

# 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.

### GEOLOGY AND THE BIBLE.

Copied by request from an article by David M. Lord, editor of the Theological and Literary Journal, entitled "Geology and the Geological Theory of the Age of the Earth."

How is it that, at a period when unusual efforts have been made for the religious instruction of the young and the general diffusion of sacred knowledge, a distrust of the inspiration of the Holy Scriptures and doubt of their authenticity has sprung up and gained a wide diffusion among the classes who have enjoyed, in a large degree, the means of an enlightened and religious education? Of the fact there is no room for doubt. It is so conspicuous as to attract the notice of observers in every direction, and excite surprise and alarm. It cannot be regarded as resulting from the exertions that are made by the avowedly infidel to propagate their sentiments, as their influence is chiefly expended on those of a different circle. It springs undoubtedly from doctrines that are taught them by persons of their own sphere, and that enter as elements into the system of popular education, and doctrines that, instead of being openly hostile to revelation, are masked under the form of facts or truths of natural science, metaphysics, or some other branch of knowledge that is not directly connected with religion. It were easy to verify this by a multitude of proofs, but it cannot be necessary. It is known to all familiar with the subject, that speculations respecting the structure of the universe, the nature of the mind, the causes of perception, the laws of life, the principles of language, and other kindred subjects, are often made the medium of promulgating sceptical views; and that doctrines are advanced by physiologists, chemists, professors of the several branches of natural philosophy, and writers on the higher metaphysics, that contravene the teachings of revelation, and naturally lead those who adopt them to doubt its divine origin. This fact renders it peculiarly important that the false principle by which they thus become the instruments of undermining the authority of the Scriptures should be pointed out, and the means indicated by which they may be counteracted. It is to such a purpose that the present article is to be devoted.

Among the various speculations that are fraught with that mischievous influence, the theory of modern geology in respect to the age of the world, holds, we believe, a conspicuous place; and from the title and air with which it is invested of an inductive science, from the great number of interesting and extraordinary facts that are alleged as demonstrating it, and from the acquiescence and sanction it receives from men of learning and worth, is one of the most imposing and seductive. Geologists have not confined themselves to the discovery and description of the great facts of the science,—that the crust generally of the continents and islands has received its present form since the creation of plants and animals; that it consists of a series of different rocky and earthy beds, in many places very numerous and of great depth, which have either been deposited from the ocean or thrown up from beneath; that many of them are interspersed with the relics of other rocks, and of plants, shells, the bones of fish, and the skeletons of land quadrupeds, a large share of which are of species and genera that no longer exist; and that subsequently to their formation, most of them have been raised into new positions, contorted, dislocated, and broken into fragments; but they have, on the ground of these facts, framed theories respecting the causes of which they are the result, and the sources from which their materials were derived, that have led them to conclusions that conflict with the inspired account given in Genesis of the creation. Proceeding on the assumption that they are the product of forces like those that are now giving birth to somewhat similar effects, as on volcanic mountains, at the mouths of rivers, and on the shores of seas, they have inferred that their deposition must have occupied a period immensely larger than that which is assigned to the earth by the Mosaic record. If they are the result, they reason, of the chemical and mechanical forces that are now in activity, and operating with only their present intensity, instead of being the work of but six thousand years, they must have required an almost inconceivable duration; they must have been the growth of an incalculable round of ages. And thence, unfortunately, mistaking that conclusion from a mere hypothesis for a scientific induction from those facts, and elevating it to the rank of a demonstrated truth, they have exhibited geology as contradicting the Scriptural history of the creation, and prepared the way for the inference that that history is not true, and cannot therefore have proceeded from God. For that conclusion is the logical consequence of their theory. It is incredible, they themselves admit, that the truths of science should be at war with the teachings of a divine revelation. It is impossible that God should make a communication to us through one medium which he contradicts and confutes in another. But we know, they assert, that the great volume of nature, the vast monuments of the material world, proceeded from his hand; and on those indestructible tablets he has inscribed a record, which announces in the most unequivocal and emphatic terms that the earth and its organized and living races, with the exception of man, instead of having been summoned into being, as Moses teaches, only some six thousand years ago, had at that epoch existed through myriads and millions of ages. And contemplated thus, the inference is inevitable that the contradictory testimony of Moses is false, and cannot be from God. That Hebrew writer, it is said, may have been ignorant of the date of creation; God cannot. Moses may have deliberately framed a fiction; it is impossible that God should have spoken the truth.

That the supposed physical record thus contravenes the sacred history, is fully admitted and asserted, not merely by those geologists who are avowedly sceptical, but by many who receive the Scriptures as a revelation.

Thus a writer in a foreign journal, in vindicating their theory, says:—  
"Geology is accused of inculcating views with respect to the formation of the planet we inhabit, irreconcilable with those statements which may be gathered from the book of Genesis.

"We have always thought the wisest and most consistent course for divines to pursue with regard to this delicate question, would be that of maintaining, to the full extent, the inspiration of the sacred volume on all facts involving the history, prospects, and moral condition of man; but allowing a greater latitude in regard to those portions which relate to natural phenomena, with which these facts are in no wise concerned. It seems reasonable to expect that a book, intended for our moral guidance, should be exempt from error wherever we are to look in it for the regulation of our conduct; but that the deity, who does not interfere unnecessarily, should have withheld any extraordinary assistance from such portions as relate to natural phenomena, in which man has no vital concern. Indeed, any revelation on such points as those subversive of some of the great truths for which the book of nature has been unfolded, which appears to have been intended to awaken our appetite for inquiry, to afford a fit and healthy exercise for our reasoning faculties, and to impart glimpses of the great designs of the Creator in the system of the universe. Granting this to be the case, there seems an a priori improbability that the writings of Moses should contain any precise information on such subjects as these; for the condition of the globe before the creation of man is clearly as irrelevant to the objects for which revelation was specially intended, as the question whether the moon has inhabitants or is endowed with an atmosphere."—*Literary Gazette*, 1834, p. 770.

The irreconcilableness of the history of the creation in Genesis with the views of geologists, is thus exhibited as so clear and indisputable that no safe course is left to divines but to admit that those portions of "the sacred volume which relate to natural phenomena" are not inspired, nor free from error, and that there is an intrinsic improbability, from the nature of the subject, that the writings of Moses should contain any precise information respecting such events. As "natural phenomena" include not only the effects produced by the omnipotent fiat in the six days of the creation, but all that were observable by the senses, and the theophanies, therefore, miraculous works and historical events recorded in the Scriptures; this sweeping doctrine, which surrenders all that the most eager infidel could ask, would not have been advanced had not its author felt the most unhesitating conviction that the narrative of the creation in Genesis cannot be conciliated with his views of the facts of geology.

Professor Sedgwick, a clergyman of the establishment and a distinguished geologist, indicates in an equally emphatic manner his conviction that it is wholly impracticable to harmonize the sacred record with the doctrines of the science. He says:—  
"The only way of escape from all difficulties pressing upon the question of cosmogony, is to consider the old strata of the earth as monuments of a date long anterior to the existence of man and to the times contemplated in the moral records of his creation. The Bible is then left to rest upon its own appropriate evidence, and its interpretation is committed to the learning and good sense of the critic and the commentator; while geology is allowed to stand on its own basis, and the philosopher to follow the investigations of physical truth wherever they may lead him, without any dread of evil consequences."—*Discourse on the Studies of the University of Cambridge*, p. 108.

No terms could show more decisively that the history the Bible gives of the creation is felt to be wholly irreconcilable with his geological theory. If coincident with each other, if not in the most palpable collision, why, in order to escape pressing difficulties, assume, in direct contravention of the fact, that the Bible utters nothing on the subject of the earth's creation?  
Though the conviction of these writers of the impossibility of reconciling those two views of the creation, is, in our judgment, legitimate, and had better be acknowledged than disguised, a great number of geologists recoil from it, and the startling and self-contradictory methods proposed by them for evading the abandonment, with which it is felt to be fraught, of the inspiration of the Scriptures, and maintain, some on one supposition and some on another, that the sacred narrative and the geological theory are consistent with each other.

The principal hypotheses which have been advanced for the purpose of reconciling them are stated in the following manner by the Rev. W. D. Conybeare, England, a clergyman of the establishment, and an eminent geologist:—  
"We may, perhaps, without real violence to the inspired writer, regard the periods of the creation recorded by Moses, and expressed under the term of days, not to have designated ordinary days of twenty-four hours, but periods of definite but considerable length. . . . Those who embrace this opinion view, of course, assign the formation of the secondary strata, in great part at least, to those days of creation, and we have the authority of several divines for such an interpretation.  
"But it does not seem inconsistent with the authority of the sacred historian to suppose that, after recording in the first sentence of Genesis the fundamental fact of the original formation of all things by the will of an intelligent Creator, he may pass, sub silentio, some intermediate state, whose ruins formed the chaotic mass he proceeds to describe, and out of which, according to his further narrative, the present order of our portion of the universe was evolved. Upon this supposition, the former world, whose remains we explore, may have belonged to this intermediate era."—*Outlines of the Geology of England and Wales*, Introd. pp. lix, lx.

These expedients, however, have only served to show in a more decisive manner the impracticability of their conciliation. Thus the assumption that the word day, in the narrative of the successive acts of the creation, instead of signifying the time of a revolution of the earth on its axis, denotes a vast indefinite period of cycles, or centuries, is in direct contradiction to the passage itself, which defines each of the six days as consisting of an evening and morning; i. e. the period of a complete revolution of the earth on its axis. "And God divided the light from the darkness; and God called the light Day, and the darkness he called Night; and the evening and the morning"—which were the darkness and light of twenty-four hours—"were the first day."—Chap. 1, 4, 5. This is confirmed also by the announcement at the institution of the law at Sinai, that "in six days the Lord made heaven and earth, and the sea, and all that in them is."—Exodus xx. 11. As we have thus the explicit testimony of the Most High himself that the days of the creation were ordinary days, to assign to the word so totally different and unnatural a meaning, is to contravene his own definition and use of it. It is, in fact, nothing less than to impeach the veracity of his declaration in one passage, in order to save his word from a charge of falsehood in another. So self-confuting a device, instead of answering its purpose, could only serve to impress those who carefully scrutinized it with a profounder feeling of the contrariety of the two representations, and of their hopeless perplexity who could rely on such an expedient for their conciliation. Accordingly, though advanced with much confidence, and for a time accepted by many, it was soon seen to be untenable, and is now, we believe, generally rejected by geologists.

The other expedient—the assumption that the creation of the heavens and earth in the beginning, announced in the first verse, was not included in the first of the six days' work, but took place at the distance of innumerable ages, and that, in the interval between that and the creation narrated by Moses, there was a series of creations and destructions of vegetable and animal races—is equally at variance with the representation in v. 4, 5, that the darkness, which was divided from the day—which must have embraced that of the whole space between the first creative fiat and the production of light—was called night, and formed part of the first day. It is also in direct contradiction to the declaration of the Almighty at Sinai, that "in six days he made heaven and earth, the sea, and all that in them is;" in which the creation of the heavens and earth, as specifically assigned to the six days, as the plants, fish, fowls, and beasts are, with which the earth and sea were peopled. It is, like the former, accordingly, nothing else than an attempt to bring this passage into harmony with the theory of geology, by impeaching the veracity of the other; or to clear the word of God from the charge of falsehood by transferring that charge to himself!

Apart from this consideration, also, the supposition of such an omission is unnatural and improbable. If such a vast interval, and occupied by such a stupendous series of creative acts, intervened between the fiat which called the heavens and earth into existence, and the six days of the Mosaic creation, why should the Most High, in professingly giving a history of his work, pass them in total silence, and frame the narrative so as necessarily to mislead his creatures in respect to the date and history of the earth? If, as geology asserts, the strata form an indubitable record of those creations, is there any inducement to mislead his creatures in respect to the date and history of the earth? If, as geology asserts, the strata form an indubitable record of those creations, is there any inducement to mislead his creatures in respect to the date and history of the earth? If, as geology asserts, the strata form an indubitable record of those creations, is there any inducement to mislead his creatures in respect to the date and history of the earth?

These considerations, then,—which are hereafter to be confirmed by others equally decisive and emphatic,—sufficiently show that the expedients by which it has been supposed that the narrative in Genesis is brought into harmony with the doctrines of geology, so far from answering that end, only serve to demonstrate that their reconciliation is impossible. The theory of the existence of the earth and its races through innumerable ages, is thus in direct antagonism with that part of the Mosaic record which defines the period of the creation, and if held to be true, renders the conclusion natural and unavoidable, that that record is not. And such, it is well known, is the result to which it carries great numbers of those to whom it is taught. Wherever advanced by a popular lecturer, and exhibited as a truth that is demonstrated by the strata of the earth, there it will be found it has left the impression very generally on the hearers that the Mosaic account of the creation is convicted of error; and thence cannot be regarded as having been written by inspiration." It has, indeed, been so boldly and expectantly taught for many years, in books, in laboratories, in lyceums, in popular lectures and sermons, that it has become a very common impression with the young that the first chapter of Genesis is mistaken and without authority. (To be continued.)

### AUTUMN LEAVES.

The autumn leaves! the autumn leaves!  
They fall and die in the mournful blast!  
And a strange dull thought my heart conceives  
In their ghost-like echoes of the past.  
'T was thus they fell in years ago—  
Thus they will fall as time rolls on.  
And ever thus man's spirit grieves  
O'er withered hopes, like autumn leaves.  
The cold wind sweeps the barren fields,  
And whistles through the withered grass,  
The humid earth no fragrance yields,  
And days grow chill as they pass.  
Thus human joys are damped in tears,  
And man distrusts what long deceives,  
And reads his fate in autumn leaves.  
The autumn leaves are ere we dead!  
The autumn fields are bare and chill!  
Their fragrance gone, their verdure fled,  
But beauty hangs about them still.  
Thus may we, as we pass away,  
In virtue hide the heart's decay,  
And find in faith what faith believes—  
A gentle fall—like autumn leaves.

### "GO WORK TO-DAY."

List thee, Christian! The voice of the Master is not drowned by the din of business. The claims of religion are not abated by your hurry, and stress of occupation. The still small voice that bids you to be at work to-day is not hushed. What though you are pressed with care. Religious duty is a sure cure. What though the car of business drags heavily? It is by prayer and heavenly hope that the wheels are to be kept in motion.  
Go to work to-day in the vineyard. God has need of you now. When your convenience serves, he will have done with you. He will not accept the service of your leisure hours. Religion's great aim and triumph are realized in the subjection of the "change to the closet, of the bank to the Bible, of the street to the sanctuary. What is religion worth that can flourish only as weeds do in a desolate and untilled field? What is that principle worth that cannot withstand the least pressure of worldly solicitation?  
Go work to-day. Now, when labor will be a cross; now, when your example will be valuable; now, when the world should know your principles; now, when the mass are trying to serve God and Mammon, go work for God, and you can do something worthy of your vows. What does the cause of Christ need more than examples of that religion which makes a place for the prayer-meeting and the lecture in every week's calendar, and which shuts the door of the closet upon the world, until God is worshipped? The great attainment of life is to use this world without abusing it—to attend manfully to every claim of business, to breast with heroism every storm of commercial embarrassment—to do one's best in whatever circumstances may develop, and at the same time, to live out the Christian, by a course of daily usefulness. To be at the same time a good business man and a warm-hearted disciple—to care for every interest of religion amidst all secular cares—to lay a stone on Zion's walls with every accession of worldly fortune, this is true Christianity. Nor will any principles of living ensure men from the snares of covetousness, and the deep pit of commercial dishonesty, except those simple rules of living which the Gospel prescribes for all times.  
Go work to-day. Seek out some humble labor of love. It may save you from falling. Invite some interruption of your excessive worldliness. Call in some umpire who shall put down the false and ruinous claims of Mammon.  
Have a religion which can live and be honored abroad as well as at home; in busy seasons as in dull times; on rainy Sundays as on fair ones; in the afternoon as in the morning; when prosperity fans, as when adversity baffles your progress. Seek a cure of your religious distempers by going to work to-day!  
[N. Y. Observer.

### A GOOD SAMARITAN.

A correspondent residing in Louisville, Kentucky, writes to us as follows: "Permit me to communicate a small item to your well-stored columns, and one which I assure you, at the time it occurred, appeared to me as very distinctly of a generous nature. A thinly and poorly clad little girl, apparently about six years of age, was wending her way from market with a basket of beans. As she was passing along the street with which my office happens to be located, her basket—which was very old and dilapidated—gave way, and her beans rolled out on the pavement. She got her basket down, and commenced gathering up her lost treasures; but just so fast as she would restore them to the basket would they again ooze out from the cranies, and again fall their way to the pavement. The poor child persisted in this useless labor for a long time, during which hundreds of unsympathizing and uncaring people had passed her without notice, although the poor little thing was sobbing at her useless labor as if her little heart would break. Not so, however, a kind-hearted physician of my acquaintance, who was chanced to pass at the time. His quick eye, ever alive to perceive, and his good heart always ready to respond to all appeals to his better nature, at once comprehended the cause of the little one's distress, and suggested the requisite assistance. Kindly approaching the friendless child, he soothed her by a few gentle and timely words, and taking a newspaper from his pocket, he spread it in the bottom and around the sides of the old basket, and getting on his knees on the pavement, with the child's assistance, restored her beans to their now safe repository, and sent her on her way home, not only with her eyes dried of their tears, but with a living consciousness, ever after to be remembered, that the Bible story of the 'Good Samaritan' was not an old traditional. This was a mere street occurrence, gentlemen, the like of which I would faint believe occurs hourly in our goodly city; but do you know that little act has caused me, to think much more of that physician's heart than had I seen his name paraded in the newspapers, set opposite to a thousand dollar subscription to some public charity!"  
[Home Journal.

### GEN. HARRISON'S WIDOW AND FAMILY.

We have none of us forgotten that day of sadness and of gloom, when death struck down, after one brief month's residence at the capitol, the lamented Harrison. It may not be known to many of your readers, that the widow still survives him. She is living in retirement at the old mansion from which the nation summoned her husband in 1840. Advanced in life, and in feeble health, she is calmly and peacefully waiting her summons to occupy a place by the side of her companion, in the family vault, and a better home, we trust, with him in heaven. For many years she has been a member of the Presbyterian church at North Bend, greatly beloved by all the members of this church, and by all who know her, for her consistent piety, her godly example, and the deep interest she takes in every good work. It is no exaggeration to affirm, that she is indeed and in truth a mother in Israel. Benevolent to the full extent of her means, plain and neat in her attire, and though brought up in the midst of affluence (her father having been the richest man in Ohio), yet deeming it not beneath her to superintend the affairs of a numerous household. Since the death of her husband, she has lived in retirement, in that once beloved and still cherished home, over which death has cast so deep a gloom. In feeble health, she is rarely seen, except by her most particular friends. If she is seen away from home, which has now become rare, it is only to visit the house of God. As a mother, we would like to hold up her example before the eyes of all the mothers in the nation; and it is for this especially we write. Her influence over her children and grand-children is such, and has long been such, as only a consistently pious, praying mother can exert. By them, she is held in the highest veneration. In early life she taught them daily to persevere the word of God, and made them the object of constant prayer. And even when grown to manhood, they were accustomed to come into her room and sit down by her side, and daily read the Bible.  
Where, we ask, is the mother, who has shown in tears, who has failed to reap in joy? Where is the mother to be found, who has labored and prayed, and lived as well as labored in Christian meekness and faith, who has failed to receive a glorious reward? The only surviving son (now a member of Congress) is a devoted Christian, and an exemplary elder in the church. A daughter some time since deceased, was one of the most lovely Christians the world has ever seen. Another daughter, still living, is professedly walking with God. Six grand-children, within the space of the past two years, have made a public profession of their faith in Christ.

### NEVER TOO OLD TO LEARN.

The following well-authenticated facts will illustrate the principle that *man is never too old to learn*:  
Socrates, at an extreme old age, learned to play on musical instruments. This would look ridiculous for some of the rich old men in our city, especially if they should take it into their head to thrum a guitar under a lady's window, which Socrates did not do, but only learned upon some instrument of his time, not a guitar, for the purpose of resisting the wear and tear of old age.  
Cato, at eighty years of age, thought proper to learn the Greek language. Many of our young men, at thirty and forty, have forgotten even the alphabet of a language, the knowledge of which was necessary to enter college, and which was a daily exercise through college. A fine comment upon love of letters truly!

Plutarch, when between seventy and eighty, commenced the study of the Latin. Many of our young lawyers, not thirty years of age, think that *non prois, ferri facias*, &c. are English expressions; and if you tell them that a knowledge of the Latin would make them appear a little more respectable in their profession, they would reply that they are too old to think of learning Latin.

Boccaccio was thirty-five years of age when he commenced his studies in polite literature. Yet he became one of the three great masters of the Tuscan dialect, Dante and Petrarch being the other two. There are many among us, ten years younger than Boccaccio, who are dying of *ennui*, and regret that they were not educated to a taste for literature, but now they are too old.  
Sir Henry Spelman neglected the sciences in his youth, but commenced the study of them when he was between fifty and sixty years of age. After this time, he became the most learned antiquarian and lawyer. Our young men begin to think of laying their seniors on the shelf when they have reached sixty years of age. How different the present estimate put upon experience from that which characterized a certain period of the Grecian republic, when a man was not allowed to open his mouth in cases of political meetings, who was under forty years!

Dr. Johnson applied himself to the Dutch language but a few years before his death. Most of our merchants and lawyers of twenty-five, thirty and forty years of age, are obliged to apply to a teacher to translate a business letter written in the French language, which might be learned in the tenth part of the time required for the study of the Dutch; and all because they are too old to learn.

Ludovico Mondalisco, at the great age of one hundred and fifteen, wrote the memoirs of his own times; a singular exertion, noticed by Voltaire, who was himself one of the most remarkable instances of the progress of age in new studies.  
Ogily, the translator of Homer and Virgil, was unacquainted with Latin and Greek until he was past fifty.

Franklin did not fully commence his philosophical pursuits till he had reached his fiftieth year. How many among us, of thirty, forty, and fifty, who read nothing but newspapers, for the want of a taste for natural philosophy! But they are too old to learn.  
Accorsi, a great lawyer, being asked why he began the study of law so late, answered that indeed he began it late, but that he should, therefore, master it the sooner. This agrees with our theory; that healthy old age gives a man the power of accomplishing a difficult study in much less time than would be necessary to one half his years.  
Colbert, the famous French Minister, at sixty years of age, returned to his Latin and law studies. How many of our college-learned men have ever looked into their classics since their graduation?  
We could go on and cite thousands of examples of men who commenced a new pursuit, and struck out into an entirely new pursuit, either for a livelihood or amusement, at an advanced age. But every one familiar with the biography of distinguished men, will recollect individual cases enough to convince him that none but the sick and indolent will say, *I am too old to study*.

### WORTHY OF THOUGHT.

A short time ago, says a pastor, I tried to make my people see under what embarrassment many professors would find themselves, on arriving at heaven. I supposed that a crowd of glorified spirits would gather around the new comer, to learn what was doing for the extension of the Redeemer's kingdom, but that many would be as ignorant of these matters, as they were of what was passing in the moon. "But were there no papers published to give you information on this subject?"  
"Yes, but we did not feel interested enough to take them."  
"Had you no monthly concert, where intelligence was communicated, and prayer offered for the conversion of the world?"  
"Such a meeting was held, almost at our door, but we were never in the habit of attending it."  
Could Christians only look at this matter now as they will see it in the light of eternity, I believe that our monthly concerts would be our most crowded meetings, and the annual receipts of the Board would soon reach half a million dollars.  
[Journal of Missions.

### NEGATIVE RELIGION.

In these latter days of ease from persecution, a profession of religion may be made, and a decent outside may be preserved, without much cost. There is one class of professors, and that by no means a small one, made up of those who have received a religious education, have been trained up to an outward conformity to the precepts of the gospel, who abstain from the open follies and corruptions of the world, but remain quite satisfied with a NEGATIVE RELIGION.  
They do not defraud their neighbor.  
They do not neglect the poor and needy.  
They do not run a round of gaiety and folly.  
They are not drunkards.  
They are not swearers.  
They do not bring up their children without some regard to religion.  
They do not cast off the fear of God.  
BUT  
They do not experience his love-shed abroad in the heart.  
They do not enjoy vital, heart-felt religion.  
They do not give God their hearts.  
They do not delight themselves in him.  
They do not esteem his word more than their necessary food.  
They do not love the habitation of his house, and the place where his honor dwelleth, though they attend it.  
They do not enjoy the peace of God, which passeth all understanding.  
They are not the temples of the Holy Ghost.  
They are not habitations of God through the Spirit.  
They have not passed from death unto life. Reader, are you a Negative Christian?

### THE UNAPPRECIATED SKY.

It is a strange thing how little, in general, people know about the sky. It is the part of Creation in which Nature has done more for the sake of pleasing man, more for the sake of evident purpose of talking to him, and teaching him, than in any other of her works; and it is just the part in which we least attend to her. There are not many other works in which some more material or essential purpose than the mere pleasing of men, is not answered by every part of her organization; but a very essential purpose of the sky might, so far as we know, be answered, if, once in three days, or there about, a great, ugly, black rain-cloud, were brought up over the blue, and everything well watered, and so all left blue again till next time, with perhaps a film of morning and evening mist for dew. And instead of this, there is not a moment of any day of our lives, when Nature is not producing scene after scene, picture after picture, glory after glory, and working still upon such exquisite and constant principles of the most perfect beauty, that it is quite certain, that it is all done for us, and intended, for our perpetual pleasure. And every man, wherever placed, however far from other sources of interest and beauty, has this doing for him constantly. The nobler scenes of the earth can be seen and known by few; it is not intended that man should be always in the midst of them; he injures them by his presence; he ceases to feel them, if he be always with them; but the sky is for all; bright as it is, it is not too bright nor too good for human nature's daily food. Sometimes gentle, sometimes capricious, sometimes awful, never the same for two moments together, almost human in its passions, spiritual in its fervency; almost Divine in its infinity, its appeal to what is mortal in us, is as distinct as its ministry of chastisement or of blessing to what is mortal is essential.

The Sabbath Recorder.

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Editors—GEO. B. CUTLER & THOMAS B. BROWN (T. B. B.)

THOUGHTS ON THE PRESENT CRISIS.

It has often been remarked, that one important effect of the Christian religion has been to mitigate the horrors of war. We are willing that this opinion should be entertained, for we believe there is good foundation for it.

Men are not always, and every where, in a condition to exercise their God-given rights. For though their Maker has constituted them equal, their proneness to abuse themselves and one another, renders it necessary that they be restrained, till they shall have learned how to exercise their rights with safety to themselves.

The conflict now in progress between Russia and the opposing powers is not, primarily, a conflict between an oppressive government and its down-trodden subjects. It is not the upheaving of the masses in their aspirations for freedom, opposed by despotism seeking to reduce again into still deeper degradation.

Whether this conflict will issue in the overthrow of Turkey, or the humbling of Russia; whether it will involve the Allied Powers in general ruin, or result in the supremacy of their arms; or whether it will be protracted, till all the contending Powers are reduced to inefficiency, and perhaps completely prostrated, new forms of government rising out of their ruins—are questions which no mortal can probably solve.

THE CHINESE REBEL CHIEF.—A recent number of The Macedonia contained an article relative to the Rebel Chief of China, from Rev. Mr. Dean, the Baptist Missionary at Hong Kong. Mr. Dean appears not to participate in the hopes of good from his triumph which have been expressed in some quarters.

"The story of Hung Jin is an interesting one; but his countrymen have so often imposed upon the credulity of foreigners, that we are forced to receive his statements with some reserve; but if true, it serves to confirm the impression that Tao Ping Wang is a visionary Machiavellian, and that he has adopted the Christian creed, grossly corrupted, to promote his own selfish and political designs. And if half be true, that he has

published of him, his Christianity is little better than Paganism, and his continued use of the sword, and his corrupted editions of the Bible, are more in accordance with the spirit of Mahomedanism than the peaceable principles of Christianity. By it we are led back to the conclusion which forces itself upon us from every view we take of the condition of China, and that is, that the present chaotic state of the people calls loudly upon us to give them a pure gospel before these corruptions become stereotyped, and the hundreds of millions of that empire become confirmed in the belief of errors more dangerous and deadly than Romanism or Mormonism."

NEWS FROM CHINA.

Extracts from a letter of Elia Solomon Carpenter, dated Shanghai, September 29, 1854.

It appears that other Boards are increasing the number of their missionaries in Shanghai. Rev. Mr. Jenkins has just arrived with a recruit of three. Two from the Presbyterian Board have just arrived, and others from other Boards are expected soon.

Men are not always, and every where, in a condition to exercise their God-given rights. For though their Maker has constituted them equal, their proneness to abuse themselves and one another, renders it necessary that they be restrained, till they shall have learned how to exercise their rights with safety to themselves.

There is no doubt as to the revolutionists at Nankin and elsewhere keeping the true Sabbath, and that too for more than a year after some of them had seen publications setting forth another day as the rest-day of the fourth commandment.

Yes, we do rejoice in the establishment of a mission by our people in the land of Palestine, and we hope and pray that the blessing of the Shepherd of Israel may rest upon it.

You express a brotherly sympathy for us in the midst of danger and trouble. But our trouble deserves not to be mentioned in comparison with that of thousands in this land. The dark cloud that has hung over Shanghai for a year, instead of being removed, only grows darker. And it is also so with many other cities in this great and populous country.

The principal labor I have performed since my last has been necessarily of a kind not strictly missionary, in the ordinary use of the word, but such as missionaries must sometimes submit to. The time arrived when it became evidently our duty to provide a house for ourselves. But rent was enormously high; besides, scarcely any place could be had; so that renting was out of the question.

later. Together with the lot, it has cost a little over \$1300, and no out-houses are yet built. These, however, will cost but little, as I have the brick on hand. I have bought the material and superintended the work all the way through, as I did before. It was necessary for the health of our families that we should have a two-story house, and being two stories, it must be well built to be safe from the hard winds and harder earthquakes to which we are liable.

BRITISH CORRESPONDENCE.

GLASGOW, December 8th, 1854.

Painful circumstances have for some time past disqualified us from recording for the Recorder what we should otherwise have noted as bearing upon the Sabbath cause. In God's mercy, however, being in some measure lightened of our burden, we would yet recall some of the expressions of British feeling bearing upon that point.

Connected with the working of the New Beer Bill, in its bearing on Sunday, was a case which excited much attention in London. "The Times" had spoken with approval of the Beer Bill and its influence on Sunday observance. But the act had only been a short period in force, until a publican adjoining was prosecuted for supplying the Times office with beer on Sunday evening, when the men were at work for the issue of the Monday's paper.

On Sunday week not a cab or omnibus ran upon the streets of Glasgow. The drivers had been brought to see that it was a breach of the Fourth Commandment—for they wrought seven days for the wages of six. In this last grievance was the greatest sin evidently; for on the masters making them an advance of wages, and promising some provision—provision not likely to last—for their getting occasionally to church, they resumed, and last Sunday the pews of the several churches were occupied by those who had been driven thither, but those of the drivers were empty as before! If Christians were really in earnest; if they valued the spiritual well-being of others—apart from any obligation of the Fourth Commandment and its rest of the cattle as well as that of servants, a commandment which says not a word about the day of their adoption—surely some means would be taken to see that all was not sacrificed dear to one class, in order that another class should profit.

In the Edinburgh Town Council, in October last, the Lord Provost earnestly besought attention to the fact that, as the public houses are now shut on Sunday evenings, and as in winter people cannot walk or stay out in the dark, some plan should be adopted by which heated and lighted rooms would be opened for the poor, provided with collections of moral and religious books for their use. Professor Dick said he thought they ought to have concerts of sacred music, with tea and coffee provided. Bailie Morrison also thought refreshment rooms ought to be opened on Sunday nights, where the poor could get tea and coffee, and read moral and religious books; and the Lord Provost added, that any one was at liberty to open such places.

At the Evangelical Alliance in October, it was stated by the Traveling Secretary, that the Council had determined to offer a prize of £100 for the best Essay on Sunday Observance. Several of the speakers at the meeting expressed dread of the Crystal Palace being opened on Sunday, and their determination to resist it with all their might. Capt. Young said that every thing relating to Sunday observance hung upon that. "If that object were once gained, they might give up the struggle"—for the opening of Museums

and other places of public amusement would necessarily follow. The prediction we believe to be near the truth; and we would have more sympathy with the speaker if he showed that his concern were for the maintenance of God's law, rather than in defense of a human tradition making void the law divine.

CENTRAL ASSOCIATION MATTERS.

To the Editors of the Sabbath Recorder:

My name appears in your paper of June 15, 1854, as one of a Council appointed by the Central Association to visit the churches in Jefferson County, for the purpose of aiding in a settlement of difficulties said to exist among Sabbath-keepers in that vicinity. The time appointed for the meeting of that Council being near, and supposing that some response is expected from them, and none as yet having met my eye, and not knowing whether they will meet or not, I take the liberty to communicate through your paper, if you think proper, a few remarks.

It does not appear, from any thing I have seen, that the Association, in their appointment, have given any specific directions to the Council, whether they are to be governed in action by the Constitution, or are to be advisory to a course in which the Association have no power to direct and control; in which last case, it appears to me, there must first be an amicable agreement of the parties, as to what they will submit, and the manner how the trial shall proceed, before any satisfactory examination can be had, sufficient for the Council to make up judgment on whom the wrong rests. In the absence of such directions and agreement, and from what has been published on this subject, I am in doubt whether the Council can be of any use, as they are considered advisory only, at least by some. Taking this view of the appointment, I should infer that the Association, and the churches complained of, understand alike the Constitution—that is, that the discipline of the churches is not subject to it. The answers of these churches to the letters of the Corresponding Secretary, requesting their co-operation, show, to my understanding, their assent so far as the Council shall act in accordance with the Constitution, and did not mean to further commit themselves at that time—whereas, on the part of the Association, or at least some of those who have written on this subject, they see no prospect of settling this matter, unless these churches will consent to a trial outside of the Constitution—that is, to admit those excluded members to come before the Council with their testimony and pleas, on equal terms with themselves, and submit their acts of discipline to the Council, to be decided on, from the allegations, proof, or testimony adduced by both parties. In yielding to this course of action, it is asserted that the churches complained of would concede the whole ground of defense, and stand self-convicted of the most serious succession of wrongs. If this be the sentiment held by these churches, I can see no possibility of a settlement, nor any facilities offered by which the Council can report satisfactorily to the Association on whom the wrong rests. And should the Council proceed to examine and judge from the records only, we are individually at liberty to judge whether their labors would be any better appreciated than those of a former committee on this subject, and whether, in the result, there would be any prospect of peace being restored.

Under no further light in this matter, I cannot cast away my confidence, that as soon as these churches discover themselves in error in their disciplinary acts, they will make the necessary concessions, and preclude the necessity of arbiters. If I am correct in my supposition, that the discipline of the churches is not subject to be regulated or governed by the Association, then I can see no reason why the churches will not continue to hold their places in that body until a breach of the Constitution is proved against them. It may be said, that these views of the case present no remedy, but to let patience have its perfect work, till the Constitution shall be amended. If this Council is advisory only, with the limited knowledge I possess, I can see no other course for the Council to pursue, than to advise the parties to an amicable agreement to leave out all their differences to the arbiters, or such other persons as they may agree upon, who shall not be considered a committee of the Association, but one by the choice of the parties, amenable to them only. This truly is a singular position for a Council to be placed in—begging the parties to permit them to sit as their judges—such an one as I have no recollection of ever before being placed in. "To hear with both ears, and then judge," is the true course.

My remarks being based on supposition, principally, may possibly, by some, be considered as pre-judging, which is foreign from my intention, holding myself open to receive any light which may be given in the premises, nor can I, from any knowledge I possess, decide on whom the wrong rests, and may possibly be wrong in the positions taken, not knowing what powers the Constitution confers on the Association, or what original rights the churches have reserved, other than what I am informed by a brother present at the adoption of the Constitution. The unpropitious indications and peculiar circumstances, presented to my mind in this matter, are sufficient to prevent my attendance with the Council, if indeed my circumstances and health would permit. Should the majority of the Council meet, I can but wish they may find some way by which the desired object may be consummated. JOSEPH POTTER.

SWEAR NOT.

In a recent date of the Sabbath Recorder, I find an article headed as above, in answer to questions previously offered through the Recorder. For what reasons, or from what source, these queries arose, I know not; but for myself I am not satisfied with the answer to them—neither with the premises taken as conclusions drawn. The scriptures are the source of truth and conclusions; but the fact that God promised to bless Abraham, and in him the families of the earth; that Abraham required an oath of his servant; that Laban raised a pillar, and promised not to go beyond it, and Jacob swore by the fear of his father Isaac; that Jacob swore his son Joseph; that God commanded the children of Israel to not go after other gods, but to fear their God, and swear by His name; that the Lord swore that Moses should not go over Jordan; proves nothing in justification of civil or any other kind of oaths, unless it can first be shown, that the examples of these early fathers are confirmed by direct and universal precept, and that what was a sign, and peculiar to the children of Israel, is also binding upon all, in all times and in all ages, especially under the Christian dispensation, and that these have not been abrogated by direct precept. If examples and precepts peculiar to individuals, peoples, and times, are to be our standard, then may we justify polygamy and kind vices from the examples of the wisest of men, and find ourselves under obligation to erect a temple for the Lord answering all the description of Solomon's, with the golden candlesticks, the tables of shew bread, the altars of incense and burnt offerings, &c., and still be under the most solemn obligation to live out the whole letter of the Mosaic law.

Now, since the first form of an oath given by L. Jones is acknowledged as a sin, (and consequently forbidden by the third command,) so much is gained without argument; although he afterwards concludes, that "judicial oaths and affirmations are not forbidden, and is inclined to the opinion that the humble followers of Christ are the only fit subject to take such oaths or affirmations." I can see no possible necessity or reason for the Christian to take an oath, or vainly call in question the name of God. By virtue of his relation, as a child of God, he is under the most solemn obligations, and has the most important considerations for speaking the truth, under all circumstances, in the court of law and at his fire-side, in public and in private, and to speak and act in reverence to Him who judgeth for all the deeds done in the body. Where, then, is the necessity of his taking the name of God before the juror's bench, by an oath to tell the truth, more than when he calls around him his family, and imparts to them the necessary instructions to prepare them for the responsible duties of life? And if necessary in the court of justice to require thy brother to call in question the name of God before you can believe him, why not require of him the same thing in your church meetings, when transacting business pertaining to the kingdom of Christ upon earth?

That idea, that it is right because is the law of the land, is a sentiment that would well become a southern nabob, or a *duc*, of cotton theology, but not well a truth-loving Seventh-day Baptist; for the laws of our land recognize no Sabbath but Sunday, and subject us to a fine for laboring on the first day of the week. That passage was not well chosen to prove that we are bound to obey the unholy enactments of men as the higher power. "Let every soul be subject unto the higher power, for there is no power but of God." That my friend may have more light respecting obedience to the powers that be, I will refer him to Dan. 6: 1, 10. Again, "Then Peter and the other Apostles answered and said, We ought to obey God rather than man." Acts 5: 29. And how am I under obligation to obey, though the laws of the land require me to break one of the commands of God? Who is truly the Higher Power? When Christ, in the sermon on the Mount, refers to the ancient sayings concerning adultery, and declares that whosoever lusteth hath already committed adultery in the heart; and again refers to the saying of old, "an eye for an eye, and a tooth for a tooth," and commands to resist not evil, all believe him to mean as he says. But when he refers to the precepts of the former dispensation, and positively forbids all swearing, few are ready to believe that he means all that he says, although it is as plain as any precept of Christ left on record.

With the text chosen by L. Jones to justify judicial swearing, I now propose to show, that all such swearing is forbidden by direct precept of Christ. In Heb. 9: 3 and 7: 21, the verb used in the Greek is a variation of *omnami*, which is defined to swear, to take a solemn oath. Now these passages were introduced to show that solemn oaths were formerly taken, which is doubtless the case. But this cannot refer to false oaths, for Christ, when speaking of the sayings of olden times (Mat. 5: 33) respecting perjury; used a verb having a very different sense, *epiorkeia*, defined to add oath to oath, to swear falsely. Christ says, "Swear not at all." (Mat. 5: 34); which is also confirmed by James, (5: 12) "Above all things, my brethren, swear not." Here again we find the verb *omnami*, the same as in Heb. 4: 3 and 7: 21. Now, if the texts in Hebrews prove any thing for the use of solemn and judicial oaths, those of Matthew and James prove that that class of oaths are forbidden to the disciple of Christ by direct and universal precept; consequently those vague suppositions concerning what Christ

and James meant must fall to the ground. The use of oaths is not only forbidden by Christ, but it is plainly intimated that yea, yea, and nay, nay, are sufficient for all Christian communication.

In conclusion, I would say, I fail to see the force of that assertion, that business transactions, national and individual, could not be done, or perjured persons brought to justice, without swearing by oaths. S. B.

REV. E. L. ABBOTT.

This distinguished Baptist missionary has gone to his reward. From an obituary notice in the New York Baptist Register, we copy the following sketch of his life:—

He did not complete a full course of study. The voice of God and warnings of Pagan fell upon his ear, and he could not stay. "Here am I, send me," was the response given to the voice of Jehovah through the Missionary Board at Boston. Well do we remember his touching and powerful farewell address to the students and professors [of Madison University]. To those who had chosen the West as their field of labor, he said, "You, brethren, go to meet the beast with seven heads and ten horns, but I go to contend with Pagan power in the East." And with heavenly animation did he sing, "Here am I, send me," &c. Subsequently we mingled in his ordination exercises at New Woodstock. Three venerable men now gone, we believe, were there: John Peck, Alfred Bennett, and Nathaniel Kendrick. Cheerful and happy was the face of our Bro. Abbott on that occasion. Yes, though about to leave a much loved and loving pastor and church, but more than all an aged mother, without the prospect of meeting them again on earth, his countenance beamed with joy. Others wept, but he did not.

Under the benignant smiles of an ever-watchful Providence, he was permitted to leave his "native land," and reach the shores of Paganism. There he labored. There in the wild jungles of the East, and surrounded with the towering and frowning forms and monuments of idolatry, did he witness the displays of almighty power, to save the lost and degraded. But we will not enlarge. In another world it will be seen how much he did for Christ and the heathen.

As the result of much toil and care, his health failed, and he returned home for his restoration. He was accompanied by his two little boys, whose mother had died in a heathen land. And how trying the scenes associated with the death of that wife and mother. We had the facts from his own lips. "She died," said he, "away from fellow missionaries. All who stood by her death-couch, except myself, were natives. After her death, I laid her out with my own hands, nailed some rough boards together for a coffin, and employed some natives to carry her to the grave."

After remaining in this country for a short time, he went again to his chosen field of labor. We saw him on the eve of departure. It was only a few hours after he had looked for the last time as he supposed upon the faces of his motherless boys. The gush of feeling had not yet wholly subsided. There was evidently a pressure at his heart. He was about to enter the moral wilderness alone—to labor around the grave of his wife, and leave the objects of paternal affection to be cared for on the opposite side of the globe. There was enough in this to stir even his manly heart. But he went forth to his work, and faithfully prosecuted it, until his already shattered constitution entirely gave way. In harmony with medical advice, he again visited America—returned to die. His work on earth is done, and he is now we trust "where the wicked cease from troubling, and where the weary are at rest."

LARGE BEQUEST.

The Philadelphia Ledger has a letter from Shemokin, Pa., which shows that there is in the world one man sensible enough to be his own executor of that portion of his estate which he designs for benevolent objects. It seems that the Hon. Wm. E. Helfenstain, being in possession of a large body of valuable coal lands in the Shamokin region, and having a heart always open to acts calculated to ameliorate the condition of those in want, determined to dedicate forever a portion of his estate for the benefit of the destitute poor of New York, Philadelphia, Baltimore, Lancaster, Carlisle, &c., &c.; for the endowment of a Free College at Shemokin, and for the benefit of African Colonization.

The land to be devoted to these praiseworthy objects is in two tracts, and embraces about 600 acres of the best anthracite in the State; the one tract, for the destitute poor, is said to be capable of producing 300,000 tons per annum when properly developed, and the other tract, for the endowment of the College and African Colonization, will yield, it is estimated by competent judges, 150,000 tons. At a low rental this quantity will bring in a revenue of upward of \$100,000 yearly—which is more than 6 per cent. on a million and a half of dollars. One of these tracts has already been leased, and will, the coming year, be put in operation.

The day set apart for the consummation of the design of Judge Helfenstain was Friday, the 22d of December. A number of persons were present from Philadelphia, Lancaster, Harrisburg, Pottsville, Danville, Sanbury, Northumberland, Traverton, and other places, to witness and participate, along with the people of Shamokin, in the interesting ceremonies. Governor Wm. Bigler was one of the guests in attendance.

At 10 o'clock A. M. a procession was formed which proceeded to the land intended for the poor. It is located immediately on the south-west side of Shamokin, and for easy development and facilities of transportation to the main road, is not surpassed by any tract in the region. And having passed over a portion of it, sufficiently to give an idea of its immense value as a coal estate, the ground selected for the College was visited for the purpose of laying the corner-stone of that Institution. The site for the College covers an area of 30 acres, on the highest point in the vicinity of Shamokin, affording views of the surrounding country of surpassing beauty and loveliness. At this point the Hon. C. W. Higness, of Pottsville, introduced Governor Bigler as the person selected to perform the ceremony of laying the corner-stone. The Governor delivered

ed a brief but eloquent and impressive address. He deposited in the stone, the Bible, the Prayer-Book, the several newspaper publications of the Episcopal Church, and the American and Gazette, of Sunbury. A prayer was then offered by the Rev. Mr. Washburn, of Pottsville; after which the procession returned to the new hotel.

THE SABBATH IN ILLINOIS.

The editor of the Sabbath Recorder will much oblige by giving the following two or three insertions in his paper:— To the Legislature of the State of Illinois, in the Senate and House of Representatives assembled— Your petitioners, inhabitants of

It is reported, that the School Laws of the State of Illinois will be modified during the approaching session of the Legislature. It is therefore respectfully proposed, that all Sabbath-keepers residing in this State copy the above petition, obtain signatures, and forward the same to their own county representatives, or some other member of the Legislature, at as early a day in the session as practicable. SAMUEL DAVISON, Farmington, Ill. JOHN R. BUTTS, Southampton, Ill.

RUM-SELLING ON SUNDAY.—The New York Board of Councilmen have recommended for adoption an ordinance designed to secure the enforcing of the excise laws. It makes selling liquor without a license, or selling it on Sunday with a license, a misdemeanor, punishable with a fine of ten dollars, and imprisonment unless that sum is paid. Referring to the ordinance, the Tribune says:— "It is pretty nearly a re-enactment of the State law, which never was and never will be enforced in this city—at least not until there is a great improvement in the character and habits of many of those who solemnly swear, on their induction to office, faithfully to execute all the State and Municipal statutes, and then, for three hundred and sixty-five days in the year, permit ten thousand violations to be done in their very sight, without moving a finger to fulfill their brave oaths."

CHURCH BROTHERHOOD.—The Bishop of Western New York, in his recent address to the Convention of his diocese, thus alludes to this Brotherhood:— "The establishment of Brotherhoods and Sisterhoods as organizations in the Church, I cannot but regard as alike a needless, cumbersome, and hazardous instrumentality of usefulness—needless, as its objects of benevolence can be met by existing parochial agencies faithfully applied; cumbersome, as demanding, in time, means and efforts, more than it is likely to yield; and hazardous, as forming a church within a church, and what may readily become a sectional, exclusive party organization, proving itself inimical to real unity in the great brotherhood of Christ—that one Holy Catholic and Apostolic Church with which all may well be content."

SUNDAY IN RHODE ISLAND IN 1647.—In the Newport Mercury we find an interesting series of historical articles relating to Rhode Island. Under date of 1647, the writer, speaking of the "common law" of that time, says: "The word Sunday or Sabbath is not mentioned—no day is set apart for recreation or religious observance. Faithful to their professions of religious liberty, the legislators of Rhode Island left each individual free to observe what days he pleased, or to omit the observance of any. The subject of religion was not in their opinion within the province of legislation; each individual, and each religious association, were protected in their belief, but not restrained by the Government or laws established."

THE METHODIST CHURCH.—Another breach is expected in the Methodist church. Rev. Dr. Bond, editor of the N. Y. Christian Advocate, in noticing the opposition to the appropriations of missionary money to the preachers laboring in the slave-holding conferences, says:—"We have seen strange things in the lapse of three-score years and ten, but this caps the climax of the marvelous; and though we are no prophet, nor the son of a prophet, we venture to predict, that mischief is now brewing in our church—agitations, convulsions, and disruptions, such as we have never witnessed before."

RUSSIAN SOLDIERS.—A London letter, in the New York Commercial of 13th in reviewing the operations at the battle of Inkermann, says:—"The personal conduct of the Russians throughout the contest was such as to create horror and disappointment, and to unceasing all who had hoped that their barbarism had been in some degree mitigated by the period which has elapsed since the career of Suvaroff. They pierced the fallen and wounded, refused quarter, and even tore off the bandages of those who, after temporary aid, had been left for the moment on the field; and these fiend-like habits seem not merely to have been the result of drink upon the common men, but to have been directly encouraged by the officers."

REV. E. L. ABBOTT.—The funeral obsequies of Rev. Elisha L. Abbott were attended at New Woodstock, N. Y., Dec. 20th, by a large and solemn congregation, gathered from that and adjoining towns. His two sons, his only surviving brother and sister, a sister of his deceased wife, with several more distant relatives, were present. Fourteen ministers of the gospel were there, eight of whom took part in the services.

THE CAROL.—In our notice last week of this new collection of music and hymns for the use of Sabbath Schools, the printers made us say it consists of 28 octavo pages. It consists of one hundred and twenty-eight octavo pages, one hundred and fifty-six hymns, eighty-eight tunes, and six chants. In our next we shall probably print a list of tunes, &c.

Abstract of Proceedings In Congress.

THIRD-DAY, DEC. 26. In the SENATE, memorial asking relief to be sent to Dr. Kane, were presented. Notice was given of a bill for the relief of soldiers of the war of 1812. The Annual Report of the Coast Survey was ordered to be printed. The bill for a Light-House on Cape Race came from the House, and was referred.

In the HOUSE, the Senate resolution, reappointing Rufus Choate and Gideon Hawley Regents of the Smithsonian Institution, was passed. Mr. Whitfield introduced a bill to aid Kansas in the construction of a railroad in the said Territory. The Judiciary Committee was instructed to inquire into the expediency of preventing by law the importation of foreign paupers into the United States, and report a bill at the earliest possible date. Other resolutions to inquire into the expediency of a Navy Yard at New Orleans; declaring void the Minnesota charter for a Pacific Railroad; and to provide for additional pensions, were passed. A bill was introduced to cede to New York that portion of Massachusetts known as Boston Corners; the bill passed without opposition. The bill granting lands to the States for railroads and education, was postponed for three weeks. Another bill to amend the Land Graduation act, was brought in, and postponed for a week.

FOURTH-DAY, DEC. 27. In the SENATE, petitions for Harbor Improvements in New Jersey were presented; the bill from the House ceding "Boston Corners" to New York passed. Nothing else of importance was done. Adjourned to Sixth-day, when they will only meet to adjourn to Third-day.

In the HOUSE, the bill authorizing the construction of a submarine telegraph from the Mississippi to the Pacific, was referred to the Committee of the Whole. The Army and Post-Office Appropriation bills were discussed in Committee, and reported to the House. An amendment to try camels and dromedaries as means of transportation, was ruled out of order. An amendment to carry mails from Independence to San Francisco in coaches, was lost. Both bills were then passed. A bill to provide for Harbor Improvements having been called up, a debate ensued, in which it was stated that no less than one hundred and forty bills for Internal Improvements are stayed by the President's vetoes. The particular bill under notice was referred to the Commerce Committee. Bills were introduced to provide for river improvements, post roads, public buildings, and a geological survey in Kansas. Adjourned to Sabbath-day.

European News.

The U. S. M. steamer Atlantic, with European news to Dec. 16th, one week later, arrived at New York on Sunday afternoon last.

There is no news of the slightest interest from the Crimea. Affairs within and without Sevastopol remain precisely as they were. Occasional shots are exchanged when a mark is presented, but the firing has ceased to be continuous on either side. All field and siege operations are suspended by the heavy rains, which have rendered the roads impassable, and filled the trenches of the besiegers with water. The besieged avail themselves of the respite to repair works. Cholera and scarcity prevail within the city.

It is said that if the negotiations now pending do not produce peace, Russia will call out 16 men per 1,000, equal to a million of men, to take the field as early as possible.

From debates in the British Parliament, it appears that the treaty with Austria is conditional, and that it is so framed that Austria may, at the last moment, retire from the alliance, without breach of faith. England is going to enlist German and Swiss auxiliaries, and to transfer a portion of the militia to do garrison duty in the Mediterranean stations, and perhaps, in the Provinces of North America. The general feeling of the British nation is patriotic, and voluntary contributions for relief of the army flow in with the most lavish liberality. Among the latest shipments is a cargo of plum-puddings for Christmas.

Important Trial and Heavy Damages.

An important railroad case has recently been tried at Norwich, Conn., which occupied more than a week. The plaintiff is Crocker, a sea-faring man, who was ejected from the cars between New London and Norwich. The defendant is the New London, Williamantic and Palmer Railroad Company. The facts are as follows:—In December, 1853, Crocker wanted to go from Norwich to New London. Upon the arrival of the freight-train, he went to the office to procure a ticket, and found the door closed, as is usual on the arrival of the freight-train. The fare is fifty cents when a ticket is bought—without a ticket the charge is fifty-five cents. Crocker went aboard the cars, and when called on by the conductor for his fare, stated that he had applied to the ticket office, but, finding it closed, he had entered the cars with the intention of going to New London, though he had only fifty cents with which to pay his passage. The conductor demanded the additional five cents, otherwise he would be compelled to put him out of the cars. The superintendent, who was on the train, was appealed to, and confirmed the decision of the conductor. Several persons, employed on the train, were now called upon, and assisted in thrusting Crocker out. His knee-pan was broken, but whether by the fall or by his efforts to get upon the train again, after it was in motion, does not clearly appear. He managed, by crawling, to reach a house, three-quarters of a mile distant.

The Judge, in his charge to the Jury, maintained that a Railroad Company was compelled to carry all persons that applied for passage and offered to pay the required fare—that it could make no exceptions, though a passenger may so conduct as to justify the company in putting him out of the cars. Crocker had offered to pay the price of a ticket, and no more; and he claimed that he used all diligence to obtain a ticket, but could not, inasmuch as the office was closed. The Jury were to inquire whether he had reasonable time to obtain a ticket. If he had not, in case there was not time, Crocker had a right to go to New London at the price tendered—namely, 50 cents. If he had time, he was bound to pay the extra charge of five cents. The Judge further charged, that if the Company had any right to put Crocker out of the cars, it was for the Jury to inquire whether only so much force was used as was necessary to effect that object—whether he

was kicked, and whether his knee-pan was broken when he was thrust from the cars, or when he attempted to get on again. If he had a right to remain in, he had a right to get on again; and in that case, it mattered not in what way the injury was inflicted, the Company would be responsible for damages. If the defendants acted, through their agents, wantonly, and were reckless of doing injury to the plaintiff, then the Jury would give damages, not only sufficient to compensate the plaintiff for his bodily injury, but sufficient, also, to protect the public from such acts of negligence and wantonness hereafter. The Jury, after several hours deliberation, brought in a verdict of \$8,200 damages against the Railroad Company.

"OLD HUMPHREY" IS DEAD.—So says the English correspondent of the Christian Observer, who accompanies the announcement with the following account of the man:— That prolific and most useful writer for the young, known by the cognomen of Old Humphrey, is no more. His real name was George Burdidge—he was a native of Ashton, near Birmingham—and was born in 1787. He was trained to handiwork, but very early his thoughts and aspirations soared above the ordinary engagements of trade. His first attempts at writing were in a local newspaper which met with encouragement. About 1814, he published a tract, "The Sabbath-breaker Reclaimed," which brought him into connection with the Religious Tract Society. Many tracts he wrote about this time marked by great originality, and a happy adaptation to the condition of the working classes. But it was chiefly under the appellation of "Old Humphrey" that he became generally known to the reading public. The pieces to which this name was affixed appeared regularly in a fugitive form in the periodicals of the Tract Society, and were subsequently collected into volumes. Other volumes he also wrote under the names of "Grandfather Gregory," "Old Alan Gray," "The Old Sea Captain," "Old Anthony," "Ephraim Holding," and other aliases too numerous to particularize. When more suited to his purpose, he adopted the feminine gender; hence we have "Grandmamma Gilbert," and "Aunt Upton." His more directly useful class of books were, "Learning to Think," "Learning to Feel," "Learning to Act," and "Learning to Converse." The number of separate publications in the Tract Society's catalogue of which he was the author exceeds 150. He supplied independent of a vast variety of articles contributed to the monthly periodicals. Thus years passed away in active and useful literary engagements, until he became a real Old Humphrey; and, with advancing age, came weakness and affliction. But "I never think of death," said he, "but I think of heaven—they are so connected in my view." After an illness of ten months, in the 67th year of his age, it pleased God to remove him thither.

A NOVEL SCENE.—The ex-postmaster of Boston sends from Germany an account of a dinner to a railway congress, at which a locomotive appeared upon the table, having attached to it a train loaded with dishes of the choicest and most solid food. The succulent dinner advanced slowly, in imitation of the passenger trains upon all German roads. After having made the tour of the table without stopping, in order to give a view of the good things with which it was freighted, the train again started, making a station in front of each guest, and permitting him to fill his plate according to his appetite and fancy. The trains followed each other in constant succession for two or three hours, departing every time well loaded with comestibles, and always returning empty to the depot.

SUMMARY.

The citizens of Williamsburg and the eastern portion of Brooklyn are about taking action for the purpose of petitioning the Legislature for the passage of an act authorizing the construction of a Ship Canal from the Wallabout Bay, east of the Navy Yard Hospital, through a portion of the Seventh Ward, Brooklyn, and the Third Ward, in Williamsburg, to Newtown Creek, at a point near Troutman's Hotel. It is proposed that the Canal be constructed fifty feet wide, and of sufficient depth to admit ordinary vessels, loaded, in order that such articles as coal, wood, building materials, provisions, &c., can be landed at any point upon the Canal, thereby materially lessening the cost of those articles to the consumer.

The Manchester (N. H.) Mirror states that Lucien Ayer, of Plaistow, who, three years ago, was convicted of a State Prison offense in Rockingham County, N. H., and cleared out, being free on bail, returned to Plaistow last Sunday, and on Monday was arrested and sent to Exeter Jail. He has lately been at the head of a wild-cat bank in Kansas, which has been spoken of in connection with the enterprise of that country, as an "institution flourishing under the enterprise of a distinguished son of New Hampshire."

The New York Post says: "On glancing at the daily returns sent to the office of the Chief of Police from the various Wards of the city, we were struck with two facts. The criminal arrests are comparatively few, and for trivial, disorderly offenses—and the number of destitute persons provided with shelter and lodging during the past twenty-four hours is very great, comprising no fewer than 325 names. This speaks well for the forbearance from crime of the classes that are suffering most from the season and from commercial depression."

The Reform Diplomatic bill now before Congress proposes the following salaries for Foreign Ministers: Great Britain, £17,500; France and China, \$15,000; Spain, \$10,500; Austria, and Prussia, each \$12,000; Brazil and Mexico, each \$10,000; Turkey, Peru, Naples, Sardinia, Belgium, Holland, Portugal, Denmark, Sweden, the Argentine Republic, New Grenada, Bolivia, Ecuador, Venezuela, Guatemala and Nicaragua, each \$7,500.

A coal vender, named Scott, entered the store of John H. Springer, on Main-st., in Providence, on the afternoon of the 25th ult., at about 5 1-2 o'clock, to purchase some clothing, and as Mr. Springer was packing up the goods selected, Scott knocked him down and out his throat with a razor, inflicting a severe wound, so that his recovery is uncertain. The villain escaped, leaving his hat and pocket-book with his name marked on it, together with the razor.

Three young men, named Wm. Williams, Sidney Miller, and Edward Skillman, have been arrested in Cincinnati, as the robbers of the U. S. Express Company, in that city, a few months since. Another man, named Basil Estep, arrested for the same offense, has been brought to Cincinnati by the Marshal of Davenport, Iowa. The amount taken from the Express Company, it is stated, amounted to \$45,000.

The citizens of Sandusky, O., held a meeting on Saturday evening, 23d ult., and resolved to reimburse R. M. Sloane, Esq., for the amount of the judgment rendered against him, at the late term of the U. S. District Court, for an alleged violation of the Fugitive Law. A committee was appointed to receive subscriptions in aid of the object.

The State of New York is to be enlarged. A bill has passed the House of Representatives, to cede from Massachusetts to New York the 1,800 acres of prize-rising ground, known as Boston Corners. It will undoubtedly pass the Senate without opposition.

DEATH FROM HYDROPHOBIA.—A young man named Warren Moore, youngest son of Mr. Daniel Moore, of Orange, died of hydrophobia on Tuesday, the 12th ult. Eight weeks before he had been bitten by a small dog belonging to a man who had often worked for his father, and had sometimes been there with his master. On this occasion the dog was there alone, and got into a quarrel with Mr. Moore's dog. Warren attempted to separate them, when the neighbor's dog bit him in one thumb. Little was thought of it, however, as no suspicions were then entertained that the dog was mad, nor did any symptoms develop when, on returning from school, he complained of feeling unwell. Next morning his illness continued, but not so as to excite particular attention, as he was about the house. But, as his mother passed him, while he was combing his hair before a mirror, he said to her that that was the last time he should do that, for he was going to die. He also proceeded to give directions as to the disposal of various little matters of his to his several friends. As no serious symptom had yet shown itself, his parents were astonished at this, for they did not think of the bite he had received nearly eight weeks before. But he continued to grow worse, and, in the forenoon, became unable to swallow, and the movement of persons in the room gave him much distress. Medical aid was procured, but it was powerless. On Monday he had spasms, which continued at intervals, with increasing violence, till Tuesday morning, when he died. During his spasms his agony was awful, and his screams terrific. He was perfectly rational when not in the spasms, and requested that he might die on the lounge in the sitting-room, with his head in his mother's lap. A little before his death he motioned to his mother to sit by him; she did so, and he put his head into her lap and soon expired. He was a smart and promising lad, seventeen years of age. [Greenfield Repub.]

Near Amherstburg, Canada, a few days ago, a man was eloping with a young woman, when their sleigh was overturned. The girl's neck was broken, causing her instant death; the man suffered a fracture of the leg, and was taken to a hotel in Amherstburg, where his wife is now kindly attending him, in fulfillment of her marriage vow.

Thomas W. Dorr, or "Governor Dorr," of Rhode Island, whose famous "rebellion" is still fresh in the memory of the public, died Dec. 27th, at Providence. It is said that he had not enjoyed good health since his imprisonment.

Arrison, the man who has been on trial at Cincinnati for sending an infernal machine which killed a man, was convicted of the crime, and sentenced to be hung.

The creditors of James McHenry, it is said, may expect one shilling and sixpence on the pound sterling.

Manchester, the great Cincinnati Broker, has left assets, from which, it is supposed, his creditors will realize six cents on the dollar.

It is said that the steamer Pacific took out 67,000 letters; the largest letter-mail ever conveyed across the Atlantic.

New York Markets—January 1, 1855.

Flour and Meal—Flour 9 00 a 9 37 for common to good State, 9 25 a 9 75 for Michigan and Ohio, 11 00 a 12 00 for extra Genesee. Rye Flour 6 62 a 7 00. Corn Meal 4 25 for Jersey. Buckwheat Flour 4 50 per 100 lbs.

Grain—Wheat 2 00 for white and Southern, 3 50 for Genesee. Rye 1 37 a 1 40. Oats 48 a 50c for Jersey, 54 a 60c for State and Western. Corn 99c for Western mixed.

Provisions—Pork 14 00 a 15 00 for new Western country prime, 9 00 a 11 25 for country mess. Lard 10 a 10 25. Butter 13 a 15c for Ohio, 19 a 24c for State. Cheese 10 a 10 25c.

Lumber—16 00 a 16 50 for Eastern Spruce and Pine.

Tallow—12 25c for prime city.

WE commence with the new year to give a weekly commentary on the commercial, financial, and general condition of the country, in a business point of view, embracing in its range the condition of things for the time being, notices of the past, and the prospects of the future, together with hints upon political and domestic economy. If we view in detail the evils of life, we find that a large part of them arise from errors and follies in financial, commercial, and pecuniary matters. The community is now suffering severely from hard times, as they are called. There is a great revulsion in trade, and stagnation in business—a great suspension of industrial operations, and multitudes of workers are thrown out of employment, whose only means of support for themselves and families was their daily earnings, and our community is daily saluted with the cry of suffering and misery from this cause. We read accounts of suicides from despair in consequence of this state of things—one account where a mother was informed of the death of her child from starvation, while she was giving testimony before a coroner's jury as to the suicide of her husband. Is there any remedy for these things? This inquiry shall be the subject of our weekly commentary. Is there not some essential error in our commercial and financial system? We think there is, and we shall attempt to point it out, together with the natural and appropriate remedy. The great and radical error of our whole system of business, is the excess of debts. These bankruptcies, failures, revulsions in business, stagations of productive industry, are the natural and inevitable results of this system. We have perhaps written enough for the introduction of the subject. In our next, we shall make some remarks as to the proper remedy, and the most effective manner of introducing it into general use.

MARRIED.

In DeRuyter village, Dec. 24th, by Charles H. Masson, Esq., Mr. BENJAMIN F. REYNOLDS, of Otesieo, to Miss LUCY SHERMAN, of DeRuyter.

In Greenmount, Ct., Dec. 25, by Eld. S. S. Griswold, Mr. CHARLES W. WHITING to Miss HANNAH J. NICHOLS, both of Stonington, Ct.

In Brookfield, Madison Co., N. Y., Dec. 24th, by Eld. J. Clarke, Mr. WM. G. FITCH to Miss HARRIET PACE, both of the above place.

DIED.

In Hebron, Ill., Nov. 3d, of erysipelas, LEONARD SEAMAS, in the 58th year of his age. Bro. Seamas experienced religion in the 38th year of his age, and was a resident of Hebron, N. Y., and son, from "searching the Scriptures," embraced the Bible Sabbath.

In West Edinboro, Onsego Co., N. Y., on the 12th of December, WASHINGTON A., son of John L., and had been subjected to fits from childhood until his death.

In Brookfield, Madison Co., N. Y., on the evening of Dec. 24th, of fever, Mrs. ELONORA BARCOCK, wife of Mr. Leonard Barcock, aged 73 years. Sister Barcock experienced religion in early life, and united with the Seventh-day Baptist Church in Lincklaen, N. Y. Subsequently locating in Leonardville, she united with the 1st Seventh-day Baptist Church in Brookfield, where she remained a worthy member until death.

In Wellsville, N. Y., on Friday, Dec. 15th, of consumption, Mrs. SARAH YORK, wife of Hiram York, Esq., and daughter of Nathaniel Johnston, aged 37 years.

At Potter's Hill, R. I., Sept. 23d, 1854, of consumption, EZEKIEL BOWMAN, aged 44 years. She was a worthy member of the Pawcatuck Seventh-day Baptist Church.

LETTERS.

N. V. Hall, S. S. Griswold, S. Tyler, Joseph Potter, J. R. Butts, E. P. Grandall, Joshua Clarke, Wm. White, J. C. Harrison, O. L. Davis, Charles Spicer, C. Adeldert Coon, Eli Forsythe, J. R. Champlin, C. D. Langworthy, Joshua A. Maxson, Daniel Potter, Ephraim Maxson, J. M. Cottrell, O. H. Mason, Noyes Spicer, L. M. Potter, S. S. Farnsworth, M. Fildel.

RECEIPTS.

FOR THE SABBATH-SCHOOL VISITOR: J. D. Langworthy, Hopkinton, R. I. \$2 00 to vol. 11. No. 52. James W. Brown " " 2 00 " " 11 52. Benjamin Brown " " 2 00 " " 11 52. Geo. H. Spicer " " 2 00 " " 11 52. Geo. H. Spicer " " 2 00 " " 11 52. Samuel Allen " " 2 00 " " 11 52. Geo. T. Spicer, Providence, R. I. 2 00 " " 11 52. J. R. Champlin, Westbury, R. I. 2 00 " " 11 52. Sally Tyler, Oporto, Mich. 3 00 " " 11 52. Wm. White, Merchand, Pa. 62 " " 11 52. Benj. Burdick, South Brookfield 2 00 " " 11 52. David R. Potter, Alford 2 00 " " 11 52. Bradford Champlin, Alford 2 00 " " 11 52. Joseph Edwards, Alford Cent. 2 00 " " 11 52. Elizabeth Brown, Westbury 2 00 " " 11 52. Lucy Carpenter, N. Lebanon Sp. 2 00 " " 11 52. Philander Carpenter " " 2 00 " " 11 52.

The Crystal Palace has been placed in the hands of Mr. White, the President, as Receiver, by the Supreme Court. Its liabilities are not over \$200,000, if so much, and its assets ought to bring at least that sum.

The Supreme Court of Rhode Island has decided the clause in the Liquor Law of that State, which authorizes the seizure and destruction of liquor, to be unconstitutional.

A boy, about 9 years old, was choked to death, on Sunday, at Bellevue, by a piece of hickory-nut shell, which flew into his throat while he was cracking the nut between his teeth.

Advices received at Boston from Messina state that the ravages of cholera in the latter city have been most dreadful, as many as 20,000 persons having died within a period of 20 days.

Savory's Temperance Hotel AND TELEGRAPH DINING SALOON, No. 14 Beekman Street, N. Y. KEPT ON THE EUROPEAN PLAN. MEALS AT ALL HOURS OF THE DAY. LODGING ROOMS, From \$2 to \$3 per Week, or 50 Cts. per Night. DELIA SAWYER, Supt. JOHN S. SLAVEN, Proprietor.

Woodworth's Youth's Cabinet. A New Ballad for Yankee Doodle—by Brother Jonathan. To every body, big and neat. In all this Yankee nation, Who'll hear my song, I'd like to give This piece of information; Chorus.—The Cabinet is just the thing For merry boys and girls; air. There's nothing like it in the land, That's making such a noise, air.

Whoever reads its pages o'er, (There's no mistake about it,) Is sure to find, ere he's aware, He cannot do without it. 'T is issued every month, you know; And please these facts remember: The volume you have just commenced, 'T is finished next December. And by the way, 'twere well to note Another volume is on its way; For one whole year, you've but to pay One dollar in advance, sir. So please the money now enclose To Woodworth, New York City, One hundred eighteen Nassau street— And I will end my diary.

The publishers of such newspapers as receive this notice, are requested to give the foregoing ballad (not including this notice) two or three insertions: the first insertion in their literary department. To those who comply with this request, the publishers will send one copy of Woodworth's Youth's Cabinet for two years, or two copies for one year, at the option of the publisher respectively. D. A. WOODWORTH.

Now is the Time to Subscribe.

FOR the best Young People's Magazine in the Union, Woodworth's Youth's Cabinet, under the editorial care of FRANCIS C. WOODWORTH, alias "Uncle Frank," enters upon the tenth year of its publication with the issue of the January number. Its literary department has determined to celebrate this decade in the history of their magazine, by a larger expenditure upon it of money and talent, than it has yet received. It is a fitted portrait of one of the "Cabinet" makers, and purify the heart while it informs and elevates the mind. Hence, the moral and religious press have so generally accorded to it the merit of being "the best thing of its kind in the literary world," and it has become the Young People's Magazine, and filled with the best of reading to please and profit those between the ages of eight and sixteen. Its illustrations are numerous and of the highest order. Each number contains 45 duodecimo pages, and the yearly volume near 500 pages with 100 engravings. The January number, which has just issued, is the most perfect specimen of the kind ever issued in this country; it being designed as a holiday number. It contains a great variety of amusing and instructive articles, illustrated by over 30 engravings, among which are a titled portrait of one of the "Cabinet" makers, strictly accurate and beautifully executed, forming the frontispiece of the volume. Who the original is, we leave for our friends to guess. It is a perfect gem of art, and is furnished at an expense of upwards of \$200. Single copies of the January (or holiday) number, 12 1/2 cents, or four postage stamps. Do not fail to send for it, and examine it.

The subscription of Woodworth's Youth's Cabinet, notwithstanding the great and expensive improvements which have been made in it, remains the same—one dollar and fifty cents per annum, in advance. Great Inducements for Clubbing. 4 copies one year, 87 1/2 cents each. \$3 50. 6 copies one year, 83 1/2 cents each. 5 00. 8 copies one year, 75 cents each. 6 00. For a Club of six or more, an extra copy will be sent to the person who forms the Club. All subscriptions must commence with the beginning of the volume. Form your Clubs for the New Volume in season. A specimen of the January number will be sent to any person desiring it for this purpose. To Postmasters.—Postmasters are authorized to obtain subscriptions, and are allowed 25 per cent. on all new subscriptions, when the full price (one dollar) is paid, or a copy of the work when they forward subscriptions at the club prices. Money and postage stamps may be sent by mail, at the risk of the sender. The postage on Woodworth's Youth's Cabinet, when paid in advance at the subscriber's post-office, is only five cents a year. Send on your list of names for the new volume, with the money, addressed to D. A. WOODWORTH, Publisher, 118 Nassau-st., New York.

Central Railroad Company of New Jersey. NEW YORK, SOMERVILLE, EASTON, &c. Winter Arrangements, commencing Nov. 20, 1854. Leave New York for Easton by steamers BED JACKET and WYOMING, from Pier No. 2, North River, at 8 A. M., 1 and 4 P. M., connecting at Elizabethtown with trains on the New Jersey Railroad, which leave New York from foot of Coarlandt-st. at 8 A. M., 12 M., and 4 P. M. For Somerville, by New Jersey Railroad from foot of Coarlandt-st. only at 5 P. M. Returning—leave Phillipsburg (opposite Easton) at 6:15 and 9:30 A. M. and 3 P. M.; Somerville (at train) at 6:35 A. M. Leave New York and Elizabethtown, at 6:35 A. M. Leave Elizabethtown at 8:15 A. M., and P. M. JOHN O. STEVENS, Superintendent.

