



The Sabbath Question.

WEEKLY, PUBLISHED BY GEO. B. UREY, EDITOR.

ORIGIN AND NATURE OF THE SABBATH

CHAPTER I.

The origin and nature of the Sabbath is a question which has been discussed by the sages of every age and nation. It is a question which has been discussed by the sages of every age and nation. It is a question which has been discussed by the sages of every age and nation.

In the establishment of a moral government, and in the creating of the world, the same principle of order must obtain. The structure of the government and the nature of its subjects must have been decided upon, as a preliminary to the execution of the laws.

The next inquiry is, what are the laws of the moral government to which we are subject? The Bible and the Bible alone, world answer. The Scriptures of the Old and New Testaments are the only source of our knowledge of the laws of the moral government.

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law are commemorated and sacredness. No event can be commemorated unless it has transpired; no work until it is completed. Through all the working days, creation was only a becoming, and not a being. It was embryonic. It was not until the close of the sixth day, that the work being done, creation stood a finished work. The next day, was the first of its existence as a completed work, was its birthday.

As you cannot commemorate your birthday before you are born, so God could not have commemorated His work before the seventh day. His work being done, had He allowed a period of leisure to intervene, and then rested, the commemorative character of the rest would have been lost, just as we should lose all consistency by attempting to celebrate the Fourth of July on the Fourth of August. Hence, He could not, from the demands of a self-imposed law, rest, either before or after the seventh, but must rest upon that and no other.

Now as to its sacredness. All the sacredness of example must fall upon the seventh. He blessed and sanctified, i. e. set apart, because "in it He had rested," hence He must bless the seventh. A given day became the Sabbath; the rest day, because on that day God rested; and having rested, He sanctified and blessed it. No other reasons could constitute any day a Sabbath. This day can not cease to be the Sabbath while the causes which made it such remain. Those causes, being facts in the history of God's acts, must forever remain in force, for they became facts from the demands of a self-imposed law; and He "in whom there is no variableness, neither shadow of turning," can never throw off such a law. No change of time, or place, or dispensations, can affect these, for they are all anterior and superior to such changes.

Thus much in outline on the origin and nature of the Sabbath.

GLEANS.

THE RESURRECTION.

An Essay, read by appointment, before the Seventh-day Baptist General Conference, convened at Milton, Rock Co., Wis., September, 1864. Concluded.

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We now pass to consider—

II. Some objections to the doctrine in question.

It has always been a stumbling-block to human reason. The Sadducees, a class of free thinkers among the Jews, totally rejected it. It has continued to meet with opposition and ridicule from persons of this character, in both Church and State. From those who have not positively rejected this doctrine, it has suffered most. By their attempts to accommodate it to the notions of a carnal judgment, they have so frittered it away, as to rob it of its divine significance. It comes from their hands an insipid thing. Those who have opposed it as a prime article of Christian doctrine, embodied in the apostles' creed, have not in general been friendly to revealed religion as a whole, and therefore chose this doctrine as a point of attack. It is proper therefore to distinguish, as far as possible, between objections of this class, and those which arise on account of the honest difficulties which reason finds in grappling with it. Both classes existed in the times of the apostles; but Paul, more fully than any other sacred writer, met and answered them. The error among the primitive Christians first took root in the Church at Corinth, and soon after sprang up in other societies. It was the germ of gnosticism, finally, by its spiritualizing, proved finally, so destructive to enlightened piety in the Christian church. It is this class whom Paul answers so fully and ably in the fifteenth chapter of First Corinthians. These did not wholly deny a resurrection, as might appear to some from a too hasty reading of this chapter in our English Bibles; for Christ's resurrection they must have admitted as an indubitable fact. Whence upon the Apostle asks: "Now, if Christ be preached, that he rose from the dead, how say some among you, that there is no resurrection of the dead?"—Verse 13. Agreeably to their method of interpretation, these gnostic teachers insisted that the resurrection, in its general import, was accomplished in regeneration, which is a spiritual resurrection. Among the persons holding this belief, Paul, in his second letter to Timothy, (2: 18) refers to two prominent ones, named Hymeneus and Philetus, "who, concerning the truth, have erred, saying that the resurrection is passed already; and overthrow the faith of some." The resurrection of dead bodies was an idea altogether too gross and material for these spiritualizers. And, strange though it be, the very arguments which Paul here employs (1 Cor. 15) to demolish these errors, are now used to support the loose notions so prevalent respecting the doctrine in question. For it has of late become fashionable among professing Christians, to deny the resurrection of the substance of bodies, i. e. the identical bodies of the dead. That such a de-

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inquiry arises, in their flesh and blood to inherit the world, to those who are men now sowing grain in their fields, and from this spring up stalks of beauty and fruitfulness, so will God give to the resurrected bodies of men, new capabilities, suited to their new conditions. The flower, with its delicate juices, its beauty and redolence, is just as much matter as the corruption from which it springs. So, too, the "celestial bodies" are matter; but they have a "glory" which far surpasses the clouds of the valley. Though God gives to every seed of the earth its "own body," still it undergoes a change in the process of germination and growth. "So also is the resurrection of the dead; it is sown in corruption, it is raised in incorruption." (Verse 42.) Of course, the veritable bodies of the dead must appear in the resurrection, in order to this change from "corruption" to "incorruption" and the one will follow upon the other "in a moment, in the twinkling of an eye." (Verse 52.) Thus does the Apostle reply to the inquiry, "And with what body do they come?"

Though the main and immediate design of Paul in this chapter seems to be, to draw from the doctrine of the resurrection, which he clearly unfolds and fully establishes, some lessons of comfort and encouragement for his Christian brethren at Corinth, who had put their trust in Christ, and were suffering persecution on account of it, still, it is worthy of notice, that he uses throughout the discussion, the term, "resurrection of the dead," not of the righteous, nor of the wicked, in distinction from the other, but a general term which includes both, viz., the dead. That the bodies, both of the just and of the unjust, are immediately upon their resurrection, to undergo changes of some sort, in order to fit them for continued existence in another, and in some respects higher state of being, is agreeable alike to reason and revelation; but the nature and extent of these changes, we can at present but partially comprehend. The judicious remarks of the Rev. Richard Watson on this subject, in his Biblical and Theological Dictionary, will not be out of place here. He says, "It cannot fail to strike every impartial reader of the New Testament, that the doctrine of the resurrection is there taught without any nice distinctions. It is always exhibited as a miraculous work; and represents the same body which is laid in the grave as the subject of this change from death to life, by the power of Christ. Thus, our Lord was raised in the same body in which he died, and his resurrection is constantly held forth as the model of ours; and the Apostle Paul expressly says, (Phil. 3: 21), 'Who shall change our vile body, that it may be fashioned like unto his glorious body.' The seeming impossibility of identity between the body which dies and that which is resurrected, which is the objection under consideration, cannot be regarded as having any force, unless the objector considers himself able to explain miracles, or else wishes to deny their existence altogether. This was no stumbling-block to Job's faith; for he says, 'Though worms destroy this body, yet in my flesh shall I see God.'" (Job 19: 26.)

But the resurrection of the identical bodies of the dead is objected to upon other grounds. Admitting the fact of the immortality of the soul, and hence of its continued conscious existence after the death of the body, it is urged by some, that the resurrection has no significance. Such an objection is scarcely deserving of notice, being not only without Scripture warrant, but directly opposed to the whole teaching of Scripture thereon. It is easy enough to raise objections to subjects of this nature, and to multiply them to an indefinite extent; but what force or pertinency have they? Is it a judicious way of investigating truth, especially Bible truth, to raise objections which have no solid ground to stand upon? Will men beat their brains out against "the rock of Scripture"? Do objectors wish to weaken men's faith in the soul's immortality, by declaring that in view of it, the resurrection of human bodies has no significance? Or do they wish some plausible pretext for introducing the idea of soul-sleeping, to fill up the gap between death and the judgment? With candid and intelligent minds, the stability of the doctrine in question, is not endangered by such baseless objections. But with persons of an opposite character, it is too often the case, that any notion, however unreasonable seems deserving of credit, which finds advocates; and any truth, however well supported, is resented with doubtful by objections. In consequence, to the weakness of such, it may be well enough to examine briefly the charge which they bring against the doctrine, we are depending. Without in the least diminishing the advocacy of soul-sleeping, it may yet be seriously doubted,

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It has always been a stumbling-block to human reason. The Sadducees, a class of free thinkers among the Jews, totally rejected it. It has continued to meet with opposition and ridicule from persons of this character, in both Church and State. From those who have not positively rejected this doctrine, it has suffered most. By their attempts to accommodate it to the notions of a carnal judgment, they have so frittered it away, as to rob it of its divine significance. It comes from their hands an insipid thing. Those who have opposed it as a prime article of Christian doctrine, embodied in the apostles' creed, have not in general been friendly to revealed religion as a whole, and therefore chose this doctrine as a point of attack. It is proper therefore to distinguish, as far as possible, between objections of this class, and those which arise on account of the honest difficulties which reason finds in grappling with it. Both classes existed in the times of the apostles; but Paul, more fully than any other sacred writer, met and answered them. The error among the primitive Christians first took root in the Church at Corinth, and soon after sprang up in other societies. It was the germ of gnosticism, finally, by its spiritualizing, proved finally, so destructive to enlightened piety in the Christian church. It is this class whom Paul answers so fully and ably in the fifteenth chapter of First Corinthians. These did not wholly deny a resurrection, as might appear to some from a too hasty reading of this chapter in our English Bibles; for Christ's resurrection they must have admitted as an indubitable fact. Whence upon the Apostle asks: "Now, if Christ be preached, that he rose from the dead, how say some among you, that there is no resurrection of the dead?"—Verse 13. Agreeably to their method of interpretation, these gnostic teachers insisted that the resurrection, in its general import, was accomplished in regeneration, which is a spiritual resurrection. Among the persons holding this belief, Paul, in his second letter to Timothy, (2: 18) refers to two prominent ones, named Hymeneus and Philetus, "who, concerning the truth, have erred, saying that the resurrection is passed already; and overthrow the faith of some." The resurrection of dead bodies was an idea altogether too gross and material for these spiritualizers. And, strange though it be, the very arguments which Paul here employs (1 Cor. 15) to demolish these errors, are now used to support the loose notions so prevalent respecting the doctrine in question. For it has of late become fashionable among professing Christians, to deny the resurrection of the substance of bodies, i. e. the identical bodies of the dead. That such a de-

struction of the doctrine is a denial of the resurrection of the dead. That such a denial is a denial of the resurrection of the dead. That such a denial is a denial of the resurrection of the dead.

But the more special question yet to be settled is, Can the institution be separated from the original time, and still answer the demands of the law? Bear in mind, as we come to this, that the leading feature of the

inquiry arises, in their flesh and blood to inherit the world, to those who are men now sowing grain in their fields, and from this spring up stalks of beauty and fruitfulness, so will God give to the resurrected bodies of men, new capabilities, suited to their new conditions. The flower, with its delicate juices, its beauty and redolence, is just as much matter as the corruption from which it springs. So, too, the "celestial bodies" are matter; but they have a "glory" which far surpasses the clouds of the valley. Though God gives to every seed of the earth its "own body," still it undergoes a change in the process of germination and growth. "So also is the resurrection of the dead; it is sown in corruption, it is raised in incorruption." (Verse 42.) Of course, the veritable bodies of the dead must appear in the resurrection, in order to this change from "corruption" to "incorruption" and the one will follow upon the other "in a moment, in the twinkling of an eye." (Verse 52.) Thus does the Apostle reply to the inquiry, "And with what body do they come?"

Though the main and immediate design of Paul in this chapter seems to be, to draw from the doctrine of the resurrection, which he clearly unfolds and fully establishes, some lessons of comfort and encouragement for his Christian brethren at Corinth, who had put their trust in Christ, and were suffering persecution on account of it, still, it is worthy of notice, that he uses throughout the discussion, the term, "resurrection of the dead," not of the righteous, nor of the wicked, in distinction from the other, but a general term which includes both, viz., the dead. That the bodies, both of the just and of the unjust, are immediately upon their resurrection, to undergo changes of some sort, in order to fit them for continued existence in another, and in some respects higher state of being, is agreeable alike to reason and revelation; but the nature and extent of these changes, we can at present but partially comprehend. The judicious remarks of the Rev. Richard Watson on this subject, in his Biblical and Theological Dictionary, will not be out of place here. He says, "It cannot fail to strike every impartial reader of the New Testament, that the doctrine of the resurrection is there taught without any nice distinctions. It is always exhibited as a miraculous work; and represents the same body which is laid in the grave as the subject of this change from death to life, by the power of Christ. Thus, our Lord was raised in the same body in which he died, and his resurrection is constantly held forth as the model of ours; and the Apostle Paul expressly says, (Phil. 3: 21), 'Who shall change our vile body, that it may be fashioned like unto his glorious body.' The seeming impossibility of identity between the body which dies and that which is resurrected, which is the objection under consideration, cannot be regarded as having any force, unless the objector considers himself able to explain miracles, or else wishes to deny their existence altogether. This was no stumbling-block to Job's faith; for he says, 'Though worms destroy this body, yet in my flesh shall I see God.'" (Job 19: 26.)

But the resurrection of the identical bodies of the dead is objected to upon other grounds. Admitting the fact of the immortality of the soul, and hence of its continued conscious existence after the death of the body, it is urged by some, that the resurrection has no significance. Such an objection is scarcely deserving of notice, being not only without Scripture warrant, but directly opposed to the whole teaching of Scripture thereon. It is easy enough to raise objections to subjects of this nature, and to multiply them to an indefinite extent; but what force or pertinency have they? Is it a judicious way of investigating truth, especially Bible truth, to raise objections which have no solid ground to stand upon? Will men beat their brains out against "the rock of Scripture"? Do objectors wish to weaken men's faith in the soul's immortality, by declaring that in view of it, the resurrection of human bodies has no significance? Or do they wish some plausible pretext for introducing the idea of soul-sleeping, to fill up the gap between death and the judgment? With candid and intelligent minds, the stability of the doctrine in question, is not endangered by such baseless objections. But with persons of an opposite character, it is too often the case, that any notion, however unreasonable seems deserving of credit, which finds advocates; and any truth, however well supported, is resented with doubtful by objections. In consequence, to the weakness of such, it may be well enough to examine briefly the charge which they bring against the doctrine, we are depending. Without in the least diminishing the advocacy of soul-sleeping, it may yet be seriously doubted,

GLEANS.

THE RESURRECTION.

An Essay, read by appointment, before the Seventh-day Baptist General Conference, convened at Milton, Rock Co., Wis., September, 1864. Concluded.

BY G. B. UREY.

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THE GREAT MEMPHIS ORGAN. The new organ built for the Memphis Cathedral, and sent there a few days ago, weighed over thirty tons, and was the first freight sent over the Atlantic and Great Western Road. It will arrive in the vicinity of Memphis just at a time when, by the telegraphic accounts, the rebel guerrillas are very busy prowling about that city. A church organ, however, will not attract their curiosity near as much as the same weight of bread, or the value of the instrument in greenbacks.

TRICKS OF AN INDIAN. A correspondent of the London Morning Post says that the Davenport manifestation of tying and burying is an old trick among the Indians of the north-west coast of America. He was traveling in Oregon in 1844, and met a certain Thomas McKay, who had been in the Hudson Bay Company's service. This McKay told the following story of an adventure of his some years ago. "There was a camp of the Niquall Indians near ours, and among them was a famous medicine man, or conjurer, as you would call him. That chap could tell everything that was going to happen for a hundred years to come, I believe; so Mr. Ogden determined to consult him. Well, we went to his lodge, which was made the same as the Sioux made theirs, with poles covered over with buffalo skins. His, as well as the others, was round, in the shape of a sugar-loaf, about twelve feet across, and about twenty feet high, and at the top of it he had got a parcel of bells hung. There was nothing in the lodge when we went in, only a bundle of buffalo robes lying against the wall of the lodge. These we afterwards lifted up, and were quite sure that no one was hid under them. Mr. Ogden told him as a great medicine man about something that we wanted to know. He was almost naked, having nothing on but an old buffalo robe over his shoulders and a cloth about his loins. "After Mr. Ogden had spoken, he went through a lot of manœuvres and antics, which he called 'making medicine'; and then, although it was a perfect calm, not a breath of wind moving, the lodge commenced rocking violently from side to side, at times lying almost prostrate, as if it was blown down by a gale of wind, and then rising up and going down on the other side, and all this time the bells were clanging and clashing and making a terrible row; and then all of a sudden everything became perfectly still, and he told me to go outside and see what was on the top of the lodge. When we went outside we looked immediately for some one near the lodge, but there was not a soul, and no one could have been hid; for it was on quite a bare piece of prairie, and not a bush near it. We looked on the top of the lodge, as he had told us, and there was a white crow, which certainly had not been there when we went into it. "So we returned to him and told him what we had seen; then he said, 'Now lie me up as close as you can, so that I cannot get away, and take your own ropes, for we thought it was a bit of humbug; and were going to take his old ropes, so we got our own good leashes and larrats (horse-hair ropes), and took his buffalo robe off him and tied him up; first, we tied his hands behind his back; he was squatted on his hams and heels, and we tied his legs together, and his hands to his legs; then we tied the rope round his body, and tied him up of a heap, as it was, and knotted the ropes at every turn, so that one would think that it would take a man at least half an hour to cast him adrift. Well, then somebody proposed that we should tie him in the net; this was a serious matter, as he had said to us; so we rolled him up in it, knotted the ends together, and then we secured the rope with a knife near him; this we did, laying it down about a yard from him, as he was lying looking like a half-dead man. He told us to go out of the lodge, and not to look in again until we heard the bell ring. "When we got out we looked on the top of the lodge for the white crow, and had hardly noticed that it was gone before we heard the bell. We rushed in, and there was the old beggar, seated in the middle of the lodge, as we had seen him at the first, with his buffalo robe on, and looking as if nothing had happened to him, and on his shoulder was the white crow. He then told us to go out again, and this time we were out perhaps five minutes, but when we went into the lodge again, there he was tied up, looking just the same as before. But the white crow was not to be seen. He told us then to untie him, which we did, and a precious long time it took us to do it; for he was so firmly fixed and knotted up. After he was free he sat for a short time, apparently to recover his strength, and then began making medicine again; whereupon, as before, the lodge began to rock, and the white crow came out and flew in rapid circles, circling around the old man's head, and when all became still again, he looked up and said, 'Now you may ask me what you want to know.' So Mr. Ogden said, 'Was it he that was to be buried?' The answer was: 'On the third day from this, at half an hour before sunset, you will see him and his party coming down the hill.' The next question was: 'Where is he now?' The answer, 'They are camped upon a certain creek, naming it. He was there asked, 'What has delayed them so long?' and he answered, that they had been detained in the mountains four days by snow. Well, on the third day from that about half an hour before sunset, they came down there, we saw the party coming down the hill, and when they got into camp, they told us that three days before they had been camped upon the creek that was named 'The White Crow.' They were then asked, 'What was the name of the man that was to be buried?' and he answered, 'That's because he never washed,' rejoined the youngster.

THE GREAT MEMPHIS ORGAN. They have very queer political beliefs in Springfield. The latest reported is between a democratic city marshal and a colored man. If McOlellan is elected, the colored man is to pay for and help eat a good game supper, to which the other may invite four of his worst copperhead cronies; and if Lincoln is elected, the ex-city marshal pays for the supper and sits down to it with four as rank abolitionists—black or white—as the colored man may choose to select. Shakespeare says of man: "What a piece of work is man! How noble in reason! how infinite in faculties! in form and moving how express and admirable! in action, how like an angel! in apprehension, how like a god!" Science says of the same animal: "Man is, chemically speaking, forty-five pounds carbon and nitrogen, diffused through five and a half pailfuls of water." This shows the difference between poetry and science. In the City Hall at Lunenburg Hanover, is a monument to a pig—a glass case enclosing a ham, still in good preservation. A slab of black marble attracts the eye of visitors, who find there the following inscription, in a Latin, engraved in letters of solid gold: "Passer by, contemplate here the mortal remains of the pig which acquired for itself imperishable glory by the discovery of the salt springs of Lunenburg." Forty-seven vessels, are now on their way to England from the East Indies, with cargoes of cotton, ranging from 1800 to 7000 bales each. The aggregate amount is not less than 221,864 bales. All these vessels are at sea, and their arrival at Liverpool at different periods, will keep the cotton mills in operation for a considerable part of the coming winter. The new fields seem to be doing well. When a cat is seen to catch a chicken, it round her neck, and make her wear it, for two or three days. Fasten it securely, for she will make incredible efforts to get rid of it. This is what we do with our own cats, and what we recommend to our neighbors; and when they try the experiment, they and their pets are secure from approach and danger hereafter. Try it. Next spring a vessel will leave San Francisco for the north, to establish a line of telegraph from Columbia River, Washington Territory, to the Amoor River, in Asia. The Amoor is 1600 miles in length, and navigable for its whole distance from March to November. In winter it is used as a highway for sledges. The proposed line of telegraph will no doubt be extended across Asia and the European continent. General Hooker penned a sentence, on taking his last command, which will live in history: "No one will consider the day as ended until the duties it brings have been discharged." If every man in the public service should observe this rule, we should have less loafing at the public expense, as there are many who stink as much as they can, and work only when they are obliged to. 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They catch rats in Paris by a new and ingenious plan, which consists in forming with bricks a kind of narrow drain, at the end of which is a board so balanced that the rats, when attracted by a bait, can push by it into a box, beyond which the board resumes its first position, so that they cannot return. The consumption of wine, it is stated, has gone down in this country nearly forty per cent, and of cigars one-half, in consequence of the high prices caused by taxation and tariff. Thus out of our grivings is coming some good in the shape of social reform. Henry Reynolds, of Preston, Conn., has raised thirty-one and a half bushels of Canada seedling potatoes, from one single potato planted the last of May, without any manure or extra cultivation. The introduction of the Arabs in Algeria is again spreading. Englishmen on the 8th and 30th of September resulted in 900 Arabs and 140 French soldiers being killed and wounded. A cat factory has been discovered in Paris. 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THE GREAT MEMPHIS ORGAN. They have very queer political beliefs in Springfield. The latest reported is between a democratic city marshal and a colored man. If McOlellan is elected, the colored man is to pay for and help eat a good game supper, to which the other may invite four of his worst copperhead cronies; and if Lincoln is elected, the ex-city marshal pays for the supper and sits down to it with four as rank abolitionists—black or white—as the colored man may choose to select. Shakespeare says of man: "What a piece of work is man! How noble in reason! how infinite in faculties! in form and moving how express and admirable! in action, how like an angel! in apprehension, how like a god!" Science says of the same animal: "Man is, chemically speaking, forty-five pounds carbon and nitrogen, diffused through five and a half pailfuls of water." This shows the difference between poetry and science. In the City Hall at Lunenburg Hanover, is a monument to a pig—a glass case enclosing a ham, still in good preservation. A slab of black marble attracts the eye of visitors, who find there the following inscription, in a Latin, engraved in letters of solid gold: "Passer by, contemplate here the mortal remains of the pig which acquired for itself imperishable glory by the discovery of the salt springs of Lunenburg." Forty-seven vessels, are now on their way to England from the East Indies, with cargoes of cotton, ranging from 1800 to 7000 bales each. The aggregate amount is not less than 221,864 bales. All these vessels are at sea, and their arrival at Liverpool at different periods, will keep the cotton mills in operation for a considerable part of the coming winter. The new fields seem to be doing well. When a cat is seen to catch a chicken, it round her neck, and make her wear it, for two or three days. Fasten it securely, for she will make incredible efforts to get rid of it. This is what we do with our own cats, and what we recommend to our neighbors; and when they try the experiment, they and their pets are secure from approach and danger hereafter. Try it. Next spring a vessel will leave San Francisco for the north, to establish a line of telegraph from Columbia River, Washington Territory, to the Amoor River, in Asia. The Amoor is 1600 miles in length, and navigable for its whole distance from March to November. In winter it is used as a highway for sledges. The proposed line of telegraph will no doubt be extended across Asia and the European continent. General Hooker penned a sentence, on taking his last command, which will live in history: "No one will consider the day as ended until the duties it brings have been discharged." If every man in the public service should observe this rule, we should have less loafing at the public expense, as there are many who stink as much as they can, and work only when they are obliged to. A comedian who had been almost lifted from his feet by the pressure at the funeral of a celebrated tragedian, ultimately reached the church door. Having recovered his breath, which had been suspended in the effort, he exclaimed: "And so this is the last we shall see of him! Poor fellow! He has drawn a full house, though, to the end." M. Babinet, of the French Institute, has discovered the means of cooking without fire. He has just laid before the Academy the result of his experiments. His recipe is: Place your food in a black pot, covered with sundry pieces of glass, and stand it in the sun. The water soon boils, and the food is said to be of better flavor than if cooked in the ordinary way. The extensive authority of parents under the Chinese laws is well known. A Chinese of forty years old, whose aged mother fogged him every day, shed tears in the company of one of his friends. "Why do you weep?" "Alas, things are not as they used to be! The poor woman grows feeble every day!" 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