

# The Sabbath Recorder.

*L.O.G.*

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## The Sabbath Recorder.

### Samuel Beebe on the Sabbath.

In compliance with the request of several of our friends, we continue the reprinting of the old book of Samuel Beebe, first printed in 1792, and now so scarce that few can have the privilege of a personal copy. The preservation of it is of great interest as denoting the origin of the Sabbath.

AN ANSWER TO MR. WADSWORTH.  
(Continued from last week.)

See what shuffling tricks you are fair to use, to support a Popish superstitious tradition, contrary to the express word of God. And for a further confirmation of the truth of Christ's words, and for the upholding of the authority of the Holy Scriptures; I would offer what a learned author of your own has written on this subject, (viz.) Watts, Dial, page 236, 238. He did not rise in the morning; there is not a text in the Bible tells you so; and again, page 237, John saith, chap. x. 1. Mary came when it was yet darkness; that it was before day, is clear as the sun; then said the angels, Why seek ye the living among the dead? He is not here, but is risen; & c. long ago. Had Mary come at midnight, she had heard the same for all you know. None of the Evangelists tell us when Christ rose. There had been a great earthquake, for the angels descended and rolled back the stone, and for fear of him the keepers did shake, and became as dead men; and were revived and gone. These things had a time to be acted over, but how long before Mary first came, (which was ended before,) is not expressed; several came at several times. It is probable, Mary Magdalene, (who had most love to Christ, and to whom he first appeared,) came first alone. Again, page 239. Ques. When do you suppose Jesus rose? Ans. I do more than suppose, for I am fully satisfied, that Jesus rose from the dead in the evening; and page 240, for further satisfaction, (mark this well,) Jesus was buried at evening, and it was at the very end of the day; for the day being almost at an end, and they still on the cross, the Jews being nettled with fear they should hang there on their high Sabbath, brought Pilate, that their legs might be broken, and so dispatched, etc. Now in the place where Jesus was crucified, was a garden, and in the garden a sepulchre; there laid they Jesus. They hurried him into that hole, being hard by, and had not time to carry him farther, because the day was nigh ended; at this juncture of time, when that day ended, and the next day began, was Jesus buried. Therefore Jesus must needs rise in the evening, to complete the time fixed for his lying dead; and further adds, Were it to the whole world, I would declare it, the day on which Christ was crucified, and died, fell that year on the fourth day of the week, (i. e.) Wednesday; at the end of which day, our blessed Lord was buried. From which time to the end of the seventh-day Sabbath, was three days and three nights, the term of time our Lord foretold he should be in the grave; (he also says,) If Jesus had said, the Son of Man should lie three days dead, you had some plea for your opinion; for (day sometimes signifies day without) and so part of a natural day; but it was three days and three nights. And I would know, where in all the Bible this phrase (day and night) does once signify day without night, or night without day, except in heaven or hell. But your first day, (as you call a bit of it) is without night; and your last (as you call night) is without day. Thus by your synecdochical Rule you may argue, that Jesus lay three years, or three ages dead, for (day) figuratively signifies a year, or an age. Thus far he.

Secondly, But suppose it were really true, that Christ did rise on the first day of the week, (which is but conjecture at the best, and had rested on it, which he did not, but traveled fifteen miles; and it is more probable, that he did not rise that day,) yet this would not make it a Sabbath-day, without a special positive command from God in the Holy Scriptures; nor more than God's resting on the seventh day, would have made that a Sabbath-day, without any command for it, nor so much as; for God rested on the seventh day; but Christ traveled the next day after, or on that day; he rose from the dead, from Jerusalem to Emmaus, and back again, which is computed to be fifteen miles; and I can tell you, notwithstanding your flourish, it is more plain that God rested on the seventh day, than that Christ rested on the first day. For the first is true according to the Scripture, but the latter is false, and contrary thereto. And so all that weighty and important matter, which you have so much declared with so much emphasis, vanishes like smoke.

The next thing you advance, is the excellency of the work of redemption, to that of Creation; in page 9, 10. In answer to which, I need only say, that both these works were infinitely great, and so are beyond our finite capacities, to judge between them, so as to say which is greatest. But, as on God's part, he being of infinite power, so all things are alike, sanctified and him. God having set apart, sanctified and him. God having set apart, sanctified and him. God having set apart, sanctified and him.

So I have done with your tenth page, only by the way, page 10, 11, I meet with a new notion, out of an old story, (practice of piety.) That some men are made new creatures, that is, are renewed in knowledge, etc., is true, and a New Testament, with divers ordinances in it; does it therefore follow, that the Old Testament, with all its ordinances, are void? I trow not, and I am sure, but it is the old commandment that ye had from the beginning, saith St. John, a new way; but it is a new and living way, not contrary to holiness and obedience to God's law, which was the good old way. But the New Jerusalem, New Heavens, and New Earth, are only prophesied of, not yet fulfilled, but shall be in their season, as appears from Peter's words: Nevertheless, according to his promise, (says he) I look for New Heavens, and a New Earth, which plainly shows it was not come in his time, nor

is it yet come, and when that prophecy is fulfilled, then will the true Christian Sabbath commence, spoken of in Heb. iv., which remains for the people of God, and not before, which is the true intent and meaning of the Apostles' argument in that chapter. The next thing worthy the taking notice of is what you offer from cxviii Psalm, 23, 24, and that is, that the first day of the week was prophesied of, as a day of rest and joy to God's people. But forasmuch as there is not one word of the first day of the week or day of rest in it, neither does Christ, nor the Apostle Paul, in expounding that Psalm, give the least intimation of any weekly Sabbath intended in it. Therefore I conclude it is your own private interpretation, which is condemned, 2 Pet. i. 20. Knowing this first that no prophecy of the Scriptures, are of any private interpretation, which I think to be a full and sufficient answer to your first reason, in page 11, 12, 13, 14.

As to your second reason, I think I have fully answered it already, by shewing the uncertainty of the day he rose on, and that he traveled on that day; but since you add something of the eighth day, I shall say a little to that by the way, and you do well to give us the Greek word (Meta) after, (so then I hope we are right in that, it was after, (not on) the eighth day, that Jesus met with his disciples; which you are pleased to say, was the next first day of the week; which in fact cannot be true, supposing it to be the first day of the week that they met on before, ask any school boy that has learned his Numeration Table, and he will tell you it is false.

The next thing I take notice of, is what you seem to insinuate (from Acts i. 3. He was seen of them forty days, and speaking of the things pertaining to the Kingdom of God; from whence you say, it seems very probable therefore, that when Christ first met his disciples on the evening of his resurrection day; v. 19, (and spoke of the things pertaining to the Kingdom of God, Acts i. 3.) that he then appointed them to keep that day; even the first day of the week (instead of the seventh) for the weekly Sabbath ever after. It is not said, (say you) that Christ then gave this order, (all that he did said, is not expressly recorded; Luke iv. 22, John xxi. 25,) yet it is very probable that he did; and that this order and appointment of his, was the reason of their meeting on the next first day of the week. Good reader, see with what sophistry and popery, this mess of stuff is put together. Could the Protestants have complied with unwritten traditions, they had had no need to have separated from Rome; probabilities and unwritten traditions (with which Mr. Wadsworth endeavors to support his New Sabbath) are mean in a Roman Catholic; but no Protestant principle. And it seems Mr. Wadsworth had rather leap back again into Rome's lap, than lose his superstition, for want of Rome's argument, (i. e.) unwritten tradition. To which I would add one argument, to forbid the madness of the prophet; and it is this:

Whatsoever is introduced into the worship and service of God, having no command for the observation of it in the Holy Scriptures, nor threatening for the neglect of it in the Holy Scriptures; nor promise in the performance of it in the Holy Scriptures, is will-worship and superstition.

But the introducing of the observation of the first day of the week for a weekly Sabbath-day, into the worship and service of God, has no command for it in the Holy Scriptures; nor threatening for the neglect of it in the Holy Scriptures; nor promise in the performance of it in the Holy Scriptures.

Therefore the introducing of the observation of the first day of the week for a weekly Sabbath-day, into the worship and service of God, is will-worship and superstition.

The major proposition no Protestant that ever I have read will deny, except Mr. Wadsworth, who seems to insinuate as much, page 16, and Mr. Leigh, in his answer to Dr. Kussel, in the Portsmouth dispute, page 31, much like it; (viz.) it may be so, though it be not expressed in the Bible. But the assembly of divines tell us, that the Holy Scriptures of the Old and New Testaments, are the only rule to direct us, in matters of worship, (and this is purely Protestant, and the contrary is popery in the abstract.)

The minor, Mr. Wadsworth seems tacitly to own, by saying, (all that he meaning Christ) did or said, is not expressly recorded; yet (says he) it is probable he did appoint it to be kept as a Sabbath.

But for further proof of the minor, I say, if the Holy Scriptures anywhere calls, or requires the first day of the week to be kept a holy Sabbath-day, then Mr. Wadsworth, or somebody else can shew where it is so called, or to be kept; but Mr. Wadsworth, nor anybody else can shew where it is so called, or required to be kept, in the Holy Scriptures. Therefore, the first day of the week is not called, nor required to be kept, a holy Sabbath-day; in, or by the Scriptures.

As to what Mr. Wadsworth adds, concerning the outpouring of the Spirit at Pentecost; supposing it to be on the first day of the week, when the text saith not a word of it, being on the first day of the week as such.

From whence I thus reason: If some honorable regard must, or ought to be paid to that day on which such wonderful things were brought to pass, then it should be given to Pentecost as such; as Pentecost, although it was upon the first day of the week, and not to the first day of the week, as such, because Pentecost only is named, and not first day of the week; and this would seem to uphold a Jewish festival, which is supposed to be abrogated.

Secondly, if it were fifty days from the Passover, as many learned men hold, then it happened that year on the Sabbath-day; which is affirmed by John Mayr, and many others; also by Lyrus, and Abulenus, Magdeburg; Gen. 3, chap 6, say, This feast was translated to Lord's day, as the passover was, to avoid Jew-dozing; But if it were fifty days from the weekly Sabbath, then it fell on Monday; so that your reasoning from this place is lost wholly.

And so I have done with your second argument, in page 15, 16, 17, 18. And proceed to your third, which is from

the appellation some day or other had, (viz.) Lord's day; and this you suppose and endeavor to prove, was on the first day of the week; but because it is not declared in the Scriptures, I shall not conclude, but argue from it thus:

Either it is called the Lord's Day, because it was the time of God's manifestation of those visions and revelations to St. John, which concerned the churches of Christ; or it was called the Lord's day, because it was his birth day, or the day of his death, or of his resurrection, or the day of his ascension; or else it was called the Lord's day, because it was his by institution and sequestration for his holy service.

All the former I leave to the consideration and determination of the judicious reader.

But for the last, I infer, if it was his by institution and sequestration, then it was the Sabbath, (viz.) the seventh day; for which take this argument: That day, that is the Lord's day by institution and sequestration, is the Sabbath-day, but the seventh day is the Lord's day by institution and sequestration. Therefore, the seventh or Sabbath-day is the Lord's day.

Secondly, You say, it is likely that the first day of the week is called the Lord's day for the same reasons that the Lord's Supper is called his; and I'll promise you, if you will provide the same reasons to prove it, in the Holy Scriptures, (viz.) Christ's institution, I will give you the case; but I have already proved it to be by his institution; then it is the seventh day; but if it is called the Lord's day, for any of the former reasons, I shall not oppose it, although it were the first day of the week.

Thus I have proved the insufficiency of your third argument to prove the first day of the week to be the Lord's day by institution, and so the Christian Sabbath, contained in page 19, 20, 21, 22, 23. And so come to your fourth argument: Wherein you alledge, that the primitive Christians were wont in a stated course, to assemble themselves together upon every first day of the week, and that by apostolical approbation, to keep it as a Christian Sabbath, which is asserted with a great deal of confidence; but how little truth is now to be inquired into; and for the opening of this mystery of iniquity, or lawlessness, which principally depends upon the misunderstanding or misinterpreting of several Scriptures, wrested to a sense not at all intended by the Holy Apostle (as many other of his writings were, as Peter tells us) which I shall endeavor to demonstrate; and in order thereto shall begin with Acts xx. 7. And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow, and continued his speech until midnight. And 1 Cor. xvi. 1, 2. Now concerning the collections for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week, let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come.

From which two Scriptures is affirmed (by Mr. Wadsworth) both precept and president for the keeping holy day to God (as the Christian Sabbath) every first day of the week, as in page 24, 27. From whence I infer, If that in Acts xx. 7, were to be a president for after-days, yet was no president for keeping Sabbath-on that day, but the contrary; for the preaching and breaking bread there mentioned, were in the night; and it was either the night before the first day of the week, or the night after; if it was the night before the first day of the week, as I think is plain from other Scriptures (i. e.) that the night before the day belongs to, and is part of the day, as appears from Gen. i. 5. And the evening and the morning were the first day. Further, the first day begins, when the Sabbath ends; but the Sabbath ends soon after sunset, as appears from Mark i. 31.

Therefore the night preceding the day, belongs to the day, and is part of it; which I might abundantly prove; but since Dr. Mather has acknowledged it, and fully proved it, in his preface to his sermon, upon Isa. lxxv. 2. Printed 1712. Therefore I take it for granted, (at least by you Presbyterians) that the night on which Paul preached and broke bread, Acts xx. 7, was the night immediately after the Sabbath, and so part of the first day of the week; and then see what a Sabbath you have got; or what a president you have for a holy Sabbath; for at break of day Paul departed to go to Assos, as in the 11th and 13th verses, which is computed to be 36 miles. From whence it is more than manifest, (if possible,) that neither St. Paul, nor those Christians, with whom Paul broke bread, did esteem that first day of the week for a holy Sabbath-day.

Secondly. But if it were the night after the first day of the week was ended, then it was the first of the second day of the week; on which all that service of preaching and breaking bread were performed; and so you lose your president for Sunday Sabbath, keeping, go how it will.

Having thus sifted out the clean corn out of that chaff and rubbish, wherewith you had loaded this text. (To be continued.)

### Exclusiveness.

From a reply to Rev. Albert Barnes on Exclusiveness by Rev. I. W. Smith, we make the following extract:—

"You specify as a third item of the claim, a recognition of the sacraments of our brethren. Here at length we reach the real *foes mali*. This single subordinate demand covers the whole question at issue. Just here or nowhere, is to be found our 'exclusivism.' Baptists do not recognize sprinkling as Baptism; in communion with all evangelical Christians, they believe that Baptism is a pre-requisite to communion, and hence the alleged exclusivism of their invitation to the Supper.

It is true as you state that of the dead, neither John Elliot, nor David Brainerd, nor Henry Martyn, would, if living, be invited to the Supper in a Baptist church. It is true that of the living, neither Dr. Duff, nor Dr. Goodell, nor Dr. Ell Smith, would be included in our invitation. We love and fellowship the living as faithful followers of Christ; we cherish the memory of those who have gone, and reckon them among the saints made perfect; but we

square both the living and the dead by the Scriptures. We cannot alter the word of Jesus out of reverence for either. The dead would not wish it; the living should not ask it; unity does not demand it." Nor can we invite any of our Christian brethren, who in our view remain unregenerated, to our communion. We love and fellowship them as Christians; and thank them for the zeal and piety, which is often worthy of our emulation, yet we cannot with a good conscience be un mindful of plain Scriptural requirements.

But in this are we more exclusive than our brethren? You claim as strongly as we, that Baptism in your sense of the term, is a pre-requisite to communion. You would not invite a man however great or good to the communion of the Presbyterian church, who refused to submit himself to what you call Baptism. We do but the same. The simple question is, what is Baptism? Let me suppose a case: A Presbyterian of undoubted piety presents himself at our communion. True, the churches of his own denomination abound, and the proper place for him is at the table of some one of these, were we ever so willing to receive him. But he insists on presenting himself with us. We do not thrust him out, such rudeness is unknown. We simply do not invite him, and leave the responsibility with him. Straightway we are branded as exclusive, and this is our sentence: "He that excludes one whom Christ has not excluded; he that shuts out one whom Christ has not shut out, offers a direct affront to Christ himself, and so far as the act goes renounces the Saviour also." Page 60. And now suppose this same man of undoubted piety had presented himself at your communion without what you call Baptism. Would you have invited him? Would you not have pointed him to his first duty, and shut him out from the Supper until he had discharged it? But hold; remember, "He that excludes one whom Christ has not excluded; he that shuts out one whom Christ has not shut out, offers a direct affront to Christ himself, and so far as the act goes renounces the Saviour also." Let me repeat it—the simple question is, what is Baptism? If sprinkling is Baptism, we are justly condemned. If it is not, we are acquitted.

It might be urged with force, that Baptists are less exclusive than their brethren. We commune at least with all our membership, and this is not true of them. Children sprinkled in infancy, become members of the church. Formerly they were admitted at a suitable age to the communion, and treated as members. Hence in New England the unconverted church membership so notorious in the time of Edwards, and hence in after years, New England Unitarianism, with its progeny of rationalism, spiritualism, and wrong, the growth entirely of Peder-Baptist churches. But now, I believe, they are not admitted to the communion until after giving evidence of conversion. Is it not hard for a church to exclude its own members from communion? Dr. Miller avers that "there are but two places in the universe where there are no children. One is the bottomless pit, and the other is the Baptist church." But, for once, the Doctor was mistaken. A modern writer has added, "there is one more place, and that is the Peder-Baptist communion table."

It is plain that, at the least, we are no more exclusive than our brethren. Better than this —that we are no more exclusive than the New Testament.

Our brethren of other denominations have much to say upon this point, and sometimes it is hard to credit their sincerity. It is but a little while since they refused to recognize us as a people, and now, no privilege would seem to be so priceless as a seat at our communion. How often in the lifetime of a Presbyterian would his spiritual strength be renewed by the desired enlargement of our table. How often would he suffer from its present limitations. The question of pre-requisites aside—the place for one to celebrate this ordinance is in the church to which he belongs. This gadding from place to place for communion, among members of the same denomination, is not to be approved. Nor yet this human fondness which prates of communion with mothers and daughters, and boarding-school companions, as if there was a communion among ourselves instead of a communion with Christ. The commandment is, "This do in remembrance of me." All else is incidental. The ordinance was never designed for a symbol of fellowship between different denominations, or churches, still less between different associations of ministers or laymen. It is a church ordinance, and as such to be duly administered by each particular church for the benefit of its individual members. It is not of right but of courtesy that a stranger of the same denomination is included in the church invitation. Still less is it becoming to "insist" that one of another denomination, with a table of his own near by, "shall" be admitted to the communion of a particular church, though in violation of their honest and conscientious convictions."

The tone of Mr. Smith's reply to Dr. Barnes is sufficiently indicated by these extracts. The communion question is treated quite according to our own view and liking. Whenever this matter is agitated, candor and brotherly love seem to depart from those who are most lavish in claiming them. Men, who, if plied with invitations, would not in a life-time be seen at a Baptist sacramental board, prate of their liberality, and are distressed at the existence of "close communion;" men who have need to boast of their catholicity, or as they are seen in the thousand relations of life, the world in their thousand enlarged Christian charity with their own lack of enlarged Christian charity against their disingenuous and false testimony against their practical question, is narrowed within small limits. It is, as Mr. Smith insists, a matter of church arrangement which each church makes of right for itself. It is an ecclesiastical ordering that no more indicates Christian order and neighborly feeling than the internal order and arrangements of families. It is other things which declare the existence or non-existence of Christian communion. That term is broad, and covers the whole tract of Christian life and intercourse. It is to be judged of not by boasted professions, but by the manner in which it exhibits itself here. We join with our author in objecting to its being shrunk into an abstraction which often fails of being actu-

alized during the whole of a man's life. It is the reality, not the claim of communion, that is material.

### For the Sabbath Recorder.

#### The Seventh Day.

This is the day of Holy rest,  
The day which God so early blest—  
Let no rude hand its hours profane,  
Or promised blessings waste in vain.

From early evening's shady hour,  
Let holy time exert its power,  
Till all the duties of the day,  
"In holy pleasures pass away."

So, from the six-days evening shade,  
Which Eden's God in wisdom made—  
To rays of final setting sun,  
Let Sabbaths grateful promise run.

'Tis not for man to waive the right,  
Which God asserts, in glorious might,  
'Tis not for man to change the day,  
Or hallowed blessings take away.

Then let the Sabbath still be ours,  
Till shades are past, and Eden bowers  
With grace, and Heavenly glories shine,  
And Jesus gives us rest divine.

New York, Nov. 7, 1857.

### The Religious Press the Champion of Slavery.

The power of the press is universally conceded in our day. It is second to no other influence in shaping the opinions of the people. It is well nigh omnipotent to carry any measure or support any sentiment to which it is committed.

Its power is in no case more marked than in the support it renders to the institution of slavery in this country. The pro-slavery religious press of the North is the strongest bulwark that slavery has behind which to screen itself.

Does any one ask for proof? Said one of the speakers at the Savannah Convention last year: "We dare not agitate the re-opening of the slave trade, for we could not face the outraged public sentiment of all Christendom." It is this public sentiment at the North sustaining slavery that gives it continuance. The Christians of the North form the public sentiment. The religious newspapers control the opinions of private Christians. Hence the pro-slavery religious press of the North is the strongest defense of slavery.

Let me give you a practical illustration of this point. In those communities where these journals are taken you hear no prayers offered for the slaves at the religious meetings. You hear no allusions to outrages perpetrated upon them. On the contrary, the mouths of the Christians will be filled with apologies for an institution that took its rise in man-stealing; that is perpetuated in gross injustice; and that stands only second to intemperance as an obstacle to the spread of the Gospel. But to the illustration. A friend of the writer is a clergyman in one of the middle states. He is in the midst of a community where many slaveholders live, and where opinion is strongly in favor of the institution. He is not a "political preacher," rarely alluding to the subject from the pulpit or in any way publicly. He is not an "abolitionist" in the usual acceptance of the term. But he believes slavery to be a monstrous evil, which should not receive the slightest support from Northern Christians, much less should it be extended, with its unrighteous laws against teaching a black man to read the Bible that exist in nearly every Southern state, into territory now free. He is an emancipationist, and he would endeavor to lead his people to pray and exert their influence for the removal of one of the greatest obstacles to the spread of the Gospel.

But mark how his kind efforts in this behalf are all deflected. There come into his congregation two religious newspapers, one published in New York and the other in Philadelphia, which are faithful and constant in their apologies for the slaveholder. They never exhort their readers to sympathize with or pray for the slave. They never attempt to create a proper Christian sentiment against the system, they never remonstrate with our Southern brethren in a kind manner, as they should, for their apostasy from the doctrines of the fathers of the Church and the Republic on this subject.

You scarcely ever read a word condemnatory of slavery, or that looks as though they hoped or expected its removal. On the contrary, these sheets are so filled with defenses of slavery, their pages are so burdened with abuse of "abolitionists," as though it were a greater sin to be an anti-slavery than a pro-slavery man. There are such apologies, so strong and so oft-repeated, in behalf of the system and its defenders, that Christians are entirely indifferent to the monstrous wrongs of the slave, and seem rather to be disposed to pray that he may be held fast in his bondage than to "remember the oppressed as bound with them." Leaving all "abolitionism" out of sight, it is appalling to see what a degree of indifference these papers have created in reference to this one of the most formidable obstacles to the spread of the Gospel. They so bescloud the minds of Christians, they so stupefy their sensibilities on this subject, they so steel them against the cries of the poor oppressed African, that no aspiration ascends to pressed Africa, that no aspiration ascends to God in their behalf. In one of these papers Southern D.D.s are allowed to deny the first axioms of Christian and republican ethics, in the truly monstrous defense of an institution that stands second to only one other evil as an obstacle to the spread of the Gospel.

What can any Christian emancipationist do to remove this evil in the face of such obstacles as these? He is not allowed, it would not be wise for him, to speak on this subject often from the pulpit, while here comes these death-dealing messengers from week to week, paralyzing all his efforts and creating perfect torpor and indifference upon this subject. O that the Dr. Adams and Genard Hallocks and New York Observers saw how their efforts killed out sensibility on this subject; how they are defeating the protracted endeavors of some of the most moderate anti-slavery men in the Church, who are simply endeavoring to remove, by faithful prayer and effort in their congregations, this great obstacle to the spread of the

Gospel. Pray them, for the Church's sake, to cease their apologies, and let us have some words of cheer for the humble praying emancipationist. Shall it longer continue that the efforts of some of the most earnest faithful ministers of Christ, those who are willing to go into pro-slavery regions to proclaim the Gospel, shall be defeated at the very outset by such influences as these? Shall the professedly religious press stand foremost in supporting this "sum of all villainies"; and in defeating the efforts of good men that are put forth for its removal?

In behalf of the person to whom allusion has been made in this article, and many more like him, I make an appeal to the Christian public at the North. Ye gentlemen editors, who conduct the religious press of the North, I call upon you not to stand in the way or put any obstacles in the way of the removal of this dreadful curse. I do not ask you to be "abolitionists," but do not ask you to be "pro-slaveryists." And ye Christian ministers and laymen, I invoke you as you love our Lord to give your influence and your prayers to the few who are struggling in their Master's name to save the American Union by peacefully removing American slavery.

A PRESBYTERIAN.

### "Give us This Day our Daily Bread."

Never, perhaps, in the history of our favored country, has there been a time when the detached portion of that simple petition: "Give us this day our daily bread," or more appropriately uttered, or indeed, was there ever more occasion for its utterance, than at the present crisis to which we as a people have arrived. Here it is, true, every year more or less persons, heads of families, even who, their means of support have been suddenly cut off in mid-winter, are at a loss for the means wherewith to procure bread for their families. More especially has this been the case in the larger cities, New York, Boston, and Philadelphia, for instance, where the sources of employment are more fluctuating than in the manufacturing districts. But this year the depression is general, we may almost say universal, affecting to a greater or less extent, all branches of labor, paralyzing some and totally prostrating others.

Men whose only capital is ability to work and a disposition to use it to the best advantage, find every prop knocked from under them, and themselves prostrated beyond the ability to rise.

How shall we get through the coming winter? Is the all-absorbing topic which occupies the public mind everywhere, and men with willing hearts and able hands shrink back appalled at the prospect. "Those who have faith in God and his overruling Providence, who daily offer up to him the simple prayer, from which we have quoted, will, when they utter that brief quotation, feel more deeply its force from their sense of dependence on Him.

Let us not give way to useless repinings, but rather look up to that Father, whose promise is ever sure to those who trust in Him, and wait the coming of better days. Adversity has its lessons, and, if we seek to profit by them, we shall find our hearts purged; our purposes stronger, and ourselves nearer to that standard of correct living, which it should be the aim of every individual to attain.

[Fall River Star.

### The Duty of Reproof.

We have recently met with an obituary, the writer of which seems to have got entirely out of the stereotyped common place of such performances. Describing the subject of his notice just as he was, he gives currency to some traits of character which are alike rare and worthy of commendation. One of these is thus mentioned:

"He was a bold reprover of infidelity and of profanity, especially of that which seemed to be intended as an insult to God and religion. He would reprove any man of his acquaintance, let his position be ever so prominent, who was in the habit of ridiculing religion, even in a public hotel, where he said such conversation was abusive to all the inmates or travelers who had been brought up in Christian morals."

Would that there were more such! Few duties of the Christian profession are so generally neglected, even by sincere and earnest men, as that of reproof. Private expostulation with a wrong-doer is infrequent, while public rebuke of public sins is still more rare. And yet it is in reality not difficult to be performed. The reprover has the conscience of the offender on his side; he has the general sense of the community, the claims of propriety, and the demands of duty all with him. What he needs is "meekness of wisdom," a mild but firm representation of the wrong done, and a sense of dependence upon God for strength to perform the duty, and grace to make it effectual. Profanity and the abuse and ridicule of religion, are sins so gross and execrable, so painful to all devout and well-bred persons, so opposed to all decency, so injurious to the young and thoughtless, and so gratuitous in themselves, that no Christian should ever hesitate a moment in reminding the transgressor of his sin, and his exposure to the Divine wrath. "Thou shalt in any wise rebuke thy neighbor, and not suffer sin upon him." "He that rebuketh a man, afterwards shall find more favor than he that flattereth with his tongue."

[Christian Intelligencer.

### Christ in us.

The Christian enters into a mystical union with Christ, his Saviour, and in virtue of that union formed and preserved by faith, grows into the Saviour's likeness, and overcomes the evil passions of his nature, and the temptations of the world: "There is something very beautiful in the following language:

Have you ever heard that pretty fable told by the Persian Saadi moralist? He took up in his hand a piece of scented clay, and said to it, "O clay, whence hast thou thy perfume?" And the clay said, "I was once a piece of common clay, but I laid me for a time in company with a rose, and I drank in its fra-

...and I have done with your tenth page, only by the way, page 10, 11, I meet with a new notion, out of an old story, (practice of piety.) That some men are made new creatures, that is, are renewed in knowledge, etc., is true, and a New Testament, with divers ordinances in it; does it therefore follow, that the Old Testament, with all its ordinances, are void? I trow not, and I am sure, but it is the old commandment that ye had from the beginning, saith St. John, a new way; but it is a new and living way, not contrary to holiness and obedience to God's law, which was the good old way. But the New Jerusalem, New Heavens, and New Earth, are only prophesied of, not yet fulfilled, but shall be in their season, as appears from Peter's words: Nevertheless, according to his promise, (says he) I look for New Heavens, and a New Earth, which plainly shows it was not come in his time, nor

...and so I have done with your second argument, in page 15, 16, 17, 18. And proceed to your third, which is from

...the appellation some day or other had, (viz.) Lord's day; and this you suppose and endeavor to prove, was on the first day of the week; but because it is not declared in the Scriptures, I shall not conclude, but argue from it thus:



grance, and have now become scented clay. Believer, thou too art nothing but a piece of common clay, but if thou liest with the Rose of Sharon...

The Sabbath Recorder.

New York, November 19, 1857.

EDITED BY A COMMITTEE OF THE BOARD.

Sabbath Controversy.

DR. BOWNE, A. D., 1595.

The specimen of Dr. Bowne's reasoning, which we gave in our last number, Oct. 1, showed how unguarded he wrote on the subject, and how he exposed himself to the attack of his less puritanic brethren.

The change of the day was made by the Apostles. Why the Apostles changed the Jewish Sabbath into this day that we now keep rather than into any other.

Every man in the six days may do all his work. Objection answered, If we be bound thus straightly to rest we are in as great bondage under the Gospel as the Jews were?

The Second Book begins with the 149th page and urges many considerations in favor of the observance of the seventh day as well as of the first day.

CONTENTS.

The second thing in the commandment, is to sanctify the day of rest. It is then sanctified, &c. Which is principally required in this commandment.

What hinders men from them. With whom we ought to confer. We ought to meditate and confer also of God's works.

Wars shall cease—the time is coming when a change shall be manifested to all observers. The earth shall no more groan under the weight of human sorrow and suffering.

The babe of Bethlehem shall be the messenger of peace on earth. He now is a Saviour and Intercessor—a great High Priest. In His hands he has taken the government.

But he shall come again and he shall succeed all kings, as he hath already succeeded all the human priesthood. He shall reign more glorious than David or Solomon or any of the kings of the East.

He shall reign on the earth and his reign shall be the reign of peace. The sword of all princes shall be sheathed forever. The spears of all horsemen shall be beat into implements of everlasting Peace.

An essay on the Sabbath was read, according to public announcement, on Tuesday evening of last week, before the Young Men's Christian Union of this city at Clinton Hall.

THE SABBATH—ITS MAIN DESIGN RECREATIVE, NOT RELIGIOUS.

Reader where are the Bible Christians you sometimes read of? There is every shade of difference among Christians from the gross sensualist to the most sensitive formalist? Do you find the Bible Christian between or including these extremes?

are bandied about as new theories. The following portions of the essay we extract from the Enquirer: "Six days of labor were ordained to alternate with one of rest and joy."

In calculating the proportion of time to be thus spent, by special direction, it must be remembered that beside the fifty-two seventh-days, there were more than thirty others, in the course of the year, to be spent in a similar manner.

Justin, the martyr, gives this as a special reason why Jehovah enjoined so many festival days upon the Jews: "Because they were a race distinguished (as they are still) for being sordid, grasping, and avaricious; continually and severely toiling to accumulate wealth, and to that end neglecting their own health, their social privileges, and their religious duties alike."

He will have obedience, and mercy (i. e. love), and not sacrifice. Some typical sacrifices were desirable. But these were few, and he would not have them multiplied.

The Folly of Man.

The times are out of joint and men run and fro among the ruins of their fortunes and hopes as though some new thing had happened under the sun. But have not the affairs of men always been subject to like vicissitudes?

Bible Christians.

Reader where are the Bible Christians you sometimes read of? There is every shade of difference among Christians from the gross sensualist to the most sensitive formalist? Do you find the Bible Christian between or including these extremes?

The World as it Stands.

What is the relative strength of parties in the religious world upon the Sabbath question? This may be a curious question to some and one that may not be accurately determined at present, but according to estimates which have been made, the world contains 840,000,000 inhabitants.

Table with 2 columns: Observers of the First Day—Sunday, Observers of the Sixth Day—Friday, Observers of the Seventh Day. Includes categories like Roman Catholics, Greek Church, Protestants, etc.

What young man looking to the sacred profession, among us, but must see a wide field white and ready for the harvest? Who have more encouragement to labor for the truth than Sabbath-keepers? who may have a wider field of influence open to their enterprise, and benevolence? The world invites you then, for there are more than five millions of people, who nominally keep the Seventh-day to one minister in our Sabbath-keeping churches.

Missionary Department.

From the Land of Canaan—No. 15.

MY DEAR SISTERS—About three months ago, I commenced keeping a list of my labors, which I intended to have sent to you, as I thought it might interest you. I commenced this list by inserting the names, age, disease, and result of treatment, of those who came to us who live in Jaffa and vicinity.

There is proof enough in the discussions and admissions in this country to show that the hardest thing to overcome in the mind of an inquiring Jew is the substitution of the Pope's holiday for the rest-day appointed of God.

During the past year much has been done to bring the Scriptures before the people. A volunteer Bible Agent, of whom I have written before, has been very successful in the distribution of the Bible, Testament, and tracts among pilgrims, travelers and natives, in several languages.

Jerusalem, Oct. 9, 1857.

If you could step into our court each day you might see a similar gathering. My visits to patients at their homes have introduced me into the most respectable families; my visits have been however mostly among the poorest class; these visits form the most fatiguing part of my labor, yet the most interesting.

I would like to have some coarse heavy flannels to make sacks for the poor Jewesses, also to make jackets for the poor Jews. These I could cut either large or small, as the case might require, which I could put into the hands of the Jewesses to make.

Letters from Palestine—No. 31.

Illness—The Sabbath—Truth Rejected.

My last letter to the Recorder was written under date of July 21, 1856. Since the 9th of September of last year, self and family have suffered, during many weary months, much very severe illness, our recovery from which has been very slow.

There is proof enough in the discussions and admissions in this country to show that the hardest thing to overcome in the mind of an inquiring Jew is the substitution of the Pope's holiday for the rest-day appointed of God.

Our long sickness has very necessarily delayed much sweet epistolary communion with dear brethren and sisters and friends which we hope to resume as time and strength will allow.

Jerusalem, Oct. 9, 1857.

Communications.

For the Sabbath Recorder.

The mystery that seemed to veil the object of publishing a letter of the character of that alluded to in my former communication, seems to be in some measure unravelled.

I had read the letter of Bro. Jones in the Recorder of the 15th ult. and was much interested in the description of Bro. Dickson's labors, but as I saw nothing in that letter which was calculated to provoke any unkind opposition, and was ignorant that any one had proposed him as a candidate for membership of the mission; it seemed as if the appearance of Bro. Saunderson's letter was most unfortunate, and a discouragement in the way of raising the funds required for the wished for threshing machine.

So much for that point. I am charged with misleading your readers by my remarks in the Recorder of Oct. 29th. I beg to inquire what there was in that communication calculated to mislead any one. It seems to me that on the contrary it was only calculated to suggest such inquiry as might prevent any ill-feeling arising from it.

For the Sabbath Recorder.

The business revulsion which we are passing through has been foreseen by a considerable number of observers and sagacious business men.

By those who occupy positions to enable them to take general and comprehensive views of things, they could not foresee precisely the time and manner in which it would commence, but the general condition of things was such that something of this kind was believed to be inevitable.

The immediate cause, after those general ones which have been referred to, was the curtailment by the New York City banks of near twenty-five millions of dollars in the period of about two months. Reducing their line of loans and discount from one hundred and twenty-two millions to ninety-seven millions of dollars in that short space of time was more than our extensively indebted community could bear, and the result is known to all.

There is proof enough in the discussions and admissions in this country to show that the hardest thing to overcome in the mind of an inquiring Jew is the substitution of the Pope's holiday for the rest-day appointed of God.

For the Sabbath Recorder.

The State Temperance Society held their annual meeting at Albany, last week.

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General Intelligence.

Foreign News.

Foreign news to the 31st October, were received on Friday last, by the arrival of the Cunard steamship Arabia at this port.

Delhi has fallen! An assault was made on the 14th of September, and on that day entrance was effected through the Cashmere gate into the north part of the city.

Some 600 of the English troops fell in the assault, among whom were no less than 50 officers, a disproportion unusual, and showing great bravery on the part of those in command.

Orders were given by General Wilson, in command, at the beginning of the assault, to show no quarter to the mutineers, and this command was strictly obeyed.

The King of Delhi, the expected head of the great Mussulman empire, escaped in disguise, with his two sons, at the commencement of the assault.

General Outram's force reached Cawnpore on the 16th of September, and on the 19th General Havelock left that place for the relief of the beleaguered garrison of Lucknow.

China news to the same date had been received by the same mail, but there was nothing of interest in the movements.

From England the news has two points of extreme interest—monetary and sporting. The latter announces the serious defeat of both Ploress and Babylon in the Cambridge stakes.

The effect on the English money market of the news of the suspensions of the Banks in this country, was very serious.

The suspension of the Bank of France is again agitated, as preferable to the unlimited rise in the price of discounts otherwise unavoidable.

The Patrie, of Paris, says that negotiations are going on between the French and English governments for an exchange of territory in India.

A conference was to be held at Paris on London about the 19th of October, to settle the difficulties between Spain and Mexico.

Owing to the failing health of the King of Prussia, the Prince of Prussia had assumed the management of national affairs.

HORRIBLE MASSACRE OF EMIGRANTS.—Over one hundred persons killed.—A letter from J. C. Ward to the Los Angeles Star, dated San Bernardino, Oct. 4, 1857, states that an entire train of emigrants from Missouri and Arkansas, bound to California by way of Great Salt Lake, had been massacred by Indians at the Mountain Meadows, which are on or near the rim of the Great Basin.

The remaining force formed themselves into the best position their circumstances would allow; but before they could make the necessary arrangements for protecting themselves from the arrows, there were but few left who were able to bear arms.

After having corraled their wagons, and dug a ditch for their protection, they continued to fire upon the Indians for one or two days, but the Indians had so secreted themselves that

according to their own statement, there was not one of them killed, and but few wounded. They (the emigrants) then sent a flag of truce, borne by a little girl, and then gave themselves up to the mercy of the savages, who immediately rushed in and slaughtered all of them, with the exception of fifteen infant children that have since been purchased, with some difficulty, by the Mormon interpreters.

The causes which led to the massacre are reported to be that, when the train camped at an Indian village near Fillmore City, the emigrants not only cheated the natives badly in trading with them, but they put strychnine in a dead ox for the purpose of poisoning the Indians, and also put poison in the water which stands in pools.

SCANDAL IN NEW YORK.—A trial going on before the Supreme Court in New York, involving a case of scandal, has been reported in the papers. A Mrs. Woodman, of New Orleans, was discovered to be on altogether too intimate terms with a Mr. Furniss, while stopping at the New York Hotel.

A FEARFUL JUDGMENT.—The Hollidaysburg (Pa.) Standard of a late date has the following extraordinary statement:—

For some days past there has been a singular story afloat in this community. Whether true or not, we are not prepared to say, but the information comes from such a reliable source that we are free to say there must be something in it.

EAST INDIAN NAMES.—"Poor" or "pore," which are found to make the termination of so many Indian cities and settlements, signifies town. Thus, Nagpore means the town of serpents—a definition, by the way, sufficiently appropriate when we reflect on the treacherous character of the Sepoys by whom it was so recently garrisoned.

YANKEE LABORERS AT FIFTY CENTS PER DAY.—The Hartford Times of Nov. 9, prints the following:—

THE LOSS OF GAIN.—People often lose money by hoarding it. The Hartford Times relates a remarkable case of the careful preservation of Bank bills which came to light in Middletown, about two weeks since.

THE LARGEST MANUFACTURING ESTABLISHMENT in the world is now in operation at Saitaire, Yorkshire, England, for the manufacture of cloth from the wool, or hair, of the Alpaca goat.

OREGON.—The National Intelligencer says that "the Constitution adopted for this embryo State, so completely ties up the hands of the people as to destroy the principle of self-government, and the opinion prevails that it will be rejected.

Mr. J. Beckwith, in the New England Farmer, gives directions regarding the production of fruit trees. "In the fall—October or November—take a branch of an apple or pear tree, such as suits your taste, take off down to the third year's growth, cut it smooth and rub it on a red-hot iron so as to scorch and shut the pores of the wood thoroughly, then bury in the ground all but the last year's growth.

Heavy rains fell during the first days of the week, North, and heavy freshets were the consequence. Within two miles from Janesville eight dams and six bridges were carried away on Monday night. The Central Railroad, between Rochester and Syracuse were so badly washed, that no train passed on Tuesday, and the Erie Railroad bridge at Elmira was overthrown, and it was feared that it would be carried away. A heavy amount of damage was done all along the lines of the Genesee, Susquehanna, &c.

A destructive fire occurred at Watford, Saratoga Co., N. Y., at 4 o'clock Wednesday morning. The extensive flooring mill of Messrs. Morse, Eddy, & Co., together with the storehouse attached and its contents, were entirely destroyed.

Another sale of public lands was made in Minnesota, under circumstances similar to those attending the sale of the Fort Snelling Reservation. A tract of the best land in the Northern Mississippi, known as the Fort Ripley Reservation, consisting of 57,000 acres, was recently purchased by a combination of speculators at an average price of four cents an acre—\$2,320 in all.

The Granite Bank of Volunotown, Conn., has been enjoined by Judge Butler, of the Superior Court, and a receiver appointed, on the application of the Bank Commissioners. We are informed by one of the Commissioners that the whole organization of the bank bears evidence of fraud.

Our news from Mexico is important. The Constitution has been suspended, and Comonfort declared Dictator. The country is convulsed by factions and intrigues, and the rule of Comonfort is evidently precarious.

The Falls River News says: "The Rolling and Nail Mill of the Fall River Iron Works Co. resumed operation on Monday, after the stoppage of a few weeks. The Massachusetts Steam Flour Mill started up again on Tuesday. The Fall River Print Works and the Wamsutta Woolen Mill are still running, and we do not hear that there is any intention of their closing up.

Recently a man died at a tavern in Essex county, Mass., that he had long frequented, neglecting his family. The tavern-keeper sent the wife word that he was dead, and inquired her will. She replied: "In life he was with you—he gave you his money, and drank your liquor, which undoubtedly caused his death; I now leave him with you to bury."

A Washington paper says: "It is stated that there are two cargoes of sugar in Georgetown, D. C., on which the loss in consequence of the reduced prices, is forty thousand dollars. If this loss falls upon a speculator he will receive but little sympathy from the people generally.

In Genesee, Livingston county, N. Y., it is said, in consequence of wet weather, a great portion of the corn, potato, and buckwheat crops still remain ungathered, and, owing to scarcity of help, probably must remain so.

The Times thinks it an alarming spectacle to see a sturdy fellow, with a cigar in his mouth which cost as much as a loaf of bread, following a band of music and carrying a banner with the inscription, "Bread or Work."

It is said that Judge Greenwood, of Arkansas, has a bill prepared and ready to be introduced into Congress, abolishing the Court of Claims, and retransferring all the business to the several Committees of Congress.

The average salary of the Congregational ministers of New Hampshire is \$561, the highest salary paid is \$1500, and the lowest \$300. The societies that starve their pastors on this last sum ought to get amazing poor preaching.

Some of the Chicago papers are advertising their subscription prices as follows: "This paper is sent one year for three bushels of wheat, six months for three bushels of oats, three months for a barrel of potatoes."

He submits himself to be seen through a microscope who suffers himself to be caught in a passion.

ELD. J. C. West requests his correspondents to address him at Nile, Allegany Co., N. Y.

THE MARKET REPORT. New-York, Nov. 14, 1857.

Wheat—Wheat, per barrel, Common to good State, \$4 90 @ 5 10. Favorite and Extra do, 5 15 @ 5 30.

Flour—Wheat, per barrel, Common to good State, \$4 90 @ 5 10. Favorite and Extra do, 5 15 @ 5 30.

Wheat—Wheat, per bushel, Red Southern, 1 14 @ 1 17. White Southern, 1 45 @ 1 55.

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Special Notices. The next Quarterly Meeting of the Seventh-day Baptist Churches of Rock, Dane and Walworth Counties, Wis., will be held with the Church at Christiana, commencing on the evening before the third Sabbath of November, 1857.

MINISTERIAL CONFERENCE. The Ministerial Conference of the Seventh-day Baptist Central Association will convene with the Church in Scott, Cortland Co., N. Y., on the Fifth-day of the week before the first Sabbath in December, 1857.

LETTERS. R. G. Burdick, James Summerbell, Jeremy Davis, J. P. Hunting, E. R. Maxson, J. C. West, P. J. Wardner, M. D. H. Hull, L. M. Cottrell, B. Clarke, Wm. C. Whitford, J. Bailey, N. V. Hull, Jephtha F. Randolph, A. W. Coon, Martha Maxson, (the Visitors are sent.)

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

FOR THE SABBATH RECORDER: Kesiah A. Davis, Walworth, Wis., 1 00 to vol. 14 No. 52. D. A. F. Randolph, Bridgeton, 2 00 13 52.

FOR THE SABBATH-SCHOOL VISITOR: R. G. Burdick, Utica, Wis., \$1 00. Jona. Nash, Poquetanock, Ct., \$4 00 to vol. 13 No. 52.

FOR THE SEVENTH-DAY BAPTIST MEMORIAL: B. J. Burnett, New York, \$2 00. J. Bounds, Plainfield, N. J., \$4 00.

MARRIAGES. In Adams Center, Oct. 25th, by Eld. James Summerbell, FRESTON L. WILLIAMS and MISS PAMELIA HOWELL, both of Plainfield.

DEATHS. In Milton, Wis., Oct. 11th, of the dropsy, Mrs. SARAH L., wife of Elijah M. Carr, in the 28th year of her age.

Central Railroad of New Jersey. CONNECTING at Hew Hampton with the Delaware, Lackawanna and Western Railroad, to Scranton, Great Bend, the North and West, and at Easton with the Lehigh Valley Railroad, to Mauch Chunk—FALL ARRANGEMENT, commencing Oct. 28, 1857.

Alfred Highland Water-Cure. THIS establishment, for the cure of Chronic Diseases is conducted by H. P. BURDICK, M. D. and Miss M. BRYANT.

Mariner's Saving Institution. 34 Avenue and 9th Street. OPEN daily for the reception and payment of deposits from 9 to 5 o'clock, and on Wednesday and Saturday evenings from 5 to 8 P. M.

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