to the fact, that if we should undertake to cultivate a field partly occupied by other sects, there would unavoidably arise such a clashing of interests as would be very uncomfortable both to ourselves and to our missionaries. But God seeth not as man seeth; and, in his providence, often makes it necessary that there should be division rather than peace. Luke 12: 51. Abyssinia was closed against us; and it had been a want of wisdom little short of madness, with our feeble resources, to attempt the planting of a mission there. But China was open; and to her three hundred millions of population, the few missionaries already there were but as "a drop in the bucket."

Two years have not passed since our missionaries first saw the shores of that benighted land, and yet "they bring certain strange things to our ears" not that other missionaries have been teaching the heathen to observe the first day of the week, rather than the Sabbath of the Bible—of that we were well enough aware—but that they have so "darkened counsel" as to make the Chinese converts to Christianity believe that they are actually observing the very day of the week enjoined in the fourth commandment! The doctrine of a change of the Sabbath from the seventh to the first day of the week, as taught in this country and in Great Britain, is carefully concealed. It would seem that their translations of the Scriptures are so managed, that when taken in connection with all the preparatory instruction given to the Chinese relative to the hebdomadal cycle, it does not appear but what "the ceremony-worship-day" is identically the same which God sanctified at the close of creation. In short, it seems that both their translations, and their teachings, have been so adjusted to one another as to make the Chinese think, that the day commonly called *Monday* is the first day of the week, the very day upon which God began his creative work; and that the day commonly called *Sunday* by other nations, is the seventh day of the week! As the Chinese are said to know nothing of the computation of time by weeks, except as introduced among them by foreigners, it was easy to practice this imposition upon them.

When this information was first sent us, we felt rather inclined to say nothing about it. We suspected there must be some mistake about the matter. Our brethren had been there but a short season; and it might be that, owing to their knowing almost nothing of that most difficult of languages, they had received a wrong impression. Surely, we thought, men professing to have the fear of God before their eyes would not be guilty of such a flagrant outrage upon the truth. But after waiting a good while, and receiving more full details, we began to suspect that the first impressions of our missionaries were more than half correct. At all events,

we know that they have taken every method in their power to arrive at certainty in the matter; we know that they have held correspondence respecting it with the other missionaries; and we know that when they urged the consideration of the matter upon the attention of those missionaries, it was tacitly admitted, that the thing was true of which our missionaries complained. Had it not been true, doubtless some attempt would have been made to undeceive them.

We wish our readers to have perfect understanding of this matter; we will, therefore, explain more fully. It seems, that when the missionaries of other orders went to China, they did as they had always done at home; that is, they set apart the *Sunday* as a day of rest and worship. They gave to this day, in the language of the Chinese, the name of *le-pai-nyi*, (*ceremony-worship-day*). Sometimes they called it *ur-se-nyi*, (*rest-day*). These two terms were used interchangeably to designate the *Sunday*. Next, they set about naming the other days of the week, as follows: Monday, which is everywhere else known as the *second* day of the week, they called "the first day after ceremony-worship day;" Tuesday was called "second day after ceremony-worship day;" Wednesday, "third day after ceremony-worship day;" and thus Saturday became "the sixth day after ceremony-worship day." By this means, the *Sunday* became the *seventh* day! All this being done, the next business was to translate the Scriptures. Accordingly, the fourth commandment is made to read somewhat after this manner: "You must remember the ceremony-worship-day, to keep it holy; for in six days the Lord made heaven and earth, &c., and rested on the seventh day," which the Chinaman, of course, understands to be the *Sunday*, according to what the missionaries have already taught him concerning the days of the week and their names. Thus the fourth commandment is made to enjoin, positively and specifically, the *Sunday*, in contradistinction from any and every other day. A beautiful specimen of faithfulness this! Would such men dare to preach from the text, "We can do nothing against the truth, but for the truth?" But the thing could not stop here. When they came to translate the history of our Lord's resurrection, they seem to have found themselves in rather an awkward dilemma. They must, to be consistent with what they had already done, make the visit of the disciples to the tomb, and the consequently supposed time of Christ's resurrection, to have taken place, not on *Sunday*, as Christians generally hold, but on *Monday*! The Evangelist must be made to say, "In the end of the ceremony-worship-day," or "in the end of the rest-day"—(it matters not which, for in the mind of the Chinaman the two terms are convertible)—"as it began to dawn toward the first day after ceremony-worship-day, came Mary Magdalene to see the sepulchre." What I give up the *dogma of a Christian Sabbath*, for which they always contended so strenuously when at home! Renounce the idea of a *transfer* of the institution from the seventh to the first day of the week! Throw out of the question all consideration of the *resurrection of Christ*, as having no bearing upon the subject at all! Throw to the winds the stereotyped sentiment of Christendom, that the *work of redemption is so much greater than that of creation, that it needs to be commemorated by a new Sabbath!* Yes, all these are given up entirely; there is no help for it. In the Old Testament the commandment was made to enjoin the keeping of the *Sunday*, and, of course, there could be no change brought about under the New Testament without making the "ceremony-worship-day" to come on *Monday*.

We are not advised whether the same trick has been practiced by missionaries elsewhere. We wish we had certain information. How is it in *Bahamah*? In *Hindustan*? In *Africa*? In the islands of the sea? Can any one tell us? But upon the presumption that this deceit has obtained nowhere but in China, we begin to see the reason why God directed us to that field rather than to any other. It was that we might, at least, bear some testimony against this perversion of His law by the missionaries of other denominations, as would leave them without excuse. It may be, "charity hopeth all things," that they did not consider the pernicious consequences of the course they were pursuing. It may be, that the idea of its being a matter of indifference, what particular day is observed as the Sabbath, had taken such hold of their minds, that they never so much as suspected there was anything wrong in making Monday the first day of the week. It may be, that overlooking the great design of the sabbatic institution, as a testimony against Atheism and Idolatry, and regarding it only as a season for devotional exercises and for bodily rest, they did not suppose that the least evil could ensue from changing the order of reckoning. But if such were their views, it is high time they were undeceived; and God, in his wise providence, appears to have called us, the Seventh-day Baptists of America, to the work of undeceiving them.

In view of this state of things, it becomes a solemn question, Are we prepared for the work which Providence has thrown into our hands? We very much fear that we are not. We very much fear that Seventh-day Baptists are not half awake to the responsibilities which lie upon them. We entered upon the work of foreign missions without even suspecting that we should be called to grapple with such a form of corruption as that which now develops itself. We never dreamed of any controversial collision with the missions of other persuasions, except in such form as we were brought into collision with them at home. It is true, we supposed that this collision, being witnessed by the heathen, would, to a certain extent, operate upon them somewhat unfavorably, and, on that account, we rather lamented the necessity under which we were laid. But never did it enter our minds, that the instruction of the Chinese in regard to the method

of computing time by weeks was such, that the word of God, even though faithfully translated, could not convey truth to the mind. Of this we were quite ignorant. And it now seems, that our missionaries, and those of other orders, stand before the heathen, not as *controversialists*, drawing different conclusions and opinions from given premises, but as *conflicting witnesses* in regard to a matter of fact. In short, the controversy becomes a mere question of *veracity*, the most painful, distressing, and pernicious form which it could possibly assume. Who does not see that we, as a people, and our missionaries in particular, have a work to do which is attended with most unpleasant difficulties? And again we ask, Are we prepared for it?

But suppose it should appear, that the same deceit has been palmed off upon the heathen at other mission stations. Suppose it should be found, that not only the Chinese, but the Hindoos, the Persians, the Hottentots, the Ceylonese, have all been taught that Monday is the first day of the week, and Sunday the seventh—what then? Ah! then we ought to take to ourselves shame and confusion of face, that we were so supine as never to get about the work of missions, until so great an error was fastened upon all nations. Yes, shame upon us! Let us up, and do what in us lies to recover lost ground. Heaven grant that we may be prepared for our work, and do it "in meekness of wisdom."

### HISTORICAL CURIOSITY.

In 1798, a clergyman, Vicar of a parish in Shrewsbury, England, committed what the Catholics or Puseyites would call sacrilege. In his church was a picture of the crucifixion of Christ, suspended over what is called the altar. This picture, as he believed it to be an object of worship, he ordered to be removed. Various efforts were made to retain it, but at length it was taken from the building. The Catholic priest, on the following day, issued the following lampon, which was circulated over the whole town:

"The parson's the man,  
Let him say what he can,  
Will for gain leave his God in the lurch;  
Could I scarce do more,  
Had it been in his power,  
Than to turn his Lord out of Church!"

It may be easily supposed, that on one part of the community this would have its effect; but the worthy Vicar soon gave evidence that he possessed wit as well as his neighbor, for he immediately replied:

"The Lord I adore,  
Is mighty in power,  
The only one living and true;  
But that lord of yours,  
That I turned out of doors,  
Had about as much knowledge as you.

"But since you bemoan,  
This god of your own,  
Cheer up, my disconsolate brother;  
Though it seems very odd,  
Still, if this be your god,  
MR. BARLEY can make you another.

A celebrated painter in Shrewsbury.

**GOLDSMITH'S BENEVOLENCE.**—Among the anecdotes told of him while at college, is one indicative of that prompt, but thoughtless and often whimsical benevolence which throughout life formed one of the most eccentric, yet endearing points of his character. He was engaged to breakfast one day with a college intimate, but failed to make his appearance. His friend repaired to his room, knocked at the door, and was bidden to enter. To his surprise, he found Goldsmith in his bed, immersed in his chin in feathers. A serio-comic story explained the circumstance. In the course of the preceding evening's stroll he had met with a woman with children, who implored his charity. Her husband was in the hospital; she was just from the country, a stranger, and destitute, without food or shelter for her helpless offspring. This was too much for the kind heart of Goldsmith. He was almost as poor as herself, it is true, and had no money in his pocket; but he brought her to the college gate, gave her the blankets from his bed to cover her little brood; and part of his clothes for her to sell and purchase food; and finding himself cold during the night, had cut open his bed and buried himself among the feathers.

**ANECDOTE OF WASHINGTON.**—When the American troops were quartered at Newburg, at the close of the revolutionary war, and the soldiers were stirred up to rebellion against the government, by the famous anonymous letters, which it has since been ascertained were written by Gen. Armstrong, then a Major in the army, Gen. Washington convened the officers for the purpose of addressing them on this subject, and calming the tumult which was beginning to rage in their bosoms. He held a paper in his hand on which the remarks he intended to make were written—and then it was, that finding himself unable to read without assistance—as he was drawing his spectacles from his pocket, that unpremeditated expression broke from him—one of the most pathetic that ever fell from human lips—"Fellow citizens," said he, "you see that I have not only grown gray, but blind in your service." The effect of this remark was electrical. No bosom, no eye was proof against it.

**JOHN KNOX'S HOUSE.**—The subscriptions to save and restore this venerable building, which the authorities of Edinburgh had ordered to be demolished as dangerous to the public safety, amount to upwards of £5000. The whole work will have been taken down, and rebuilt, the stones being numbered, so that they will be restored to their former position. The other walls are thoroughly repaired. A projecting chamber in the top story, which added to the picturesque appearance of the building, but had been removed some years ago, on account of its decayed state, has been rebuilt in its ancient form. The order for the demolition of the building is thus superseded, and this venerable relic of the days of the Reformation will probably remain for centuries.

New York, January 10, 1850.

THE SABBATH IN CHINA.

On our outside will be found an article, under the above caption, which we request our readers to peruse carefully before reading this. As the paper which contained it has found its way to the Celestial Empire, and created no small stir among the missionaries there; and as our brethren Carpenter and Gardner have been pretty roughly handled, for the part they were supposed to have taken in furnishing materials for its preparation; it seems demanded of us that we say something more on the subject. We shall endeavor to do so, and we hope it will appear, in the end, "that we can do nothing against the truth, but for the truth."

that a people who make Friday their sacred day, would thus dignify the Sunday. "Another, that it was the work of the Chinese themselves on becoming acquainted with the customs of foreigners, and that the missionaries have only adopted the practice." Let this stand, then, as the true explanation, and how much better does it make the matter? Adopted the practice! Why did they adopt it? Their voluntary adoption, of it, and their winking at the error which they knew it would impress upon the minds of the Chinese, makes them as justly responsible as if they had actually introduced it themselves. Upon more mature consideration, we are of opinion, that the real originators of the practice were the missionaries of the Papal church; and that Protestant missionaries have adopted it, just as Protestants everywhere have adopted the Papal custom of rejecting the Bible Sabbath, and keeping the first day of the week in its stead.

there is no explanation given in the commentary. It is but fair to say, however, that the writer has recently amended this tract by inserting *ur-se-nyi* instead. Yet for seven years it was a standing publication of the American Tract Society, and had gone through many editions as sanctioned by that Society's Publication Committee in China. 4th. That our missionaries embraced the earliest opportunity to utter their protest against giving circulation to those translations of Scriptures, which employed *le-pai-nyi* as a translation of the term Sabbath. An address to the Committee engaged in a revision of the Chinese Scriptures, dated Feb. 16, 1848, contains the following language:—"Generally, we believe, it [*le-pai-nyi*] is used to designate the first day of the week; but it has recently been printed and widely circulated by general consent refers to the seventh day of the week. Without knowing the intention of the committee in reference to this term, we beg leave respectfully to object to its use altogether, as constituting a part of the Chinese Scriptures."

As to the motives of the missionaries, we have but a few words to say. Justice, however, demands that we say something, especially as we have been charged with great uncharitableness in using such terms as "imposition," "trick," "deceit," &c. Perhaps we did wrong in using terms of such severity. On the whole, we rather regret having employed them, especially as they seem to have conveyed to the sensitive minds of those implicated more than was really intended. We would not unnecessarily wound the feelings of any one, and we are willing to take back the expressions. We would have them bear in mind, however, that if they do not wish to deceive, they would do well not to take a course, the tendency of which is to this result. If they do, and that in repeated instances, they need not be surprised if there are found those who will impute to them the intention, whether we do or not. "Charity thinketh no evil," and we shall endeavor to exercise so much of it as to suppose that there was no deliberate purpose to practice an imposition. That they have been guilty of gross carelessness, we think they will hardly venture to deny. In the communications from our missionaries, touching these points, there is nothing which, in the slightest degree, impugns the motives of others. They have confined themselves to a simple statement of facts, and have uniformly spoken of the missionaries of other orders in terms of respect and love. And we may add, that notwithstanding our severity, (and perhaps censurable severity) in the use of terms, we regard them as brethren. In many respects they are far before us, and we can but rejoice and thank God for the part they have been called to bear in the work of evangelizing the heathen. They are pioneers in the field, and are to be honored as such; we come in at the eleventh hour, conscious of the guilt that justly attaches to us for being so tardy in the great work, and confessing that it does not become us to rebuke our predecessors, in haughtiness of spirit. Nevertheless, we are satisfied that God has a peculiar work for us to do, and the humiliating circumstance of our being late in the field shall not prevent us from doing it.

SEVENTH-DAY BAPTIST CHAPEL IN SHANGHAI. As Corresponding Secretary of the Missionary Society, I beg leave to call the attention of the denomination to that portion of Bro. Carpenter's letter, published in the Recorder of Dec. 27, which sets forth the importance of more enlarged operations in Shanghai. He suggests "that the lot and chapel, together with the ground to set them on, might be obtained for five thousand dollars." This sum would suffice to procure "a good lot and commodious chapel, and good-sized house, all in good style." If three thousand dollars were expended, a lot could be purchased, and a plain chapel and plain house built, which perhaps would answer the purpose.

until an interest is awakened which will lead to discussion. The congregation may be small at first, but it will increase, and soon Diana will be in danger, and although a tumult equal to that at Ephesus be the result, he may thank God and take courage. Could we, but find the man, and furnish the means, much good might be done. It needs a man who can devote himself to that particular subject, for the various reasons assigned for keeping Sunday, all of which have to be met, are legion. Opposition the most determined must be encountered who engages in such a labor. His reception will many times be cold, but he must warm himself with a coal from off the altar of divine truth. To accomplish such, we ought to keep a man in the field continually, with a sufficiency of means to continue the siege until the enemy surrenders.

S. S. GRISWOLD. HOPKINSON, E. I., Dec. 30, 1849.

SABBATH LEGISLATION IN VIRGINIA.

So many strange and anomalous things are daily occurring in the religious world, that we have almost ceased to wonder at anything, however unreasonable, which turns up in that department of observation and interest. Still we cannot wholly suppress or conceal our astonishment, at the pertinacity with which some of the friends of what is called the "Christian Sabbath" insist upon applying the legislative enactments which guard that day to those who observe the Bible Sabbath. One would suppose; that in this land of boasted religious freedom and equality—especially among professing disciples of Jesus Christ—it would be difficult to find persons so lost to all sense of justice as to advocate a compulsory observance of Sunday by persons who conscientiously observe the seventh day. But it seems that there are such; and a circumstance recently occurred in the Legislature of Virginia to bring some of them out, although they were not able to carry their point. For a long time the following law relative to the observance of Sunday has been in force in that State:—

Sec. 16. "If a free person, on a Sabbath day, be found laboring at any trade or calling, or employ his apprentices, servants, or slaves, in labor or other business, except in household or other work of necessity or charity, he shall forfeit two dollars for each offense; every day any servant, apprentice, or slave is so employed, constituting a distinct offense."

Sec. 17. "If a free person willfully interrupt or disturb any assembly met for the worship of God, he shall be confined in jail, not more than six months, and fined not exceeding one hundred dollars, and a justice may put him under restraint during religious worship, and bind him for not more than one year to be of good behavior."

No forfeiture shall be incurred under the preceding section, for the transportation on Sunday of the mail, or of passengers and their baggage."

While the Legislature was engaged in revising the Code of Virginia, this item came up, and a proposition was submitted, and advocated by Mr. Mayo and others, to amend by adding the following just and reasonable paragraph:—

"And the said forfeiture shall not be incurred by any person who conscientiously believes that the seventh day of the week ought to be observed as a Sabbath, and actually refrains from all secular business and labor on that day, provided he does not compel a slave, apprentice, or servant not of his belief to do secular work or business on Sunday, and does not on that day disturb any other person."

The House of Delegates cheerfully adopted the amendment. But when it came before the Senate, a motion was made to strike out, which was advocated by Messrs. Thompson and Witcher, and opposed by Messrs. Starnard, Barbee, and Carlyle. In remarking upon the subject, "Mr. Barbee expressed his surprise that the proposition to strike out should emanate from the Senator from Amherst, who had on all occasions manifested so much regard for the institutions of our holy religion. Mr. B. did not represent Israelites or Seventh-day Baptists; he did not know of one in his district; but as an individual, and as a Senator, he would enter his solemn protest against this mode of legal proscription—denying to individuals or sects the enjoyment of their religion. The same Bible which taught Christians to observe the Christian Sabbath, also taught Jews to observe the seventh day. Religious sects, divines, and commentators, differed in giving interpretations to the language of the Holy Book; the benign laws of our country tolerated those differences; and he could not see the propriety in denying to those who rest from their labor on the seventh day, the right to recognize that day as of divine authority. He had witnessed with pleasure and astonishment the great sacrifice of pecuniary interest on the part of Jews residing in our cities, in the observance of that day. In doing so, they were compelled, either from choice or from the force of public opinion, to observe also the Christian Sabbath. He thought they could not be induced to submit, with such a resignation, to this sacrifice of worldly interest, if it was not the result of an overwhelming sense of moral and religious obligation."

The motion to strike out was lost, as it ought to have been, and the amendment is now a part of the law of the State. In commenting upon the happy issue of the matter, the editor of "The Occident and American Jewish Advocate," says:—"We rejoice at this enlightened legislation, not that we wish the Jews to open their shops in large Christian communities; and invite persons to come and deal with them in violation of their principles; but we wish them to be at liberty to act their pleasure, to open or close their places of business as they may see fit, and not to have their respecting public opinion made a question for criminal inquiry. It is one thing to ab-

MISSIONARY REPORT.

Having been appointed by the Executive Committee of the Eastern Association to visit some Sabbath-keepers in the State of Maine, I transmit for publication an account of my visit.

In accordance with my appointment, I visited Augusta, the capital of Maine, and called upon Eld. Harvey Hawes, the pastor of a Baptist church in that city, who has been considerably exercised relative to the claims of the seventh day as being the Sabbath. I found him in much perplexity of mind concerning the subject, and ready to aid me in the prosecution of my mission. By his advice, I procured the use of a Public Hall for one evening, (his chapel being previously engaged for that evening,) to deliver a Sabbath lecture. At the appointed hour, I lectured to an attentive audience. At the close of the lecture, I offered tracts to those who might wish them, which were received very readily. This was the evening following the Sabbath. In dismissing the congregation, I gave notice that the lecture would be repeated in the Baptist Chapel on the following evening.

The next day, being first day by request, I preached in Elder Hawes' pulpit, at 10 A. M. and at 2 P. M., at which time I notified the congregation of my lecture in that place in the evening. Notice of the same had also been given by handbills, which I had posted up through the city.

In the evening, a large assembly convened and listened with apparent interest. Tracts were also freely given, and freely received, and before leaving the house several gentlemen requested that the lectures should be continued. On Sixth-day evening preceding, I had lectured on the east side of the Kennebec River to an attentive audience.

At 3 o'clock on Second-day morning, I left Augusta for Paris, where several Sabbath-keepers reside. At Paris Hill I delivered a lecture in the Baptist meeting-house. In this section are quite a number of Sabbath-keepers, most of whom, if not all, are believers in the near advent of Jesus Christ. They appear to be conscientious in the observance of the seventh day as the Sabbath, for which, as well as for their second advent sentiments, they have suffered much reproach and persecution. Most of them are also of the opinion, that the door of salvation is closed, and therefore they suppose it not their duty to labor for the conversion of sinners. From these brethren in Paris I learned that a goodly number of their advent brethren in various parts were observing the seventh day as the Sabbath. I saw a letter from one of them in Rochester, N. Y., which stated that there quite a number had embraced the seventh day. I also learned, that there were Sabbath-keepers in New Hampshire, and in Middletown, Conn. Although my stay with these friends was short, yet it was a refreshing season to my soul, and I deeply regretted that circumstances compelled me so soon to leave this apparently promising field. But the fatigue of the journey, together with the failure of my voice, rendered it my duty to leave. I had traveled about six hundred miles in eight days, preached two sermons, delivered five Sabbath lectures, held private conversations on the subject with many persons, and distributed a large number of tracts in the cars, steamboats, stages, and in the country adjacent to Augusta.

Before closing, permit me to remark, that in my opinion a wide door of usefulness is open for us in that section. But I am decidedly of the opinion, that the labor should not be transient. In order to accomplish the desired end, the person who goes out to lecture on the subject of the Sabbath should tarry some time in each place he visits. The policy of our opponents is, in many instances, to keep still, and take no notice of our efforts. But let the lecturer plant himself in a place, procure a lecture room, post up his placards, begin to lecture, and keep the subject before the people evening after evening

TRACT OPERATIONS.

The Board of Directors of the American Sabbath Tract Society have long felt the necessity of having in the field an agent who should devote his whole time and energies to the advancement of the tract cause—who should attend all important Conventions upon the subject of the Sabbath, deliver lectures where an interest was known to exist and was likely to be awakened, visit our own churches for the purpose of giving them information of the plans of the Board and receiving their contributions, and employ his spare time in preparing tracts for publication. The only objection to such an agency has been the expense attendant upon it, and the amount of funds it would absorb which might otherwise be expended in multiplying copies of the tracts already stereotyped. Still, in view of all the facts, this plan of operations has seemed to the Board the most feasible. The Society, also, at its last meeting, came to the same conclusion, and passed a resolution instructing the Board to employ such an agent. Accordingly, the Board has made arrangements with Eld. ELI S. BAILEY to engage in the agency, and he entered upon his duties with the year 1850. During the present winter, it is expected that he will visit most of the Sabbath-keeping churches in Central and Western New-York. It is hoped, that wherever he may go the brethren will cooperate with him, by advising and providing places in which to lecture, and by arranging with him some plan to secure regular and liberal contributions from the several churches to carry forward the Tract Cause.

There has never been a time, probably, when the encouragements to enlarge our tract operations were greater than at present. In many sections of our own country there is an unusual spirit of inquiry upon the subject of the Sabbath, and our tracts are gratefully received and carefully read. In other countries, also, there is a call for tracts, to which the Board would gladly respond in a much more liberal manner than they have yet been able to do. A tract in French, for distribution in Hayti, has recently been published, and an edition forwarded; besides which the Board has recently made an appropriation for printing other small tracts in that Island. In China, also, the necessity of tracts is becoming every day more apparent, and the Board desires to avail themselves of the facilities which exist for their circulation there. To answer these calls, will require contributions upon a more liberal scale than has yet been adopted. It should be borne in mind, that the Board is the almoner of the brethren and the churches, and can go no farther than sustained by them. Upon the brethren and churches, therefore, rests the responsibility. It is hoped that they will meet it in such a manner as to secure the approbation of the Lord of the Sabbath.

On behalf of the Board, GEO. B. UTTER, Cor. Sec.

DEAR BRETHREN.—

Your note of this date has been received by the Committee to which it was addressed, and I have been directed to acknowledge its receipt, and to assure you that the Committee will endeavor to keep in mind the points to which you have drawn attention, and especially the rule requiring exact conformity to the Hebrew and Greek originals. The Committee feel that they are engaged in a very difficult work, and they trust all who love the truth as it is revealed, will unceasingly pray that it may be faithfully translated into the language of the Chinese. In behalf of the Committee, Yours sincerely, E. C. BRIDGEMAN, Cor. Sec.

From this note it appears, that the Committee did not object that our missionaries were laboring under any mistake. And this is what we meant, when we said, that "when they urged the consideration of the matter upon the attention of those missionaries, it was tacitly admitted that the thing was true of which our missionaries complained."

6th. That in the weekly cycle adopted by the missionaries of China, Saturday is made the sixth day, styled by some the sixth day after the ceremony-worship-day, and by others the sixth laboring day; and that Sunday is represented by many, in their preaching and publications, by the titles of ceremony-worship-day and rest-day, interchangeably. Therefore the fourth commandment, which says, "Six days shalt thou labor, but the seventh day is the Sabbath," would evidently convey to the mind of a Chinaman, that the Sabbath or rest-day spoken of is no other than the ceremony-worship-day.

One of the missionaries, we understand, charges, that our inference from the fact that Saturday is made the sixth day of the week in China, that Sunday must, therefore, be the seventh day of the week, is "inconsequential," because "no person, whether Chinese or foreigner, has ever been in the habit of calling Sunday the *le-pai-chi*, but *le-pai-nyi*, or *le-pai*." We pretend to no knowledge of the Chinese language, and we know not what is the meaning of the term *le-pai-chi*. But be it what it may, we suppose the Chinese have skill enough to count seven; and if Monday is made the first day of the week, Tuesday the second, and Saturday the sixth, we opine that they have sense enough to see that Sunday is the seventh. It makes no difference whether the missionaries call it so. They have numbered the other days, and that is sufficient. We insist upon it, that our inference is not "inconsequential." Besides, when it is said, in one of their tracts, that "God created all things in six days, and rested the seventh day—that he established this day as a holy day, and called it the rest-day—and that this rest-day is the ceremony-worship-day," what is this but saying, pointedly, that Sunday is the seventh day of the week?

As to the inference which a Chinaman would naturally draw from the Chinese version of the New Testament, concerning the time of Christ's resurrection, that it occurred not Sunday, according to the generally received sentiment of Christendom, but on Monday, we still hold to what we said; at least we see no reason, as yet, for modifying our statement. Guided simply by that version, a Chinaman must suppose that the disciples visited the tomb of our Saviour, not on the ceremony-worship-day, or Sunday, but on the day following. Does that version say, "In the end of the ceremony-worship-day," as it began to dawn towards the first day after ceremony-worship-day, came Mary Magdalene, &c.?" Or does it say, "In the end of the rest-day, as it began to dawn," &c.?" It certainly can make no difference which of these terms is used, for, as we said before, "in the mind of a Chinaman the two are convertible." Hence we conceive, that there is no possible room for him to escape the conclusion, that the visit of the disciples to the tomb was on Monday, if he is guided by his New Testament alone. If he finds out the difference at all, it must be by the missionaries disclosing the fact that they have adopted a different cycle from that recognized in the Scriptures. Have they disclosed this fact? We will not say that they have not. We will not more assert that they have carefully concealed it, as we stand corrected on that point. But we can well conceive, that they would not be at any special pains to make it known, as it would present them in rather an awkward light. And hence, very likely, the chariness of their allusions to the doctrine of a change of the Sabbath, in their publications and preaching.

Another thing for which we are censured is, that we have implicated the whole body of missionaries in China, instead of confining our charge to those who have made the mistake complained of. Were only a part of them concerned in adopting a weekly cycle different from that contained in the Scriptures? And in regard to the translations of the gospels, the tracts and other publications embodying quotations from the Scriptures professing to be translations of the fourth commandment, yet enjoining the *le-pai-nyi*—how could we know who were guilty and who were not? If we mistake not, they are all responsible, just so far as they have not protested against these errors. If they saw these publications circulated among the people, aided to circulate them, or looked on in silence, they must be held responsible.

After a careful examination of the communications from our missionaries, and of all other documents accessible, we find that the facts stand about as follows:—

1st. That one of the missionaries of Shanghai, if not more, was in the habit of teaching, both from the pulpit and the press, that the day sanctified at the creation, and enjoined by the fourth commandment, is the *le-pai-nyi* of China. The following is an extract from one of his tracts:—"Heaven's true God in six days created the heavens and the earth and all things, and rested the seventh day. Hence the true God established this day as a holy day, and called it the rest-day. This rest-day is the ceremony-worship-day."

2d. That in a translation of some of the gospels circulated among the Chinese, the terms *ur-se-nyi* and *le-pai-nyi* are used interchangeably for the Greek term *sabbaton*. In a version of the gospels of Matthew and John into the colloquial dialect of Shanghai, the word *sabbaton* is THIRTEEN TIMES rendered by *le-pai-nyi*, instead of *ur-se-nyi*, as it should have been.

Only look at this, reader! The matter is worse than we represented. Thirteen times is *sabbaton* rendered *le-pai-nyi*. This is explained by saying, "that the mistake was owing to a blunder of the Chinese teacher who made the colloquial version, and that it escaped their [the publishers'] attention when revising and passing it through the press; the version written in the general language of China, which was put into the hands of the teacher, was correct." Query—Was this Chinese teacher fit for his business? If he was not, why was he employed? If he was, how came he to make such a blunder? The true answer, we think, will be found to be, that his previous tutorage in regard to the week had been so erroneous that the error was not his so much as that of his instructors.

3d. That in an edition of the ten commandments, with commentary, the word Sabbath was rendered by the phrase *le-pai-nyi*, and



