



The Sabbath Recorder.

New York, April 15, 1858.

EDITED BY A COMMITTEE OF THE BOARD.

Meeting of the Executive Board of the Seventh-day Baptist Education Society.

The Executive Board of the Seventh-day Baptist Education Society met pursuant to adjournment at Plainfield, N. J., on the 7th of April, 1857.

The following members were present: T. B. Stillman, President, and Wm. C. Kenyon, David Ann, James Bailey, Wm. B. Maxson, John D. Titworth, A. D. Titworth, H. H. B. Eder, Wm. Dunn, Lucius Crandall, Geo. B. Utter, A. B. Burdick, P. L. Berry, and D. E. Maxson, L. C. Rogers.

A communication was read from the trustees of the Alfred University, asking advice concerning the erection of a new building for the use of the University; whereupon the following resolutions were passed by the Board:

1. Resolved, That this Board sympathizes with the trustees of the Alfred University, in the loss they have recently sustained by fire, and recommends them to take up subscriptions for the purpose of re-building, and commends the effort to the confidence and liberality of the denomination.

2. Resolved, That the only means of aiding the enterprise of building, which this Board has at its command, is the income from the endowment fund, which so far as the Constitution of the Society allows, will cheerfully be appropriated to the use of the Alfred University, after the indebtedness of the Society, shall have been paid, and the basis of action between the University and Alfred Academy, and also between the Board of the University and this Board shall have been definitely and satisfactorily arranged.

3. Resolved, That Wm. C. Kenyon, the General Agent of this Society be authorized to receive interest on endowment notes due the Society or the principle on said notes, and pay over the same to Clarke Rogers, Esq., the Treasurer of the Society, whenever received.

D. E. MAXSON, Sec'y, pro tem.

Proceedings of the Publishing Board.

The quarterly meeting of the Board of Managers of the Seventh-day Baptist Publishing Society took place in Plainfield, N. J., April 8th, 1858. Present W. B. Maxson, President, and a quorum of the members.

Minutes of the last meeting were read and approved.

REPORTS.

The Treasurer's report was presented and accepted.

The Publishing Committee made their quarterly report which was read and accepted as follows:

The Committee of the Board having charge of the publications of the Society, respectfully report that the Sabbath Recorder and Sabbath-School Visitor have been regularly issued, with a list of subscribers about the same as last reported. No material change has taken place in other respects affecting the condition and prospects of the publishing department of the Society.

There was at the last quarterly report of the Treasurer, due him for cash advanced to the establishment, \$589 63

Table with 2 columns: Description, Amount. Includes 'Expenses of the quarter ending on the 4th of March last, were 680 15' and 'Total, \$1269 78'.

Due Treasurer on the 4th of March, \$157 66 as will appear in the Treasurer's Report.

The subscriptions now due for the present volume, amount to \$1738 00.

The Committee most cheerfully devote their time gratuitously to the interests of the Board, for the sake of the important instrumentality which the Society wields for the good of the truth it desires to advocate: but the Board should be informed of one fact which greatly militates against the pleasure of the Committee in this regard. It is that they should be required to advance so large a sum of money to secure the continuance of the Societies operations, while so many without the small sums which if paid into the treasury would not only relieve the Committee of this burden, but would leave a surplus which would enable the Society to make some head way in substantial improvements.

The Committee have given up the rooms at No. 9 Spruce street, and have hired an office at No. 100 Nassau street, to which they will remove on the 1st of May next.

The rooms are not so large, but will better accommodate the publishing interest, and be more easily accessible to customers, being on the second floor, instead of the third and fifth floors of the present location. The rent is the same as before.

Respectfully submitted, Wm. B. MAXSON, T. B. STILLMAN, L. CRANDALL, E. LYON, P. L. BERRY. Committee.

The Special Agent made his report which was read and accepted.

The Corresponding Secretary reported no correspondence during the quarter.

The Special Committee appointed to settle with Geo. B. Utter, late General Agent of the Board, reported a list of accounts which they had agreed to set over to him in payment of the balance of \$552 96, which they supposed to be due him on the 6th day of January last. But as the arrangement made by the Committee was subject to conditions not authorized by the Board, nor deemed consistent with the safety of our publishing interests, the report was laid on the table, when on motion it was

Resolved, That the Treasurer be authorized to settle the claims of Geo. B. Utter, and pay

high balance as may be due him, by the President's draft on the Treasurer of the Society with such security as will be satisfactory. The Board then adjourned to meet in the same place in July next at the time appointed for the other Boards.

We have inserted an article from H. R. L., upon *mia ton Sabbaton*, the Greek phrase rendered in our English New Testament, *first day of the week*. It is probably induced by some suggestions by a correspondent of the *Sabbath Recorder*, in a former number, calling in question the correctness of the rendering of these Greek words in King James' version. We commend the article to the consideration of such of our readers as have taken the subject into consideration.

We wish, however, to correct a mistake of the writer, if he design his preliminary remark for the denomination of which the *Sabbath Recorder* is the organ, viz., "I understand that the denominational views of some Christians turn in a measure upon it," (meaning the rendering of these words.) "This makes it a subject for all the more careful examination. No one is guiltless even in ignorance, who interprets the Bible so as to promote a party; and he is worse who so translates it for common use." Now we cannot say that there are no Christians whose views do not turn upon a rendering of these words, probably there are many who would not have observed the first day of the week if these words were not found in the New Testament. But before the English New Testament contained them, many Christians regarded the seventh day of the week as the Sabbath. They learned their duty in this matter from other parts of the word of God. So that whether these words be correctly translated or not, the views of those who keep the Scripture Sabbath are in no way affected by it.

Without going into a minute critical review of the article, at present, we would make a few observations upon it. We think there is considerable said that is irrelevant to the subject, having no direct bearing upon the subject, with such as aim at making the Scriptures the rule of their practice. It is evident that the writer feels a deep interest in establishing his present views of the popular rendering of the words in question. As to what is said of *Biblical critics*—that they are unanimous in translating the words in question, the *first day of the week*, we would remark that it cannot be said in truth that WILLIAM TYNDALE, the translator of the first New Testament, ever put in an English dress, was inferior in his biblical discernment to any of our modern biblical critics. He is represented by his biographer as being superior in this respect to most of those who have followed him in the translation of the Scriptures into English, and especially King James' translators. He must be admitted to be an exception; and he translated *mian Sabbaton*. Matt. xxviii. 1. *The morrow after the Sabbath*. Luke xxiv. 1. He translated *de mia ton Sabbaton*, by, *the morrow after the Sabbath*. The same words in John xx. 1 and 19, he translated in like manner. Mark xvi. 2, where he speaks of the visit to the sepulchre, he renders *mias Sabbaton* by, *on the morrow after the Sabbath*. The words as they occur in Acts xx. 7, are rendered, *on a Sabbath-day*; and in 1 Cor. xvi. 2, he renders *kata mian Sabbaton* by, *in some Sabbath-day*. The same exception we make to all the early translators and revisers of the English New Testament, until we come down to the Geneva version, which is the first that has the rendering contended for by H. R. L. Besides those, there are many scholars of our own time who are well versed in biblical criticism who demur at the truthfulness of the rendering of these words in our common version.

2. The writer of the article says that the weekly Sabbath and the Sabbatic year, are alone called Sabbaths. But we find other days so called in the Scriptures. Lev. xxiii. 24. "In the seventh month, in the first day of the month, shall ye have a Sabbath." So also in Lev. xvi. 29, 31, the day of atonement is called "a Sabbath of rest." *Cruden*, under the word *Sabbath*, says, after noticing the weekly Sabbath, and the Sabbatic year, *Sabbath* is likewise taken for all the Jewish festivals indifferently (Lev. xix. 3, 30), "keep my Sabbaths, that is, my feasts, as the passover, the feast of tabernacles, &c." It is well known that Christ was put to death on the *preparation day*, and in John xix. 14, it is called the preparation of the passover, that is, the day before the passover. In the 19th verse, the apostle says, "for that Sabbath was a high (gr. great) day." It is, therefore, a very doubtful matter whether this Sabbath was at all connected with the arrangement of the week. The Sabbaths mentioned in Col. ii. 16, in connection with meat, drink, feasts, and new moons, evidently referred to the festival Sabbaths, and to these only.

3. The Hebrew word *Shabbat*, is a proper name for the seventh day, and I think is not used in the Bible to signify rest simply, but is conjoined with a religious celebration. It signifies a religious rest; and *Shabbaton* *Gesenius* says "is intensive, and signifies a great Sabbath, holy, solemn." When used in connection with *shabbat*, it signifies a holy celebration. It is not improbable, therefore, that in the words *mia ton Sabbaton*, the writers of the New Testament being themselves Hebrews, used this word in its proper Hebrew sense, and that they designed to signify by it, one of the festival Sabbaths, or one of the religious festival days, as the words most properly signify. And this is the more probable as the first appearance of our Lord after his resurrection was certainly on one of the days of the passover festival which occupied seven days in succession.

4. We have no authority for using the word *Sabbath* from either the Hebrew or Greek Scriptures in the sense of *week*. Wherever the word *week* occurs in our English version of the Hebrew, it is from the word signifying seven and not Sabbath. The only authority for this rendering is the translation itself, which is the same as saying it signifies *week*, because it has been so translated.

5. There is no satisfactory reason assigned for rendering *mia*, which signifies, *one*, by *first*. The sacred writers undoubtedly knew how to use both the cardinal and ordinal numerals in their proper sense, as they have unquestionably done. In a single place only can the cardinal *one* in Hebrew be used for *first*, and this is to signify the first day of the month. *Gesenius* does not except Gen. i. 5, & ii. 11, and says in these places its sense as a cardinal should be retained. The literal sense of Gen. i. 5, is this, "The evening was, and the morning was one day," that is, the evening as the beginning or head of the night, and the morning the head of the day, constituted one entire, or whole day. The Hebrew use of *one* can therefore afford no authority for rendering *one* in Greek by *first* in English in those places in the New Testament, where *mia ton Sabbaton* is rendered the *first day of the week*.

H. R. L. in remarking upon the looseness of the phrase as used by some of the evangelists, admits that to make use of *one* for *first*, is admissible only where a *second* is mentioned, as in Tit. iii. 10, (and this should be rendered, "after one, or a second admonition, reject.") But even this rule cannot be applied to the case in hand, for a *second* day is not mentioned.

He thinks he finds in Mark xvi. 9, a remedy for this looseness: "Arising early on the first of Sabbath, he appeared first," &c. It appears to us that this passage does not help the matter much, nor make the time of the resurrection more definite, if it be rendered according to its true import. *Anastas*, which he renders *rising*, being a participle in the 2nd aorist tense, puts it in past time indefinite, and to make good sense of the passage, it should be rendered thus: "Having risen, early on the first part or hour (of the Sabbath, he appeared first to Mary Magdalene." It requires this rendering and punctuation to make the passage intelligible.

In reviewing this subject, it does not appear difficult to determine who has interpreted some parts of the Bible so as to promote a party, and who has done this for common use. Before the days of the Puritans, when it was claimed that the church was authorized to bind and loose the conscience of men in religious duties, it was a matter of little consequence whether there was any Scripture authority to guide her in her decisions. But when the authority of the church in such matters was denied, and the reformers sought for some Scripture authority for their practice of substituting the first day of the week for the seventh, which God had instituted in the beginning, and which had been observed through all the preceding dispensations. It was necessary to keep them in countenance if no more, to find the phrase in the New Testament; and they put it there. By interpreting words contrary to their legitimate signification to promote a party, and a practice that they were in, and did so for the common use of all who in after generations should speak and read the English Bible. Put the words in question into their proper signification wherever they occur in the New Testament, and those who contend for the observation of the first day of the week, would have not even a shadow of evidence more than the traditions of an apostate church, that the first day of the week had ever been treated with any religious distinction. And even with the perversion here noticed, if the phrase *mia ton Sabbaton* be considered in the various connections where it occurs, it could afford no just pretext for giving to the day a religious consequence.

Enquiry Meeting.

One of the most remarkable signs of the times is the spirit of enquiry existing in regard to differences between different sects of Christians. In former times a Trinitarian and Unitarian would not meet with any forbearance in each others presence, and so of the Churchman and the Dissenter, the Pedo-Baptist and Baptist. They could denounce one another as heretical, but never enquire of each other the cause of the differences. To think now of a meeting of all heretics and others, (if there be any not heretical,) to enquire of each other, why am I thus? Is it not strange?

In Boston the other day, we noticed an advertisement of Pitts street Chapel Lectures by ministers of six different denominations:

- 1st. Wm. R. Clark, Why am I a Methodist?
2d. Thomas B. Thayer, Why am I a Universalist?
3d. James N. Sykes, Why am I a Baptist?
4th. Dr. Adams, Why am I a Congregationalist?
5th. Dr. Randall, Why am I a Churchman?
6th. Dr. Dewey, Why am I a Unitarian?
There was another lecture by Thomas Starr King, who was supposed to hold no doctrine, and to belong nowhere. If these enquiry meetings are to be continued we hope there will be added a few more lectures, for while we are about it, we may as well ask a few more questions, for instance, Why am I a Sabatarian? Why am I an Israelite? & having settled the answers to these, all might enquire, Why are we Christians? or why are we not Christians? Should the different denominations find out by enquiry, that they are all wrong in some things, and thereupon remove those errors, so

that all could come together on one platform; it might perhaps be found soon afterward that the question, why we are not all Christians? could be answered by the wonderful announcement, WE ARE ALL CHRISTIANS!!

And the Jews also when they should find that Christians were honest and willing to give up their popish and heathen festivals and holidays, coming upon the same platform, say also, WE TOO ARE CHRISTIANS!

So let it be, they will be done on earth, as in Heaven, ALL ONE.

Missionary Department.

The following letter from Mrs. L. M. Carpenter, Missionary in China, to Mrs. J. Bailey, of Plainfield, N. J., was put into our hand with the privilege of publishing it. Though not written for publication, we feel assured that it will be perused with much interest by all who feel an interest in the conversion of the heathen in China to the religion of Jesus:

Shanghai, Jan. 6, 1858.

MY DEAR FRIEND:—I have missed very much from time to time your former occasional notes, enclosed with your husband's business letters. But I still cherish your last, I may say your best, although your shortest. Its kind words have cheered me, many a time, amid the strange loneliness of our late life. No doubt this discipline has been a healthful one, on the whole, although like most medicines, unpalatable, for the time being; so let us be thankful for all. Indeed we are thankful and happy, and truly feel, that the last two years of our missionary life, have been our best. It has seemed as if our kind Heavenly Father had stooped to regard us with special favor in our loneliness. For the two taken away he has given us six, shall we not, then rejoice? yea, and we do rejoice, while we feel ourselves more and more drawn to the people of our adoption. The Lord has done great things for us, whereof we are glad. You will have heard all this, and I will not rehearse particulars, but go on to tell you some things, which you will not find in Mr. Carpenter's letters to the Board.

He has indeed, said much in favor of our first female convert, all which, and more, you will learn from Bro. Warden, in person, for he knew and esteemed her very highly. Never can we forget her baptismal season, her calm, sweet manner in passing through a rite, which she had never seen administered. Several of our missionary friends and others were present, and all seemed affected, especially at a little occurrence, as she went down into the water. Her little daughter of three years old was frightened, and cried, and when the mother paused, to quiet her, the scene was touching. She rose from the water, with the same calm unrudded face, and stood beside it, while Mr. C. made a short prayer, with the imposition of hands. When the "amen" was said, Mr. Warden sang, "Amen, amen my soul replies," &c., but there was scarcely a voice to join him. A pervading sensation of the Divine presence, seemed to hush every sound, and the assembly thus dispersed.

She was named "Anna" at her request, and soon after her baptism, we commenced having female prayer-meetings together. At our first interview, while still kneeling, her (future) daughter-in-law, a little girl of fourteen years old, broke out in prayer—and on rising, I said to her, "have you also learned to pray? How is it that you unite with us? Don't you worship idols?" Without replying to my questions, she lifted up her hands, and raising her eyes upward said, "The Saviour Jesus is my Lord," and then I enquired more fully into what, indeed I had partially known before, that she had become a hopeful seeker after truth. This was sometime before Bro. W. left, so that he was also acquainted with her, but she was not baptized until after his departure. She was named "Lydia," having like her mother, no Chinese name.

They both cheerfully engaged in vocal prayer, not only at our female prayer-meetings, on Wednesdays, but also on the Sabbath, in presence of all the Church members.

Anna's confidence in prayer is striking. I recollect last summer, a widow lady, of our acquaintance was ill, and we visited her, once or twice in company, and when her sickness afterwards became very severe, Anna spent three successive days in prayer for her, and seemed not to have a doubt, that her prayers were answered in her restoration to health. At one time her little daughter was ill, and when she grew better, I asked if they employed a physician, or gave her medicine she said, "no I prayed for her."

Another time, a Mandarin and his wife with whom we were acquainted, attended a Sabbath meeting, on occasion of a baptism, and before we separated, Anna requested Mr. C. to lay hands on the lady, and pray for her. (She being in a decline,) seeming confident that her prayer would avail for her recovery, not yet understanding, the necessity of faith, on the part of the sufferer, in order to claim a blessing.

Once when she herself was ill, she told me, that amid all her pain, nothing relieved her like the hearing of the word of God. Her husband would read to her, from the New Testament, and Christ's words, especially the sermon on the mount, was like health to her body as well as her spirit. When he had read these to her, she would think of them, and grow quiet and be able to get refreshing sleep.

But I must tell you of my other two sisters in the church, of a different grade in Society, yet not the less deserving of your kindly notice. The elder of the two, my children's nurse, has been with us during all our care for them, is a pattern of uprightness, and gives evidence of a real work of grace on her heart. We continue to call her, as we ever did, "Poo hoo," the Chinese term for "old woman," she being now fifty-seven years of age. The fourth is a young woman of twenty-two, the wife of our washerman, himself having been a member of our Church, for a couple of years past.

The change in her is peculiarly striking. Having never learned to read, she has only memory to draw upon for Scripture texts, she would astonish you, by her knowledge of the sacred word. She must have been a careful hearer, during a few months that she occupied the Chapel rooms, and her husband must also have been active in imparting to her, his own little stock of scripture knowledge; and faithfully do they set prove themselves to have stored the treasures thus gained. With these two sisters, our weekly female prayer meeting is made up. It comes on Wednesday, and occasionally between whites, for they are not allowed to sit with one in a week. If hindered from attending Chapel on Sabbath, we meet at

home on that day while the brethren are in the city. Sometimes others are present at our little meetings, but no one excuses herself on that account.

After all that I have said, do you wonder that we call these our best days in China? Do you think we would willingly leave our dear little "flock in the wilderness?" Just now I have only room to say.

Ever Your's, L. M. CARPENTER.

Communications.

Mia ton Sabbaton.

In turning over my Greek Testament, suppose that my eye is arrested by these words: or supposing that I were engaged in translating the New Testament, and the question comes up to me, how shall I render them? I understand that the denominational views of some Christians turn in a measure upon it. This makes it a subject for all the more careful examination. No one is guiltless even in ignorance, who interprets the Bible so as to promote a party; and he is worse who so translates it for common use.

I observe at once that the words are not ordinary Greek; and farther that they are not classical when taken together, at all. *Sabbaton* is a Hebrew word in a Greek dress.—I have to go to the Hebrew for its original import, and to the Bible for its conventional usage. Taken separately they are plain enough. To express "one of the Sabbaths," *hen, heni, heni*, would be used for *one*, according to its case, before *Sabbaton*, and *ton Sabbaton*, and not *mia; mias* or *mian*. The word *hemera* day, is undoubtedly to be supplied, but that does not help the solecism. Secondly we may add a subordinate kind of criticism, which should however always be watched narrowly; because it is apt to base its assumptions on ignorance or prejudice. That is, that each of the four evangelists, when you should expect them to be very accurate, in showing the precise time of the Saviour's rising from death, with their attention fully awake to his prediction, that on "all should use so loose an expression as "—one [day] of the Sabbath;" or as Mark, "very early of the one [day] of the Sabbath;" and that too, when they all tell us that the Sabbath had just ended.

In reply to this last, it is said that at the Passover festival two other days were so called Sabbaths. But there is no evidence produced for that. The Sabbatical years are alone so called besides; for there were not only Sabbath days, but Sabbath years. And then after seven such revolutions came the jubilee or sabbatical. But this does not help us much.

If we turn to the Biblical critics, we find them unanimous in translating the words in question, the *first day of the week*. But then, if I may so express it. They are exceedingly liable to read the sense of many passages in Greek or Hebrew through the translation they are most familiar with.

We must follow them up, to find the grounds of their decision. In the first place, how do they come to render the first word by *first* instead of one? Firstly, It is a usage, which is classical both in Greek and Latin, to say *one for first*, when a second follows; as "the one word"—(Rev. ix. 12), but "the second," in ch. xi. so "a first and second admonition."—(Tit. iii. 10.) But this need not detain us; for the second at least and the succeeding numbers must be mentioned to mark this usage.

I have said the expression is remarkably loose; but on looking more closely, I see it is not so loose as represented. I find in each instance of the phrase, with the exception of Mat. xxviii. 1, where the expression was evidently supposed to be made sufficiently definite by the context, the definite article is always used "the one." This makes the expression still more absurd to the Greek ear, upon the baldly literal interpretation.

Secondly, We have a clue in Mark xvi. instead of "very early of one of the Sabbaths," in verse 2, we have in verse 9, the interpretation by the repetition "arising early on the first of Sabbath, he appeared first," &c. It should be carefully noted that the singular and plural, often the plural, (by the Greek but not by the Hebrew usage,) for the last word of the phrase we are examining, are used for the singular, indifferently in regard to sense. This peculiarity it is not important to explain just now.

We are not to guess at the solution of the difficulty, nor twist the phrase to please ourselves. It would have presented itself without the last passage, but that points to it distinctly. It is a Hebrew form of expression; and so far as the numeral is concerned, leads us directly to the settlement of that. Let me give an illustration of what follows. When railroads were introduced into France, at first they took the English name, *railroad* into their language; afterwards they adopted a native name, *chemin de fer*, road of iron, or iron road. If railroads had begun in France, it is very probable we should have called them *iron roads*; taking the name from the French along with the thing.

And when we now meet with the name in a French book, it would be a spurious interpretation to understand by it an iron pavement, or any thing else than a railroad, according to the existing usage of the French.

At the time of the New Testament history, Roman boys were taught Greek, even before they learned the structure of their own tongue; at least those who possessed wealth or rank. It was the language of the highest mental culture. But into Palestine, Greek was introduced as the language of the government, after the conquest by Alexander, and under the rule of the Antiochi, and the language was understood and spoken by the Jews. We find in consequence, many words and phrases adopted by the Jews into their own Aramaean tongue; even such as we should not naturally expect to meet with, as used by the Talmudists. The Syriac Bible is full of Greek idioms and phraseology from the same cause. The little particles *even*, are often adopted in that way.

But what we would more reasonably expect is not true, namely that the Greek of the Bible has borrowed, as the stranger language, expressions and forms of expression from the familiar Jewish usage. Several forms however, which are really classical would be mistaken by some for Hebrews; but now they are all probably known, in the thoroughness of recent criticisms of the New Testament language. In Hebrew, the cardinal and ordinal numbers are alike above ten, so that twenty and twentieth, are the same in form; while the words which represent *first*, and *one*, are as unlike as in English, or Greek, or Latin. But the Jews just as moderns do, if nouns would say "the one day," "the two," "the three," in giving the day of the month, or the year, in-

stead of the *first*, the *second*, the *third*; using the ordinals for the months only. But the Jews were otherwise constantly using *one for first*; and we find the custom followed in the Greek translation of the Old Testament, used by the Apostles. The Syriac language adopted the cardinal constantly for the ordinal, in regard to time, while the noun in the phrase we are examining, namely, *shabbat* is always given in the singular in the passages where it occurs: "On the first [day] in the Sabbath," answering precisely to the Latin of the vulgate, "In prima sabbathi." Both adopt the last word in the singular.

The word *Sabbath* is Hebrew, and has the form of *Shabbath*, and signifies rest or cessation. It even has not the form of an appellation in the Fourth Commandment in Exodus xx. and the four repetitions. It reads, "six days &c., and the seventh a rest of Jehovah thy God." From this the name was, of course fixed on the day. In three of these repetitions it has the emphatic form, *shabbath, shabbathon*, "On the seventh day is a rest of rest."—Exod. xxxi. 15; xvi. 23; Lev. xxiii. 3; "or let there be," Exod. xxxv. 2. But for these other days, the trumpet festival, and the two great days of the festival of booths, (Levit. xxiii. 24.) "Let there be a resting," *shabbathon*, so in v. 39, as it is there translated in the Greek, *anapausis*. These were not called Sabbaths. Of the day of atonement, however the phrase is, "It is a rest of resting," *shabbath shabbathon*, "from evening to evening ye shall rest your rest," *shabbath-chem*. And the Greek takes the Hebrew words—*sabbata, sabbaton* and *sabbateite ta sabbata humon*, (v. 32.) There is no article in either of the instances, I have referred to, to make the words definite names. But in Exod. xx. 8, and Levit. xxiii. 38, "The Sabbath day," "the Sabbaths of Jehovah."

But "the one day of the Sabbath," or Sabbaths, or "the first day of the Sabbath" do not either of them make any grammatical sense yet; especially when a Sabbath is carefully noted as immediately preceding, by each of the evangelists.

But when we know that the Jews also called a week a Sabbath in counting the days of it, as well as in counting by weeks, we have the question solved, and no other solution will satisfy it—because it must arise out of the words themselves, and must satisfy the context.

As to the origin of it, we find it in Levit. xxiii. 15: "Ye shall count for yourselves from the next day after the Sabbath, after the day, &c., seven Sabbaths shall be entire, until the next day after the seventh Sabbath." Here the one meaning slides into the other xxx. 8: "Thou shalt count for thyself seven Sabbaths of years, seven years seven times; and there will be to thee the days of seven Sabbaths of years." (The usual name for a week in Hebrew is "a seven," just as we say a fortnight, and before as they used to say "a sunning.") And this Hebrew would apply as well to years as to days; and the rest is plain enough for the origin of the usage we are in search of.

But just as we are obliged to search other authors, and the language generally for the meaning of words that occur but once in the New Testament, and even the related languages for the like in the old, so we have to examine the other Hebrew documents for this usage. We have no designation for the days of the week in either Hebrew or Greek in the Bible, except two: Friday and Saturday. The former was called "Preparation." But now we shall find them all in the Talmudists. I shall only add one remark as a reason why in Hebrew the Jews would have an objection to using the ordinal for "first" for the day of the week. "First" is not properly a numeral in any language, but rather a superlative adjective, in regard to its origin. In the languages of Europe it expresses priority in time as its primary meaning, of rank as its secondary one—beforemost, erst, earliest; but in Hebrew, priority of rank is suggested (*headmost*) as the primary one; and *chief* would not do so well for the first day of the week.

The examples which we require are given in Lightfoot on the Mat. xxviii. First from the Babylonian Talmud. "Two witnesses come and say on the first day of the week (Bahad bashaba, on the one in the week) that man stole, &c.; and on the second of the week (bahri bashaba, on the second in the week) his judgment (or punishment) is completed." Again: "A maiden is married on the fourth of the week, (bahashbath), for they prepare for the feast on the first of the week, (ahad, the one), the second of the week, (the third of the week." The Jerusalem Megilloth says: "Ezra appointed the reading of the law for the second and the fifth of the week, &c. He appointed the session of the judges in the cities on the second and the fifth of the week." In all these instances the word is *shabbath*.

The sixth day was called the *eve of the Sabbath*—*ereb bashabbath*, says Lightfoot. The Jerusalem Talmud belongs to the second century. The Passover day, when the sacrifices were offered, was therefore the day preceding the resurrection of our Lord, and the resurrection was on the day of presenting the first fruits.

Finally, as an additional reason to account for the usage thus clearly shown, the resemblance to the more appropriate word for a week or seven should be noticed. H. R. L.

For the Sabbath Recorder.

Shiloh, N. J., April 4, 1858.

The manifestations of God's goodness to us, calls upon us for devout gratitude and thanksgiving, for we have been the partakers of his loving kindness in the late manifestations of his goodness in giving us the special reviving influences of his grace and mercy, in reviving his Church, in converting sinners, and in reclaiming many miserable backsliders from their wanderings, back to the fold of Christ.

At the commencement of the work in the Church at Shiloh, Bro. P. Crandall, the pastor of the Church at Marlborough was absent on a visit to western New York; and Eld. D. Clawson, their former pastor, has been, during the past winter, and is yet, laboring with much success with the churches in western Virginia.

The Marlborough people became much interested in the progress of the work, and as far as they could conveniently, attended with us. Several of their congregation were hopefully converted to God, and two of the thirty-nine that I baptized were of that congregation and joined that Church. Bro. Crandall returned to find the ripening of the grain he had scattered broadcast, and last Sabbath, week ago, he baptized eleven happy converts; with the other two, making thirteen who have thus put on Christ, and two of that number were his own daughters. Bro. Crandall has labored under many embarrassments from feeble health since he has been among that people, often not being

able to preach, but I trust his labors have not been in vain in the Lord. The Lord is still manifesting his favors to us at Saillon; our congregations are large, a deep interest is yet apparent among the people, and some yet are enquiring—'What shall we do to be saved?'

W. B. GILLETTE.

For the Sabbath Recorder, Hopkinton, April 5, 1858.

Believing that a knowledge of the revival of religion in any part of God's vineyard, will rejoice his children. I take this opportunity to inform our brethren and sisters who are scattered in different parts of the country what the Lord is doing for us in this city. We have been holding a series of union meetings almost every evening for the last two months. The meeting commenced at the First-day Baptist Church, and we met with the brethren there for a few weeks, then the meeting was removed to the Seventh-day Baptist Church, where they have continued ever since.

B. F. CHESTER.

The Fourth Ward Industrial School, at 181 Cherry-St.

It is well known to the public that this school has been doing now for four years a very beneficial work among the poor children of the Fourth and Seventh Wards.

The ladies engaged have contributed gladly their means and their time for the education and Christianizing of these destitute little creatures.

They have seen numbers take places of honest labor in the country under religious influences; and others starting in a decent orderly course of life in the city.

Not more than two out of five or six hundred little girls, from the worst districts of the city, who have attended the school, are known to have fallen into vicious courses.

Engaged in an enterprise of public benefit, the directresses feel that they have the right to appeal to the public for aid; and they are persuaded that many persons would contribute to the school if they only knew that it was in need.

C. L. BRACE, Secy.

Children's Aid Society, 11 Clinton Hall, Astor Place.

"Grapes in the Wilderness."

In Hosea ix. 10, the Lord says, "I found Israel as grapes in the wilderness." He is telling of his gladness in finding these lost sheep, his delight in taking them up when they were wayward, sinful, wandering souls.

Dr. Livingston gives an instance of this feeling: "In latitude 18° we were rewarded with a sight which we had not enjoyed for a year before, large patches of grape bearing vines. There they stood before my eyes."

Be sure, young reader, that the Lord Jesus will welcome your return to him. No fear of his casting you out. No; your coming will be to him as pleasant as are grapes in the wilderness to a traveler; and the very sight of your first arising to go, will be as when the eye of the traveler is gladdened by the green leaves and hanging branches of the vine.

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The following article is taken from a New York daily paper, and speaks a "word to the wise" as to the tendency of things under the powerful influence of the "great awakening."

It is noticed that a portion of our religious community has set its face against the present revivals.

The philosophy of this conduct lies pretty near the surface, and is explained without much difficulty. The Anglican and Romish churches claim antiquity, regular descent, orders, and a legitimate ecclesiastical authority.

Do not expect to be made happy by religion unless you become eminent Christians. The Christian may be the happiest man on earth, but he must be a faithful, active, and devoted Christian.

Remember, that your evidence of possessing ceases when any thing else has the first place in your thoughts and interest. Religion should not lesson our love for our friends, or our enjoyment of rational pleasures; but the desire to please God in all our ways, should be the prevailing feeling of the mind.

Never for one day omit to read the Bible, with prayer. This is a most important direction. It is of the utmost importance that you should never, for once, break through this habit.

Attempt by your efforts and example, to raise the standard of piety and activity. Be active in promoting all benevolent objects. Make it an object to prepare to lead with propriety, when necessary, in all social devotional duties.

Remember that the principal duty of a Christian, as it respects others, is to excite them to the immediate performance of their religious duty. There is no Christian but can find some one mind, at least, over which he can have some influence, and if we can do any thing to save others from eternal death, nothing should for a moment prevent our attempting it.

A great king has told us his religious experience. He has told us several steps of the intelligible process by which he became possessed of that one thing which, above all others, is needful.

He began by soberly reflecting upon his course of life—its object, its aim, its governing principle, its everlasting destiny; "I thought upon my ways."

This was not enough. He felt the necessity of an entire change. As he had been pursuing the world in its various forms, in all things seeking mainly his own gratification, he felt the necessity of now setting his face and desires towards heaven—towards God—towards a Divine Saviour, as made known in the Sacred Scriptures; "I turned my feet unto thy testimonies."

Now was this done languidly. Those who were but half resolved never accomplished anything. Only "the hands of the diligent make rich." Those who are always putting off things, never thrive. Their resolution is like a note without date—it never becomes due.

The first and most important of these commandments is, to "join ourselves to the Lord in an everlasting covenant"—to receive Christ Jesus the Lord, and to walk in him; to obey and trust him in all things. Begin at once, reader, to hear his voice, and follow him. At once set your heart upon him with supreme affection.

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2. Evidence of piety is not so much to be sought in high emotions of any kind as in real humility, self-disturb, hungering and thirsting after righteousness, sorrow for sin, and a continual effort, in every day life, to regulate our thoughts, feelings and conduct, by the Word of God.

Do not expect to find in your own case, every thing you have heard or read of in the experience of others. Do not suppose that religion is a principle of such self-preserving energy, that when once implanted in the soul it will continue to thrive and increase without effort.

Do not make the practice and example of other Christians the standard of piety at which you aim. But look into your Bible and see how Christians ought to live. See how the Bible says those who are Christians must live, and then if you find your Christian friends living in a different way, instead of having cause for feeling that you must do so too, you have only cause to fear that they are, deceiving themselves with the belief that they are Christians when they are not.

Remember, that your evidence of possessing ceases when any thing else has the first place in your thoughts and interest. Religion should not lesson our love for our friends, or our enjoyment of rational pleasures; but the desire to please God in all our ways, should be the prevailing feeling of the mind.

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General Intelligence.

Foreign News.

By the America, at Halifax, we have Liverpool dates to the 27th of March, three days later. The advices, however, furnish but few points of interest.

Parliamentary proceedings had been unimportant. The appointment of Gen. Pellissier as Ambassador from France gave general satisfaction in England.

In Russia, great excitement prevailed in consequence of the opposition of the nobility to the emancipation of the serfs. Many large proprietors had fled to St. Petersburg in apprehension of their lives.

Dispatches from Madrid state that the government has presented a project for the abolition of slavery in the colonies of Spain.

Nothing of moment from France, save that the Minister of the Interior had ordered all the artillery in the several towns of France to be dismounted and deposited in the arsenals. The plea was that they were in an unfit condition for use, but the impression prevailed that the guns were to be removed so as not to fall into the hands of the people in case of an insurrection.

From India we have nothing later than the advices by the India, but an official dispatch confirms the impression that an important engagement had taken place at Lucknow on the 27th of February.

DEATH OF COL. BENTON.—Thomas Hart Benton died at Washington at half-past seven o'clock Saturday morning. His death had been expected for some days, and hence the public were prepared for the event.

The deceased was a distinguished man in every sense of the word. Distinguished not only for mind, capacity, learning and statesmanship, but for energy, will, determination, and firmness. What he attempted to do was generally accomplished.

He was born near Hillsborough, in Orange county, N. C., on the 14th of March, 1782. He studied law, and after rising to eminence in that profession, was elected to the Legislature. He next became the aide-de-camp of Gen. Jackson, with the rank of Colonel, whence he derived the title by which he was designated through life.

On the Oregon boundary question he differed with Mr. Polk, and such was the power of his argument and perseverance that the Administration was compelled to recede from its position.

In 1856 he was a candidate for Governor of Missouri, but was defeated by the "regular" Democratic candidate, there being three tickets in the field. After this he retired from political life and devoted his time to literary pursuits, and had brought his "Thirty Year View" up to the period of the passage of the Compromise Measures of 1850, when death closed his earthly labors.

The surviving children of Col. Benton are Mrs. William Cary Jones, Mrs. Ann Benton Fremont, Mrs. Sarah Benton Jacot, and Mad. Benton Boileau, wife of the French Consul-General, now at Calcutta. Mrs. Benton died in 1844, of paralysis.

OPENING OF THE PORTS OF JAPAN.—The Dutch commissioners have influenced the Emperor of Japan to open all the ports, without distinction, to European commerce.

Until a regular tariff of duties on imports can be established, the Dutch will continue to pay fifty-five per cent. on the value of goods imported, this value being determined by public sales, or even by private sales, the good faith of which is undoubted.

The United States House of Representatives decided, on Thursday, by a vote of 110 to 111 to adhere to the Critenden amendment of the Kansas bill; it also defeated the Deficiency Appropriation bill, by eyes 106, says 124. The latter bill was, however, reconsidered on Friday and passed, yeas 111, nays 97.

A young man named Thomas Newell shot himself with a pistol last week, on the corner of West and Vesey streets. He was thirty-three years of age, a native of England, and leaves a wife and child living in Jersey City. Domestic troubles are alleged to have been the cause of the act.

A munificent bequest of \$800,000 has been left to the city of Cincinnati by Chas. McMicken, for the establishment of a Free University for the support and education of orphan children between the ages of five and fourteen.

FUNDS FOR THE EDUCATION SOCIETY. As there appears to be some misapprehension in regard to the place to which moneys for the Seventh-day Baptist Education Society should be sent, it is deemed proper to state, that the Treasurer resides in New York, and that all moneys for the Society, whether interest or principal on endowment notes, should be directed as follows: CLARKE ROGERS, Treasurer, No. 4 Fulton Street, N. Y.

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YET ANOTHER ASTEROID.—A few weeks ago, the discovery at Nismes, in France, of the fifty-first asteroid, a small planet revolving between the orbits of Mars and Jupiter, was announced—the first discovered in 1858. But last week a circular from the Paris Observatory stated that on the 4th of February yet another, or the fifty-second, had been detected in that city, by Mr. Goldschmidt, already so well known for his great success in this department of astronomy. [Boston Traveller.]

A bill has recently passed the U. S. Senate, providing for the enrolment of one hundred men to act as a night police for the city of Washington—the President to make the appointments. The sum of \$10,000 is allowed for secret service money. The bill elicited a debate of four hours, during which it was made tolerably apparent that no man's life could be rendered secure in the national capital without the special aid so earnestly demanded.

A brave woman showed her spirit at Watertown, in this State, on Sunday morning last. A party of prisoners at the jail there managed to get the jailer, Mr. Baker, in their power, bound him, robbed him of his money and the keys of the jail, and prepared to leave. His wife met them with a loaded revolver, and in spite of their threats against herself and husband, held them at bay until help came and they were secured.

A diabolical attempt was made to kill Pryor P. Lee, engineer of the Cincinnati type foundry, on Friday morning last. An infernal machine was set in his room, and exploded, mangle him horribly, but not probably inflicting mortal wounds. No clue has been found to the perpetrators of the fiendish outrage; nor to the motive which induced it.

The murder of young Samuels remains a mystery. The examination of ten witnesses on Tuesday elicited nothing save what Smithson had been heard to threaten against Samuels a year or two ago. The coroner was notified by Inspector Weat that he had information of evidence of an important character, and wished for further time to make it available. The inquest was then adjourned till to-morrow (Monday) Smithson has been admitted to bail in the sum of \$2,000. Curtis, the oyster man, is still in confinement.

The Kansas Constitutional Convention adjourned at Leavenworth on the night of the 9th inst. The section allowing negroes to vote on the Constitution was debated at great length, and caused a great deal of excitement, but it was finally adopted, as was also the section allowing foreigners to vote upon declaring their intention to become naturalized. Several members of the Convention signed the Constitution under protest.

Mrs. Swisshelm's Press, published at St. Paul, Minnesota, was destroyed by a mob on the 26th ult. Some of the citizens, indignant at this attempt to stifle "free speech," held a meeting and passed resolutions denouncing the act. The charge against Mrs. S. is, that she is too strongly impregnated with abolitionism.

Advices from the Utah expedition to the 1st of March have been received. The troops continued to be in fine health. The general impression was that no attack would be made until reinforcements arrived. Little or nothing was known of the intentions or preparations of the Mormons to resist the entrance of the army.

Much excitement was caused among the workmen at the Hudson River Railroad depot in this city at the discovery of the mutilated remains of a female in a barrel which had been shipped from Niagara Falls. The barrel was directed 189 Leonard street, and as there was no such number in that street, it had been brought back to the depot where its contents were accidentally revealed. A coroner's inquest was held, but no information was elicited. Every attempt is being made to unravel the mystery.

The District Attorney of Oneida county, G. H. Munger, was knocked down on Thursday night last, and robbed of some good money and a large quantity of counterfeits which were recently passed by a man named Loomis, now in jail. It is presumed that the assassin was so mad to get possession of the spurious money so that it could not be used against Loomis as to the Court.

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A farm of 700 acres of great variety of soil, well wooded and watered, had been purchased in the town of Ovid, Seneca county, on the eastern slope of Seneca Lake, on which the State Agricultural College Buildings are to be erected. There is every reason to hope that during the present year the central building and south wing will be completed and in readiness to receive, next Spring, those who may desire to acquire a sound, practical agricultural education and training.

The Massachusetts Legislature has followed up the removal of Judge Loring by voting the sum of \$3,300 to William H. Ellis, as an indemnity for injuries suffered by a charge upon him by a portion of the Boston Brigade, at the time of the rendition of Anthony Burns.

Business is beginning to revive in the manufacturing districts. Many factories have been reopened and others will soon follow. With their resumption will date the returning prosperity of the country.

No less than twenty-seven persons have died of sickness contracted last year at the National Hotel, Washington. Out of a total of three hundred sufferers, at least one-half continue in a state of decrepitude.

Messrs. Little, Brown & Co., publishers in Boston, lost \$80,000 worth of plates by a fire in their printing establishment in Cambridge, Mass. They were insured for \$74,000.

An Italian in Chicago, worth upwards of \$20,000 who owns five houses on Milwaukee avenue, has seven or eight girls in his employ, begging and stealing.

MARRIAGES.

At Dodge Center, Minn., Dec. 16, 1857, by I. R. Lambert, Esq., Mr. DANIEL STIVERS, formerly of Ohio, and Mrs. SOPHIA W. CRANDALL, formerly of Western, N. Y.

In Coudersport, Potter Co., Pa., Feb. 20th, by Eld. C. M. M. Mr. WILLIAM R. GREENMAN, of Hebron, Pa., and Miss HARRIET E. LENTZ, of Exaltia, Pa.

DEATHS.

In Hebron, Pa., March 13th, of palsy, Mrs. BRURRY STILLMAN, wife of George Stillman, in the sixty-sixth year of her age. In early life, sister Stillman united with the 1st Church in Alfred, from which she removed to Hebron; there she united with that church when it was first organized. She was a devoted Christian, and died as she lived, being the first member of that little flock that the church has ever buried for more than twenty years since its constitution. A. E.

In Alfred, N. Y., March 23, LON SIMPSON, relict of Christopher Saunders, in the eighty-eighth year of her age. She was a member of the 1st Seventh-day Baptist Church of Alfred, and died in the full confidence of a blessed immortality. N. V. E.

At Rockville, R. I., April 1st, after a very brief and painful illness, Mr. GEORGE STILLMAN, in the forty-fourth year of his age. He embraced religion in his youth, and became a member of the 2d Seventh-day Baptist Church of Hopkinton, R. I., of which he was a member at his death. He leaves a family to mourn his loss.

Alfred Academy,

A First Class Mathematical, and Scientific Classical Seminary. BOARD OF INSTRUCTION. W. C. KENYON, A. M., Prof. of Mathematics and English Literature. D. D. PICKETT, A. M., Prof. of Modern Languages. Rev. D. E. MAXSON, A. M., Prof. of Natural History and Rhetoric. J. ALLEN, A. M., Prof. of History and Metaphysics. D. FORD, A. M., Prof. of Greek and Agricultural Chemistry. Rev. E. P. LARKIN, A. M., Prof. of Latin Language and Literature. Mrs. A. M. ALLEN, Preceptress and Teacher of Oil Painting and Penning. Mrs. S. E. LARKIN, Teacher of Vocal and Instrumental Music. Mrs. H. C. MAXSON, Teacher of Drawing, Embroidery, &c.

The First Term opens on the 3d Wednesday of August, 1857. The Second Term opens the 1st Wednesday of December, 1857. The Third Term opens the 4th Wednesday of March, 1858. Each term continues fourteen weeks from the day it opens. The Anniversary Exercises June 30, 1858.

All bills must be arranged in advance. Ten per cent. will be added where payment is deferred till the close of the term. Board by the term, of 14 weeks \$26 50 Room Rent 2 00 Washing 2 00 Fuel, Spring and Fall Terms 1 00 Providing Wood for Boarders, and care of Gentlemen's Rooms 1 00 Fuel, Winter Term 2 00 Tuition and incidental, \$5 50 to 6 50 Agricultural Chemistry, Tuition 5 00 Music on Piano 10 00 Cultivation of the Voice 10 00 Oil Painting 10 00 Drawing 3 00 Library 1 25

This Seminary is cordially recommended to the public as a first-class institution. It is provided with ten departments of instruction, having an able and experienced instructors at the head of each, thus giving such a division of labor as can alone secure the highest ability in conducting each department. Gentlemen and Ladies can complete an entire course of collegiate education, or be prepared for usefulness in mechanical, agricultural, or commercial pursuits, or for entering immediately upon professional studies. The Teachers' Department supplies the public with at least one hundred and fifty teachers of Common Schools annually, and the Department of Elementary and Agricultural Chemistry affords the young farmer all the facilities desirable in the best agricultural schools. The Department in Instrumental Music is furnished with first class pianos and ample instruction.

The location of the institution, in the village of Alfred, two miles from the Alfred Depot, on the New York and Erie Railroad, is romantic, retired, free from the usual temptations to vice, and one of the healthiest in the world. Circulars, &c., gratuitous, on application to the Principal, to E. A. GREENE, agent, or to the undersigned at Alfred Center, Allegany Co., N. Y.

Rev. N. V. HULL, Free of Trustees. D. Ford, Secretary.

Every Reader.

WILL please notice the advertisement descriptive of Mr. SEARS'S PICTORIAL ALPHABET, and send for the Printed Catalogue of all our Illustrated Works. To the uninitiated in the great art of selling Books, we would say, that we present a scheme for money making which is far better than all the old mines of California and Australia.

Any person wishing to embark in the enterprise, will risk little by sending to the Publisher, \$25, for which he will receive sample copies of the various works (at wholesale prices) carefully boxed, insured, and directed, affording a very liberal per centage to the Agent for his trouble. With these he will be able to ascertain the most profitable, and order accordingly. Address, (post paid), ROBERT SEARS, Publisher, 181 William-st., New-York.

Steam Carriages for Common Roads. THE subscriber is prepared to build STEAM CARRIAGES which will run from 10 to 15 miles per hour on MacAdamized, Plank, or other hard roads. One now in use weighing 2700 lbs, water and fuel included, will ascend grades of 25 feet per mile, carrying 1500 lbs. of freight or passengers. Expense for fuel not more than 10 cents per hour. RICHARD DUDGEON. Refer to M. W. Baldwin & Co., Locomotive, Philadelphia; Thos. B. Stillman, Engineer, 13 Broadway, New York; E. P. Gould, Superintendent New York Locomotive Works. Communications addressed to E. Lyon, 466 Grand street, New York, will receive prompt attention. October 12, 1857.

Alfred Highland Water-Cure.

THIS establishment, for the cure of Chronic Diseases, is conducted by H. P. BARNES, M. D. and Miss M. BRYANT. The facilities in this "Cure" for the successful treatment of Diseases of the Liver, Spleen, Nerves, Vesical Disease, Bronchitis, Incipient Consumption, &c., are not excelled in any establishment. Patients will find advantage in giving the following Homoeopathic prescriptions—an advantage found in but few Water-Cures. Special attention will be given to the treatment of all diseases, surgical cases, such as Hip Disease, White Swellings, Cancer, (in their early stages), and Caries and Necrosis of bone. Connected with the establishment is a Dental Shop, where all calls in that profession will be attended to. Address, H. P. BARNES, Alfred, Allegany Co., N. Y.

ALPHALET LYON, Treasurer.

Miscellaneous

For the Sabbath Recorder.

Rev. Mr. Whipper.

our minister was rich, you see.

And, like the Patriarchs of old,

Had slaves and other property.

Besides a large amount of gold.

When Saturday was almost ended,

One child needed some repairs.

A negro's manners must be mended.

All works of strict necessity,

And works of mercy may be done,

We know, without implying,

After the Sabbath is begun.

"Tired nature's sweet restorer"—sleep

Had scarcely left him, when he rose,

Gave thanks, and then took up his whip,

And stripped the negro of his clothes;

And, as no time was to be lost,

He tied him to the nearest post.

And then forthwith applied the blows,

But though he swung the lash with skill

And all the force he could exert,

Too soon, alas, the old church-bell

Called him to act another part!

He left the negro to his fate,

And hastened to the house of prayer,

To meet "the sacramental host,"

Assembled for communion there.

No vestiges of anger now

Remained upon his placid brow:

A scene ensued which I forbear

To name; the part he acted there,

Least I should touch, irreverently,

Subjects of deep solemnity.

Could he retire from such a scene,

And lift the bloody lash again?

Alas, he did! and when he ceased,

And the poor slave at length released,

The sun was setting in the west.

The following was sent for publication in the British Baptist Reporter, some few years since, and is now printed in pamphlet form with the title—How Mr. Spurgeon became a Baptist. It may be interesting perhaps as it shows how Pedro-Baptist and Church of England clergymen's views operate on a thoughtful youth, and how they clash on the same subject.

Confession of a Convert.

DEAR SIR—I am a Baptist not by education but by conviction—coming from an ancient independent family. I am a convert from sprinkling with water to baptism in water, and with your permission, I will like a certain anonymous writer, publish my confession.

I will not say a word of what I heard of Baptists in my childhood, for I do not think my parents meant me to believe that Baptists were bad people, but I certainly did think so, and I cannot help thinking that somewhere or other I must have heard some calumnies against them or else how should I have had the opinion?

I remember seeing a baby sprinkled within an hour of its death, and I seem to hear even now, the comforts which certain parsons gave to the bereaved parent, "what a mercy it was baptized, what a consolation it must be!"

This was in an independent family, and the words were spoken by an independent minister. I knew an instance of an aged minister of the same persuasion, who baptized a little boy, although the father was averse to it. The child was running about in the hall of the minister's house, and the pious man exclaimed, "come along Mrs. S., the poor child shall not live like a heathen any longer." So the confirmation was performed and the little boy was put into the Pedro-Baptist covenant. He was not only suffered to come but forced to come, and doubtless went on his way rejoicing to think it was over.

I was at fourteen sent to a Church of England school where we had three clergymen, who by turns came to teach us their religion. But somehow or other the young gentils did not seem to get on much, for when one of them was asked, how many sacraments there were he said, "seven," and when that was denied, he said, "oh sir, there is one that they take at the altar." Upon which I could not help saying, "that's hanging, I should think" which suggestion made even the reverend gent smile, although, of course, I was hidden not to be so rude as to interrupt again. I am sure that many of the sons of the gentry in this large establishment were more ignorant of Scripture than the boys in some of our Ragged Schools. One of the clergy was, I believe a good man, and it is to him I owe that ray of light, which sufficed to show me believers baptism. I was usually at the head of the class and when the catechism was to be repeated something like the following conversation took place:

C. What is your name?  
S. S—Sir.

C. No, no, what is your name?  
S. Charles—Sir.

C. Now you should not behave so, for you know I only want your Christian name.

S. If you please Sir, I am afraid I haven't got one.

C. Why, how is that?  
S. Because I do not think I am a Christian.

C. What are you then?—a heathen?  
S. No Sir, but we may not be heathens, and yet be without the grace of God, and so not be truly Christians.

C. Well, never mind, what is your first name?  
S. Charles.

C. Who gave you that name?  
S. I am sure I don't know Sir, I know no godfathers ever did anything for me, for I never had any. Likely enough my mother and father did.

C. Now you should not set these boys a laughing. Of course I do not wish you to say the usual answer.

He seemed always to have a respect for me, and gave me the Christian Year, in calf, as a reward for my proficiency in religious knowledge. Proceeding with the catechism, he suddenly turned to me and said, "you were never properly baptized."

O yes, Sir, I was, my grandfather baptized me in the little parlor, and he is a minister so I know he did it right.

C. Ah, but you had neither faith nor repentance, and therefore ought not to have received baptism.

S. Why, Sir, that has nothing to do with it. All his faith ought to be baptized.

C. How do you know that, does not the Prayer-Book say, faith and repentance are necessary before baptism? and this is so Scriptural a doctrine that no one ought to deny it.

(Here he went on to show that all the persons spoken of in the Bible as being baptized were believers, which of course was an easy task.) Now I will give you till next week to find out whether the Bible does not declare faith and repentance to be necessary qualifications before baptism.

I felt sure enough of victory for I thought that a ceremony my grandfather and father

both practiced in their ministry must be right; but I could not find it—I was beaten—and made up my mind as to the course I would take.

C. Well, Charles, what do you think now?  
S. Why, Sir, I think you are right but then it applies to you as well as to me.

C. I wanted to show you this, for this is the reason why we appoint sponsors. It is true that without faith, I had no more right than you to holy baptism, but the promise of my sponsor was accepted by the church as your equivalent. You have no doubt seen your father when he had no money, give a note of hand for it, and this is regarded as payment, because as an honest man we have every reason to believe he will pay it. Now, sponsors are generally good people, and in charity we accept the promise on behalf of the child. As the child cannot at the time have faith, we accept the bond that he will, which promise he fulfills at confirmation when he takes the bond into his own hands.

S. Well, Sir, I think it is a very bad note of hand.

C. I have no time to argue that, but I believe it to be good. I will only ask you this. Which seems to have the most regard to Scripture, I as a churchman, or your grandfather as a dissentor? He baptizes in the very teeth of Scripture and I do not in my opinion do so, for I require a promise which I look upon as the equivalent of repentance and faith to be rendered in future years.

S. Really, Sir, I think you are most like right, but since it seems to be the truth that only believers should be baptized, I think you are both wrong, though you seem to treat the Bible with the most politeness.

C. Well, then, you confess that you were not properly baptized, and you would think it your duty, in your power, to join with us and have sponsors to promise on your behalf?

S. Oh, no! I have been baptized once before I ought, I will wait next time till I am fit for it.

C. (Smiling) Ah, you are wrong—but I like to see you keep to the word of God—seek from him a new heart and divine direction, and you will learn one truth after another, and very probably there will be a great change in those opinions which now seem so deeply rooted in you.

I resolved from that moment, that if ever divine grace should work a change in me, I would be baptized, since, as I afterwards told my friend, the clergyman, "I never ought to be blamed for improper baptism, since I had nothing to do with it—the error, if any, rested on my parents."

I have, I hope, felt the power of Jesus's love and by the means of a good Baptist minister, I was set right, as to the mode, and was baptized in the river at I—

I am only nineteen, and have been for two years, minister of a Baptist church, whose baptism you have had of late to report. I have a brother younger still who has come out and passed through the same ordinance.

We were charged with making too much of baptism, and were told that we ought to wait and sit down at the Lord's table in hopes that our views might yet change. But we do not make too much of baptism. I count it but dross, if men trust in it—mere stubble to be consumed—Christ is all! Nothing bring I in my hands. Away with "putting into the covenant," "regenerating," "christening," and all this popish merit-mongering! Let us have baptism in its place in the church—but not as a merely useful ordinance for all or indeed as to merit for any. As to which has the best of the point the man in the gown or the sprinkler in plain black, I think I might illustrate their relative positions by a fable.

"A certain King had a broken window in his Palace which caused much inconvenience. Having in his service two glaziers, he commanded them to repair the window—the one flatly refused to obey his majesty and the other hung a cobweb over it. Whereupon the monarch confined one for six months, and the other for half a dozen." I rejoice to have got clear of both whilst I yet love and give the hand of fellowship to all who believe the doctrine "by grace are ye saved through faith and that not of yourself—it is the gift of God." c. s.

Intellect in Rags.

PART I.

It was a bleak wintry day. Heavy snow-drifts lay piled up in the streets of New York, and the whole appearance of the city was cold and dismal.

Seated upon the stone steps of one of the large dwellings on Fifth Avenue, was a boy apparently thirteen years of age. He was literally clothed in rags, and his hands were blue, and his teeth chattered with the cold.

Lying upon his knee was a piece of newspaper he had picked up in the street, and he was trying to read the words upon it. He had been occupied thus for some time, when two little girls, clad in silk and furs, came towards him. The eldest one was about twelve years old, and so beautiful that the poor boy raised his eyes, and fixed them upon her in undisguised admiration.

The child of wealth stopped before him, and turning to her companion, exclaimed: "Marian, just see this fellow on my steps! Boy, what are you doing here?"

"I am trying to learn to read, upon this little bit of paper," answered the boy.

The girl laughed derisively, and said: "Well, truly! I have heard of intellect in rags, Marian, and here it is personified."

Marian's soft hazel eyes filled with tears, as she replied: "O Louise, do not talk so; you know what Miss Fannie teaches us in school. 'The rich and the poor meet together, and the Lord is the maker of them all.'"

Louise laughed again, and said to the boy: "Get up from here, you shall not sit on my steps, you are ragged and dirty."

The boy arose, and a burning blush crimsoned his face. He was walking away, when Marian said: "Don't go, little boy, you are so cold; come into my house and get warm. O, do come," she continued, as he hesitated; and he followed her into the large kitchen, where a bright fire was shedding its genial warmth around.

"Well, Miss Marian, who are you bringing here now?" asked the servant woman.

"A poor boy who is almost perished; you will let him get warm, will you not, Rachel?"

"O yes, he shall get warm; sit here, little boy," and Rachel pushed a chair in front of the stove; she then gave him a piece of bread and meat.

Marian watched these arrangements, and then glided round the room. When she returned, she had a primer, with the first rudiments of spelling, and reading. Going to the boy, she said: "Little boy, here is a book that you can

learn to read from better than a piece of paper. Do you know your letters?"

"Some of them, but not all. I never had anybody to teach me. I just learned myself; but O, I want to read so badly."

Marian sat down beside him, and began teaching him his letters. She was so busily occupied in this work that she did not see her mother enter the room, nor hear Rachel explain about the boy; and she knew not that her mother stood some time behind them, listening to her noble child teaching the beggar boy his letters.

There were but few that he had not already learned himself, and it was not long before Marian had the satisfaction of hearing him repeat the alphabet.

When he arose to go, he thanked Rachel for her kindness, and off-ran Marian her book. "No, I do not want it," she said, "I have given it to you to learn to read from. Won't you tell me your name?"

"Jimmie," he replied.

"I will not forget you, Jimmie, and you must always remember Marian Hays," was the little girl's farewell.

Louise Gardner and Marian Hays were playmates and friends. Their dwellings joined, and almost every hour of the day they were together, for they attended the same school. These two children were very differently disposed, and very differently brought up. Louise was proud and haughty. Poverty, in her eyes, was a disgrace and a crime, and she thought nothing too severe for the poor to suffer. These views she learned from her mother. Mrs. Gardner moved in one exclusive circle—the *bon ton* of New York. Without the precincts of this she never ventured, for all others were beneath her. Louise was taught to mingle with no children excepting those of her mother's friends, and was growing up believing herself better even than they.

The teaching which Marian Hays received was totally different from this. Mrs. Hays was acknowledged by Mrs. Gardner as one of her particular friends; yet, though she moved among that circle, she was far from being of them. Her doctrine was the text her little daughter had used—"The rich and the poor meet together, and the Lord is the maker of them all." This she taught Marian, that there was no distinction as to wealth and position; that the distinction was in worth, and worth alone. She taught her to reverence age, and to pity the poor and destitute; and that "pleasant words were as honey comb, sweet to the soul;"—a little word of kindness was better than money. Marian learned the lesson well, and was ever ready to dispense her gentle words to all, whether they were wealthy and influential, or ragged and indigent as the boy she had that cold morning befriended.

PART II.

A gay and brilliant throng were assembled in the city of Washington. Congress was in session, and the hotels were crowded with strangers. It was an evening party. The brilliantly lighted rooms were filled with youth and beauty.

Standing near one of the doors were two young ladies busily conversing together. The elder of the two suddenly exclaimed, "O, Marian, have you seen Mr. Hamilton, the new member from W.?"

"No, I have not, but I have heard a great deal about him."

"O! I want to see him so badly. Mrs. N— is going to introduce him to us. I wish she would make haste, I have no patience!"

"Don't speak so, Louise, I wish you would not be so trifling," said Marian.

A singular smile played around the mouth of a tall, handsome gentleman standing near the girls; and as he passed them, he scanned them both closely.

In a short time Mrs. N— came up with Mr. Hamilton, the new member, and presented him to Miss Gardner and Miss Hays. As they were conversing together Mr. Hamilton said: "Ladies, we have met before."

Both Louise and Marian declared their ignorance of the fact.

"It has been long years ago, yet I have not forgotten it, nor a single sentence uttered during that meeting. I will quote one text that may recall it to your memory—"The rich and poor meet together, and the Lord is the maker of them all!"

The rich blood tinged the cheeks of Marian, but Louise declared herself as ignorant as before. Mr. Hamilton glanced for a moment at Marian, then turning to Louise he said: "Long years ago a little boy, ragged and dirty, seated himself upon the steps of a state dwelling on Fifth Avenue, New York, and was there busily engaged trying to read from a bit of paper, when his attention was attracted by two little girls richly dressed. The eldest of the two particularly attracted him, for she was beautiful as an angel; but as they came near to him, she lifted up her hand and exclaimed, 'Boy what are you doing here?'"

"The boy answered that he was trying to read. The child of affluence derided him, and said that she had heard of intellect in rags, and he was the very personification of it. Her companion's answer was, that 'the rich and poor meet together, and the Lord is the maker of them all.' The elder girl drove the boy from the steps; but the younger one took him into her own dwelling, and warmed and fed him there. When they parted the little girl said, 'You must not forget Marian Hays! And, Miss Hays, he never has forgotten her. That ragged, dirty boy is now before you, ladies, and Mr. Hamilton, the member of Congress, and also me, Miss Gardner, to tender you my thanks for your kind treatment of that boy.'"

Overwhelmed with confusion, Louise knew not what to say or do.

In pity for her Mr. Hamilton rose, and turning to Marian said: "I will see you again, Miss Hays," he left them.

Louise would not stay in the city, where she daily met Mr. Hamilton, and in a few days returned to New York, leaving Marian, with the consciousness of having done nothing to be ashamed of, and enjoying the society of distinguished Congressmen.

Marian and Mr. Hamilton were walking together one evening, when the latter drew from his bosom an old well-worn primer and handed it to Marian.

"From this," he said, "the man who is so distinguished here, first learned to read. Do you recognize the book?"

Marian trembled, and did not raise her eyes, when she saw the well-remembered book. Mr. Hamilton took her hand and said: "Marian, Jimmie has never forgotten you. Since the day you were so kind to him, and gave him this book, his life has had one great aim, and that was to attain, to greatness, and in after years to meet that ministering angel who was the sweetener of his days of poverty."

When I left your house with this book, I returned ten times happier to my humble home, and went assiduously to work to learn to read. My mother was an invalid, and ere long I learned well enough to read to her. When my mother died I found good friends, and was adopted by a gentleman in W. As his son I have been educated. A year ago he died and left his property to me. Of all the pleasant memories of my boyhood, the one connected with you is the dearest. I have kept this primer next my heart, and dwell upon the hope of again meeting the giver. I have met her. I see all that my imagination pictured, and I ask if the dear hand that gave this book cannot be mine forever?"

Louise felt deeper grief than ever when Marian told her she was to become the wife of Mr. Hamilton, the poor boy whom she once spurned from her door, and derisively called "intellect in rags." But she had learned a severe lesson, and one that changed the whole current of her life. For awhile she shunned Mr. Hamilton; but by persevering kindness he made her feel easy in his presence and she was the acknowledged friend of the Congressman and his noble wife.

Years have passed since then, and Louise is training up a family of little ones; but she is teaching them to despise not intellect in rags, but to be guided by Marian's text—"The rich and the poor meet together, and the Lord is the maker of them all."

Agricultural Department.

To Destroy Weeds.

Mr. J. Leresque, a practical market-gardener of New Jersey, gives the *modus operandi* of his war upon a host of intolerable pests to the soil, and the grand result of the application he made to insure a victory; it was nothing but salt at the rate of two tons per acre. He ploughed shallow in April, 1856, and then sowed two tons of salt per acre, and harrowed it. In a week or two he ploughed again, and altogether gave the land four ploughings, and then manured for cabbages. These were planted in July, and in ten weeks were fully grown, carted to market, and sold. No weeds appeared during the growth of his cabbage-crop, although the field had been literally one solid bed of everything rank and vile in the weed way for almost half a century, so the oldest inhabitants of the locality said. In February, 1857, the field was planted with potatoes, and came up handsomely. After they appeared, twenty bushels of lime per acre were applied to neutralize the salt, and then the soil was properly stirred by the horse-hoe. At this time after each shower of rain the soil was encrusted with a briny efflorescence on the surface, as if a white frost had set in. The crop was good in quantity, but poor in quality. The first crop of cabbages realized \$100 per acre; the potatoes will bring \$175 per acre. A crop of cabbages succeeded the potatoes, and were worth \$125 per acre. The labor, salt, manure, seed, and plants of the three crops, cost \$150, and the profit net on the whole is \$225, the land being given the experimentalist rent free, if he could so keep the weeds out as to grow anything. A weed of any description has not shown itself on the land since July, 1856, and an attempt to find any by digging has resulted in a failure. They are literally killed out. The result of all this is, that a good dressing of salt, plenty of stable-dung, judicious cropping, and frequent use of the horse-hoe, will clean the foulest land. Care must be taken to put in only root or green crops for the first few years. The land must not be put into grass till it is seen to be clean. After a heavy application of salt, three months should elapse till the salt is dissolved. The following crops are the best to plant in the beginning: cabbages of the various kinds, Swedish turnips, kohlrabi, the mangel wurtzel. As these are all marine plants, and rather inclined to a salt food, they will do well. Seeds will not answer to sow the first year on salted land; root crops do better.

AYER'S CHERRY PECTORAL.

FOR THE RAPID CURE OF COLDS, COUGHS, AND HOARSENESS.

BRIMFIELD, MASS., 2nd Dec, 1855. DR. J. C. AYER: I do not hesitate to say the best remedy I have ever found for Coughs, Hoarseness, Influenza, and the concomitant symptoms of a Cold, is your CHERRY PECTORAL. Its constant use in my practice sooner pay me twenty dollars for a bottle than to do without it, or take any other remedy."

E. B. MORTLEY, Esq., of UTICA, N. Y., writes: "I have used your Pectoral myself and in my family ever since you invented it, and believe it the best medicine for its purpose ever put out. With a bad cold I should possess superior virtues for the treatment of those complaints."

W. H. WELLS, Esq., of NEW YORK, writes: "I have used your Pectoral myself and in my family ever since you invented it, and believe it the best medicine for its purpose ever put out. With a bad cold I should possess superior virtues for the treatment of those complaints."

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