

The Sabbath Recorder.

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

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To the Editors of the Sabbath Recorder:

GEOLOGY AND THE BIBLE.
I have read with much pleasure, and I hope profit, the various articles published by you on the subject of *Geology and the Bible*. It is a question in which, as a Sabbatarian, I have formerly felt much solicitude. There was a point at stake with me, as I doubt not there may be still with many of our brethren, and that was of this nature: If God did not create all things in six literal days, the seventh day, by parity of reasoning, was not a literal day, and so our sabbatizing on the seventh day, in commemoration of those events, is a *hoax*. Many a time have I turned from an argument on the Sabbath question, confounded by objections to the very possibility of the truth of my position by the *facts, as they are stated*, derived from the science of Geology. Statements at least they were of a nature and character that commended them to my reason, though warring against my faith. I had as yet read nothing on Geology, and knew not how to get out of the dilemma. But I determined in my own mind, that, be the statements of Geologists facts or fictions, they could not be against the Bible, though they might be against my interpretation of it. I felt assured that the Scriptures were true, in the sense that *God intended them to be understood*. What that sense was, was to be the study of our mortal life.

I am assured of the sacredness of the Sabbath, from the fact that our Lord, who was one with the Father when the worlds were created, and who was the inditer of Moses' writings, himself recognized the Sabbath as a *fact*, and not as a *figure*.

But I have no purpose to give you my experiences on this question, nor reasons for believing this or that view of it; but to introduce to your readers, with your permission, a writer on the question who claims nothing short of Divine Inspiration for his authority—for his *ipse dixit*. If his interpretation of the chapter is true, we need give ourselves no trouble about geological developments of the earth's history. Whether he speaks the truth or not is for every one to judge for himself—after a patient reading. For myself, I think there is sufficient reason for believing his rendering, and especially his Divine Mission, to make it the duty of those able to master his peculiar style, and the intricacy of his views, to give him a fair and dispassionate hearing.

The extracts which I send you are from the beginning of *The Heavenly Arcana* of Emanuel Swedenborg—a work devoted to explaining the spiritual sense of Genesis and Exodus, extending to above five thousand pages octavo, of which the extracts are about ten—a large space, I know, to ask of you, but I know not how to do him justice by quoting less. The comments on the first five verses, together with the last of the 1st chapter of Genesis, are the least that will give an understanding of the rationale of his assertions.

In Christian affection, yours truly,
PAUL STILLMAN.

1. That the Word of the Old Testament includes arcana of heaven, and that all its contents, to every particular, regard the Lord, his heaven, the church, faith, and the things relating to faith, no man can conceive who only views it from the letter. For the letter, or literal sense, suggests only such things as respect the externals of the Jewish church, when, nevertheless, it everywhere contains internal things, which do not in the least appear in those externals, except in a very few cases, where the Lord revealed and unfolded them to the apostles—as that sacrifice are significative of the Lord—and that the land of Canaan and Jerusalem are significative of heaven, on which account they are called the heavenly Canaan and Jerusalem—and that Paradise has a like signification.

2. But that all every part of its contents, even to the most minute, not excepting the smallest jot and tittle signify and involve spiritual and celestial things, is a truth to this day deeply hidden from the Christian world; in consequence of which little attention is paid to the Old Testament. This truth, however, might appear plainly from this single circumstance; that the Word being of the Lord, and from the Lord, could not possibly be given without containing interiorly such things as relate to heaven, to the church, and to faith. For, if this be denied, how can it be called the Word of the Lord, or be said to have any life in it? For whence is its life, but from those things which possess life? that is, except from hence, that all things in it, both generally and particularly, have relation to the Lord, who is the very Life itself. Wherefore whatsoever does not interiorly regard Him, does not live; nay, whatsoever expression in the Word does not involve Him, or in its measure relate to Him, is not divine.

3. Without such a living principle, the Word, as to the letter, is dead. For it is with the Word as it is with man, who, as all Christians are taught to believe, consists of two parts, an external and an internal. The external man separate from the internal is the body, which, in such a state of separation, is dead; but the internal is that which lives and causes the external to live. The internal man is the soul; and thus the Word, as to the letter alone, is like a body without a soul.

4. It is impossible, whilst the mind abides in the literal sense only, to see that it is full of such spiritual contents. Thus, in these

first chapters of Genesis, nothing is discoverable from the literal sense, but that they treat of the creation of the world, and of the garden of Eden which is called Paradise, and also of Adam as the first-created man; and scarcely a single person supposes that they relate to any thing besides. But that they contain arcana which were never heretofore revealed, will sufficiently appear from the following pages; where it will be seen that the first chapter of Genesis, in its internal sense, treats of the New Creation of man, or of his Redemption, in general, and specifically of the most ancient church; and this in such a manner, that there is not a single syllable which does not represent, signify, and involve something spiritual.

5. That this is really the case, in respect to the Word, it is impossible for any mortal to know, however, except from the Lord. Wherefore it is expedient here to premise, that of the Lord's divine mercy, it has been granted me, now for several years, to be constantly and uninterruptedly in company with spirits and angels, hearing them converse with each other, and conversing with them. Hence it has been permitted me to hear and see things in another life which are astonishing, and which have never before come to the knowledge of any man, nor entered into his imagination. I have there been instructed concerning different kinds of spirits, and the state of souls after death—concerning hell, or the lamentable state of the unfaithful—concerning heaven, or the most happy state of the faithful—and particularly concerning the doctrine of faith, which is acknowledged throughout all heaven; on which subjects, by the divine mercy of the Lord, more will be said in the following pages.

1. In the beginning, the God created heaven and earth.
2. And the earth was vacuity, and emptiness, and darkness was upon the faces of the abyss. And the Spirit of God moved upon the faces of the waters.
3. And God said, Let there be light: and there was light.
4. And God saw the light, that it was good: and God divided between the light and darkness.
5. And God called the light day, and the darkness he called night. And the evening and the morning were the first day.
6. And God said, Let there be an expanse in the midst of the waters, and let it divide between the waters in the waters.
7. And God made the expanse, and divided between the waters which were under the expanse, and between the waters which were above the expanse: and it was so.

8. And God called the expanse heaven. And the evening and the morning were the second day.
9. And God said, Let the waters under the heaven be gathered together into one place, and let the dry land appear: and it was so.
10. And God called the dry land earth, and the gathering together of the waters called he sea: and God saw that it was good.
11. And God said, Let the earth bring forth the tender grass, the herb yielding seed, and the fruit-tree bearing fruit, after its kind, whose seed is in itself, upon the earth: and it was so.
12. And the earth brought forth the tender grass, the herb yielding seed after its kind, and the tree bearing fruit, whose seed was in itself, after its kind: and God saw that it was good.
13. And the evening and the morning were the third day.
14. And God said, Let there be luminaries in the expanse of the heavens, to distinguish between the day and the night; and let them be for signs, and for seasons, and for days, and for years.
15. And let them be for luminaries in the expanse of the heavens, to give light upon the earth: and it was so.
16. And God made two great luminaries, the greater luminary to rule by day, and the lesser luminary to rule by night, after its kind, whose seed is in itself, upon the earth: and it was so.
17. And God set them in the expanse of the heavens, to give light upon the earth:
18. And to rule over the day, and over the night, and to divide between the light and the darkness: and God saw that it was good.
19. And the evening and the morning were the fourth day.
20. And God said, Let the waters bring forth abundantly, the creeping thing, the living soul; and let the fowl fly above the earth, upon the faces of the expanse of the heavens.
21. And God created great whales, and every living soul that creepeth, which the waters brought forth abundantly after their kind, and every winged fowl after its kind; and God saw that it was good.
22. And God blessed them, saying, Be fruitful and multiply, and fill the waters in the seas, and the fowl shall multiply upon the earth.
23. And the evening and the morning were the fifth day.
24. And God said, Let the earth bring forth the living soul after its kind; the beast, and the thing moving itself, and the wild beast of the earth, after its kind.
25. And God made the wild beast of the earth after its kind, and the beast after its kind, and every thing that creepeth on the ground after its kind: and God saw that it was good.
26. And God said, Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the heavens, and over the creeping thing that creepeth upon the earth.
27. And God created man in his own image, in the image of God created he him; male and female created he them.
28. And God blessed them, and God said unto them, Be ye fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the heavens, and over every living thing that creepeth upon the earth.
29. And God said, Behold, I give you every herb bearing seed, which is upon the faces of all the earth, and every tree in which is fruit; the tree yielding seed, to you, it shall be for meat.
30. And to every wild beast of the earth, and to every fowl of the heavens, and to every thing that creepeth upon the earth, wherein there is a living soul, I give you every green herb for meat: and it was so.
31. And God saw every thing that he had made, and behold, it was very good. And the evening and the morning were the sixth day.

6. The six days, or times, which are so many successive states of the regeneration of man, are in general as follows.
7. The first state is that which precedes, including both the state of infancy, and the state immediately before regeneration. This is called vacuity, emptiness, and darkness, and the first motion, which is the Mercy of the Lord, is the Spirit of God moving upon the faces of the waters.
8. The second state is when a division takes place between those things which are of the Lord, and such as are proper to man. The things which are of the Lord are called in the Word remains, and are here principally the knowledges of faith, which have been learnt from infancy, and which are stored up, and are not manifested till man comes into this state. This state at the present day seldom exists without temptation, misfortune, or sorrow, by which the things appertaining to the body and the world, that is, such as form the proprium or selfhood of man, are brought into

a state of quiescence, and, as it were, of death. Thus the things which belong to the external man are separated from those belonging to the internal. In the internal man are the remains, stored up by the Lord till this time, and for this purpose.

9. The third state is that of repentance, in which the regenerating subject, from the internal man begins to discourse piously and devoutly, and to do good actions, like works of charity, but which nevertheless are inanimate, because they are supposed to originate in himself. These good actions are called tender grass, and also the herb yielding seed, and afterwards the tree bearing fruit.

10. The fourth state is when man becomes affected with love, and illuminated by faith. He indeed previously discoursed piously, and produced the fruit of good actions; but he did so in consequence of the temptation and straightness under which he labored, and not from a principle of faith and charity; wherefore faith and charity are now enkindled in his internal man, and are called two luminaries.
11. The fifth state is when man discourses from a principle of faith, and thereby confirms himself in truth and goodness; the things then produced by him are animated, and are called the fish of the sea, and the birds of the heavens.
12. The sixth state is when, from a principle of faith, thence of love, he speaks what is true, and does what is good; the things which he then produces are called the living soul and the wild beast. And because he then begins also to act from a principle of love, as well as of faith, he becomes a spiritual man, and is called an image. His spiritual life is delighted and sustained by such things as relate to knowledges respecting faith, and to works of charity, which are called his meat; and his natural life is delighted and sustained by such things as belong to the body and the senses; from whence a combat or struggle arises, until love gains the dominion, and he becomes a celestial man.

13. Those who are regenerated do not all arrive at this state. The greatest part, at this day, only attain to the first state; some only to the second; others to the third, fourth, and fifth; few to the sixth; and scarcely any one to the seventh.

14. In the following work, by the Lord, is solely meant Jesus Christ, the Saviour of the world, who is called the Lord, without other names. He is acknowledged and adored as the Lord throughout all heaven, because he has all power in heaven and earth. He also commanded his disciples so to call him, when he said, "Ye call me Lord, and ye say well, for so I am." John 13: 13. And after his resurrection his disciples called him Lord.
15. Throughout all heaven they know no other Father than the Lord, because he and the Father are one—as he himself said: "I am the way, the truth, and the life. Philip saith, Lord, show us the Father. Jesus said unto him, Have I been so long time with you, and yet hast thou not known me, Philip? He that hat' seen me hath seen the Father; and how sayest thou then, Show us the Father? Believeest thou not that I am in the Father, and the Father in me? Believe me, that I am in the Father, and the Father in me." John 14: 6, 8—11.

16. Verse 1. In the beginning God created the heaven and the earth. The most ancient time is called the beginning; by the prophets it is usually called the ancient days, and also the days of eternity. The beginning also implies the first time when man is regenerating, for then he is born anew and receives life; it is from this ground that regeneration is called a new creation of man. To create, to form, to make, in almost all parts of the prophetic writings, signify to regenerate, yet with a difference of signification; as in Isaiah: "Every one that is called by my name, I have created him for my glory, I have formed him; yea, I have made him." Ch. 43: 7. Wherefore the Lord is called the Redeemer, the Former from the womb, the Maker, and also the Creator; as in the same prophet: "I am Jehovah, your Holy One, the Creator of Israel, your King." Ch. 43: 15. And in David: "The people which shall be created shall praise the Lord." Psalm 102: 18. And in the same: "Thou sendest forth thy spirit, they are created; and thou renewest the face of the earth." 104: 30. That heaven signifies the internal man, and earth, before regeneration, the external, may be seen from what follows.

17. Verse 2. And the earth was vacuity and emptiness, and darkness was upon the faces of the abyss. And the spirit of God moved upon the faces of the waters. Man before regeneration is called earth, void, and empty, and also ground, wherein nothing that is good or true is sown; it is said to be void where there is nothing of good, and empty where there is nothing of the true. Hence comes darkness, or a dullness and ignorance as to all things which belong to faith in the Lord, consequently, respecting spiritual and celestial life. Man in this state is thus described by the Lord in Jeremiah: "My people is foolish, they have not known me; they are sottish children, and they have no understanding; they are wise to do evil, but to do good they have no knowledge. I beheld the earth, and lo, it was vacuity and emptiness; and the heavens, and they had no light." Ch. 4: 22, 23.

18. The faces of the abyss are the lusts of the unregenerate man, and the falsities thence originating, of which he consists, and in which he is totally immersed. In this state, having no light, he is like a deep abyss, or something obscure and confused. Such persons are also called abysses, and depths of the sea, in many parts of the Word, which are dried up, or wasted, before man is regenerated; as in Isaiah: "Awake as in the ancient days, the generations of old. Art not thou who hath dried the sea, the waters of the great abyss; that hath made the depths of the sea a way for the ransomed to pass over? Therefore the redeemed of Jehovah shall return." Ch. 51: 9—11. Such a man also, when he is seen from heaven, appears like a black mass, destitute of vitality. The same expressions likewise in general imply the vastation of man, frequently spoken of by the prophets, which precedes regeneration; for, before man can

know what is true, and be affected with what is good, there must be a removal of such things as hinder and resist their admission; thus the old man must needs die, before the new man can be conceived.

19. By the Spirit of God is meant the mercy of the Lord, which is said to move, or brood, as a hen broods over her eggs. The things over which it moves, are such as the Lord has hidden and treasured up in man, which in the Word throughout are called remains, or a remnant, consisting of the knowledges of the true and of the good, which never come to light, or day, until external things are vastated. These knowledges are here called the faces of the waters.

20. Verse 3. And God said, Let there be light, and there was light. The first [state] is when man begins to know that the true and the true are of a superior nature. Men who are altogether external do not even know what good and truth are; for they fancy all things to be good which relate to self love and the love of the world, and all things to be true which favor those loves; not being aware that such goods are evils, and such truths falses. But when man is conceived anew, he then begins to know that his goods are not goods, particularly when he is enlightened to see that the Lord is, and that He is the good and true itself. That men ought to know that the Lord is, he himself teaches in John: "Except ye believe that I am, ye shall die in your sins." Ch. 8: 24. Also, that the Lord is good itself, or life, and the true itself, or light, and consequently, that there is neither goodness nor truth except from the Lord, is thus declared: "In the beginning was the Word, and the Word was with God, and the Word was God. All things were made by him, and without him was not any thing made that was made. In him was life, and the life was the light of men. And the light shineth in darkness. He was the true light, which lighteth every man that cometh into the world." John 1: 1, 3, 4, 9.

21. Verses 4, 5. And God saw the light, that it was good; and God divided between the light and the darkness. And God called the light day, and the darkness he called night. Light is called good, because it is from the Lord, who is good itself. Darkness means all those things, which, before man is conceived and born anew, appeared like good, and the false in that state seeming like good, and the false like true; nevertheless all is darkness, consisting merely of the things proper to man himself, which still remain. Whatsoever is of the Lord is compared to day, because it is of the light; and whatsoever is man's own is compared to night, because it is of darkness. These comparisons frequently occur in the Word.

22. Verse 5. And the evening and the morning were the first day. What is meant by evening, and what by morning, is hence now discoverable. Evening means every preceding state, or that of shade, or of falsity and of no faith; morning is every subsequent state, being one of light, or of truth and of the knowledges of faith. Evening, in a general sense, signifies all things which are of man's own; but morning whatever is of the Lord; according as it is said by David: "The spirit of Jehovah spake by me, and his word was in my tongue; the God of Israel said, the Rock of Israel spake to me; he is as the light of the morning, when the sun ariseth, even a morning without clouds; as the tender grass springeth out of the earth, by clear shining after rain." 2 Sam. 23: 2—4. As it is evening when there is no faith, and morning when there is faith, therefore the coming of the Lord into the world is called morning; and the time when he comes, because then there is no faith, is called evening, as in Daniel: "And he said unto me, unto two thousand and three hundred days. The vision of the evening and the morning." Ch. 8: 14, 26. In like manner, the morning is used in the Word, to denote every particular coming of the Lord; consequently, it is an expression which has respect to new creation.

23. That day is used to denote time itself, appears from many passages in the Word; as in Isaiah: "The day of Jehovah is at hand. Behold, the day of Jehovah cometh. I will shake the heavens, and the earth shall remove out of her place, in the wrath of the Lord of Hosts, and in the day of his fierce anger. Her time is near to come, and her days shall not be prolonged." Ch. 13: 6, 9, 13, 22. And in the same prophet: "Her antiquity is of ancient days. And it shall come to pass in that day, that Tyre shall be forgotten seventy years, according to the days of one king." Ch. 23: 7, 15. Forasmuch as day is used to denote time, it is also used to denote the state of that time; as in Jeremiah: "Woe unto us, for the day goeth away, for the shadows of the evening are stretched out." Ch. 6: 4. And again: "If ye can break my covenant of the day, and my covenant of the night, and that there should not be day and night in their season," &c. Ch. 33: 20, 25. And again: "Renew our days as of old." Lament. 5: 21.

24. Verse 6. And God said, Let there be an expanse in the midst of the waters, and let it divide between the waters in the waters. After the spirit of God, or the mercy of the Lord, has brought forth into day the knowledges of the true and of the good, and has communicated a perception that the Lord is, that he is the good itself, and the true itself, and that there is no goodness and truth but from Him, he then distinguishes the internal man from the external, consequently the knowledges which are in the internal man, from the knowledges which appertain to the external. The internal man is called an expanse; the knowledges which are in the internal man are called the waters above the expanse; and the knowledges appertaining to the external man are called the waters beneath the expanse. Man, before he is regenerated, does not even know that any internal man exists, much less is he acquainted with his nature and quality. Being occupied with corporeal and worldly things, in which also the faculties of his internal man are immersed, he cannot conceive of any difference between this and his external, and thus he forms a confused and obscure something, from two perfectly distinct existences.

It is on this account that it is first said, *Let there be an expanse in the midst of the waters, and further, Let it divide between the waters in the waters*, but not, *Let it divide between the waters which are under the expanse, and the waters which are above the expanse*, as it is afterwards said in the next verses: *And God made the expanse, and divided between the waters which were under the expanse, and the waters which were above the expanse, and it was so. And God called the expanse heaven.* Verses 7, 8. The next thing therefore which man observes in the course of regeneration, is, that he begins to know that there is an internal man, or that the things which are in the internal man are goods and truths, which are of the Lord alone. Now, as the external man, when he is being regenerated, is of such a nature that he still supposes the goods which he does to be done of himself, and the truths which he speaks to be spoken of himself, and whereas, being such, he is led by them of the Lord, as by things of his own, to do good and to speak truth, therefore mention is first made of a division of the waters under the expanse, and afterwards of those above the expanse. It is also an arcana of heaven, that man, by things of his own, as well the fallacies of the senses as the natural appetites, is led and inclined of the Lord to what is good and true; and thus that each and every moment of regeneration proceeds from evening to morning, thus from the external man to the internal, or from earth to heaven; wherefore now the expanse, or internal man, is called heaven.

25. Verse 31. And God saw every thing that he had made, and behold it was very good. And the evening and the morning were the sixth day. This state is called very good, the former being merely called good; because now the things which are of faith make one with those which are of love, and thus a marriage is effected between what is spiritual and what is celestial.

26. All things relating to the knowledge of faith are called spiritual, and all which are of love to the Lord and our neighbor celestial; the former belong to man's understanding, the latter to his will.
27. The times and states of man's regeneration in general and in particular, are divided into six, and are called the days of his creation; for by degrees he is elevated from a state in which he possesses none of the qualities which properly constitute a man, until by little and little he attains to the sixth day, in which he becomes an image of God.
28. During this period the Lord fights continually for him against evils and falses, and by combats confirms him in the true and the good. The time of warfare is the time of the Lord's operation, wherefore the regenerate person is called by the prophets *the work of the fingers of God*; and he resteth not until love becomes his ruling principle, and then the combat ends. When the work is so far perfected, that faith is conjoined to love, it is then called *very good*, because then the Lord acts upon man as his likeness. At the close of the sixth day the evil spirits depart, and the good succeed in their place, when man is introduced into heaven, or the celestial paradise, which is the subject of the following chapter.

29. This then is the internal sense of the Word—its very essential life, which does not at all appear in the sense of the letter; but the arcana contained therein are so numerous, that volumes would not suffice for their explanation. Here only a very few things are related, yet enough to show that it treats of regeneration, and that regeneration proceeds from the external man to the internal. It is thus the angels perceive the Word. They know nothing of the letter, not even what a single expression proximately signifies, much less the names of countries, cities, rivers, and persons, which occur so frequently in the historical and prophetic parts of the Word. They only have an idea of the things signified by the words and names; thus by *Adam in Paradise* they understand the Most Ancient Church, not indeed as a Church, but as to its faith in the Lord. By *Noah* they understand the Church remaining with the descendants of the Most Ancient Church, and continued till the time of Abram; by *Abraham*, never that individual, but a saving faith which he represented, and so in other instances—thus they have a perception of things spiritual and celestial, altogether abstracted from words and names.

30. Certain spirits who were taken up to the entrance of heaven, and conversed with me from thence whilst I was reading the Word, said, that they did not understand any thing of the word, or of the letter, but only what was signified thereby in the proximate interior sense, which they described as so beautiful, following in such order, and affecting them so powerfully, that they called it glory.

31. There are in general four different styles in which the Word is written. The first was in use in the Most Ancient Church, whose method of expressing themselves was whose method of expressing themselves was such, that when they mentioned earthly and worldly things, they thought of the spiritual and celestial things, which they represented, so that they not only expressed themselves by representatives, but also reduced their thoughts into a kind of series, as of historical particulars, in order to give their greatest delight, and in this way they found their greatest pleasure, saying, "Speak ye what is high, high let what is ancient come forth from your mouth." 1 Sam. 2: 3. Such representatives are called by David, *dark sayings of old [enigmata ab antiquitate]*. Psalm 78: 2, &c. From the posterity of the Most Ancient Church, Moses received what he wrote concerning the creation, the garden of Eden, &c., down to the time of Abram. The second style is the historical, occurring in the books of Moses from the time of Abram, and afterwards in those of Joshua, Judges, Samuel, and Kings, in which the historical facts actually occurred as they are related in the letter, although all and each of them contain things altogether different in the internal sense, of which, by the divine mercy of the Lord, we shall speak in order in the following pages. The third style

is the prophetic, which took its rise from that which was so highly venerated in the Most Ancient Church. This style, however, is not connected, and in appearance historical, like the Most Ancient, but broken and interrupted, being scarcely ever intelligible except in the internal sense—in which are contained the greatest arcana, succeeding each other in a beautiful and orderly connection, and relating to the external and internal man, the various states of the church, heaven itself, and in their inmost to the Lord. The fourth style is that of the Psalms of David, which is intermediate between the prophetic style and that of common speech. Here, the Lord is treated of in the internal sense in the person of David as a king.

I MUST BE USEFUL.

John Thomas was called by Divine grace when young. Being brought out into the liberty of the gospel, his heart glowed with love, and he felt something which led him to say, "I must be useful." But he was in humble life, and naturally shy, and these two things greatly hindered him. He made up his mind to speak to some one, but just when about to do so it was suggested, "It would be unbecoming in you, in your circumstances, to do so," and he refrained. He furnished himself with a number of tracts, fixed upon a row of houses where he would distribute them; but when he began his work, his natural shyness began to operate, and he felt as if he could not knock at a single door, and, with the exception of a tract or two given to some children, the effort was a failure. Satan prevailed, and no good was done. Plans were constantly formed, attempts made, but all ended in nothing. At length, hearing a perverted gospel, distorted views of the doctrine of election quieted his mind: "I see," he said, "God will have his own; if I work, only the elect will be saved; and if I do not work, God will not allow his elect to perish, because I am inactive." Thus all effort ceased, and the impulse in his heart which made him feel, "I must be useful," died away.

But God did not leave him, but by a long course of discipline, his views were corrected, the old frame revived, and again he felt as if he could not live if he was not useful. He believed the doctrine of election as firmly as ever, but he saw that it was no rule for his conduct. It was for his comfort, not his guide. He came to the conclusion, that it was his duty to work as if everything depended on his work; and when he had done all, to rest for success on the power of the Holy Spirit alone. This led the fire, this fanned the flame, and "I must be useful" was like an impulsive power in his heart. He wrote letters, spoke in private, at length published tracts, and in the end preached the gospel. Many have been converted, comforted, and established through his instrumentality; and though the former part of his Christian life was thrown away, he has labored assiduously since. John Thomas still lives, his pen is not laid aside, nor his tongue silenced, consequently his usefulness is not at an end. He has risen above his shyness, understands his divine sovereignty does not interfere with man's duty, and feels the impulse within him often, as if his whole inner man exclaimed, "I must be useful."

UNHONORED HEROES.—When I see a man holding faster his uprightness in proportion as it is assailed; his religious trust in proportion as Providence is obscure; hoping in the ultimate triumphs of virtue more surely in proportion to its present afflictions; cherishing philanthropy amidst the discouraging experience of men's unkindness and unthankfulness; extending to others a sympathy which his own sufferings need, but cannot obtain; growing milder and gentler amidst what tends to exasperate and harden; and through inward principle, converting the very incitements to evil into the occasions of a victorious virtue; I see an explanation, and a noble explanation, of the present state. I see a good produced, so transcendent in its nature as to justify all the evil and suffering under which it grows up. I should think the formation of a few such minds worth all the apparatus of the present world. I should say that this earth, with its continents and oceans, its seasons and harvests, and its successive generations, was a work worthy of God, even were it to accomplish no other end than the training and manifestation of the illustrious characters which are scattered through history. And when I consider how small a portion of human virtue is recorded by history, how superior in dignity, as well as in number, are the unnoticed, unhonored saints and heroes of domestic and humble life, I see a light thrown over the present state which more than reconciles me to all its evils. [Shanning.]

THE SANDSTONE FOOT-PRINTS.—The *Mid-dletown Sentinel* publishes a letter from Prof. Silliman, senior, in relation to the pretended discovery of a human foot-print in the solid sandstone of the Portland quarries, at a depth of more than one hundred feet below the surface of the solid rock. Infidelity was most happy in the discovery of this foot impression, as it went to show the creation of man long previous to the period assigned in Scripture to the origin of the human race. Professor Silliman writes that the foot mark "is the result merely of an accidental curvature, made in the materials of the rock when they were originally deposited, and the filling in of the cavity made a copy in relief." The Professor adds: "Although there is some rude resemblance to the impression that might be made by a very large human foot covered by a thick sock, there is not the slightest trace of any organization whatever. On the contrary, in the numerous tracks of animals, birds, and probably reptiles, in the Portland rock, and in those of numerous other places in the valley of the Connecticut, the joints of the feet are accurately copied, and often the delicate corrugations of the skin, and the very nails at the end of the toes. There need be no hesitation, therefore, in concluding, that the impression in question is neither brute nor human."

The Sabbath Recorder.

New York, November 15, 1855.

Editors - GEO. R. UTTER & THOMAS B. BROWN (C. S. D.)

THE INJUSTICE OF OUR RULERS.

Can any good reason be offered why there should not be a revolution of our Government? Certainly, the oppressions which prompted the rebellion of the Thirteen Colonies against the Mother Country were not worthy of being named in comparison with the injustice of the United States Government towards its own citizens.

Yet, let the attempt to impeach Judge Kane be tried. The friends of human rights can lose nothing by the attempt, even if they gain nothing. But they will gain something.

So then let the struggle be made. If it serves no other purpose but to develop anew the oppressiveness of American Slavery, it will not be in vain. We sit quietly under wrongs, till they assume a form too revolting for virtue to sleep any longer.

There are those who regard the United States Constitution as an anti-slavery document, that is, as containing no clause which, literally construed, sanctions the enslavement of men and women for life.

We are not yet quite ready for revolution. We mourn the outrages perpetrated in the name of Law, but we have not forgotten that there is a God in heaven, who is able to clothe truth with such a power that it will eventually silence the cavilings of the most wicked.

GLIMPSES OF DOMESTIC LIFE IN CHINA—NO. 14.

Shanghai after the raising of the Siege.

Supposing you have received, and "read with interest," several sheets, in which I endeavored to give you a view of the suffering of the people among whom we dwell, during the reign of Rebellion, you will undoubtedly be interested in the winding up of the drama, when at last that Rebellion has passed away, as it now happily has, from our midst.

General features, such as are common to an insurrection everywhere, need not be detailed here. Our war-cursed earth has furnished too many of these sad pictures for the past year. All I design is to sketch a few particulars, apparently peculiar to this field of strife, upon which we ourselves have had a constant abiding place, and where we have shared the excitement, as well as the dangers, incident to our location.

And there, too, are the ruins of those idol temples, which stood like sentinels upon the city wall. Their glory is laid in the dust, and their idols within them. Beyond the wall you look in vain for the once populous suburbs. The wing of the destroyer has passed over, and left—here a blank, and there a wreck.

But more revolting than all this, if not so heart-sorrowing, is the violence done to the remains of the dead, which has so fearfully prevailed. One would scarce expect this of a people whose reverence for the departed constitutes their highest form of worship; yet, under pretext of seeking for secreted Rebels, but most likely in quest of hidden treasure, one general and most disgusting work has been accomplished upon the unburied coffins, with which both city and country abound.

For a cursory view of the whole, you should station yourself at the attic windows of our mission house in the heart of the city. You look away, over heaps of broken brick and tiles, interspersed with fragmentary remains of walls, and occasionally a granite tablet, surmounting its massive columns, with their pedestals of crouching lions.

Here and there are men busily removing the rubbish, perhaps in quest of buried treasures, perhaps with the sole object of laying bare the well-trod pavement of the long-loved home; or, more sadly still, to seek beneath the recumbent brick, for some relic of the ill-fated occupant, who perished miserably in the terrible burning of the city, as many a poor creature did. In some cases the half-consumed body was afterwards discovered; in others, no vestige could be traced amid the general wreck.

Further on, you see the encircling wall, with its battered ramparts, its uneven bastions,

showing the various devices of the late Rebel authorities to secure themselves from frequent attacks. Here and there are abundant proofs of the confused haste with which repeated breaches were repaired. Bags of sand, tea-chests filled with earth, crimson trunks, and chests, and baskets, filled, and piled up after the same sort, as well as doors, windows, &c., inwrought most curiously, giving you original ideas of the way in which a besieged city can take care of itself.

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On the 19th inst., by request, myself and family called upon Sir Moses Montefiore, at his tents in the valley of Gihon, on the west side, and opposite the lower pool. He received us very cordially, and spoke with much feeling of his desire to benefit his people. He believes that the time must come when all the earth shall keep holy the Sabbath unto the Lord God.

SERMONS FOR THE TIMES.—A correspondent of the London Athenaeum says that having been annoyed by the nonsensical character of the sermon in his own parish church on the late Thanksgiving Sunday morning, he sought in the evening of the same day for improved spiritual food in the church of the adjoining parish. There, in due time, to his horror and amazement, he reheard the same text given out, and was condemned to sit through the same identical sermon, delivered over again, word for word, by another clergyman. He was at first inclined to believe that this was mere evidence of the good understanding between the rector of one parish and the curate of the other, a proof of a kind of intercommunion between those reverend worthies, by

which one set of sermons was made to do duty for two preachers. But, chancing the following morning to take up one of the clerical newspapers, his attention was arrested by the following advertisement: "To the Clergy—SEBASTOPOL—Sermons ready for Sunday next, being the day appointed for offering prayer and thanksgiving for this capture of Sebastopol."

LETTERS FROM PALESTINE—NO. 17.

JERUSALEM, August 29, 1855.

The work of evangelization, here, as elsewhere, is attended with continual trials and crosses. No small amount of grace is required to rise above them; but it is sweet, yea, blessed, to obtain the victory, and to feel that one seeks not his own honor, but the honor of Him who has sent him as the bearer of glad tidings to dying men.

An instance of the reward of patient, persevering labor, was related to me a few evenings since, by Dr. McGowan, while enjoying a visit with his family. This gentleman has been thirteen years in this country, laboring as missionary physician in the English hospital and among the people.

A PASTOR SETTING AN EXAMPLE FOR HIS PEOPLE.—Many a pastor sighs for more of this world's goods in order that he may be able to set an example of benevolence to his people. For the most part, however, they are compelled to content themselves with casting in mites only. One exception we see noticed in our exchanges, and that is John Angel James, of Birmingham, England.

A WORKING CHRISTIAN.—In noticing the death of Dr. James C. Bliss, of New York, one of our exchanges says that he was connected with the N. Y. Religious Tract Society from its commencement; in fact, he was its originator. In 1824 he was elected its Secretary. Chiefly by laboring at night he wrote at that time seventy-five tracts for children.

INTERCHANGE OF PULPITS, &c.—The Boston Courier says that Rev. J. L. Bennett, A. F. Spaulding, and C. McCurdy, of the Baptist, Methodist, and Orthodox churches of East Cambridge, have addressed a letter to Rev. F. W. Holland, of the Unitarian Church, declining to make a union with him on Thanksgiving and Fast days, as they are now convinced that such an interchange of pulpits is not warranted by the New Testament, so long as those with whom we thus outwardly fellowship take away the chief corner-stone of the church, and rob Jesus Christ of his glory as over all, God blessed forever!

THE CHRISTIAN WATCHMAN AND REFLECTOR, published at Boston by Upham, Ford & Olmsted, comes to us in a new and beautiful dress, indicative of enterprise and prosperity. It is one of the neatest printed and best edited of our exchanges. A member of our family often asks for it as "the model religious and family newspaper."

PASSMORE WILLIAMSON.

In our last we announced the release of Passmore Williamson. From the various accounts of the matter, it appears that the judge, finding that the inoffensive citizen whom he had tyrannically imprisoned, could not be coerced into cowardice or perjury, and feeling himself hemmed in by the scorn and indignation of the friends of law and justice throughout the land, began to devise expedients for releasing himself by the discharge of his prisoner.

"Private suggestions were given that any reasonable pretext would be adopted for the release of Mr. Williamson; and accordingly John Johnson's petition was presented, but true as all its statements palpably were, and just as were all its demands, it was rather too strong to be allowed. At the same time, however, the court took occasion to open the door for a different arrangement. Other proceedings were had, till finally Judge Kane proposed that Mr. Williamson himself should appear and take immediate steps for his liberation.

When this petition was presented, the district attorney contended that the word "legally" should be inserted, so as to make Mr. Williamson admit that he was legally incarcerated, which, of course, he would never have done. But so desirous was Judge Kane of extricating himself from the detestable position in which he stood, that he overruled the proposal and allowed the petition to pass as it was.

It will be remembered that Williamson was put in prison three months ago for contempt of court, because he declared that the bodies of Jane Johnson and her children were not and never had been in his custody, and therefore he could not produce them. Now he is released, without admitting the legality of his imprisonment, and reaffirming the same thing in these words, "Because it was impossible to do so."

There is another item of these costly presents on which I must remark—I refer to the sum of money placed at my disposal. Ten years ago, you, my generous and large-hearted flock, when I had spent forty years among you, marked that era by raising \$500 to found a scholarship in Springhill College, to bear my name in perpetuity; and now you have raised nearly double that sum.

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RELIGIOUS INTELLIGENCE.

Rev. A. C. Thompson, of Roxbury, has returned from an extended tour among the missions under the charge of the American Board in the East. In company with the Rev. Dr. Anderson, the senior Secretary of the Board, he sailed from this country in August, 1854, and since that time has been abroad. Dr. Anderson is not expected until December.

One M. Erdam, of Paris, having written a work in which he strongly condemned the Roman Catholic religion, was arrested, tried before the Correctional Police, and sentenced to one year's imprisonment and a fine of three thousand francs. The copies of the work printed were ordered to be destroyed.

A correspondent of the N. Y. Observer calculates that each fall and winter adds 200,000 souls to the population of Texas, embracing now an aggregate of 600,000. Of these 50,000 are Germans. They will go for "free soil." Much is being done for education, both in founding colleges and common schools.

The catalogue of Dartmouth College, just published, shows an aggregate of 361 students connected with the Institution; of whom 265 belong to the four classes of Under-Graduates, 41 to the Scientific School, and 62 are Medical Students.

Dr. A. Monod, the French correspondent of the Presbyterian, writes under a late date and says, "In Tucucany, persecution pursues its course, and the little flock in Florence have had much to suffer."

The First Presbyterian Church corner of Washington and Clark streets, Chicago, Ill., together with the lot on which it stands, has been sold, and is to be converted into a theatre. The price is said to be \$50,000.

From a statement in the Windsor Chronicle it appears that the receipts of the Vermont Bible Society for the year past were \$7,651.

REV. ALBERT BARNES.—In declining to deliver an Anti-Slavery lecture in Boston the coming winter, Rev. Albert Barnes says—"Nothing could give me greater pleasure than to comply with your request, and it gives me great pain and regret that I am not able to do so. My heart is more and more opposed to slavery, and more and more desirous of resisting its aggressions and evils in the land. But the state of my eyes is such, having been so afflicted for nearly four years, as to forbid their use in reading and writing almost entirely, and especially to prevent my using them in the evening, that I could not hope to be able to prepare such a lecture as I could wish to, and as the occasion demands, and I am compelled most reluctantly to decline your invitation."

BIBLE SOCIETY OF ESSEX CO., N. J.—The Essex County Bible Society recently held its ninth annual meeting in the Market-street M. E. Church, in Newark. R. T. Hajnes, Jr., assisted by Ex-Governor Pennington, John P. Jackson, and other Vice-Presidents. The annual report of the managers was read by Rev. George Shaldon. Total receipts were about \$3,400. The whole county was supplied five years since and Newark last year. Copies of the Scriptures have recently been put in the lodging-rooms of the hotels in the county, in the almshouses and public prison. A growing interest is evinced in the worthy object of the Association. Addresses were delivered by Rev. Dr. Brigham, Secretary of the American Bible Society, Rev. W. W. Holloway, of Brooklyn, Rev. R. K. Rodgers, of Boundbrook, and Prof. Mattison.

AFRICAN COLONIZATION.—Under the auspices of the New York State Colonization Society, a vessel is to sail from New York for Liberia about the 1st of December. The vessel to be employed is the bark Estelle. There have already engaged to embark fifty-seven colored men and their families. They are distributed as follows: New York, seventeen; New Jersey, twenty; Connecticut, thirteen; Pennsylvania, three; Alabama, four. Doubtless double this number will be in readiness to go by the 1st of December. These people are taken to Liberia and supported there for a period of six months at the charge of the Society. The entire expense of each adult is estimated at from \$60 to \$80. The Estelle is the same vessel which last year carried out Rev. Mr. Pinney, former Governor of Liberia, and is the second of a line established about a year ago and designed to form a regular connection between this port and the west coast of Africa.

AMERICAN ORPHAN GIRLS.—Several ladies have associated themselves, with Mrs. I. A. Lincoln as President, to sustain an association for the purpose of directly assisting the American Orphan Girls of New York, by establishing a home for them to fly to in case of need. It will be the duty of this Society to aid those who are out of employment, in their efforts to obtain it; while it will be expected of those who are more fortunate, to pay a moderate amount of board—sufficient to cover actual cost. At eighteen years of age they can become members and own a share in the house. A temporary building has been obtained at No. 335 Broome-st., until sufficient can be had to erect a suitable building upon ground which some able philanthropist will have an opportunity of donating to the Society.

THE FAIR OF THE AMERICAN INSTITUTE, just closed, was very successful. The number and variety of articles on exhibition was unusually large, and the attendance of visitors exceeded that of any previous year. In the machinery department a Polychromatic Printing Press, placed on exhibition by A. M. & G. H. Babcock, of Westery, R. I., attracted much attention. There was also a press placed on exhibition by Charles Potter, Jr., formerly of Westery, R. I., called Davis' Oscillating Printing Press, which bids fair to become a favorite among printers. It meets a want which has long been felt of a press between the old-fashioned hand press and the expensive cylinder press.

General Intelligence.

European News.

We have one week later news from Europe, the substance of which will be found below.

Kinburn has been captured, and its garrison, composed of fifteen hundred men, have laid down their arms, and surrendered themselves prisoners of war. The other fortress at the mouth of the Dnieper, on Oczakoff point, was subsequently blown up by the Russians.

Rumors are again current of the intention of the Russians to evacuate the Crimea with further delay—but, as usual, they lack of confirmation. The bombardment of the Northern forts has been commenced, and their capabilities for resisting a heavy fire will now be fully tested.

When the Russians in Asia heard of the fall of Sevastopol, they on the 29th Sept. made their attack upon Kars. The Turkish details of the affair are received. The Russian loss is reported at 2,000.

The principal portion of the news from the two armies in the field appears to be, that the Allies are moving forward systematically in strong force, and that the Russians are retreating in good order back upon their fortified position.

The Monitor publishes a list of the stores found in Sevastopol, comprising a million shot and cartridges, and half a million pounds of gunpowder.

A St. Petersburg letter of the 15th says the Allied successes had caused despondency, yet every thing indicates the intention of Russia to continue the war.

There is nothing more definite, as to the resignation or recall of Gen. Simpson. The London Post says that a new Commander is appointed, but does not give his name.

Major Delaheld, Major Murdoch, Jr., and Capt. McLeellan, American officers, had arrived in Cairo. A British general order provides them with rations during their stay in the Crimea.

Sir Wm. Molesworth, Secretary of State for the Colonies, died on the 22d ult., of a low gastric fever. The Right Hon. Baronet had been ailing for some time, but it was only a week previous to his death that his health began to occasion any anxiety amongst his friends.

The London Times has a noticeable article (editorial) respecting American expansion, and says the English government is omitting no opportunity of reinforcing the West India Squadron, and thus interposing a powerful barrier between Britain and the North American Continent.

Cholera continues to prevail badly at Madrid, and about 100 cases were reported daily. General Tacon, formerly Governor of Cuba, had died of cholera, at the age of 80.

California News.

California dates to Oct. 20th, being two weeks later, were received in New York on the 10th inst.

From California the news is devoid of incident, if we except another tragic murder in Columbia, Tuolumne County, followed by swift retribution and Lynch law execution upon the person of the criminal.

From Oregon and Washington Territories, we learn that Indian depredations have reached such an alarming extent that a general war is considered most imminent.

A Musical Prodigy.—There is in this vicinity, says the Columbus (Ga.) Times and Sentinel, a blind negro boy, only six years old, the property of James N. Bethune, of the Corner Stone, who exhibits the most wonderful capacity for music, and is able to play almost any piece, even the most difficult, on the piano-forte, after hearing it once or twice.

Mr. Appleton, Chargé d'Affaires of the United States at London, transmits dispatches to the Department of State, announcing that the following-named vessels of war have been ordered to the North American and West Indian states, viz: The Pembroke, six gun screw-ship; for Bermuda; the Cornwallis, six gun screw-ship; for the Hawaiian Islands; the Raleigh, six gun screw-ship; for the Hawaiian Islands; the Powerful, eighty-four gun screw-ship; for the Hawaiian Islands; the Rosemond, six gun paddle-ship, for the North American station.

The Pacific Railroad Calamity.

The accident to the excursion train on the Pacific Railroad from St. Louis westward, (noticed last week,) resulted in the death of about thirty persons, including some prominent men, and the maiming of three times as many more.

When we take into consideration the fall of thirty feet in front to the bed of the river, and the high embankment on either side of the track, covered with stone—the ponderous cars themselves capable of grinding each other into fragments—the wonder is increased that so few were killed outright or fatally wounded.

As soon as the crash was over, a moment of painful silence ensued, and then issued from the wreck around us the groans of the wounded, the supplications of the imprisoned, the screams of the agonized, while here and there might be observed the upturned face of the dead, mangled and clotting with blood, or the half-buried forms of others whose spirits had passed away forever.

The St. Louis Democrat, of Nov. 6th, says: Fatality seems to attend this road. The terrible loss of life and the large number of wounded by the falling of the Gasconade Bridge had scarcely been reported to the city, before a train was dispatched to the relief of the sufferers.

To-day we have to record another calamity and another disaster to this unfortunate railroad. The bridge at the Moreau, four miles this side of Jefferson, gave way on Friday evening, and that structure also is now a mass of broken fragments.

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THE FEVER AT NORFOLK.

Within a space of three months, out of an average population of six thousand, every man, woman and child, (almost without exception,) has been stricken with the fell fever, and about two thousand have been buried—being not less than two out of three of the whites, and one out of three of the whole abiding community of Norfolk, white and black.

DEATH OF A MURDERER.

John L. Chapman, who was convicted last May of the murder of Reuben Cossens at Sherborn, N. H., Sept. 17, 1853, died in the jail at Concord on Saturday, aged 22. Chapman's disease was consumption, brought on by exposure to rain and cold on the night of the murder, and the weight of his guilt preying on his mind.

TO PREVENT BLOOMERS.

The patent petticoat lifter is a great creature of attraction at the Royal Palace. It is thus described:—There are four small pulleys attached to the waist, underneath the dress, over which are rove small cords, one end of which is attached, with diaper pins, severally to the front, rear and sides of the skirt, at about the height of the knee.

SURVEYS IN NEW MEXICO.

The Surveyor-General of New Mexico writes to the Commissioner of the General Land Office from Santa Fé, that he has closed a contract for the survey of six hundred miles of the correction or standard parallel line east of the principal meridian, and also west of the said meridian, and south of the base line. The difficulties of carrying forward these surveys during the dry seasons are represented to be very great.

THANKSGIVING.

Thanksgiving this year is not to be kept simultaneously in the several States. North Carolina had hers on Thursday, the 25th ult., Maryland and Virginia observe the 15th of November; Pennsylvania, Maine, Iowa, and Ohio, the 22d of November; and Massachusetts, New York, Connecticut and Indiana, the 29th.

A Glimpse of War.

An English officer writes as follows, under date of Kars, Monday, Oct. 1, 1855:—Here I am on the Karadagh again, none the worse for my late illness. Last night the Russians attacked us in force, and (between you and me) the post very nearly took Kars. The fight was a most bloody one, and lasted seven hours and a half, without one second's intermission.

NEW YORK STATE ELECTION.

The election in New York resulted in the triumph of the Know Nothings. Up to Second-day morning, the complexion of the State Senate was undecided, though from 15 to 17 Senators, out of the 32, are claimed as Republicans or Fusionists by the Evening Journal. The Assembly will stand about

Table with 2 columns: Party and Number of Members. Includes Democratic, Republican, American, and State Officers elected.

THE FRIENDS OF EDUCATION IN TROY.

The friends of education in Troy have raised \$100,000 towards endowing a university to be located in that city. They wish to make the endowment \$200,000.

SUMMARY.

At Candia, N. H., three young men, of unenviable notoriety, snatched thirty-two dollars from the wife of John Stevens, while she was making change for liquor she had sold them in violation of law. They were prosecuted, and the man who entered the complaint had his house burnt down the night afterwards.

PREPARATIONS ARE MAKING IN NEW ORLEANS.

Preparations are making in New Orleans for the erection of the Jackson Monument on the approaching anniversary of the Battle of New Orleans. The surface of the ground the pedestal will cover a space of thirty-eight feet eight inches square.

THE FEARFUL EPIDEMIC AT NORFOLK AND PORTSMOUTH.

The fearful epidemic at Norfolk and Portsmouth is attributed to the fact that most of the wharves were made or filled up with green timber, logs, brush, and low marshy dirt, some years ago. These had begun to decay, and they render the whole atmosphere impure.

THE CENSUS RETURNS FROM EIGHT COUNTIES OF ILLINOIS.

The census returns from eight counties of Illinois show an increase of 398,811 since the enumeration of 1850. There are yet twenty counties to be heard from, which with the same ratio of increase, will swell the population of that State to about 1,300,000.

A STUDENT OF ROANOKE COLLEGE HAS BEEN EXPULGED.

A student of Roanoke College has been expelled for refusing to perform what he deemed an overt act, and which one of the professors refused to lessen. On account of this expulsion some twenty-five or thirty of the students immediately withdrew.

DISPATCH DATED BUFFALO, WEDNESDAY, NOV. 7.

The propellers Amer Pasha and Delaware were lost in a gale on Sunday night on Lake Michigan, off Sheboygan. All on board were lost.

TWENTY DOLLAR NOTES ALTERED FROM THREE DOLLAR NOTES.

Twenty dollar notes altered from three dollar notes, on the Cumberland County Bank, at Bridgeton, N. J., are in circulation. The bills are skillfully executed to deceive.

A PARTY OF HUNTERS ARE ENGAGED IN THE LOWER PART OF NEW JERSEY.

There are many of these animals in swamps in that section of the country. There has been another terrific storm on Lake Michigan, in which two propellers were wrecked, and several lives lost.

NEW YORK MARKETS—NOV. 12, 1855.

Flour—Wheat—Flour 8 75 a 8 87 for common to good State, 8 2 a 9 00 for Michigan Upper Lake, and Indiana 2 75 a 10 75 for extra Genesee. Bye Flour 6 00 a 7 50. Corn Meal 4 62 for Jersey. Buckwheat Flour 2 50 a 2 75 per 100 lbs.

DIED.

In Fulton, Rock Co., Wis., October 19, 1855, ORAN BURTON, aged 42 years. Bro. Burton fell this world with strong hopes of a joyful future. He came from Peterham, Mass., to this place, where he had secured to himself the friendship of all who knew him.

LETTERS.

Charles M. Lewis, Henry Sheldon, G. W. Stillman (sent with Milton to N.Y.), A. B. Burdick, J. B. Clarke, W. S. Bacon, John Clarke, W. B. Maxson, T. P. Merritt, Grove D. Joshua, Geo. P. Burdick, Charles Potter, Eli Rogers, Halsey Stillman, Rowse Babcock (received), L. T. Rogers, A. Lewis.

RECEIPTS.

All payments for publications to the Society are acknowledged from week to week in the Recorder. Persons sending money the receipt of which is not duly acknowledged, should give us early notice of the omission.

MEETING OF THE NEW JERSEY CHURCHES.

The Yearly Meeting of the Seventh-day Baptist Churches of New Jersey will be held with the Piscataway Church, commencing on Sabbath-day before the fourth Sabbath in November, at 11 o'clock A. M. By order of the Piscataway Church. H. H. BARKER.

MICHIGAN SOUTHERN RAILROAD LINE.

TRAVELERS for Chicago, St. Louis, Kansas, and all points West and Southwest, can obtain through tickets, and all information concerning routes, fare, &c., either by the New York and Erie Railroad, or the New York Central Railroad, by application at the Company's Office, No. 192 Broadway, corner Duane-st., to JOHN F. FORTER, General Agent.

CENTRAL RAILROAD OF NEW JERSEY.

In connection with the Lehigh Valley Railroad, it is proposed to launch CHUNK—FALL ARRANGEMENT—commencing Oct. 1, 1855. Leave New York, for Easton, Mauch Chunk, and intermediate places, from Pier No. 2 North River, at 7 A. M., and 3 P. M. For Somerville, at 7 and 11 A. M., 3 P. M., and 5 P. M.

Recently, on the west side of Cleveland, Henry Ruder, a German, parted from his second wife, and closed his house, chaining inside a savage dog. Suspecting that all was not right, Officer Robinson forced an entrance to the house, and found two children of the first wife, who had been shut up three days without food.

Died, at her residence, near Peekskill, Oct 27, aged seventy-one years, Mrs. Serrine, daughter of the late Isaac Denike, and widow of Major John Paulding, of Revolutionary memory. Mrs. Serrine had been a member of the Methodist Church for many years, and died in the full enjoyment of the religion of Christ.

The fearful epidemic at Norfolk and Portsmouth is attributed to the fact that most of the wharves were made or filled up with green timber, logs, brush, and low marshy dirt, some years ago. These had begun to decay, and they render the whole atmosphere impure.

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Rogers' Hotel and Dining Saloon, KEPT ON THE EUROPEAN PLAN, No. 4 Fulton-st., New York, Near Fulton Ferry. CLARKE ROGERS, Late of Fulton Hotel. HENRY ZOLYER.

Savery'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. BELA SAWYER, Sup't. JOHN S. SAWYER, Proprietor.

Great Central Route. THROUGH TICKET AND FREIGHT OFFICE OF THE GREAT WESTERN RAILROAD, MICHIGAN CENTRAL RAILROAD, and their Railroad and Steamboat connections to Chicago, Milwaukee, Galena, Burlington, St. Louis, Cairo, and all points West and South-west, via Suspension Bridge, Buffalo, or Oswego, is at No. 173 Broadway, New York, corner of Courtland-st. DARIUS CLARKE, Agent.

Carpet Warehouse. YOUNG & JAYNE, No. 364 Broadway, corner of Franklin Street, (opposite Taylor's Saloon,) offer for sale a very choice and extensive assortment of CARPETS, OIL-CLOTHS, CURTAIN MATERIALS, MATTRESSES, &c., at the lowest rates. Purchasers are respectfully solicited to examine the stock. Misrepresentations, either expressed or implied, are strictly prohibited in this establishment. YOUNG & JAYNE, 364 Broadway, corner of Franklin-st. N. B.—Churches and clergymen furnished at wholesale prices. Sept 27—2m.

Farm for Sale. CONTAINING about 100 acres, with a fair proportion of woodland, a small orchard of grafted fruit, and a comfortable dwelling and outbuildings. It is situated about four miles north of Westley, E. I., and within a mile of each of the flourishing manufacturing villages of Potter Hill and Ahabaway. There are several other manufacturing establishments near, affording a ready market, in the immediate vicinity, for every species of produce. It is convenient to the first Hopkinton Church, as well as to the very excellent male district school. It will be sold with or without the stock and farming implements, and possession given on the first of winter or spring, if desired. To those wishing to secure a quiet home in an enterprising neighborhood, and surrounded by such comforts as can only be found in an old settled and thickly populated country, this affords an opportunity seldom offered. For terms and other particulars apply to the subscriber on the premises, or address JOHN E. POTTER, No. 15 Sanson-st., Philadelphia, Pa. BENJAMIN POTTER, Ahabaway, R. I. 11th.

Good Crops, Good Prices, Good Books, and Good Times.

BELOHER'S HISTORY OF ALL THE RELIGIOUS DENOMINATIONS IN THE UNITED STATES: FINE OCTAVO, 1024 pp., and nearly 200 engravings. LARGEST WHOLESALE LIFE OF CHRIST AND HIS APOSTLES. 704 pp., and 25 engravings. Probable there has never been a more favorable opening for the sale of books than the present. Large crops have been produced throughout the country, and these are bringing good prices; every body is in high spirits. The above volumes are printed on fair paper, in clear, large type, and handsomely illustrated, and bound in a neat and attractive style. More than all, their contents bear the ring of the true metal, enabling the agent to sell them to the highest in the land as well as the humblest, with the gratifying feeling on his part that he is conferring a favor rather than receiving one. They have gained and are gaining a world-wide fame; and being sold exclusively by subscription, the agent has the entire benefit of their popularity. Canvassers, and those wishing to become such, will find it to their interest to secure an agency. We can offer them with other popular works on the most favorable terms. For further particulars apply to or address either of the Publishers, JOHN E. POTTER, Philadelphia, Pa. or NYEZ SPOONER, Indianapolis, Ia.

Magnificent Floral Gir.

SUBSCRIBERS to the "CHRISTIAN DIADEM" for 1855, are entitled to a splendid steel engraving, the "LILLY AND THE ROSE" (PERSONIFIED), which will be sent to all new subscribers who send us only ONE DOLLAR, by mail or otherwise. Six Copies for Five Dollars. The Diadem is a strictly moral and religious work—designed for the Christian family without regard to any particular denomination. It is a most valuable and interesting work. FIFTY HUNDRED BUSINESS MEN are wanted immediately to circulate the "Diadem" throughout the Eastern and Western States. To such as can send good references to the best inducements will be given. Address Z. P. HATHO, Publisher, 9 South street, New York. May 24—3m.

New Market Seminary.

This Seminary will re-open on the 12th of September, with Mrs. R. H. Whitford, as Preceptress. This Institution is located in a pleasant section of country, and has a commodious and well arranged building, and is designed to afford every facility and advantage to the student found in other institutions of this class. Board for students may be had in families at one dollar and seventy-five cents per week, where all their wants will be kindly cared for. Tuition from \$3 to \$5 per term, according to the studies pursued. Music, with use of Piano, \$15 00 per term. L. H. DUNN, Sec. of Board of Trustees. NEW MARKET, N. J., August 26, 1855.

New York and Erie Railroad.

On and after Wednesday, Sept. 13, and until further notice, Passenger Trains will leave the pier foot of Duane-st., New York, as follows: Dunkirk Express at 6:30 A. M. for Buffalo. Mail at 8 A. M. for Dunkirk and Buffalo, and all in intermediate stations. Passengers by this Train will remain over night at Oswego, and proceed the next morning. Weekend Passenger at 3 P. M. (from foot of Chambers-st.) via Piermont, for Sufferns and intermediate stations. Way Passenger at 4 P. M. for Newburgh and Otsego and intermediate stations. Night Express at 5 P. M. for Dunkirk and Buffalo. Emigrant Train at 10 P. M. for Dunkirk and Buffalo. On Sundays only one express train, at 5 P. M. These Express Trains connect at Elmira with the Elmira and Niagara Falls Railroad, for Niagara Falls, Buffalo and Dunkirk, and with the Lake Shore Railroad at Cleveland, Cincinnati, Toledo, Detroit, Chicago, &c., and with first-class splendid steamers for all ports on Lake Erie. D. C. McCALLUM, General Sup't.

DeKuyter Institute.

This Institution is located in a pleasant and healthy section of country, and in a community comparatively moral and intelligent. It is in easy access from Syracuse, Chenango, and Homer. Our motto is, Teach the young to govern themselves—to educate themselves. Grateful for past liberal patronage, we assure the public we have ample accommodations for more. Expenses: Tuition, from \$4 00 to \$6 00; Board in families, from \$1 25 to \$2 00; in college, from \$0 50 to \$1 00; Room rent, per term, from \$1 25 to 2 00; Books and Stationery furnished at very low prices. All bills settled invariably in advance. No bills for less than half a term. No deductions made except in case of sickness. Board of Instruction: HENRY L. JONES, A. M., Principal. AMOS B. OORNWALL, A. B., Prof. Mathematics. MISS JOSEPHINE WILCOX, Prof. Pencil Drawing. MISS SARAH E. JONES, Prof. BARBARA A. CORNWALL, Miss SARAH E. SHIFFEY, Miss JANE C. BURDICK, Assistants in Female Department. For further particulars, address, Henry L. Jones, Principal; W. D. Wilcox, President; J. B. Hayes, Secretary; or O. H. Maxson, Treasurer, DeWitts, Madison Co., N. Y.

