WARRANTED TO KEEP THE NOISIEST CHILD QUIET FOR HALF AN HOUR .

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ATHERINE SINCLAIR

and the

RETTER

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O" THOUSAND. 1864.

The

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Criticisms of the Press.

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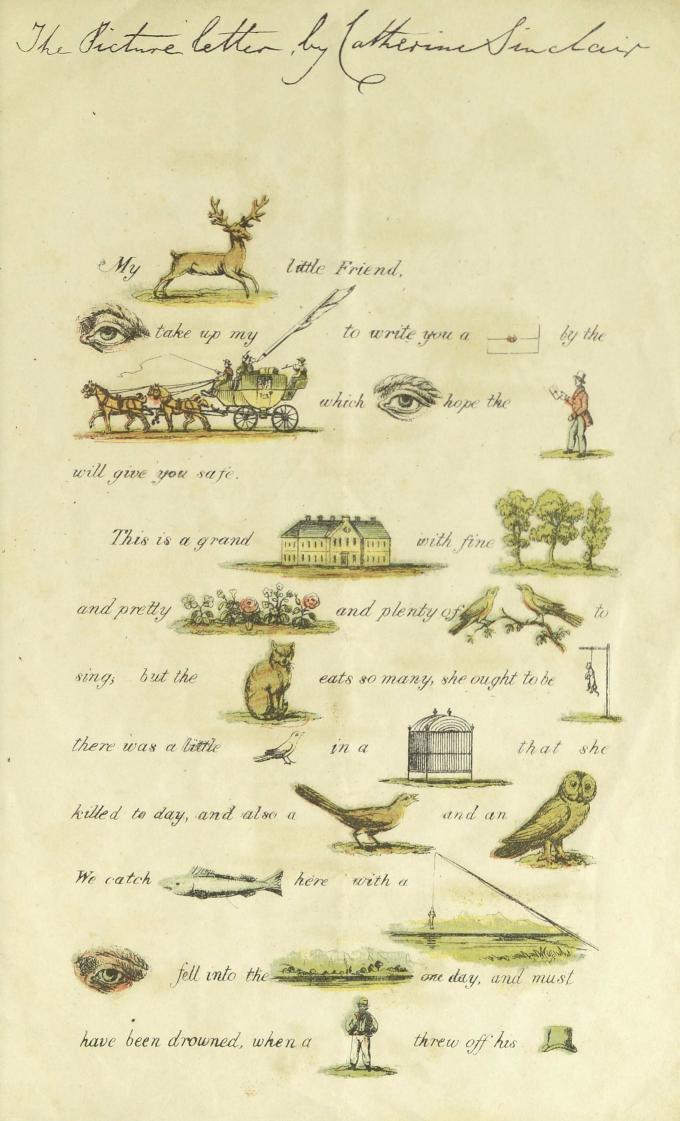
"Miss Catherine Sinclair has published a charming little letter to her young friends, in which the words as far as possible are given by symbols; as, for instance, were she to tell, in the words of the old song, that 'a fox jumped over the parson's gate,' she might give each of the three nouns by pictorial representation. It is an old-fashioned kind of *jeu* our memory than the correspondence, in 'Kay's Portraits,' between Sir Lawrence Dundas and the Prince of Darkness, in which this amusing rather than puzzling kind of cipher is adopted. We can well recollect how much our juvenile fancy was tickled b. difficulties searcely less than the yoor unlettered grocer experienced when he forgot whether the figure of a thick circular object he had entered in his books was a cheese or a grindstone. We envy now the elated feelings of the youngsters who are set to the pleasant task of reading Miss Sinclair's letter, which is, to our minds, a happier composition than any of the older jocularities to which we have referred."—Edinburgh Courant, Nov. 25, 1861.

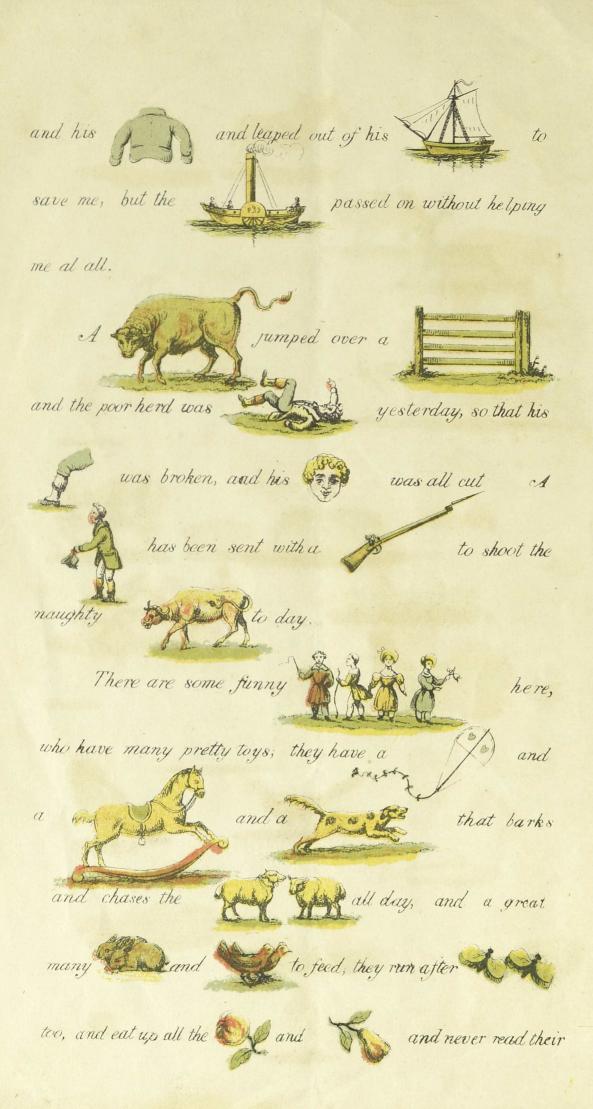
"An ingenious symbolic letter for little folks, by our philanthropic and inventive townswoman, Miss Catherine Sinclair, has just been published. Although the idea is not entirely original, yet the letter is happy, the symbols appropriate, and it is got up in so superior a style, and with such tact, that it is not supprising that during the few days it has been before the public, it has met with a rapid sale; and we are sure that during the festive season, which is now near at hand, it cannot fail to be a great favourite among those for whose amusement and instruction it has been written."—Edinburgh Witness, Dec. 1861.

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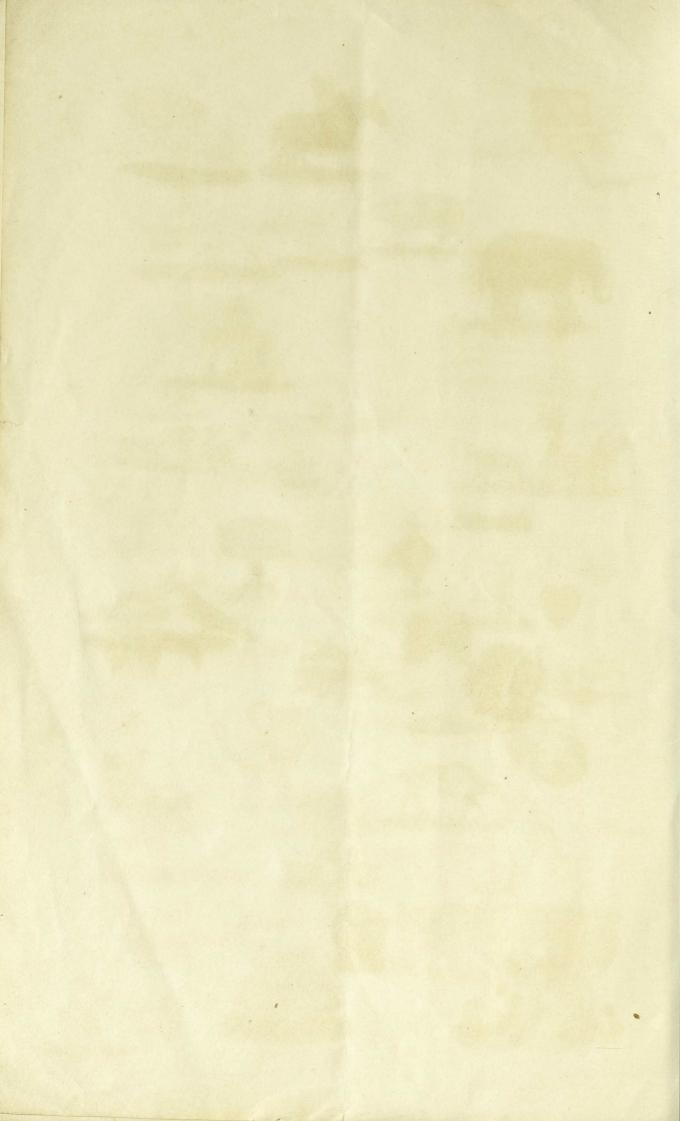


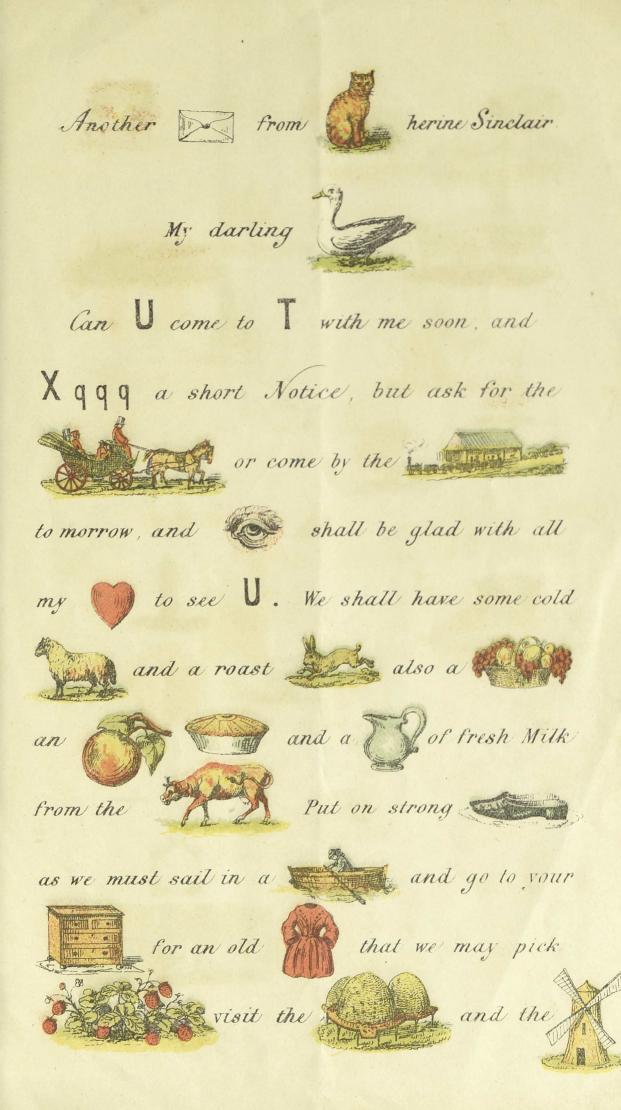


ABCORF, so they will be like once knew his ABC, and all their lives, could dance a reel, so you will hope an be as wise as them, and go to School, and to when ever the Frings, and get up when the rises, to study, instead of lying in idle all day, am going to take a Ofice p is on the of I, as the and my is taken off the we have a very nice for breakfast, so wish you could come and stick and a cold abal your & into them with me, but you would have to travel faster than an Good bye out of a to be here in time Edinburgh James Wood, 130 George St

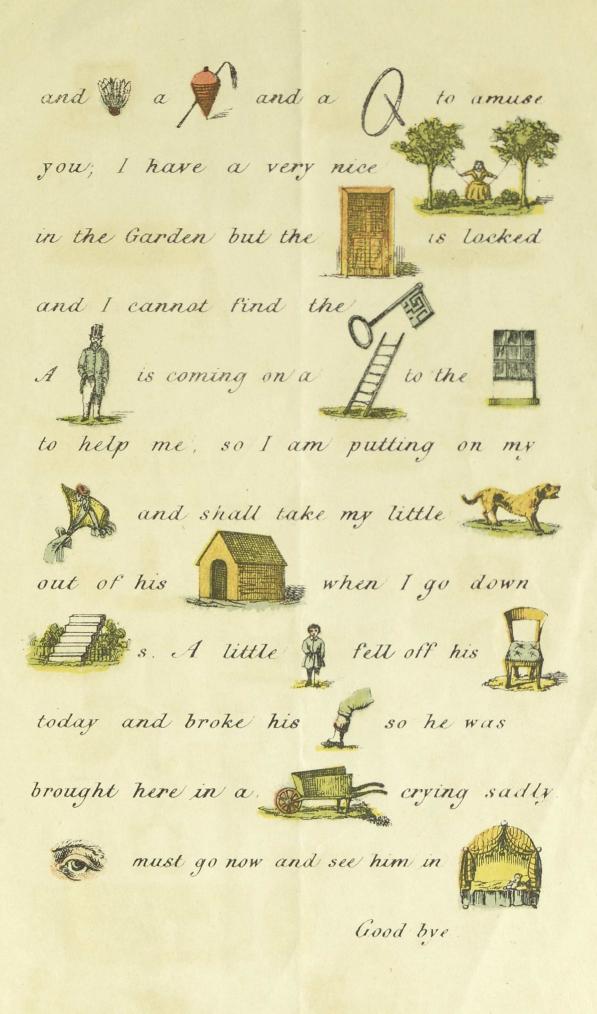
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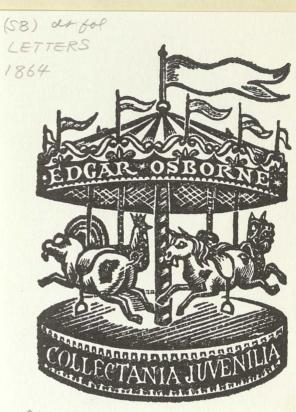




will play you tunes on the and take you a long drive in to visit some We must call on a little who set her by taking a in her She upset a with her and let fall the and and A of water from the was brought and she got a for medicine and a for wine. I have broken my of and lost my so I do not know what o' but I am going to a next door for a and a



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much thought."--Bulwark. "It is somewhat singular, that since it is universally admitted that Scripture contains important prophetical information in regard to the present times, so little should be done to make that information available to the Church of God. This may arise partly from the rashness which has characterised some interpreters, as well as the acknowledged difficulty of the study itself; but as it is increasingly manifest that 'the time is at hand,' all calm and careful students of the 'sure word of prophecy' ought to be cordially welcomed by all the friends of truth. That the 1260 years of Babylon's reign are nearly expired, must be admitted, whatever theory of interpretation is adopted; and the present gathering storm in the East may be the precursor of a bloody night for Europe, to be succeeded by a glorious day. Mr. Wright's treatise is evidently the work of a man who can think, and dares to express his thoughts—a thorough student of Scripture, whose style is leavened with its sublime and noble language. His chapter on Rome is peculiarly powerful and impressive; and we are disposed to think that there is great force in his interpretation."-Bulwark, second notice.

second notice. "The principle on which Mr. Wright's Scheme of prophecy is constructed, deserves the attention of divines, and is of importance as a guide through the maze of the public religious political questions in which the world is at present involved. His idea tends to elevate the revelations that are made, inasmuch as, instead of searching for coincidences and supposed fulfilments in the insulated portions of mere Roman by-pust history, which are often violently strained, and always narrow and inadequate, as we think, to the magnitude and mystery of the Divine Word, it professes to find in the symbols of this book, a united concurrent declaration of the whole history of the Church to the end of time; Mr. Wright's principle being, that, like Joseph's and Pharaoh's visions, and many more in the Word, which are repeated, varied, and reduplicated, as it were, for more certainty, the seals, trumpets, and vials are not successively descriptive of consecutive events, commencing with the Roman empire, and gradually fulfilled and superseded as time has rolled on, but each and all relate to the whole history of the Church. These views are illustrated with great effect by Mr. Wright, who, as it may be expected, enlarges more particularly on the third or Popish power; and in the course of the argument he exposes the Rome-Pagan and Papal theory, as held by Elliot and others, with much force, and with an amount of scholarship not (as the late Indian examinations prove) very common on this side of the Tweed. Reading the symbols of the whole Word, our author holds that these evils are at the present time accumulating on us in black clouds, and that now indeed is 'Europe's Crisis.' These we cannot detail. His proofs must be searched for in his readable book, which is stores of historical and biblical information, and varied and critical scholarship, will amply repay a perusal."—Witness. "This is an expository work of no ordinary kind, by a mind semewhat singular and

amply repay a perusal."—Witness. "This is an expository work of no ordinary kind, by a mind somewhat singular and eccentric in its originality, upon subjects deeply interesting at present. Clerical as the author is, according to the clericism of a school now rather old-fashioned, the general reader as well as the religious public may find a close interest in his speculations, and agree with the deliberate judgment of Mr. Aikman, author of 'The History of Scotland,' that "Europe's Crisis" is as well-written as it is well-timed.' The volume professes to be an exposition of the four Apocalyptic horses, or vision of the seals; and the writer ably defends their prophetic identity and continuity against the popular but tangled theory of Mr. Elliot. In conducting his forcible argument, he follows Mr. Elliot to the sources of his highest classical authorities, showing that very high scholarship is not the exclusive privilege of those who study south of the Tweed. By his lucid order, as by his sterm reasoning, we feel relieved at being borne away from the hazy region of political guesses or mere theological hypothesis to the clear altitude of revelation, from which a steady view is offered of the present and of the imminent future of Europe. We cannot de less than recommend the production as a comfortable deliverance from the flimsy and hasty religious literature of the day."—Daily Empress.

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