



The Sabbath Recorder.

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CHINA.

Perhaps there is no part of the world in which more important events are just now transpiring than in China. The expedition of the English and French, to punish the celestials for their successful defense of the Peiho, has assumed formidable proportions, and at last accounts was on the point of commencing operations. The British force numbered over twelve thousand men, with an abundant supply of all the munitions of war. Seventeen hundred horses were in camp, sixty pennants were flying in the bay, and the whole was backed up by spending money to the amount of more than a million of dollars per week. The French force was not quite ready, but it was expected to be of a corresponding character. The Chinese force at the Taku Forts exceeded twenty-five thousand men, who were waiting anxiously the approach of their adversaries. With this array on both sides, the contest must be an important one, although there is no question as to the result.

In the mean time, the movements of the Taeping-wang rebels are assuming new importance, and threaten to complicate matters. At last accounts, they had taken possession of the city of Low-Kiang, only twenty-five miles from Shanghai, and were likely soon to attack the latter city. Their present position is such as to enable them to act with great efficiency, and make themselves formidable in any enterprise which they may undertake. It is nearly a dozen years since they commenced operations, and the success with which they have met has transformed them from rebels into revolutionists. They have now a large territory under their control, and the famous city of Nankin, once the capital of the empire, is their headquarters. Their chief, or emperor, resides there, while the country subject to them is governed by seven subordinate chiefs. Should these people engage earnestly in efforts to extend their borders, while the British and French forces are occupying the attention of the imperialists, they would no doubt succeed, and might make themselves masters of Shanghai. Indeed, such is the fear of the imperialists on this point, that they have asked foreign aid to protect the city.

In this connection, our readers will peruse with interest a notice of a visit made to the rebels, or revolutionists, in June last, by three missionaries—Messrs. Hartwell, Crawford, and Holmes. They set out from Shanghai in a boat, furnished by Mr. Olyphant, an American, their principal object being to gain authentic information of the principles, intentions, and mode of warfare, of the rebels. They were well received, and have published in the North China Herald an interesting account of their journey. They ascertained that the original King of the rebels, Hung-Sien-Tsen, is still living and well, and is the present reigning king at Nanking. The rebels observe the Sabbath; when not engaged in actual war, they meet regularly for social worship; they sing in their worship; they use Mr. Shuck's version of the Doxology; and for baptism they wipe the breast, implying cleansing of the heart. The following is a copy of their Doxology:

Praise to Shanti, who is the heavenly Holy Father; praise to Jesus, who is the Holy Saviour. Praise to the holy Spiritual Wind, which is the Holy Ghost. Praise to the three persons, who are one true God.

Here is a brief abstract of their faith:

Is the true doctrine like the doctrines of the world? It saves the soul of man that he may enjoy everlasting happiness. Those who are wise will diligently perform it (i. e. conform to its teachings), and blessed are they who receive it. If a man search his heart, and perceive his own sinfulness, the road to heaven is open to him. The mercy of our heavenly father is boundless. He spared not his first-born son, but sent him down to the world to give up his life as a ransom, that he might forgive the sins of men. If a man know this doctrine, repent, and depart from evil, his soul shall ascend to heaven.

The rebels also use a form of morning and evening prayer, and a blessing before meat, which are decidedly of a Christian character.

JEWISH DAY OF ATONEMENT.

We find in one of the daily papers an interesting account of the celebration, by the Jews of this city, of the day of atonement. It occurs on the tenth day of the first month of the Hebrew new year, and terminates most solemnly the ten days of repentance, with which the Jewish new year is inaugurated. "Yom Kippur," or the day of atonement, is observed as the most holy day in the year, and is set apart entirely for fasting, praying, and repentance, as it is written in the Bible. "On the 10th day of the seventh month is the day of atonement; it shall be to you a day of holy convocation, and ye shall afflict your souls. Ye shall do no work on that same day, on which ye shall be pardoned before the Eternal, your God. It shall be to you a complete day of rest, and you shall afflict your souls. On the evening of the ninth day you shall begin, and keep your resting day until the next evening."

Accordingly, the sacred fast commenced at the going down of the sun, Sept. 25th, and terminates with its setting the next evening. It was celebrated by the children of Israel all over the world, for they are in every land where civilization is known, and they observe this sacred day in the same manner all over the globe. At evening they take their last meal for the next twenty-four hours, go to their synagogues, where they remain until near midnight in prayer, return to their homes, rise early on the morning, and remain in synagogue the whole of that day, without tasting food or drinking even a drop of water, until the twenty-four hours have fully expired. All business is ignored, and the marts closed, while thousands who never take part in the numerous feasts and fasts of the Israelites during the year, renew their connection with the religion of their fathers upon each

recurring day of atonement. The divine service, on this occasion being destitute of choruses, so as to be impressive to the Hebrew, are not near so interesting to a Christian visitor as on a feast day.

The day of atonement is also a day for reconciliation and peacemaking between Hebrews; for it is truly said by them, that no one can expect to be forgiven, unless he is ready to forgive, and is in amity with his neighbor. This beautiful feature is still preserved, and by the exercise of the religious feeling of the day, friends make bold to interfere between man and man, and often heal long-standing enmities, arising from different causes.

THE LORD'S SUPPER—NO. 4.

The celebration of the Lord's Supper is a duty, sacredly binding upon the Christian church. It appears plainly, from the history of the institution, that it was Christ's will that it should continue a standing ordinance in his church. "For as often as ye eat this bread, and drink this cup, ye do show the Lord's death, till he come." We have also a direct precept from Christ, requiring the observance of the ordinance. "This do in remembrance of me," Luke 22:19. This feast should be regarded as a privilege conferred upon us—a precious gift—but not one which we are at liberty to refuse if we choose. No true disciple of Christ will willingly forego the privilege of partaking of it.

I come now to inquire, whether a Christian may withdraw from the communion because he is aggrieved with some brother or sister who goes forward in the celebration of the ordinance.

There are persons who refuse, time after time, to obey Christ's precept, "This do in remembrance of me," and plead in justification of their practice, that communion is a test of fellowship, and they cannot fellowship such and such a brother or sister. Now, in most cases I cannot think that this plea is strictly an honest one, although the individual making it may not reflect sufficiently upon his motive to be really sensible of its dishonesty. I will give my reasons for this opinion. So far as I have observed, those who withdraw from the communion on this plea, are in most cases those who deem themselves personally wronged. Although they may know of others being wronged or aggrieved, they do not stand aside on their account. They do not fear to fellowship a wrong which may be done to somebody else by communing with the wrong-doer; but it is when they themselves are the sufferers that they are careful to withhold fellowship. Now a wrong is a wrong, whoever may be the sufferer; and the perpetrator of it is just as sinful, if somebody else is the victim, as he is if I am the victim. If it is wrong for me to fellowship him who has injured me, it is just as wrong for me to fellowship him who has injured some one else. No one can be consistent in making such a plea, while he acts on the principle of selfishness, making his grievance a personal affair, instead of acting on the principle of love for the right, and hatred of wrong.

But there may be instances in which it is honestly made, and where the individual withdraws from the communion from a fear of being in fellowship with wrong. Now let us examine the soundness of the principle upon which such an one acts. Let us see whether the communion is any more a test of fellowship than any other religious exercise.

In the first place, what do we mean by the term "test of fellowship?" The radical meaning of the word fellowship seems to be, "companionship, society, consort, mutual association of persons—of equal and friendly terms, association, confederacy, partnership," &c. Christian fellowship, then, must be an association or society of Christians, closely connected together. A Christian church is such an association—a society of persons in Christian fellowship. The word "test" signifies a "trial," "criterion," "standard," "proof," &c. Perhaps "proof" will as fairly define the word "test" as any one word. Now, from the nature of the case, what can be a better "proof" of one's fellowship with a church, or with its individual members, than the act of joining, and the fact of voluntarily continuing in, such a body? Is not one in fellowship with all the members who are united with him in a society? Does one withdraw his fellowship from any member in a church by refusing to commune with him? I think not. So long as he is united with him in a church capacity, he is in fellowship with him, according to the definition of the term which has been given.

But words sometimes have a local meaning, that is, a meaning which is not general. And so the word "fellowship" may come to signify, by common consent, in particular localities, an endorsement of one another's views and practices. If this be taken as the meaning of the word, and if it be affirmed that the communion is an expression of such endorsement—that communing, or refusing to commune with one, is a rule by which we are to judge of such fellowship—I ask for the proof of the fact. Is there any evidence that it was designed for such a purpose by Christ, its founder? On the contrary, I think that its principal design, as expressed by himself, is inconsistent with such a purpose. How can we exercise a lively remembrance of our Lord, and of the sufferings he endured for us, while we are watching to see whether some offending brother is about to partake also? I think that the instruction of Paul, as to the manner of celebrating the feast, is also inconsistent with such a purpose. "But let a man examine himself, and so let him eat of that bread, and drink of that cup." How can a man examine himself while he is sitting in judgment upon the doctrines or practices of others, and indulg-

ing feelings of grievance against some brother or sister?

But aside from Scripture testimony as to the design of the institution, is there any thing in its nature which makes it any more a proof of full fellowship than any other religious exercise? That there is a certain degree of fellowship expressed in the act of communion, I admit; and so is there in concert of action of any kind. Those who join together in a temperance society may be said to be in fellowship, so far as the objects of the society are concerned. Those who unite together in the public worship of God, may be said to be in fellowship as regards the act of worship. Likewise, those who unite together in the celebration of the Lord's Supper are in fellowship with one another concerning the object of the feast, that is, the commemoration of our Lord's sufferings and death. But do those belonging to a temperance society necessarily fellowship each other in matters of politics or religion, any further than they affect the temperance cause? Their fellowship, as a society, is confined to the objects which have united them together. So it is with all the associations and joint actions of men. And so of the fellowship expressed by the act of communion; it is confined to the objects of the institution. It has nothing to do with matters of faith and practice, disconnected from the fact which it celebrates.

Church fellowship is more comprehensive in its character. As the object of the church is to labor for the salvation of men, by disseminating the principles and doctrines of Christ, and to encourage its members in the practice of those principles, it is fairly to be supposed, that those who are thus connected together are agreed in their understanding and practice of them; in other words, are in fellowship on points of doctrine and practice which are to be taught. Communion, perhaps, may be taken as an outward sign of church fellowship, by those who are strangers; but the fact of fellowship may exist, whether the sign appears or not.

Is it not clear, then, that, considering the nature and design of the institution, as explained by Christ, there is nothing to point it out as a test of full church fellowship.

But there are some passages of scripture which by many are supposed to teach this doctrine. Now, if they do show that such is the character of the institution, we all ought to accept the doctrine cheerfully, and act in accordance with it; but if they do not, it is wrong to use the sacred feast for a purpose for which it was not designed.

That which I think is mostly relied upon for this purpose, is the 5th chapter of 1st Corinthians, the 11th verse in particular. Let us examine this chapter briefly. It is all closely connected, and touching upon the same subject. It is a reproof administered to the Corinthian church for retaining in their membership a person who was a fornicator, and an exhortation to them to put away from among them that evil person. It commences with mentioning the report of the crime which existed among them. The apostle proceeds to pass judgment in the case, directing them to cast out the offender. He then goes on to reason with them. He shows that while this corrupt member is retained, the whole body is tainted. "Know ye not that a little leaven leaveneth the whole lump?" "Purge out therefore the old leaven, that ye may be a new lump," &c. "Therefore, let us keep the feast, not with old leaven," &c. If this feast means the Lord's Supper, he shows them that they are not qualified to celebrate it in purity while they are a leavened lump—while they had this taint upon them. He says not a word about fellowship expressed, but speaks of their unfitness to celebrate the feast.

After referring to what he had already written about keeping company with fornicators, he goes on to make a distinction—so it seems to me—between coming into contact with them in the common walks of life, and walking with them in the church. "But now have I written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one, not to eat." This last expression is that which is especially construed to teach the doctrine in question. Let us see whether such a construction is a natural, or a forced one.

Whether the expression "to eat" refers to eating the Lord's Supper or not, I pretend not to say; but whatever it may mean, it is plainly included in the direction not to keep company. The prohibition is not simply against eating with the offending person, but is against keeping company with him, which of course includes the rest. Bear in mind, this was not addressed to individuals, but to the church. The summing up of the whole is, "Therefore put away from among yourselves that wicked person." Now, what is there in all this to show that communion is the thing, above everything else, which shows our Christian fellowship, or endorsement of others' opinions or practices? Has it the character of logical evidence to prove such a view? The chapter proves that it is the duty of a church to put away from its fellowship sinners. But this is a very different thing from individual members withdrawing from the communion of the church, because they are aggrieved with some brother communicant with whom they still stand in church fellowship. They are still keeping company with the offender in the church relation, although they refuse to eat with him, which is not coming up to the requirement after all.

It is the duty of each member, if he discovers an erring brother, to endeavor personally to reclaim him. If he fails, the

church should be informed of the matter. If the church fails to reclaim him, it should withdraw its fellowship. But until these means have been tried and have failed, he should be counted a brother, though in error. Especially is it reprehensible, in my opinion, in any member of the church, to withhold from communion while these means remain untried.

According to the view of the institution which I have taken, the danger is not the endorsing of a wrong by communing with the wrong-doer, but the subjection of the institution to an abuse by permitting him to partake whom we consider a disorderly person.

But some, who quote this passage to prove the test-of-fellowship doctrine, will disclaim using it for the purpose of which I have been speaking. They use it simply in advocating the practice of restricted communion. But it is not needed for that purpose, if I have taken the proper view of the institution. And besides, I think it is not sufficient for such a purpose, for the following reason. When the question of restricted communion comes up for practical action, it is generally in cases where believing Christians of other denominations are present with us at a communion season. Suppose, now, one who bears the character of a faithful Christian in another denomination—for instance, a minister of the gospel, to whom we may have listened with interest and profit—suppose such an one to be present at the celebration of the Lord's Supper, and wishes to know the reason why he cannot be permitted to unite with us in the feast. Should we be likely to satisfy his mind, or our own either, by quoting the passage, "But now have I written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one, not to eat?" Should we wish to imply that he bears such a character as is here described.

A few other passages are quoted by those holding this view, but as they plainly do not refer to the subject of the communion, but to the discipline and removal of disorderly members, or are cautions against forming connections with such, I forbear making any comment on them, but simply refer the reader to them. See Rom. 16:17, 1 Tim. 6:3-5, 2 Thess. 3:6, 14.

I conclude, then, that there is nothing in the nature of the Lord's Supper, and nothing in its expressed designs, to show that it is fixed upon as the proof, or criterion, of Christian fellowship; that participation in its celebration may be a sign that we are in church fellowship, but that the fact of fellowship exists, whether the sign appears or not, so long as we are voluntarily in the church relation; and also, that a Christian has no moral right to refuse to participate in the celebration of the Lord's sufferings and death, with a brother in church fellowship, because he may be aggrieved with that brother.

I will conclude, in another article, by pointing out some of the mischievous tendencies of the views I have been combating.

AFFAIRS IN SYRIA.

A letter to the London Daily News, dated Beyrout, August 22d, says that the number of Christians massacred in Damascus, during the five or six days that the reign of terror lasted, was 5000 men, women, and children. It adds:

"The total number of persons killed in cold blood by Druses and Moslems since the disturbance first commenced at the end of May, including the various towns on the Lebanon, Sidon, Damascus, and elsewhere, amounts to 12,000, besides those who fell in open fight, when as yet the war was a mere sectarian outbreak. The amount of property plundered, burnt, destroyed, and otherwise swept away during the same period, not counting the consequent losses to trade, but simply the actual loss of money, jewels, houses, furniture, horses, cattle, silk cocoons, silk factories, mulberry and olive trees, vines, oil, wine, grain, flour, and (a very considerable item) church plate, has been very carefully calculated, and has been found to represent a no smaller sum than between fourteen and fifteen millions sterling. The number of villages destroyed amounts to 163. The churches burnt is more than 220. Of convents, large and small, seven have been destroyed, and nearly 200 priests have been butchered in various parts.

A letter from Beyrout, dated August 30th, and published in the World, New York, gives important information and suggestions in relation to the state of affairs up to that time. It says:

"Fuad Pasha has executed 167, arrested 1,300, and banished to hard labor for life 300 of the plunderers. He had the city divided into eight divisions, and placed over each a governor, with a detachment of soldiers. The gates are shut, so that none can escape. He has compelled the Moslems to evacuate three of the chief Moslem quarters of the city, and give up their houses and goods to the Christians who were burned out, and had taken refuge in the castle. These three quarters have been known as Moslem quarters for many centuries. They have been the residence of Mohammedan families, of effendis, ulemas, and sheiks. They contain mosques and Moslem schools, and sacred places, where a Christian foot has never trod, and now the Moslems are all to be turned out and their places filled by the very Christians whom they have so long hated and despised. It is a most just, but a terribly severe punishment. When the Christians were being butchered and their houses being plundered and burned, these Moslems, men, women, and children, joined in the work, and sang their songs of triumph. It is now their turn to weep.

"Another step taken by Fuad Pasha is of a character calculated to strike terror, and perhaps awaken feelings of desperation in the hearts of the Moslem population. He is about to compel all the Moslem young men in Damascus, who are not executed for actual murder, to enter the Turkish army for life in distant parts of the empire. Nothing is

more dreaded by the Moslems of the cities than being compelled to enter the army; and this stroke is one which, if carried out, will cause the Moslems more suffering than the penitentiary, and to many of them, than death itself.

"Another item of Damascus news is that a famous literary sheik, named Sheikh el Hamzaweh, had written a brief Arabic poem, to prove that the recent outbreak was contrary to the Mohamedan religion, and that the offenders are condemned by the Koran itself. This poem has been read in the great mosque el Emweh, and a copy of it has come to Beirut.

Fuad Pasha had under consideration, at last accounts, two projects, which, if carried out, would give employment to thousands of men, and greatly relieve the Relief Committee. One was to construct a carriage road from the quarantine to Beyrout, and the other was to bring the water of Nahr el Kelb (Dog River) in an aqueduct to Beyrout. The Turkish government had assumed the support of all the sufferers from the massacres in Deir el Komr, Hasbeiya, and Damascus, and they give each person, old and young, about six cents a day. But for this government aid, the funds of the Relief Committee would soon fail. As it is, the Committee have to provide for about seven thousand persons.

The Rev. Mr. Crawford, of Damascus, who was with his family at Yebroud, two days northeast of Damascus, at the time of the massacre, and in a Moslem village, was for several days in imminent peril, but had arrived in Beyrout in safety.

FULTON-STREET PRAYER-MEETING.

The third anniversary of the Fulton-street Prayer Meeting occurred Sept. 24th, and was commemorated with appropriate exercises. Anticipatory of a large attendance, the old North Dutch Church, corner of William and Fulton streets, was thrown open, instead of the lecture-room used for the ordinary noon services. The church was crowded some time before the hour appointed for the commencement of the exercises, and during the whole two hours, from twelve to two o'clock, not only was every seat filled, but the aisles were packed with gentlemen and ladies.

Rev. Dr. Cutler, Rector of St. Ann's (Episcopal) church, Brooklyn, presided, and opened the meeting by reading part of the hymn commencing with the line,

"Prayer is the Christian's vital breath."

After a prayer by Rev. Dr. Gillette, of the Twenty-third street Baptist church, the hymn was sung beginning thus:

"Blest be the tie that binds  
Our hearts in Christian love."

Rev. Dr. Cutler then read a part of the third chapter of Ephesians, after which he made a few remarks appropriate to the occasion.

Rev. Dr. Vermilye briefly rehearsed the history of the Fulton-street prayer meeting, and stated that its influence had been felt, not only in the western world, but all over the globe.

Rev. Dr. Murray, better known as "Kiran," remarked that the establishment of this meeting was celebrated over the eastern continent. He also stated that he had visited the mountains of Wales, and in a spot near Bangor, where, a few years since, there was an assemblage of two hundred and fifty of the vilest class of men, there now were daily assembled in the seventy little huts at the foot of the mountains from sixty to seventy prayer meetings.

Other remarks were made by Rev. Dr. Asa D. Smith, Rev. Dr. W. Clarke of Brooklyn, Rev. C. Jones of the Seamen's chapel, and Rev. Mr. Whitehead. At two o'clock, the services were concluded by the benediction, and the large assemblage dispersed.

THE UNION PRAYER MEETINGS.—We are requested to state, that the Committee of Correspondence, appointed by the Second National Convention of Union Prayer Meetings, have embodied the Address, and other transactions of that assembly, in a small pamphlet, which they desire to send to every Union Prayer Meeting, whether in our own, or in other countries. All persons, either engaged or interested in Union Prayer Meetings, are hereby requested immediately to make themselves known to the Corresponding Secretary of the Convention, Rev. A. M. Morrison, No. 124 Fulton Street, New York, with the number of copies of the pamphlet which they desire to distribute. The distribution is intended to be gratuitous; but if any should prefer to remit the extra cost of their orders, it will be at the rate of \$4 per hundred. Correspondence and information from all Union Prayer Meetings are also most earnestly desired by the committee, and will be returned with interest out of the general fund of information they hope in this way regularly to receive. All communications may be addressed to the Corresponding Secretary as above.

MISSIONARY JUBILEE.—The meeting of the American Board of Commissioners for Foreign Missions, held in Boston this week, has clustering around it many pleasant memories. It is the fiftieth anniversary of the organization, and will be attended by some who saw its foundations laid, and by others who have served long years under its direction. The heavy debt which hung over the Board a year ago has been removed, and the prospect opening before it is specially encouraging.

EFFORT FOR SUNDAY SCHOOLS.—The following resolution was unanimously adopted at the New York State Sunday School Teachers' association, held at Schenectady on the 7th, 8th, and 9th of August:

Resolved, That every minister in the State be requested to preach on the subject of Sunday-schools, on the second Sunday of October, at the morning service in each church, and press upon its members their responsibilities in connection with this department of Christian labor.

THE GIPSIES IN ENGLAND.—Some thirty years ago, an asylum and industrial school for Gipsies was established at Farnham, some forty miles from London. But the founder died after a few years, and the institution ran down. Recently, a missionary has commenced laboring among the Gipsies in and about London. In noticing the new movement, the World gives the following account of this singular people:

"There are in England, it is supposed, eighteen thousand Gipsies—a race of people of whom we have but few families, and they have not been long among us. Of the origin of these singular people, very little is known. It is computed that there are more than half, some think three-quarters, a million in Europe. They are called Gipsies in England. As that word seems to be a corruption of the Egyptian, many persons have believed that the race came from Egypt. Though they speak the language of the countries in which they are found, they speak among themselves, it is well known, a language which is their own. In most countries in Europe they live in tents in the warm season, and in such poor hovels as they can find, in the winter months. Often they live in their wretched tents all the year through. When the weather permits, and they are not prevented by sickness, they remain but a few days in the same place. Few of them can read, and their mode of living is very wretched. The men are adepts of horses, and many of them are thieves; the women, especially the older ones, are fortune-tellers. A more useless or more pestiferous class of people is not easy to conceive of."

NEW ASSOCIATION.—All over the country one may find Young Men's Christian Associations; but the establishment of an Association for the benefit of Young Women is of more recent date, and not so generally known. Such an organization, called the Ladies' Christian Association, has been perfected in New York. At first, its object was to sustain Bible-classes and Prayer-meetings among young women; but finding how many young women, coming to the city for employment, are obliged to depend upon cheap boarding houses for homes, the Association has opened a boarding house to make a home for such. One room in the house is designed for a reading-room and library, and classes are to be arranged for secular and religious instruction. It is located at No. 21 Amity Place.

MISSIONS IN SOUTH AMERICA.—In a lengthy article on this subject, The World says that about "twenty-five years ago, the Methodist Episcopal church sent the Rev. Messrs. Dempster and Kidder, and one or two other excellent brethren, as missionaries to Rio de Janeiro, Montevideo, and Buenos Ayres; but after they had made a good beginning they were recalled, owing to the want of means for their support. Since that day the American and Foreign Christian Union has sent, sometimes in conjunction with the American Seamen's Friend Society, several excellent men. The General Assembly of the Old School Presbyterian church has sent two good men to New Granada, and one or two to Brazil. But, so far as we know, there are not ten Protestant missionaries in South America at this time."

EPISCOPAL MATTERS.—The Protestant Episcopal Convention of the Diocese of New York was held last week in this city. From the Address of Bishop Potter, delivered on the occasion, it appears that the affairs of that branch of the Christian Church are in rather an encouraging condition. He stated that the number of young men seeking admission to the theological seminary was steadily increasing, while the pecuniary condition of the seminary was decidedly improving. Twenty candidates for holy orders were last year admitted to the diaconate, and nine were advanced from deacons to priests. Four churches were consecrated, and 1827 persons were confirmed by the bishop. In the department of obituaries, mention is made of the death of Washington Irving, Wm. H. Harrison, and David Buel.

A RAILROAD IMPROVEMENT, of some interest to the people of New Jersey, is now under way. It consists in straightening the track of the Camden and Amboy road, near Trenton, and the construction of a branch from the Trenton and New Brunswick to the Camden and Amboy road, thus making a direct route from Trenton to Amboy, with a view of making South Amboy a great depot for coal, to be transported over the Lehigh Valley, the Belvidere and Delaware, and the Camden and Amboy roads to that point.

THE LADY ELGIN DISASTER.—The Coroner's jury in the case of the Lady Elgin disaster, find in the negligence of the schooner's men, and the defective system of lights, the main causes of the disaster. They condemn also the lack of water-tight compartments in the Lady Elgin, and the overloading which crowded her decks and saloons. Two of the jury censure more severely the marine inspectors for tolerating, and the steamer's owners for supplying, so few and such poor boats and life-preservers.

THE REPUBLICAN NOMINEES in Allegany County, are as follows: For Member of Congress, Augustus Frank; for Member of Assembly, second district, Lucius S. May; for School Commissioner, second district, Henry L. Jones; for County Treasurer, Daniel D. Gardiner; for Superintendent of the Poor, William B. Clarke; for Coroner, William H. Truman; for Justice of Sessions, Edwin R. Kilbury.

THE GREAT FIRE at New Orleans, on the 21st of September, was more destructive to life than at first reported. The falling of a wall buried some sixty persons, of whom six were taken out dead, and several others badly injured as to leave no hope of their recovery. A number of persons were missing, who, it was feared, were buried in the ruins.



