



New York, January 17, 1850.

EVILS THAT REQUIRE CORRECTION.

Notwithstanding our zeal for the Bible Sabbath, in opposition to that of man's invention, there is reason to fear, that some of our denomination are of that class who "say, and do not."

1. The reading, on Sabbath days, of works which have no tendency to promote piety. The common newspapers of the day have no such tendency. Politics, the strifes of noisy demagogues, litigations at law, the rise and fall of stocks, the fluctuations of the market, the gold excitement—these are the themes which crowd their columns.

2. Sabbath-day visiting. This is a very prevalent evil. Neighbors call upon one another to beguile the tediousness of the day. And, pray, what makes the day so tedious? Surely, you do not employ your time as a Christian should, or it would not be so.

3. The practical opposition of modern Secret Societies to Christianity, may be spoken of under the three following heads:— 1st. That which flows from their fixtures as societies.

diminished. While the day was set apart strictly, and not allowed to be used as other days were, it was held in reverence. "The holy of the Lord was reckoned honorable."

We have no doubt that Christians may visit one another on the Sabbath, and spend the time to edification. But, nine cases out of ten, the actual fact is otherwise. If the motive is to pray with one another, and engage in holy conversation, no doubt the result will be edifying, and the visit may be regarded as no violation of the Sabbath.

In this reprobation of Sabbath visiting, we do not, of course, include those visits which are made to the sick, to pray with them, and to converse about the interests of their souls; nor even those which are made for the purpose of relieving their bodily sufferings.

[Other evils will receive our attention at a future time.]

SECRET SOCIETIES—No. 5.

The practical opposition of modern Secret Societies to Christianity, may be spoken of under the three following heads:—

1st. That which flows from their fixtures as societies.

2d. That which flows from their claim to good works.

3d. That which flows from their claim to religion.

Fixtures.—Under this head I observe, that the first thing which strikes the attention, in looking at these Societies, is the long list of high-sounding titles employed to designate their officers. The use of these titles manifestly originates in, and also serves to cultivate and strengthen, the carnal extravagance of the mind in general, and the spirit of vanity in particular.

practical influence of multitudes of good men, (church members,) and that they were not shocked at their position, simply because they did not know that it was what it was. And farther, it is important to notice, that while these Societies, or their defenders, have indirectly conceded that Christianity has great excellence in it, by contrasting their boasted system with it, yet it is their system which they intend to aggrandize, and not Christianity—that it is the mightiness of Christianity, as a competitor for the prize of glory, not a disposition to promote that glory, which induces them to take such notice of it as they do.

Good Works.—This is the subject of our second head. It would seem, from the representations which these Societies present of their objects and operations, that benevolence and charity are the employments in which they are constantly and wholly engaged—that the church, having proved a failure in such respects, these Societies are really doing the work of love which she, in her faleness, has left undone. In this way, the excellency from which all this practical goodness flows, is represented as residing in their institutions. I say, such is the air with which they set up their claims. That they devote the attention, and apply the means, by which many persons are comforted, and greatly benefited, there is no doubt. But it is to be observed, that their constitutions and by-laws only contemplate the bestowment of these benefits upon the members of their order, and their widows and orphans.

In these extracts is seen a specimen of the tone with which the journals and disciples or members of these organizations often speak on the score of religion. And what is the import of what they say, if it is not that their system possesses the power to save the souls of men—to bring them to the enjoyment of blessed immortality? I ask, what all this does mean, if it does not ascribe the power of REDEMPTION to these establishments? If that is not its meaning, I confess I do not know what its meaning is. But I think I do know what its meaning is, and that it is REDEMPTION; let him deny it, who is able to disprove it. If we believe these quotations to be the honest expressions of their author's convictions, we see that they have embraced their systems with the expectation that they would answer all the ends which Christianity professes to accomplish. In these men, therefore, we have just so many actual instances of the practical and adverse influence of these systems against Christianity. An openly declared opposition to Christianity, if it should be thought to add at all to the evidence of opposition in the case, (which I very much doubt,) would nevertheless not add to, but diminish from, the

practical influence of multitudes of good men, (church members,) and that they were not shocked at their position, simply because they did not know that it was what it was. And farther, it is important to notice, that while these Societies, or their defenders, have indirectly conceded that Christianity has great excellence in it, by contrasting their boasted system with it, yet it is their system which they intend to aggrandize, and not Christianity—that it is the mightiness of Christianity, as a competitor for the prize of glory, not a disposition to promote that glory, which induces them to take such notice of it as they do.

Religion.—The opposition of Secret Societies on the score of religion, I will present in a few extracts. In an editorial article contained in the "Golden Rule, and Odd Fellows' Family Companion," of March 21st, 1846, I find the following:—

"Yes, we verily believe, and it is not without confirmatory testimony from men of all creeds and churches, that the truths and principles of Odd Fellowship, and the practice which they inculcate, are the highest form of Christianity which the age presents to us."

The truths and practice of Odd Fellowship, this age's highest form of Christianity! If the truths from which this highest form of Christianity flows are the rightful property of Odd Fellowship, then Christianity must owe its highest present form, completeness, of perfection, to Odd Fellowship. When contemplating Odd Fellowship and Christianity as two things, it seems that the man who holds the views above quoted must feel more regard and esteem for the former than the latter. Does the reader doubt this? Let us hear our author farther then:—

"It is the spirit of Odd Fellowship, then, as it appears in these lofty teachings, and the practice learned of them—the angel whose shining garments and heavenly face gleam through all the forms of the Institution—it is this that we reverence and love. And it is to this shrine we ask all men to approach, confident that, having once come, they will need no entreaty to induce them to come a second time. In the name of God and of his children, we say, let it still go forward, and utter its noble truths, and do its divine and blessed work."

The same paper of Feb. 7th, 1846, has an article under the heading of "Our Order," in which is found the following:— "Then, indeed, ours is a high and holy calling, which is not only sanctioned by the silent whisperings of our honest consciences, but by the oracles of heaven, the law of God."

Then, speaking of the Order's liberality and deeds of humanity and love, the writer says:—

"Such principles shall live till time shall be no longer, and the glories of an eternal sunshine shall burst upon our vision and open to us an eternal day. Our basis, then, is as permanent as the pillars of heaven. Upon it we have securely rested the whole superstructure of Odd Fellowship; to it we mean to cling as to a harbinger of brighter days, and included in its happy embrace we hope to die."

In the same paper of Jan. 10th, 1846, in an article headed "The Work of our Order," speaking of their commands, mottoes, and lectures, the writer says:—

"These declare the true work of every Odd Fellow to consist in the duties of a child unto God."

In the Rev. W. Easton's ninth letter to Dr. DeWitt, he thus alludes to the position of the Sons of Temperance on this point:—

"The blasphemous pretensions of the Order, again, claiming the power of performing the work of the Gospel, purifying the heart, &c., should lead every follower of the Lamb to abhor and renounce it. In addition to what has been quoted, there are many wicked expressions in your journals, &c., of the anti-Christian character of your Order. The Grand Scribe of your 'Grand Fountain Head,' says your 'Order is founded on a rock, and cannot be overthrown,' that 'the Great Patriarch above has smiled upon its efforts—that the spirit of love has been diffused,' &c. I need not dwell on the impropriety of such language—on the blasphemy of typifying the Almighty as the prostituting the name and the glory of the great Jehovah to do honor to a wicked and worthless Order. And this blasphemy, while remaining connected with the Order, your sanction. How plain, that in the pulpit, in the church, and in the secret hall, you are very different masters, and obeying very different laws. The mystery is, how a minister can perform these different sorts of service."

MARRIAGES ON THE SABBATH.—The Presbytery of Bethel, Pa., recently adopted the following resolution:— "Resolved, That in the deliberate judgment of this Presbytery, marriage on the Sabbath is in violation of the fourth commandment, consequently sinful in the sight of God, and deserving to be viewed and treated accordingly by the authorities of the Church."

A MILLION OF CHURCH MONEY ENJOINED BY ONE FAMILY.—It is calculated that the late Bishop North, of Manchester, the father of the present Earl of Guildford, obtained for himself and family, during his lifetime, nearly a million of money out of the Established Church, and he made all his sons and sons-in-law prebends, besides giving them the favorite son, the present Earl of Guildford, he was at one time prebend of Winchester Cathedral, rector of St. Mary, Southampton, and of Alresford, and master of St. Cross Hospital.

power, or effect, of said opposition, and would be far preferable to that which is now carried on, and rendered fatal, as it were, by the *lies* which are employed to hide and facilitate its dark and dreadful workings. I will now close by putting two questions to the reader:— 1st. Have I proved Secret Societies to be opposed to Christianity? 2d. Will you see to it that you are not accessory to such opposition?

A MEMBER OF THE CONFERENCE.

ASSOCIATIONAL MISSION.

To the churches and brethren composing the Western Seventh-day Baptist Association:—

DEAR BRETHREN,—Your Executive Board, at a meeting held at Alfred, January 2d, directed me to make to you the following statement, with the suggestions and appeal appended thereto.

STATEMENT.—On receiving the reports of your missionaries, the Board were encouraged and greatly strengthened in their purposes of Christian benevolence in supplying destitute churches and communities with that precious Gospel which is indeed the word of life. God has graciously owned the means of His own appointing, and blessed the labors of His humble servants to the strengthening of the hopes of His saints, the reclaiming of the wanderer, and the conversion of sinners.

Bro. JAMES BAILEY informs us, that his appointments in Sharon, Pennsylvania, have been well attended, and that good attention is given to the preaching of the word; and although his heart has not been cheered by the conversion of sinners, yet he is encouraged with the hope that the seed sown will result in a precious harvest in due season. Bro. Bailey has two appointments, at two different places in the above-mentioned town, preaching at each once in two weeks. It was resolved by the Board, that Bro. Bailey be requested to continue his labors as heretofore.

Bro. HIRAM P. BURDICK reports for the last quarter, that he has spent in the service of the Board sixty-six days, preached twenty-eight sermons, made ninety-nine family visits; there have been thirteen hopeful conversions, seventeen backsliders professedly reclaimed, seven persons baptized, and three have embraced the Bible Sabbath. This account, though brief, cannot fail to cheer your hearts. How thankful ought we to be for these distinguishing favors and mercies to the sinners of our race, and for that blessed Gospel, which is the heavenly almoner of the precious gifts!

The receipts for the last quarter, so far as they have come to the knowledge of the Board, are as follows:—Oswego, forty-six dollars and two cents; Independence, eleven dollars and fifty-seven cents; 1st Alfred, sixteen dollars and twenty-five cents; Ullyses one dollar; source not known, fifty-two cents; making seventy-five dollars and thirty-four cents.

The Board would suggest to those churches and brethren who have withheld their support from this work, that they are deficient in an important christian duty, and that this deficiency is embarrassing, both to the Board and the missionaries in its employ. What better evidence can we give of christian character, than to be found laboring faithfully and self-denyingly for the promotion of Christ's kingdom? And do you not perceive that if you fail to do your part in this matter, the Board becomes at once embarrassed? What can the Board do if you refuse to furnish the means for the carrying out of its plans? And further do you not perceive that you discourage your missionaries, where you thus refuse the expression of your confidence in them, and your sympathy for their work? Is this fulfilling the law of Christianity?

And now we make another appeal, and we urge you, dear brethren, by every interest that you have in the cause of our blessed Saviour, to come up at once and engage heartily in this work. Bro. Burdick's appointment is renewed, and is extended to the first fourth-day in April. N. V. HULL, Clk of the Board. ALFRED, Jan 7th, 1850.

MARRIAGES ON THE SABBATH.—The Presbytery of Bethel, Pa., recently adopted the following resolution:—

"Resolved, That in the deliberate judgment of this Presbytery, marriage on the Sabbath is in violation of the fourth commandment, consequently sinful in the sight of God, and deserving to be viewed and treated accordingly by the authorities of the Church."

It may be very easy for the Presbytery to sustain the position here assumed, that "marriage on the Sabbath is a violation of the fourth commandment." But we should like to see some member of it attempt to prove, that marriage on Sunday is a violation of the fourth commandment. That we are inclined to think, is easier said than done.

A MILLION OF CHURCH MONEY ENJOINED BY ONE FAMILY.—It is calculated that the late Bishop North, of Manchester, the father of the present Earl of Guildford, obtained for himself and family, during his lifetime, nearly a million of money out of the Established Church, and he made all his sons and sons-in-law prebends, besides giving them the favorite son, the present Earl of Guildford, he was at one time prebend of Winchester Cathedral, rector of St. Mary, Southampton, and of Alresford, and master of St. Cross Hospital.

THE JEWS IN EUROPE.

The Jews have played an important part in the recent revolutionary movements in Europe. Hence, probably, the severity of the measures recently adopted towards them in Italy and Hungary, where they have not only been reduced to their former state of oppression and degradation, but subjected to fines, confiscations, and imprisonments, nearly as cruel as those endured by them in the middle ages. In a paper upon the subject, prepared by the Rev. Mr. Smith, of the Free Church of Scotland, who has long been a resident in Germany, it is said:—

"A large majority of the democratic societies have Jews for their leaders and chief speakers. If smaller in point of numbers, they have generally in these unions the ascendancy in talent, tact, and what is of equal importance in such times—daring. The two levers of greatest power at present in the political world are money and the press. In respect to the former, the Jews have long had the supremacy. They rule the exchange in the greater part of Europe. Even governments have been known to tremble in the ante-chamber of a Jew. But the press of Continental Europe is no less in Jewish hands; every department of periodical literature, more especially, swarms with Jewish laborers. In the majority of cases, the newspaper press is conducted by Jews, as editors, sub-editors, and occasional contributors. The correspondence is almost entirely managed by them. These men are, without doubt, the leaders of public opinion on the Continent, and are covertly or more openly, as it suits the circumstances of the moment, undermining at once the national institutions and the national faith."

The following paragraph from the London Quarterly Review contains statements of the same import, which may probably be relied upon:—

"Nor should we omit to mention another influential body who have played a distinguished part in all the revolutions of Germany—we mean the Jews. At least one-third, if not one-half of the public journals in Germany, have for a long time been conducted by Jewish editors. In Austria, the most forward among the extreme democrats have been Jews. Dr. Jellinek, for instance, who was executed with Dr. Bekker on the 23d November of last year, at Vienna, and whose journal had been an organ of the red party since the month of March last, appears to have been a Jew, born on the frontiers of Moravia and Hungary. The names of Borne and Heine, both of whom died refugees in Paris, both occupying a prominent position in the most advanced section of revolutionary writers, are doubtless familiar to our readers. Both of these daring adventurers were Jews. In Austria, the Jews have of late played so prominent a part in revolutionary politics, that out of ten leading men six or eight will be found to belong to that nation. In Prussia, likewise, the most violent journals are in the hands of the Jews, whose leader in the Chamber at Berlin is Jacobi, a member of the extreme left."

COLORED BAPTIST ASSOCIATION.—There is an Association of Baptist churches in Illinois, composed of colored persons, and embracing an aggregate membership of 243, of whom 43 were baptized during the past year. They held their last annual meeting at Wood River, in September. The Western Christian says that "resolutions were passed setting apart the Fourth of July next for fasting and prayer to Almighty God, that the blasting curse of slavery in America may be destroyed; and recommending to the churches to devote one evening in each month to reading and exchanging views upon the Scriptures," &c.

COPYRIGHT OF SERMONS.—A question has arisen in Paisley, Scotland, whether sermons openly delivered in public are copyright property—which will probably come before the Courts for decision. The facts of the case are of the ordinary kind. A reporter makes notes of a sermon, and announces it for publication. The preacher enters his demurrer, and the intending publisher intimating his intention to persist, an interdict has been applied for and granted—preventing the issue of the work until the legal right shall have been tested. Questions of great interest to the reading world hang on the issue.

PRESBYTERIANISM IN MASSACHUSETTS.—The Presbyterian form of Church Government does not seem to take well in Massachusetts. A correspondent of the N. Y. Observer, who is traveling there, says that two Presbyterian churches in Newburyport, and a small one recently formed in Boston, are the only churches of that order in the State. In 1633, he says, a body of Presbyterians in Scotland fixed upon the mouth of the Merrimack as a place of settlement, and applied to the General Court to know whether they would be tolerated in maintaining their peculiar ecclesiastical system. The General Court passed a special enactment for protection, but for some reason, not now known, the enterprise fell through.

CONTRIVERSY ON BAPTISM.—A reply to Mr. Noel's work on "Christian Baptism," announced as shortly to be published in London. It is to be entitled "Scripture Baptism," and is the production of the Rev. Henry J. Gamble, of Hanover Chapel, Peckham. Mr. Noel is also about to bring out a new volume on the mode of baptism, and this in all probability will call out a reply.

THE SABBATH CONVENTION AT PATERBORO.—We have barely room to direct attention to the Call (which will be found in another column) for a Sabbath Convention at Paterboro, N. Y. The time and place are favorable, and the object ought to draw together a large assembly. Let the friends of a true Sabbath Reform make their arrangements to attend.



