yterian Banner, Vol. V, No. 41. yterian Advocate, Vol. XIX, No. 36,

"ONE THING IS NEEDFUL:" "ONE THING HAVE I DESIRED OF THE LORD:" "THIS ONE THING I DO."

WHOLE NO. 249

ID McKINNEY, Editor and Proprietor.

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S .-- IN ADVANCE.

FOR THE WEEK ENDING SATURDAY, JULY 4, 1857.

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Original Poetry.

Acrostic. rest brother thou art gone : I of us must follow thee; ever shalt thou here return. this sin-cursed world to be. rthly scenes with thee are past; ng eternity has come; w we all with thee at last, inquer sin and reach thy home. this world of sin and woe, er shall I forget the day ve thou didst tow'rd me bestow er since thy name's been dear, I find hard trials here.

the Presbyterian Banner and Advocate.

rg, June 15th, 1857.

The Divinity of Christ. auton su poicis?-John viii: 53. go back 1827 years, and enter the emple during the Feast of Taber-As our astonishment at the gorgeay of wealth and splendor gradually behold in a spacious court, on an imself "The light of the world." in my word, ye shall know the truth, himself to be worshipped, did he not thereby truth shall make you free." "We proclaim himself "The Lord our God!" truth shall make you free." "We ver in bondage to any man," they Thou art a Samaritan, and hast a He promises eternal life-" If any ip my sayings, he shall never see.
"Now we know," they exclaim,
of derision and triumph—". Now that thou hast a devil. Abraham and the prophets, and thou sayest if keep my sayings, he shall never taste Art thou greater than our father

Whom makest thou thyself?" that same Being who addressed offers light, liberty, and life, to a d, enslaved, and dying world. Some the proclamation as glad tidings, and the offer with joy; while others, ful to say, the great mass of men, e light because their deeds are evil, heir bondage, and trusting to the of the old serpent—" ye shall not '-treat it with indifference, if not empt and scorn. The language of duct toward its Author is, Who art makest such extravagant preten-Whom makest thou thyself that numest to enlighten, emancipate, and to us? This then is the question did Jesus of Nazareth claim to be? e was really and truly man, is evie was born of woman, was nourished other's breast, passed from infancy childhood and youth, up to manhood and mind gradually developing in The child grew and rong in spirit. "He increased in ind in stature, and in favor with God He was subject to all the physinities to which humanity is heir. he smiled; was sorrowful, and had s of rejoicing; fasted and prayed; to sickness and pain; his back was th thorns; his hands and his feet with the nails; his side was

ith the spear; his soul was wrung expired; his body became stiff and cold That he was an extraordinary readily admit. And that he was a by God, few upright thinking men resent day deny. But he claimed ian; he claimed to be God as an-a God-man-a being in whom inct natures, the human and the were united in one person; in was veiled under a human form, ously united with a human soul-the and the Creator strangely joined! his is evidently implied in his claim e Messiah. Take a few passages in Testament, which the Jews uniformspeak of their Messiah, Him whom thers expected 1800 years ago, and hey are still expecting to come. "His orth," says Micah, "are of old, from "This is the name," says Righteousness." "His name." iah, "shall be called Wonderful, or, The Mighty God, The Everlasther, The Prince of Peace." "Thy exclaims David, in the language of "Thy throne, O God, is forever

by which he shall be called, The er, a sceptre of righteousness is the of thy kingdom." Surely he whose forth are of old, even from everlasting, name is Jehovah, The Mighty God, verlasting Father,* to whom the Holy prompted David to ascribe in adoranot only a righteous sceptre and an ting throne, but the absolute title an be none other than the self-existmighty and eternal One! It is plain, re, that He whom his enemies called zarine, but whom we love to call our r, in claiming to be the Sernent-bruiser d to Eve; the Blessing, of Abraham; oh, of Jacob; the Prophet, of Moses; r, of Balaam; the glorious, everlast-; the Holy one of Israel, of Isaiah; ranch, of Jeremiah and Zechariah; the Man, of Daniel; the Shepherd Prince, skiel; the Signet, of Haggai; the Saviour, adiah; and the Sun of Righteousness, Malachi predicted should rise upon hurch with healing in his wings-in hets thus wrote, Him that was to come

He permitted himself to be worshipped.

The wise men of the East, guided by a star to the place of his birth, fell down and worshipped him; a leper came and worshipped him; a certain Ruler worshipped him; the woman of Canaan worshipped him; the man whose sight had been restored by washing in the pool of Siloam believed and worshipped him; the mother of Zebedee's children came worshipping him; the sailors who beheld him walking on the troubled sea amid the howling of the storm, and supposing him to be a spirit cried out with fear, when he entered the ship and the wind ceased, came and worshipped him, saying, of a truth thou art the Son of God. When he first appeared to his disciples after his resurrection, they came and held him by the feet and worshipped him; and from that time until he ascended to glory, oft as they met him, they paid him the same honor. In every instance he received the homage as his due. No mere man. acting under Divine authority, would have dared to do so. Cornelius attempted to worship Peter; "Stand up," said Peter; "I also am a man." The Lystrians were about to pay Divine honors to Paul and Barnabas. Did they allow it? No. They rent their clothes and ran in among the peobehold in a spacious court, on an ple, crying out, "Sirs, why do ye these seat provided, for those who instruct things? We also are men of like passions le, One who speaks as never man with you, and preach unto you, that you The crowd are all attention, and should turn from these vanities unto the living gladly; but certain Pharisees and the Law, occupying conspicuous how near the eternal throne, would dare to ceem agitated. They interrupt his do so. John, in ecstacy at the brightness ever and anon, with impertinent and glory of the New Jerusalem, twice prosand angry contradictions. He pro- trated himself to worship the angel that had showed him those things. "See thou do it showed of thyself," say they, "thy not true." He offers them free"Thou shalt worship the Lord thy God, and the gelling wake of sin. "If ye in the galling yoke of sin. "If ye him only shalt thou serve." In permitting

This is also implied in the prerogatives and attributes which he claimed. To mourning penitants he said, "Be of good cheer, thy sins are forgiven." He consoled those who wept over the graves of departed friends, by assuring them that he was "the resurrection and the life;" that the hour was coming when the dead should hear his voice and live. He forewarned the Jews that to him a, who is dead? and the prophets are the day would come when the Son of man the Father had committed all judgment; that would sit upon the throne of his glory, and before him should be gathered all nations, to of the feast of Tabernacles, 1827 be judged, separated and doomed. He still speaks by the reading and of his Word to the children of wy life for my sheep; I have power to lay it down, and have power to take it again. He claimed to be omnipotent: "I give my people eternal life, and none is able to pluck them out of my hand;" omniscient-" knowing all things;" omnipresent-" Where two or three are gathered together in my name, there am I in the midst of them." am with you alway even unto the end of the world." Self-existing and eternal; he calls himself the "I Am," the title assumed by him who spake to Moses from the burning bush. But He who is clothed with authority to forgive sins, to raise the dead, to judge the world, to kill and to make alive-He

who is almighty, all-wise, everywhere pre-

Lastly, how else are we to understand his claim to be "the Son of God," especially since he so drew the parallel between the prerogatives of Father and Son, as to force upon us the conclusion that they are the same in substance, equal in power and glory? "All men should honor the Son even as they honor the Father." "As the Father hath life in himself, so hath he given to the Son to have life in himself." "He that hath seen ad drank; wore clothing, and sought me, hath seen the Father." "I am in the Fauffered from hunger and thirst, cold | ther, and the Father in me," &c. Indeed he was wearied, and needed rest; he positively asserts the equality—"I and my Father are one." The Jews so understood him. They inferred it from his assuming the power to forgive sins. "Who can forwith the scourge; his head was give sins but God only?" They persecuted him, and sought the more to kill him, because "he had not only broken the Sabbath day, but said that God was his Father, making himself equal with 'God." Again, they took up stones to stone him. Why? "Because being a man thou makest thyself God." They charged him, before Pilate, with blasphemy. "We have a law, and by our law he ought to die; because he maketh himself the Son of God." Had they not understood him as using the title in an infinitely higher sense than that in which it is sometimes applied to good men, the claim would not have afforded the slightest ground for the charge. His disciples so understood him. Matthew called him Emanuel, God with us. Thomas, convinced by the print of the nails and the wound in the side. exclaimed, "My Lord and my God." "I saw the Lord," said Isaiah, " sitting upon a throne high and lifted up, and his train filled the temple. And above it stood the seraphim. Each one had six wings; with

twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried to another and said. Holy, holy, holy is the Lord of Hosts; the whole earth is full of his glory." John says that the Being of whom the prophet thus spake, and whose glory was thus displayed, was our Saviour. Yes, the beloved disciple considered that Jesus, on whose bosom he was accustomed to recline, not only a God, but the God that created and upholds all things. "In the beginning was the Word, and the Word was with God, and the Word was God; the same was in the beginning with God. All things were made by him, and without him was not anything made that was made." Paul not only calls him the Son of God, the brightness of the Father's glory and the express image of his person—the image of the invisible God, the first born of every creature, by whom were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones or dominions, or principalities or powers, who being in the form of God, thought it no robbery to be equal with God—but called him expressly God manifest in the flesh, in whom dwelt all the fullness of the Godhead bodily; the great God, even our Saviour who loved us and gave himself for us; God over all, blessed forever. Finally, he has been so understood by the great mass of those who have been called Christians down ing to be Him of whom Moses and the to the present day. Such facts we think prove conclusively that He whom the Jews called the Nazarene, but whom we love to Father of eternity-a Hebraism for stercall our Saviour, though in fashion as a man, claimed to be the only living and true God,

the Messiah thereby claimed to be truly, if it is possible for language to express such, gat us with the word of truth.—John iii: 7; New London, Iowa.

> For the Presbyterian Bauner and Advocate. Religion;

OR, LETTERS TO A FRIEND ON THE DOCTRINES AND

Letter XXIII.—Nature of Regeneration.

Whereas I was blind, now I see .- John ix: 25. MY DEAR FRIEND :-I will proceed with what I have to say on the nature of regeneration. I have spoken of it as a spiritual illumination. The regenerated soul can say. whereas I was blind, now I see.—John ix: 25. Hence in regeneration there are new

and clear views of Divine things. There are new and clear views of sin-One great reason why so many take up with a false and delusive hope, is because of their very defective views of sin. This shows that they have not been taught by the Spirt, never been regenerated; for in regeneration the mind is enlightened, and it sees sin in its true nature and deformity. The enlightened soul regards sin as an infinite evil, and abhors itself on account of sin; and its great desire is to be delivered from sin. And having such views, it can find relief Cross for safety, and here only can it find relief and deliverance.

such views as were never possessed before, 199. so that the renewed soul is able to have tion. And it is because of this, as we may Farewell. perhaps see at some future time, that a knowledge and love of the truth is one of the best evidences of regeneration. For by the Spirit, in his illumination of the understanding, "enlightening our minds in the knowledge of Christ."—Short. Cat., Ques. 31.

This Presbytery met in Mansfield on the 16th of June, and the following items of business are thought to be of general interest: the present, I only say that in regeneration

Hence, in regeneration, the Spirit gives' new and correct views of ourselves. By nature we are ignorant of ourselves; we have very defective views of our sinfulness; and we have little or no realizing sense of our ill-desert on account of sin. But conviction of sin precedes and follows the The Rev. Henry Henry preached the sersaving illumination of the mind; and we mon, the Rev. Wm. Hughes presided, prolook upon ourselves as hell-deserving, and posed the constitutional questions, and deexposed to God's eternal wrath and curse. And thus oppressed and burdened, Rev. J. P. Caldwell delivered the charge to we cry, What must I do to be saved?— Acts xvi: 29-31.

need of him; we know we must perish clared vacant.

without him: and we are enabled to see in The following resolutions were unanihim a fullness and sufficiency to meet our mously adopted by Presbytery: wants. We see that he is adapted to our promises to receive, and bless, and save us; sent, self-existing and eternal, must be God. and hence that he is not only willing to those professing godliness should volunta-save us, but willing to save us now—yes, rily avail themselves of the privileges of the

liveth and believeth on me, shall never die. sign of the Gospel to procure. -John xi: 26. For it is written, Whom he did predestinate, them he also called, or regenerated; and whom he called—called the liberal education of colored men, and reeffectually, or regenerated and convertedthem he also justified; and whom he justified, them he also glorified. There is, therefore, now no condemnation to them after the flesh, but after the Spirit.-Rom. viii: 1, 28—30.

Thus, as to the nature of regeneration, we see that it is a "real change, from nature to grace;" an inward change, yet manifested outwardly; a great change; a vital principle; the beginning of a new life; atexercises; new ends, aims, and efforts; new joys, fears, and sorrows; new hopes, and prospects; old things are passed away; behold, all things are become new -- 2 Cor. v: 12. Charnock on Regeneration, published by Presbyterian Board, page

What I have to say of the Agent in regeneration, the means, and the end or design of it, must be reserved for future letters. At present I will only ask one question, born again? I hope you have; but remember two things:

First. The doctrines advanced in these etters are not human opinions. I say they are not human opinions: they are the teachings of God's Word; they are the true sayings of God; truths which are to judge you and me at the last day. If would deem it worse than trifling to address you these letters merely to amuse you with human speculations, to present fine spun theories, or to speak about things which pertain only to this world; or about evils which have no very near relation to yourself, and truths which concern not your immortal destiny. What I would impress on your heart is, what God's Word teaches. I say, then, the doctrines of these letters are the teachings of God's Word. It is the Bible which teaches both the necessity and the nature of regeneration. It is Jesus Christ who says,

Jas. i: 18.

Second. The other thing to be remembered is this: these matters concern you. They have a relation to each and every one; they concern you, individually and personally; and you should make them a matter of personal interest and attention. They concern you, my friend, you; you, just as much as if you were the only person, man, woman, or child, in the world; they concern you, my friend, you! You, you must be born again! The necessity rests upon you! And from the nature of regeneration, you see what that necessity is; you see what the see what that necessity is; you see what the change is which you must experience, in order to be saved! And with this full before you, realizing your personal interest in the matter, what the change is, and the necessity of it; with all this before you detail this question come right hour this question come right hour theart, Have you experience and hell depends upon the same; your salvation or damnation is involved; life or death, reader, heaven or hell; with these before

reader, heaven or hell; with these before you, answer the question. Are you a new creature in Christ Jesus? Have you been born again? These are the words of Jesus Christ: Except a man be born again, he can not see the kingdom of God! Ye must be only in the blood of Christ; it flees to the born again! Have you been born again? —John iii: 3—7. I hope you can answer this question with

Hence in regeneration there are new and comfort and satisfaction. But it is well to clear views of truth. In that Divine illu- examine ourselves, and see that our hopes mination spoken of, the Spirit takes of the rest on the Rock of Ages. Enough, howthings of Christ, and shows them unto the ever, for this time. I have more to say. soul, and causes it to see them.—John xvi: Till I write again, adieu. Read John ix: 13—15. He guides into all truth, gives and 2. Cor. xiii: and Hymns 197, 287, and

May I ask the favor of a letter from you, some right apprehensions of all the great as to your present views, feelings, and exertruths pertaining to the scheme of redemp- cises? I hope you will thus favor me. Yours, TRULY.

For the Presbyterian Banner and Advocate Richland Presbytery.

Messrs. James R. Burgett, James Fredericks, and Geo. Graham, students of the Western Theological Seminary, were licensed to preach the Gospel.

Mr. J. W. McGregor was ordained to the ivered the charge to th the congregation. The pastoral relation between Rev. J. M.

And then new and correct views of Christ Dinsmore and the church of Mount Pleasare imparted. We see now, and feel our ant, was dissolved, and this church was de-

Resolved, That we consider the testimony necessities; that his salvation just meets our of the General Assembly (O.S.) on the ease; in a word, that he is just the Saviour subject of slavery, from the beginning of we need; and we see, too, that he is not that body in 1789, up to the present, as one, only able, but willing to save; that he in- and uniform, (when rightly understood) vites us to come to him just as we are, and against the slave system as being of Divine right, and of perpetual continuance; or that slave laws for their own profit or indulgence, And having these views of ourselves as and against the ceasing of desire and effort sinners, and of Christ as a present and all- for the complete deliverance of the Church sufficient Saviour, we are enabled, by Di- and the world from the system and its efvine grace, to renounce ourselves, and re- | fects; and inasmuch as there appears to be ceive Christ as our Saviour, and put our an increasing disposition manifested in trust in him for salvation. So that regen- Southern authors, presses, and speakers, in eration leads to self-renunciation and to and out of the Church, not only to justify trust in Christ. The very first act of the slaveholding in certain circumstances, but new-born soul is faith in Jesus Christ; just the slave laws which authorize them to hold as soon as there is spiritual life, there is them; we wish it, therefore, to be underfaith; and where there is faith, there is stood wherever our testimony may go, that justification; and where there is justifica- we will not tolerate any retrocession of printion, there shall be glorification; so that re- ciple from that heretofore promulged by the generation, as it is the infusion of spiritual | General Assembly, from time to time, on this life, so is it the beginning of eternal life. subject; that instead of the Church retrac-The new creature in Christ Jesus is an im- ing her steps on this subject, she ought to mortal creature; it shall never die! Its be, with more earnestness, expecting the growth may not be uniform; at times it consummation of the period, when every may languish; it may even seem almost | yoke shall be broken, and the outcasts of dead; but it is immortal; it shall never every nation shall rejoice in all the prividie! As Jesus Christ declares, Whosoever leges, civil and religious, which it is the de-

Resolved, That we are pleased with the plan of the Ashmun Institute, designed for commend it to the favor and patronage of

In view of the exhausted condition of the Treasury of the Board of Foreign Miswhich are in Christ Jesus, who walk not sions, Presbytery adopted the following resolution on that subject.

Resolved, That this Presbytery earnestly recommend, in accordance with the recommendation of the General Assembly, that our churches be called upon, at an early period, to take an extra collection for the Board of Foreign Missions, to meet the tended with new views, and feelings, and debt incurred by that Board in the enlargement of the missionary work during the past year; and that the agent of Presbytery be directed to address all the pastors and church Sessions on this subject. J. P. CALDWELL, S. C.

P. S. As the Stated Clerk is the Presbyterial Agent on this subject, he would take this method of addressing the pastors

and Sessions on this subject. The amount of indebtedness of the Board is \$11,000, the first time in all its history and it is a question which demands your se- that any thing of the kind has occurred rious consideration; it is this: Have you It is hoped then, for the honor of the Board experienced this change? Have you been | -of this Presbytery in carrying out efficiently its own action—and for the love of souls, that all our churches will respond promptly to this recommendation of Pres-

Please transmit immediately your contributions to the Treasurer of Presbytery, at J. P. CALDWELL, Ashland, O. Agent of Presbytery.

THE HUMBLE HOME.—Are you not surprised to find how independent of money, peace of conscience is, and how much happiness can be condensed into the humblest home? A cottage will not hold the bulky furniture and sumptuous accomodations of a mansion. much happiness as might stock a palace.-Rev. C. Hamilton.

IT is a matter of faith not to trust to that Ye must be born again. It is an inspired which the eye seeth, but that which the Apostle who says, Of His own will He be- word promiseth.

From our London Correspondent.

The Fine Arts in England—Their Prosperous Con-dition—Art Treasures Exhibition at Manchester— Its Unique Character-A Visit to the Royal Academy of Paintings and Sculpture—Suggestive Stat-ues, Portraits, and Historic Scenes—The Bearing ues, Portraits, and Historic Scenes—The Bearing of Art on Morats and Religion—Architecture and the New Reading Room of the British Museum—Music, Oratorios and Operas in England—Dr. Livingston and the Freedom of the City—Mack Elections in France—Collision between the Priests and Popular Feeling in Belgium—Their Shortlived Triumph—The Scotch Presentee ultimately Rejected—Deputation to the Free Church—Its Researchable Progress—The Grand Duke Constantine—Commerce. Money, and War. stantine-Commerce, Money, and War.

LONDON, June 5, 1857. The FINE ARTS (including under that title Music, Architecture, Statuary, and Painting,) are, at the present time, in a very flourishing condition in England. The synceure of attraction for all foreign visitors
this Summer all be the Art Teesaffes aEx
able to sent the sent to some
thing quite unique in its character. Wealth

and refinement have for centuries been gradually accumulating Art Treasures, not merely by government purchases and splendid bequests of eminent private collections to the National Gallery, but also and chiefly by the purchase, either from London picture-dealers, or on the Continent by noblemen and gentlemen, of some of the finest and rarest productions of the Old Masters. But these treasures were alike widely diffused, and comparatively unknown, being family heirlooms, or accessible only to a favorite circle of friends. At the time of the World's Exhibition of 1851, several noblemen in London threw open their mansions, particularly the Duke of Northumberland, and the re-cently deceased and accomplished Earl of Ellsmere. I remember going through the halls and rooms of Northumberland House, in 1851, with much interest and pleasure. But the present Art Treasures Exhibition has this novel peculiarity, that it brings' together, in one grand building, the scattered gems of art possessed by individuals, beginning with the Queen, and embracing all who, like her, have been willing to lend their pictures, for the occasion.

And so it comes to pass, that whereas our 'National Gallery," or our "Vernon Gallery" in London, are not to be compared with the collections at the Louvre, or the pictures in Italy, and other Continental States, England is found to possess and produce, for popular admiration and instruction, as well as for the stimulus of the artist or amateur, a collection of treasures such as. brought under the eye in one place and at one time, give us an idea of an amount of artistic "wealth untold," of which we never dreamed as indeed our own.

Manchester is not the ideal of a place for such an exhibition, but probably it was chosen for its being more cheaply accessible to all parts of the United Kingdom, than the metropolis. Besides, in Cottonopolis Art and Literature have warm, wealthy patrons, and the Exhibition is likely to be a great success. Facilities are given by the railroad companies for popular access to it. I visited, last week, the Annual Exhibition of the Royal Academy. This is a yearly spectacle of what our sculptors and artists have been doing, and of what the English School of Art is accomplishing-always full of interest. It remains open for several months. The pictures, (many of them,) are purchaseable; and to show how art is patronized, it was stated the other day, at the annual dinner of the Benevolent Artists' Fund, that the sales this year were not much less than £30,000.

Walking through the different rooms of sculpture and painting, I met various objects very suggestive. The statuary room is small: some figures are full length, others are marble busts; but, as a rule, both are beautifully executed. There is a repose about statuary which, to me at least, is very sublime and impressive. It has something of the solemn beauty that speaks to the soul

"Who hath bent him o'er the dead, Ere the first day of death is fled."

Especially is this the case, when parental love has called in the aid of the sculptor to perpetuate the form and likeness of lost ones. such as meets my eye in "the posthumous marble group of two of the children of -Dr. Livingstone's bust is here. much more faithful than the painting of him in another room, which last almost made me angry with the artist who has failed in giving the world "assurance" of the "man." as he is, in his noble simplicity of char-

Here, too, by Baily, is an exquisite pair of full-length figures of "Adam consoling Eve after the evil dream," (Paradise Lost, Book V.) Models, also, of the statues of Chatham and Fox, intended for Westminster Hall; the Welsh "Bard;" a fine ideal of one of the patriot class whom Edward I. ordered to be put to death, and whom Gray, the poet, represents as crying-

"Ruin seize thee, ruthless king! Confusion on thy banners wait."

The "Massacre of the Innocents," a marble group, is worthy of the subject—the mother. the child, the murderer and the sword up lifted—each is perfect in its expression Here is a bust of the late Lord Raglan another of the late Joseph Brotherton, M P., who was so well known in the House of Commons for his advocacy of short sittings, and the rising of the House at midnight, at farthest. Here are actors, artists, poets, authors. Among the last, are the bust and medallion of our poet-laureate, Tennyson, telling of a true and great man. Here, also, is the medallion of Thomas Carlyle, the great thinker, but alas! the great skeptic, warring with the Bible, with all that is amiable, pouring fierce scorn, indiscriminate and unrelenting, on what he thinks "shams," and believing in nothing. Ah! his aspect here is stern, severe, almost appalling, from the indications of the play of "inner fires of wrath beneath that grim surface.

Once he loved the old faith of his native Scotland. He has rescued Cromwell's memory also from the misrepresentations of partizan history, and Puritanism with him, once the grander glory and preserving leaven of the past. May he be yet brought out of that slough into which he has fallen! Let me not forget the bronze Statuette of your own immortal Washington; and then leaving the Sculpture Room, let us ascend the grained staircase. Here is a grand perjudgment, under the very best lights. There ting, ere long, the heart of Africa, and that equity.

hundred pictures, embracing every subject, including portraits, such as that of General Williams, the defender of Kars, and of Dr.

Adler, Chief Rabbi of the London Jews. This last picture made me sad for that nation, "scattered and peeled," and still having a veil on its heart, of which the Rabbi is a type. There are paintings, also, of the Queen and Prince Albert, and likenesses, in military costume, on horseback, of Mr. Dallas, the American Minister, of McClintock, one of the discoverers of the North-West Passage, and of Dr. Cooke, (a noble likeness) painted by MacNee for the Presbyterian College, Belfast, of which the veteran

Landseer, the great animal painter, exhibits a large picture of Highland red deer, and other wild animals, reposing together amidother wild animals, reposing together this picture, he chinself has produced nothing more glorious. I may not write at length of Summer scenes—English landscapes, the glade, the brook-nor of household sketches, nor yet historical paintings, save to refer to such as "The Burial of Charles I.," and the "Field Conventical" in Scotland's "killing times;" or to "Christ with the Woman of Samaria," " Peter the Great in the Dock-yard at Deptford," and 'The Pilgrim Fathers;" "Departure of a Puritan Family for New England," with the kneeling figure of Robinson, "with watery eyes," (as Governor Bradford's journal has

antagonist of Arianism is the president.

it) "commending them, with most fervent prayer, to God." I go next to "The National Gallery," in the same building, which stands open to rich and poor alike, without entrance fee, and in which are the old masters, English and foreign. Pictures by Teniers, Cuyp, Poussin, Leonardo De Vinci, Rubens, Corregio, Claude, Rembrandt, and Vandyke, meet the eye of the million, on the walls, to say nothing of West's "Christ Healing the Sick." Many of them have sacred subjects, though not a few are tinged with Romanism and Mariolatry. Some of the best modern pictures were sent away to Marlborough House, in Piccadilly, to be added to the "Vernon Gallery," some time ago. I have written far more than I intended

about Artistic Exhibitions in England. The question arises, "What bearing have these on morals?" The Bishop of Manchester's prayer at the opening of the Art Treasures Collection, had a petition that "it might refine our tastes." A strange petition, surely! Yet religion ignores not art, or any thing which human genius produces, if the glory be given to God the Giver; if the cent recreation be afforded to those mentally or physically overtasked. And there is much of all this, I trust, in the present condition of art, and in the feelings of its patrons. Not that these things will ever be substitutes for the Gospel, or be the cure of man's sins and sorrows. But bringing tributes to Christ, and teaching great moral lessons to the thoughtful and the thoughtless; stirring the heart with noble historic reminiscences, by the pictured stories of martyrs, reformers, patriots—even these things tend to do good, and speak forth to all, the animating word, "Excelsior!" The New Reading Room of the British Museum, is one of the greatest triumphs of architectural skill and taste. It is circular

in form, with a mighty dome overhead, equal in loftiness, save by a few feet, to that of St. Peter's, at Rome. Galleries go round the building, tier after tier, giving access to the books which in myriads are placed there, each bound and gilt-lettered. Besides desks and tables at which librarians stand to attend to the desires of the readers, each reader has a separate seat for himself, with every facility for taking notes and extracts. The beauty and gracefulness of the whole structure are extraordinary; the coloring and painting by the celebrated Owen Jones, admirable. Crowds of rich and poor have been passing through the library, to inspect it, ere it is opened to the literary public. The cost is £150,000. Taken as a whole, the British Museum is a glorious structure, and its contents most recious. The Nineveh marbles are now beautifully arranged; and while the world lasts, will testify to the retributive justice of the great Governor of Nations, and to the truth of his "sure word of prophecy." As to Music, as one of the fine arts, never

was it so extensively cultivated in England, as it is now. There is to be, this Summer, a "Handel Festival," commemorative, in its character, of the great composer, at the Crystal Palace, at which his best Oratorios are to be sung by the most eminent professionals, and a chorus of probably one thousand voices. As to the lawfulness of Oratorios, I say nothing, save that the professedly religious world is divided; some earnest Christians-like Lord Shaftsbury, in a recent conversation I had with him-holding and maintaining, from their personal consciousness, that the effect is eminently devotional, and tends to subdue us. and to melt even the careless. Others, like Cecil and Newton, among the dead, and Dean Close, among the living, condemn the Oratorios, on the ground that they must be sung by persons, some of whom are notoriously immoral, (stage players, &c.,) and that, as in "The Messiah," a great crowd is collected to draw entertainment from a rehearsal of the sufferings of the Son of God.

I am persuaded that the majority of the Evangelicals are opposed to Oratorios. But surely the time may come when "The Messiah" may become a glorious outpouring, from sanctified multitudes, of homage, faith, and penitence, at the feet of the Redeemer, and to the glory of God the Father. As to Operatic Music, "Trovatore." and "Traviata," are all the rage, and the tri-umph of Veidi, as a composer, is unparalleled. But there is positive evil here. In the latter Opera, the heroine is a fallen one; and as she dies of consumption, by slow degrees, her sweet singing and beautiful acting make the charm which is so potent. Vice,

indeed, is veiled; but is it the less danger-

ous? The Queen has never once given her

presence or countenance to either of these

Doctor Livingston was, last week, presented with the freedom of the City of spective of three great rooms filled with pictures, and all of them hung with taste and probability of trade and commerce penetra-

are side rooms also, devoted to architectural; the abolition of the slave trade would plans and drawings, as well as to water-col- be the result. He made mention, also, ors, &c. I may not dwell upon the twelve of the vast productiveness of the soil, and of many fruits quite unknown in this country. One article, a specimen of which he produced, was "quite new to commerce." This plant has a fibrous tissue; it is a substitute for flax, and an eminent London firm says that when prepared it will be worth £50 or £60 a ton. All this is hopeful, while we do not forget Dr. L.'s own words, "The end of the geographical feat, is the beginning of the missionary enterprise."

The Mock Elections in France, for Louis Napoleon's mock Legislature, are about to commence. The Government sends to Prefects and Heads of Departments a list of candidates, and urges them to use every means to insure their election. The Times asks, what would England say if the Queen attempted such a course?, And then, in its usually powerful way, yet under the veil of friendship to Winage, which was, the Empore a funct rebuke, in the sense that France will have it so, and that she is not discon-

tented, as England would be. Somewhat dishonest and treacherous to both parties, is this style of writing, even while declaring in favor of constitutional liberty on the

The French Republicans talk of bringing forward Cavaignac, and others, as opposition candidates. But the effort will be followed by small results, when corruption and systematic repression spread their network over the whole kingdom.

In Belgium, there has been a collision between the priests and the people, which may be followed by important results in favor of Protestantism. The priests have always been the bitter foes of the constitution. But, as they could not get rid of it. they moved the masses, by superstitious influences, to elect a Chamber which gave their party a majority, and put their abettors into office, as the Ministers of King Leopold. By the law, as it has stood since the revolution of 1830, priests could not receive bequests, and will-making (at which in Ireland and elsewhere they have always been such adepts for their own good, and that of Mother Church,) was absolutely for-

bidden them. The cry was raised of the poverty of the convents, and the hardship that people, when dying, could not leave their property to be disposed of as they pleased, without State interference. And so, by a majority, they carried, last week-after a tumultuous opposition—a virtual repeal of what may be called a Mortmain Act. Whereupon the people at Brussels, at Antwerp, at Ghent. intellect and the heart be not injured, but in threatening crowds in the streets, and rather cultivated; if the tendency be not some of the Jesuit clergy fled. The Pope's demoralizing, but purifying; and if inno- Legate also was insulted at Brussels. Seeing the danger, the crafty Leopold, only too glad to have the opportunity of quashing a measure which he detested, dissolved the Chamber. Thus the priest party are completely upset in their calculations; and not only will they never dare to propose the obnoxious change again, but they have made themselves hateful to multitudes. All this savors more of a political and secular struggle, than a spiritual one. But it is a token for good. And the Evangelical Protestant Church in Belgium will not fail to take advantage of it. Much prayer should be offered on behalf of Belgium, whose soil has been watered not only with the blood of hostile armies fighting and falling there, but by that of some of the most renowned and precious of God's martyred servants.

In reference to the CASE OF A PRESENTEE in the Scottish Establishment, referred to in my last letter, and whom the moderate party in the Assembly had succeeded in declaring eligible, it gives me real pleasure to record, that this disgraceful vote was virtually repealed by the success of another, by which it was resolved to take the evidence of ministers, and others, who knew the real state of the parish. The result was that the objectionable presentee was set aside by a majority of thirty-six. Thus the Evangelical party in the Establishment has vindicated its reputation.

The FREE CHURCH ASSEMBLY has received Deputations from the Irish and English Presbyterian Churches, as well as from the Church in Canada. M. Monod gave an address to the Assembly on the state of religion in France. Religious persecution still continues there, to a certain extent. The progress of the Free Church is remarkable. At the Disruption, it numbered four hundred and seventy-eight ministers. It has now eight hundred and one ordained ministers, and eight hundred and eighty-one congregations. In the first year, the Sustentation Fund amounted to £68,704; it has since increased upwards of £40,000. Then it had not a single school; now it reports six hundred and seven schools, and fifty-seven thousand scholars. Then its country ministers had no homes; now there are five hundred and thirty pleasant manses. Then the Foreign Mission funds were £4,949; last year they amounted to £14,470. Since the Disruption down to May, 1856, there had been collected £3,902,000, or an average of £300,000 a year, for thirteen successive

The GRAND DUKE CONSTANTINE has paid a brief and private visit to the Queen, at the Isle of Wight. He remained but a short time, and in the Royal Yacht took a short excursion with the Queen, amid the thunders of a royal salute from the ships in Portsmouth harbor. He was conveyed with all honor to Calais, and thence departed to Germany.

TRADE is much disturbed and depressed by the constant drain of money to the East About one million sterling is to be dispatched to-morrow, to India and China. The war in the latter will likely be but a local

A SUMMARY OF RELIGION.—There is no salvation but by the free mercy of God; no mercy but through the mediation of Christ; no interest in Christ except by faith in him; no justifying faith but that which works by love and purifies the heart; no love to Christ which does not include love to his people, his example, his precepts: no genuine love to his people which does not influence a man to do good to them, as he has ability and opportunity.

IF ONCE We are sure God bath done a thing, there is no room left to dispute its.