

Religious Intelligence.

BIBLE SOCIETY, MISSIONARY, AND SABBATH SCHOOL ADVOCATE.

E. McLEOD, Editor.

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

TERMS.—ONE DOLLAR A YEAR, IN ADVANCE

VOL. III.—NO. 36.

ST. JOHN, NEW BRUNSWICK. FRIDAY, SEPTEMBER 5, 1856.

WHOLE NO. 140

Temporary Impressions.

In a time of greatly revived religious effort, when many are impressed by the solemn realities of eternity, we are not unfrequently met by the question, Will this last? Sometimes it is the cold heart that is only so pleased without any such revival, that suggests the doubt which the question implies. At other times it is the judicious and true friend of souls, who perceives some elements of evanescence in what is going on under the name of revival. Perhaps still more frequently it is the trembling anxious inquirer, or newly converted soul, having the doubt thrown in as a temptation to despondency, the warm interest which it has begun to feel in things of divine reality. From whatever quarter the question comes, it is worthy of careful consideration, and ought to be answered satisfactorily. It is not in the least degree difficult to answer. There are effects of what passes for revival in religion which are and must ever be transitory, and there are effects which we believe never are so. There is no necessary difficulty in distinguishing the one class of effects from the other. If that which is produced by protracted meetings consists chiefly of a roused feeling, it will not last long. We do not mean that there is not much aroused feeling in all revival, but the effects that prove lasting do not consist chiefly in that feeling. They consist in the mind's becoming acquainted with God. Where this is the prominent result of special effort, we have no fear of its effects proving evanescent. It, however, suggests considerations of momentous interest to all concerned in such effort. There is often a very strong temptation on the minds of preachers to pursue a course which issues in transitory results in the minds of the hearers. By means frequently of exciting descriptions of the glory of heaven or of the anguish of hell—by thrilling accounts of the horror of unbelievers or of the joy of departing saints, strong feeling is excited. By moving eloquence, feeling before the mind the sufferings of Jesus in the garden and on the cross, great meetings of heart are produced, which are only temporary; they consist of sympathy such as would arise from the described sufferings of any one, and such as would last just as long were the sufferer a common martyr as they do when that sufferer is Jesus. We are desirous not to be mistaken. We are not condemning as wrong the preaching of which we now speak. We merely wish to point out the truth that its effects, though they may be so far useful in the work of saving souls, are transitory when unaccompanied by effects of a vastly more important nature. Where such effects are produced and little or no real knowledge of God is communicated, it will be wonderful indeed if the results prove lasting. In such a case there is nothing communicated to the mind which is fitted to have a lasting effect upon the man. Where the hearer is made to know much, or almost exclusively of his own reprobations, or repentings, or prayers, or feelings, and little or not at all of the changeless compassion and propitiating justice of God, impressions almost sure to be temporary.—There is nothing in the workings of man's own mind to affect him permanently. It is God's mind alone that can hold and bless the human spirit for ever. We who preach cannot too carefully keep this in mind. It is true that many have found permanent rest, and have become lasting monuments of the power and mercy of God, before whom nothing was hid in preaching but their own experiences. They have been driven or led to the Bible, and there, though not in the preaching, they have become acquainted with God; but this is not the case with all who are so treated by their instructors. Many are led to form mighty resolves, as they imagine, and to sleep in true penitence, as they believe, and to pray with fervency of the warmest degree, and never knowing God, when they are removed to other circumstances, all their religion passes away like the morning cloud, and the early dew. O! let us ever feel the momentous importance then of making God known. Let us, by the working of his own Spirit in answer to prayer, and through our worthy efforts, really get the knowledge of God into our fellow men, and we need fear nothing for the permanence of the issue. But it is not to preachers alone we must look for that course which is needful to secure the permanence of the blessed effects of revival. Those who are previously the people of God, and those who during the progress of revival work become his children, have weighty responsibility in the matter. It is almost unaccountably common for Christians to speak in terms as much of their own experience, as of God in Christ. For one believer whom you find telling the inquirer of the love of God's heart, you will find twenty who tell him of what they have felt in their own. They will describe how they at first began to think seriously, how far their impressions deepened and fluctuated, how they wept and prayed, and all in vain, and how, at last, in some minutely described way, they found peace. They will expatiate on how great their joy and love were then, and all this without so much as once alluding to what Jehovah's kind heart is feeling for the poor anxious soul to whom they are laying off their story.

This does incalculable harm. It keeps hundreds looking to Christian hearts and oblivious of the heart of Jesus. It strengthens the spell which binds the minds of so many up within themselves, and keeps them in dark bondage. It also leads many to seek and to find a temporary peace in their own wrought-up feelings when they have little or no knowledge

of God, and it is not in the nature of man's mind to retain such peace permanently. You can see, dear reader, how all this must work to render the effects of revived religious interest, in many cases, at least, very transitory. When we remember how wonderfully this grievous folly prevails, our wonder is not that a few who seem really saved fall away, but that so few thus fall. Our earnest prayer to the people of God would be to consider this error, and to abandon the practice of setting their own experience forward instead of the Saviour. We know that many have seen through the policy we condemn, but more need yet to be convinced of it, so that inquiring souls may bear constantly of the imperishable love and undying faithfulness of God, along with the unalterable propitiation and unchanging advocacy of Jesus. O! who can tell the value of those who are awakened and interested, being in this way, surrounded as it were with the light of heaven, and so made aware of the everlasting source of peace and love and joy for their otherwise desolate souls! Have not Christians a great deal in this respect in their power? Might not those who sceptically ask, "Will it last?" do a very great deal, not only to secure the permanence of results already apparent, but also to secure the permanence of the blessed movement by which these results have been brought round? Have we anything to do but continue instant in prayer, thus keeping up our own intercourse and sympathy with God, and to continue, in one way or another, presenting the unchanging kindness and glorious meditation of Immanuel to those with whom we mingle, in order to there being continually going on around us a blessed work of salvation? But we must not fail to remark that those who are impressed during revival seasons have themselves, very much to do with the permanence of their results. If it is the duty of preachers to do all in their power to set forth the unchanging truth regarding God, and that of Christians to take every care to keep this truth and the everlasting realities it reveals before the minds of men, it is yet more imperatively the duty of those whose interest has been awakened to make that truth and these realities their own. It is not necessary that any one should fix his mind upon what Christians feel, or upon the unhappy feelings of his own soul, to the exclusion of the knowledge of Jehovah. There is no excuse for his doing so, even where preachers and Christians err in their mode of dealing with men. Each immortal spirit has itself to do with God, and ought never to forget that it has. Each soul that has been favoured with the Scriptures of everlasting truth, will and must be held responsible at last for the use made of them. It is impossible, my reader, that you can come to these Scriptures, really desirous to learn the character of your Divine Father, without finding in him one who becomes the changeless treasure of the heart to all who know him. Why then should you continue merely awakened, and not reconciled to your God, so that in the nature of things your impressions must be long dead away? Why not know and rejoice in Him who is, from everlasting to everlasting, God? Why not learn the immeasurable worth, to your spirit, of that Saviour and Friend, who is the same yesterday, to-day, and for ever? You have only to learn this to know that which will be with you as the stay and strength of your heart in all the changes of outward situation through which you can ever pass. In the crowded hall or place of prayer, and on the bleak hill-top, or some foreign shore—in the assembly of devoted spirits, where all around you savours of heaven, and in the crowded ship where all around you may savour of hell—in the society of those who are ever ready to remind you of what is good and holy, and among those who sue for the very expression of countenance that indicates a serious heart, your matchless Saviour is the same. In all possible situations he has not only the same mighty claim upon your love, but he is equally mighty in the attractions of his deep kindness and changeless excellences, to hold the choice of your frail spirit around himself. You need but to know Him thoroughly that you may ever know one who, unlike the changing feelings of your own breast, can never either change or fail you. See then where the momentous question is to be principally answered.—Will all this good prove lasting? It will, if you really know your God and Saviour. It will not, if you are turned away from him to changing and unsatisfying objects, however religious you may deem them to be.

Edinburgh.

J. K.

A Missionary's Labours in the Crimea.

The following letter relative to Crimean matters, published in the *London Morning Advertiser*, is from the pen of the Rev. Duncan Matheson, an eminent and devoted missionary. It is addressed to Major Gibb. There are many interesting facts in the letter which readers of all classes will peruse with special gratification:—

Constantinople, July 16, 1856.

My dear Friend,—Now that a calm has come over us since most of the allied army have left, and consequently the pressure of work is not so great, I have found a little leisure to write to you regarding my proceedings since I arrived—proceedings in which I am assured you are deeply interested, because they concern the kingdom of the Lord Jesus and the advancement of his glory on earth, and, therefore, unattended with the pomp and glory of things passing, evanescent, dying.

Immediately after reaching this, I went to Yenikoi, on the Bosphorus, where the large Sardinian hospital has been for the last eighteen months. On my arrival being known, many of the Sardinian officers and soldiers visited me, asking for Bibles, and each evincing a deeper interest than another who should be first served. Night after night the Lucanada, where I had my residence, was crowded, and as I had to return often for supplies, I had generally a crowd waiting the steamer's arrival. I cannot picture to you the many heart-thrilling scenes I witnessed. Again and again I have seen men scarce able to walk coming and asking for the Living Word. Again and again I have seen officers of rank, side by side with their poor though noble soldiers, asking for the same treasure, and greatly helping me in my work, and night after night has the same pressure continued. Again and again I have seen soldiers that for months had been sick, and had been removed from place to place, holding up the Testament given last summer, and now eagerly asking for the whole volume of inspiration.

A stock of the best books had also reached me, and as eagerly were they looked for, and carefully studied. The greatest favourites were the "Assembly of Westminster's Shorter Catechism," the "Puritan's Progress," and "Peter's on the Benefits of Christ's Death." All being supplied at Yenikoi, I hastened to the Crimea to meet them ere they left.

My arrival soon became known, and the first day 700 soldiers and officers visited me. I did not offer one copy. I never left the house. I told only one or two at first, and like wild fire it spread through the camp. Day after day the house was besieged. Soon the supply failed, and it was painful to have to send hundreds away empty handed. Often in the act of embarking they had come to offer all they had for a copy, that they might carry it to their homes, as a gift to their fathers they loved. In some cases it was glad to see the results of last year's distribution. All prejudice had given way—all opposition had been silenced—all ranks had been pervaded by the same spirit; and in some cases living conversions to God had been the result. One especially is striking: A soldier of the name of Paolo, having a desire for reading, called in August, 1855, and had a Testament given him. He began to read it—he was interested, he had never seen it before—he was awakened, and, unable to contain the intensity of his feelings, he came to Balaklava, asking for one who had left, he was directed to one well able to instruct him, and who has done much, very much, in carrying on this work. Soon the state of his mind was revealed, and time after time did he come for instruction. At length, it pleased the Lord to lead him by his spirit to behold the Lamb of God, and his soul was set at liberty. High hopes were entertained of his being raised up to preach the glorious gospel to others. The Lord saw otherwise, and he was laid on a bed of suffering and death. In his last hours he was urged to confess and get extreme unction, but he replied was, "I have confessed to Christ—He and only he can save—all my hope is in Him." Shortly after he fell asleep. He was in the habit of writing his thoughts on reading, and the following is his, *verbatim*, on Peter's sinking in the water:—

"It is true that, until our spirit has freed itself from a fallen body, to abide in the bosom of a happy eternity, the waters of many a tempestuous sea will oft beset us on every side, and sometimes so rage as to lead us to think that, like Peter, we must presently sink. But let the most adverse winds be let loose against us—let the waves and billows rise around us as high as the hills—the currents and eddies drift us whithersoever they will, yet with steady faith in Christ, and with the certainty that we are his, we shall, in the end, be more than conquerors, even upon the raging waves."

In the Crimea and Yenikoi I had the pleasure of giving since the first of April, Italian Bibles, 2,147; Testaments, 1,290; French Bibles to 8,500; and 300, besides 4,000 books and tracts. Above 250 Bibles have been given to officers of all grades; and instead of in any case hindering the work, they have forwarded it. It would be wrong to say much of the desire has been spiritual to possess the Word, yet it had been given—in no case forced; and surely it is matter of deep gratitude to think of 18,000 copies of the Scriptures having gone to Piedmont from the Crimea, a place they were the most unlikely to receive it in, and in circumstances the most adverse to its taking root.

From time to time much calumny and ever incredulity has been manifested regarding the work. I have no desire to meet these, the effects of sympathy with Rome, and attachment to a formal religion exalted in the place of a crucified, risen, and glorious Redeemer. The work needs no colouring, and requires not the aid of a fanciful, sentimental varnishing to exhibit its reality, or rather to pandor to what alas! is too often desired—something to dazzle or affect. It is a fact that many have yielded up the crucifixes or charms they wore. It is a fact that when a quantity of Popish literature had been sent from Italy, that the priests whom it was sent thought it unwise to circulate it; and when afterwards one bolder than the others, did so, they were brought to some of us and cast aside as false and corrupt. It is a fact that often at night, many might be seen reading till late. It is a fact that every opposition threatened against it failed. It is a fact that many, very many, letters can be produced

from officers craving a Bible. One officer remarked, "I had never read the Bible till I came to the Crimea. I find it morally pure, its language sublime, and its divinity self-evident." But the best of all facts is, that God by his Spirit, has been working in the hearts of a few already known; that others are eagerly searching; and who, oh who! can tell the results that may yet follow? Piedmont, the exile's home; the only spot where a man can breathe; where he can express his convictions, and worship free of danger, where all around is a dark despotism, and under the withering blight of Rome's dark sway, may soon be gained to Christ. Nobly, in the struggle now closed, has she done her part—nobly have her soldiers fought—nobly sustained the name of Italy. The eyes of the world look on with interest. Excommunicated by Rome, she seeks the light; and though Romanism still holds sway, and infidelity, the fruit of it, greatly increases; yet, the path, we believe, is onward, and the prayer of all who fear the Lord ought to be in her behalf. Statesmen stand aghast at the state of Italy, and how to solve the problem of her wrongs and miseries they cannot tell. The truth, and the truth alone, shall make her free. A nation free without the truth is impossible. We may be called to see many struggles, and often have our hopes sadly disappointed; and it will come. How it cheers in anticipation—how it stirs to prayer—how it excites effort, the thought of the truth prevailing in that land, round which our affections cling! that land long down-trodden and oppressed; fair and lovely, yet cursed by the deadly poison of the Man of Sin, and groaning under the keel of the oppressor. From these the Word has long been withheld, and for daring to read it they and their daughters have languished in the gloomy prison; but the truth shall and will ultimately triumph. O, my Father, hasten it in thy time. "It is time for thee to work, for men have made void thy law." Had I time, I might tell you of the distribution of the Word amongst the Russians and French. (p. v.) at another time I may. Suffice it to say, since 1st April, the Russian soldiers in the Crimea have had 480 copies given them, and the French, 1,520.

To the British and Foreign Bible Society, as being first in this work, much gratitude is due for their unwearied liberality. To the Edinburgh Bible Society, to the Society for Propagating Christian Knowledge, and to the London Religious Tract Society, who all along have sent supplies to meet my want, and of whose tracts and books, from 1st April, 8,000 have been circulated amongst the Sardinian, French, and Russian army. We have reached a crisis in the East. Many openings appear. There is a breaking-up of prejudices. The fields are white for the harvest. Who will enter in and possess the land? Who come and meet, in the name of the Lord, not only all the many forms of superstition in this empire, but bodily confront the Man of Sin, whose strides are mighty, and whose nations are varied, and, alas! in many cases, far too successful! Arise, O Son of Righteousness, and shine. Let thy glorious arm bring the victory. Bring the night to an end. Let the shadows flee away, and by thy Spirit do thou rule and reign in many a heart, bringing every thought in subjection to thyself. Glory thy name, and "let thy kingdom come."

I am, my dear friend, in much haste,
Ever truly yours,
Major Gibb.

DUNCAN MATHESON.

P.S. You may have heard all this before from Captain Trotter, but, as many have been anxious to hear further regarding the Sardinian work, I allow you to do with it as you think best. I regret it is so badly written, but I have no time, as I am night and day at work.

The following is an extract from a letter on the same subject, dated Balaklava, May, 1856:

"My wish is particularly to state, for the glory of God, that during considerable experience, I have never seen a work so thoroughly finished and completed as that accomplished in the Sardinian expeditionary army in the Crimea, the actual and future result of which will, in a temporal point of view, equal the political prospects of the kingdom, and, in an eternal sense, exceed anything we can at present conceive."

India.

Dr. Duff, who has been devoting himself for a long time unweariedly to the education of the people of India, in a late letter to a Scottish paper vividly portrays the mighty changes which British rule is bringing about in that country. He speaks of Calcutta, and of the improvement there made in trade, railways, printing, schools, literature and science, and then says:

For ages and ages the mighty stream of Hindooism has been moving on, slowly, silently, and sluggishly in its dark deep channel; bound, solidly bound, with the frost of endless, nameless, boundless polytheism, idolatry, and superstition. Now, however, we are on the mighty verge of mighty coming changes. The whole vast incrustation seems gradually loosening and softening under the thaw of wide-spreading knowledge and improving enterprise. Intellect, slumbering for ages, is awakened out of sleep; mind, so long sluggish and dormant, is stirred up into multiplying activities: new tastes are created, subversive of the old orders of things; new passions are excited; new objects of ambition presented with luring attraction; the spirit of devoted superstition is fading and giving place too frequently to the spirit of a rampant secularism; and where the old moorings and an-

chorages of Vedantic pantheism and puritanic idolatry are shaking into weakness before the blasts of innovation, we are threatened (if the Lord in his mercy interpose not) with an outbursting flood of the widest and most undefinable infidelity, and if so, what havoc may there not be of all that is godliest, fairest, best, ere the rational soul, purified as well as liberated, settle down in the peaceful channel of Gospel righteousness and peace! But the Lord reigneth! that is our hope, our stay, our support. Oh, what a time for stronger faith, more fervent prayer, more energetic effort! Help, oh Lord, help—do we feel with increasing intensity—help, for vain is the help of man! Ours is to employ the means—thine, oh Lord, thine alone it is to energize them all with the breath of living breath of thy Holy Spirit!

Correspondence.

London Correspondence.

LONDON, August 15, 1856.

The prorogation of Parliament has in the perience of high life sent London "at town," and made it "entirely empty"—tho' no unsophisticated foreigner would come to such a conclusion, who saw the swarming pavements and choking traffic of our streets. The last session of Parliament has been far from a satisfactory one; most of what has been done has been talking—yet not one in ten of the members have had a share in this; the others either keeping silence or reserving their loquacity for the Select Committees, on which nearly half of the members have had their names enrolled. The Queen has been visiting the Channel Islands, and one of these days may, after leave obtained, dip her yacht in the waves of the Atlantic and take a look at her American Dominions. Left to her private inclinations she would, I dare assert, execute this scheme before this year is out; and if ever the British American Colonies united in one great confederation, she will probably open the first session of the Federal Legislature in person. How does the idea strike you? You would in such a case be freed from a petty despotism which your Lieut. Governor has been raising; a Victory would not venture to play such tricks, or perpetrate such an outrage as he did not hesitate to commit. No new bishops have been appointed since my last; but something will shortly be determined on, as after the first of September the present incumbents of Durham and London will resign the mitre and the crozier. Their retiring pensions' bill was severely criticized in the House of Commons, and charges of simony were freely advanced. Punch has joined in the hue-and-cry, and proposes that "simony" should be spelt in future "see-mony," as an amendment in the old orthography. Part of the case of Archbishop Donnison has been disposed of, the Archbishop and his Assessors having found him guilty of teaching doctrines on the Eucharist contrary to the articles of the Church of England. He is allowed till October to cry *percurat*, and should he prove obstinate, judgment will then be pronounced. His legal advisers will then likely move the case into the Privy Council. Discontent cannot take much interest on the question of heterodoxy comprised in the dispute—the whole of the difference between the Archbishop and Archdeacon consisting in this—that according to the former the body and blood of Christ are only received by the communicant when he feels spiritually (i.e. by faith) in the Saviour, while according to the latter the body and blood are received by every communicant whatever his spiritual state. Both parties hold the dogma of consubstantiation which is as mystical and in some respects more nonsensical than transubstantiation itself. Not willing to accept the words "this is my body," in a literal or a figurative sense, the Anglican, like the Lutheran church, seizes upon both, and maintains that they must, in every case, accompany each other. So say the Articles, so repeats the Archbishop, and so good churchmen are bound to believe, unless a secular tribunal pronounce the opposite to be true! As the Thirty-nine Articles were a compromise, it is no wonder that different interpretations should be placed upon them now; it is certain that the original framers did not agree as to their meaning.

Civil affairs have not been altogether untrifling. Murders and murderous assaults, stimulated or rendered possible by drinking, have unhappily abounded. Last Saturday two unhappy beings died on the scaffold, and another on Monday. The case of Dove is extraordinary from his station in life and the circumstances under which the poisoning of his wife was accomplished. Naturally of a weak mind and enfeebled by intemperance, he fell into the toils of "wise man"—a wily wizard, and became the slave of this impotent and finally his victim. We have thus seen obsequies brought to our own doors and the superstitions of three centuries ago revived in the person of a respectably connected and well-educated young man. An awful explosion in a Welsh colliery has been very fatal to life, and more recently we have been visited by other accidents on land and water, though none rivalling those so common in the States. London is subjected to great conflagrations; on Tuesday last the instant, one of a monster character occurred.

Messrs. Broadwood's piano factory caught fire, and flamed up for three hours with uncontrolled fury. Near my residence, several miles distant in a direct line, the fire could be observed seemingly as extensive as if comprehending a section of the metropolis. The damage, principally insured, is estimated at £100,000. A hundred years back this conflagration would have spread itself in all directions and have caused a loss proportionally greater. In the Provinces water has been the most destructive element, owing to the overflow of rivers from thunderstorms which have visited chiefly some of the northern counties. The Yorkshire people were terrified lest certain huge reservoirs should burst like that at Holmfirth a few years back; but no such tragedy has occurred.

The Board of Trade returns show that commerce is in a thriving state, though it is not obvious how much of it is fictitious—i.e. the offspring of injudicious speculation. Most of it, no doubt, is bona fide, and testifies to the increased development of national resources, and the increase of international ties of interest. For these let us be thankful, convinced, however, as we are that the world will never realize its best, and that its reign is lost estate, till gospel and not golden links bind mankind into a social fellowship.

The Wesleyan Methodist Conference has been in session and will continue for several days. This demonstration is gradually recovering from the shock which the reform cry and the ministerial expulsions of recent years occasioned. The connexional institutions appear in a healthy state, and "peace" is the general report from the different circuits. On their part the Reformers, though less compact than the old body, have become more united than at any previous time. Proposals of amalgamation with the Methodist New Connexion and Wesleyan Association Methodists have been broached, but no union has yet been made. There are many who would incline to adopt the Congregational system of government and form an Independent Arminian Church.

Our harvest prospects continue splendid. The price of all sorts of corn has fallen, and if the crops are good in America, bread will be cheaper than it has been for many years. No words so suitably describe this aspect of affairs than those of the psalmist—"Thou coverest the year with thy goodness, and thy paths drop fatness. They drop upon the pastures of the wilderness; and the little hills rejoice on every side, [more particularly in the margin, "are girded with joy."] The pastures are dotted with flocks; the valleys also are covered over with corn; they shout for joy, they also sing." The only abatement of our joy in this scene of plenty arises from two sources—the selfish ingratitude of man, and the certain conversion of so large a portion of this food into injurious and treacherous liquors, the pest of all lands where they are known.

This leads me to refer to the efforts of our temperance societies and advocates. If I am not much mistaken the number of glasses and open air meetings this year is larger than ever. The United Kingdom Alliance, for the legal suppression of the liquor traffic had a two days' fête at Elvaston Castle, Derbyshire, the seat of Earl Harrington, a vice-president of the Alliance. This was on the 4th and 5th inst., and was excellently attended. Last Monday (11th) a great juvenile gathering took place at Gore House, Kensington, (near where the Crystal Palace stood in 1851), and the day was one of great joy to the thousands of old and young who were present. Then, the National Temperance League is holding out door meetings in Victoria Park, (by permission of Sir B. Hall, the Chief Commissioner of Woods and Forests,) Hackney Downs, and other places. The principal mover in this is the Rev. Hugh Allen, A.M., a popular clergyman who has only recently joined the society, and is ever full of zeal on account of past delays, and present demands. A patient and orderly hearing is never denied, and thus the seeds of good are liberally dispersed. Nature has its separate seed-time and harvest, but in the moral world sowing and reaping proceed simultaneously, and happy are we when we have most of both descriptions of labour to accomplish.

The seventh and last volume of Montgomery's memoirs is now out. This work, edited by Messrs. Holland & Everett, has been carried to an unconscionable length. James Montgomery was a man of contemplation, rather than of active life, and a good memoir in two volumes would have done him more justice, and the public a greater favour than the amplification adopted. In these days when books multiply beyond the dreams of Solomon, condensation should be the rule of all writers who want to get many readers, or to get much of their attention.

The British Association for the advancement of science has just closed its session at Cheltenham. Dr. Daubeny presided, and many valuable papers were read before the several sections. This body realizes about as much as pays its expenses, and its annual reunions of men of science and letters are occasions of real enjoyment to them and advantage to the world. It is a time when, in commercial language, the discoveries and researches of scientific minds become "posted up" for the information and encouragement of one and all.

Foreign affairs are not attracting very great notice. Spain has gone through some sort of a constitutional crisis, on which the political de-