

realization of the execution of the sentence pronounced against them on account of their disobedience, as anyone may perceive who will refer to the 7th, 9th, 10th and 11th verses; were it otherwise, the statement of the tenth verse would contradict the promise of Gen. vi. 3, and the record of Moses' own life, as chronicled in Deut. xxxi. 2, and xxxiv. 7. As an indirect confirmation of the accuracy of the view above enunciated, it may be well to observe that animal life ordinarily extends to four times the duration required for it to arrive at maturity; thirty years are required for man to attain that condition, a circumstance which receives more or less confirmation from Gen. xli. 46, Numb. iv. 3, 23, 30, 2 Sam. v. 4, and Luke iii. 23. That human life in our era does not often exceed fourscore years is traceable to deterioration of the species, and so far as the circumstance relates to Psalm xc, is a mere coincidence. Another case in which "the schoolmaster was abroad," on the 19th ult. relates to what he termed "the Sabbath;" he informed us that we were assembled on a day which was signalized as that of the day of rest in connection with creation and redemption. According to Ex. xx. 11, the complacent rest of creation took place on *the seventh day*; and according to Mark xvi. 1, it was "*when the sabbath was past, and very early in the morning (of) the first day of the week*" that Mary Magdalen and her companions discovered that "He is risen." *The first day of the week*, and the Lord's day (Rev. i. 10) are notoriously identical, and have no more connection with the Sabbath that was buried with the Lord, than they have with Wednesday: *this* one is entitled to suppose a college professor ought to know. The best part of the service of the 19th, in the writer's judgment, was the concluding hymn—"He leadeth me," and one of the worst parts was the stage effect sought to be produced by the uplifted sleeves; this culminated in the ridiculous, in the mimicry of

"blessing" with which the service terminated. When the Archbishop proceeds to Knox College, he will enlighten the Professor on this subject, and show him how his friend Leo (*the Lumen Cæli*) performs this part, when he generously extends his benediction *urbe et orbe*; the elevation of three fingers, after the fashion of the Israelitish high priest is the correct thing, and this is aped in more than one conventicle in Toronto. It may be well that Shakespeare did not witness these "antics" which men perform before high heaven, or he might possibly have written—the *church* is all "a stage, and all the men and women merely players."

### TALMUDICAL LAWS.

See Mark vii, 1-23, in relation to the former group:

"Every one who washes his hands must attend to four things:—1st, To the water, that it be not unlawful for the washing of hands; 2nd to the measure, that there be a quartern for the two hands; 3rd. to the vessel that the water where the washing is performed, be in a vessel. 4th. to the washer, that the water come with force from him who pours." Hilchoth Berachoth, vi. 6.

"We have explained long ago, that the washing and bathing of the hands, are derived from the words of the scribes." Hilchoth Mikvaoth xi. 1.

"Though he should only have enough water to drink, he is to wash his hands with a part of it, and then to eat, and to drink the remainder." Hilchoth Berachoth, vi. 19.

"It is necessary to be very careful in washing of hands, for every one who despises the washing of hands, is guilty of excommunication." Orach Chaim, § 158.

"Whom did they excommunicate? Eleazar ben Chatzar, who despised the washing of hands; and when he was dead, the tribunal sent, and had a great stone laid on his coffin, to teach thee that of every one who is excommunicated, and dies in his excommunication, the coffin is stoned by the tribunal." Talmud, Berachoth, fol. 19, col. 1.

"Every one who eats bread without washing of hands, is as guilty as if he had committed fornication." Sotah, fol. iv., col. 2.

"Although it has been pronounced lawful to kindle fire on the holy day, even where not absolutely necessary, yet it is unlawful to extinguish fire, even though it had been kindled for the preparation of food; for the extinguishing of fire is