

The Sabbath Recorder.

EDITED BY GEO. B. UTTER AND THOS. B. BROWN.

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

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The Sabbath Recorder.

For the Sabbath Recorder.

SIGNS OF THE TIMES—NO. 3.

"He shall even return, and have intelligence with them that forsake the holy covenant"—("fall away" from 2 Thess. 2: 3) Not Pagans, but those who had embraced the truth, and professed to be guided by it, forsake the Bible, and turned to the decisions of Popes, Councils, and Bishops, as infallible guides in all matters of faith and practice; the common people were also forbidden either to possess or read the Bible. The barbarians who conquered Rome became bitter enemies of the Catholic Church, and waged several severe persecutions against it; but the Roman Emperors took part with (had intelligence with) the Catholic church, and the Vandal and Ostrogothic wars (533 to 538) were commenced and carried on to put down heresies, (every religion and belief contrary to Catholicism,) and to exalt the supremacy of the Roman Catholic church. These wars resulted in the overthrow of the "three horns," Goths, Vandals and Burgundians, and the rise and establishment of the little horn, "before whom three fell," Dan. 7: 20; also 5: 8—"I considered the horns (ten,) and behold there came up among them another little horn, before whom there were three of the first horns plucked up by the roots." And v. 24—"And the ten horns out of this kingdom are ten kings (kingdoms) that shall arise; and another shall rise after them (or among them,) and he shall be diverse from the first, and he shall subdue three kings (kingdoms). Thus arose the Papacy, to which "the dragon gave his power, and his seat (Rome,) and great authority." Rev. 13: 2. This was fully accomplished A. D. 538, when the churches of Eastern and Western Rome, together with the states or kingdoms, united and harmonized.

"And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily (abomination,) and they shall place (establish) the abomination that maketh desolate." Rome, i. e. the Roman empire—the strong place, or "sanctuary of strength," became divided into ten kingdoms in 483, at which time they had abandoned, "taken away, the daily" or continual abomination of Pagan worship, and by 538 they all with one mind gave their power (Rev. 17: 13) to establish and support the papacy, "the abomination that maketh desolate." In 508, the Goths under Alaric commenced a war for the Papacy, which was already in arms, in which they were soon joined by the Huns and Bulgarians; the Emperor Justinian also took part in the same, and the result was the extermination of 65,000 heretics, (so called by the Roman church.) Thus was placed "the abomination that maketh desolate," in and over the church, "holy place," "temple of God." See Gibbon's Rome. It took about 30 years to bring about this state of things, which produced the Justinian code of laws, that continued in force in the papal church until 1798—1820 years.

"And such as do wickedly against the covenant shall he corrupt by flatteries; but the people that do know their God shall be strong and do exploits. And they that understand among the people shall instruct many; yet they shall fall by the sword, and by flame, by captivity and by spoil, many days. Now when they shall fall, they shall be holpen with a little help; but many shall cleave to them with flatteries. And some of them of understanding shall fall, to try them, and to purge, and to make them white, even to the time of the end, because it is yet for a time appointed." It is very evident, that these four verses, (32d to 35th,) together with some that follow, refer to the appointed time of 1260 years—"many days." It is equally evident, that this period reaches to what the angel of God calls "the time of the end." During the 1260 years, the saints were given into the hand of Papacy, which had power over their lives and actions. This power ceased in 1798, when Bonaparte took the Pope a prisoner of war. Such as do wickedly against the covenant (the Bible) forbade the possession or reading of the sacred volume, and probably more than 50,000,000 were persecuted and slain because of their faith in God's word. They regarded not them who could "only kill the body;" the instruction which they received made them bold, and they met death with a martyr's hope. They were slain "by the sword" in wars; "by flame" at the stake; "by captivity" in dungeons and inquisitions, where many died, and from whence few ever escaped; "by spoil" in the confiscation of property, &c. The most tempting promises, and the most artful flatteries, beset the faithful, to turn them from the truth, and in some few instances men of learning and ability were thus ensnared. Thus things would continue (so the angel declares) "to the time of the end." The Justinian code, under which these persecutions were carried on, continued to exist until 1798, since which it has not been in force. This, I think, marks definitely what the angel calls "the time of the end."

"And the king shall do according to his will, and he shall exalt himself, and magnify himself above every God, and shall speak marvelous things against the God of gods." "Reigneth over the kings of the earth." Rev. 17: 18, and 13: 6, 7—"And there was given unto him a mouth speaking great things, and blasphemies; and power was given unto him to continue forty-two months, (1260 years.) And he opened his mouth in blasphemy

against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven. And it was given unto him to make war with the saints, and to overcome them; and power was given him over all kindreds and tongues and nations." 2 Thess. 2: 4—"Who opposeth and exalteth himself above all that is called God, or that is worshipped; (claims to forgive sins after a person is dead, and transfer thereby the soul from hell to heaven;) so that he as God sitteth in the temple of God (or the church,) showing himself that he is God." The Popes required that they should be addressed as "Most Holy Lord God the Pope." Infallibility is also claimed by this power; saints are its chosen mediators; the mother of Jesus Christ our Saviour, is addressed in adoration and prayers, and saints are canonized as superior to angels. It would take a volume to enumerate and define all the blasphemies of this power, about which we cannot disagree, as all Protestant commentators apply it to the papacy, and there is not, neither has been, any other power to which this prophecy can apply. Yet some writers have attempted to apply it to Antiochus, B. C. 164 to 170, and some others to atheistical France, A. D. 1789 to 1798, contrary to both history and the word of God.

"And shall prosper till the indignation be accomplished; for that that is determined shall be done." If we inquire what indignation is here referred to, see Dan. 9: 27—"For the overspreading of abominations, he shall make desolate, even until the consummation." The angel tells Daniel, "Behold I will make thee know what shall be in the last end of the indignation." Verse 13—"To give both the sanctuary and the host to be trodden under foot." How long? "Unto 2300 days" (years) Luke 21: 24—"Jerusalem shall be trodden under the feet of the Gentiles, until the times of the Gentiles be fulfilled." When will the indignation end? When the 2300 years end; when "the beast is slain, and his body destroyed and given to the burning flame." Dan. 7: 11; when "the kingdom and dominion, and the greatness of the kingdom, under the whole heaven, shall be given to the people of the saints of the Most High." (v. 27.) Daniel says that it lasted "until the Ancient of Days came, and the time came that the saints possessed the kingdom." v. 22. "Neither shall he regard the God of his fathers, nor the desire of women, nor regard any god; for he shall magnify himself above all." The Pope, and consequently the whole papal hierarchy, forsook the oracles of God, and pursued their own idolatrous inclinations; and the Pope, claiming to be God's vicegerent on earth, assumed the title of God, and could not consistently acknowledge any God. Thus he magnified "himself above all."

"But in his estate shall he honor the god of forces; and a god whom his fathers knew not shall he honor with gold and silver, and with precious stones, and pleasant things." By force (not by persuasion) he shall cause men to yield to his power. The Eucharist, or Sacrament, was declared to be "the very body and blood of Jesus Christ, God blessed forever." See Catholic Catechism. "Q. What is the Holy Eucharist? A. It is a sacrament which contains the body and blood, the soul and divinity of Jesus Christ, under the forms and appearances of bread and wine. Q. Is it not bread and wine which is first put upon the altar at the celebration of mass? A. Yes; it is always bread and wine, till the priest pronounces the words of consecration during the mass. Q. What happens by these words? A. The bread is changed into the body of Jesus Christ, and the wine into the blood of Jesus Christ, and the wine into the blood of Jesus Christ, and the wine into the blood of Jesus Christ." Q. What is this change called? A. It is called TRANSUBSTANTIATION; that is to say, a change of one substance to another. Q. Does anything remain of the bread and wine after consecration? A. Nothing remains of them but the forms or appearances. Q. What do you mean by forms or appearances? A. I mean that which appears to our senses; as the figure, the color, the taste. Q. Is there anything under the form of bread but the body of Jesus Christ? A. There is also there his blood, his soul, his divinity; in short, the whole person of Jesus Christ." This strange god the Roman church worship wherever it bears rule (in its strong holds,) and even in this country.

"Thus shall he do in the most strong holds, with a strange god, whom he shall acknowledge and increase with glory; and he shall cause them to rule over many, and shall divide the land for gain." Almost all the nations of the earth have been divided off, and meted out to bishops, priests, &c., who have been required to exact a revenue wherever it was possible, and so it continues even to the present day. J. C.

suppose an overruling Providence, controlling his footsteps, acquainted with his thoughts, launching the thunderbolt, and directing its flight; thus preparing for the Reformation, and shielding the head of the great, but as yet unconscious reformer, from harm.

LIFE, DEATH, IMMORTALITY.

To tread with firm, unwavering step,
The strait and narrow way;
To love humbly trust in God;
To hope, and watch, and pray;
To wipe from sorrow's pallid cheek
The bitter, scalding tear;
To give the child of wrath and woe,
True friendship and sincere;
To nerve the heart with heavenly strength,
For this world's earnest strife;
To bravely battle for the right—
This, this is the true life.

And when the silver cord is loosed,
And earthlies ties are riven,
To calm thy turn from this fair earth,
And fix the thoughts on heaven;
To lean upon the Saviour's arm,
Through the dark valley's gloom,
And walk with firm and fearless tread,
The passage to the tomb;
To lay the mortal body down,
And yield the fleeting breath,
In deep, strong faith, and holy love—
This is triumphant death.

And then, to soar on angel wings
To that fair world of joy,
Where God, the Lord, forever reigns,
And bids know no alloy;
To lay the circling cares roll,
Before the "great white throne,"
And join the swelling song of praise
To the Eternal One;
To dwell in innocence and love,
From sin and sorrow free;
To know no grief, no tears, no death—
Would be a heaven to me.

But ear cannot bear, or heart conceive,
Nor can our vision see,
The glories, the supreme delights,
Of immortality.

SARAH.
SILTON, May, 1854.

SECRET SOCIETIES.

Circular Letter of the Harmony Baptist Association.
Concluded from last week.

5th. The religion which is inculcated by secret societies, is infidelity in its most dangerous and delusive form. It professes to save men, and yet it has no Saviour. It rejects the Lord Jesus Christ, in whom alone is salvation. He is allowed no place in that system, is not once named as the Saviour of sinners. Members of those societies are taught to rely for salvation on the observance of moral duties. If they practice the principles taught by those societies, they are assured in the strongest terms, that they will be welcomed to a seat in the grand lodge above.

Take the society of Odd Fellows, that professes to be not only the handmaid of the christian religion, and equal to it, but even above it; to accomplish that for our fellow men which christianity never has and never can accomplish. It would be an easy task to fill quite a volume of quotations from the standard authorities of Odd Fellowship, proving the truth of this position. But as we are writing a Circular Letter for an Association, we are of necessity limited, and our quotations must be few and brief. Those which we here offer will be found directly to the point. Odd Fellowship professes to conduct men to heaven. The Bible does not more fully assure the humble believer in Christ of an abundant entrance into the everlasting kingdom, than Odd Fellowship does those who practice its moral duties, an entrance into heaven, under the figure of the "grand lodge above."

In the Revelation of Odd Fellowship, by Dr. Willis, it is said concerning the man who shall observe and practice its moral precepts, "It will give his conscience the serenity resulting from moral conduct, and point him to the beams of hope and happiness in another and better world."

In the "Covenant and Official Magazine," a standard publication of Odd Fellowship, we find the following language: "The injunction of the Saviour of mankind to his disciples, 'If ye love me, keep my commandments,' is not a mere perfect test of christianity than that which the spirit of Odd Fellowship this day delivers unto you: If ye love and cherish this institution, keep its precepts and practice its virtues to all mankind. So shall you not only be loved and honored of men, but when this earthly lodge is closed, your entrance into the Grand Lodge above shall be greeted by the Eternal Sire, in the rich words of his promise, 'For I was an hungred, and ye gave me meat,' &c. This sublime yet bombastic language is to be found in an address delivered in Cincinnati, April 26, 1842, by John Brough, District Deputy Grand Master. It is published in their "Official Magazine," and of course has the sanction of the Order. According to this, to love and cherish the institution of Odd Fellowship, to keep its precepts and practice its virtues, is as perfect a test of christianity—that is, as perfect a test of being a Christian—as it is to love Christ and keep his commands. Then all such are assured, that when this earthly lodge shall close, they will be greeted by the Eternal Sire to the Grand Lodge above!

This is not a solitary instance in which such language is found in the standard works of the Order. The following is from another address published in the same Official Magazine. Rev. C. B. Parsons, addressing members of the Order, says; "So when life shall wane apace, and the spirit shall begin to plume its wings for another and better world, the Almighty Grand Master of the celestial lodge above may give the traveling word, 'Well done, good and faithful servant, enter into the joys of thy Lord.'"

Take another: "And when laid away in the silent tomb, your spirits rest in the bosom of your Father God, and have seats in the celestial lodge above." These quotations cannot fail to prove conclusively, to all candid persons, that Odd Fellowship, as a religious institution, professes to be equal to christianity—to save men from their sins and conduct them safely to heaven.

But this is not the worst feature of the system: it claims to be above the christian religion—that is, as a society, it does for mankind what the church of Christ cannot do.

The following quotation is from the Constitution and By-Laws of Kiantone Lodge, No. 393: "One conviction fills our hearts; one purpose nerves our arms. Man is suffering, Man is ruined. We can better his condition; we can elevate his character; we can inspire him with noble aspirations, and direct him to the better life to come. To accomplish these objects, our order was founded." This then was the object for which the order was founded—to direct man to the better life to come; yet it has no Saviour through whom to direct man to that better life. Christ, as the chief corner stone, is set at naught, just as he was by the old infidel Jews, and man is directed to the better life to come, by observing the moral precepts of Odd Fellowship. This writer continues: "Man needed something more done for him. Priesthood had invented a thousand religions, with majestic emblems and solemn rituals; philosophy had thought, and learning had studied for ages. Heroes had won crowns of victory. Empires, Republics, arts and religions, had risen and gone to decay—but man was the same suffering, unhelped being still. Could nothing be done to illumine and elevate so noble a creature, susceptible of such exalted sentiments, struggling and longing for hope, progress and immortality? Yes, the deliverer comes; he comes clad in the regalia and bearing the ensignia of Odd Fellowship. Odd Fellowship heard the signal and sent back the response." Here Odd Fellowship is exalted infinitely above christianity. All religions (the christian as well as all others) had failed to meet the exigencies of man's desperate case. He is still unaided and unhelped. But lo! a deliverer comes! comes clad in the regalia and bearing the ensignia of Odd Fellowship! comes to do for poor, suffering, helpless man, what the glorious gospel of the Son of God had failed to do! Are not these pretensions blasphemous?

The following quotation, which is of the same profane character, is from "The Symbol," an Odd Fellowship journal: "Odd Fellowship claims only to be a humble handmaid of religion—an institution to aid in carrying out some of the great aims of religion in a degree which has not been attained by the christian church, and answer some great purpose in the practical application of christian principles, which the church as an organization cannot attain, in the present condition of the world, however much she may desire to attain them." Here Odd Fellowship is represented as carrying out some of the great aims of religion in a degree which has not been attained by the christian church; and as making a practical application of christian principles, which the church as an organization cannot make. Who does not see, that in such pretensions the church of our Lord Jesus Christ is treated with contempt, and Odd Fellowship is exalted infinitely above it. It can do what the church cannot do; it can carry out the great design of religion and make an application of christian principles which the church cannot. Such are the views and feelings of many who belong to the order. The writer once interrogated a brother in the church, who had recently joined the lodge, Do you find anything there better than you find in the church? He promptly replied—I do. Now such a system we unhesitatingly pronounce to be infidelity in its most dangerous and delusive form. It rejects, with the utmost scorn, the Lord Jesus Christ as the Saviour of sinners. It rejects the Bible as a special revelation from God, given by the inspiration of his Spirit. True, it receives the Bible, makes use of it, and professes to believe in it; just as infidels have done in all ages. It receives, admits, and commends, and enjoins the moral precepts of the book. The greatest infidels, the most violent opposers of the Bible, have acknowledged that it teaches the purest system of morals in the world. This Odd Fellowship does, and it does nothing more. The soul and marrow of that system of revelation—the doctrine of the Trinity, the godhead of Christ, and the Holy Spirit, the apostasy of man, his total moral depravity, his redemption by the blood of the cross, regeneration by the Spirit of God—all these cardinal truths of christianity, Odd Fellowship rejects as sectarian fables. The Bible is placed on a level with the Koran, of the Mussulman, the Shaster of the Hindoos, and all other religious books under heaven which teach good moral precepts. In their view, it is no more inspired of God than those are. We hence find the following language in "The Independent Odd Fellow's Journal": "Odd Fellowship is but an abstract of christianity, embracing and enjoying all its moral precepts, and leaving the church in full possession of everything that is of a sectarian, theoretical, or doctrinal character." Take from the Bible those things which are here denominated sectarian, theoretical, and doctrinal, and what is left? A system of pure morals, just what infidelity has always admitted.

Odd Fellowship is therefore designed to bring together men of all religions under heaven who acknowledge the being of a God. No matter who they are, nor what their religion is, if they believe in the existence of a Being who created and preserves the world, they may be Jews, Mohammedans, christians, Infidels, or Pagans—all are admitted as a band of brethren. On this point I will present a quotation from an address delivered in Rochester, N. Y., June 2, 1842, by J. W. Dwinelle. After speaking of those who believe that the Bible contains the revealed will of God, he says: "There are others who, believing that God has not in any age of the world left men without some witness of his truth, but has from time to time progressively revealed himself to man; and regarding whatever is true as a revelation from the source of all wisdom, without conceding that the Scriptures contain a special and exclusive revelation, still recognize them as containing a system of morality and benevolence which is true, and therefore of an obligation upon man, which cannot be violated without consequences of evil. Contenting itself with this recognition, our institution goes no further in erecting a standard of religious faith." Mark this—our institution goes no further. That

is, it does not concede that the Scriptures contain a special revelation from God, but it recognizes them as containing a system of morality and benevolence which is true; just as all natural religionists throughout the world will do. Here they all harmonize in this system of morality, while they hold that the Bible is no more inspired than any other book. And everything that distinguishes the christian religion as a system of salvation, and different from all other religions on earth, is rejected. Hence the orator continues: "It enjoins no sectarian mode of belief, nor does it even permit such topics to be discussed within the walls of a lodge; and by adopting so simple and comprehensive a rule on the subject, the order is able to embrace among its members worthy men of almost infinite varieties of religious belief, as well as to avoid the imputation of adopting an unsound and illiberal principle of exclusiveness." By rejecting everything contained in the Bible save its code of morals, the Order is able, it is true, to embrace among its members men of almost infinite varieties of religious belief, even the bitterest enemies of our Lord Jesus Christ, and the most violent opposers of his gospel. Then, having divorced the great cardinal doctrines of the Bible from its code of morals, it has the impudence to profess to be founded on the Bible, and holds forth, in unmistakable language, that all who shall carefully observe and practice these moral precepts will be welcomed to a seat in the grand lodge above.

Therefore, the only religious qualification required of any person, in order for membership, is "to believe in the existence of a Supreme Being, the Creator and Preserver of the Universe." This is all the religious test Odd Fellowship presents; and those members who profess this and live according to that system of morals, though they may be the avowed enemies of Jesus Christ, and of all the peculiarities of the christian faith, are taught to believe that all will be well with them in the future; they are pointed to beams of hope in a better world.

Is not this infidelity in its most dangerous and delusive form? The mediation of Jesus Christ, as revealed to us in the holy scriptures, is openly and unblushingly rejected; and men are taught to climb to heaven some other way, depending on the practice of moral duties. The intention of this system is to find out, if it were possible, some other way to heaven than by and through the cross of Christ. It has no repentance and confession of sin—no sacrifices of a broken heart and a contrite spirit—no self-denial—no bearing the cross—nothing but the practice of moral duties—yet eternal life is the promised reward. This we consider to be one of the greatest evils of Odd Fellowship, or of any other secret society. Hundreds and thousands are no doubt deceived; they are led to reject, with infidel scorn, the atonement of Christ, and to rely wholly upon the religion of nature, or their own good performances, for salvation.

Now, every church member who joins that order gives his sanction to this system of infidelity, and by the whole weight of his influence, sustains it. This is a sufficient reason why he should be considered a subject of gospel discipline, and be dealt with accordingly.

6th. No man can discharge the duties of a Christian, and at the same time live up to the obligations of a member of a secret society. We do not say that no Christian can belong to a secret society; but we do say, that he cannot perform with fidelity his duties as a christian and his duties as a member of a secret society. He cannot serve those two masters any more than he can serve God and Mammon. As a christian, he is required to let his light shine, and so shine before men, that they may see his good works; and to propagate, and to assist others to propagate, the principles of his faith as extensively as possible. Can he do these things as an Odd Fellow? Can he let his light shine and his good works be seen before men in a secret lodge room? Can he there propagate the principles of his faith as a christian, and there show himself the christian, the disciple of Jesus Christ; and even the minister of Christ, if he professes to be such? We answer without fear of contradiction—No. He cannot enter the lodge room as a professing christian. His Saviour, his christian profession, his Bible, as a special and exclusive revelation from God, and everything peculiar to his faith and practice as a christian must be left outside the lodge. He must disrobe himself of the dignity of a child of God, and present himself there on a perfect level with the heterogeneous and infidel mass who congregate there as a band of brothers. He cannot introduce there any topic for discussion pertaining to the christian faith, nor even can he offer up prayer in the lodge room in the name of the Mediator, without giving offence. Should any one in the room be suddenly stricken down by the hand of God, and be supposed to be dying, and should he be alarmed for his soul, and inquire what he must do to be saved, no christian, no christian minister present can be allowed, according to the principles of the order, to point that dying man to the crucified One.

Now, are christians justifiable in going where they cannot carry along with them their religion, and be openly and decidedly what they profess to be. Does the Saviour allow them to go where they cannot acknowledge him in all their ways. We know he does not. This is another reason why members of churches who join such societies should be considered subjects of discipline, and be dealt with for violating their christian covenant.

But we are transcending the limits of an ordinary Circular Letter; and must of necessity leave out many important things, and draw to a close. We must notice one or two things further.

Those members of churches who join these societies to the grief of their brethren, as they generally do, violate a plain gospel rule. This they do, allowing the thing to be perfectly right in case it gave no offence. Giving offence is the wrong, and a wrong of sufficient magnitude to expel them from the church if persisted in. The following passages con-

tain the rule: "But if thy brother be grieved with thy meat, now walkest thou not charitably. Destroy not him with thy meat for whom Christ died." "But it is evil for that man who eateth with offence. It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak." (See Rom. 14th ch.) Again: "But when ye sin against the brethren, and wound their weak conscience, ye sin against Christ. Whereof, if I must make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend." (1st Cor., 8th ch.) This rule is plain. It is easy to be understood. Whatever we may do to the grief of our brethren, and which is not demanded of us as a duty, though there may be no wrong in the thing itself, it may be lawful, yet it is a violation of the rule. We sin against the brethren, and we sin against Christ. Hence those brethren who are in connection with secret societies, though we were to admit, which we cannot, that there is no evil in the thing itself, are violating this rule; and if they cannot be prevailed upon to desist—to come out from among them, and confess and forsake their wrong—it is manifest that they do not possess the spirit of Paul, and should be considered as subjects of gospel discipline. We are quite sure that no one who can say as Paul did, "If meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend," will ever join a secret society, or do anything else which duty does not imperiously demand, to the grief of his brethren. He loves them more than any other class of men on earth, and feels a greater attachment to the church of Christ than to any other body of men on earth.

7. Another thing we must not pass over; these societies make high pretensions to benevolence—call themselves benevolent societies, and claim to manifest the same spirit of benevolence that christianity does, and sometimes to a far greater extent. We have not space to investigate this point, as we would like. Suffice it to say, that we cannot but look on this as a libel on christianity, and an imposition on the world. What they call benevolence no more resembles the benevolence of the Gospel of Christ than darkness resembles light. There is no more benevolence in them than there is in a fire insurance or life insurance company. All are founded on the same principle. When these societies relieve their needy and afflicted members, they do what they have previously engaged to do, for a stipulated sum, which has been received. Those who belong to insurance companies, pay their money on condition of receiving aid in case they meet with disaster. Members of secret societies pay their money on the same condition. And you may with the same propriety say that a man who pays his honest debts is a benevolent man, as to say that a society is a benevolent society because it meets its engagements with the initiated, from whom value has been received. These societies are organized on principles of selfishness. Their object, as a general thing, is not to promote some great public enterprise, but the exclusive good of the fraternity. Hence the inducement held forth to young men to cast in their lot among them, and all have one purse, is not the prospect of doing good to others, but the personal benefit which this will be to them. It will be a great advantage. They will receive assistance in the ordinary business of life—as lawyers, doctors, merchants, mechanics, or of whatever profession they may be—they will be patronized by the Order in preference to all others; and if sick, and in want, they will be taken care of and provided for according to the rules of the institution. These things they do for the exclusive benefit of the initiated, and then, in their public journals and orations, trumpet them as deeds of charity. As well may they call the payment of an honest debt a deed of charity!

Some very object, and say that the society called "Sons of Temperance" is an exception to these remarks, for the object of that organization is to promote temperance enterprise. We allow that this is their professed object, and that in some instances they do good by reclaiming the inebriate. But we doubt whether, on the whole, they have not done more injury to the cause than benefit. To promote any great public enterprise, in which all the world is interested, we protest against its being necessary to get up secret societies. All who enlist in a good cause can do their duty in the broad light of day.

Finally, these societies, especially the society of Odd Fellows, authorize the holding of balls and other public amusements. According to the Constitution which the Grand Lodge of Northern New York has ordained for subordinate lodges, no subordinate lodge is allowed "to get up any ball or public amusement in the name of the Order, without permission of the Grand Lodge, or of the Grand Committee of the district." The Grand Lodge, therefore, does authorize subordinate lodges to get up balls and other public amusements in the name of the Order. We often hear of Odd Fellows balls. These are authorized by the Grand Lodge, and are got up in the name of the Order. A mighty power Order this, is it not? Does any man wonder that members of churches and ministers of the gospel should be induced by such a show of piety and good works to join such pious and benevolent institutions? Where can good men—men of God, men of prayer—find a better, a more congenial home, than in such a society as this, and to be permitted to join with them in their works of piety, for the good of the youth of our land, who delight in balls and parties of pleasure!

But to be serious, those members of churches who belong to these secret midnight clubs, though they may not attend these balls and public amusements, yet they sanction those things, and by the whole weight of their influence they sustain them; and they are responsible to God for the tremendous evils resulting from such practices.

In conclusion, we say to all whom we address, in the language of Paul to the Ephesians, "Have no fellowship with the unfruitful works of darkness, but rather reprove them."

IMPERFECT IN ORIGINAL

The Sabbath Recorder.

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Editors—GEO. H. BUTLER & THOMAS B. BROWN (T. B. B.)

Persons indebted to the Publishing Society will allow us to remind them, that three numbers more will complete the tenth volume of the Sabbath Recorder.

RELATIONS OF EARTHLY ATTACHMENTS TO THE KINGDOM OF GOD.

The remarks which have recently appeared in our columns upon Communion at the Lord's Table, have led, by a very natural association of ideas, to some thoughts upon the relation of things earthly to those which are heavenly.

But with whatever fondness it is lawful to love the members of our own family, it is right that we should love God still better. He is to have the first place in our affections.

But we did not design to say so much on the subject of Communion, that point having been already pretty thoroughly discussed.

Our answer is, that the relations alluded to are confined to this life. They are founded in the flesh, and can have no place in that kingdom into which flesh and blood cannot enter.

The relation of husband and wife is the foundation of all other earthly relations. In it all others originate. Yet it is very certain, that it could have no existence but for our bodily organization.

LETTER FROM BRO. WARDNER.

A letter has been received from Bro. Nathan Wardner, dated Shanghai, Jan. 15, 1854. Most of it is occupied with an Essay on Buddhism, read by Rev. Mr. Culbertson at a missionary meeting of inquiry held in Shanghai on the first Monday evening in January.

It is reported that about 500 of the rebels in the city of Shanghai have deserted recently, besides whom about 150 were beheaded, who were detected to be in a conspiracy with the imperialists.

On the 6th of January, I visited my house at Catherine's Bridge, and in going passed between the batteries of the belligerents (at the little south gate) which were only fifteen or twenty rods apart, and were at the time having a great war of words, daring and insulting each other.

There was rather a sanguinary battle fought on the 13th, outside the north gate, when the rebels sallied out and met the imperialists hand to hand.

It is the general impression, that the city will soon fall into the hands of the imperialists again, unless Tae-ping-wong should send and take possession. It is hardly to be questioned, that the present occupants are not recognized or countenanced by the patriot party.

MONUMENTS TO THE DEAD.

In looking over the pages of the Recorder of April 13th, my eye caught with surprise and astonishment the words, "Monument to Eld. Cochran." On reading the notice with avidity, my mind fell into a reverie, somewhat as follows: Would Bro. Cochran, if he could speak to us from the cold and silent tomb, say, Build me a monument; or, could he speak to us from the mansions of bliss and happiness, would he say, Build me a monument, that I may live in the memory of my brethren on earth? I think not.

I should be as glad as any one (probably) to build a monument in memory of Bro. Cochran, if I could believe it to be right; but I cannot. A few reasons I will give you now; and, first, it would be contrary to the gospel of our Redeemer. I know not that there was any monument built by the primitive disciples to any of their revered pastors, or even to the apostles.

and worthy deacon must then have a monument; and wealthy brethren, that have given much for benevolent purposes, must have a monument; so thousands of dollars may be taken from the fund for benevolent objects, and thrown away; yea, worse than thrown away; for, if this business of building monuments be established, the curse of God will follow us.

THE MISSIONARY WORK.

The arrival in this country of Rev. Dr. Duff, a veteran missionary, suggested the idea of a Union Missionary Convention, which was held recently in New York City.

The first question propounded at it was: To what extent are we authorized to expect the conversion of the world to Christ? The resolution in response was: All men shall be blessed in Jesus Christ; all nations, and the whole earth, shall call him blessed.

Second Question: What are the divinely appointed and most efficient means of extending the Gospel to all men? Answer: By teaching and prayer by duly qualified ministers and others, applied by the Grace of the Holy Ghost; by spreading the Word of God and evangelical books, and other evangelical instrumentalities; also by a race of native missionaries and teachers.

Third Question: Is it better to concentrate or scatter laborers? Answer: Duly qualified and unrestrained itinerancy is approved; yet it is desirable to seize commanding stations, especially where hereditary concentrated systems of error have long prevailed.

Fourth Question: Is it expedient for different Missionary Boards to plant stations on the same ground? Answer: Considering the vast extent of the unevangelical world and the limited means of evangelization it is desirable, with the exception of great centers, that a sufficient preoccupation by any Church should be left undisturbed.

Fifth Question: How may missionaries best be multiplied and prepared? Answer: In the absence of sufficient data the conviction is, that ministers must strive more vividly to realize the grandeur of their enterprise, and privately to impress the same, considering personal dedication as the highest duty; also, that a course of evangelistic theology should be adopted in seminaries.

Sixth Question: Is it expedient to hold such meetings as this annually? Answer: A similar one shall be held next year.

THE JEWS OF PALESTINE.

The President and Trustees of the American Relief Society for the Indigent Jews in Jerusalem have issued an address to their co-religionists throughout the United States, on the subject of the deep distress which is now devastating the land of Israel's past and future glory.

THE NEBRASKA BILL.

This iniquitous bill is again before Congress, the House of Representatives having taken it up in Committee of the Whole, laying aside, by a concerted vote, many other important bills to give this precedence.

We challenge the curious annals of history for a more striking progressive change in the sentiment of a nation than that which has taken place in regard to Abolition, pure and simple, in the free States of America.

burned abolition journals by the heap; mobs drove the emancipation apostle from Baltimore—burned down a Liberty-Hall in Philadelphia—shot down Lovejoy for printing and speaking democracy—and everywhere persecuted the name, fame and persons of the abolitionists.

ANNIVERSARY STATISTICS.

The Anniversary Exercises in New York this year differed little in manner and matter from those of previous years. Perhaps the Reformatory and Anti-Slavery Societies attracted some more attention than usual, and exercised a larger liberty of discussion.

The American Seamen's Friend Society held its 26th Anniversary in New York, May 8th. An abstract of the Annual Report was read on the occasion, from which we obtain the following statistics:—

The Sailor's Home in Cherry-st., after having been occupied eleven years, has been thoroughly repaired and refurnished. The number of boarders received during the year has been 3,460; the whole number since the house was opened, in twelve years, 40,056.

The Seamen's Savings Bank in Wall-st. has over \$2,000,000 on deposit belonging to seamen. On fifteen consecutive days within the year, \$40,000 were deposited exclusively by them—facts that show some improvement.

This Society held its 22d anniversary on the 9th of May, when the Recording Secretary, read an abstract of the annual report. The report stated that several important discoveries had taken place in Central Africa, calculated to enlarge the field of enterprise and philanthropy; that by the activity of squadrons on the coast, and by treaties with native Kings, the slave trade had been materially diminished and the condition of the natives much improved; that, notwithstanding various obstacles, there had been a most encouraging increase of available means over the previous year, or any year for a long time, the working capital of the year being \$71,953 75; that the number of emigrants had been equally augmented, 783 emigrants having embarked for Liberia within the past year, an increase of 200 upon the preceding twelve months; and that all the reports have been most flattering, and all communications from Liberia were such as to gratify the earnest desires of the friends of the cause.

The 5th anniversary of this institution was held May 9th. The Annual Report states that the year has been marked by general prosperity and an advance on the part of the Society upon the operations of the preceding year.

The balance in the Treasury, April 1, 1853, was \$3,863 83. The receipts to April 1, 1854, were \$75,701 08, making the resources for the year, \$79,561 91. The payments during the time were \$76,875 62, leaving a balance April 1, 1854, of \$2,685 29.

The receipts of the year for general objects of the Society amount to \$394,340 50, being an increase over last year of \$47,798 08. The number of Bibles printed during the year is 306,000, and of Testaments 556,000; making a total of 862,000.

1 diocese, 2 bishops, 68 priests, 80 churches, 2 ecclesiastical institutions, 1 college, and 2 female academies. In 1854, it comprises 7 archbishops, 32 bishops, 1,574 priests, 1,712 churches, 41 dioceses, 2 apostolic vicariates, 20 colleges with 2,247 students, 112 female academies. It has 20 weekly periodicals, 1 monthly, 1 quarterly, and 2 annuals, published in English, French and German.

The 28th anniversary of the American Home Mission Society was held May 9th. From an abstract of the Annual Report we learn that the Society has had in its service 1,049 ministers of the Gospel, in 27 different States and Territories. Of the whole number 590 have been the pastors or stated supplies of single congregations; 280 have ministered to two or three congregations each; and 177 have extended their labors over still wider fields.

The aggregate of ministerial labor performed, is equal to 870 years. The number of pupils in Sunday-schools is 65,400.

There have been added to the churches 6,625, viz: 3,310 on profession, and 2,715 by letter. Sixty-two missionaries make mention in their reports of revivals of religion in their congregations, and 374 missionaries report 2,816 hopeful conversions. Fifty churches have been organized by the missionaries during the year, and 45 that had been dependent, have assumed the support of their own ministry.

The receipts exceed those of any former year, by \$19,474 83; the principal part of the increase being from the regular contributions of the churches.

The 29th Anniversary was held on the 10th inst. From the Annual Report we gather the following statistical results of the year:—

New Publications 76, in seven languages, of which 19 are volumes; total publications 1,912, of which 397 are volumes; total approved for circulation abroad, in about 119 languages and dialects, 2,885, of which 282 are volumes. Of the American Messenger, upward of 200,000 are printed monthly; of the Child's Paper, more than 250,000; of the German Messenger, about 25,000.

Circulated during the year 10,334,718 publications, including 1,046,544 volumes, and embracing 315,100,857 pages. Total since the formation of the Society, 143,228,198 publications, including 9,463,374 volumes. Gratuitous distributions for the year, in six thousand and forty-nine distinct grants by the Committee, 65,372,069 pages, besides 7,852,755 to Life Directors and Life Members; value nearly \$50,000.

Receipts, in donations, \$156,033 48, including \$27,864 88 in legacies; for sales, including periodicals, \$259,125 12; total, \$415,370 21. Expenditures, for publishing books and periodicals, \$244,426 42; for colportage, \$91,218 62; cash remitted to foreign and pagan lands, \$20,000; total expended, \$400,705 17.

Number of colporteurs laboring the whole or part of the year, 619, of whom 120 labored among the foreign population, and 88 were students from colleges and theological seminaries. They visited 568,032 families, with 265,500 of whom they conversed on personal religion or prayed. They found 92,531 families who habitually neglected evangelical preaching, 54,980 families of Roman Catholics, 49,935 families destitute of all religious books but the Bible, and 30,694 destitute of the Bible. The number of meetings addressed or prayer-meetings held by them was 12,706.

The American Bible Society held its 38th Anniversary on the 11th inst. The receipts of the year for general objects of the Society amount to \$394,340 50, being an increase over last year of \$47,798 08.

The number of volumes issued is 815,399, being an increase of 16,029, and would have been larger but for the unavoidable suspension of operations for six weeks, owing to our removal to our new premises. The entire number of volumes issued since the formation of the Society is 9,903,751.

SCHOOL OF COLORED PEOPLE.—The Colored People of this Country propose to establish an Industrial School in the neighborhood of Erie, Pa., as soon as they can raise \$30,000 to do it with. It is to be based on a farm of not less than two hundred acres, one hundred and fifty of them sacredly reserved for Agriculture; males and females to be equally employed as teachers and received as pupils; no distinctions or exclusions to be made on account of color; the School is to be managed by fifteen Trustees, six of them appointed by the Committee on Education of the National Council, and nine chosen by the stockholders.

1. For every branch of Literature taught, there shall be one branch of handicraft also taught in the School. 2. Each pupil shall occupy one half his time, when at School, in work at some handicraft, or on the farm: 3. The handicrafts shall be such that their products will be articles saleable for cash, or money's worth, at a market within easy access from the School.

THE MISERIES OF WAR.—Rev. W. G. Schaffler, missionary at Constantinople, has issued an appeal to the people of this country for immediate aid to supply the destitute poor of that city. One paragraph from his appeal will give some idea of the miseries which follow in the track of war:—

There is no commerce, no business going on here now, no money except paper to be seen, and of that but little, and thousands are sinking down with hunger, thirst, nakedness, and disease. We have heard of people who were dying with hunger, stealing bread, and on being detected, sinking down in the streets and expiring. We have heard of their eating, already, rats and mice; we are entreated by people who used to be well off, to give them a piece of bread for their starving children. Now, my dear sir, will you and other wealthy Christians think of this? Will you extend a helping hand to these poor, wretched people? I have lived above twenty years in this city, through wars, plague, cholera, and fires, often, but I have never heard of such distress as now.

THE HOLY LAND.—A letter from one of the American travelers in the Holy Land gives a melancholy account of the present condition of affairs there. The Turkish troops having been withdrawn to fight the Russians, anarchy, disorder, and violence of all kinds, are prevailing. Many of the inhabitants have taken refuge in the walled towns, and the peasants, as they work in the fields, have with them their arms loaded for an encounter. Bands of Bedouin robbers traverse the country in every direction, and the party to which the writer was attached was attacked, and one of them wounded. Thus, while Europe is about to plunge into a war, originating in the question as to the control of the Holy Places, the inhabitants of that region are left at the mercy of the spoiler. In one case it is stated that forty men and two women were massacred by a party of Bedouin vagabonds.

THE CITIES OF THE PLAIN.—M. de Sauley, in 1851, announced to the Institute of France, that he had found, on the southern shores of the Dead Sea, four of the five cities mentioned in Genesis, chap. xiv, namely, Sodom, Admah, Zeboim, and Zoar, and the ruins of Gomorrah at the north-western extremity of the lake. The Chevalier Van de Velde, of Utrecht, a member of the Palestine Archaeological Association, and who lately returned from Palestine, read at its last meeting a paper disproving M. de Sauley's statements. He states that he crossed the plain which M. de Sauley takes to be the plain of Sodom, and where he says, he found a number of rows of large stones, which he believed to be the ruins of Sodom; that he recognized these rows of large stones to be merely stones brought down by the winter torrents, which empty themselves into this plain from the surrounding mountains.

UNION THEOLOGICAL SEMINARY.—The anniversary exercises of the Union Theological Seminary in the city of New York were held on the 8th inst. Short addresses were delivered by six members of the graduating class, and a farewell address by Rev. Dr. Robinson. The following is a list of the graduates, six of whom, it is announced, have determined to devote themselves to the missionary work:—

- A. G. Beebes, T. N. Haskell, W. T. McElroy, W. E. Caldwell, W. S. Karr, W. E. Merriman, J. M. Carroll, M. Kellogg, J. W. Moseley, V. D. Collins, E. P. Larkin, F. Overton, L. H. Cone, P. J. Leo, S. Richardson, L. F. Dudley, H. A. Lounsbury, O. H. Seymour, G. E. Egleston, W. W. Ludden, T. E. Skinner, W. Frear, J. L. Lyons, C. C. Starbuck, J. S. Zeile.

PRACTICAL PROHIBITION.—Ten towns in Jefferson County—viz. Watertown, Adams, Lorraine, Rodman, Henderson, Brownville, Theresa, and Rutland—have decided that no licenses shall be granted for the sale of intoxicating drinks. In Oneida County, also, in four towns—viz. Boonville, Remsen, Steuben, and Trenton—the Boards of Excise have refused to grant any licenses. This is practical prohibition, and shows that the people are fit in advance of the Legislature.

Eld. DANIEL BARCOCK having moved from Johnstown Center to Milton, Rock Co., Wisconsin, requests his correspondents to address him at the latter place.

The Congregational church and society, in Beverly, Mass.; the Congregational church and society in Wenham; the Congregational church and society in Hamilton; the Congregational church and society in Rowley, have recently added from one to two hundred dollars to the salaries of their pastors.

General Intelligence.

Abstract of Proceedings in Congress.

SECOND-DAY, MAY 8. In the SENATE, a statement from the Secretary of the Treasury was laid before that body in reply to the Senate's resolution, of the amount of stock and other Government securities redeemed since the 3d of March, 1853, by which it appears that the whole amount of stock redeemed is \$18,813,714 75; premium paid on the same, \$2,657,902 93. The Chair also presented a message from the President, transmitting copies of the correspondence of our late Minister at Berlin with the King of Prussia, respecting religious toleration, &c. Mr. Fish presented the memorial of the New York Chamber of Commerce, that treaties be made with the European powers to put on a more secure footing the rights of neutrals, &c., which was referred to the Committee on Commerce. Mr. Cass presented two memorials in favor of religious freedom, and intimated that he would like to speak on the subject next Second-day. Mr. Douglas read the remonstrance of certain clergymen of the Northwestern States against the Nebraska bill. The vetoed Inasne Land bill was postponed. The Homestead bill came up as the special order, and was debated at some length, but was finally postponed.

The HOUSE, on motion of Mr. Richardson of Illinois, resolved itself into Committee of the Whole on the State of the Union, when all business on the calendar was laid aside, and the Nebraska bill was taken up. The vote on Mr. Richardson's motion stood, Yeas 109, Nays 88. Mr. Caleb Lyon of New York then addressed the House in opposition to the measure until the adjournment of that day.

THIRD-DAY, MAY 9. In the SENATE, a report was received from the Auditor of the Treasury, inclosing a statement of receipts and expenditures for the Post Office Department for the year 1853. Numerous memorials were presented, including several against the passage of the Nebraska bill. Two thousand copies of the report relative to the exploring cruise of the brig Dolphin were ordered to be printed. After the transaction of some unimportant business, the Indian Appropriation bill was taken up. The amendment to pay \$500,000 to the Creek Indians for land taken from them in the war of 1812, was debated till three o'clock, when the Senate adjourned.

The HOUSE, at an early hour, resumed the consideration of the Nebraska bill. Mr. Ingersoll of Conn. made a speech relative to the European war. He urged the unanimous declaration by Congress of our neutral rights, and that "free ships make free goods—no papers overhauled; but ship's papers." Mr. Perkins of La. followed in a speech denouncing England and France for their interference in the Cuban question. Mr. Zollicoffer of Tenn. then addressed the Committee in favor of the Nebraska bill. Messrs. Walley of Mass. and Simmons of New York followed in opposition, and Mr. Cox of Ky. in favor of the measure. At nine o'clock Mr. Ball of Ohio obtained the floor and made a strong speech in opposition to the bill. He considered the bill as a gross outrage and wrong on the people of the North, threatening the peace of the whole country. At ten o'clock in the evening the House adjourned.

FOURTH-DAY, MAY 10. In the SENATE, Mr. Morton reported a resolution in favor of discharging the Committee on Agricultural Affairs from the further consideration of the subject of breaking up the monopoly enjoyed by the British Government in the guano trade of Peru, and referring the matter to the President. Mr. Morton from the Committee on Agriculture, also reported in favor of the establishment of Agricultural Schools. After considerable discussion, 37,000 extra copies of the Agricultural Report of the Commissioner of Patents, were ordered to be printed. An ineffectual attempt was made to take up the President's veto of the Inasne Land bill. After the transaction of some unimportant business, the Senate adjourned.

In the HOUSE, Mr. Richardson of Illinois gave notice of his intention to introduce, to-day, a motion to close the debate on the Nebraska bill, but he did not state on what day he desired the debate to terminate. The House then went into Committee of the Whole, and resumed the consideration of the Nebraska bill. Mr. Bayly of Va. having the floor, spoke in favor of the bill; and Mr. Gro of Pa. followed. Messrs. Seward, G. A. Elliott of Ky., Dowdell of Ala., Carpenter and Tweed of New York, spoke in favor of the bill; and Messrs. Perkins of New York, Elliott of Mass., Farley of Me., and Harrison of Ohio, spoke against it, and at a late hour the House adjourned.

FIFTH-DAY, MAY 11. In the SENATE, Mr. Bright offered a resolution directing the Secretary of the Senate to contract with the Editors of the Sentinel for publishing the debates of the Senate in that paper, which was debated for an hour, and then laid over. The vetoed Inasne Land bill was taken up. Mr. Badger addressed the Senate at length in support of the constitutionality of the bill, when its further consideration was postponed.

In the HOUSE, the Nebraska question came up immediately after the assembling of that body, on a resolution offered by Mr. Richardson to terminate the debate on the Nebraska bill on Sixth-day, at 12 o'clock. The entire day and evening was consumed in motions of various kinds, debates touching questions of order, calls of the House, appeals, &c. The session was one of intense excitement, but no definite result was arrived at.

SIXTH-DAY, MAY 12. The SENATE met at the usual hour, but upon the roll being called, it was ascertained that a quorum was not in attendance, and after the presentation of several petitions against the Nebraska bill, adjourned over until Second-day.

The HOUSE was in uninterrupted session from Sixth-day forenoon, considering Mr. Richardson's motion to terminate debate on the Nebraska bill. Innumerable votes by yeas and nays on motions to adjourn and on other minor questions were taken, but nothing done, and the struggle was waged fiercely until eleven and a-half o'clock Sixth-day night, when the motion to adjourn until Second-day was finally carried.

European News.

The steamer Canada, with European news to April 25th, arrived at Boston, May 11. There is no intelligence of the missing steamer City of Glasgow.

The news from the seat of war indicates increased vigor on the part of the allies. Twenty thousand French and 8,000 English troops had landed at Gallipoli.

No event of importance had occurred. A sanguinary engagement had taken place near Kalafat without decisive results.

It was reported that the Russians had been defeated at Patschernaroda, and that they had evacuated Little Wallachia.

Sir Charles Napier was at Stockholm on the 27th of April, and his fleet was about fifty miles off.

The allied fleets in the Black Sea were at anchor off Odessa on the 26th of April.

The British steamer Fury, of six guns, on the 11th April, steamed under American colors within three miles of the entrance of Sebastopol, where she saw two merchantmen, two brigs, two frigates and a steamer, leaving the harbor. The Fury dashed in and seized one of the merchant ships and towed her off.

The Russians gave chase, and the Fury was finally obliged to cut the prize adrift, but not until one of the frigates and the steamer came within range and exchanged shots. The Fury, the Russians and carried off the merchant-ship's crew as prisoners, who gave important information respecting the strength of Sebastopol.

A bold and successful feat is also recorded of the Russians. A steamship supposed to be a Russian dispatch vessel, under British colors, boldly steamed from the Archipelago, passed the Dardanelles and batteries, and succeeded in escaping into the Black Sea.

Six of the twelve Russian merchant ships captured by British cruisers had arrived in England. Their crews were liberated on parole not to serve against England or France.

On the 26th ultimo a sharp combat took place before Kalafat. Twenty squadrons of Russians, with six guns, were making a reconnaissance of the Turkish lines, when the Turks sallied out with two regiments of regulars and some Bayouks and cannon, and after a combat of three hours duration, obliged the Russians to retreat with a loss of 600 men.

Accounts from Circassia of the 1st of April, state that the insurrection against Russia is becoming general among all the warlike tribes of the Caucasus.

The expulsion of the Greeks from Turkey continues. Their stores and dwellings, in which some arms were found, have been seized and closed up.

The steamer Ercolario was lost off Villa Franca, Italy. Fifteen English passengers were drowned, and five saved. Among them was Sir Robert Peel.

A revolution is reported at Ava. The Prince had poisoned his brother, and seized the throne.

Four Days Later. The steamer Atlantic, with four days later news from Europe, arrived at New York on Second-day afternoon, May 18th.

By this arrival we have accounts of the bombardment of Odessa by a portion of the allied fleet. One account says that it continued two hours; another, ten hours. "A battery of four guns was destroyed, and one Austrian ship and eight Russian merchant ships in harbor were burned."

On the 28th of April, the Bremen bark Favorite, with 180 passengers on board, was run into and sunk by the American bark Hesper, in the English Channel. Some of the passengers took to the boats and have not been heard from; many others probably went down with the vessel.

California News. California dates to April 15th, two weeks later, have been received since our last.

On the 13th of April, the steamers Secretary and Nevada left San Francisco for Petaluma. While crossing San Pablo Bay, the Secretary burst her boiler, carrying death and destruction in every part of the boat to the passengers, of whom a large number were on board. So great was the force of the explosion, that the boat was literally blown to pieces. Many persons were blown overboard and their bodies not recovered. The following is a correct list of killed and missing, as far as ascertained: Theodore A. Bourse, Geo. Clark, Jessie Potter, Mrs. Hillmans and child, James Wright, Mr. Besan (Engineer), Miller, (deck hand), John Ebbetts, W. H. Tripp, Thomas Cameron, Emma Holmes, G. P. Henry, (fireman) Cook (name unknown) deck hand (wounded), Mrs. Day and child, J. Parthroop, Mr. Lunty, Mrs. Hillman, J. D. Cookinham, Chas. Smith, G. Walker, D. Johnson, D. H. Van Buren, Lewis Johnson, Jas. MacGuire, Edward Bruce Brackett, Mrs. Harden, Richard A. Lewis, Lewis Lambertson (clerk) J. A. Shorely, Judge Ferrill, Mr. William Lundy, wife and child; Geo. Robertson, C. W. Rodgers, E. H. Snyder, S. H. Fenil, E. Travers, (Capt.) E. A. James, and R. Puffer.

The Governor of California has addressed a message to the Legislature, recommending a restriction upon the price of steamboat fare. A large company has obtained possession of all the steamboats on the interior waters of the State, and of course, charge their own prices, which are entirely too high to be popular.

It appears that there is to be no end to the Indian difficulties. In the south, particularly at the Indian Reserve on the Tejon, the red men are in peace, but in the North, on the Pitt and McClood rivers, there is a continued state of hostility. A battle, or rather a massacre, occurred lately, in which fifteen Indians were killed. Since the beginning of winter sixty-five McClood Indians and forty-nine Pitt Indians have been shot down. Their offense is stealing.

Diggings which pay \$3 and \$4 a day, have been discovered on Russian river, about 40 miles northwest of Sonoma. About 400 miners are at work there, and the number is increasing. These mines are near the extensive farming districts of Russian River, Bodoga, and Santa Rosa.

We have Oregon dates to March 25, one week later. The subject of a State Government is the all-absorbing topic—having both warm supporters and strong opponents. Over ten millions of bushels of wheat will be harvested during the coming season.

We have dates from Honolulu to the 23d March. The King has called the Legislature to meet on the 8th of April. The census returns of the islands have been published. The total population is 71,019, of whom 37,079 are males and 2,118 are foreigners.

Hamburg ship Wilhelmshafen arrived at San Francisco on the morning of April 15, from China, bringing files to the 27th of January, being but a few days later than previously published. She brought 571 Chinese passengers, of whom 100 are females.

THE NEWLY-DISCOVERED PALACE.—Of one of the slabs taken from a buried palace recently opened near Nineveh, a missionary correspondent of the Independent gives the following account:—

"The most interesting yet uncovered is an extensive lion-hunt, in which the king is engaged personally—in one case piercing a fleeing lion with an arrow, in another thrusting a dagger into him in a hand-to-hand fight, and in a third, quietly spitting with his spear an enraged beast that is leaping upon the chariot. In all, there are some thirty lions pictured; some dead; some, pierced with arrows, vomiting up blood; some in cages, and one in the act of springing from his cage through a trap-door opened by a concealed eunuch. This shows that the game was either reared for the chase, or caught and kept till the king's pleasure. On one slab seems a picture of royal pleasure-grounds, exhibiting large columns rising from human-headed bulls, and from lions; also a series of pointed arches, very sharp. In another place, the king is seen through a city gate-way, hunting in the distance—the first instance of an attempt at perspective."

THE DANGERS OF THE SEA.—The Report of the Seamen's Friend Society furnishes some very striking facts illustrative of the dangers of the sea. From it we learn that the past year has been peculiarly marked with storms, wrecks, and disasters, and deaths on the sea. Seventy ships, 61 barques, 107 brigs, 232 schooners, and 11 steamers—in all, 481 vessels, are reported as lost, most of them total wrecks. Of five ships, five barques, nine brigs, thirteen schooners, and one steamer, the record is, "sailed at a certain date, and have not been heard of since." In these wrecks nearly 850 lives are known to have been lost. There could not have been less than 700 on board the 32 missing vessels.

THE WEATHER AND THE CROPS.—The late frosts injured peaches nearly all over the United States, yet the crop is not wholly cut off, and in some localities will be good. At Terre Haute, Ind., they are exulting over the prospect of a good crop of all kinds of fruit. On the Ohio River, below Cincinnati, they are laughing out of the other corner of their mouths. Most of the peaches, cherries, and strawberries in that neighborhood have been killed; apples are yet safe.

In Ohio the prospect of a good crop is much more flattering than it was a few weeks ago. In Southern Michigan, late travelers tell us the wheat looks well. It is not quite so promising in the central parts of the State, particularly on old land.

The Wheat Crop in Eastern Virginia promises finely. The weather is similar to that three years ago, when the crop was very large.

In Wisconsin, a recent traveler says he did not see a single poor field of wheat. On the Wabash the crop is also good. So it is at Springfield, Ill.

Green Peas and Strawberries are sent north from Norfolk by every steamer, a thousand barrels at a time.

SUMMARY.

The Industrial League of Illinois, chartered at the last session of the Legislature, is making efforts to awaken the public interest in favor of and finally secure legislative action to appropriate the fund or about \$150,000, which the State now has, to establish a "State Industrial University," where the students shall be thoroughly instructed in all the various branches of industry, such as agricultural, mechanical, mercantile pursuits, &c., and where they shall have all the advantages that science can afford, and also have connected with the Institution a State Normal School for the purpose of educating teachers of Common Schools, and preparing them to impart instruction to their pupils in all these branches, which are designed to be strictly practical in every particular.

A bright and interesting little girl, about eight years of age, died recently in the village of Newark from convulsions, brought on by excessive exertions in "jumping the rope." She was competing with several of her school companions in this exercise, who were endeavoring to outdo each other in endurance. She jumped four hundred times in succession, and until entirely overcome by the long continued exertions. The child was taken home insensible, but the movement of the muscles of the limbs, as in jumping, continued without cessation forty-eight hours, until the sufferer was released from the painful exercise by death.

An establishment founded by the efforts of some philanthropic ladies of New York, on the plan of the Creches, or Public Nurseries of Paris, has just been opened at No. 110 St. Mark's-place, on the east side of the City, where Wet Nurses of unblemished character may be obtained or may find places, and where poor mothers who go out to days work may leave their infants through their working hours, returning to nourish them when they see fit, and feel assured that they will here be wisely and tenderly cared for by intelligent and faithful nurses.

The Universalist Societies throughout the United States were invited to take up collections on the first Sunday of May to aid in erecting a Monument to the late venerable Hosea Ballou in the Cemetery at Mount Auburn, near Boston. The Society in Boston, to which Mr. B. had long ministered, was willing of itself to erect a suitable Monument, but it was thought that others might wish to contribute, with the understanding that a moderate sum was desired. The collection in the Rev. Mr. Chapin's Church, New York, amounted to \$103 77.

According to an advertisement in a Concord, N. H., paper, Geo. W. Nesmith, Esq., of Franklin, (Old Salisbury) is appointed a "Commissioner to allow the claims of creditors against the estate of Hon. Daniel Webster," which is decreed to be administered as an insolvent estate!

A dispatch dated Philadelphia, Monday, May 8, 1854, says: The Pennsylvania Legislature to-day passed the bill relative to the sale of spirituous liquors. It prevents the sale of beer, or other malt liquors, without license, and prohibits any person from obtaining a license and selling spirituous liquors, by the quart or otherwise, unless the person so applying shall be a retailer of foreign or domestic goods, wares, and merchandise, entitled to be classed equal to class 14, and have been thus classed by mercantile appraisers. Persons violating the law to be subject to the same penalties as keepers of unlicensed tipping-houses.

The New York Methodist Conference has expelled from its communion a rum-selling member who showed no humiliation under private rebuke, and was duly tried, and by a committee unanimously cut off. So ought all churches to do with such transgressors of the great law of love. The editor of the paper announcing the fact, says—"We confess, we can make nothing of rum-sellers, or habitual rum-drinkers either, and must therefore get rid of them."

A dispatch dated Erie, Pa., Monday, May 8, 1854, says: Yesterday, during the morning service at the Catholic church in this city, the gallery, which was crowded on account of the presence of the Bishop, gave way, precipitating the occupants on the crowd below. One man was taken out dead, and many others badly injured, three of whom are not expected to recover.

The Detroit (Mich.) Advertiser, May 10, says Hon. James G. Birney, of Lower Saginaw, were pleased to welcome back again to his home on Saturday last. He, with his lady, has been spending the winter in Philadelphia, and return, we believe, in very good health and spirits. They will be warmly welcomed by their neighbors, by whom they are justly held in high esteem.

Charles Irving, of the Lynchburg (Va.) Republican, has challenged the Hon. Philip S. White, the great Temperance lecturer, to fight a duel, in consequence of some remarks which Mr. White had made in a public address in that city. Mr. W. replied, that he was under engagements until the 10th of June, but should be happy to meet Mr. Irving on the 12th of June at the United States Hotel in Philadelphia.

A letter from Weaversville, Fauquier county, Va., states that the recent cold weather proved very fatal to the cattle, sheep, and lambs of that neighborhood. One farmer lost thirty-five sheep, other farmers, eight, ten, and twelve cattle. It is conjectured that these losses were occasioned by the animals being suddenly chilled.

There will be a grand exhibition of horses on the Washington Trotting Park, Providence, R. I., on the 21st and 22d of June. The Society for the Encouragement of Domestic Industry offer premiums to the amount of \$650.

The Legislature of Massachusetts, at its recent session, passed resolutions appropriating \$20,000 for the establishment of a State Reform School for girls, provided that an equal amount shall be raised by individual donation.

The trial of Mrs. Hayes in New York for the murder of Dr. Lutener was concluded by a verdict of acquittal, the Jury declaring that though they believed the deceased was murdered, there was no evidence to fix the guilt upon Mrs. Hayes.

The New Orleans Board of Aldermen have passed a resolution authorizing the payment of \$100,000 to Messrs. Roselius, Hunt, Gehle, and Preaux, the gentlemen who conducted the McDonough will case on behalf of the city.

The sales of real estate at the Exchange in New York since the first of January, four months, have amounted to \$6,000,000, or \$4,000,000 more than for the four months next preceding.

The Frankfurter Journal informs us that the Sultan, in consideration of a loan from the house of Rothschild, has made over to them Palestine, and the revenues derivable therefrom, as security.

Rev. William Dean, D.D., a returned Missionary from China, was married on the 9th inst., to Mrs. Brown, who went to Siam some years since, as the wife of the lamented Slater.

Mary Howitt is engaged in writing a popular history of America, intended to make the reading class of English artisans, &c., better acquainted with the history of the United States than they have hitherto been.

In Norristown, Pa., recently, a woman named Maria Daley killed her infant, six weeks old, by cutting its head from its body with a razor. The woman was of intemperate habits. She is in prison, awaiting trial.

The United States Mail steaming Illinois sailed from Old Point Comfort a few days ago, having on board the U.S. troops landed at Norfolk by the Falcon, which put in its distress.

The Caloric Ship Ericsson has been raised and brought to her dock. It is said that her machinery has suffered no serious injury, but it will take a month or two to put her in order again.

On Sabbath morning, May 13th, a sad accident occurred on the Troy and Greenburgh Railroad, a short distance south of the village of Bath, by which several persons, including four ladies, were badly injured.

Mr. J. R. Speed, an enterprising and valuable citizen of Tompkins County, and recently President of their Agricultural Society, was killed, a few days since, by lightning.

The New York and New Haven Railroad has already paid \$250,000 on account of the Norfolk accident, and it will probably have to pay \$50,000 more.

The steamer Washington arrived at New York last week from Bremen, having on board 447 persons taken from the ship Winchester, abandoned at sea.

The Editors of Illinois, in a State Convention, Simeon Francis presiding, drafted a Memorial to Congress against increasing the rates of newspaper or letter postage.

About one hundred persons applied for passage in the Pacific, which sailed last week for Europe here, could not be accommodated for the want of room.

The next State Fair of the Wisconsin Agricultural Society will be held at Milwaukee the first week in October.

John Henry Harris, a colored man, has received a verdict of \$60 damages against the select men of Boxboro', Mass., for refusing to allow him to vote in the year 1852.

The Free Church Society in Cazenovia has invited the Rev. Antoinette L. Brown to become their pastor: She has not, however, signified her acceptance.

New York Markets—May 15, 1854. Flour—Fats and Pearls \$6 06 a 6 12. Flour—Fats and Pearls \$6 06 a 6 12. Flour—Fats and Pearls \$6 06 a 6 12.

Grain—Wheat 2 05 a 2 12 for mixed Western, 2 10 a 2 25 for white, 3 20 a 2 45 for white Genesee, 1 11 to 1 15 for 1 lb. Oats 55c for Jersey, 59 a 60c for Western. Black-eyed Peas 2 25 a 2 37. White Beans 1 25 a 1 62.

Provisions—Pork 12-87 for prime, 14 12 for mess. Beef, 7 00 a 8 25 for country and city butter, 9 50 a 12 00 for country mess. Lard 93 a 94c. Cattle 14 a 16c for fresh Ohio, 20-25c for State. Cheese 10 a 12c.

Hay—75 a 90c per 100 lbs. for shipping, 1 00 a 1 12 to the trade. Hops—27 a 33c for Eastern and Western. Lumber—16 00 for Eastern Spruce and Pine. Potatoes—Western Reds 3 00 a 3 50 per bbl., Mercers and Carters 4 50 a 5 00.

Seeds—Clover 7 1/2 a 8c. Timothy 17 00 a 20 00 per ton. Rough Flaxseed 1 75 a 1 80 for 50 lbs. Suet—1 13 a 1 25c.

Wool—40 a 45c for native, 53 a 54c for full blood Merino, 54 a 57c for American Saxony Fleeces.

MARRIED. In Scott, N. Y., on the evening of the 8th inst. by Eld. W. G. Coon, Mr. D. Austin Barcock to Miss M. Antelia Clark, all of Scott.

On the 8th inst., by Eld. H. Cornwell [Mr. Nathan Embross, of Walling, to Miss Helen L. Loomis, of Alfred. At Alfred, N. Y., May 11, by Eld. N. V. Hall, Mr. Richard G. Jones to Miss Electra Matilda Cook, all of Alfred.

DIED. In Brooklyn, N. Y., on the 27th ult., Mrs. Mary Ann Vails, wife of John Vails, and daughter of Henry R. Manning, Esq., of Washington, Coventry, R. I., aged 33 years.

At Marlboro, N. J., May 6th, of infirmation of the lungs, Mrs. Rachel M. wife of Dea. Alexander O. DeLuze, in the 41st year of her age. Her painful and protracted illness was borne with Christian patience and resignation. Sister H. was a devoted wife, early life, and united with the Seventh-day Baptist Church at New Market, but after her marriage with Dea. Heritage, she became a member at Marlboro, and continued to adorn her profession until her death. She was respected and beloved in life, and has left a large circle of friends, relatives, and affectionate acquaintance, to mourn their loss, consoled with the thought that she rests from her labors, and her works do follow her.

On the afternoon of the 7th, a large number of persons assembled at the dwelling of her husband to see the last remains of the deceased, which were addressed from the 7th verse of the 116th Psalm. On the morning of the 8th, a number of the friends accompanied the body by public conveyance to New Brunawick, and thence to New Market. The funeral took place on the 9th at the New Market Seventh-day Baptist meeting-house; sermon by Eld. D. Clawson, from 1st Cor. 15:1-2, "Behold I show you a mystery; we shall not all sleep, but we shall all be changed. The exercises were attended by a large concourse of people, friends and mourners.

LETTERS. L. Crandall, N. V. Hull, A. W. Coon, P. C. Burdick, J. B. Wells (exd), Farley F. Coon, John Green, N. J. Chad D. Clawson, D. Loomer, H. Cornwell, P. L. Berry, Chas. Foster, Robert Williams, Joseph Goodrich.

RECEIPTS. FOR THE SABBATH RECORDER: F. Coon, Waterford Center, Mich \$15 00 to vol. 10, No. 53. D. J. Read, Walworth, Wis 2 00 11 52. Dr. Geo W Post, Appleton, Wis 2 00 11 52. Charles Maxson, Albion, Wis 3 00 11 26. Deborah Loomer, Princeton, Wis 2 00 10 32. Wm S Livermore, Independence, Mo 2 00 52 00. Hazard P Clarke 2 00 10 52. Sarah Holmes, Peterburg 1 00 11 11. Hamilton Clarke 2 00 10 52. John D Truman, South Oseolio 12 00 10 52. D D Let Oor, 51-52 7th of W. 1st 20 00 11 26. Wm C Babcock, Milton, Wis 3 00 11 26. O M Grandall, Bang Bells of Cazenovia 1 00 9 39. Wm Vincent 1 00 9 39.

FOR SEVENTH-DAY BAPTIST MEMORIAL: Daniel B Irish \$1 00 A M Whitford \$1 00. James Summerbell 1 00. Boswell Saunders 1 00. Asa Burdick 1 00. WILLIAM M. ROGERS, Treasurer.

MISSIONARY RECEIPTS. The Treasurer of the Seventh-day Baptist Missionary Society acknowledges the receipt of the following sums for the Palestine Mission:—

Table with 2 columns: Name and Amount. Includes Randolph Dunham \$15 00, John D Tisworth \$10 00, B M Tisworth \$5 00, S T Alberti 5 00, Edgar Ayars 2 00, S U Randolph 1 00, Asa Randolph 5 00, Q S Dunn 5 00, E S Dunn 2 50, Grace Ann Dunn 5 00.

New Market, N. J. Cash 5 00, Wm Randolph 5 00, Joel A Dunn 10 00, Catharine Stelle 5 00, J C Ayars 3 00, Edith Ayars 1 00, I H Dunn 3 00, Jeremiah Dunn 3 00, Wm Dunham 1 00, John Pope 1 00, Samuel Dunham 5 00, Hannah Dunham 5 00, Margaret Kempton 5 00, Sarah Randolph 1 00, F V Dunham 1 00.

Table with 2 columns: Name and Amount. Includes Caleb Sheppard 20 00, Ammi Sheppard 3 00, George Bonham 5 00, A W Thomas 3 00, J W Bonham 1 00, H W Phelps 3 00, Hannah A Burdick 5 00, George Tomkinson 3 00, Enoch J Davis 5 00, Eld John Davis 1 00, Mrs John Davis 2 00, John T Davis 1 00, C Bright 3 00, Mrs Johnson 1 25, C B Tomkinson 3 00, Reuben Davis 5 00, Des A Ayars 2 00, Elizabeth Bright 1 00, Michael Ayars 5 00, J B & E Davis 5 00, Ellis A Davis 5 00, Maria Woodruff 1 00, Edward Ayars 1 00, Margaret Randolph 1 00, Nathan Tomkinson 5 00, E B & E F Swinney 5 00, Ann Bur 1 00, Mary H Davis 2 00, D Sheppard 2 00, Ebenezer Woodruff 1 40, Reese A Ayars 2 00, A Denton 5 00, Charles Dickson 2 00, Collin Young 1 00, Seeley Tomkinson 2 00, Sarah Wheeler 5 00, Sarah Jane Davis 1 00, John S Bacon 5 00, Joseph Allen 4 00.

Marlborough, N. J. Belford E Davis 1 00, Mrs Sockwell 5 00, E A Crossley 2 00, A Denton 5 00, John Hamel 1 25, J O Bowen 1 50, Margaret Olawson 1 00, Westery, R. I.—A Friend 2 00, Sonsting—B F Langworthy 1 00.

Waterford, Ct. Mrs Green Rogers 3 00, Green Rogers 1 00, Ezekiel Rogers 1 00, David P Rogers 1 00, David Rogers 2 00, Oliver Maxson, Jr 1 00, Des Oliver Maxson 1 00, A Friend 2 56, Mrs Geo Potter 1 00, P L Berry 1 00.

New York City. Jos Bachman (a Jew) 1 00 A Friend 10 00. A. D. TITSWORTH, Treasurer.

BOND VOLUMES. O N hand, and for sale at this office, the first and second volumes of the Seventh-day Baptist Monthly \$2 50; half roan \$2 75; half calf \$2 87; half morocco \$3 00. Also, the first and second volumes of the Sabbath-School Visitor, bound together in cloth; price \$1 00. We have also on hand several sets of the Sabbath Recorder, vols. 2 to 10 inclusive, which will be found to contain some of the best articles ever published in any religious paper. The number of the books is limited, those wishing them should send their orders without delay.

Eastern Association. The Eastern Association will hold its Eighteenth Anniversary with the Church in Greenhamville, Ct., commencing on the Fifth-day preceding the fourth Sabbath in May, (the 25th), at 10 o'clock A. M. In introductory Sermon by Eld Joel Greene, of Rockville, R. I.; alternate, Walter B. Gillett, of Shelton, N. J. S. S. Gaiswold, Secretary.

Central Association. THE Nineteenth Anniversary of the Seventh-day Baptist Church Association will be held with the 3d Brookfield Church, commencing on the 8th day of June next, at 10 o'clock A. M. Introductory Sermon by James B. Irish; O. Chester, alternate. J. B. WELLS, Secretary.

Central Railroad Company of New Jersey. THE cars will run as follows until further notice, commencing Monday, April 10, 1854:— Leaving New York at 8 A. M., 12 M., and 4 P. M. Leaving Philadelphia for New York at 7 and 8 30 A. M., 10 30 and 5 10 P. M., passenger, and 7 30 P. M. freight. Leave Plainfield for Easton at 9 35 A. M., 1 40 and 3 35 P. M., passenger, and 6 30 A. M. freight; and for Somerville at 7 30 P. M.

SIXTY MILES DISTANCE SAVED—MICHIGAN SOUTHERN RAILROAD LINE. The Railroad is now open to the Mississippi River. Running time to St. Louis 104 hours.

PASSENGERS can leave New York by the NEW YORK AND HUDSON RIVER RAILROADS, at 7 o'clock A. M. and 5 o'clock P. M., arriving same evening at Dunkirk or Buffalo, and connecting with the LIGHTNING EXPRESS, to reach the GREAT WESTERN SHORE RAILROAD, and reach Chicago next evening at 9 o'clock, where a comfortable night's rest may be obtained, and proceed at 8 o'clock next morning by the CHICAGO AND ROCK ISLAND RAILROAD for La Salle, Bloomington, Springfield, Alton, and St. Louis, all on the same day. Also connecting at Chicago with trains on the CHICAGO AND GALENA RAILROAD, to Rockford, Freeport, Galena, and Dubuque.

Passengers by this line have the privilege of stopping at any point and resuming seats at pleasure. Any will not be subjected to the numerous and tedious delays occasioned by LOW WATER, as by other routes.

For Through Tickets, or any further information, apply at the Company's Office, No. 193 Broadway, corner of DeWitt-st., JOHN F. PORTER, General Agent.

Clothing Establishment. THE subscribers, under the firm of TITSWORTH & L. DUNN, have opened a Clothing Establishment at No. 22 Dry-street, where they intend to keep constantly on hand, in large quantities, and at great variety, coats, pants, and vests. Country merchants

