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

WHOLE NO. 258

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Original Poetry.

Harvest Time. The golden grain is ripe, The barvest time is come, The husbandman his harvest reaps,

Then brings his treasure home. The God of nature gives Seed time, and havest too; To sow, to reap, to gather in-To Him our thanks are due.

We praise thee for thy gifts, Of bounty, to us, Lord; That we have daily bread to eat-We still rest on thy word.

O! give us heavenly bread, While we on earth remain; That when from earth we're called away, We heaven may obtain.

Another harvest comes. When earthly harvest ends; A separation will be made Between Christ's foes and friends.

The drama, then, of time Will close—the curtain fall The righteous saved, the sinner lost, And God be all, in all, July 21, 1857. J. KERR.

For the Presbyterian Banner and Advocate Religion;

OR, LETTERS TO A FRIEND ON THE DOCTRINES AND Letter XXVII.—The Agent and Means in Regeneration.

I wish to say on the Agent in regeneration, allow me to give some quotations from Charant thus gives efficiency to the truth by the nock. These will be found both interesting and profitable. He says: "Regeneration spiritual change; conversion is a spiritual faith, for these involve each other. There motion. * * * In regeneration man is can be no faith where there is no spiritual wholly passive; in conversion, he is active; knowledge of the truth; nor can there be as a child * * * contributes nothing this spiritual knowledge without faith; for to the first infusion of life; but after it to know the truth spiritually and savingly, hath life, it is active, and its motion natu- is to believe and embrace it, and lay hold on ral. The first reviving of us is wholly the act of God; * * * but after we are Thessalonians: But we are bound to give revived, we do actively and voluntarily live thanks always to God for you, brethren bein his sight. * * * Regeneration is the loved of the Lord, because God hath from motion of God in the creature; conversion the beginning chosen you to salvation is the motion of the creature to God. * through sanctification of the Spirit and be-* This is not the birth of a darkened lief of the truth, whereunto he called you in our own strength; therefore it is good to 13-17. be sensible of our own impotency, that God | The Gospel, then, is the means in regenmay have the glory of his own grace, and eration. And says Charnock: This "shows and higher power than our own. Sin hath turned man into a beast; and Omnipotence can alone turn a bestial man into angelic hell. It pulls down his image and sets up and divine. There is a less distance be- God's; it pulls the crown off his head, the tween the least dust and the glorious God, than there is between the holy God and an nothing. A straw may with less power be conquerers, and himself, the conquerer, a made a star, than a corrupt sinner be made captive; it pulls men out of the kingdom a saint." Yet this change the great God of darkness, and translates them into a

180, 245, &c. "How helpless guilty nature lies," Undonscious of her load !-The heart unchanged can never rise To happiness and God. Can aught beneath a power Divine A stubborn will subdue? 'T is thine, eternal Spirit, thine To form the heart anew.'

I do not know whether I have succeeded in giving you clear and correct views on the points of which I have treated. If I have, then you must see that from the necessity of regeneration, and from its very nature, i must follow that the Agent in it is Divine; for it is the work of God's Spirit, imparting a capacity of spiritual perception to the soul. To illustrate—Here is a blind man: he has eyes, but he cannot see; God only can give him sight. Well, suppose God opens his eyes, and gives him the power of seeing. That is one thing. Then, having this power imparted to him, he sees, and has a clear and correct view of what is around him. That is the first effect of the new power given him; and then, as he now sees, it follows of course that he acts upon this new view of things. His eyes are opened, the power of seeing is given him, he sees, and acts accordingly. Now, apply this to the case of the sinner. He is blind. and none but God can give him sight. Well, this he does. God opens his eyes and gives him a capacity to see spiritual things; this is one thing, and this is regeneration. Then, having this capacity to see, he sees, and has new and clear views; and these are the first effects of regeneration. Then he embraces the truth thus seen, and rests upon the Saviour therein offered to him. This is saving faith, by which the renewed soul is united to Christ. Some call the new views, or the illumination of the mind which immediately follows the opening of the blind eyes of the soul, saving faith. I have said the embracing of the truth thus seen is saving faith; but the difference is slight, for the illumination of the mind and the Commentary on 1. Cor. viii: 1—3; 1. Cor. belief of the truth involve each other, and xiii. One more letter will close this series; they can not be separated. What we know we must of course believe; and I have said the truth seen by the enlightened mind is embraced, and the Saviour therein set forth and offered is received and rested in for salvation. All I would observe further on this point is, that the change in the mind, the of the Holy Spirit. He is the Agent in it.

Thus much of the Agent in regeneration. I come now to the next point proposed which is the means in regeneration. This is clearly taught in these words of James: Of his own will begat he us with the word of truth.-Jas. i: 18. The word of truth; this is the means, truth, the word of God, as it is written. Being born again, not of for ever.—1. Pet. i: 23.

is evident from the case of infants; for as might be very happy, often make themselves they have a depraved nature, they need re-

generation; and yet they can not perceive and understand the truth, nor be influenced by motives. Of course they can not be converted by moral sussion. Yet, as we believe, they are renewed and saved; for "elect infants, dying in infancy, are regenerated and saved by Christ through the Spirit, who worketh when, and where, and how he pleaseth. So also are all other elect persons, who are incapable of being out-wardly called by the ministry of the Word," such as idiots, &c .- Con. of Faith, Chap. x, Sec. 3. But that the truth is the ordinary means, is evident from the command to go into all the world and preach the Gospel to every creature; and it is written, How shallthey call on Him in whom they have not believed? and how shall they believe in Him of whom they have not heard? and how shall they hear without a preacher? So, then, faith cometh by hearing, and hearing by the Word of God. And it pleases God by the foolishness of preaching to save them that believe. We have this treasure in earther vessels, that the excellency of the power may be of God, and not of us.

Mark xvi: 15; Rom. x: 13-17; 1.

Cor. i: 21; 2. Cor. iv: 7. There is no defect in the truth as a means; it is perfect. Neither is there any defect in the natural faculties of the mind. True, they are weakened by sin; but they are not destroyed; they remain, so that we are moral agents still; and we may have a rational perception of the truth as preached or read, and a rational conviction of it; but as sin blinds the mind, there can be no spiritual perception of the truth until the eyes of the mind are opened, and a capacity of spiritual perception is imparted by the Holy Spirit. This is his work, by a direct and supernatural influence; for the excel-lency of the power is of God; not of us, of his own will begat he us with the word of nor of the truth, but of God.—2. Cor. iv:

7. The truth, as a means, is presented by My DEAR FRIEND :- Before I close what men-it is heard or read : the Spirit excellency of his own power. Then the truth is seen in a new light; then there is differs from conversion. Regeneration is a spiritual knowledge; then there is saving wisdom and an enslaved will. We affect a by our Gospel, to the obtaining of the glory kind of divinity, and would centre ourselves of our Lord Jesus Christ. -2. Thess. ii;

we the comfort of it, in a higher principle us the reason why the Gospel is so much opposed by Satan in the world. It begets those for heaven whom he had begotten for sceptre from his hand, snatches subjects from his empire, straitens his territories, and impure sinner; sin and grace are more con- demolishes his forts; breaks his engines, trary to one another, than something and outwits his subtlety, makes his captives his effects by his own Divine power; it is the kingdom of light.—Col. i: 13. * * * work of his blessed Spirit. He is the It is a sign, then, God has some to regen-Agent in it. See Charnock on Regenera- erate, when he brings his Gospel to any

tion, by Board of Publication, pages 90, 91, place. * . * * God never sends his Word to any place, but it is received and relished by some as the savor of life. It looseth the bands of spiritual death in some, and binds them harder upon obstinate sinners: to them that perish it is the savor of death. * * Prize the word of truth, which works such great effects in the soul." Despise not the Word of God; treasure it in your heart, believe and obey it, that it may be the means of your salvation. Read Ps. xix, and exix; and Hymns 37 and 77; and also Charnock on Regeneration.

Remember that as knowledge without love is nothing, so knowledge without faith is nothing.—1. Cor. xiii: 1, 2. "Paul teaches that with regard to a large class of objects, knowledge without feeling is nothing; it supposes the most essential characteristics of the object to be unperceived. And he teaches that love is the highest form of knowledge. To know God is to love him; and to love him is to know him. Love is intelligent, and knowledge is emotional. Hence the apostle says, If a man thinketh that he knoweth any thing; that is, if he is proud or conceited; he is ignorant. He does not apprehend the true nature of the objects which he pretends to know. He does not see their vastness, their complexity, their majesty, and excellence. These are the attributes of religious truths which are the most essential, and without the apprehension of which, they can not be known." Thus to be apprehended and known, the mind must be enlightened by the Spirit of God; and when thus apprehended and known, they are believed and loved-there is saving faith; for if any man love God, the same is known of him-he is both taught of God and approved by him; he has the right kind of knowledge, and is wise unto salvation. And of this heavenly wisdom, the truth is the means: for the Holy Scriptures are able to make wise unto salvation through faith in Christ Jesus.—2. Tim. iii: 14-17. Read Hodge's Yours, TRULY. till then, adieu.

LOVE AND CHARITY.-There is much vague talk these latter days about love and charity. Men profess to admire and desire to see them increased, and yet hate the prinopening of the eyes of the soul, is the work ciples which alone can produce them. Let us stand fast in the old paths. We cannot have fruits and flowers without roots. We cannot have love to God and man without faith in Christ, and without regeneration. The way to spread true love in the world, is to teach the atonement of Christ, and the work of the Holy Ghost.—Rev. Ryle.

DISCONTENT. - Peevish discontented minds corruptible seed, but of incorruptible, by will find fault with that which has no fault the word of God, which liveth and abideth in it, but that it is too good for them. It is very provoking to God to undervalue his That the Spirit can renew the heart with- favors, and to put a but upon our common out means, and independently of the truth, mercies. Nothing but manna. Those that

For the Presbyterian Banner and Advocate. How the Sabbath Afternoon is Desecrated

by Many. MR. EDITOR: -With your permission, a few suggestions will be offered upon this growing evil. That the Sabbath afternoons are misspent by many professors of religion, is, it is to be feared, alas! too true. This is not as it should be. This cannot exist where vital godliness prevails. The one will and must necessarily destroy the other.

If the Fourth Commandment, which all true Christians recognize as binding, means anything, it means that one day in seven is to be kept holy. If it means the whole day, then the whole twenty-four hours should be hallowed unto the Lord. If it means that the Sabbath is over after coming from church, then the great proportion of the true Israel of God spend more time "in the public and private exercises of God's worship," on the Sabbath, than God requires.

With those whose hearts are right with God, there is no difficulty in understanding that the one-seventh of our time must be consecrated to God in "holy resting all that day." On the other hand, those who can frame an excuse for doing otherwise, show, at least, "a low state of religion" in the soul, if indeed there is any religion there. This being understood, the next inquiry is, how should this seventh part of our time-A clear and unequivocal answer is found in God's Word. Of the many portions relating to this subject, but one need be recited. In Isaiah lviii: 13-"Not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words."

With this unmistakable direction, is the Sabbath hallowed unto the Lord, when, on after dinner, to go to bed, to sleep and lounge until supper, and time to prepare for night service? As it has lately become customary, in some quarters, to ask Doctors of Divinity to solve such inquiries, I would take the liberty of doing the same, were it not for the solemn fact, that some of them, with their whole family, set such a strange example. But is it right? Does God's word give the least countenance to such an unseemly practice? Did ever the Church of Scotland, of which all love to speak, follow it? In one word, did ever the Church of Christ, in any age of the world, practice such a thing? Every one, in whom the Spirit of God dwells, will answer unhesitatingly, no, no, never!

The writer will ever remember the instructions of his dearly loved, and highly esteemed pastor, the Rev. Dr. ---, on the sanctification of the Sabbath, particularly a sermon on the subject, heard when which the Sabbath is desecrated and God's law broken by many, the following was mentioned by that pious and godly man: "Sleeping longer on the Sabbath morning portion of the day in lying down to sleep, anless in case of illness; reading secular news, either in books or in newspapers, or the secular news portion of religious papers; seeking the company of the vain and trifling to pass the time away; sauntering through the fields or groves, alone or in company, for amusement; and speaking on business, amusement, or pleasure," &c. These and many more, were enforced with a holy unction that made a deep impression on many hearts. Who dare call any of these positions in question? Are they not the teachings of God's holy Word?

Seeing then that things are so, what fearful examples many of God's people, and some of God's ministers, set before others! What a fearful accountability incurred! How can any minister expect God's blessing on his labors, when practicing such things? How can he consistently obey his marching orders, "Cry aloud, spare not: lift up thy voice like a trumpet, and show my people their transgressions, and the house of Jacob their sins, warning them to flee from the wrath to come," when he, by his example, "neither points to heaven nor leads the way"? Let the man who reads these lines, which so fully and plainly point out his sin in this thing, take warning in time. Let him arise and "build the walls of Zion over against his own house," in his own heart, and in his own family. Then will Zion "arise and shine, for thy light is come, and the glory of the Lord is risen upon thee." M.

Western Correspondence. Dr. McKinney: -An absence of two months from the West has rendered me, in some measure, a stranger in it. To keep pace with the onward stride of the young giant, you must be at your post, constantly marking the progress of the rapidly succeed I am at a loss where to begin, or what mat- Post-Office address is still at Princeton, ters first to introduce.

Permit me first to speak of the manner in which the decisions of our General Assem- one, Dover, is upon the Chicago and Burbly upon the great leading questions before lington Railroad; the other, Tiskilwa, is on them, have been received by our Church in the Chicago and Rock Island Railroad. this region, so far as I have been enabled to Both are thriving railroad towns, exceedhear from them. I believe that the action of the Assembly in reference to the Ameriare seeking locations for business in the West.

and we hope and believe it will do good.

* As we understand the word "edit," it expresses the scientification, and should the Scriptures be put through the press without an editor—a wise, discriminating, careful, conscientious man, who, while he would not did not take away a letter or a point would not add nor take away a letter or a point, would not suffer an error to creep into nor be perpetuated in God's holy Book. Our views on the American

arrived. In connexion with our Church, the West is also soon to be in a position to exert a controlling influence in the great questions which are to come before her Judicatories. It is, then, gratifying to find her conservatism upon the question of African servitude, responded to and adopted in a region where fanaticism of every grade finds a congenial soil. Whilst upon this subject, permit me to remark that I have been pained since my return from the Assembly, to find Christian journals in this region, misrepresenting our position and action. The United Presbyterian of the West, devoted to the interests of the Associate Reformed Church, and published at Monmouth, Illinois, has, in several of its late issues, unwittingly, I hope, borne "false witness" against us, by representing that it was the Slavery question which determined the vote in favor of New Orleans, as the next place of meeting for the Assembly; and also that our Church has changed her position upon the subject of Slavery since 1818. It should be known to the venerable editor of that paper, that the South were urgent to come North next year, and that the vote to go to New Orleans was determined by the Western members, upon the sole ground that the Assembly had never met in that city, whilst they had had several sessions in some of the larger cities of the North. It should likewise be known one whole day—twenty-four hours, be spent? to him that, were it necessary, or if any possible good could be accomplished by it, the identical action of 1818, could every vear be re-enacted in the Assembly, by such a majority as to leave no doubt as to what the view of our Church now is upon that 'vexed question." We are not, however, to be driven into any such useless and foolish measure, though it should have the effect coming from church in the forenoon, and to close the mouths of those who either do not or cannot understand us. We have taken our position; other Churches have taken theirs; let posterity judge between us—I fear not the issue.

Upon the whole, we thank God for the wisdom and sound discretion which characterized the action of the last General Assembly. Let all future Assemblies be directed by her example, to attend to the strict duties devolving upon them, laboring to build up and extend the kingdom of Christ at home and abroad-controlling and cheering her noble Boards in their great and good work-leaving to others the so-much to bepraised agitation of the question of Slavery, a question which has been a source of alienation and division wherever it has been introduced and discussed, in the Assemblies of the Churches.

The Executive Committee of the Theoloeal Seminary for the North-West, have recently had a meeting, and resolved to go forward immediately in the erection of a building for the use of the Institution. I had the pleasure, a few days since, of visiting than usual on other mornings; spending any Hyde Park, near the city of Chicago, and the grounds donated to the Seminary at was most favorably impressed with the beauty and healthiness of the situation. Something over thirty acres of land, lying upon the Western shore of Lake Michigan, fronting upon a most beautiful park forever open to the public, constitutes a noble landed donation, subject to but one restriction. Nine acres, in the immediate vicinity of the building, are to remain forever as the site of the Seminary. The remainder is to be laid out in city lots, and sold to cover the expense of constructing suitable buildings for the use of the Institution. The edifice now to be founded will cost, when completed, about \$70,000. This will not include Professors' houses, which will be eventually added to complete the entire design. Grounds in the neighborhood sell, at present, for \$3,200 per acre; but the Trustees will not sell until the lands are worth vastly more than this, as they will be, in all probability, in a very few years. I shall hope, from time to time, to report the steady onward progress of this enterprise, which, if favored of the Great Head of the Church, will be brought at length to take its place, side by side, with the other Theological Seminaries of our Church, in the great work of raising up an energetic conservative minis-

try, to make their impress upon the world. I have so many items of news, that I shall only be able, in this letter, to notice the first that present themselves. I mentioned in one of my last, that brother J. C. Barr, of Princeton, had resigned his charge of that Church. I have now to report that brother Milligan, recently of Wheeling, Va., is laboring for a limited time in the Church, with marked and gratifying success. It is sincerely hoped that God will so unite the hearts of the people upon him, that when the six months, his present engagement, ing events; and now that two months have has expired, he may be induced to take the elapsed since I conferred with your readers, pastorate of the church. Brother Barr's whilst he labors in two new and highly encouraging fields in the neighborhood. The

can Bible Society, is universally approved; In passing through the city of Rock Island. and the letter of Dr. Leland, since pub- a few days ago, I was gratified to see that lished in the New York Observer, is quite the walls of a noble church edifice, for the as generally lamented, and his suggestions benefit of brother S. T. Wilson's charge, condemned. We love the American Bible were slowly, grandly rising above their foun-Society, and believe that we are its true dation. I could not avoid the reflection. friends when we withhold our sanction to that in their massive strength they resem. any assumption of power on the part of that bled that system of truth which I trust Society to edit the Scriptures, believing, as and believe will be promulgated within we do, that the moment that power is assumed and exercised, that moment the So- tions, I would point out what I conceive to be ciety loses the confidence and support of a style of architecture suited to my concepthose churches by whose contributions it tions of the systems of religious truth held has mainly carried on its work hitherto.* by different denominations of professed The action of our Assembly upon this sub- | Christians. Suffice it to say, that our ect, was conservative and cautious—be- church edifices should have strength, with oming such a body upon such a question, the beauty of symmetry and proportion. rather than of gaudy ornament or tinsel. de-The fact that our Assembly maintained her signed simply for show. This, I should position upon the Slavery question, meets, I judge by the plans, is to be the character of find, with the hearty approval of her friends in this part of her field. It cannot be struction by the church at Rock Island.

lenied that, politically, the West is soon to Brother Wilson's health, which for a time hold the balance of power between the North | was precarious, is, I am happy to say, much and the South, if that time has not already better; and he is now able to discharge his usual duties. A notice of brother William resses the solemn duty of the Society. Never C. Mason's church enterprise, at Fulton, and

the prospect of a most abundant crop of all

Lord for his goodness, and for his wonderful works to the children of men." Yours, &c., NORTH-WEST.

From our London Correspondent. Revolt in India—The Dispatch of British troops— Probable Causes of Insurrection—The Debate on the Ballot—Trial of Miss Smith, of Glasgow, for Murder-Visit to the Art-Treasures Exhibition at Manchester—Summary of the Paintings—Ex-traordinary Concentration of Works of the Great Masters, Ancient and Modern—Religious Persecution-Conversion-Doctor MucHale-The Special Suggestiveness of the British Portrait Special Suggestiveness of the British Portrait Gallery—The Kings und Queens, Statesmen, and the Poetical "Singing Birds"—The Lessons— The Peril—The Prospect—The Beatific Vision.

LONDON, July 3, 1857. On the morning subsequent to the dispatch of my last letter, tidings by telegraph, of angalarming and disastrous character, reached this metropolis....A portion of the mative Sepoy troops, in Bengal Presidency, were in a state of revolt, and had murdered a number of their officers together with women and children. Being pursued, the insurgents fled to Delhi, where the Mohammedans joined in the revolt, and set up a scion of the ancient Mogul dynasty as King. Great atrocities on Europeans had been perpetrated at Delhi also. Besides this, in the Punjaub, symptoms of disaffection had showed themselves, and flying corps of troops had been formed to suppress it, wherever it threatened to burst forth.

The Cabinet immediately met, and after conference with the Directors of the East India Company, it was resolved to dispatch a strong military force to India. The total number of European troops now on their way, reaches about fourteen thousand. The regiments on their way to China stopped at Ceylon, and also those happily released from the Persian war would soon effectively aid the Governor-General, and it is probable by this time the revolt is quelled, and the ringleaders punished. It is pleasing to know that in the other two Presidencies of Bombay and Madras, the native army is devoted to the British crown.

As to the cause of this revolt, some say it is to be found in the use of cartridges prepared with the fat of pigs and oxen, and given to the soldiers, who felt their religion thus outraged. Others say that the discipline of the Bengal army has been bad for years, and that a great mistake has been made in admitting only the Brahminical and high-class men into the ranks, while those without caste-who form such excellent soldiers elsewhere—have been excluded. One thing is asserted, that the revolters were firmly persuaded that it was the design of the British Government to convert the soldiers to Christianity by force! Certainly the antecedents of the East India Company do not justify this accusation. At first they jealously excluded missionaries altogether from India. Afterwards, while they tolerated them, they continued to pay large sums annually to the priests of Juggernaut, and for the maintenance of other abominations of idolatry. And, last of all, they set up Government schools, in which (until recently, and in a modified sense, as a book of historical reference,) the Bible was not per-

The sagacious Times thinks that we must have no more nominal princes in India. and that Britain must consolidate her power there at once and for ever, and use it for

the highest interests of the people. Doubtless the Great Governor will educe good out of evil. He has not given us such a vast empire in the East, without beneficent results to follow, if we are only faithful to our trust. And it is truly a matter for congratulation that the missionaries in India are by none accused of having, by any imprudence, produced popular disaffection. While teaching the Gospel, and denouncing idolatry, they have stood up for the rites of Bengal, oppressed with severe taxation, and have proved themselves the best friends of their physical welfare.

PARLIAMENT is discussing the estimates, and voting away large sums. Still, our revenue continues elastic, and merchants and tradesmen hope for cheaper money in the prospect of a bountiful harvest.

The subject of vote by ballot has been discussed in the House of Commons. Fre quent references, in the course of the debate, were made to the United States. But was stoutly denied that even there the ballot was secret, in the proper sense of the term, or that it necessarily secured purity of election. Certainly, we are every day learning, on both sides of the Atlantic, that none but a religious and understanding people can give to themselves and to the world, security, that constitutional liberty shall prove a real and permanent bless-The great advocate of the ballot is Mr. Grantley Berkley, who brings forward an annual motion on the subject, and is always beaten. He is the pet of the publicans and the Sunday League, and his character and associates do not make his cause appear in a very favorable light to serious

The trial of MISS MADELEINE SMITH. OR MURDER, commenced three days ago, at Edinburgh, is still proceeding, and will not conclude till next week. It excites great interest. Her appearance is described as very lady-like and prepossessing, and her spect such as to indicate either an unparalleled strength of nerve, or else a consciousness of innocence which nothing can disturb. The charges are that, on three separate occasions, she administered arsenic to M. D'Angellier, a young Frenchman, a clerk in a merchant's office, between whom and herself (as very many letters written by her show,) there had been the most intimate relations in the way of frequent meetings and correspondence, without the knowledge of her family. The last oceasion—after having gone to a watering-place to restore his health, shattered by ttacks of vomitings, produced by some unnown cause—he had returned in response to an urgent letter from Miss Smith; and coming home late, his landlady was roused early by his bell, and found him in terrible pain, and after some hours he died. A friend of Miss S. was sent for, at his request, but before she arrived he was dead. On examination, the Doctors found eightywo grains of arsenic in the stomach! and thus far the evidence gives ground, to say the least, for grave suspicions. Her indifference and want of feeling in Court, do not say

contrast between her and the great majority ', the real lover of art, a favor and a privilege of well-trained Scottish maidens.

We have NEWS FROM THE SOUTH SEAS, that the French Jesuits have made a violent attack on the Protestant Missions in Oceanica. In France, among other acts of intolerance, a process has been instituted against recent converts in Charente Inferieux. In Mecklenburg-Schwerin, a Baptist minister from Hamburg having administered baptism to three adults, a resident minister (who had previously been imprisoned fourteen days, besides paying the ex-penses of the trial,) had a demand made on him for a fine, under penalty of immediate

In SARDINIA, the work of evangelization excites opposition, and a prosecution against persons who had read the Scriptures, declared that Christ was the only head of the Church, and could alone forgive sins, was instituted by the Government! Fines were imposed, and prohibition to preach issued.

It is interesting to know that when the EMPRESS OF RUSSIA was at Nice, a considerable number of ladies and gentlemen of her suite attended the Waldensian Church there, of which M. Pilatte is the eloquent minister. The result has been that several of these have been really brought to the knowledge of Christ, and the obedience of the faith. M. Pilatte is a Frenchman by birth, was for some time in New England, married an American lady, and speaks our language fluently. He is a man of rare

DOCTOR MCHALE, the notorious Irish Ultramontane Bishop, the friend of O'Connel, is this day under examination before a Committee of the House of Commons, on a case of disputed election for the County Mayo. The bishop and priests are charged with spiritually intimidating the people, which undoubtedly they did. I have just come from the scene. Dr. McHale is a stout man, about sixty-eight years of age, with true Milesian head and features, very cool and collected, and very deliberate and clear in his answers.

I paid a visit, last week, to a scene unique in its character—THE ART TREASURES EX-HIBITION, at Manchester. Thither are repairing the lovers of the æsthetic, the antique, and the beautiful, from every part of the civilized world. The Exhibition was are they now? And what are earthly repuopened by Prince Albert, on the 5th of May, and this week the Queen made a State out hope and perishes without rescue or revisit, preparations for which were going for- prieve, and that forever! The sum of all is. ward rapidly last week, among v be mentioned, a Triumphal Arch, just at that part of the road to the South-Western suburb of the city, where the exhibition building comes in sight. Next month, the Emperor and Empress of the French will come to England, and may, perhaps, visit Manchester. The works of Art contained in this exhi-

bition, comprehend, 1. Paintings by Ancient Masters : 2. Those by Modern Masters; 3. British Portrait Gallery; 4. Collection of Historical Miniatures; 5. Museum of Ornamental Art; 6. Sculpture; 7. Water Color Drawings; 8. Original Drawings and Sketches, by the Old Masters; 9. Engravings; 10. Photographs. It is vain for me to attempt a description of this vast and varied collection—a collection of unparalleled value and interest, brought together from Royal Palaces, the Halls of Vobles, the Mansion Houses of the landed Aristocracy, and the Cabinets of the retired Merchant and the wealthy Millionaire. As to the Paintings by the Ancient Masters, I had seen many on the Continent, but not even the Louvre or the Luxembourg of Paris, could concentrate such treasures as here are brought together from their scattered recentacles throughout the United Kingdom. So likewise, with regard to those by Modern Masters; some of the choicest of these my eye had rested on oftimes, but here you have before you such a number of the best pictures of a Turner, a Standfield, a Maclise. Landseer, a Northcote, and an Etty, among the more modern of the modern Painters, and such a convergence of the glories of a Benjamin West, a Sir Joshua Reynolds, and others of the last century, that you feel overwhelmed by their spelndor.

Then, as to the "British' Portrait Gallery," it is so arranged as to become a veritable and trustworthy guide in the study of English history—of Monarchs, Courtiers, and Statesmen, since the days of Edward I. to the days of the Prince Regent and the Duke of Wellington. This part of the collection is never to be forgotten. You have Queen Elizabeth and her hated rival, Mary, Queen of Scotts; you have the deceitful Charles I and his Queen, and the profligate Charles II. and his Duchesses and Countesses, as worthless as they were fair. You have great Statesmen, from the figure of Lord Burleigh down to that of William Pitt. You have Philosophers, from Sir Thomas More to John Locke, Samuel Johnson, and others later still. And here, too, are the most accurate portraits of our greatest Bards. "Any thing like so large and important a

series of British portraits has never before been brought together; at no time have so many Vandykes been under one roof. Edge Hill and Naseley did not see so many Cavaliers and Roundheads of note, in real buff and armor, as are here assembled upon canvass. Windsor and Hampton Court cannot vie with the Lely and Kueller beauties of the Restoration that smile (in the Central Hall of the Manchester Exhibition) upon the heroes of the civil war.

"As for Poets, the curious will find a whole nest of singing birds, from Shakspeare and Ben Jonson to Dryden and Pope, and from Dryden and Pope to Byron and Sir Walter

So writes Peter Cunningham, F.S.A., to whose able hands was given the task of arranging these invaluable historical portraits all of them so suggestive, many of them so saddening. The Historical Miniatures were also collected by the same gentleman, who adds native Scottish industry to his natural genius for historical and antiquarian studies. The same idea may be formed of the extent of this collection, by the following summary: The Paintings by the Ancient Masters number 1079, besides 44 exquisite pictures, of fabulous value, from the collection of the Marquis of Hertford, containing specimens of the powers of Murillo, Vanin God's holy Book. Our views on the American Bible Society we purpose, soon, to present to our leading of grain. With the exception of corn, readers, endorsing fully, the action of the late Assembly.

The prospect of a most additional court, to not say much for her womanly feeling; and it is Rubens, Salvator Rosa, Andrea Del Sarto, in New Engls there probably was never, in this State, a to be feared that the French education which she received, and the life of fashion the private gallery of Hertford House, Londyke, Velasquey, Rembrandt, Reynolds,

beast. "Oh that men would praise the , able indulgence which she led, mark a wide , don, aforetime, would have been counted by never to be forgotten. The Paintings by Modern Masters, amount to 689, and those in the Portrait Gallery number 386. Of Sculpture, classical and modern, including statues and busts, there are 160 specimens. The ranging of these down the great Central Hall, and in the side saloons, each a noble gallery in itself, produces a noble effect when viewed perspectively. The Museum of Ornamental Art contains as many cases as there are letters in the alphabet. Besides furniture such as was used from the 15th to the 19th century, here are specimens of Glass, and subjects in glass, down from mediæval times; Enamels; Porcelain; Oriental China; Italian Majolica, or colored earthenware; Goldsmith's Art and Metal Work; Sculpture, in Bronze or Terra Cotta; Medallions and Cameos; Carvings in Ivory;

Armor and Arms. This part of the Exhibition also contains the famous collection of ,M. Soulages, of Toulouse, which was recently purchased at a large expense, by the Executive Committee. It contains also the Government Contribution, from the British Museum, Marlborough House. Here, also, is the Oriental Court, including Persian Paintings, Carpets, and Embroidered Cloths; Cotton, Silk, and Gold Fabrics; Jewels, Arms, Pottery, Tiles, lvory Carvings, &c., &c. The Drawings in water colors number 969; the Miniatures and Enamels, (chiefly English,) 59.

To the admirable Catalogue published by the Committee, is a most valuable Index, and Biographical Notices of Ancient Masters, the study of which, in connexion with the view of the pictures, will give to any one a fair acquaintance with what an educated man ought to know of Art and Artists, ancient and modern.

Such is a condensed notice of what is worth while crossing the Atlantic to see, by those who have the leisure, the means, and the strong desire. Still let me not be understood as intimating that such spectacles s these can satisfy the thirst of an immortal spirit, or fill up the void which not earth's fairest, noblest, best, can ever occupy, so as to secure peace, gladness, perennial and eternal. Alas! how many of these Painters and Sculptors-how many of these Kings, Queens, Statesmen, Orators, Poets, and amous ones here honored on the canvass, or speaking from the marble, were untation, fame, wealth, to him who dies withcribe the glory of all that genius can accomplish to the Giver; and to anticipate, with outstretched hands and longing eyes, and vearning heart, the day when Art, Science and Literature, shall be viewed under the shadow of the cross of Christ, and subordinated to his claims. Often do I fear, amid the rage now prevalent for the finest music for the ear, for grandest spectacles for the eyelest, even while the masses may be weaned, somewhat, from gross indulgences, and the middle classes advance intellectually, as well as acquire those accomplishments that give to social life its grace and polish-there should come upon us, as a nation, a love of the sensuous, a frivolity of spirit, a want of real Scriptural "moderation" such as alone can educate a people up to the standard and stature of Patriarchs, Apostles, and saints of the olden time. The Gospel never was so widely and so purely preached as now: but may not its comparative want of power be largely traced to the fact, that fashion, and art, and spectacle habitually come between the eyes of multitudes, (who hear that Gospel,) and the things unseen and eternal. Better than earthly music and song will it be to hear the choir of Angels, and of the Redeemed; and a nobler than the noblest of earth's spectacles, to stand before the Lamb, and to see him as he is.

Facts and Gleanings.

PREACHERS-Whitfield used to say that we need to have in our pulpits "first the aint, and afterwards the scholar.'

MAGNETISM.—The things of this world which are seen, draw strongly from the pursuit of the things of the other world, which are not seen. The magnetic virtue of this earth prevails with most people above the attractives of heaven itself.

ORDINANCES .- As those who, against their minds, are forced to absent themselves from God's ordinances, may comfortably expect the favors of God's grace under their affliction, so those who of choice absent themselves, may justly expect the tokens of God's wrath for their sin. Be not deceived, God is not mocked.

TEMPTATIONS.—We must never be asonished at temptations, be they ever so outrageous. On this earth all is temptation. Crosses tempt us by irritating our pride, and prosperity by flattering it. Our ife is a continual combat, but one in which Jesus Christ fights for us. We must pass on unmoved while temptations rage around us, as the traveler, overtaken by a storm, simply wraps his cloak more closely about him, and rushes on more vigorously toward his destined home.

An OLD DISCIPLE.—Ninety-seven years ago, a little girl of ten years was hopefully converted to God in Lee, N. H. That little girl is still living, in good health, and "apparently as likely to live a number of years as other aged persons." Her mind is unimpaired, although sight is gone, and hear-ing affected. On other than religious subjects she does not incline to converse, but delights to speak of Divine things; dwelling upon the justified, pardoned state of the true Christian, and the precious promises of God's Word. She has "surprising familiarity with the Scriptures," and her memory is filled with a store of pious hymns. Our young friends will please take notice that all the good children do not die in youth, but often live and grow old; yes, even outlive multitudes who are born after them. Their advanced age corresponds to their early years, and their whole life thus becomes a continual thank-offering to him who at the beginning called them by his grace. The oldest woman in New Hampshire, perhaps in New England, is also the oldest Christian there, and began her pious course almost a