

the effects of the gospel among them had been too highly coloured. I expected a higher degree of Christian simplicity and purity than exists either among them or among ourselves. I was not anxious for a deeper insight in detecting shams than others, but I expected character, such as we imagine the primitive disciples had—and was disappointed. When I passed on to the true hitherto in the churches beyond the sphere of missionary influence, and could compare the people there with the Christian native, I came to the conclusion that, if the question was examined in the most rigidly severe or scientific way, the change effected by the missionary movement would be considered unquestionably great.

The religious belief of the Bichuanas appears to have embraced more positive truth, though in the dead letter only, than that of most other forms of heathenism. On questioning intelligent men among the Bichuanas as to their former knowledge of good and evil, of God, and the future state, they have scouted the idea of any of them ever having been without a tolerably clear conception of all these subjects. Respecting their sense of right and wrong, they profess that nothing was so common as sin ever appearing to them as otherwise, except the statement that it was wrong to have more wives than one; and they declare that they spoke in the same way of the direct influence exercised by God in giving rain in answer to prayers of the rain-makers, and in granting deliverance in times of danger, as they do now, before they ever heard of white men. The want, however, of any firm of public worship, or of do's, or of formal prayers or sacrifices, make both Coffes and Bichuanas appear as among the most powerless of mortals known anywhere. But, though they all possess a distinct knowledge of a Deity and of a future state, they show so little reverence, and feel so little communion with either, that it is not surprising that some have supposed them entirely ignorant on the subject.

On leaving the Bichuana country, on his last great expedition in 1852, Dr. Livingstone again skirted the Kalahari desert, which, though a dead desert, is by no means barren throughout, but supports in many parts an agricultural population. It is inhabited by Bushmen, the only real nomades in the country, who live almost entirely upon game and by a weak and degraded king, called the Bakalaba, who live by a miserable agriculture.

The first tribe reached, after the passage of the desert, was the Makololo, the most remarkable people met with in the whole expedition. They are a race of conquerors who came about thirty years ago from the south, from the neighbourhood of the Kuruman at the time when an immense horde of savages are described by Mr. Moffat to have been driven by the Griquas. They have extended their rule over a very large district of country, inhabited by great numbers of negro tribes indiscriminately, termed Makalaka. The subjected tribes live very dependently under the conquerors, paying a kind of tribute in labour. Escape to other tribes is so easy, that the Makololo are compelled to treat them rather as children than as slaves. The chief of this tribe, Sebatiene, who led them from the south, was a most renowned and not timid warrior. It was certain death for any of his followers to turn back upon the enemy. He was remarkably informed upon every subject which could be brought to his knowledge—was most hospitable even to the poorest of strangers—and was kind and affable to all. Dr. Livingstone met him on his first tour to the Zambesi in 1851. Sebatiene greatly favoured his project, and had agreed to receive him as a mission. He, however, took ill and died before Dr. Livingstone had left his capital, Luyantla. A most touching account is given of the closing scenes of the life of this poor heathen chief. "On the Sunday afternoon in which he died, when our usual religious service was over, I visited him with my little boy Robert. 'Come near,' said Sebatiene, 'and see if I am any use to a man; I am done.' He was then sensible of the dangerous nature of his disease, so I ventured to ascend, and added a single sentence regarding him after death. 'Why do you speak of death?' said one of a relay of Irish doctors; 'Sebatiene will never die.' If I had persisted, the impression would have been produced that by speaking with him some time, and commending him to the mercy of God, I rose to depart, when the dying chieftain, raising himself up a little from his prone position, called a servant, and said, 'Take Robert to Maunka (one of his wives), and tell her to give him some milk.' These were the last words of Sebatiene."

The Intelligencer.

SAINT JOHN, N. B., JAN. 22, 1858.

Doctrine of Regeneration.

Regeneration is supernatural. It is wrought cannot be wrought, by human power. The agency of the Holy Spirit is indispensable—it is, indeed, his work. The moral change is entire. There are but two moral states, that of sin and that of holiness. Every person is either dead to God and alive to sin, or dead to sin and alive to God. The whole Scriptural representation, both literal and figurative, is explicit on this point. At regeneration, therefore, the subject ceases to be sinful, and becomes holy. It is an instantaneous change. There are no preliminaries, no penitential, and no purgatorial; but, as every mortal being, at any point of time, must be either sinful or holy, there is a precise period when the transition from sin to holiness takes place.

Regeneration is necessary, first, in order for one to render acceptable obedience. While remaining in an unregenerated state, no one can keep the Divine law. It is as impossible as for a bad tree to produce good fruit, or for one to be sinful and holy. Without this renewal of the heart, the best efforts at reform and works of charity are ineffectual. One may be reputed an amiable moralist, a profound philosopher, a disinterested philanthropist, and even, if possible, work miracles; yet, without Divine love ruling and pervading the heart, and giving its cast to the motives and conduct, whatever he may be in other respects, he is surely and exposed to the wrath of God.

It is also necessary, in that without it there is no salvation. In no other way is the soul freed from the dominion of sin. This life is our only probation. Those, therefore, who die in impenitence will remain so forever. The sinner does not delight in spiritual things on earth, and he would not anywhere else. Heaven or hell begins here, in the heart of each one. The assignment of heaven to the righteous, and of hell to the wicked, is not arbitrary, but according to the nature of things. God is holy, heaven is holy, its inhabitants are holy; of course it is suited to none but holy beings. The wicked come into a condition which renders them unfit for any place or society but that of hell. If we would be prepared for heaven hereafter, we must have a heavenly life here.

An interesting question relates to the use of means in regeneration. Does God use means in renewing the heart? We have already seen that God renews the heart; but does he do it by the use of means, or without means? Those who regard the change as physical, and the subject of it passive, hold that God changes the heart by a direct act of omnipotence; and creates a new spiritual life in the soul, as he called the world into being from nothing. But the sinner is not physically dead, he is a moral agent, and acquires no new faculties in regeneration. God deals with him accordingly, employing appropriate means or motives to induce him to repent. The sacred writers are explicit on this point. "Of his own will he begot him with the word of truth," James 1: 18. "Being born again, not of corruptible seed, but of incorruptible, by the word of God," 1 Pet. 1: 23. Moral truth, then, is the means which God employs in regeneration.

We are not, however, to suppose that means are the efficient cause of the change. The Scriptures teach that the agency of the Holy Spirit is essential; indeed, that he renews, which would not be true if means were the efficient cause. Truth, and all human agency, are but means used by the Spirit in performing the work. Paul speaks of those whom he had begotten in the gospel; but he regards himself as only the instrument, and God the worker. "I have planted, Apollos watered; but God gave the increase." So then, neither is he that planteth anything, neither he that watereth, but God that giveth the increase." 1 Cor. 3: 6, 7. As in nature, it is not the labor of the husbandman, nor sunshine, nor shower, that imparts life and growth to the seed; so, and still more, in spiritual things, the excellency of the power is not of man, or any means, but of God. He who makes the corn grow, who causes food to nourish, and medicine to heal—be, and he only, renews the heart. We do not undertake to explain the process. The Saviour did not, the Bible does not. It is a deep mystery. The fact and the effects are manifest. Further we cannot penetrate. We are authorized to affirm that the Holy Spirit regenerates, and that he uses means. How he performs the work we know not. We stop when revelation is silent. It is evidently not a physical change, nor the result of mere moral suasion. Rational motives, means adapted to the nature of mind are employed. Still the change is a supernatural one. The Spirit's agency, over and above all means, is indispensable.

Is the Spirit's influence in regeneration irresistible? If so, the operation would not be conformable to the laws of mind, the change would not be a moral one, nor the subject in the act a moral being. Nor in that case would the dispensation of grace be impartial, as some are not regenerated. Moreover, the Bible clearly teaches that the influence of the Spirit is not irresistible. "Ye do always resist the Holy Ghost: as your fathers did, so do ye," Acts 7: 51. God desires the salvation of all, (1 Tim. 2: 4). Who will have all men to be saved, employs means for the salvation of all, and actually saves all, but those who will not be saved.

Not that the same amount of gracious influence is bestowed on all; but all have sufficient to secure their salvation, and they will yield to it. Regeneration is a special work, in the sense that it is wrought in the hearts of those only who voluntarily submit to the operations of grace. The Holy Spirit convicts, the sinner accepts or rejects the overtures of mercy; if he accepts, his heart is renewed. It is not the fault of God, that some are lost. He uses the best means to save all. But many refuse to comply with the conditions; they will not come to Christ, that they may have life.

(To be Continued.)

Christian Holiness.

NO. III.

One thing is needful. — Luke x: 42. Holiness is the one thing needful for the church of Christ, whether considered in reference to her happiness alone, or to her own well being as the church, and the well being of the world of which she may be said to be the hope, or in the language of our Saviour, "Ye are the light of the world." Christianity is designed to restore man to the favour of God, and is the divinely instituted channel through which those who are far from God by wicked works may be brought right, even through the blood of Jesus Christ. The far her man is from God, the more unholy; hence the unhappiness. To draw nigh to God, or to become Christlike, is to be cleansed from sin and made holy. It is sin that so far separates man from God. It is because there is so much wickedness in the church that there is so little peace and real enjoyment. Sin keeps us from God, and is the cause of all the unhappiness in the world; and hence we say that, for the well being of the church, holiness is the one thing needful. To purify is to make happy. The fruits of the Spirit are, "first pure, then peaceable." Holiness is destructive to pride and covetousness; two great enemies to grace—the former has been said in many cases to have "hugged faith to death," the latter is the acknowledged great sin of the church. These destroyed, and the enjoyment of Christianity would be something to be desired, and would render the church what Christ has designed his body should be. Why is it that there is such a lack of means to erect and sustain institutions of learning in which men may be prepared to be of use in the world? Why not more interest manifested in the missionary enterprise? Why not more means freely given for the spreading of the Word of God, the evangelization of religious

tracts, &c., &c.? Why so few Sabbath Schools, and they so thinly attended? Why may not the examples of Christians be more confidently followed? Surely it is not because they are all necessary, and ought to be.

It can neither be attributable to a lack of talent, nor means, within the walls of the nominal church. It is in consequence of the great and lamentable lack of holiness. There are men whose talents would render them very useful, and whose means would carry the Word of Life to thousands of ignorant ones, but for the want of sanctification, are of no greater use to the Christian church. Holiness will enlarge the heart, in church, than to swell the numbers, and bear the increase interest, make men ready to every good word and work, cause them to love "in deed and in truth." Now the minority has to bear the burden, furnish means and do the labour, whilst the majority are so unholy or so void of Christian sensitiveness that their consciences can remain unmoved and their sleep undisturbed knowing that the cause of God is sustained, and they not bearing their part of the necessary expenses, or even caring how it is done if they are exempt from burden bearing or responsibility. The more holiness there is in the church, the greater the care for the unconverted, and neither means nor pains will be spared in trying to bring them to Christ. The Spirit of Christ is the spirit of holiness, and that spirit that caused Him to come into this world of sin to do good and suffer death, will cause us to manifest some care for the poor sinner, and will neither allow us to be too proud to become anything, nor too covetous to do anything for the good of those who are perishing around us. The more clearly the fire of holiness burns upon the altar of the Christian church the more light and heat she will give to the world. The more rapidly she will become refined from all her dross; the greater the difference will be between her and the world, and the more she will be like a city set upon a hill. Instead of there being so many difficulties between Christians, and a need of a revival in the church every little while—Christians would be dwelling together in unity, and the church promoting revival all the time in the world. With all the advantages and blessings which the church is surrounded, she will fail in the enjoyment of that peace that is her privilege to possess, as well as to set that example, and be of the use to the world that God has designed she should be, until there is more personal piety and practical godliness. If anything can be desirable it must be a pure heart and holy life. It is pleasing to God, profitable to ourselves, and a benefit to all with whom we may mingle. Nothing can fill its place. Without it all the externals will be useless. Forms and names can avail nothing. It is like the power to the machinery. If our hearts are cleansed and made holy, our influence will have a power in it that will be felt, and all the machinery of our hearts will be in operation in advancing the good cause of Christianity. Come, Christian reader, let us arise and labour for the one thing needful.—G. A. H.

Refinement.

Refinement improves the existence of something, and an improvement on the thing existing. It is to purify.

The prefix *Re* signifies back, or again as to re-form, re-model, &c. Refining metal is to cleanse it from the remaining dross. In fact, refinement of either metals, mind, or manners, is an improvement, and implies something more than mere imitation. In many of the professedly refined circles of society as they pattering after each other, rather than a cultivating of the true human graces, seems to be the theme, and is so far from being an evidence of refinement that it is an avowal of want of independence and taste. Refinement in society implies a development of the really human graces, such as a sensitive regard for the feelings of others, the exercise and encouragement of social and benevolent virtues, a sympathizing fellow feeling for those in distress, and such like virtues as distinguish humankind from the irrational animals. The sympathizing, social and benevolent feelings are the finest feelings of mind, and hence a cultivation of these and a depression of the selfish is certainly implied in the refinement of mind.

Such an improvement as would result from a practice of this we would recommend to all classes as worthy of their consideration. But in no society do we consider it more needed, nor would we urge it more earnestly than among Christians. They are looked at by the world as having been cleansed from sin, whilst in truth there is so much dross that Christ cannot be seen in their conversation nor deeds, nor felt in their influence. An increase and an enlargement of true Christian graces would purify from selfishness and throw down those walls that now prevent persons from seeing outside their own hearts, or thinking about the wants of others. It would cause us to labour for something more than a little peace in our own souls. A more noble object would be before us. We would be willing to know and seek to supply the wants of others, our sympathies would be with all in sin or distress. Our prayers would not consist in merely asking, God's blessing on ourselves individually, but we would pray for all men everywhere. Our religious exercises would evince that we had care for others. Brotherly love would increase, charity would abound. The poor and the oppressed would be relieved and the treasures of the Lord would be filled. There would be more consulting and less selfish filling the happiness of each other. To become refined from all the dross that now hides the beauty of Christianity would be to exhibit the brightness of the gospel of Christ so that men in beholding our "good works" would indeed say they are "a peculiar people."

The acknowledged source of a nation's example for custom or fashion is her metropolis, and in this the children of this world are wiser than the children of light. If Christians and Christian ministers instead of imitating or taking the "say so" of others would consult and imitate the administrations, teachings, doctrines, &c., of our chief city or Christianity as established and taught by Christ and the Apostles, and handed to us in the Bible, there would soon be the evidence of a very great refinement. Christ is a

Religious Intelligence.

refiner and purifier, and His teachings will purify both in doctrine and practice. The provisions that God has made for us as revealed in His Word are sufficient to cleanse from error, vanity, and wickedness of all kinds until we like the refined metal will reflect the image of our refiner. Would that we could all say with David "Thy word is very pure, therefore thy servant loveth it."—G. A. H.

New Brunswick Bible Society.

Want of Space last week prevented us from giving the following abstract of the Report of the Bible Society read before the Bible Meeting on the 7th inst. we trust however it is not yet too late to be acceptable to our readers.

The operations of the Parent Society, during the past year, were stated to be of the most cheering character. In France, the circulation of the Scriptures continues to be very great. In Belgium, a spirit of inquiry is extending among all classes; prejudices are being overcome, and many who have hitherto disregarded religious matters altogether, are now searching the Scriptures. In Holland, Bible circulation is also making great progress. From Germany, Sweden, Norway, Switzerland, Italy, Turkey, Greece, &c., the reports were equally encouraging. All the Auxiliary Societies in the British colonies were said to be doing well. The Toronto Auxiliary has two travelling agents and four collectors. It has 185 branches in a vigorous state. And so great is the demand for Scriptures in the localities of the branches, that it is ordered from the Parent Society no less than 32,440 copies. The Auxiliary of Montreal has two agents. Its operations are much opposed in some parts by the Romanists. But though their unscriptural denunciations and ungodly threatenings cow down the great majority of their deluded people, yet there are some who from time to time come under the power of the Word of God, and rejoice to get possession of it. The Auxiliary at Quebec has two collectors, both converts from Romanism, who have met with considerable success in their work, notwithstanding much opposition.

The receipts of the Parent Society, the past year, were said to be £137,756 sterling, besides an additional contribution to the China New Testament Fund of £982.4d. The issues of Scripture exceeded those of any former years, being 1,517,558 copies. The number of auxiliaries, branches, and associations, in England are 3456.

The committee gave a favourable report of the condition of the New Brunswick Auxiliary. There are now twenty-eight Branch Societies, which are generally doing well. The amounts contributed from Sheffield Branch amounted to £38 16s. 5d; Carleton, £38 19s. 7d; Sussex Vale, £19 3s. 4d; St. John's, £19 15s. 5d; Lower Sussex and Upper Norton, £11 3s. 7d; Lunenburg, £10 6s. 5d; St. Andrews, £10; Shediac, £9; Kingston, £9 2s. 10d; Miramichi, £11 1s. 5d; Sackville, £10; Grand Lake, £7 5s. 8d; Miramichi, £4 2s. 8d; Long Reach, £4 15s. 7d; Springfield, £6 15s. 3d. The collections in St. John were stated to be incomplete. The committee closed their report as follows:—

Your committee cannot close their report, without uttering their expressions of thankfulness to God, that He has rendered the Parent Society so very successful last year in the dissemination of the Scriptures, and through means of collectors, in awakening many to a sense of their lost condition by nature, and the all sufficiency of Jesus to save them; and that He has defeated, in almost every instance, the attempts of Romanists and other enemies of the unadulterated Bible to hinder its circulation. And they would pray most earnestly, that God, for his own name's sake, and for his glory's sake, would continue his goodness to the Society, and still more and more confound the adversaries of Bible circulation, or convert them from the error of their ways. Local agitation regarding the Bible in schools, leads your committee to express their regret, that in this day there can be found a man who would question the propriety of making the Bible a school book. They who advocate such a notion, declare that God shall not teach their children. And if such men prevail over those who take the right view of the question, it may be considered as an indication that God is preparing us for judgment. Let us remember and ponder over that solemn fact, that the inscription in India, made its beginning in Meenat, where the Government, under the influence of a principle, but that of the Bible, dismissed a native from the army because he was converted from heathen idolatry to the service and worship of the true God; thus declaring, in deeds, if not in words, "If ye serve God, you will not serve us." Awful, awful indeed is such conduct on the part of Government, whereby they entail upon themselves and their people, God's just indignation. Let us take warning, and do all in our power to secure the use of the Bible in every school supported by Government, and may the glory of God and the good of the people our chief object of desire.

For the Religious Intelligencer.

New York Ministers.

REV. GEORGE B. CHEEVER, D. D.

Dr. Cheever has been before the public many years, and is almost world-renowned for his able and interesting lectures on Pilgrim's Progress. He is likewise the author of several other works, one of the most recent is, "Lectures on the Poet Cowper." He has come very prominently before the public late by the decided stand which he has taken on the subject of slavery. Several prominent members of his church took offence and withdrew, but he has still continued to plead the cause of the poor down-trodden slave. His church is in Union Square, it is built of white stone, in the Grecian style of architecture; it will seat about fifteen hundred persons. The organ and pulpit maintain the building; the windows are of stained glass, all the rest of the church is plain and neat. The choir consists of four persons only, led by the organ, but the voices of the females are so powerful as to fill the church, and are well able to lead the immense congregation. There are about three hundred members connected with his church, and among them some of the best hearts, and wisest heads in the City.

Dr. Cheever is about five feet eight inches in height, and is of slender frame, with small head and narrow face, and about fifty years of age. He always seems in a good, pleasant frame of mind, his countenance beaming with benevolence, and walks along as though he would not be ashamed to speak to the humblest person he meets. He seldom preaches without notes, some times he confines himself entirely to them, but he reads his sermon in such a natural manner, that any person who could hear him without seeing him, would not know but what he was speaking extempore. On week evenings he seldom uses notes. No man in the city is a better biblical scholar; his sermons abound with Scripture, which are so wisely chosen and so clearly defined

that the most experienced Christians are highly edified and instructed by them. When he takes hold of a subject, he thoroughly masters it, and leaves nothing that ought to be said upon it.

On the subject of Slavery he has perhaps no equal. He brings Scripture to bear upon it with crushing effect, and proves from the Bible that it is an ungodly institution. His work recently published entitled "God against Slavery," crushes into insignificance all those arguments brought by his opponents to show that slavery is a Divine institution. Whoever sits under his ministry, but for a single sermon, must be convinced that his aim is to do good. He has no affectation in his delivery, no attempt at display, but uses the simplest language. He has not a very strong voice, but speaks so distinctly that all in the church may hear him. He is evidently a man for the times; he seems eminently imbued with the spirit of the old prophets; like Isaiah or Jeremiah, reproving the people of their sins. Slave-owners, rum-sellers, and gamblers get severe reproofs. He points out the faults of Presidents, Members of Congress, Mayors, Aldermen, and Counsellors. He is the poor man's friend, not only in a spiritual, but in a temporal point of view. In his sermon on Thanksgiving day he showed that no nation could flourish long that oppressed the poor. He proved from Scripture and history that many nations had come to ruin by enslaving the poor, and showed that ruin must come upon this country unless the millions that are now enslaved be set free. The Doctor is a several years in advance of hundreds of clergymen in this city, many of them afraid to speak on the subject of Slavery, lest they should offend some of their wealthy members; but he fears no man; he cannot be bribed nor purchased. May the Lord send us a good supply of such faithful men.

G. A. H.

Roman Catholic Objections to the Bible.

The Halifax "Catholic" in a late number referring to the use of the Bible in Public Schools, urges the following objection to it:—"There are serious moral objections to the indiscriminate use of the Bible. The Bible—particularly the Old Testament—is, in many cases, the record of human crimes and human misery. It is not easy to calculate what evil, the plain language in which these crimes are recorded, can produce in the young heart. Thus it often happens that the book which if properly studied and used would produce such salutary results, brings sin and mischief into many an innocent soul."

General Intelligence.

BRITISH AND FOREIGN.

London Correspondence.

London, Jan. 1st, 1858.

Among the customs which are worthy of more general adoption is that of watching the Old Year out and the New Year in, by a religious service. The Methodists gave rise to the plan in this country, and probably they retain it in other parts of the world where they exist. They have been imitated here by many Dissenting churches, and with unmixt benefit, so far as I have seen or heard. The ordinary solemnity of worship is not lessened but deepened, as hundreds of human beings are called to reflect on the flight of time, and to usher in another great division of it with silent prayers to the Infinite Jehovah "the same yesterday, to-day, and forever." Open as the human mind is to influences from every quarter, such a mode of affecting the heart should not I think be neglected; and especially as many persons are drawn to a special service of this kind who have for months, it may be years, omitted to come before God in "the great congregation." For the effort to answer its desired end, however, there must be fervour in those who conduct the service, and the larger the assembly the profounder will be the seriousness induced, when each one is summoned to view himself as a unit, directly under the eye of the One God, the arbiter of life and the Lord of eternity. I heard of a service last night when the proceedings were conducted with a coldness which could ill prepare those who were present for entering upon the year with cheerfulness and glow of soul. We have to deplore that multitudes here very indifferently used (abused is the fitter word) the holidays of the Christmas season. Public drunkenness has never been more rife and shameless, proving the license system is a perfect failure, utterly effete for the very purposes which it was instituted to carry out. With an open bar myriads upon myriads rush to indulge in sensuality from which the brutes recoil. The powers of darkness in the form of alcohol and its supporters are rampant still, and stern will be the conflict before they are dethroned and exiled. But it must come to that, if sobriety and holiness are to possess this and the other nations of the earth.

The newspapers of this morning are giving extensive reviews of the departed year 1857. The Times has only one "leader," but that is nearly five columns long, in which the chief historic points of the year are successively and ably described. I shall shun to elaborate a manner of treating the subject, and shall refrain from saying more than that two great catastrophes of the period—the one, military mutiny, the other, monetary mismanagement—have spent their force, and are leaving us a clear view. The skirts of the storms are yet over us, and the thunder has not ceased to peal, but their devastating lever has been exhausted.

The Bank of England has lowered the rate of discount to 8 per cent., a further reduction is expected soon, and a feeling of ease is diffusing itself through all commercial circles. Yet the fact that fifty million pounds have been sacrificed by the crisis is a wretched comment on the mercantile skill and honour of the two powerful mercantile countries of the world.

Of India the news is euphonically hopeful. The telegraph, anticipating Christmas, brought the tidings of Sir Colin Campbell's advance on Lucknow (the relief of Lucknow, as it was oddly called—anything but a relief to the Lucknowers we may rely upon it) and his junction with the troops of Havelock and Outram. These latter

had never been in danger, though they were wisely kept within the Residency, rather than exposed to the perils of street warfare. Campbell having more time, did his work more leisurely, and turned his artillery with the most terrible effect upon the masses of the rebels, and the buildings in which they had entrenched themselves. Using Lucknow as a centre, and it is cleared of the Sepoys, the Commander-in-Chief will detach columns of reduction as fast as his resources will allow, which will prostrate all parts of Oude, and smother the rebellion on its favorite and most formidable site. It is no real misfortune that the mutineers have chosen Oude as their battle-field; if they can only be got from behind their mural and mud defences, the work of conquest will progress with all the speed that can be wished. When retribution is satisfied, re-organization will be, in two senses, the "order of the day." The Queen's direct authority will be asserted over the whole peninsula, and the pie of insurrection, besides destroying much that was worth saving, will be found to have cleared the way for reforms which, perhaps nothing else would ever have rendered possible. Here the principle of compensation—as such a reality in the political as in the physical constitution—appears in a shape that admits of no denial. The East India Company have received notice to quit, and are not likely to offer a united or weighty resistance.

The Government have elevated another of their supporters to the House of Lords, under the title of Lord Cheslam, and as his seat for Bucks became vacant a contest has been conducted between his son, Hon. Mr. Cavendish, and Captain Hamilton, a Tory; the latter was defeated by a clear, though small majority; but the chief interest lies in the fact that it has ended a compromise kept for years, by which two conservatives and one liberal have sat for the county of Bucks. The Tories wished to clutch the third seat, and their defeat will encourage the liberals to contest one of the other two at the next electoral opportunity.

The Cabinet have, meanwhile, lost a supporter in the Earl of Spencer, K. G., who had not long been returned from a tour in Armenia. His son, Lord Althorpe, takes the title—a young man who was barely of age when he was returned for one division of Northampton at the last election, a cost of £10,000; and as this was done without bribery, it lets us understand how it came to pass in the old days of party warfare, when polling was continued for a week or a fortnight, that vast fortunes were spent, great estates mortgaged almost beyond redemption. One gentleman, Mr. Glover, who was returned for Beverley at the last election, but unseated on petition, is shortly to be prosecuted by the Attorney General, by order of the House of Commons for perjury. The case is almost without precedent, as the offence charged is said to have been committed when he took the usual oath which affirms that a qualification for a seat in the House of Commons is possessed. In Scotland no person qualification is needed, but in England no person is duly elected—i. e., he cannot take his seat—until he declares himself possessed of property of the value of £300 per annum. This placed beyond doubt that many members have not a clear income of their own to that amount, but they evade the pressure of the law by getting, at the time of swearing, the legal ownership of property from some friend, to whom it is returned immediately afterwards; and as the oath is only once taken, the trouble is only once undergone. Mr. Glover, it appears, was unable or unwilling to adopt this evasion, and has now to face his trial at the Old Bailey on Wednesday next. From this day married women are endowed with new powers in the disposal of reversionary property—a step it is to be hoped in the re-adjustment of legal relations, which have been unjust to women, both married and single.

The Revenue returns have just been issued, and show a decrease in the previous quarter, and on the same quarter of last year. For the quarter ending Dec. 31, 1856, the gross produce was £16,695,481, in the quarter ending Dec. 31, 1857, it was £15,997,162. For the quarter ending Sep. 30, 1857, it was £18,682,209. The revenue for 1856, was £74,218,988; for 1857, it was £70,390,342. The Customs, Excise, and Property Tax code shows a reduction; but the Post Office and miscellaneous items, an increase.

Pauperism is on the rise, though the last report gives the augmentation as small. Generally last day of the fourth week of November, the persons receiving indoor relief, were 123,456 and outdoor relief, 724,041; at the same time this year the numbers were 124,059 and 733,025—an increase of 13,446. When we remember that the bulk of this pauperism comes from the drinking system, we may think more keenly as to that about every twenty-second person in England receives state relief; and the proportion remains pretty equal all through the year. As a contrast, in one respect, to this poverty is the case of a Spanish gentleman who has very lately died from exhaustion of the physical frame, brought on by a process of deficient feeding. This was voluntary, and the result of a miserly disposition, as he had rich connections, and died worth £300,000, which will, in all likelihood fall into the hands of some one who will waste it in riotous and extravagant living. Such is too often the fate of gold—now lying idle and worthless, and then ministering to the lowest of man's desires. This form may be better applied, and though it freed not its owner, may do to clothe and feed the children of misfortune and misery.

Professor Faraday has been lecturing on chemistry at the Royal Institution before a brilliant assembly of young nobles and gentry, with the Prince of Wales as the president of the scene. His royal highness dresses himself with great cordiality, and is becoming every day an object of greater interest to the nation of whom he is the prospective head. But just now he is a secondary personage compared with his sister, the Princess Royal, whose marriage on the 25th inst., is to be one of the most magnificent matrimonial ceremonials Europe has seen for many years. I do not care to repeat the programme here, but I may say that the Times has acted as the organ of the public discontent in respect to the arrangements made for the marriage at the Chapel Royal, which with a