

pretending that the letters selected are the true initials of the persons indicated.

Mr. A. is a wealthy farmer—himself and wife communicants—has a large family, takes two Eastern "dollar weeklies" of the most trashy kind, and the *Lady's Book*; pays \$12 a year towards the support of his clergyman; but complains that his children are not ardent, and seems to take no interest in Church matters. He is himself well posted up as regards to all the "sad accidents" and "horrible murders" of the day, but surprisingly ignorant of everything in the Church beyond his own parish cannot be persuaded to take a religious paper, and don't understand why they cannot be afforded as cheap as other papers.

Mr. B. takes a religious paper, and along with it some four or five other papers. He seldom looks into the former, unless his attention is drawn by others to some controversy in it. He thinks such papers are very quarrelsome, and on the whole do about as much harm as good in the Church.

Mr. C. takes a particular paper because he thinks it ought to be encouraged and sustained. He does not expect to find anything in its columns to interest himself, and does not look for it. Members of his family may occasionally read it, but not unfrequently it is thrown aside among the refuse papers unopened. He does not often see the bills that are forwarded in the paper, and is quite sure he has somewhere a receipt for the last year, when two or three years have actually glided away since he paid a cent. He is too honorable not to pay when called on, but has a lurking suspicion that there is dishonesty or bad management somewhere about the concern.

Mr. D. takes a paper and pays for it in advance, reads it thoroughly, and seldom reads any other religious paper—says, he would not be without his paper for ten times its cost.

Mr. E. is a business man and takes several papers, and makes it a point to look into every one. He looks into his Church paper with the same feeling that he does into the others. He has no taste for anything but "price currents," and "advertisements," but he runs his eyes over the heads—never thinks of reading a long article, and if no caption of a thrilling event arrests his attention, nine times out of ten he concludes there is nothing in the papers.

Mr. F. is very fond of news—takes two or three dailies, and often visits the newsrooms, and wonders why every item in his religious paper is always a week or ten days behind time. Thinks there is great negligence on the part of its conductors, or some other cause operating that makes the paper worthless.

Mr. G. does not like all the positions taken in his paper, yet he finds so much in it that is good, and its influence in his family so healthful, that he cheerfully pays the bills from year to year.

Mr. H. occasionally sees Mr. G.'s paper, but has such a strong prejudice against the views upheld by it that he discovers something offensive in almost every article.

Mr. I. is a clergyman, approves of the general course of the paper, and professes to be its warm friend, but is afraid of taking the responsibility of recommending it publicly, and forgets to send it any item that may come within his knowledge.

TOWER OF BABEL.—The French Government two or three years ago sent three gentlemen to make scientific and artistic researches in Media, Mesopotamia, and Babylonia. One of them, M. Jules Oppert, has just returned to Paris, and it appears, from his report, that he and his colleagues thought it advisable to begin by confining themselves to the exploration of ancient Babylon. The task was one of immense difficulty, and it was hampered by the excessive heat of the sun, by privations of all kinds, and by the incessant hostility of the Arabs. After a while M. Oppert's two colleagues fell ill, so that all the labours of the expedition devolved on him. He first of all made excavations of the ruins of the famous suspended gardens of Babylon which are known by the name of the Hall of Amianion-Ali; and he obtained in them a number of curious architectural objects, which are destined to be placed in the Louvre at Paris, and which will be described hereafter. He next, in obedience to the special orders of his Government, took measures for ascertaining the precise extent of Babylon—a matter which, the reader is aware, has always been open to controversy. He has succeeded in making a series of minute surveys, and in drawing up detailed plans of the immense city. His opinion is, that even the largest estimations as to its vast extent are not exaggerated; and he puts down that extent at the astounding figure of five hundred square kilometres, French measure,

(the square kilometre is eleven hundred and ninety-six square yards). This is very nearly eighteen times the size of Paris. But of course he does not say that this enormous area was occupied, or anything like it, it comprises within the walls huge tracts of cultivated lands and gardens, for supplying the population with food in the event of a siege. M. Oppert has discovered the Babylonian and Assyrian measures, and by means of them has ascertained exactly what part of the city was inhabited, and what part was in fields and gardens. On the limits of the town, properly so called, stands at present the flourishing town of Hillah. This town is situated on the banks of the Euphrates, is built with bricks from the ruins, and many of the household utensils and personal ornaments of its inhabitants are taken from them also. Beyond this town is the vast fortress strengthened by Nebuchadnezzar, and in the midst of it is the royal palace—itsself almost as large as a town. M. Oppert says, that he was also able to distinguish the ruins of the famous Tower of Babel, they are most imposing, and stand on a site formerly called Borsippa, or the Tower of Languages. The royal town, situated on the banks of the Euphrates, covers a space of nearly seven square kilometres and contains most interesting ruins. Among them are those of the royal palace, the fortress, and the suspended gardens. In the collection of curiosities which M. Oppert has brought away with him, is a vase, which he declares to date from the time of one of the Chaldean sovereigns named Nazambel, that is somewhat about one thousand six hundred years before Jesus Christ; also a number of copies of cuneiform inscriptions, which he has every reason to believe that he will be able to decipher.—*London Literary Gazette.*

FIRST FAMILY PRAYER AT A TAVERN.

ROWLAND HILL was once driven by a storm into a village inn, and compelled to spend the night. When it grew late, the landlord sent a request by the waiter that the guest would go to bed. Mr. Hill replied, "I have been waiting a long time, expecting to be called to family prayer." "Family prayer! I don't know what you mean sir; we never have such things here." "Indeed! then tell your master, I cannot go to bed until we have had family prayer." The waiter informed his master, who, in consternation, bounced into the room occupied by the faithful minister, and said, "Sir, I wish you would go to bed. I cannot go till I have seen all the lights out; I am so afraid of fire." "So am I," was the reply "but I have been expecting to be summoned to family prayer." "All very good, sir; but it cannot be done at an inn." Indeed! then pray get me my horse. I cannot sleep in a house where there is no family prayer." The host preferred to dismiss his prejudice rather than his guest, and said, "I have no objections to have prayer; but I don't know how." "Well, then, summon your people, and let us see what can be done." The landlord obeyed, and in a few minutes the astonished domestics were upon their knees, and the landlord called upon to pray. "Sir, I never prayed in my life; I don't know how." "Ask God to teach you," was the gentle reply. The landlord said, folding his hands, "God, teach us how to pray." "That is prayer my friend," cried Mr. Hill, joyfully, "go on." "I am sure I don't know what to say now, sir." "Yes you do; God has taught you how to pray, now thank him for it." "Thank you, God Almighty, for letting us pray to you!"

"Amen! Amen!" exclaimed Mr. Hill, and then prayed himself. Two years afterwards, Mr. Hill found in that same village a chapel and a school, as the result of the first effort of family prayer at the "Black Lion."

VANITY IN MINISTERS.—Vanity is bad enough in anybody. But in young ministers it is fatal. It shows itself in a want of deference for age, which makes them odious to their older brethren. It gives them a pompous manner which exposes them to ridicule. When an unfledged stripling rises in the pulpit, and gravely announces some new metaphysical theory which is to throw light upon the whole realm of theology, we can hardly keep our countenance at his self-complacent air at the presumption which would thus teach wisdom to grey hairs. In truth we have had enough of these young peacocks, fluttering in our midst. It is time that the whole tribe was exterminated.

Unfortunately, young ministers are less likely to be cured of this infirmity than other men. Lawyers are so knocked against each other that they soon find their level. But black coats throw around their wearer a changed circle. In his own parish the young preacher

is exalted on a pedestal. "He is monarch of all he surveys." His congregation flatter him. "He is such a dear man!"—"such a sweet preacher!" All this creates an illusion about him, which he never sees through. Vanity covers him from head to foot. It oozes out of every pore in his body.

"Tis like the choice ointment,
Down Aaron's beard did go,
Down Aaron's beard that downward went
His garment's skirts unto."

And so he goes through life, the same prim and pious little person as when he delivered to an awe-struck assembly his first pulpit oration! The great evil of this inordinate self-estimation is that it prevents real progress. The most hopeful state of mind is a painful sense of one's defects, with an earnest desire for improvement.—*Presbyterian.*

THE EMPRESS EUGENIE.—Without being by any means the perfect beauty her flatterers declare her to be, the Empress is certainly one of the very loveliest looking women that could be found. Her face is lighted up with such an innocent, gentle and vivacious expression, and a smile of such exceeding sweetness, as render her perfectly charming. Her manner is at once graceful, dignified, and gracious; she looks absolutely radiant on a public occasion, and performs her part so perfectly and with such a look of absolute happiness, that she seems not only as though she had been born to the station to which her singular fortune had raised her, but appears beside her impassable and undemonstrative partner, as though she was some sovereign in her own right who had espoused some man of humble rank, and sought unconsciously to atone for his comparatively cold and ungracious manner by the overflowing of her own royal and native courtesy. And yet to see her small, sweet, but pale and weary looking face at other times, one would say that she had already entered upon that destiny of sorrow which the line of pain across her brow would almost seem to be nature's own prophecy.

SITTING IN PRAYER.—A Querist of the New-York Observer says:

"I have been much interested in the questions propounded in the late numbers of the Observer, and it would fall within the scope of your plan, would be glad to enquire who was the inventor of the practice of sitting during prayer in public worship. Where the scriptural authority for the practice is found? What are its advantages?—and whether it is contemplated to make any further improvements in that line?"

QUERIST.

To this the editor replies:

"This question of Querist does not come within the scope of our inquiries. But the first instance of sitting in prayer which we recollect is that of David, recorded in the first book of Chronicles, xvii. 16. The practice is a very bad one, and the example of David can hardly be claimed as "scriptural authority."

Canada extends in length from the coast of Labrador to the River Kaministiquia, at the end of Lake Superior about 1000 miles, with an average breadth of 230 miles, being nearly three times as large as Great Britain and Ireland. It contains an area of about 350,000 square miles, or 224,000,000 acres.

ROMISH TESTIMONY TO THE ENGLISH BIBLE.—Who will not say that the uncommon beauty and marvellous English of the Protestant Bible is not one of the great strongholds of heresy in this country? It lives on the ear like music that never can be forgotten, like the sound of the church bell, which the convert hardly knows how he can forego. Its felicities often seem to be almost things rather than mere words. It is part of the national mind, and the anchor of national seriousness. The memory of the dead pines in it. The potent traditions of childhood are stereotyped in its verses. The power of all the gifts and trials of a man is hidden beneath its words. It is the representative of his best moments, and all that there has been about him of soft, and gentle, and pure, and penitent, and good, speaks to him for ever out of the English Bible. It is his sacred thing, which doubt has never dimmed, and controversy never soiled. In the length and breadth of the land there is not a Protestant with one spark of righteousness about him whose spiritual biography is not in the Saxon Bible.—*Dublin Roman Catholic Review.*

VALUE OF LAND IN THE CITY OF LONDON.—A correspondent of the *Builder* says: "I beg to inform you that a piece of land on the South side of Cornhill having a frontage of 38 by a depth of 17 feet has been, within the last few days, let on lease for a building term, at a ground rent of £900 per annum. This will be found to be a higher rate per acre than any plot heretofore let." Calculated, as in the previous instances, at thirty years' purchase, the value produced is at the rate of £1,182,030 per acre.