

The Sabbath Recorder.

New York, June 12, 1851.

"OBLIGATION OF THE SABBATH."

Want of time compelled us to omit our strictures upon "Exodus" last week. If our readers will refer to the article, they will discover that the author endeavors to justify his third proposition, that "Jesus studiously and ostentatiously violated the Sabbath." He argues, that the works of our Lord—his miraculous cures, &c.—which were performed on the Sabbath day, were contrary to the prohibition, "in it thou shalt not do any work," as explained by "adjudged cases, or illustrative exhortations." Having carefully examined the "cases" and "exhortations" which he has quoted, and with them compared the works of Jesus Christ, we must honestly say, that we are not able to see how any indictment against our Lord as a Sabbath-breaker can be fairly sustained. "Exodus," with lawyer-like pertinacity, insists upon the most rigid Pharisaic construction of the prohibition. But we hold that one part of the law is a fair commentary upon the other. The first part, requires that, within the first six days of the week, "thou shalt labor and do all thy work." Those who undertake an analysis of the law, should not overlook this little word "thy." It has a more significant import than is generally attached to it. And we gather from it, that one great design of the Sabbath was to oppose a check to the grasping selfishness of man. He is therefore required, in all that business which concerns himself, his pecuniary profits and emoluments, to confine himself to "the six working days." But in regard to work, which directly concerns the glory of God, such as offering sacrifices, (Matt. 12: 5,) performing the rite of circumcision, (John 7: 23,) preaching the gospel, healing the sick, carrying to and fro such things as are necessary for the relief of the distressed, feeding the hungry, &c. &c., the law makes no such requirement. Such things are not "thy work," but God's work. This is a point which the Pharisees overlooked. Hence their premature condemnation of the Saviour. Our friend "Exodus" seems to have overlooked it also. Hence his readiness to charge upon the Saviour a "studious" violation of the Fourth Commandment. It is evident, however, that the prohibition, "thou shalt not do any work," is to be construed in accordance with the import of the previous expression, "thy work." Let our friend review the matter in the light of this just construction of the Fourth Commandment, and he will see that his "adjudged cases" and "illustrative exhortations" are not parallel with our Saviour's work.

He has quoted Exod. 16: 23, 29. But there was not the least necessity for the Israelites to gather manna on the Sabbath day. God had provided a double quantity the day before, and directed that it should then be subjected to such culinary operation as taste or necessity might require. It was not hunger which drove them out to seek for it on the Sabbath; or if it was, it was brought upon them by their own wanton neglect and disobedience. Their going out for it that morning, therefore, was not to do God's work of dealing bread to the hungry, (Isa. 58: 7, 10,) but to do their own work—to find their own pleasure. It was a selfish thing entirely, in which the glory of God was not concerned. Was the work of Christ, in allowing his disciples to pluck the ears of corn, and eat, a parallel case? By no means. It was, on the contrary, parallel with that case of extreme necessity in which David and his companions demanded the show-bread.

He has quoted Num. 15: 32. But this was a case, in which, if we may judge from the context, the transgressor had in view neither the glory of God, nor his own necessities. It was a case of presumptuous sinning. Ver. 30.

He has quoted Amos 8: 5, in which the Sabbath is represented as irksome to a certain class of people, because it opposed a temporary check to their avarice and knavery.

He has quoted Jer. 17: 20, 21, in which the people of Jerusalem are forbidden to bring in, or carry forth, burdens on the Sabbath day, or to do any work, and are required to hallow the institution agreeably to the commandment given to their fathers; a passage which is well explained by Neh. 13: 15-19, (which he has also quoted,) as denoting the bearing of such burdens, and the performance of such kinds of labor, as were connected with ordinary worldly business, and promoted their own selfish ends. To say that our Lord violated this precept, when he ordered the poor cripple to carry his *krabaton*, (John 5: 8,) only betrays the miserable shifts of a wretched cause.

If the Decalogue is a summary of the Moral Law—an everlasting rule of righteousness—proof of its re-enactment by Christ in explicit terms is not needed. Indeed the very notion of re-enactment is inadmissible, for the reason that it could not have expired. It would be binding, though not one of its precepts were explicitly enjoined in the New Testament. But a demand of "an explicit account of the transfer of the Sabbath to the first day, from the seventh of the Jewish calendar week," is not quite so "preposterous and presumptuous" as "J. N. B." seems to imagine. The reader will observe that on this point he waxes warm, as if he felt the weakness of the position he had undertaken to maintain. Better keep cool, however. Those who make the demand, do not "dictate to God the mode of his revelation." They only ask for proof that He has made any such

revelation. They have never seen any such thing in the record; and the present attempt of "J. N. B." to show it, is only another instance of the readiness with which some men make imagination supply the place of evidence. Dear brother, we assure you that we still fail to see it; and, in all friendship, we suggest that one single "Thus saith the Lord," would spare you the necessity of weaving such a lengthy and fine-spun argument from the resurrection of Christ, which to plain unlettered people, who must answer for themselves to God, is utterly incomprehensible after all. To us it appears very much like the attempt of a Pedobaptist to find infant baptism in the Abrahamic covenant.

On the whole, we think we cannot furnish a more complete refutation of this whole argument founded upon the 118th Psalm, than by giving an extract from a valuable little tract lying before us. And with this we close our remarks upon the discussion. "Psalm 118: 22, 24.—The stone which the builders refused is become the head-stone of the corner." This is the 'day which the Lord hath made, we will rejoice and be glad in it.' "Acts 4: 10, 11.—Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole. This is the stone which was set at nought of you builders, which is become the head of the corner."

"You premise, that 'the day which the Lord hath made' is the day of the resurrection of Christ. Whence you infer, that the first day of the week is the Sabbath. 'I. If what you premise were true, the inference does not follow. The prophet does not say, We will rejoice and be glad in the same day of every week; but, We will rejoice and be glad in it, that is, in that day, whatever it may be. Now Christ did not rise on the first day of every week, but on one single day; and we may very well rejoice and be glad in that one day, without keeping any Sabbath in connection with it. Abraham rejoiced and was glad in the day of Christ; but he kept no Sabbath in honor of it. So, doubtless, you rejoice and are glad in the day of his crucifixion, though you do not celebrate it on any particular day of the week. But—

"2. You are evidently mistaken in referring this language of the Psalmist to the resurrection of Christ—for the following reasons:—'First—Because 'the day which the Lord hath made' is the same in which Christ went in by the gates of righteousness. Verses 19 and 20. 'Open to me the gates of righteousness; I will go into them, and I will praise the Lord. This gate of the Lord, into which the righteous shall enter,' Now, though Christ did come up from 'the gates of death' on the day of his resurrection; he did not formally 'enter' by 'the gates of righteousness,' till that day when he ascended from Mount Olivet, which was not the first day of the week. His almighty power and eternal Sonship were declared most gloriously on the day of his resurrection; but it was on the day of his ascension that his mediatorial righteousness was formally approved by the Father; while it was visibly manifested, in the presence of the universe, that the door of heaven had been opened to all true believers. Then shouted the seraphim, and all the host of heaven, while the door-posts of the New Jerusalem trembled at the voice, 'Arise, O Jehovah, into thy rest, thou, and the ark of thy strength. Let thy priests be clothed with righteousness; and let thy saints shout for joy!' Therefore, this is not the day of Christ's resurrection, but that of his ascension.

"Second—Because 'the day which the Lord hath made' is the same in which 'the stone which the builders refused' became 'the head-stone of the corner,' (verse 22.) Christ did not become the 'head of the corner,' till he 'sat down on the right hand of God.' You assert that he did, and refer to Acts 4: 10, 11, quoted above as proof. From what the Apostle there sets forth, you draw the inference, that as he was set at naught by the builders, when he was crucified, so he became the head of the corner, when God raised him from the dead. The Apostle does not say, however, that this took place on the same day that he rose from the dead; and all that we must necessarily infer from what he does say, is that he became the head of the corner since his resurrection, which is cheerfully admitted. But whether it was on the same day, or two, or ten, or forty days after, the Apostle saith not. Still your inference would be entirely natural and proper, if it were not contrary to the analogy of faith, and to the teachings of the same spirit in other parts of the Scriptures.

"I suppose it will be admitted, that when he first became the head of the corner, he became 'the head over all things to the church,' and that then 'all things were put under his feet.' Now the Apostle clearly teaches, that these things took place when he sat down on the right hand of God, as appears from the following texts:—'Ephesians 1: 20—22—Which he wrought in Christ, when he raised him from the dead, (or, having raised him from the dead,) and set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come; and hath put all things under his feet, and gave him to be head over all things to the church.' 'Hebrews 8: 2, 9.—'But now we see not yet all things put under him (man); but we see Jesus, who was made a little lower than the angels, for the suffering of death, crowned with glory and honor.' Observe, that the Apostle's great object in this epistle is, to show that Christ is in heaven, forever interceding for the church.

"Now, is it not manifest from these texts, that Christ became the head of the corner when he ascended to his Father and our Father, to his God and our God? Nor is there anything in Acts 4: 10, 11, that contradicts this idea. 'Brethren, the glorious building of grace has its foundation, not on earth, where we are pilgrims and strangers, but in heaven, where Jesus, the corner-stone, 'elect and precious,' sitteth at the right hand of God, and is constantly occupied in gathering from afar the 'lively stones' of the glorious edifice. Blessed forever be his holy name!"

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ANALOGICAL AND INFERRENTIAL ARGUMENT. We do not exchange with the Baptist Recorder, but as we find the following in the columns of the Christian Secretary, we suppose that paper considers it among the things that are unanswerable:—

To the argument in favor of a change of the day of the Sabbath under the Christian dispensation, it is sometimes objected that it is partly analogical, and that analogy is an unsafe mode of proof. I answer that its value depends entirely upon the perfection of the analogy. Some analogies are extremely imperfect, and as grounds of reasoning, untenable as air. Others are clear and strong as adamant. Some like shallow rivers, glitter and pass without moving us; but others, like flood tides, carry along our convictions in their deep and silent stream. Analogy is the basis of probability, and as Bishop Butler justly observes, "probability is the guide of life." Nothing, indeed, is more effectual in removing objections.

It may be said, however, "when Old Testament analogies and inferences are urged in favor of Infant Baptism we reject them; and shall we then receive them as valid in the case of the Sabbath? Give us a positive command in the New Testament, and we submit immediately. A Sabbath can only be established by an explicit and authoritative command." Who disputes it? The only question before us is about the change of the day. Circumstances may be such as to make an explicit declaration of such a change inexpedient, at least for a time. Yet in other ways the will of God may be sufficiently indicated to His servants. "The secret of the Lord is with them that fear Him." "The wise shall understand; but the wicked shall not understand." Some things of great moment were "spoken in parables to them that were without, but made plain to those within." A change in the day of the Sabbath would be very apt to fall under these conditions. Then argument, from the nature of the case would be in point. Then the voice of the pure heart should be heard and considered. Then probabilities are precious in the absence of clearer proofs. Thus the way for clearer proofs is prepared. And thus, too, the spirits of men are tried.

The reason why we reject analogies and inferences in the case of Infant Baptism is, that it is a question of positive law—that there never was at any time such an institution established of God—that the particular analogies and inferences pleaded, are unsound and inconsequential—and that their whole tendency, if admitted, is to set aside, by man's vain tradition, the plain and positive commands of Christ.

Baptists do not reject analogies in moral reasoning, nor inferences either, provided they legitimately flow from the premises, and harmonize with the grand object of the New Testament economy. No greater masters of reason have ever lived than are found in their ranks, from Roger Williams to Alexander Carson, the Jonathan Edwards of the nineteenth century." Milton, Bunyan, Vane, Delaune, Fuller, Hall, and Foster, are among them. [Bapt. Rec.]

Remarks.

The notion that the Sabbath institution is one thing, and the particular day on which it is observed quite another, which runs through the foregoing, has so long obtained currency, that it seems next to impossible to obtain a hearing for any argument that tends to show its fallacy. We have exposed the fallaciousness of it, over and over; yet, without any attempt at reply, our opponents continue to reiterate it with as much bold assurance as if its orthodoxy had never been called in question. Again we ask, Do the Scriptures recognize any such distinction? Do they ever speak of the Sabbath as one thing, and of the day of the Sabbath as another? When the Sabbath was first instituted, it was done by putting the Divine blessing upon a particular day. "God blessed the seventh day." Gen. 2: 3. And but for the fact that the day was "blessed" and "sanctified," there had been no such thing as a Sabbath institution. And in the Fourth Commandment, the only thing which the Israelites are required to "remember," and "keep holy," is the day of the rest. The day in which Jehovah himself rested—which, as every one knows, was the last day of the week—is the only object, direct or indirect, of this command. And therefore, if this precept stands unrepealed, there is no principle of logic which will justify the notion, that some other day may be made to engross all the authority of the command. A commandment enjoining, directly and unequivocally, the seventh day of the week, never can be made to enjoin the observance of the first. It is perfectly astonishing to us that men, otherwise possessed of discernment, should be so blind to a point as clear as this. Language could not make it plainer.

The reason why the Baptist "rejects analogies and inferences in the case of Infant Baptism," is the very reason why we reject them in the case of the Sabbath, viz:—"that it is a question of positive law—that there never was at any time such an institution established of God" as the First day or Sunday Sabbath—"that the particular analogies and inferences pleaded, are unsound and inconsequential—and that their whole tendency, if admitted, is to set aside, by man's vain tradition, the plain and positive commands of God."

We do not wonder that, "in the absence of proof, probabilities are precious" to those who have some misgivings concerning the foundation which the Sunday observance rests upon. We have always known that they were very "precious" to our First-day friends. We have always known, too, that they considered themselves as being of the number of "the wise," to whom it is given to "understand" all about this doctrine of a change of the day, and that they viewed those who were skeptical on this point as being not many degrees removed from the ignorant "wicked." But we never before

heard the prophecy of Daniel quoted to this effect. We live to learn, however. That among "those things of great moment," which were "spoken in parables to them that were without, but made plain to those within," the change of the Sabbath was one, is about as true as that Infant Baptism was another. The idea, however, is not exactly new to us. If we recollect rightly, Mr. Parkinson once hinted such an idea in his discussion with Elder Maxson. How forlorn must that cause be, which is obliged to avail itself of such arguments!

BRITISH CORRESPONDENCE—No. 39.

GLASGOW, May 23d, 1851.

The Church and State Gazette says that decisive steps are now in contemplation to prevent Dr. Pussey from continuing to corrupt the doctrine of the Church of England. This may, however, be found a less easy task than is supposed. The relationship between the Church and the State in this country is maintained by a very complicated system of law—relying upon which the notorious Bishop of Exeter, notwithstanding the decision in the Gorham case, has refused to license, as curate, a Mr. Codnor, on the same grounds as he formerly maintained, and had decided against him. Indeed, this man seems determined either to make the State wholly subservient to the Bishops, or to provoke an open rupture with the Government, and to necessitate a separation between the two great parties into which the Episcopal Church is divided. The efficacy of the sacraments rather than the external forms in his great theme; The inherent efficacy of infant baptism, when rightly administered by men enjoying the benefit of undoubted apostolical succession, and the grace received in the Lord's Supper, similarly administered, are with him the all of Christianity. He accordingly charges heresy in the most decided manner on all who disavow these views, which form the proposed subject of the Synodal convocation he has convened. The legality of this Synod was doubted; and, in the House of Commons a question on the subject by Mr. Childers, led Lord John Russell to state that the law officers of the crown were of opinion that the Bishop had kept within the limits of the law. A Provincial Synod can only be called by a Royal writ, but a Diocesan Synod can be called without it. But although the Bishop does not intend that he and his clergy shall enact canons or ordinances binding on the whole church, yet the Prime Minister added that the term "Synod" in the Bishop's sense is unknown to the law of the land. It is not, however, clear that such a Synod may not be held; and, if so, it is probable that the decisions of any party, of which Henry of Exeter is the head, will be unfavorable to the interests of true godliness.

The University of Oxford, dreading the result of the inquiry of the Commissioners appointed to ascertain what can be done for its improvement obtained an opinion of Counsel that the Commission itself is illegal. Fortified in their opposition by this opinion they refused to answer inquiries addressed to them relative to their affairs. The law officers of the crown having however given an opposite opinion, the University have now petitioned her Majesty to relieve them from the unwelcome visitors. In this they are not likely to prove successful. There is a general feeling of dissatisfaction at the condition of the Educational Institutions both of England and Scotland; the Dissenters, who in both are numerous, being excluded from equal privileges by the preference given to those avowing the principles of the Establishments, respectively. A Bill has accordingly been introduced into the House of Commons by Mr. Cowan, one of the M. P.'s for Edinburgh and an office-bearer in the Free Church, for the abolition of subscription Tests for the lay chairs of the Scottish Universities. The tests referred to are a profession of the faith of the Church of Scotland, required to be taken by the Professors in all departments. It is proposed to require this hereafter only from the Theological Professors. The second reading of the Bill is fixed for the 25th of June; and as the General Assembly of the Church of Scotland began its annual meeting yesterday, this proposal is likely to be denounced severely.

Another disliked measure, which the Assembly will likely discuss with interest, is Lord Melgund's Bill now before Parliament relative to the Parochial Schools of Scotland. It is very unpalatable to the Established clergy, as proposing to remove the obligation which now exists that the parochial teachers shall belong to the Established Church or subscribe any religious test. Dr. Craik, speaking on this subject last week in the Glasgow Presbytery, said "he considered it one of the greatest blessings the country enjoyed, that the Confession of Faith had been ratified by Act of Parliament, and let persons say what they might, that the Church of Scotland had not the power to alter a single word of that Confession of Faith." It is true that at present the Established Church has no power of making her Confession more in accordance with the Word of God. So long, then, as she exists in this condition, she must stand in the way of return by her ministers and people to the Sabbath of the Lord, and in the way of all reform of the errors which are embalmed in a Confession adopted upwards of 200 years ago.

My space and time afford me no opportunity of chronicling the proceedings of the

Annual London Religious meetings. In two of these, however, the readers of the Sabbath Recorder have more interest than in some others. The miscalled Lord's Day Observance Society has during the year expended two hundred pounds more than its receipts—in building hay, wood, straw, and stubble; and the Congregational Union have determined to refuse fellowship to Christians countenancing slavery. J. A. BEGG.

WHY I EMBRACED THE SABBATH.

Some ten years ago, before I made a profession of religion, a young friend, (now a first-day Baptist minister,) and myself commenced examining the time for keeping the Sabbath. After a very short examination, we concluded that a seventh part of time was the spirit of the commandment, and all that it required. With this idea I was satisfied, and thought no more about the subject until my father had become a member of the Seventh-day Baptist denomination. He then gave me some books on the subject, which I read and conversed about with a number of my friends. Inducements of a worldly character were held out to me, but my answer was, that all the wealth of the United States should not persuade me to keep the seventh day unless I was convinced that it was the only right Sabbath. I kept on studying the subject, however, at different times, for some three or four years, and finally became fully convinced that the seventh day was the only true Sabbath. And why?

1st. Because God rested on that day, and sanctified and blessed it.
2d. Because God distinctly commands us to keep the seventh day; and never in a single instance does he say any thing about keeping a seventh day.
3d. Because I can find no other than human authority for the change of the Sabbath from the seventh to the first day.

One thing which disconcerted me much, was, to find that every first day man had his own way of getting round the claims of the seventh day. One would tell me, that it made no difference what day we kept, if it was only a seventh part of the time. Another would say that we ought to keep the first day of the week as the Sabbath in commemoration of the resurrection of Christ. Another told me that the Sabbath was abrogated with the Jewish dispensation, and that we were not required to observe any day as the Sabbath, but only to have stated times to meet for the worship of God. Another said that as God had directed Solomon to build the door of the temple in the east—that this people might not be like the heathen, who had the doors of their temples in the west, that they might enter with their face towards the rising of the sun—so he thought that Christians should observe some other day than the seventh, that there might be a difference between them and the Jews; and he thought it very proper to observe the first day, in commemoration of Christ's resurrection. Other theories I have heard advanced, but, like the foregoing, they all amount to this one thing: We keep Sunday because it is convenient and fashionable!

I will close this letter by relating a little incident which happened a few weeks since. On Sixth-day afternoon, two young men were speaking to me about being so particular as never to work after sunset on Sixth-day evening. Finally they saw Judge S. coming to the office, and agreed to get him to decide for them when the Sabbath commenced. Mr. S. is a well-informed man, but not a professor of religion. As soon as he entered the door, one of the young men said, "Mr. S., when does Sunday commence?" "No, no," cried the other; "when does the Sabbath commence?" "I'll tell you," said he. "The Sabbath, undoubtedly, commences to-night at sunset; but if you mean Sunday, that does not commence until to-morrow night at 12 o'clock. The first day of the week, which we call Sunday, never was observed in the place of the Sabbath until the year 320. And you," said he, turning to me, "will remember that Constantine the Great, when he issued his edict for observing the first day instead of the seventh, inserted a clause something like this, 'We will not call it the Sabbath, but the Lord's Day, that there may be a difference between us and the Jews.' And it never was called the Sabbath until within a few years past." I do not recollect that particular sentence, but I do remember that nearly every history which I have read on the subject, states that the first day of the week never was kept as the Sabbath until about that time, and then by Constantine's orders. I know, also, that there are persons who observe that day conscientiously, and yet maintain the doctrine that it should be called the Lord's Day and not the Sabbath.

From these, and many other considerations which might be brought forward, I can not come to any other conclusion, than that the seventh day of the week is the only true Sabbath. Yours, &c., ALPHA BETA.

We have received Nos. 1 and 2 of the sixth volume of the Ladies' Wreath, edited by Helen Irving. The articles generally have a religious and moral tone, conveying important lessons in relation to the formation of the female character. The embellishments—a steel engraving, flower plate, and a piece of music—are well got up. The typographical execution is good. Altogether it is a work which, for elegance and cheapness, we can recommend to our readers. For further particulars see advertisement in another column.

Miscellaneous.

Columbus.

Der Starke ist ein mackigtigen allein.—Schiller.
Ho stood upon the deck by night alone,
And heard the uproarious wail of ocean main
Beneath the gusty darkness round him thrown.

The Timely Warning.

Honor Thy Father and Thy Mother.
My father, after an absence of three years,
returned to the home so dear to him.
He had made his last voyage, and rejoiced
to have reached a haven of rest from the perils
of the sea.

It was in an afternoon in October, bright
and golden, that my father told me to get my
hat, and take a walk with him.
We turned down an open lane into a fine open field—
a favorite playground for the children in the
neighborhood.

My father owned this land," said he.
"it was my playground when a boy.
That rock stood there then. To me it is a beacon,
and whenever I look at it I recall a dark spot
in my life—an event so painful to dwell upon,
that if it were not as a warning to you, I
should not speak of it.

spoke no more to me till she reached her
own door.
'It is school time now,' said she. 'Go, my
son, and once more let me beseech you to
think upon what I have said.'

Alfred, choose now,' said my mother who
laid her hand upon my arm. She trembled
violently, and was deadly pale.
'If you touch me, I will kick you,' said I,
in a terrible rage. God knows I knew not
what I said.

What may I tell mother from you?' she
asked.
'Nothing,' I replied.
'Oh, Alfred! for my sake, for all our sakes,
say that you are sorry—let me tell mother
that you are sorry. She longs to forgive you.'

Another footstep, slower and feebler than
my sister's, disturbed me. A voice called me
by name. It was my mother's.
'Alfred, my son, shall I come in? Are
you sorry for what you have done?' she
asked.

My mother being feeble in health, set
down, and beckoned me to sit beside her.
Her look, so full of tender sorrow, is present
with me now. I would not sit, but continued
standing sullenly beside her.

bearing his narrative had upon my character
and conduct. I have never forgotten it.
Boys who spurn a mother's control, who are
ashamed to own that they are wrong, who
think it manly to resist her authority, or yield
to her influence, beware! Lay not up for
yourselves bitter memories for your future
years.

Preparation of Hams.

Few articles of animal food depend more
for their acceptability upon the perfection of
the process of curing than smoked hams,
and few are better relished at all tables than
these, when well prepared and preserved.
We propose, therefore, to give a summary
of the most important requisites necessary
to their being of excellent quality.

The celebrated "Knickerbocker Pickle,"
which is recommended as superior for both
beef and pork, is compounded as follows:
Take 6 gallons of water, 9 lbs. of good salt,
3 lbs. coarse brown sugar, 1 quart molasses,
3 ounces saltpetre, and 1 ounce of perlash;

What is called the Jersey method, is as
follows: To every 80 lbs. of ham, take 4
ounces of sugar, 3 ounces of saltpetre, and
1 pint of fine salt. Powder and mix them
finely, and rub the hams well with this
mixture, and lay them on planks for two days.
Then pack in casks, adding 2 quarts of salt
to every 80 lbs. of ham. In fifteen days they
may be taken to the smoke house.

Phosphate of Lime in New Jersey.
Among the other almost infinite variety
of valuable mineral deposits in this State,
we believe we have before alluded to the
discovery of the phosphate of lime, which
has been found in large quantities on the
property of the New Jersey Exploring and
Mining Company, at Hurdstown, near the
head of Lake Hopatcong, in Sussex County.

The Heroic Divinity Student.

The following passage we find in the life
of Dr. Chalmers, by his son-in-law, Doctor
Hanna. This admirable young student saved
seven lives by the sacrifice of his own.
The fact has not an equal in the history of philan-
thropic bravery. The efforts of the dread-
ful day brought on the student a malady
which in the following October proved fatal,
and Dr. Chalmers preached one of his most
eloquent sermons at the funeral of the Chris-
tian hero. The scene was on the northern
coast of Scotland.

One fearful winter day the intelligence cir-
culated through St. Andrews that a vessel
had been driven upon a sandbank in the bay,
to the eastward of the town. A crowd of
sailors, citizens, and students, soon collected
upon the beach; for the vessel had been cast
ashore but a few hundred yards from the
house, and she lay so near, that, though the
heavy air was darkened by the driving sleet,
they could see at intervals the figures of the
crew clinging to ropes or spar or each breaker
burst upon her side, and shrouded all in surly
mist and darkness. In a calm sea a few
vigorous strokes would have carried a good
swimmer to the vessel's side; but now the
hardest fisherman drew back, and dared not
face the fearful surge. At last a student of
divinity volunteered. Tying a rope round
his waist, and struggling through the surf, he
threw himself among the waves. Forcing
his slow way through the raging element,
he was nearing the vessel's side, when his
friends on shore, alarmed at the length of time
and slow rate of recent progress, began to
pull him back. Seizing a knife, which he
carried between his teeth, he cut the rope
away, and reaching at last the stranded
sloop, drew a fresh one from her to the
shore; but hungry, weak, and wearied, after
four days' foodless toiling through the tem-
pest, not one of the crew had strength or
courage left to use it. He again rushed into
the waves; he boarded the vessel, he led
them man by man, and bore them to the land.
Six men were rescued thus. His seventh
charge was a boy, so helpless that twice was
the hold let go, and twice he had to dive
after him into the deep. Meanwhile, in
breathless stillness the crowd had watched each
perilous passage, still the double figure was
tossing landward through the spray. But
when the deed was done, and the whole
crew saved, a loud cheer of admiring
triumph rose around the gallant youth.

An African Review.

The King took his seat under a canopy of
umbrellas, and placed us on his right; about
the royal person were the ministers and high
military officers; at the foot of the throne
sat the too-noboo; and in the distance,
ready at call, appeared the mae-ha-pah, a
soldier too. As soon as the King was seated,
the troops, male and female, marched past
in quick time; 77 banners and 160 huge
umbrellas enlivening the scene; while 55
discordant bands, and the shouts of soldiers
as they hailed their King en passant, almost
deafened the observers. The royal male
regiment, separating from the main body,
headed by an emblem of a leopard on a staff,
skirmished towards the royal canopy, keep-
ing up a constant independent fire. In ad-
vance was a band of blunderbuss men in
long green grass cloaks, for bush service.
Halting in front, they held aloft their mus-
kets with one hand, while with the other
they rattled a small metal ball, which each
soldier carried, and yelled and shouted.
Some having light ornamental pieces hung
them in the air, to catch their eyes. This
is the Dahoman salute; and in answer to it,
his majesty left his war-stool, and placing
himself at their head, danced a war-dance.
First, he received a musket and fired it;
then danced, advanced, and retired; he then
crept cautiously forward, and standing on
tiptoe, reconnoitred; this he did several
times, dancing a retreat; at last, making
certain the position of the enemy, he received
and fired a musket; and this was the sig-
nal for all, with a great war-cry, to rush on
and re-commence firing. On their recall,
having again saluted, the King returned to
his tent, and told us he had been to war.
After much firing the amazons took position
to the left, and having formed a canopy in
the center for their officers, who sat on stools,
squatted on their hams. In this undignified
but usual position, with their long Danish
muskets standing up like a forest, they re-
mained observers of the remainder of the
operation. This now became a sort of mili-
tary levee, at which each chief prostrated
before the King, introduced his officers, and
reported the number of his retainers. Hav-
ing taken ground at the further end of the
field, one at a time, the squadrons enfiladed
between two fetich houses and commenced
an open fire, and deploying into line, passed
to the right of the royal stool, while the offi-
cers came up at double quick time, pro-
strated themselves, danced, fired muskets,
and then received each, as a mark of favor, a
bottle of rum. After the bobcoegers had thus
passed, the ministers performed the same
ceremony, among them was Senor Ignatio Da
Souza, the slave dealer and bobcoeger, at the
head of his brother the chacha's levies. As
they danced down towards the royal seat
the King left his throne and went out and
danced with him. A regiment advanced, guarding
the idols of the military fetiches; the King
again left his stool, and poured some rum on
black puddings of human blood, which were
carried by the fetich priests. At seven the
last body had passed, that of the mayo's
company of 300 men, ended the review. Or-
der and discipline were observable through-
out, uniform and good accommodations gen-
eral; and, except in the most civilized coun-
tries in the world, and even there as regard-
ed the order of the multitude, no review had
gone off better. There was no delay, no
awkwardness, no accident—aside-de-camp
rushing about with orders; it was noble and
extremely interesting. Every facility was
offered us toward acquiring information, and,
except an exaggeration in numbers, truly
given. The King has great pride in his army,
and often turned to us with an inquiring eye
as the amazons went through their evolu-
tions; he is justly proud of these female guards,
who appear in every way to rival the male.

TEA.—All the world have heard of the dis-
appointment of Sir Walter Raleigh's garden-
er when he tasted the apples of the potato,
which he supposed must be the precious
part of the plant. The original tasters of tea
had no better luck. Southey says—
"Miss Hutchinson's great-grandmother
was one of a party who partook of the first

pound of tea that ever came into Penrith
It was sent as a present, and without direc-
tions how to use it. They boiled the whole
at once in a kettle, and sat down to eat the
leaves with butter and salt. They wondered
how any person could like such a dish."

An Accommodating Judge.

We find the following anecdote in Govern-
or Ford's History of Illinois:
In those days, (from 1818 to 1830,) justice
was administered in the Courts without much
show, parade or ceremony. The Judges
were gentlemen of sense and learning, who
held their Courts mostly in log houses, or
the bar rooms of taverns fitted up for that
purpose, with a temporary bench for Judges
and chairs and benches for the lawyers and
jurors. At the first Circuit Court in Wash-
ington county, by Judge John Reynolds, on
the opening of the Court the Sheriff went out
into the Court yard and said to the people,
"Boys, come in, our John is going to hold
Court." This was the proclamation for
opening the Court.

In general, the Judges were averse to de-
ciding questions of law. They did not like
the responsibility of offending one or the
other parties. They preferred to submit
everything they could be decided by the
jury. I knew one who, when asked for in-
structions to the jury on points of law, would
rub his head and the sides of his face with
his hands, and say to the lawyers, "Why,
gentlemen, the jury understands it; they
need no instruction; no doubt they will do
justice." This same Judge presided at a
Court in which a man named Green, was
convicted for murder, and it became his un-
pleasant duty to pronounce sentence upon
the culprit. He called the prisoner before
him and said to him, "Mr. Green, the jury
say you are guilty of murder, and the law
says that you are to be hung. I want you
and your friends down on Indian Creek to
know that it is not I who condemn you, it
is the jury and the law. Mr. G., what time
would you like to be hung? The law allows
you time for preparation."

A Leper.
The following account of a leper, from the
pen of Mr. Caunter, a late traveler in the
east, will afford our readers a pretty correct
notion of the appearance of the sufferers by
that strange disease: "One evening, while
strolling along the sea-shore, I saw such an
extraordinary object before me, that I could
not take my eyes off it. It was a man;
whose clothing, like that of all the lower or-
ders of India, was a piece of cloth, wrapped
around the body, from the waist downward.
His skin was perfectly white, and it seemed
glazed, as if seared with a hot iron. His
head was uncovered, and his hair, which was
precisely the same color as the skin, hung
down in long strips upon his lean and with-
ered shoulders. His eyes, with the excep-
tion of the balls, were a dull, murky red,
and he kept them fixed on the ground, as if
it were painful to him to look up, which I
found to be the case. He walked slowly
and feebly, and he was so frightfully thin
that he stood before me a living skeleton. I
moved towards him, but he walked farther
from me, beseeching me to give the small-
est trifle to a miserable man—an outcast
from his home and friends. He told me not
to come near to a polluted creature, for
whom no one felt pity. He told me he had,
during many years, suffered dreadfully from
the leprosy, and though he was now cured,
and the corpse-like whiteness of his skin gave
unmistakable evidence that he had once been
a leper."

New Method of Teaching Music.

A Highland piper having a scholar to
teach, disdained to crack his brain with the
names of semibreves, minims, crochets, or
quavers. "Here, Donald," said he, "take
your pipes, lad, and gie a blast. So, vera
well blown, indeed, but what's a sound, Do-
nald, without sense. Ye may blow forever
without making a tune on't if I dinna tell
you how the queer things on the paper maun
help ye. Ye see that big fellow, wi' a round
open face, (pointing to a semibreve between
the two lines of a bar,) he moves slowly from
that line to this, while ye beat an wi' your
fit, and gie a lang blast; if now ye put a
leg to him, ye mak twa' him, and he'll move
twice as fast; and if ye black his face, he'll
run four times faster than the fellow wi' the
white face; but if, after blacking his face,
ye'll bend his knee, or tie his knee, or tie his
legs, he'll hop ten times faster than the white
faced chap that I showed you first. Now
whenever you blow your pipes, Donald, re-
member this; that the tighter those fellows
legs are tied, the faster they'll run, and the
quicker they're sure to dance."

A young lady lately appeared in male at-
tire at St. Louis, and one of the editors says
that her disguise was so perfect she might
have passed for a man, had she had a little
more modesty.

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