The Chaldean Account of Creation.

We gave an abstract some time ago of the Chaldean account of the Deluge, as recently discovered in arrow headed characters cut in stone tablets, and forming part of the immense library of those great collectors of literary trea-sures, the kings of Assyria. But by far the most interesting account has just been published in England by Mr. George Smith, in a valuable book of moderate size, entitled "The Chaldean account of Genesis." In this remarkable work he tells all that Assyriologists have collected on the interesting subjects of the Creation, the Fall of Man, the Deluge, the building of the Tower of Babel, and his identification of the Biblical Nimrod with a person called Izdubar. These accounts were cut with "an iron pen in the rock," most likely 2,000 years before Christ. That on the Oreation is of the most intense interest. It gives an account, in the main agreeing with the history in the Pentateuch, and with some clear indications that originally it contained a great deal more. A clear idea is given of the Chaos, or that state of the earth when it was as Moses calls it, "wasteness and emptiness," or as our translation has it, "without form and void." The Tia-mat, or sea (in Borosus, Thalatta), is viewed as, the great mother of all things. The creation of the land is also given, that of the heavenly bodies, of land animals, of man and his fall, and a war between the gods and evil spirits. It would appear that at first the history was written on twelve tablets, each inoluding about one hundred lines of cuneiform text. Those relating to the exestion of light, of the atmosphere or firmament, of the dry land, and of plants, have not yet been discovered. Some small fragments however have been found which contain allusions apparently referring to these subjects. There is one thing very remarkable about these tablets; the fifth of these begins with the statement that the previ- 18 creations were delightful or satisfactory, agreeing with the repeated statement of Moses, after each act of creative power, that "God saw that it was good." On the tablets, the race of human beings is spoken of as the dark race, while on other fragments they are called Admi, or Adami. Sir Henry Rawlinson has pointed ont that the Babylonians recognized two principal races—the Adama, or dark, and Sarku, or light people. The Tiamat, or Dragon of the sea, appears to admit of a reasonable comparison with "the Old Serpent," while the worship of the "Sacred Tree," so commonly seen in the Nimrod Sculptures, and on many beautiful early gems, has reference to the "Tree of Life." On one cylinder indeed, two of Life." On one cylinder indeed, two winged figures, perhaps representing oherubim, appear as its guards; while on another, which possibly may be the "Tree of Knowledge," two other figures are seen seated, and behind one of them

a serpent. A very satisfactory account can be given, and is stated by Mr. Smith, of the sources from which these absorbing discoveres have been made, and of the great libraries, at Nineven and other places, which the Assyrian monarchs formed in the almost imperishable clay tablets. The tablets themselves, which have been discovered, originated as the result of the individual researches of some of the most remarkable kings of that country into the still more ancient literature of Babylonia. Mr. George Smith says :-"The agents of Ashurbanipal sought every where for inscribed tablets, brought them to Nineveh, and copied them there; thus the literary treasures of Babylon, Bersippa, Cutha, Akkad, Ur. Erech, Lassa, Nipur, and other cities, were transferred to the Assyrian capital to enrich the great collection there." The great kings of Assyria then were ardent collectors of all the best literature they could find. Tiglath-Pileser, Sennacherib and others were not merely warriors; they took the greatest interest in such literary treasures as their empire afforded. More than 20,000 fragments of these clay remains are deposited in the British Museum; and for all that we know, there may be thousands, or even millions more yet to be discovered, when a full investigation of the ancient cities of the east shall be made. Every time Mr. Smith has visited Ninevel he has been happy enough to find fragments which belong to other fragments already in the Museum. Great regret will we are sure be universally felt at the announcement we made in the PRESBYTERIAN, a little while ago, that he has been refused permission from the Turk,-h Government, to make any more excasations at Ninevel for the present.

THE London Atheres what some Very just remarks in reference to the Prince of Wales' visit to Indue, and c-pecially bearing upon his encouraging brieful sports, and presenting to the mative princes, illustrated books depicting scenes of barbarity. The prince at scenes of barbarity. The prince at Baroda saw the "sports" so graphically described by Rousselet, in the book- in question. The writer of the article expresses regret that the adviser of the Prince should permit the agony of animals to be made a conspicue as part of an entertainment held in the city, from

which its late ruler was expelled for his love of barbarity, among other reasons. We are informed, it is true, that no men fought with claws before the Prince, for as one of the correspondents calmly remarks, "The entertainment was modified to suit the European taste." But the question is asked, was the entertainment in any way suited to the English taste? And it might be asked also, is it teaching the Hindoo anything of the refinement we wish to inculoate? Is it compatible with the dignity of the heir to the British Throne that in the public entertainments he permits to be given in his honor, the chief one of them should consist in torturing some of the finest and noblest animals in the world? And is such a proceeding cal-culated to recommend Christianity to the "mild Hindoo?" We are reminded that not long ago the imes and almost every other journal were supremely indignant when some cockfighters were caught enjoying their "sport" in Lancashire. Englishmen are also directed not to lay the flattering unction to their souls, that their days of bear-baiting are over, and that Spain may keep her cruel bull-fights to herself, when the Prince of Wales at Baroda indulges in "sports," which are quite as cruel and as unmanly.

Births, Marriages and Deaths.

BIRTH. At Gausnoque, on Dec. 6th, the wife of Rev. W. COULTRAED, of a son.

MARRIED.

At the residence of the bride's father, on the 8th inst., by the Rev. R. Bentley, Mr. Andraw B. Ballantyne, to Lucy McVicau, both of Galt. LANTYNE, to LUCY MCVICAL, both of Gail.
On the 12th inst, at the residence of the bride's
father, one P.ues, Alexandria, by the Rev. Nath.
Paterson, Rev. D. TAYLOS, minister of the Prosbyterian Church in Canada, to Margaret, only
daughter of H. Wilson, Esq., J.P.

daughter of M. Wilson, Euq., J.F.

On the 19th January, at the residence of the bride's father, by tits liev. J. M. King, assisted by the Rev. J. M. Uameron, Ansassw Scott, of her Majesty's Customs, to Mart, youngest daughter of Robert Mills, Esq., all of this city.

In Kuor Church, Mount Forest, on the 30th ult. by Rev. J. Macomilian, Mr. Alex. Marrow, Guelphito Barbara, daughter of Mr. Andrew Story, Luther Township.

At the residence of the bride's father, on the 4th inst, by the Rev. David Watson, A.M., Mr. Denald Cameron to Miss Ann Statton, both of Georgins.

CARGROS TO MISS ANN STATTON, both of Georgins. At the residence of the bride's father, on the 18th inet, by Rev. W. S. Ball, Mr. ALEX. Hill., son of Alex. Hill, Fig., Baronacourt, County Tyrone, Ireland, to Marganer F., eldest daughter of Robt. Shewart, Esq., of Guelph. At the residence of the bride's brother, Guelph, on the 18th inst, by the Rev. Thomas Wardrope, assisted by Rev. W. J. Maxwell, John A. Davidson, of the Mercury, to Huste Innus, also of Guelph.

At the manse, Fergus, on the 5th inst., by the Rev. J. B. Mulian, Mr. Andrew Grerie, of Gara fraxa, to Miss Isabella McLennitzan, of Douglas At Smith's Falls, on the 29th Dec., 1875, by the Rev. colomon Mylne, Mr. Robt. BRADLEY, of Beck-with, to Miss Mary Ann Griffeth, of Ramusy.

THE PRODUCE MARKETS,

TORONTO, Jan. 26th, 1876. The only change in Liverpool quotations has been a decline of 1d. per centul in club wheat. The American market are fun, but without much alteration in prices.

TORONTO.

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Wheat, fall, per bushel	4	0	90	ø,	\$ 1	01
Wheat, spring, dot	*****	0	26	•••		00
Barley. do		0	63	**		86
Dats. do		0	31	••		36
Barley. do		0	74	••		00
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Dressed Hogs per 100 lbs		6	75	41	7	50
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Beef, fore quarters		3	80	**	4	ÕÕ
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Chickens, per pair		ŏ	ĞĞ	11		60
Ducks, per brace		ŏ		**	ŏ	75
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Turkeys	**	ň	70	••		50
Turkeys		×	**	*		27
Butter, 1b rolls		×	21	44		21
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Butter, tub dairy	***** *-	ň	20			21
Hggs, fresh, per doz		ň	24	•••		25
Eggs, packed.	,	Ō	18	"	v	20
Apples, per brl	A	1	50	"	- 4	25
Potatoes, per bushel		0	45	**		50
Hay new	******	13	00	••		00
Straw		8	50	**	9	50
LONDON.					-	-

White Whent Daily? 20 100 the

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Flour		8 00			25
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Barley "	1	10	**	ī	50
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OTTAWA.					
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Apples, per barrel	. 3	00	**		00
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Batter, in ib rells	U	24	3.2	Ü	25
Eggs, per doz	41	60	2.5		Ō
Hay		00			Ď
Straw					ô

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Official Announcements.

ARRANGEMENT OF PRESBYTERIES IN QUEBEC AND ONTARIO, AND APPOINTMENTS OF MEETINGS.

Lindbar.—Next regular meeting in Woodville, on the last Tuesday of Feb., 1876, at 11 s.m. BIRBUR.—Next meeting of Presbytory of Barrie at Barrie, 1st Tuesday in March, 1876, at 11 s.m.

TOROWTO.—Next ordinary meeting to be held in the usual place, on the first Tuesday of February, at 11 a.m.

MARITORA.—The Presbytery of Manitoba meets in the Presbyterian Church, Kildonan, on the sec-ond Wednesday of March, at 10 s.m.

CHATHAM.—In Adelaide street Church, Chatham, on Tuesday, 28th March, 1876, at 11 a.m. Kiders commissions will be called for at this meeting.

OTTAWA.—The nextregular meeting of Presby-tery was appointed to be hell within St. Andraw's Church, Carleton Place, on the Tuesday after the first Sabbath of Feb., at 3 o'clock.

DUBHAM .- On second Tuesday of March, at one o'clock p.m.

STRATFORD,—In St. Andrew's Church, Stratford, on the lat Taesday of March, at 11 a m.

GLENGARRY.—On 1st Feb. At Cornwall, in St Johns church, at noon. Kingston.—On the second Tuesday of February, at Belleville, in John Street church. 7 p.m.

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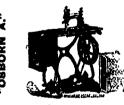
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320,482 38

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4,308

1,894

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RECAPITULATION. Interest Receipts during 1874 Death Losses paid during 1874... ...?. .

\$558,536 74 463,031 06 Excess of Interest Receipts over
Death Losses
For every One Handred Dollars of
Death Losses paid, the Company
received interest.
Gross Assets, Dec. 31, 1874
Gross Assets, Dec. 31, 1873 \$104,907 74

128 13 8,874,858 46 7,828,067 62

Increase of Assets during 1874.
Percentage of Increase.
Premiums received from New Business during 1874.
Premiums received from New Business during 1873..... \$1,046,800 \$4

Increase in 1874.
Percentage of Increase.
Total Fremium Receipts for 1874....
Total Premium Receipts for 1873

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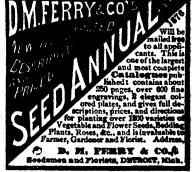
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