



# The Sabbath Recorder.

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## The Sabbath Recorder,

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For the Sabbath Recorder.

### Mia ton Sabbaton.—No. 2.

Having been too much pre-occupied in the interval to follow up my paper of last spring on this subject, I will now resume it; not without expressing my satisfaction at the manner in which I have been sustained so far, by two contributors, subsequently.

I then pursued the subject inductively, excluding every thing that could be dispensed with in such an examination. But there are two observations worth making at this stage of progress—two things to be guarded against. One is the method of the schoolmen of the middle ages; that is by imaginary hypotheses, or mere assumptions, as if they were already known to be facts, if they can only tally with our conclusions. By this method ingenuity is made to substitute knowledge, and plausible prejudice takes the place of proof. To possess truth and know that we have it, we must be able to go around all the foundations of it. Otherwise we are either blind leaders or the blind who are led.

The other is apparently the converse of this. We can accept of nothing as of divine authority, unless it is fairly proved by the Bible. But then we must avoid the fallacy of supposing that by taking only the Scriptures in our hands we are able to interpret them thoroughly and correctly. I am not speaking of the way that they become a part of our life, a light within us; but how alone they can be intelligently understood throughout. A man who reads about "cornfields" and believes that fields of Indian corn are meant will certainly be wrong; so too, (1 Sam. vii. 12), "to ear the ground and gather the harvest," if he thinks it is to take off the ears of corn. He must look for the former in the common language of England, and for the latter, to the old word for *ploughing* near or before the time of the translation.

So in the Greek of the New Testament there are words which occur but once only; and there are allusions also which require for their exposition a knowledge respectively of the events or the customs of the times. The best translations can only point as distinctly to them as the original do. Take 2 Cor. ii. 17: "We do not make a trade of the word of God; but we speak as in sincerity, and as from God in Christ, in God's presence." [The word signifies to *huckster*, to exercise a retail trade, as opposed to, *emporion*, to be a wholesale merchant or importer. There is no hint about wine, here which our translators found, in Isaiah i. 22, and in the Septuagint this word added in; and then they gave it diffusely, to corrupt. The common tricks of tradesmen are hinted at but not spoken of.] Or verse 14: "Thanks be to God who leads us always in a triumphal progress with Christ, and displays the [incense] perfume of the knowledge of him in every place, with the lost and with the saved,"—the two classes of captives,—a perfume of death to those who are to die—of life to those who are to live. Who knowing, could miss the recollection of what took place on the Capitoline hill of the triumphal progress of the only potentates who triumphed in those days; who also coveted divine honors? "Ourselves are your slaves on behalf of Jesus."—(iv. 5.) Simon Peter a slave of Jesus Christ.—(2 Peter i. 1.)

But the other is more important because it embraces this with the other and more insidious sources of error. There is one controversy which has been going on for the last forty years, one of the most discredit to Christian men, without losing any of its zeal, without losing any of its false hypotheses, but with new absurdities continually added on. I allude to that about the mode of baptism. But it might be left to a commission of school-boys who with fair training have gone through their method of analysis which is so general at present, with the aid of only a Greek Testament and a Lexicon. In that case the question would be narrowed down to this: How far does the liberty of the Gospel allow us to de-

part from the strict letter of ordinances under given circumstances, or any circumstances?

Some men have a greater facility than others for laying aside their prejudices and suspending their judgment; but all men can bind themselves down to a correct method.

After digressing so far for the sake of a rapid review of principles, let us come down close upon our subject. I have shown that the phrase, *mia ton Sabbaton* is an idiomatic phrase, not in accordance with usual classical idioms, but that it is in accordance with Hebrew usage. We have no example of the mention of other days of the week beside in the Scriptures except Friday. That we defer for the present. We have however a similar manner of denoting the days of the month.

The Hebrew is precisely like our "one in the morning" in form; though we use it for the second hour, or the time just after the first. A corresponding Greek form occurs at least ten times in the Septuagint for the first of the month, *mia ton menos*. It is thus confined to marking days. The months are designated always as *men ho protos*—*ho deuterios*, the first, the second month. The examples for the first of the month are Gen. viii. 13; Levit. xxiii. 24; Num. i. 1, 18; xxix. 1; xxxiii. 38; Ezek. xxvi. 1; xxix. 1; xxxii. 1; Hag. i. 1. *Hemera*, day, is expressed in Exodus xl. 2 only, and *Protos*, "first," occurs only in Gen. viii. 5. We have besides such peculiar forms as *tetradi* for the fourth day; (Zech. vii. 1.) and *ekadi* for the twentieth. Besides these the Grecian, Hellenistic or Jewish manner of using Greek, adopted throughout, forms resembling the English "one and twentieth," etc., instead of the classical "first and twentieth," "second and twentieth," and so on. But any other revolution of time except day requires its name to be expressed along with the numeral.

I have shown for the second portion of the phrase, which is not Greek at all in its origin, that it corresponds with the common use by the people of the Hebrew or Aramaean language. The frequent use of the plural where Sabbath or week in the singular is meant is explained, readily and only, by the Hebrew or Aramaean forms, called the emphatic state, which the philologists would say was the oldest manner of representing the definite article; and which forms, to the ear, most resemble those two plural cases of the word in Greek which were most used.

And although the Mishna, the only specimen of the native language of the Jews, as used by them, near New Testament times, is not put into the hands of general scholars, so that it can be readily consulted; and though it probably furnishes no examples of the days of the week, yet we have given instances from the commentators upon some of the tracts of that Jewish memorial, which supply precisely what we were in search of. We may take Oshausen's word for it here, (though he is not always to be relied on when he tells us what the Old Testament is or is not silent upon); that *parasceve*, always meant Friday, and that there is no instance anywhere of its use for the day before any other festival than the weekly one. It was adopted by the Greeks, but not by the Latin Christians. Augustine in the fourth century tells us it was still used by the Jews, however, even by those who spoke Latin rather than Greek. The Latinus, as Tertullian, in the end of the second century, used it only for the festival of the crucifixion, or Good Friday, as it is now called.

But there is another body of evidence quite independent of the Talmudists, and sufficient in itself. That is that the early Christians both Greek and Latin ones, adopted not only the weekly division of time, but precisely and exclusively this Hebrew Greek mode of naming the days. I mean to say that both Greek and Latin Christians adopted it throughout, as their only ordinary method. It will not be necessary to go minutely into this at present. It will be sufficient to refer to Augustine as one instance, in his commentary on the 80th Ps., the 81st of the Hebrew and the English arrangement. He is speaking of the creation: "*Prima Sabbati dicitur primus dies*," and observes how the Greek original is kept up in the idiom by the distinction of the original gender. This was always observed, though the noun would otherwise and commonly admit of either a masculine or a feminine adjunct. He goes through all the days of the week thus: "The first day is called *prima Sabbati*, which we also call *Dominicus*; the second day is called *secunda Sabbati*," and so onward, "*et ipsam Sabbatum, septimus dies*," and the seventh day itself is called *Sabbatum*.

And now we will cross-examine the Septuagint translation which is the old Greek one of the Jews; for Augustine has dropped a hint here which gives us still another circle of testimony full and satisfactory in itself and more compact than the last. The titles of the Psalms in the Hebrews are obscure. In the title of this 80th (lxxx.) Psalm, the word *Gath* occurs, which means "a wine or oil press." Words like this in those titles are commonly supposed to indicate the piece of music to which the Psalm is intended to be performed. Augustine is commenting upon it according to his Latin translation made from the Septuagint. Knowing nothing of Hebrew, and being not very much at home in Greek, if we take his own account for it, he considered the Septua-

giat, as he tells Jerome in one of his letters, of the highest authority, "*gravissimae auctoritatis*." He was anxious that Jerome would make a fresh translation from the Septuagint, but kept up a trembling opposition to a new translation from the Hebrew, with all sorts of objections. He was perfectly astonished, he said, at the bare thought "that anything could have escaped so many translators most skillful in that language." He was persuaded "of the unity of the spirit and counsel" of the seventy-two "as of one man," so that he durst draw no other conclusion, "but that they should be of permanent authority and without opposition."

This absurd rhetorical mode of treating the matter, you perceive is not a novelty. The Jewish fable with which the doings of those seventy-two under Ptolemy have been dressed, make their very existences more than doubtful. The translation furnishes the best account of itself; at least the most reliable is obtained by examining it.

Augustine comments on the title of the Psalm, as he found it in his Latin copy, the portion we mark being added to the present Hebrew title; "*In finem pro torcularibus, quinta Sabbati, ipsi Asaph*." "For the object of the wine presses, on Thursday, for Asaph," or Asaph's Psalms." Augustine could make nothing of this, so according to a mode not confined to his day, he allegorizes it, as the term then was; and the day of the week takes him back to the creation.

The words "*quinta Sabbati*," have no equivalent in the title in Hebrew, the Greek, or the Latin translation of Jerome. But Psalms xcii (Sept. 91st.) has its title in Hebrew and all the translations "A song for the Sabbath day." But in the title of the Psalms we now set down, the addition of the days of the week respectively is inserted in the titles, not in Heb., but in the Septuagint, Jerome's Latin, and Augustine's copy. Psalms xciv.—(23d of Sept.) "*Tes mijs Sabbato, prima Sabbati*—the first of the week. Psalms xlviii. (47th) *deutera Sabbato*—the second of the week; Psalms xciv. has no title at all in Hebrew, but in Greek *tetradi Sabbato*—"A Psalm of David for the fourth (day) of the week." Psalms xciii. has none in Hebrew, but the Greek has *Eis ten hemeran tou prosabbato*, k. t. l. "For the day of fore-sabbath, when the earth was peopled, a song of praise, of David." Latin "*fundata est*," was founded.

First, we should note this Psalm xciv. for the first day of the week, because, though suitable for the Jewish associations with the first day, its appropriateness to the Christian notion of the day is far more striking; for it contains those magnificent choruses, "Lift up your heads ye gates." It elucidates the writings of the early Christians concerning "the Lord's day."

Another thing must next be regarded. There are two days omitted from the full week in the Greek translation. One of these is supplied by Augustine's copy; that for the fifth day. Now if we were willing to deal in hypotheses, we might suppose that the Psalm for the second day of the week used by the Jews was passed over by the Christians, and the Psalms for the third day substituted in place of the second. And then we might supply the missing one as Psalms xxxviii. (37th of Sept.) through its Greek title. For it is a sorrowful Psalm, suitable for a fast day. And Dr. Lightfoot shows, giving proof from the Talmuds that the Jews fasted on Mondays and Thursdays, or on all the days except the first and sixth, which they considered to be too close upon the rejoicings of the Sabbath. On those two days the Jews assembled from the hamlets and country into the towns to the synagogues as well as on the Sabbath to hear law read.

The book entitled *Apostolic Constitutions*, which taken as a whole, belongs to the fourth or fifth century, and in its latest additions has a chapter (book 7: chap. 23.) that makes the hypothesis plausible. The book is otherwise very important in the investigation of early Sabbath observance. The chapter which is entitled, "Which days of the week we ought to fast, and which not and for what reasons?" It begins, "But let not your fasts be with the hypocrites; for they fast on the second and fifth day of the week?—*deutera Sabbato kai pempte*." But do ye fast either the five days, or on the fourth day, and the day of Preparation, because on the fourth day the condemnation went out against the Lord," etc.

But we have gone far enough on hypothesis. At this stage I turn to Dr. Lightfoot's work on the Temple service. I find that he puts down exactly the same list of Psalms for the service of the week, knowing only the passages of the Talmuds where they are contained. The Psalm for Tuesday (third day) is Psalms lxxxii., and the hypothesis vanishes. The two days of Jewish meeting during the week, were called *Yomi Canisah*—meeting days. I should have given the title of the Psalm chosen by hypothesis, that is Psalm xxxviii. In Hebrew, "A Psalm of David to call to remembrance." The Greek and the others add "*peri Sabbato*," concerning the Sabbath. Concerning *rest*, would better suit the character of the Psalm. We have now pursued an inductive process to a conclusion that would have satisfied Socrates, Aristotle, or Bacon, the great expounder of induction in regard to the phrase.

I have said nothing about the usage of

translations. I will merely remark in advance, that Wyckliff and Tyndal have both rendered the passages where the phrase occurs correctly; but that Luther was the first offender, by rendering it "one of the Sabbaths." Germany I think still is suffering the evil effects of his teaching in regard to all Sabbaths, and his translation together. In Fairbairn's Typology, there is an attempt to give a favorable explanation of the views of the Reformers generally. It seems to me without success. It is not explicit enough. They read, but misapprehended the sounder views of the early Christian writings. This is altogether independent of the question, Which day has the divine sanction?

In Mark xvi. 9, we are sometimes told that "*prote Sabbato*" means the first hour of the Sabbath. This is one of the best examples of such sheer hypotheses, purely imaginary, they never tend to any good. It has not even the plausibility of Greek made out of English idiom. We have an example of "*te prote tou menos*," in Gen. viii. 5, mentioned before meaning on the first of the month. *Hora*, season, in the special sense of hour, would be necessary to be expressed beyond any other appellative. It was, in those days, one of the least obvious divisions of time, though now the commonest, and most briefly expressed, "The first season," "the second season," designated the hours. Luke has given the relation so clearly, in respect to time of the crucifixion and the resurrection of our Lord, to the Sabbath, that we can not mistake it except voluntarily.

To make all plain as far as we can, we must not pass over the apparent discrepancy between the prediction for which Jonah furnishes the comparison, (Matt. xii. 40.) to reconcile the result with the prediction, we can not proceed correctly unless we make the prediction correspond with the plain fulfillment. To make the fulfillment bend to the prediction, setting out with a partisan interest in the result, must necessarily carry us astray. I will but just give a glance at the solution. "The Greek word *hora*, season, narrowed itself down to the specific application to hour. The Hebrew specific word, *yom*, expanded in its application, to express broad periods of time. In prophecy, it commonly stood for a year, and the prophecy often explains itself so. But Daniel, (viii. 14.) in evading this, speaks of "2300 evening-mornings," for three years and a half; that is to say ordinary days. Paul, in 2 Cor. xi. 25, says, "I have three times been wrecked, have spent a night-day on the bilowy deep," meaning, in the wreck. The shipwreck did not last much beyond the night, though the storm had been for days, while he was at sea. Basil has a similar word, "day-night," and Dionysius Areop has "three-day-night," as an adjective. Matthew, perceiving no discrepancy between the allusion to Jonah, and the fulfillment in Christ, as he recorded it, must have intended his expression to be like those mentioned. It was as Jews talked of three days, meaning a part of three days that he understood the resemblance to Jonah. There is no other way of explaining it, keeping the facts in mind.

There is another passage which has a bearing on the day of Christ's rising from the tomb. Luke vi. 1. The Greek expression is there, "*deutero proton*," "the second-first Sabbath" of the passover festival, when the disciples of Christ rubbed grain out of the new ears and ate them. The other Gospels call it simply the Sabbath. The reason of the expression of Luke was to show that the disciples did not transgress that law which forbade the use of any of the grain until after the ceremony of the tossing or waving the first fruits in the temple. The difficulty of the word arises from this being the solitary instance where it is found, however common it may have been in speaking. Lev. xxiii. 11 must explain it. "On the day after the rest, (the first day of the passover festival, spoken of just before as day of rest,) the priest shall toss it." The Septuagint, with which the Apostles were familiar, reads, "On the morrow after the first, the priest will lift it up." The evangelist intends to say the first Sabbath after this second day. The Jewish expositors all coincide with this view, that there was but one Sabbath in the festival, except perhaps when the first day of the festival, was not a regular weekly Sabbath. So Paul says, 1 Cor. xv. 20, in allusion to it, "But now Christ has awaked from death, the first fruits of those who are asleep." So the Pentecost was the festival of the first fruits of the gathered harvest; and that is alluded to Rom. viii. 23—"But they too who have the first fruit of the Spirit." Acts xiii. 42—"In the intervening week," to *metaxa Sabbaton*. John is right, and Robinson and Alexander both hasty and erroneous in their method. Week is a rare meaning, says J. A. A., so he follows a sense for the other word still rarer, and inaccurate. [The kings among David and Solomon, in the language of Josephus, do not mean properly the kings after them, but of their line: so too in Pinterch.] The influence of the English is obvious upon both scholars. The next Sabbath is in verse 44. The point is of little importance, except in regard to right method, and the rejection of hypothesis. Neither had any necessity to go

outside of the Testament in search of a peculiar translation.

In Luke xviii. 12, the Pharisee who described the character of his righteousness, "I fast *dis ton Sabbaton*, I give tithes out of all I possess. Fasting on the Sabbath has not the first example to sustain it. We are told by some, fasting from *two meals* is meant. This might accord with the views of Mr. Fronde and Dr. Pusey; but the first solitary evidence of a single individual in all antiquity who thought of fasting by the meal. It was always a religious exercise, and lasted for the day, days, or a period of hours.

All the early Christian writers agree in describing the Jewish notion of Sabbath observance, to be an extravagantly rigid abstinence from all that could be called servile work; so that Jerome says consistently, a man should seat himself in one spot without moving, and along with this, the fullest fullest indulgence on all social and sensual enjoyment that could be considered harmless in itself. I think Philo also gives the same view of it, though I cannot cite the passage. He was contemporary with the Apostles, a Levite and a Pharisee of Egypt.

The phrase *mia ton Sabbaton* has now been thoroughly searched. We have examined its structure on all sides. We come now to another phrase which must be well understood before we are ready to decide upon the practice of Christians, in regard to the day of rest, by the judgment of the inspired Apostles, as recorded in the Scriptures. It is a new coinage, not to be found anywhere in Greek, in any author, classical or otherwise, except in the two instances in which it occurs in the New Testament, and the succeeding writers who obtained it there. Rev. i. 10—"Kyriake hemera," "I was in the Spirit on Lord's day, and heard a loud voice behind me, as of a trumpet."

Observe it is not like "the day of Jehovah" in the Old Testament. The Jews always substituted Lord for that name in translating, and even in reading; and they carried their superstition so far that they would not use their decimal notation by letters for 15 and 16, but substituted 9x6 and 9x7; because the numeral letters by the regular mode formed abbreviations for *Jehovah*. But this *kyriake* is an adjective, such as we can not form in English in this case. It is like our proper names used as adjectives. Lordly would have another meaning. "The day of the Lord" occurs twenty times at least in the Old Testament, and then it is always the fearful day in which God does not reveal, but inflicts his punishments. That will not do. The only other place is 1 Cor. xi. 20, "That is not the Lord's Supper, [banquet,] which you eat when you come together."

Now in the history of this new vantage, intended for the New Testament church, we are driven to the later Christian writings for the fair understanding of it. It was then an adjective with its correlative Latin, *Dominica*, in constant use. The Lord's flock, the Lord's Scriptures, and the rest. The Greek word was some how got into all the northern family of languages, and becomes *kirk*, *kirche*, church, instead of the ancient Christian word *basilica*, originally meaning *court-house*. But the Latin word appears in the Spanish and Italian still in its primitive meaning, *Domingo*, *Domenica*, for Sunday.

This was the exclusive Christian name for the first day of the week, in Greek and Latin respectively, throughout all the early Christian writings, and is to this day; the word for day being commonly omitted. Towards the end of the second century, every known writer, nearly or quite, wrote upon it, in connection with the Easter controversy. But those writings have all perished.

For the Sabbath Recorder.

### The Bible.

What is it? Whence came it? What teaches it? What its superiority? What its claims? its inspirations? its exegesis? its destiny? The above and many other are questions of the deepest import; questions that still call up from the most profound depths of the soul the most intense inquiry, the deepest solitude and the most anxious research.

Coming down from the remote ages of antiquity, it inspires us with veneration, and awes us by its mystic origin. It stands before us wrapped in the dusky mantle of primeval time, with its locks dripping from the dews of earth's primal morn, as it emerges from the depths of chaotic humanity.

Claiming to be the vicegerent of Deity, the Bible enunciates its edicts amid the thunders of Sinai, the whirlwinds of Hareb, and the crucifixion of Calvary. Claiming divine paternity, "it sits the pavilion, and rides the chariot of Jehovah." It claims to be the exponent and mouth-piece of the God-head, bearing a message of reconciliation from God to man.

It professes to have lifted up the everlasting doors of eternity, and exposed to the gaze of mortals the dwelling-place of the Uncreated One; the abodes of angels and devils, and the future residence of the pilgrims of earth.

With such pretensions, is it any wonder that the Bible should have been subjected to the

most searching scrutiny, the most captious criticism and the most deadly violence. While on the other hand, need we be surprised that much of superstition, much of idolatry, as well as much of veneration and reverence has been lavished on it.

Still, in spite of its friends and enemies the Bible continues to be the admiration of some, the support of many and the ridicule of others. While other books have perished in flames, fiercer than those which consumed the Alexandrian Library, the Bible in its essence remains pure as gold, and unconsumable as asbestos. I will close this article with an extract from the introduction to "The Bard's of the Bible," by Gillilan, a work well worth its reading:

"The Bible is a mass of beautiful figures—its morals and its thoughts are alike poetical—it has gathered around its central truths all natural beauty and interest—it is a temple with one altar and one God, but illuminated by a thousand varied lights, and studded with a thousand ornaments. It has substantially but one declaration to make, but it utters it in the voices of creation. Shining forth from the excellent glory, its light has been reflected on a myriad intertwining objects, till it has been at length attenuated for our earthly vision.

"It has pressed into its service the animals of the forest, the flowers of the field, the stars of heaven—all the elements of nature. The lion spurning the sands of the desert, the wild roe leaping over the mountains, the lamb led in silence to the slaughter, the goat speeding to the wilderness, the rose blossoming in Sharon, the lily drooping in the valley, the apple-tree bowing under its fruit, the great rock shadowing a weary lamb, the river gladdening the dry place, the moon and the morning star, Carmel by the sea and Tadmor among the mountains, the dew from the womb of the morning, the rain upon the mown grass, the rainbow encompassing the landscape, the light God's shadow, the thunder His voice, the wind and earthquake His footsteps—all such varied objects are made as if naturally designed from their creation to represent him, to whom the book and all its emblems point. Thus the quick spirit of the book has ransacked creation to lay its treasures on Jehovah's altar, united the innumerable rays of far streaming glory on the hill of Calvary, and woven a garland for the bleeding brow of Immanuel, the flowers of which have been culled from the garden of the universe.

"What then is the Bible? It is as a history, the narration of a multitude of miraculous facts, which skepticism has often challenged, but never disproved, and which to say the least, must now remain *unsolved problems*—the realities of history, speaking like those from the sky of an unearthly region, the narrative too of a life (that of Jesus,) at once ideally perfect, and trembling all over with humanity—a life which has since become the measure of our lives, the standard of human and absolute perfection—the ideal at once of man and of God.

"It is the authority for the main principle of man's belief; it is the manual of the leading rites and practices of his worship; the manifold echo of his conscience, it is his sole torch into the darkness of the unseen world. It is designed to command—to subdue, to subliminate the mind—predestined to move along with man's progress. Its power over man has been resisted, but resisted in vain.

"For ages has this artless, loosely-piled little book been exposed to the fire of the keenest investigation—a fire which has meanwhile consumed the mythology of the Iliad, the husbandry of the Georgics, the historical truth of Livy, the Fables of Shaster, the Talmud and the Koran; and yet, *there the Bible lies*—unhurt, untouched with not one of its pages singed—without the smell of fire having passed upon it. Many an attempt has been made to scare away this 'Firey Pillar,' of our wanderings, or to prove it a mere natural product of the wilderness, but still night after night it rises, like one of the everlasting stars, in the vanguard of the great march of man, the old column gliding slow, but guiding certainly to *future lands of promise*, both the life that is, and in its life which cometh after.

"Other books seek our attention; this book demands it—it speaks with authority, and not as the scribes. Other books may be forgotten, but the memory of this book will shine as the sun in the firmament forever and ever." Such is the Bible. s. s. o.

A LIFE HID WITH CHRIST IN GOD.—I say not that we are to be looking away to heaven, as being disgusted with the world; much less to be praising heaven's adorable purity in high words of contrast, as if to excuse or atone for the lack of all purity here. I only say that we are to much in the meditation of Christ as glorified, surrounded with the glorified; to let our mind be hallowed by its pure converse and the themes in which it dwells; to live in the anticipation of what is most pure in the universe; and so we are to be raised by our longings, and purified with Christ by the hopes we rest upon his person. This hope, this reaching upward of soul to Christ, is exactly what Paul means, when he speaks of living a life that is hid with Christ in God. When a soul is there unfolded, hid with Christ in the recesses of God's pure majesty, oh, what aim of health breathe upon it and through it! how vital does it become, and how rapidly do the mixed causes of sin settle into the transparent flow of order and peace!

The Sabbath Recorder.

New York, August 19, 1858.

EDITED BY A COMMITTEE OF THE BOARD.

Our Anniversaries.

The Anniversaries of the Seventh-day Baptist denomination will be held at Alfred Center, N. Y., and will be of unusual interest this year, as the sessions of the General (Triennial) Conference will be held at the same place and in its proper order of time.

The Sabbath.

It was made for man—for man as a physical, intellectual, and moral being, and man's body, mind, and heart, imperiously need such a day.

It was the saying of Sir Robert Peel, "I never knew a man to escape failure, either in body or mind, who worked seven days in a week."

When Lord Castlereagh came to an untimely end, Wilberforce exclaimed—"No wonder! Poor fellow he would take no Sabbath, and his derangement came from continual wear of mind."

Captain Stansbury, leader of the surveying expedition to the region of the Salt Lake, in his official report to our Government says, "I beg here to record, as the result of my experience, derived not only from my present journey, but from many years spent in the performance of similar duties, that, as a matter of pecuniary consideration, it is wise to keep the Sabbath. More work can be obtained from both men and animals by its observance, than where the whole seven days are uninterruptedly devoted to labor."

It was wise therefore—a matter of economy—to say nothing of conscience, peace of mind, duty, and example, to do what nearly one hundred members of the General Assembly of the Old School Presbyterian Church did, on their way to attend the last session of that body in New Orleans. The account is, that finding that their boat would not reach her destination before the Sabbath, they made up a contribution of five hundred dollars, to induce the captain to lie over for the holy day, at the village of Providence, Louisiana.

SUNDAY LABOR.—In a leading editorial on "Economy in Railways," one of the most influential papers of Philadelphia says:

The economy of keeping the Sabbath by railroad companies has been abundantly demonstrated of late. At first sight it might seem, that considering the immense outlay of capital, it would be highly disadvantageous to let it lie idle one-seventh of the time.

The effect upon the men employed on the road is found to be of the utmost importance. Men who do not spend one day in a week with their families in relaxation from their ordinary work, degenerate rapidly and lose more time on speed than is saved. They become immoral, careless, and unreliable.

"Sabbath keeping is found to be equally salutary to the interests of the company as to the morals of the employees." So says the president of a railroad in Virginia, after fifteen years' experience. Another director in Illinois is so well satisfied, from his own observation, of the pecuniary loss from running Sunday trains, that, from motives of profit alone, he would not run them on any part of that day.

Sprinkling Legal Baptism.

The vexed question is settled at last. Judge Nuttall has settled it. The following is from the Louisville Journal:

"We are sorry to pain the members of that respectable religious denomination that holds immersion to be the only true baptism, but our duty as a journalist compels us to announce that the case has been legally decided against them. We are serious. Perfectly.

To this, the Christian Secretary adds the following explanation, which reminds us of the way the legal tribunals treat some other religious questions; among them, that of the Sabbath. The law of God makes Sunday a working day, but the legal tribunals make it the legal Sabbath. Will the Secretary notice the coincidence?

"Our readers of course have heard of Judge Nuttall. We have told them something of him ourselves. Well, the decision we refer to, is Judge Nuttall's 'last.' It happened in this wise: A few weeks ago a negro girl in Henry county, under sentence of death for the murder of her mistress, experienced a timely change of heart, and expressed a desire to be baptized. Her council, anxious to further the wishes of the miserable penitent, applied to Judge Nuttall for permission to take her away from the jail for the purpose of immersion. The Judge, however, with that 'hard horse sense' so peculiarly shocking to scruples of conscience, couldn't see the necessity of such an inconvenient form of baptism. 'Why not sprinkle her?' he inquired. 'Because,' urged her council, with equal judgment and humanity, 'sprinkling, according to the faith she holds, is not baptism. And her faith, may it please your Honor, is that of thousands of the best and purest in this country.' 'Oh well,' said the Judge, drawing himself up with an air of gravity worthy of John Snyder in the act of passing himself into heaven by a very tight squeeze, 'I decide, and I want it to be distinctly understood, that sprinkling is legal baptism!'

"Thus, after upwards of two centuries of acrimonious theological controversy, the question is put to rest at last. We warn our Baptist friends that it isn't the slightest sort of use to take an appeal, for it is a theory of Judge Nuttall's that when he pays no attention to the lawyers, and makes a decision on his own hook, it is never reversed. His instincts defy the Courts of Appeals."

MORE SABBATH CONVENTIONS.—We publish the following circular which was sent to us for the purpose, and hope our Seventh-day friends will find it convenient to attend the convention and call the attention of the "Central New York Sabbath Committee," to the violations of the Sabbath in their own houses and by their own acts.

There will be a State Convention of the friends of the Sabbath held in Syracuse on Tuesday, Sept. 14th, at 10 A. M., for the purpose of devising and considering means to promote the better observance of the day—especially in securing the closing of the Locks on the State Canals.

Committee.—Wm. H. Pearne, M. E. Strieby, I. B. Foote, J. S. Backus, Ira H. Cobb, Cyrus Prindle, I. O. Fillmore."

We understand that brother J. W. Morton expects to open a select school for pupils of both sexes, at his own house in Plainfield, on Monday, the 23d of the present month. His object is, we believe, to give instruction in the various branches of an English education, and also in French, Latin, Greek, Music, and Drawing, if desired. He will admit a very few pupils of either sex into his family as boarders, where we are confident they will enjoy all the advantages of a well-regulated home, as well as the privilege of acquiring a substantial education.

Our readers will find an article in our columns of this week from H. R. L. We forbear making any remarks upon it for the present. The subject elaborated therein is not one in which we have any deep interest. For we were satisfied that every position he has taken is established beyond dispute, his article has no legitimate bearing against our position, as the observers of the true Sabbath. We commend the article to the consideration of such of our readers as are familiar with the ground that H. R. L. has traveled over. Perhaps some of them may deem it expedient to respond.

PROTESTANTISM IN ITALY.—The following statement is made in the report of the Colonial and Continental Committee to the late Assembly of the Free Church: "The converts are now permitted to meet in Florence in considerable numbers without receiving any molestation from the police, which, we trust, indicates a more tolerant spirit on the part of the government. Protestantism is spreading in all the villages around the capital, and, indeed, in all the cities of the dukedom. So much is this the case that the Pope has issued orders that in connection with a jubilee which is about to be proclaimed, two sermons will be preached daily for a time, to warn the people against the danger of Protestantism."

Tuesday, Aug. 13d, was the seventh anniversary of Opheleton Seminary, situated in the beautiful village of Plainfield, N. J., E. D. Dow, Principal.

Missionary Department.

Extract of a letter from Bro. Wm. M. Jones, dated

Jerusalem, Palestine, July 8, 1858, 9 a. m.

To the Editors of the Sabbath Recorder:—

The Recorder has not come to hand since Dec. 31st. I have no letter from the Board since October, none from you since January or February, '57, when you thought you would not let much time elapse before writing again, and none from any of the denomination, save one from Westley in November last. True, you are constantly occupied, but surely some brother might write a page for you. You know our very trying and afflicting circumstances for six months past. How much it would have comforted me and mine, and the outraged brothers and sisters, could we have received a few lines from you, and could we have received the Recorder as usual! Really it seems cruel to be thus neglected; the long silence is unaccountable, though I cannot believe any one, and especially you, intended, nor would add a single pang to our already deeply lacerated feelings. No! I believe you sympathize with the afflicted; but rest assured that I miss your correspondence and the Recorder very much. Do, do write soon. See that the Recorder is mailed regularly, and try and send some of the back numbers. I have not received any of the Annual Reports since I came to Palestine, nor any of the Memorials, and but one number of the Sabbath-School Visitor.

The Board resolved that I write them once in two months, to which I have been faithful except in sickness. They also resolved to write me quarterly, but four or five letters are missing, or were never written.

Frank, cordial, and full correspondence, without let or hindrance, is necessary to the comfort and success of the missionaries. On both sides we need heads and hearts alike, working in harmony and with power. Now that Sister Minor is dead, and Bro. Dickson's family worse than murdered, and removed from the field, we seem desolate indeed. The Lord have mercy upon us, and protect us from the hands of wicked men.

The government proceedings in regard to the late sad affair had progressed slowly and shamefully, owing in part to the wickedness of the rulers. What has been done, seems to have been done by Consul De Leon, of Alexandria. Mr. Peters, delegate from our Minister at Constantinople, and Rev. Mr. Van Dyck, were here a few days since, and succeeded in bringing the Pasha to terms, so far as to take the prisoners to Beirut. Three meetings have been held in my house to devise ways and means for our common safety. Damascus, Beirut, and Alexandria, were represented, and all the English missionaries here were present, except Bishop Gobat. He wrote a stirring letter to us. Our Secretary is Rev. Mr. Lansing. We are determined that our government shall know our threatened danger, the heartlessness of this power, and if need be, of the ignorance and incapacity of some of the United States officials in this part of the world. A great deal of correspondence and running about has fallen to my lot in this business, more than I have wanted, but it was my duty to attend to it. Bro. Dickson's family have sailed for Boston in the bark Champion, from Alexandria, probably about the 20th. He and his son have gone to Constantinople to seek an indemnity, whence they leave for the States. The good Lord be with them all.

[The Recorder, Visitor, and Reports, have been regularly mailed to Bro. Jones, and duplicates have also been sent. What influence interferes with their regular delivery we know not. We understand from Mr. Dods, of the Reformed Presbyterian Mission, near Beirut, that he also receives no papers or pamphlets sent to him, but that his correspondence is not interrupted. It is really too bad that our papers and letters also should be destroyed, so that we can have no communication at all with our missionaries. Will our postmaster please enquire into it? E.]

ANECDOTE.—Some visitors to the Falls of Niagara found an Indian standing on the rock above the cataract. At a little distance was a projecting point of land between which and the spot where the savage stood, the rapids were sweeping with a smooth but swift current. One of the travelers asked the red man if he could swim through the rapids to the point. "I cannot tell," was the reply, "but I will try if you will give me that flask of brandy, which your servant has in his hand." The flask was accordingly given to him, and taking it into his hand, he plunged into the tide. He swam vigorously, and seemed about to achieve his dangerous enterprise. But deficient for a successful execution of the exploit, either in strength or skill, he missed the point, and shooting a little below it, he was instantly at the mercy of the rapids. He saw his error and his danger, and struggled with desperate energy to gain the land. In vain! Every sweep of his vigorous arm leaves him farther from the island, and nearer to the spot where the glassy waters bend over the rock. Seeing all chance of escape was passed, the savage ceased his efforts and drifted in the stream. Then, rising on the tide, he held the flask in one hand, while he wrung out the cork with the other, and applying the inverted vessel to his lips, disappeared over the cataract!

Is there not some analogy between this desperate savage and the votaries of pleasure? Do they not venture in a smooth but deceitful tide, for light and transient gratifications, and lose themselves fatally and forever in that ever troubled abyss, in which the stream of vice and folly terminate?

A party of scientific and literary gentlemen, ten in all, have gone to the Adirondack mountains from Boston, to pass a month. Among others are Jeffries Wyman, Professor Agassiz, J. R. Lowell, R. W. Emerson, Judge Hoar, W. J. Stillman, the artist, and Dr. E. G. Howe.

Communications.

For the Sabbath Recorder. S. S. Griswold's Essay.

It is the right of every man, to entertain and vindicate his own views of truth, in any department of investigation; whenever, by so doing, he does not trespass upon rights equally vested in others. It is the right of Bro. G. to entertain and maintain his own views of what constitutes the church, and what are the ministrations of the Gospel, subject to the claims of rights vested in his brethren, and growing out of his relations to them. It may be his right to discuss these questions under certain circumstances; but not a right vested in him, when in good faith his brethren have laid upon him, the performance of a far different task, with his full knowledge of the object intended in his appointment. In persisting so to do, he virtually ignores in his brethren the same right that he assumes for himself while under obligations to perform a different act, viz., the right of establishing a point. Leaving the ethics of this question, let us come to the Essay itself.

As an effort to meet the appointment of the Association, it will be seen that the Essay does not fit the subject for which it is prepared, but is in reality a triad of essays, each attempting to prove or illustrate a particular subject, the two first of which are irrelevant to the discussion of the last. This will appear from the fact, that the third division, (so called,) instead of being a division, a part or parcel of the given subject, is in reality a restatement of the entire subject placed before the writer; a proof that the questions the essayist attempts to settle, were already accepted by the subject as settled.

Whatever, therefore, might have been the intention in the mind of the author, with reference to the two first topics discussed by him, the subject assigned him was a fore-gone conclusion upon them, and receives them as settled questions, as effectually as does the writer, when he leaves them, and commences the discussion of the single topic assigned him.

Whatever might have been the occasion or motive in the mind of the author, for the production of an article of such wide departure, from the nature and intention of the subject given him; the only reasonable explanation that presents itself to the uninitiated, is that the writer is either unqualified to perform the task laid upon him, or gratuitously assumes the responsibility to enlighten or unsettle the minds of the Association upon subjects to them already a *factum*.

There is throughout the entire article, a peculiar undefined latitude, and a slippery indefiniteness, that renders it very uncertain where to find the writer, or where to lay a hand upon the article, and know that you hold the views of the author, and yet there is a manifest leaning towards an effort to render peculiar views prominent.

However indefinite the position of the writer may be, the article in the first topic discussed by the writer, can advocate but one of two views; either that there is but one Scriptural church, embracing all who are of Christ's spiritual body, and having but one qualification for membership, regeneration or the spiritual birth; a part of which are all the so-called local churches of the present time; or that there are two Scriptural churches, one the spiritual, embracing all who are in Christ, the living head, the other, the local comprehending the so-called churches of a place, and having but one qualification for membership, viz., the spiritual birth, or regeneration.

Whichever of these positions are intended, it follows, as a necessary conclusion, that the church is a certain indefinite ethereal unity, neither defined by external conditions, nor known by an outward corporate body, for regeneration, (the qualification for membership,) being a spiritual work, does not furnish the external evidences by which men may know who are and who are not members of the Scriptural church.

Again it will be seen that the principles asserted by the writer in the discussion, are directly opposed to either of these positions; for since regeneration is of Christ, no one can be regenerated without being a Christian, or be a real Christian without being regenerated. When, therefore, it is asserted by our author, that "it takes all the parts to make the whole, and the whole must include all the parts," and again, "that any number of Christians have a right to organize into a body, for the purpose of a more efficiently or definitely carrying out one or more specific parts of Christianity," it follows as a necessary conclusion that he has overthrown the only passable views of his article in its first division. For by the principle first stated, it is shown that Christians wanting in the parts of Christianity are not Christians, and therefore not members of the Scriptural church; a tacit admission that there are external qualifications to membership in the Scriptural church, and that they only of a place are the local church of a place, who possess all the *specific parts of Christianity*. The author virtually confesses to these conclusions when he says, "especially if other acknowledged Christians, residing there, oppose the discussing of those subjects in the church," for how can a church be a Scriptural church, destitute of the specific parts of Christianity; or how can a man be a member of Christ's Church who opposes the principles which Christ came to teach?

That all who now are, who have been, and continue to remain, as members of Christ's spiritual body, are a Scriptural church, will not be denied. But that this is the Scriptural church of the present and apostolic times to whom is committed the ministrations of the Gospel, is a conclusion not of the Scriptures.

The Scriptural church of the New Testament to which was committed these ministrations, and by which the Scriptural church of the present is to be known, was a corporate body made up of all the apostolic churches, into which men were admitted by a profession of faith in Christ, outward obedience to divine requirements, and a submission to external ordinances. The church formed on the day of Pentecost was made up of those who in agreement with the instructions of the Apostles, had professed faith in Christ and been baptized. This is true of every individual church planted by the apostles, for this is their commission, "Go ye, therefore, and teach all nations; baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you."

The instructions of Christ to his church in the eighteenth chapter of Matthew, are conclusive to show that external qualifications are requisite to membership in his church on earth, and that the Church has disciplinary power based upon these external qualifications; such was the church known to Paul as a corporate body, before and after his conversion, for he declares, "I persecuted the church of God," and such was the church exhorted by him to the unity of one calling in Christ predicated upon "One Lord, one faith, one baptism, one God and Father of all." This being true, it follows as a necessary conclusion, that all the so-called churches of the present day, who have a different Lord or faith, or baptism, or God and Father from that of the Scriptures are not a Scriptural or a part of the Scriptural church. The term rendered church when used, in the New Testament, and applied to Christians as the inhabitants of a particular place, describes that Christian congregation of the place who are united in obedience to divine requirements, accept the one Lord of the Scriptures, acknowledge the same faith, and practice the same baptism. Such was the Scriptural local church, and such only at the present day is the Scriptural local church of a place as agrees with the primitive church in the particulars, holding them not in unrighteousness or disobedience, but in practical application, for no church can be Scriptural that does not conform to the Scriptural model.

Now with reference to the two following topics of the article we are very indifferent, but will say that the author has been eminently successful in blurring the intention of the single subject assigned him, and in his redundancy of words somewhat forgetful of their obvious sense; for the term *ministration*, as used in the subject, obviously means the *office of a minister*. For comparison with the views of the writer, we will present a few passages of Scripture.

"God hath given us the ministry of reconciliation."—2 Cor. v. 18. "Take heed, therefore, unto yourselves, and to all the flock, over which the Holy Ghost hath made you overseers, to feed the church of God which he hath purchased with his own blood."—Acts xx. 28. "You I exhort, who am also an elder. Feed the flock of God which is among you taking the oversight thereof."—1 Peter v. 1, 2. "And when they had ordained them elders in every church, and had prayed, with fasting, they commended them to the Lord."—Acts xiv. 23. Be this a clerical order or not, here is a *ministration* peculiar to persons set apart for that especial service, including not only the oversight of the church, but also its instruction.

Rockville, Aug. 10, 1858.

To the Editors of the Sabbath Recorder:—An article appeared in the columns of your paper under date of March 18th last, entitled "Spiritual Forms," over the signature of S. S. G., in which the writer gives his views as to what the Scriptures teach upon that subject.

In the same paper appears an editorial upon "The Resurrection," (a very interesting and ingenious argument upon that subject,) in which the writer takes ground directly opposite to S. S. G., and at the close of which, recommends to him that if he cannot view the subject of the resurrection otherwise than as explained by him, to keep his opinions in his own breast, and forbear to preach or publish them to the world.

Now the question has arisen in my mind, and in the minds of many others, who is to be the judge of what is sound orthodox? are Seventh-day Baptists? and have the ministers and brethren of our several churches a right to be heard in the columns of the Sabbath Recorder? S. S. G. was once a very interesting correspondent for your paper, but since the 18th of March last, nothing, or but very little has appeared over his signature. Who has the privilege of writing for your paper? and upon what subjects must he not write?

By publishing this communication, with an answer to the same, you will oblige

MANY SUBSCRIBERS.

Hopkinton, July 29, 1858.

[We publish the above to oblige, we don't know how "many subscribers," and possibly to puzzle as many more. If the writer were to inform us of what we were before ignorant, and quote us correctly in what we had before said, we might be liable to the suspicious thought that "many subscribers" designed to remind us kindly of our faults, and thus lay us under a greater obligation to them.]

Since the question has arisen in the minds of "many subscribers," who is to be the judge of what is sound orthodox? and also, "whether the ministers and brethren of our several churches have a right to be heard in the columns of the Sabbath Recorder?" we hope they will determine it among themselves, and let us have the benefit of their conclusions. As to the questions addressed to us in the conclusion, "who has the privilege of writing

for your paper?—and upon what subjects must he not write?" we beg to remark: that we suppose the privilege of writing is extended to all who chose to write on the right side of any subject included in our prospectus, and we suppose they are not to write on subjects of which they have no idea.]

For the Sabbath Recorder.

What is the Church?

In the Recorder of July 22d, I find an essay written by Bro. S. S. Griswold—written in compliance with instruction from the Eastern Association held at Hopkinton, R. I., May 20, 1858, upon which I am a little "fogged," and want to ask an explanation on a single point, and if Bro. G. has leisure and will explain, he will oblige me.

1. After quoting John xvii, 1 Cor. xii, and Eph. iv, he says, "From these texts it is plain that all who have received spiritual baptism are members of the body, (the church,) of which Christ is the head."

Are they members *previous* to receiving what you call "spiritual baptism?"

2. You say, "Into this body, (the church,) centers the world by repentance toward God, and faith towards our Lord Jesus Christ." Now I would like to know if you understand "faith and repentance" to be "regeneration or spiritual birth?" If not, how am I to understand your next sentence? You say, "hence, by regeneration or spiritual birth, men are born into the kingdom of God." If men enter the church by "faith and repentance," where is the proof (chapter and verse) if you please?

3. Is "regeneration or the new birth," ever called "spiritual baptism?" If so, where? If not, is it safe to use such a form of expression as though Scripture usages justified it, and this to, to establish a disputed point in religious faith?

4. You say, "as God is love, and as he that loveth is born of God, and as he that is born of God is a child of God, and as such children are heirs of God, and joint heirs with Christ, does it not follow that love to God, and love to man is the Scriptural qualification for membership in the church?" I understand you to make "love to God and love to man," to follow as the fruits of the new birth. In this I think you are correct. Now in making the new birth the initiatory act, do you not make them members before they are "qualified?" V. HULL.

The following is an extract of a letter from a Sabbath-keeping brother at Southington, Ct.:

"I am trying to serve Christ without any sympathy from any human being, but I find that the more we live for Christ—the nearer we are permitted to come to him, and the more perfect is our joy in him, though it may be in following his requirements and forsaking all for him. O that is the region of angels and the spirits of just men made perfect and of our father in heaven; where Christ is, all these are, and there also the longing soul will be inclined to go when he has taken but one certain step in sacrificing the world. Tell my brethren and sisters to be patient in Christ, in the fellowship of his suffering, no matter whether they have the sympathy of a mortal if they have Christ; but let them labor with other Christians in all other things, and if they can, worship with them on their Sunday, but be sure and remember to keep the Sabbath-day holy, while you labor with them in love, and it won't be long before they will say to you on every side: Well I believe after all, that the seventh day is the Sabbath, for it reads so, and when you get the conscience of a person on your side it won't be long before you have his sympathy and his body, and so go on strange brother and sister. We began to know each other in Christ's labor of love, and if we endure we shall be in the glory of his father with the holy angels." A. B.

Berlin, Aug. 4, 1858.

To the Editors of the Sabbath Recorder:—In your issue of July 15th, I noticed an inquiry in reference to locations in the west, which I propose to answer through the medium of your paper, so far as regards this portion of Wisconsin.

The Sabbath-keepers here are located in the town of Berlin, formerly Marquette county, but changed last winter by our Legislature to the name of Green Lake, in perhaps as good a portion of the west, taking all things into consideration, as can be found. In the first place, it is a very healthy country, there never having been any intermittent fever, but very little bilious, and hardly any scarlet fever, not incident to any country inhabited by the Anglo-Saxon race. We almost always have a light breeze in summer, and being situated on nearly as high land as there is in Wisconsin, you will observe that we would naturally have a healthy atmosphere. Excellent water is obtained by digging from fifteen to thirty feet, and there are numerous brooks and springs, which are not surpassed by any at the East, water all hard.

The timber in the openings is white, red, black, burr oak, and hickory. On the low lands added to the above, is elm, hard and soft maple, white and black ash, poplar, butternut, tamarac, and basswood, with other kinds of a smaller growth, incident to the low timbered lands at the East. Of wild fruits, we have crab and thorn apple, plums, strawberries, gooseberries, cranberries, raspberries, with black and raspberries, and grapes. We are now getting orchards of apple, pear, and plum, which in a few years will supply us with as good fruit as is grown anywhere in the State. Currants, gooseberries, and three or four varieties of grapes are cultivated with success.

We are located within from three to six miles of the city of Berlin, which is at present



Miscellaneous.

For the Sabbath Recorder.

Harmony.

There is concord, sweet, in this world of ours, Unheard amidst the din and strife, Unheard amidst the harsh, discordant notes, We touch as we pass through life.

There is concord, sweet, in this world of ours, If the heart be tuned aright, If in its wondrous, hidden lyre, The chords be whole and bright.

There is concord, sweet, in this world of ours, For skillful fingers play, The earth, the air, the sea and heavens, Sing anthems on our way.

There is concord, sweet, in this world of ours, And as its numbers roll, Thrice happy is the man who hears Its echo in his soul.

For the Sabbath Recorder.

Morning Voices.

BY GENEVA.

Hark! the voices of the morning! They are calling; they are calling! Man to waken from mistaken Sweets of slumber, idle slumber, For the early day is dawning. They are calling, worldless voices, Inarticulate, yet teeming Ever with undoubted meaning; Crying, Lo the earth rejoices, O'er another day's new dawn, O'er another infant born, Man awake! awake! arise! Ope thy slumber-laden eyes, Raise thy god-like human voice, With the worldless world rejoice, Dash thy empty dreams away, Rise, and hail the new-born day, Rise, behold the wondrous beauty Early morning doth display, Rise, dull worldling, ope thy bosom To the blessing God would give. Sleeper, half thy short life wasting, Shake off sleep. Awake, and live. Hark the voices of the morning Calling, white the clouds are glowing, Calling, calling, sweetly calling, Man, his heartfelt thanks to raise To the Lord in notes of praise, Hear the cooing, soft and gentle, Of the just awakened birds, Hear the echoes from the hillsides Of the distant, lowering herds, Now awake the chime of songers Of the shrill-voiced chattering, Echoed, and again re-echoed, From the farm yards far and near, Hear the tiny insects chirping, Minutes trills of melody, Man, thy voice in silence is silent, Rise, and join the symphony.

Uncertainty of Human Grandeur.

Human wealth and power take to themselves wings and fly away, and the reverses of some of the great families of Europe, are quite as impressive, as the change in the social circle of our own country. Look at the following facts: A curious study has been made concerning the decay of some great European families, and the result is both ridiculous and sublime. A Duchess De Saint Simon is a femme de chambre at Belleville! The history of her decay is most wonderful. The heir of the last Doge of Venice is a perfumer at St. Denis. The keys of Venice, gilt with care, confided to the hereditary keeping of the family, repose beneath a glass shade on the mantel-piece in his back shop. The Capital de Bue—a unique little one of the noblest in France, is a little actor, on little wages, at the little theatre of Beaumarchais; and the grand-daughter of a Duchess de San Severino works by the day at a fashionable milliner's. We may add to the above, that the sole descendant of the beautiful Aïse, who was asked in marriage by the Prince de Condi, earns a pitiful living at Chailot!

Here is another instance: Thirty years ago, an old house was standing in Cologne, which showed to the street a frontage of five small windows. It was the house in which the first painter of the Flemish school, the immortal Rubens, was born, A. D. 1577. Sixty years later than this date, the ground floor was occupied by two old people, a shoemaker and his wife. The upper story which was usually let to lodgers, was empty at the time we write of. Two, however, occupied the garret. The evening was cold and wet, and the shoemaker and his wife were sitting together in the room below.

"You had better go up stairs again," said the man to his wife, "and see how the poor lady is. The old gentleman went out early and has not been in since. Has she not taken anything?"

"It was only half an hour since I was up stairs, and he had not come in. I took her some broth up at noon, but she hardly touched it, and I was up again at three; she was asleep then, and at five she said she should not want anything more."

"Poor lady! This time of year, and neither fire nor warm clothes, and not even a decent bed to lie on; and yet I am sure she is somebody or other. Have you noticed the respect with which the old gentleman treats her?"

"If she wants for anything, it is her own fault. That ring she wears on her finger would get her the best of everything."

Then came a knock at the door, and the woman admitted the old man we have just spoken of, whose grizzled beard fell down upon his tarnished velvet coat. The hostess sadly wanted to have a little gossip with him, but he passed by, and bidding them a short "Good night," groped his way up the steep and crooked staircase. On entering the chamber above, a feeble voice inquired the cause of his long absence.

"I could not help it," he said; "I had been copying manuscript, and as I was on my way here, a servant met me, who was to fetch me some raisins of the sun, and as I was passing through, they were ladies whom I have known before. I thought I could raise a little money to pay for some simples which will be of service to you."

"Do you see that person yonder?" she said suddenly. "If I am not much mistaken it is the Duke of Guise."

The stranger's attention had also been attracted, and he now approached them. "Parbleu!" said he; "why that is Mascal. What are you married?"

"He does not know me, sighed the lady. I must indeed be altered."

Mascal had, however, whispered a single word in the Duke's ear, and he started as if struck by a thunderbolt; but instantly recovering himself, he hastily uncovered, and bowed nearly to the ground.

"I beg your pardon," but my eyes have grown so weak, and I could so little expect to have the honor of meeting you—"

"For the love of God," interrupted the lady hastily, "name me not here. A title would too strangely contrast with my present circumstances. Have you been long in Cologne?"

"Three days. I am on my way from Italy. I took refuge there when our common enemy drove me forth, and confiscated all my earthly goods. I am going to Brussels."

"And what are your advices from France? Is the heir still in the hands of that wretched caiff?"

"He is in the zenith of his power," "See, My Lord Duke, your fortunes and my own are much alike. You, the son of a man who, had he not too much despised danger, might well have set the crown on his own head, and I, once the Queen of the mightiest nation in the universe, and now both of us alike. But adieu," she said suddenly, and drawing herself up, "the sight of you, my Lord Duke, has refreshed me much, and I pray that fortune may once more smile upon you."

"Permit me to attend your Majesty to—"

A slight color tinged the lady's features, as she answered, with a commanding tone: "Leave us my Lord Duke it is our pleasure."

Guise bowed low, and taking the lady's hand, he pressed it reverently to his lips. At the corner of the street, he met some one, to whom he pointed out the old lady and then hastened away.

The next morning a knock at the door announced a person inquiring for Monsieur Mascal: she had a small packet for him, and also a billet. Inside this was distinctly written: "Two hundred louis d'ors constitute the whole of my present fortune; one hundred I send for your use. Guise."

And the packet contained a hundred louis d'ors.

The sum thus obtained sufficed to supply the wants of the pair two long years. But the last louis had been changed, and the lady and her companion were without friendly succor. The shoemaker and his wife had undertaken a journey to Aix La Chapelle, to take up some small legacy. It was the 13th February, 1632. A low sound of moaning might have been heard issuing from the garret; a withered female form, more like a skeleton than a thing of flesh and blood, was lying on a wretched bed of straw, in the agonies of death. The moans grew more and more indistinct; a slight rattling in the throat was, at length, the only audible sound, and this also ceased. An hour later, an old man, dressed in rags and tatters, entered the chamber. One only word had escaped his lips, as he tumbled up the falling staircase—"Nothing!"

"Dead, dead, of hunger, cold and starvation!"

And this lady was Mary de Medicis, wife of Henry IV., Queen Regent of France, mother of Louis XIII., of Isabella, Queen of Spain, of Henrietta Queen of England, of Christina, Duchess of Savoy, of Gaston, Duke of Orleans,—dead of hunger, cold and misery; and yet Louis XIII., the cowardly tool of Richelieu, his mother's murderer, is still called "the Just."

THE HELMSMAN OF LAKE ERIE.

It was a bright, blue day, when the steamer "Jersey" left Buffalo, and started on her way over Lake Erie. Hour after hour went by. She was crowded with passengers.

There was no boat; it had been left at Buffalo to get mended; they might be seven miles from shore; they would probably be in forty minutes; he could not tell how far the fire had reached. "But, to speak the truth," he added, "we are all in great danger; and I think if there were a little less talking and a little more praying, it would be better for us, and none the worse for the boat."

"How's her head?" shouted the Captain. "West-sou'-west," answered Maynard. "Keep her sou' and by West," cried the Captain. "We must go on shore anywhere."

It happened that the draft of wind drove back the flames, which soon began to blaze up more furiously against the saloon, and the partition betwixt it and the hold was soon on fire. Then long wreaths of smoke began to find their way through the sky-light; and the Captain seeing this, ordered all the women forward. The engineer put on his utmost steam; the American flag was put up and reversed, in token of distress; water was flung over the sails, to make them hold the wind. And still John Maynard stood by the wheel, though now he was cut off by a sheet of smoke and flame from the ship's crew.

Greater and greater grew the heat; the engineers fled from the engine room; the passengers were clustering round the vessel's bow; the sailors were sawing planks to which to lash the women; the boldest were throwing off their coats and waistcoats, and preparing for one long struggle for life. And still the coast grew plainer and plainer; the paddles as yet worked well; they could not be more than a mile from the shore; the boats were even now hastening to their relief.

"John Maynard?" cried the Captain. "Aye, aye, sir," said John. "Can you hold out five minutes longer?" "I'll try sir."

And he did try; the flames came nearer and nearer; a sheet of smoke would sometimes almost suffocate him; his hair was singed; his blood seemed on fire with great heat. Crouching as far back as he could, he held the wheel firmly with his left hand, till the flesh shriveled and the muscles cracked in the flame; then he stretched forth his right, and bore the agony without a scream or groan. It was enough for him that he heard the cheer of sailors to the approaching boats; the cry of the Captain, "The women first, and then every man for himself, and God for us all!" And they were the last sounds that he heard.

How he perished was not known; whether dizzied by the smoke, he lost his foothold in endeavoring to come forward, he fell overboard, or whether he were suffocated by the dense smoke, his comrades could not tell. At the moment the vessel struck the boats were at her side; passengers, sailors, and Captain leaped into them, or swam for their lives; all save to whom they owed everything, escaped.

He had died the death of a Christian hero,—had almost said a martyr; his spirit was commended into his Father's hands, and his body sleeps in peace by the green side of Lake Erie.

The School System of New York City.

REPORT OF THE LEGISLATIVE COMMISSION.

In April, 1857, the Legislature passed "an act to secure the more perfect establishment, regulation and economy of common schools in the city of New York," and created a commission, consisting of T. B. Stillman, F. R. Tillon, R. A. Adams, Charles Tracy and Charles C. Rott, to examine the operations of the present law, and propose such changes as might be needed. The Commissioners entered upon their duty during the recess of the Legislature, and made a report in January last, which has just been published. They do not indicate specific abuses, but present a general exposition of the system of the city and its operation, showing its objectionable features as a whole.

The commission has been continued another year for the purpose of digesting a plan of reorganization. Directly after the submission of their first report, a bill was introduced into the legislature which proposed many important changes, but still retained several of the objectionable elements of the present system. It did not meet the views of the commission, and was not acted upon.

The inequality of population in the different wards renders the present appointment of the members of the Board of Education unequal. The powers of ward officers are too unrestricted. The qualifications of a school officer are not analogous to those of a ward politician.

The commission will probably recommend that the Board of Education shall be appointed according to a more uniform system of representation, their number reduced, and the mode of election changed either by placing it in the hands of the Board of Supervisors, or by prescribing that they shall be chosen as the Supervisors or Governors of the Cities House are. They will also report in favor of terminating the existence of the ward boards, in their present form, in order to simplify the machinery, secure the benefits of local supervision, and at the same time reduce the labor and expense of operating the system.

By conferring on the Board of Education the authority to divide the city into school districts, the local concerns of which might be managed by a committee appointed by the Board from among the inhabitants, greater simplicity and efficiency would be the result. By abolishing the ward representation in the Board, its members will become the representatives of the schools themselves rather than delegates from rival wards having more interest in legislation for their constituency than in the general welfare.

The public demand that more effectual checks shall be imposed upon the disbursement of the school moneys. The employment of a formidable array of school officers, teachers, superintendents, &c., to the amount of \$1,000,000, increasing beyond the ratio of our population, when an average of less than fifty thousand pupils derive the benefit, is evidence that the matter requires investigation. Nowhere else in country do the expenses of education amount to an average of twenty-two dollars a pupil. There exists too much ground for suspecting that the expenditures are not always judicious. The law should place the power of fixing salaries, disbursing school moneys, etc., entirely in the hands of the Board, and provide for a regular examination of their accounts by a committee of the legislature or Board of Supervisors. If there are fraudulent expenditures, corruptions of officers, or other leak-holes, they should be investigated by parties having no interest in concealing the facts.

The Commission will be held accountable to the public in the next report, a method shall not be proposed by which the advantages of our Public School system may be attained without the present extravagance of expenditure.

MARRIAGES OF CONSANGUINITY.

In the National Medical Association, which adjourned recently at Washington City, District of Columbia, a very able report was submitted by Dr. S. M. Bemis, of Kentucky, upon the influence of marriages of consanguinity upon offspring. Dr. Bemis says: "My researches give me authority to say that over ten per cent. of the deaf and dumb, and over five per cent. of the blind, and nearly fifteen per cent. of the idiotic in our State institutions for subjects of these effects, are the offspring of kindred parents. Aside from the facts which I have gained by corresponding with gentlemen who have given close attention to these points, a curious but perfectly legitimate process of computation confirms me in the opinion that these estimates are very nearly correct. Five classes in the schedule prepared, gives 787 marriages of cousins, 246 of which have given issue to deaf and dumb, blind, idiotic, or insane children. Admitting the same ratio to prevail, the Ohio report, which contains 157 marriages of cousins, followed by deaf and dumb, blind, idiotic, or insane offspring, would indicate the existence of 332 other marriages of cousins in the same population, not followed by such defects. The counties which furnish these 157 marriages, as above, and are supposed to comprise in their limits 392 unreported marriages, making a total of 549, contained in 1850 a population of 1,528,238. If the same ratio be supposed to exist throughout the Union, there would be found to the twenty millions of white inhabitants, six thousand three hundred and twenty-one marriages of cousins, giving birth to 3909 deaf and dumb, blind, idiotic, and insane children, distributed as follows: Deaf and dumb 1116, Blind 648, Idiotic 1854, Insane 299.

Marriages of Consanguinity.

Then, if the figures of the last United States census were still applied to our population, there would be found in the Union, 9136 deaf and dumb, of whom 1116, or 12 8 per cent., are children of cousins; 7978 blind, of whom 648, or 8 1 per cent., are children of cousins; 14,257 idiotic, of whom 1854, or 1 29 per cent., are children of cousins; 10,972 insane, of whom 299, or 0 19 per cent., are the children of cousins.

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Prof. Lorin Blodgett, of Washington, in a lecture before the American Geographical Society on the above subject, remarked, that at Fort Laramie, which is 4500 feet above the level of the sea, the mean temperature is the same as at New York city, or at the level of the sea in the same latitudes; at Salt Lake also, and on the plains of the Upper Missouri, no essential reduction exists. The whole interior plateau declines in altitude northward from the north of New Mexico, so much that the measure of heat is fully as great at the upper portion of this plain on the Saskatchewan, as at Fort Massachusetts, in New Mexico, its highest point at the South. From this important fact, it results that the northern districts are more cultivatable than the southern, and more practicable for routes of transit to the Pacific.

On the coast of the north-west, we have the peculiar climate of the British Islands reproduced; and though the area is less than similar climates have in Europe, it establishes the seats of commercial activity at these high latitudes. There is a peculiar climate on the coast of California—a singularly cold summer, due to a cold sea current from the north-west. Next come the soft vine climates of the south of Europe and of the Mediterranean. Next to this district is a re-production of the Desert Belt of the Old World. In each of these classes of climates the quantity of rain, as well as the measure of heat, follows the same general analogy with the climates of the Old World.

On the north, and over the northern plains, it is equally distributed among the seasons and moderate in quantity; on the north-west coast, excessive; on the west coast, small in quantity, as in France and Spain; meagre, in the Desert Belt; and, lastly, falling in almost tropical profusion in the semi-tropical climates bordering the Gulf of Mexico. In this late case, the correspondence is with China and the north of India; but we have a large district having the tropical affinities which really extend over most of the area of the Mississippi Valley.

Kind Words.—They never blister the tongue nor lips. And we have never heard of any mental trouble arising from this quarter. Though they do not cost much, yet they accomplish much. They help one's own good nature and good will. Soft words soften our own soul. Angry words are fuel to the flame of wrath, and make it burn more fiercely. Kind words make other people good natured. Cold words freeze people, and hot words scorch them, and bitter words make them bitter, and wrathful words make them wrathful. There is such a rush of all other kind of words in our day, that it seems desirable to give kind words a chance among them. There are vain words, and idle words, and silly words, and hasty words, and spiteful words, and empty words, and profane words, and boisterous words, and warlike words. Kind words also produce their own image on men's souls. And a beautiful image it is. They soothe, and quiet, and comfort the hearer. They shame him out of his sour, morose, unkind feelings. We have not yet begun to use kind words in such abundance as they ought to be used.

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POWER OF A GUILTY CONSCIENCE.—The Memphis Bulletin of the 17th says, that John R. Cribbs, who murdered his father about two years ago near Trenton, Tenn., and then fled, was arrested in this city on the 16th, by Mr. Jones, who recognized him, and delivered him over to Deputy Sheriff Powell. He came down the river on a raft. He confessed to the killing of his father, and states that the deed was committed in the heat of a quarrel, when both were intoxicated. He says that since the murder he has enjoyed no peace of mind, had no settled home, and could find rest nowhere he wandered. He prefers to receive the punishment due to his awful crime, rather than endure the lashing of a guilty conscience. He is quite a youth, being not more than nineteen years of age. He was committed to jail, and will be conveyed to Madison county for trial.

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