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ROBERT E. PHILLIPS, Attorney at Law, St. Louis, Mo.

ROBERT POLLOCK, Attorney at Law—Corner of Fifth and Grant streets, opposite the Court House steps, Pittsburgh. my21-y'53

JAMES J. KUHN, Attorney at Law, office Fourth street, near Grant, Pittsburgh. ja16-dly

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REMOVAL—Springer Harbaugh & Co., have removed to No. 295 Liberty street.

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T. LITTLE & CO., Wholesale Grocers, Produce and Commission Merchants, and Dealers in Pittsburgh Manufactures, No. 112 Second street, Pittsburgh. ja18yd

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DRY GOODS.

JOSEPH HORNE & CO., Wholesale and Retail Dealers in TRIMMINGS, EMBROIDERIES, HOSIERY, & GLOVES, Fancy Goods, &c., No. 77 Market st., bet. 4th and the Diamond. Agents for Stadler's Yarns. mh19-ly

D. Ahl, Jr., & Bro., NO. 91 Market st., are closing out their entire stock of Dry Goods at an immense discount from former prices, preparatory to purchasing their spring supply. We have on hand a fine assortment of the following goods: Persian Silks, French Merinos, Wool Delaines, Worsted Plaids, Madonna Cloth, Tamed Cloth, Bombasines, English Chintz, English do, Muslins, superior makes of Welch and other Flannels, with a great variety of Black and Colored Brocade Plaid and Striped Dress Silks, all of which will be sold at a great sacrifice. ja20

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MILLINERY GOODS—Bonnet Ribbons; French Ruches, Silk Edged Fluting; Fine French Flowers, Gro de Nap Silk; Bonnet Satins, all colors, Bonnet Velvets, all colors, Do Fluted, &c., Sia k and White Illusion; Do Frames and Crowns, and in fact every article required in the Millinery line. We especially invite the attention of Milliners and Wholesale Buyers to the above stock. JOS. HORNE & CO., 77 Market st.

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BANKING HOUSES OF JOHN T. HOGG: BEDFORD, BEDFORD CO., SOMERSET, SOMERSET CO., MOUNT PLEASANT, WESTMORELAND CO., CONNELLSVILLE, FAYETTE CO., UNIONTOWN, BROWNSVILLE, NEW BRIGHTON, BEAVER CO., } Penna. Deposits received, Discounts made, Drafts bought, sold and collected, Bank Notes and Specie bought and sold, Stocks, Notes and other Securities bought and sold on commission. Correspondence and collections solicited.

PALMER, HANNA & Co., Successors to Hussey, Hanna & Co., Bankers, Exchange Brokers and dealers in Foreign and Domestic Exchange, Certificates of Deposit, Bank Notes, and Specie—N. W corner of Wood and Third streets. Current Money received on Deposit. Sight Checks for sale, and collections made on nearly all principal points of the United States. The highest premium paid for Foreign and American Gold. Advances made on consignments of Produce, shipped east, on liberal terms.

KRAMER & RAHM, Bankers and Exchange Brokers. Buy and sell Gold and Silver and Bank Notes, negotiate loans on Real Estate or Stock Securities, purchase Promissory Notes, and Time Bills on East and West. Buy and sell Stocks on Commission. Collections made on all points in the Union. Office corner of Third and Wood streets, directly opposite the St. Charles Hotel. my1-1yls

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BOOTS AND SHOES, WHOLESALE AND RETAIL. JAMES ROBB, 89 Market and 6 Union sts, third door from the Market House, Pittsburgh, would respectfully inform his numerous friends and customers, that he has just received his Spring and Summer stock, in all varieties, and of the latest style, now worn in the eastern cities. The particular attention of the Ladies is invited to a well assorted stock of Gaiters and Fancy Boots and Slippers of all descriptions; also a nice stock of Childrens' Gaiters and Fancy Shoes which was carefully selected. For Gentlemen, he has any pattern of Fancy and Wearing articles. Purchases for cash in large quantities enable him to sell as low prices as any establishment will in the city. He will continue to manufacture as heretofore, any kind of Ladies' and Gentlemens' wear, in the newest style and of the best materials. ap21-tf

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Livingston, Roggen & Co. NOVELTY WORKS, PITTSBURGH, PA. TRACK and Depot Railroad Scales, Hay, Cattle and Grain do; Platform and Counter do; Door Locks of all sizes, Spring, Drop and Plain Latches, Coffee Mills of various kinds, Paint Mills, approved patterns, Bolts and Fastenings; Malleable Iron Castings of every variety in form and finish. dtf

J. A. BROWN, would most respectfully inform the public that he keeps on hand, at his stand on the corner of the Diamond, Allegheny City, a complete assortment of Venitian Blinds, also Venitian Shutters made to order, in the best style, warranted equal to any in the United States. His blinds can be removed without the aid of a screw driver. Having purchased the stock and good will of the Cabinet Establishment of Andrew McFarland, I am prepared to furnish their old customers as well as the public at large, with everything in their line. Agency, No. 5 Wood street, Pittsburgh. J. A. BROWN.

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18 PCS. 12-4 WOOLEN DRUGGET; 50 fine Crumb Cloths; 10 pcs Linen Druggets; 10 London and Paris Cable Linen Piano Covers, just rec'd at the Market st. Carpet Store. M'CLINTOCK & BROS.

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NEW YORK ADVERTISEMENTS.

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MISCELLANEOUS.

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PITTSBURGH GAZETTE.

WEDNESDAY MORNING, OCTOBER 10, 1855.

For the Pittsburgh Daily Gazette.

"Is the Fourth Commandment Binding Upon Christians?"

In answer to the objector we claim to have shown, both from the plain history and from the express language of the commandment that the Sabbath was instituted in Paradise, and solemnly "sanctified" and set apart with a special Divine *blessing*, as a day for universal observance among men. As this is the presumption of all the case and the uniform testimony of the Church in all ages, it lies with the objector to establish a negative which, with all respect, we must think *he has not done*. So far from this we claim to have shown that the later history to which he points us, as that of the original institution, does clearly *pre-suppose the Sabbath* to have already existed, and accordingly *provides for the Sabbath-keeping*, even in such a matter as the gathering of manna in the wilderness.—And besides, we have urged that, even if that had been the first appointment of the Sabbath, it was *prior to the giving of the ceremonial law*, and, therefore, could not have depended on it for its authority, and could not have ceased by its abrogation. Besides, the place which this statute holds in the Decalogue and the distinction which these moral enactments hold even amidst the ceremonial institutions—the importance attached to the Sabbath by the Prophets and by the great and good *Reformers* of their day up to the close of the prophetic line, and especially the predictions of its spiritual observance in gospel times show conclusively the perpetual obligation attached to the Sabbath as the holy day of God.

If it be still urged that this command differs from the rest of the ten as belonging only to the Jewish economy, because of its *positive* feature—one day in seven, it could equally be urged that the *fifth* command could be set aside as exclusively Jewish, because the promise by which it is pressed is "*that thy days may* be long *in the land* which the Lord thy God giveth thee"—which, of course, immediately referred *to the land of Canaan*. This is even the stronger case. Yet who will take such ground in this case, and deny the Divine authority of the precious *fifth* command, and leave mankind without any law of God for all the filial duties?

But we further maintain, that even, if the objector could shew the Sabbath to have been a mere ceremonial ordinance, he would not thereby escape the doctrine of a Christian Sabbath, but rather would compel to its adoption.

Though the ceremonial is done away it was "a shadow of good things to come." The *shadow* calls for the *substance*—the type for the antitype—the dim figure for the better reality. Thus, for the Jewish Passover we have the Christian Passover—for the Jewish circumcision we have the Christian Covenant seal, for the Jewish Temple and Priesthood we have the Christian Synagogue and priesthood, and yet the objector allows no Christian Sabbath, answering in this economy to the Jewish Sabbath under the old. Is not this a manifest absurdity? The ceremonial Sabbath was a type and prophecy of "*the Lord's Day.*" This latter is but the antitype of the former—the *fulfilment* to which the former looked—and so, in its turn, it is a pledge and earnest of the heavenly Sabbath yet to come. The objector is, therefore, shut up to the Christian Sabbath as a Divine ordinance, even on his own ground. The ceremonial Sabbath would at least lead us to look for a Gospel Sabbath, and then, all the traces in the New Testament of such a sacred day, and the solemn designation of it as "the Lord's Day" would be most conclusive.

What then may we expect to find of the Sabbath observance under the New Testament? It is very interesting that in the ceremonial law, itself, there was a provision which more than intimated a change in the day. On "the eighth day" "the first day of the week," there was a wave offering (Levit. 23, 11-12) wherein "the first fruits of the harvest were solemnly and joyously waved, and the fiftieth day thereafter, was to be reckoned seven Sabbaths after for the Pentecost, which would also fall on "the first day of the week," making a new sabbath calculation, quite distinct from that of the seventh day Sabbath, and these were to be "*days of holy convocation*," in which "no servile work was to be done." All this is demonstrated when we find the Lord Jesus who is named in the New Testament, as "*the first fruits* (1 cor. 15) rising from the dead on the *eighth day*, the first day of the week, and hallowing a new Sabbath, a New Testament Sabbath, a new day which appears as the sacred day of the New Testament, the day for their "holy convocation," and which was the day also for the Penticostal outpouring which so signally inaugurated the New Testament Church. So also the passage in Ezekiel 43. 26.27. looks toward such a change. The 118th Psalm, referring in vrs. 24, to the resurrection of Christ, speaks of that day as "the day which the Lord hath made," or the "Lord's day."

Isaiah also speaks of the Gospel dispensation as a *new creation*, "new heavens and new earth." This would naturally call for a new Sabbath day to be hallowed in memorial of it. This work received its Divine seal, in the resurrection of Christ from the dead, and hence, the first day of the week is the proper Sabbath day of the New Testament. Thus it becomes the sign of the new covenant, and the pledge of the heaven only rest. "We have a new church, new ordinances, new sacraments, a new Covenant and a new Meditator," and we should expect, also, a new Sabbath. Such is "the Lord's day."

Such a change of the day would better answer the great objects of this new economy, taking it out from the Judaising pale, while it would preserve the principle of *a seventh part of time*, and one day in seven, for the public worship of God. This change also would abundantly explain the enforcement of the Sabbath, under the old economy by the consideration of their deliverance from Egypt, which *typified* the greater deliverance by Christ Jesus.

As we have evinced the perpetual obligation of the Sabbath as one of the ten commandments, and *that, not of the seventh day, as such*, but of the *Sabbath day as such*, and as the reasons for its observance given in the fourth commandment, are in full force as ever, we infer that the law is binding unless we can find some record of its repeal. We are prepared to expect a change in the day, an abrogation of the mere ceremonial appendages, in accordance with the new dispensation, under which all things were to become *new*. A new promulgation of the Sabbath law in its higher sense and fuller blessings, and in its reference to a better covenant and a more glorious work of creation and redemption, we shall find, as we might expect, under the sanction of the Great Lawgiver. He claims to be *Lord also of the Sabbath day*, and so he vindicates it, honors it in his practice, expounds it in its true spirit, separates it from Jewish incumbrances and Pharisaic abuses, and shows the true principle of its observance. Does this look like its abrogation, or is it only a superseding of the Jewish Sabbath by the Christian Sabbath, so that the former has no glory by reason of the glory that excelleth."

The New Testament constantly recognizes a Sabbath, and yet this was *after the abrogation of the ceremonial* economy, showing that there was a Sabbath for the church that was not included in the ceremonial, and that *the Sabbath, as such*, was of higher force. Just as we found in the patriarchal history the mention of a special sanctity in the "*seventh day*," so in the New Testament we find "*the first day of the week*," plainly set apart for sacred purposes, and so observed by our Lord and his apostles, and the early churches, just as by the Christian church ever since. Accordingly, the apostle shows the Hebrews that Christ rested from *his* works, as the Father did from his works at the Creation; and he concludes from his blessing and hallowing a day of rest by his rising from the dead, that *there remaineth "a rest,"* or, as the term is, *a Sabbatism—a keeping of Sabbaths*, for the people of God, both here and in heaven: Heb. iv. 9, 10. In John, xx. 19, 20, we find our Lord's rising and appearing make the first Sabbath, and "*after eight days again*" we find his next appearing, thus blessing and hallowing and sanctifying the day; John, xx. 26. And on the fiftieth day after the first Sabbath, when the disciples were all with one accord assembled together in sacred worship, this sacred day was recognized and more especially set apart and hallowed, as the sacred day of the New Testament, by the outpouring of the Holy Spirit on the infant church. About thirty years after, we find "the first day of the week" so far established as the Sabbath day, even in remotest places, that the sacred writers speak of it as familiar. At Troas, far away in Greece, Acts, xx. 6, 7, this was the sacred day for public worship and breaking of bread. And Paul instructs the Church at Corinth as to a duty connected with the public worship, which shows that this was recognized and familiar among Christians as the Sabbath day: 1 Cor. xvi. 1, 2. The same direction of the spirit by the apostles which gave the New Testament, gave also the New Testament Sabbath. It comes to us with the same authority—the apostolic practice and sanction in keeping with the spirit of the New Testament.

Again, about forty years after, and about the close of the first century, the last of the Apostles recognizes the day as one that was received and familiar; "I was in the spirit on the Lord's Day." Rev. i. What day was this, if not the Christian Sabbath? It is called the "Lord's Day," as "the day which the Lord hath made." Ps. 118, in honor of his resurrection, celebrating this resting from his works of new creation and redemption, as the Seventh Day Sabbath of the Jews celebrated the rest at the creation, and afterwards also, the deliverance from Egypt.—The New Testament Sabbath was called "*The Lord's Day*," just as the New Testament Passover Feast was called "*The Lord's Supper*," and so, conversely, he calls himself the Lord of the Sabbath, not to repeal it, but to re-appoint it and claim it as appropriately His. This Christian Sabbath was designed to supersede the other by the very force of the new Christian economy. The events themselves, and the sanction of Christ and the practice of the Apostles, would all point to this day as the "Lord's Day," and it would not be necessary to enjoin the change which would so naturally regulate itself. Hence the Jewish converts were allowed to keep their Sabbath, and they added to this the celebration of the Lord's Day as the day of his resurrection.—So also they were both circumcised and baptized. They worshipped both in the synagogue and in the Christian Church. All this would soon settle itself. Judaism was passing away, and with it the Jewish Sabbath. Meanwhile the better Sabbath, as the memorial of a better covenant, was fast taking its place. The *day* was not essential except so far as it should involve an opposition of Judaism to Christianity. When the Jewish and Christian systems, with their observances, were brought in collision, the power was to be discarded. There needed no controversy about the day. The "*first day*" was left to assert its superior right in the light of all the glorious facts, and over the ruins of the old economy.

Observe, this mode of procedure is quite in *accordance with what we might expect, supposing the the fourth Commandment to be of perpetual obligation, through various economies, as a Commandment to "keep holy the Sabbath day" whether it be "the seventh" or "the first day of the week"—and thus suited in its very terms to cover a change of the day without at all disturbing the principle.* In this light there needed no new Commandment. It was only a plain deduction from the simple facts, that that event, to which the creation looked forward—which the redemption from Egypt prefigured, called for a commemoration above either of the former, and above all. Any child could see the force of the claim which the first day of the week carried along with it.—And yet our objector would conclude that we have no divinely appointed Sabbath, because he finds no special injunction "Remember the *first day* of the week to keep it holy." The command of the Decalogue, that must be owned as having been binding upon the Jews, did not say "Remember the *seventh day* of the week to keep it holy," but "the *Sabbath day*"—as one day in seven, whether the last or the first day of the week.

Observe then, the exodus from Egypt took place on the night of the fourteenth, that is, on the beginning of the fifteenth of Nisan. This was on the *first day of the week*, not on the seventh day, so that this great redeeming event already was so ordered as to look forward distantly to the day when the great redemption should be wrought. Compare Exod. 12, 1-6 with Exod. 16. 1-5.

Besides, the Sabbath as originally given—though it was the seventh day in God's creative week and in God's work—was really the *first day* in man's week and work. The *first day of the week* it was, literally, to Adam—hiding already, under the shadow, the glorious day, to which it looked forward, and in which it was designed to merge, as its proper fulfilment—"the Lord's Day"—"the first day of the week"—"the Sabbath day" of the "new creation."

And even, as the Sabbath law stands in the Decalogue, it is not merely as a duty but as a privilege, *a duty, mainly, as a privilege*, "a right to rest in the midst of unrest," a privilege of freedom in earthly bondage. It was therefore a *Gospel in the very heart and centre of the Law*; "a little refreshing Paradise on the cursed soil of the world." It was not merely a binding statute but at the same time a *gracious release* from the accompanying and equally binding *command to labor*, a day therefore, suited every way, in all its idea, to the Gospel, a day not fully understood, nor fully enjoyed until *Christ, our rest*, should shed his light, and command his spirit upon it. A day, therefore, it was, belonging, always even more to the Gospel than to the Law, a sweet kernel of the Gospel hid beneath the shell of the Law; and so reaching its proper unfolding and development under the Sun of righteousness who makes it our proper *Sunday*.—And so it was appointed at the creation, that man's first day should be a Sabbath, as the first day of his week, and of his life, giving him as his first duty and highest privilege, *to rejoice in God's finished work*, as it was fresh from the agency of the Eternal word. And so it is yet under the Gospel. We are called to rejoice on *the first day of our week*, in the finished work of the Eternal Word. So the Law did, indeed, hold under its drapery the Gospel itself, and the Old Testament Sabbath, in the Old Eden, has no proper sense or force except as it points us, in that religion of the future, to the blessed Christian Sabbath of the New Testament, which still points onward to the heavenly Sabbath in the Celestial Paradise.

We trust that we have sufficiently answered the objection that the Sabbath was essentially ceremonial, and is therefore done away.

We shall only further reply to the objections drawn from the teaching of our Lord and of his Apostles. Blessed be God, this "pearl of days" has an authority higher than a depraved public taste or human legislation would, or could give.

M. W. J.

FAMILY AFFLICTION.—We find in the *Christian Advocate* a letter from the Rev. Beverly Waugh, senior Bishop of the Methodist Episcopal Church, to the Rev. Dr. Luckey, descriptive of the state in which he found his family on his recent return from an official visit to Western New York. The Bishop's letter is dated Baltimore, September 17, and says:

"Mrs. Waugh had a sister residing in poor stricken Norfolk, she with three sons, had come to Baltimore a week before my return, and was immediately attacked by the yellow fever and within three days she was in her grave! And in twenty four hours was followed by her son, a young man about twenty-three years old! My dear wife was in bed, sick, when her sister arrived. Our son Alexander Townsend, had been quite unwell, having cold, clammy sweats, by which he was very much debilitated, and this gave rise to a report that he had been attacked by yellow fever. You may imagine the situation in which I found my household. Our neighbors were too much alarmed to come in and the hired woman became so alarmed that she went off. Fortunately Mrs. Waugh's oldest sister was with her. She got to our house too late to see her sister, but in time to look upon her dying nephew. As soon after my return as my son was able to travel with safety, I got them all off for the country, and they are about one hundred and twenty miles from Baltimore, at the house of Mrs Waugh's sister. Mrs. Waugh has received a great shock, and time will be requisite to her relief.

My poor afflicted brother-in-law is still in Norfolk, if living. Since his wife left home, another of their sons, who remained in Norfolk, has fallen a victim to the epidemic, and an old servant likewise. I am now fully convinced that the yellow fever is not contagious out of the infected locality.

AN UNHEARD OF OCCURRENCE.—Col. Lane, a member of the last Congress who voted for the Kansas Nebraska bill, formerly Lieutenant Governor of Indiana, and a practising lawyer for the last twenty years; applied for admission into the District Court of the United States for Kansas Territory, Judge Lecompte presiding on Monday last, and was refused *because he would not take an oath* to sustain the enactments of the mock Legislature of Kansas. He answered *all* the requirements of the law, and received the oath so far as swearing to support the Constitution and laws of the United States was concerned, as well as the Organic Act of the Territory, but when the additional part was added the Colonel dorpped his hand, feeling that he could not "take so big a swear." J. S. Emry, Esq. from this place, found himself in a similar condition, and also refused the oath. Col. L. then asked the favor of appearing in behalf of McCrea who was to be placed on trial for the murder of Clark, as a regular practising attorney in the Supreme Court of Indiana; as also the Supreme Court of the United States. This act of comity was disregarded, and the Colonel was excluded from the Courts of Kansas in violation of all precedent, and in a matter unheard of by the Legal Profession. "When tyrants rule, nations mourn."—*Herald of Freedom Sept. 22.*

COMMERCE OF NEW YORK.—The imports at New York, from foreign ports, for the month of September, (as given in the Journal of Commerce,) show an increase of $1,800,000 in dutiable goods entered for consumption, but a falling off in goods warehoused, and a decline also in free goods and specie, which leaves the total imports for the month $245,163 less than for the corresponding month of last year, and $3,270,979 less than for September, 1853. The total imports since the 1st of January are $87,608,246 less than for the corresponding nine months of last year, and $40,617,008 less than for the same period of 1853. The exports to foreign ports for the month of September exclusive of specie, are $1,287,275 greater than for September last year, and only $504,804 less than for September 1853. This increase as compared with last year, has been wholly in domestic produce. The total exports since the 1st of January, however, are over $15,000,000 less than for the same time last year.

MR. CASTLEMAN, K. N. has been elected Mayor of Nashville, Tenn., by 377 majority. Last year the K. N. majority was 940.

TEXAN JUSTICE.—One of the most revolting efforts of the infernal spirit of Lynch law is recorded in a recent number of the Gonzales *Enquirer*, as having occurred at the jail in Clinton, De Witt county, Texas. On the 30th of July, at a political gathering in Clinton, a Mr. Ainsworth killed a man named Taylor. Ainsworth immediately fled, but was subsequently arrested on the Trinity river, by the friends of Taylor, and taken back to Clinton, where he was safely ironed in the dungeon of the jail.—Recently, several persons entered the upper apartment of the jail by night, filled the windows with bed clothing, and broke open a door which seems to have been in the top of the cell. Through this they then dropped an ignited turpentine ball, by the light of which they could plainly see the situation of the prisoner. They then deliberately murdered Ainsworth, firing successively four different volleys of buckshot until he was killed. The cries of the victim for help and his screams of pain were distinctly heard by persons close at hand, not one of whom, however, would venture to his assistance.

THE LONDON BANKERS.—Accounts by the Pacific confirm the probability that Messrs. Strahn, Paul & Co. the delinquent bankers, will escape the penalty of their rascality. The courts have classed their crime among the misdemeanors, and not felony. The extent of punishment for the former is imprisonment not exceeding two years. Much will depend, so far as their punishment is concerned, upon the decision of the Commissioner in Bankruptcy, for if he decides their statements of their defalcations to him in writing brings them within the operation of the clause of the act which exhonorates them, after such confession, from punishment, the jury at the Criminal Court, will have no power to convict them, and they will escape.

WHAT WILL AUSTRIA DO.—The most conclusive answer to this *vexata questio* was lately given as follows, by thiers, when the question was put to him:

"If we beat the Rusians on the Tchernaya, the Court of Vienna will offer its congratulations to our Ambassador—if we take the Malakoff, an express Envoy will be sent to us—should Sebastopol fall into our hands, the Austrian ammunition wagons will be dispatched towards Gallicia to take cartridges to the army—should we become absolute masters of the Crimea, the entire army will be put on a war footing,—and if we sign a treaty of peace, Austria will then be ready to open the campaign."

HON. EDWARD STANLY, formerly a distinguished member of Congress from North Carolina is now a whig anti-know nothing candidate for the State Senate in San Francisco.

W. P. MARSHALL & CO., Importers and Dealers in French and American Paper Hangings, 87 Wood street, Pittsburgh. Sole Agents for the celebrated Manufacturers, Messrs. Delicourt & Co., Paris. se7

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SUNDRIES—75 bxs prime ground Pepper; 100 boxes London and American Mustard; 25 do No. 1 ground Ginger; 20 cans pure do Cinnamon; 25 bags grain Pepper; 25 do do Alspice; 50 boxes Saleratus; 75 boxes Clay Pipes; 50 kegs Bi. Carb. Soda; 4 casks Sal. do; together with a general assortment of all other articles in our line, for sale by oc4 T. LITTLE & CO., No. 112 Second st.

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FISH—50 bbls. No. 3 Mackerel; 50 bbls. small No. 2 Mackerel; 50 bbls. No. 1 Herring, receiving from the East and for sale by T. LITTLE & CO., oc4 112 Second st.

SUGAR—50 hhds. prime N. O. Sugar in store and for sale by T. LITTLE & CO., oc4 112 Second st.

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CHEESE—100 boxes prime W. R. Cheese receiving this day and for sale by oc4 T. LITTLE & CO., No. 112 Second st.

FLOUR—Choice brands of Extra Superfine and Extra Family constantly in store and for sale by oc4 T. LITTLE & CO., 112 Second st.

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