

# Religious Intelligencer.

## BIBLE SOCIETY, MISSIONARY, AND SABBATH SCHOOL ADVOCATE.

E. McLEOD, Editor.

That God in all things may be glorified through Jesus Christ—PETER.

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WHOLE NO. 152

### A Father's Love.

It is related in the history of Persia that twelve men were robbed and murdered under the walls of Shiraz. The perpetrators could not for a long time be discovered; but the king, resolving to make an example, for the sake of good order, commanded the officers of justice to persevere, under heavy threats, until a matter which so much concerned his reputation, should be brought to light. At length it was discovered by accident, a small branch of the king's own to be the guilty persons. Their crime was clearly proved, and in spite of powerful intercession, all actually engaged in the murder were condemned to die. The circumstance that they were of the king's own clan, made their case worse; they had dishonoured their sovereign, and would not be forgiven. When the prisoners were brought before the monarch to be condemned and executed, there was among them a youth, twenty years of age, whose appearance excited universal interest; but this interest was increased to pain, when his father rushed forward, and demanded before they were led to death, to speak with the prince. Permission was obtained. Addressing the prince, he said, "You have sworn that these guilty men shall die, and it is just they should suffer; but I, who am not guilty, come here to demand a boon of my chief. My son is young—he has been deluded into crime; his life is forfeited, but he has hardly tasted the sweets of existence; he is just betrothed in marriage; I come to die in his stead. Be merciful; let an old worn-out man perish, and spare a youth who may long be useful to his tribe; let him live to drink of the waters, and till the ground of his ancestors." The prince was deeply moved by this appeal. To pardon the offence was impossible, for he had sworn that all concerned in the murder should die. Willing to save the youth, he granted the father's prayer, and the old man went exulting to meet his fate.

Beloved reader, in this touching incident you have a beautiful illustration of the love of your Father in heaven. He has interposed for your deliverance from a death infinitely more to be dreaded than the death of the body. You know and feel, that though you may never have broken the laws of your country, you have violated the Divine law. That law demands that you love the Lord your God, with all your heart, and soul, and strength, and mind. The penalty of this law is death to the transgressor. "The soul that sinneth it shall die." Cursed is every one that continueth not in all things, written in the book of the law to do them. These words express the determination of God to punish sin. Sin cannot, and will not go unpunished. The law must be upheld and maintained, or its power is gone. God, as a being whose tender mercies are over all his works, and whose name and nature is Love, cannot take delight in inflicting punishment. No judgment is his nature. But to restore sinful man in his favour, without atonement through which pardon can be bestowed, would be to put a bounty on rebellion. It would be to sap the foundation of his moral administration—to introduce disorder, distrust, and fear, among holy beings. God is just, and cannot do this; he is good, and will not do it. His goodness would lead him to pardon the sinner, but his justice would also lead him to maintain the rights of his throne. The latter quality of character cannot be sacrificed, whatever occasion there may be for the exercise of the former. While, then, God has no delight in inflicting punishment on the guilty, necessity is laid on him as the Great Magistrate of the universe to inflict the penalty of the law. Only thus could he maintain and promote the confidence of the intelligent universe in his government.

If this be so, dear reader, and reason and Scripture alike declare it must be so, then how can you escape the terrible doom of the sinner? Your conscience is oftentimes at ease. You feel that guilt cleaves to you. Its record is on the tablet of your conscience and cannot be erased. The consciousness of sin goes with you where you go, and dwells with you where you dwell, and at times it may be your terrible forebodings of coming wrath. Perhaps you have prayed, and wept, and been in agony of soul at the remembrance of your sin, and the fear of coming retribution. Still, guilt, the awful, gnawing consciousness of unpardoned guilt, would not be washed out or charmed away. If you have never felt anxious about your future destiny, yours is a melancholy condition indeed. Realize the fact, that the friendly monitor may drop from your hands ere you have finished its perusal, and your guilty spirit, all unprepared, like its flight to the bar of God. Death, judgment, and eternity, are not far distant from you, and it is madness in the extreme to have no care, no concern, no anxiety about them. You cannot "escape meeting your Maker. You must stand before him and receive the infinite welcome which shall attend your spirit in bliss for ever, or be the subject of a curse deep, terrible, and eternal, from the lips of Him whose infinite delight it is to bless.

Can it then be a matter of indifference whether you dwell for ever in the shadow of the great white throne, or stand in the burning heats of eternal regret, misery, and shame, in that outer darkness, never, never covered by the rising of hope's bright star? No, it cannot be. Your soul seeks and longs for happiness. You cannot say that it is to you a matter of no moment whether you be happy or miserable for ever.

God has made you to be happy, and happiness is the object of your pursuit. Happiness is within your reach, and you may have it even now. It is to be found in God, even the being against whom you have sinned, and against whom you are sinning, so long as you refuse his "unspeakable gift."

Do you ask, how can I have happiness in God? Do you tell me that when you think of God your misery is greatest? You will believe it. It must ever be so while you think of God as the enemy of the sinner as well as the enemy of sin. This is where you are wrong. God is your friend and father. He "so loved the world, that he gave his only-begotten Son, that whosoever believeth on him might not perish, but have everlasting life." These are the blessed, life-giving words, of Him who hung on the cruel cross for our sins, and manifested unto man the love which he bore to the world. We dare not narrow the circle. The father gave his life for his guilty son, and his sovereign accepted the substitution. But, had the monarch given up an only son as a substitute, what a splendid demonstration would that have been of love to the law and love to the criminal! This God has done for you. He hates your sins, but loves your soul. His wrath against sin fell like burning hail upon the soul of Jesus, "the Holy One and the Just." The bitter cup which you must have drunk for ever, Jesus drained for you. This he did because he loved you.

No necessity was laid on him to suffer, but the necessity of love. On account of the propitiation of Jesus, God can now pardon you in consistency with law. But for the atonement of Jesus, you must have died without hope, and perished in despair. But Christ bore your sins in his own body on the tree. Reader, you need not perish. If you go down to eternal death the blame is your own. The hand of Mercy is outstretched to save you. God's beloved Son has borne your heavy burden. God is ready even now, if you will but believe in his mercy and rest in his love in Christ Jesus, to pardon your every transgression. He holds the cup of salvation to your lips, and presses it upon your acceptance. He asks you, "Why wilt thou die?" He entreats you to look by simple faith to the Saviour crucified and slain. Despite, oh, despite not the heaven-given boon of eternal life. Flee to the Saviour just as you are. He will receive you. His arms of love are outstretched to embrace you. He loved you when he died for you, he loves you still. Present peace, present pardon may be yours, by simply crediting your substitute, Jesus, and you will be happy in time, happy at death, and unspeakably happy for ever and ever.

—Christian News.

ALPHA.

### On Marriage: intended for the Married and Unmarried.

I have heard a great deal said, at divers times, about the ordinances and leadings of Providence in connection with this matter. It has been suggested that Providence may wisely ordain the union—no, I will not say union—the contract of opposite qualities in marriage, that thereby the greatest amount of good may be distributed. The learned shall instruct the ignorant, the refined shall polish the rude, the liberal shall dispense the guerdon of the courteous, and (I might almost as well add) beauty reflect some of its attractiveness upon the face of ugliness. This is a very comfortable doctrine for one to preach who finds himself badly matched. Men love to throw their sins upon the shoulders of Providence if they can, or on circumstances, or even on the devil himself. It is an easy way of getting over a piece of egregious folly. No, no, friend, just blame your own precipitancy or thoughtlessness, and let Providence go clear. As for circumstances, very likely you moulded them to suit your views and gratify your own passions. I do not believe that Providence intended you to have other than the best of wives. Hear this: "A prudent wife for good is from the Lord." You see Scripture is plainly against you. If your wife be not a good one, i.e., adapted to your nature and circumstances, you cannot regard her as sent to you from God, except as a punishment for your sins. Had you taken the requisite pains, you might have found one just adapted to you. If there has been any leading of Providence in the case, very likely you took the lead yourself. This sort of leading of Providence is rife in the world.

I shall now address myself particularly to the unmarried, and more especially to the men. I shall not say with St. Paul, "Seek not a wife." I suppose you to be thinking about the matter,—perhaps to be a "seeker." Yet I would say, seek not, unless thou seekest rightly. I tell thee, friend, it is the most important step of thy life, as thou mayest hereafter find. Pause, therefore, and consider a little. Think what thou shouldst love most, and what thou wilt be most likely to love the longest. Believe me, you can love just as deeply, and far more safely, if your reason and judgment have considerable to say in connection with this business. I go for love of the deepest, strongest, and most lasting kind, and I am sure this reason is no enemy to this. If you suffer yourself to be blinded by mere show and glitter, and are at the same time led by blind Cupid, you, at least, will be likely to "fall into the ditch."

I have known those who have regretted that, in the choice of a wife, they were led so much by passion, and so little by reason, or were so thoughtless in a matter of so great importance. Many, very many, bestow far more pains in the choice of a house, a horse, or even a dress, than in the selection of a wife or a husband. The house must be carefully examined, the good points of the horse well looked after, and the dress turned over and over; but a companion for life, the sharer of joys and sorrows, the manager of all your domestic concerns—this is nothing—hit or miss—here goes. "I say, be not hasty in this business. Look—think, before you commit yourself. A knot of this kind is easily tied, but like the old Gordian knot, it cannot be untied. Death alone can cut it, and I would not have you think him long in coming."

One of the great objects for which marriage was instituted as, as I conceive, the intellectual and moral improvement of the parties. The object is a high—a permanent one. The union ought to be formed with a view to the whole life of man—his intellectual and moral life—his life here and hereafter. How few look upon the matter in this light, and enter upon it with such views! "Something transcendental—Utopian—can't be made to enter into every-day life." Ha! I say you so? They are the only views worthy of the union of two immortal beings. They who marry with such views and feelings will be married body and soul both. The highest happiness can rest on no sure foundation but that which is laid in the human soul. Beauty, wealth, equipage, all that is outward may be swept away in a moment, or, if continued, may not satisfy. Intellectual and moral qualities are a more sure possession. Time serves but to improve them, and the enjoyment of them never ceases. Marry your wife's soul, friend, marry her soul. Let its qualities attract you. Then, every acquisition which she makes, every day's experience, every book she reads, will add in her onward progress, and render her more and more capable of ministering to your improvement and happiness. Do you want a wife capable of assisting you to become wiser and better, as well as to patch your clothes, darn your stockings, or cook your dinner? Alas! alas! how many think that a woman ought to know nothing else.

Such might almost as well marry a thread and needle, a knitting machine, or a cooking stove. What if you are a mechanic, a farmer, or a day labourer? May not, ought not, mechanics, farmers, and day labourers, to grow wiser and better? Have you not a vegetable soul capable of improvement? And do you not want a wife with a soul? Darning stockings and cooking dinners are important affairs (the latter especially), and may be peculiarly so to you. I know not, however, why a woman with a soul—a feeling, thinking, cultivated soul—may not do these things. There is no good reason why you should not take the most elevated views of this subject, and go about this business in a sensible, rational manner. Do you say, "One can scarcely find the article which you recommend?" Somewhat difficult, I allow. But it is to be feared that little demand exists for wives of this sort. Let the demand become general, and the article (speaking after the manner of men), will soon come to market. Higher ground must be taken, higher views must be inculcated. The true object, the whole object of marriage must be understood and felt, and husbands and wives must be educated in view of it, ere they can become all to each other that God designed.

### The Power of Prayer.

Abraham's servant prays—Rebekah appears. Jacob wrestles and prays—the angel is conquered, and Esau's mind is wonderfully turned from the revengeful purpose he had harboured for twenty years. Moses cries to God—the sea is divided. Moses prays—Amalek is discomfited. Joshua prays—Achish is discovered. Hannah prays—Samuel is born. David prays—Ahiathophel hanged himself. Aza prays—a victory is gained. Jehoshaphat prays—God turns away his face. Isaiah and Hezekiah pray—185,000 Assyrians are dead in twelve hours. Daniel prays—the seventy weeks are revealed. Daniel prays—the lions are muzzled. Daniel prays—the seventy weeks are revealed. Mordcai and Esther fast—Haman is hanged on his own gallows in three days. Ezra prays at Ahava—God answers. Nehemiah darts a prayer—the king's heart is softened. Elijah prays—a drought of three years succeeds. Elijah prays—rain descends apace. Elisha prays—a child's soul comes back. The Church prays ardently—Peter is delivered by an angel. Paul and Silas prayed and sang praises—the doors of the prison were opened, and every man's bonds were loosed. Prayer has a thousand commands and promises. Prayer has a thousand articles of rich success. Prayer has divided seas, rolled up flowing rivers, and made fiery rocks gush into fountains, quenched flames of fire, muzzled lions, disarmed vipers and poisons, marshalled the stars against the wicked, stopped the course of the moon, arrested the rapid sun in his giant race, burst open iron gates, recalled souls from eternity, conquered the strongest devils, exterminated legions of angels down from heaven, conquered Christ himself, the might of God. Prayer has bridled and chained the raging passions of men, has routed and de-

stroyed vast armies of proud, daring, and blustering atheists,—witness 185,000 dead in a single night. Prayer has fetched one man from the bottom of the sea, and carried another man in a chariot of fire up to heaven. Prayer has shut heaven for three years, and then opened it.—Bulwer.

### Correspondence

#### New York Correspondence.

NEW YORK, Nov. 10, 1856.  
MR. EDITOR:—The results seem now considerably more favorable to the cause of freedom in the late election than I stated them to be in my last letter. It seems now that even a portion of the majority in the State of Maine alone, transferred to Pennsylvania would have given us the President. The popular majority in the free states against Buchanan is very nearly half a million. The moral effect of this we hope may have a tendency to restrain the incoming administration. It will do that, or the steps to the disruption of the Union will be very rapid. No doubt the ultra southern party will push for the last result; so their leading organs say. I believe it is now certain that the reform party has elected governors in New Jersey and Illinois, whether their Presidential Candidate has the majority in the latter state or not.

It seems that order reigns just now in Kansas as it does in Warsaw, that the military power of the United States has taken into its own hands the work done hitherto by Border Ruffians. The free State men had to defend themselves against the Ruffians or be slain. They defended themselves and are now taken prisoners by the troops and indicted for murder in the first degree. A few may be executed. The whole proceeding reminds one of the ancient rule for trying witnesses. It is said they were thrown into deep water and hung, if found able to survive, the surviving being proof positive of the crime of witchery; but, if they did not survive they were drowned. Death either way. The probability is we shall soon have a new act in the Kansas tragedy, the last intelligence is that all the troubles have not succeeded in preventing the immigration into Kansas and that from the free states."

Among the recent books from the New York press two from the house of Sheldon Blakeman & Co. are of interest to your readers. The first, "Olshausen's Synoptical commentary on the Gospel, of especial interest to ministers. It is a very elaborate and fresh work containing over 600 large 8vo pages, nearly 200 of which are devoted to an able discussion on the authenticity and veracity of the New Testament. The ablest critics in our country pronounce it the best specimen of commentary to be found. This volume goes over a good portion of the first three gospels. It is soon to be followed by other volumes on the rest of the New Testament. It is of course a translation from German, but said to be almost entirely free from the heresies so frequent in German commentaries. I am not able to speak of my knowledge on this important point.

All your readers would be deeply interested in the other work, "Principles and Practices of the Baptist Churches by Dr. Wayland." I have read this book with deep interest and I think all Christians will, whether they are Baptists or not. It is from a master's pen. It is simple, fresh and vigorous in its views. Its candor no reader can question, nor its ability. The author does fairly what he professes, to set forth the principles and practices of his own denomination, but not as a partisan for he was quite as much of a rebuke as praise, though he indulges directly but little in either. Take as an illustration of the author's direct and candid method his remarks on the extent of the atonement, page 18.

"The extent of the atonement," says he, "has been and still is of honest but not unkind difference. Within the last fifty years a change has gradually taken place in a large portion of our brethren. At the commencement of that period God's divinity was a sort of standard, and Baptists imbibing his opinions were what may be called almost hyper-Calvinistic. A change commenced upon the publication of the writings of Andrew Fuller, especially worthy of all acceptance, which, in the Northern States, has become almost universal. The old view still prevails, if I mistake not, in our Southern and Western States.

It is difficult at the present day to conceive to what extent the doctrine of the limited atonement, and the views of election which accompanied it, were carried. I once knew a popular minister, who used to quote the passage, "God so loved the world," &c., by inserting the word *elect* before world: "God so loved the *elect* world," &c. I was, in the early part of my ministry, settled in a respectable town in Massachusetts, one of my members, a very worthy man, and the son of a Baptist minister, and reputed to be very clear in the doctrines (this was the term applied to this term of belief) had an interesting family wholly given up to worldliness. I wished to converse with them on the subject of personal religion, and mentioned to him that he did not wish to converse with his children on that subject. If they were elected, God would convert them in his own time; but if not, talking would do them no good; it would only make them hypocrites. He was,

I believe, the last pillar of Gillism then remaining in the Church."

On these passages I will make two remarks. The first is that, though the good doctor thinks it hard for us to conceive of such extremes, I am sorry to say I have met them myself and still know of some such not in the Western or Southern states. Within a year or two a member of my own family under deep conviction and in great anxiety to seek the Lord was exhorted after a similar way. But I am happy to say I do not believe such extremes very common.

My other remark is this, that the gradual change from hyper-Calvinism began in the eastern and northern states more than fifty years ago. It is full seventy years ago, that the founders of the Freewill Baptists by their protest against the hyper-Calvinism made a profound impression upon the Baptists upon this subject. Indeed it was this very thing, hyper-Calvinism, that served as the principal cause of the new denomination. The reaction began at that time and has gone on to such a degree that there is scarcely a perceptible difference now on this topic between the moderate men of the respective parties. I believe both were nearer the truth than either in those days and the seeming evil has thus been over-ruled to mutual progress in truth.

My views are by no means given as criticisms on the two statements. He observes from one stand-point, I from another, the great change began at the time he states, but the preparatory work had taken place as I mention. I may take notice of this book again. G.

#### London Correspondence.

LONDON, Nov. 7, 1856.

Our newspaper press has been making the best of a political windfall indiscreetly afforded by the *Moniteur*, the French government organ. Annoyed, it would seem, by the independent criticism of our public journals, a short article appeared in the *Parisian Gazette*, reprehending the course pursued, and especially as calculated to jeopardize the international alliance. Louis Napoleon must surely have lost his wits for the time being if he indicted or sanctioned the insertion of such a note. His knowledge of our way and means might have led him to expect that as a threat it could be scorned, and that as a political movement it would be likely to produce a result exactly the reverse of the kind desired. So it has turned out, for, with a few exceptions, the newspapers, metropolitan and financial, headed by the *Times*, have given the *Moniteur* a rough and rasping reception. As a new topic they have been glad to make the most of it, and to revive the glorification of the liberty of the press which, for want of aggression, had been suffered to subside. The French government may say that the grapes are sour and injurious, but they have not done wisely to provoke a tantalizing exhibition of them, which must make many a *Parisian litterateur* long for their suspension.

A strange discussion has been running on in the *Times* for several weeks, under the title of "Railways and Revolvers in Georgia." An anonymous correspondent sent a horrible account of several duels and murders committed last August in the course of one railway journey in that state. He was replied to by several Americans, but he has repeated his statement and declared his name. This has called forth a rejoinder, and there is no making out the facts unless on the supposition that the narrator has either spoken truth, or was easily imposed upon by his own experience of American manners and credulous conclusions.

The Registrar General has published the quarterly report, ending Sept 29th, of the public health in England and Wales. The marriages and deaths have been below the average, and the births much above it, leaving about 60,000 as the increase of the population. How far this has been lessened, or increased by emigration and immigration cannot be ascertained. The health of London for the last month or ten days has been unusually good. In the week ending Nov. 1st, the deaths were 969 less than the estimated number by 141. The births were 1,569—the sexes being nearly equal, 777 boys and 792 girls. Favourable as these statistics, the Registrar General points out that they are not so favourable as they might be; and that even the rural districts which are safer than the town districts in regard to life and health, would be rendered more salubrious by a little careful contrivance. The farmers, in particular, are being called to account for being so fastidious about indoor cleanliness while they allow heaps of decomposing matter to surround their habitations. Your farmers, I suppose, are open to some such correction and advice.

Questions ecclesiastical are still as ever, questions of earnest and angry debate. The Lynch controversy is waxing rather than waning. "The Ethics of Quotation" has appeared, in which some friend of Mr. Lynch, or, as I suspect, that gentleman himself, has convicted Dr. Campbell of misquoting and mangling his writings in the most unconscionable manner. Some of the examples are almost a match for the story of the man who affirmed his ability of proving that the Scriptures commanded murder, and on being challenged to the proof, cited in succession the prefaces—"And Cain slew his brother Abel!"—"Go thou and do likewise." The *Puseyites* are not determined to submit in silence to the definition of Archbishop Den-

nison. The legal case is carried up to the Judicial Committee of the Privy Council (the same body that pronounced in the Gorham controversy)—and in the meantime sixteen Tractarian chiefs, including Dr. Pusey, with Rev. Messrs. Kemble, Kenneth and Neale, have come out with a protest in favour of their deeply injured and innocent brother! To such notorious semi-Romanists the country will not give much heed, and their interference will rather damage than assist the ex-Archdeacon. The last of those above named has acquired a species of fame which all good men would shun, by the publication of Bunyan's Pilgrims Progress altered to suit his theological dogmas.

He has placed a font in front of the wicket gate, besides other alterations hardly less monstrous and absurd. He has vindicated his revision under the pretence, that if Bunyan had been enlightened he would have done the same—a plea which Escobar and all the Jesuit Fathers could not have out-done. Oh, for some new Duncian in which to pillory such theological Grub-street writers; or for another Pascal to pierce them with the gleaming arrows of his wit!

Mr. Spurgeon, after a week's retirement, preached in his own chapel, in New Park street, last Sunday. He stated his intention of again using the Surrey Garden Hall, a desire in which the Directors will probably indulge him. The public prints have been generally severe in their remarks upon him, for which he returned public thanks on Sunday morning in the words: "O Lord, we thank thee for all the slander, calumny, and malice with which thou hast allowed the enemy to honor us; and grant that we may never give them cause to blaspheme with reason." It would have been more dignified to omit such a passage from a public prayer, and to have confined it, if used at all, to his own closet devotions. The use of the term "blaspheme," is an evidence of the temper which such as him identify his own proceedings with the Divine honour. His friends will say he does right in this, and his adversaries will refer to it as another proof of overweening and impious vanity. Apart from his pulpit ministrations, on the character of which the best men may reasonably differ, I am grieved to hear from unquestionable authority, that his personal habits are not what christian courtesy or self-denial call for. He can be as rude as Dr. Johnston, without that levithian's excuses, and his use of strong ale is something so free that his sincerest admirers cannot contemplate it without alarm.

A younger brother of his is in the Baptist College, now situated in the Regent's Park, of which I wrote in *extenso* in my last.

You will be interested in knowing the latest returns of the Baptist Colleges in England and Wales, as extracted from the "Baptist Manual" of this year.

Places.	Date of Formation.	No of Stud.	Income.	Expenses.
Bedford.	1804.	25.	£1,110.	£1,141.
Bristol.	1770.	18.	1,817.	1,262.
Waterford, west.	1841.	17.	427.	425.
Leicester, (General Baptist.)	1798.	10.	374.	561.
Portsmouth.	1807.	16.	751.	779.
Steyner, (New Regent's Park), 1810.	27.	1,539.	1,622.	
Six Colleges.	....	113.	£5,218.	£5,790.

The *Freeman* newspaper, adds, "the number of professors and tutors we believe to be fifteen. That is to say, each college has two, one theological, and one classical tutor, whilst Bradford has a third styled resident tutor, and Bristol and Steyner here, we believe, each of them a teacher of modern languages in occasional attendance. There was, until a few years ago, a small institution at Accrington, in Lancashire, and several ministers throughout the country, whose scholastic attainments will fit them for such a task, receive young men into their houses, to prepare them either for the colleges or for ministerial work." The students of several colleges here received instruction in elocution from Mr. Sheridan Knowles, the celebrated dramatic writer, and now as you are probably aware, a Baptist, and occasional preacher. He resides in Scotland. With the new year the *Baptist Magazine* comes under the editorial management of Rev. Samuel Manning, now of France. Under his care it is expected to take up a new lease of general excellence and rigour. There are three other monthlies besides the one here referred to—the *General Baptist Magazine*, the *Baptist Reporter*, and the *Church*—a cheap and well conducted penny publication. There is room for all, and means of a larger sale for each.

An admirable institution exists in London, "The Young Men's Ula Association," which has several district establishments for the tea and coffee accommodation of young men, the perusal of the various periodicals, and the delivery of lectures on important subjects. The parent committee also arrange for a series of lectures in Exeter Hall, commencing in November, and ending about February. The course this season embracing twelve weekly lectures, begins next Tuesday, when the hon. the Vice-Chancellor Sir W. Page Wood, Knt., will deliver an address on "Truth and its counterfeits"—an attractive and suggestive subject. This association is perfectly free from doctrinal partialities and restrictions.

The Geographical Society is expecting to be enlightened in the great African problem by Dr. Livingstone, the distinguished independent missionary who made numerous discoveries, and is now in London, or on the point of arrival. The scientific world is ex-