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New York, Jan 8, 1558.

a good deal about Professor my hair being quite gray. dee the prejudices which i ny persons, had against all and a short time ago I com-bert it for myself astisfactory that I am very to you, as well as for the may be as grey as I was but hout my reasons for setting

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HENRY JENKINS.

Geron, Ala. Feb 14, 1858.

remely now estant and ad-way to use your remedy think proper S. W. MIODLETON.

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rtificial Leg.

i Limb has been in use in a for upwards of 12 years, ar serves only to increase its at Prize Medal" was award-

of Europe and in this country has invariably received the da of Four Thousand of the win use, and are represented sons,—Farmers, Mechanics, i Children, all use this "unlerful ease and naturalness, o every form of amputation, gest The patient is enabled to application of the leg. The sellow, and the most critical nature. The limbs are very le worn with great comfort. I upwards of fifty individuals whom walk with surprising invented artificial arm is rethin the self-the public are.

rhom walk with surprising unwented artificial orn is reh in the art. The public are last and advertisements of has been recently entered the to deceive by copying the so of the Psimer reputation. arms, should apply to us as yone recommended by surphilets containing full infor-

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Volume XI. No. 30.

HALIFAX, N. S., THURSDAY, JULY 28, 1859.

Whole No. 524.

Poetrp.

The Regeneration of Italy. ITALIA.—0, si tu fosse men' bella, 0, piu forte.—Filacaja.

I had a Vision! Italy Rose, like a spectre, on my eye! No more the form whose accents fell On nations like a sudden spell: With witching glance, and lip of smile And heart of more than human wiles, And jewelled brow, and airy robe. The soft enchantress of the globe ! There stood a form, with anguish bowed A captive, all her robe a shroud! And yet the glance of shame and ire, Showed in the soul the ancient fire ; And stern the voice, though sad and slow, That told her tale of more than woe!

To be the toy of homicide! To be the prize and prey of things, In God and Nature's wrath made kings Why, framed with thoughts not born to die, The trembler at a tyrant's eye; With pantings for immortal fame Yet, still the sword's ignoble game; With hand to do and heart to feel, Still crushed beneath a robber's heel; Still bearing on my burning brain, Earth's deepest brand, a stranger's chain Alternate serf of Gaul and Hun, Of both the scorn-by both undone !

Was it, my soul to tantalise That truth first woke my slumbering eyes When, pilgrim-like, from climes afar, Glowed on my night the Gospel star! And shouts of joy from hill and dale. Bade the dew-risen Glory bail, And never purer prayer was given, Than from my Alpine roofs to heaven Till swept the storm of fire and gore, And Night and Slumber fell once more Why, Nature! has thy pencil dyed In purple pomp my mountain's side, Gilded my Alp, and Apennine, With the strong splendors of the mine ; Embathed in light the marble day, The forest dell, the castle gray : O'er all, the spell of beauty cast, To be a dungeon, at the last! Man, from the cradle to the grave, That worst of slaves, a willing slave.

Yet, brighter than my Morn and Even. Inlay of all the bues of heaven; And lovelier than my waters blue, And softer than the airs that rise, Earth's evening incense to the skies! And holier than the moonlight's sleep, On sainted pile, or haunted steep; Heaven's first best gift, its last resigned I mourn my POETRY of mind! No Passo summons earth to hear No Ariosto strikes the string By forest shade or fairy spring No Petrarch sees the visions gleam, By Arno's laurel bowered stream; Or bids again the roses bloom, In homage o'er my Virgil's tomb No bard of fire to burst the chain The pangs of ages, all in vain, My long and lingering destiny, In shame to live, in shame to die! All silent, sunk in woe, or fear, My very soul-a sepulchre!

But, is there not a "coming time!" Nobler than nature in its prime. When man shall trample man no more No diadem be dipt in gore; When all shall see the "promised sign," The idol shattered, with his shrine; Vanished from earth war's demon horde, Undone the "kingdom of the sword." Sorrow, and sin and shame unknown, One God, one king, one faith, one throne G. CROLY, LL, D.

London, June 6, 1859.

Obligation to Kneel in Prayer.

Religious Miscellann.

All our obligations to God and man are made known to us in the divine record They are either expressed or implied; and if we find no declaration from God, in reference to claimed duty, we are fully prepared to assert that there is no such daty.

Have we any precedent in the Bible for life and power of godliness; and we are kneeling in prayer? In answer to this, we present the highest authority in heaven or present the highest authority in heaven or blessings in the best and most appropriate n earth, the example of the Lord Jesus Christ. St. Matthew, xxvi. 39, in alluding to the scene of our Saviour's deep sorrow and unparalleled agony, says that the Redeemer in the place called Gethsemane, " fell on his face and prayed." St. Luke.

speaking of the same scene, asserts that Jesus "knelt down and prayed." These passages harmonize perfectly, and teach us intercession, bowed down before his Father. The disciples, and all who desired to be saved, were commanded to follow the Lord Jesus; Matt. viii. 23. xvi. 24.

The act of kneeling is religious, when it is done before God, with an understanding of his character and requirements. It has always been considered as an indication and

knees before all the congregation of Israel." We may reasonably suppose that the wor-shippersi in Solomon's Temple imitated his mary among the Israelites in the days of

King Solomon.
The Psalmist says, "O come let us worship and bow down; let us kneel before the Lord our maker." If kneeling had not been customary in the Psalmist's day, this exhortation never would have escaped his lips; it would have been improper language.

Again, the faithful and courageous Daniel,

We have also other examples in the Bible of bowing down or kneeling in times of prayer and intercession, from which we conclude that all are under obligation to kneel

Dr. Clarke says, " to prostrate ourselves is the highest act of adoration, by which the supremacy of God is acknowledged." And truly it is becoming in creatures of a day, and in sinful mortals, to humble themselves by kneeling under the mighty hand of God; seasons of approach to him, by the way of

prayer and supplication.

But the members of our church in particular are under obligation to kneel in prayer, from the consideration of the cherished principles and features of our organization. We are compelled to acknowledge peculiarities in Methodism, and we should do it cheerfully and heartily, as we reflect upon her nighty and progressive achievements. We should consider our church an inde-

ndent body, not bound to imitate others. Our members should cherish affection and regard for principles of antiquity in respect to Methodiam, which have been approved of God, and when carried out resulted in the propagation of true piety, and the purest Our fathers and mothers bowed the knee

in supplication and prayer. The proverb was often quoted among them.

"Satan trembles when he sees, The weakest saint upon his knees. They followed Christ, and had the evivotion, and by prosperity in their religious fore members should imitate the example of

the fathers, and kneel in prayer. Methodism has had no equal in success, no superior in progress. Its basis was a work of Providence, and its superstructure is the astonishment of the Christian world. Perhaps it would not be too much to assert public congregation. Their manner of wor-ship contributed much to spirituality and success. They delighted to get down at the life freely. We desire to have similar success in the future, therefore our members should mind the same things and walk by

he same rule. The principle of humility has been deeply God," "seated themselves at the Master's feet," and have been willing to do anything at his bidding.

Sound ye have spoken come unto me."—

Potter's Discourse of Church Government, pp. 352, 355, Edit. 1724.

Saying it, the rider on the "pale may reply, "No! it is too LATE."

— Tract.

at his bidding.
God declares that he will give grace to the humble; and we have seen this verified in the case of the faithful of our church. By bowing before God as we approach him, we manifest humility. God delights to see his creatures humble, and has promised to bless such; consequently our people should

kneel in prayer.

We do not affirm that Christians cannot manner, which is prostration before God in humble prayer and confiding faith.

which dawns upon us from our past history, was none. A few minutes, and the soul we are directed to kneel in prayer. And might be in eternity. The "brand" was the members of our own church, one and almost kindling in the fire. The soul, strugall, should heed the words of the Psalmist gling in death's dark waters, was well-nigh in all our religious exercises of prayer and whelmed in despair. Quivering under the that Chaist, in his acts of adoration and supplication, and bow down and kneel upon their knees before the Lord our maker." -Zion's Herald.

Small Things. cate savs : token of reverence and worship. Kneeling book mark, having the inscription "God upon the mental view. The declared untoken of reverence and worship. Kneeling in prayer is a part of Christ's religious example, which we are commanded to follow.

Therefore the precept and example of Christ combine to substantiate the duty of kneeling in prayer. Again, the inspired apostles acted under the immediate influence of the blass of the substantial to my promise I took it home, and acted under the immediate influence of the blass of a changer and changed its these he remembered, and the wailing spirit spirit and remembered and the wailing spirit spirit spirit and remembered and the wailing spirit spirit spirit and remembered and the wailing spirit s Holy Spirit, and were directed "into all and daily read a chapter and changed its truth" according to the declaration of their place. I had not read long before I became be left to weep itself into the "second And Master, John xvi. 13; "Howbeit, when he, interested as I had never been before in this good book; and I saw in its truths that I would be a saint the feet of some teachers, "This man never can be saved." But we had "not so in body and heart to reach there.

And why was I missing at the prayer-meeting? I forgot the hour, and was engaged in other things, or was too far away in body and heart to reach there.

My dear reader, if we love the Saviour, stition or supererogation. They did no seek his face at the earliest opportunity; and for Christ, at once, and without faltering, if we love the souls of sinners, if we love

Bible Exposition.

" And when the King came in to see the sinfulness; believed that if Christ "came e, and knelt in prayer. Hence we guests, he saw there a man which had not into the world to save sinners," He came to example, and kness in prayer. Dence we on a wedding garment; and he saith unto save him, for he was a sinner. In earnest mary among the Israelites in the days of him, Friend, how camest thou in hither not faith he cried, "Jesus Christ by the grace him away, and cast him into outer darkness: there shall be weeping and gnashing of teeth." Matt. xxii. 11-13.

when he knew the writing was signed and the royal edict had gone forth, "went into his house, and his windows being open in his chamber toward Jerusalem, he knelt upon his knees three times a day and prayed." After Daniel's miraculous deliverance, King Darius made a decree: "In the toward length of the series and coming in its their comments is specially but its original result. He ran "into the soriginal result. He ran "into the benefits, which in the sacrament is specially but its original result. He ran "into the benefits, which in the sacrament is specially but its original result. He ran "into the benefits, which in the sacrament is specially but its original result. He ran "into the city of refuge," and laid hold on "the hope into it. Never have I met with a more interesting class—one of such any.

Jerusalem, March 2, 1859.

After the social storm, which threatened is the scriptural views expressed by the same made glad by the favor of God, who also had become his salvation.

The action meet, as the writer believes, with any but its original result. He ran "into the social divine truth. The ardent desire manifested for the reading of the Bible, and the scriptural views expressed by the save as the writer believes, with any but its original result. He ran "into the its original result. He ran "into the hope individual truth. The ardent desire manifested for the reading of the Bible, and the scriptural views expressed by the save and the scriptural views Church of Christ. By the wedding garment unfathomed love! "Unto Him that loved down the other evening to Portrush, I found of Right to the Sacrament, pp. 129, 144. ion for ever and ever. Amen."

Edit. 1658.

perish with thee, because thou hast thought this matter, for thy heart is not right in the ing salvation until the last. Remember that a weekly Prayer-meeting, where formerly sight of God." Acts viii. 20, 21.

The phrase which we translate this matter

signifies this world; and in other places of

the Acts it is taken for the gospel. If we take it here in the same sense, St. Peter no only declares Simon to have " no part" in the matter of conferring the Holy Ghost, but also to have " no part" in the gospe And this expression of having " no part" is the same whereby the tribes beyond Jordan signified the exclusion of their posterity from Jews. "In time to come your children might say to our children, Ye have no part in the Lord. So shall your children make to heaven? Human nature loves it: and our children to cease from fearing the Lord." Josh, xxii. 24, 25. And our Lord implies it to mean separation from himself, in those words to Peter: " If I wash thee not, thou hast no part in me." John xiii. 8. The same phrase sometimes also signifies separation from civil communion. Thus, "Sheba of thine own, not submitting thyself to the blessings communicated in the acts of dein David," (2 Sam. xx. 1,) when we rebelled against him; and it was again used by the against him; and it was again used by the ten tribes when they deserted Rehoboam. It kings xii. 16. So that to have no part in the gospel is to be excluded from the communion and privileges of the society founded in the gospel covenant. Accordingly this was understood by the primitive in the communication of Simon: When we find it decreed in one of the apostolical canons, "That if any bishop, priest, or deacon gives money to be ordain."

I that he would not exchange the peace he last two sabbaths than lend to the succession of the unit it was again used by the world."—It has been cellengthest of earthly crowns.' He also added, 'that he had experienced more pleasure and delight in the bouse of God for the last two Sabbaths than almost all the time before, assigning the reason, 'be came to worship God, who is a Spirit, in spirit and truth.' It is both pleasing and it was again used by the common with all others, thou art "shut up" to faith in Christ. In thee there is "no good thing." All thy works are "sin and death." Let it wound thy pride: if so, 'be came to worship God, who is a Spirit, in spirit, and truth.' It is both pleasing and it was understood by the primitive of for our transgressions." Smitten down submit to be, that thou mayest be lifted up by Him who was "smitten of God and apostolical canons, "That if any bishop, priest, or deacon gives money to be ordain." that our glorious victories have been achieved by "knee work." Our people have been praying people, and they were not too proud, or ashamed to kneel, even in the public congregation. Their manner of wor-Yet this was not designed to be a final and irreversible separation from Christ and his Church; and therefore St. Peter exhorts

Has laid; all other is sand. Build on this sand in the rent side of the uplifted Christ: none other is "the door of hope." Up, man, the sand therefore St. Peter exhorts of the contain the thousand of hearers. The vast area was filled, and the hills around water had been poured on her head. Every week evening has a Sabbatical appearance.

The door God has opened in the rent side of the uplifted Christ: none other is "the door of hope." Up, man, the door of h nion, as Simon the magician was by Peter." has laid; all other is sand. Build on this him to repeut; and Simon, fearing some from thy "refuge of lies!" God will sweep Divine judgment would fall on him, present- it away. Flee to Christ, who is a sura rey submits and entreats the apostles to inter. fuge for us. Say not thou art too young cede with God in his behalf. " Pray ye to thou wilt soon be too busy, ay, too oldthe Lord for me, that none of these things

"O. Sir! Is it too Late.

Such was the importunate enquiry of a the town of T-, in Devon, the writer was sent for in haste to see a "dying man." unless they kneel; but we do say that people who kneel in prayer, as a general thing, are more spiritual and devoted. The church looked on and sobbed. His eyes, wildly rolling in their hollow sockets, forcibly reminded one of the words,-

the highest obligation to seek these blessings in the best and most appropriate manner, which is prostration before God in humble prayer and confiding faith.

Thus, by the light of scripture, and that walls of its clay tenement, Runs to each avenue, and shrieks for help."

There was a cry, pierciug in its wail, "O Sir! is is too late?" Time to lose there

impending sword of wrath Divine, the spirit shrieked as in the first tortures of bell.

Never did the writer think with greater encouragement upon the cry of the thief on A correspondent of the Baltimore Advo-ate says:

dying, serpent-bitten Israelite, and the up-lifted emblem of Him who was to be so " lift-A young lady once presented me with a ed up," and draw all men unto Him," rose Ater the temple was completed, and ready for consecration to the worship of God, the wise and venerable king of Israel, in his dedicatory prayer, "kneeled down upon his simple prayer, may turn a poor, wandering trust in Jesus, whereby he, even he, should be saved. The dying penitent looked upon morrow.

"the Lamb of God which taketh away the sin of the world;" confessed in agony his

having on a wedding garment? And he was speechless. Then said the King to the servants, Bind him, hand and foot, and take 'I the chief of sinners am; But Jesus died for me!'" The "glad tidings of great joy" had by the Spirit, been blessed to his soul. The the Spirit, been blessed to his soul. The Having opened a class for the instruction prodigal did not return to his Father's house and comfort of those lately awakened, I was nent only that is meant by that feast; but it in vain. Nor did the prayer of the pubis Christ, as offered in the gospel, with his lican meet, as the writer believes, with any

pentance and faith."—Baxter's Disputations blood, to Him be glory and domin-

We answer,-Not the youth, not the man, not the this youth was no notorious sinner. But he had not sought "first the kingdom of God." modation in the house where we met, so many But "woe, woe," may be the lot of bolding our meeting in the open air; and the man, the woman, the youth, who runs the same risk. One thief on the cross is saved, that none may despair; only one,

that none may presume. Who may not hope for salvation?

Not the man, woman, or youth who seeks and information. Reading the Scriptures, by the deeds of the law." To have our prayer and praise are the general exercises. own way may seem right in our own eyes; but the end thereof is death. Yet who does not like to have a way of his own in getting nothing seems so right as to seek salvation in the way in which we think it should be sought. But God's ways are not our ways. "I am the Way," saith He whom God pro-mised as the Redeemer of the world. Go Say not it is too soon; for, whilst thou art saying it, the rider on the "pale horse"

A Lesson on Trust in God.

When Bulstrode Whitelock was about to mbark as Cromwell's envoy to Sweden, in falls than those of Niagara, and brought to young man, urged with many tears, a few embark as Cromwell's envoy to Sweden, in hours before his death. One night, between 1755, he was much disturbed in mind as he eight and nine o'clock, when labouring in rested in Harwich on the preceding night, which was very stormy, while he reflected on the distracted state of the nation. It "Pray, sir, will you give me leave to ask I have heard of a person receiving the ar-

you a question?"
"Certainly."
"Pray, sir, don't you think God governed the world very well before you came into it?"
"Town to work the unimediately falling upon his knees in prayer. It must be admitted a great and good change has taken place, but scepticism leads some to throw out the doubt

" Undoubtedly." "Pray, sir, don't you think that he will onerate themselves from taking any part in govern it quite as well when you are gone the movement. Though I have no doubt of out of it?"

yet leaving it to the future to answer the " Certainly." "Then, sir, pray excuse me, but don't It is now about six weeks since I visited the

the cross, and the Divine and saving response. With unspeakable gladness the Saviour, my pastor, and my brethren and reported that after the awakening there is

And why was I missing at the prayer

Religious Intelligence.

The Revival in Ireland.

We have received the following letter from the Rev. John Wilson, of Killmurris:-" It affords me much pleasure being able to inform you that, since I last wrote, the religious awakening has been rapid in its progress and most beneficial in its results. 2,000 .- London Watchman. Religious Revivals at Jerumuch gratified to find both old and young freely enter into it. Never have I met with

have given away to the songs of Zion and a

moral aspect of society is being ornamented

the busy bustle of the world, or whilst glid-

who was in - fair told me he could per-

row of conviction when drinking in a public

it may not long continue; and thus they ex-

the movement. Though I have no doubt of

formerly; but this is more owing to want of

bodily strength than any indifference to their

verance, King Darius made a decree: "In every dominion of my kingdom, men shall tremble and fear before the God of Daniel." Now Duniel was the chief or leader in this worship; and as he knelt in prayer, and as the King commanded his subjects to tremble and fear before Daniel's God, we infer that they must come in did intend that they must come in did intend that they must come in that case, and with that preparation, as is answerable to the nature of the feast; and is for the honor of the bridegroom or was ordered to the nature of the feast; and therefore they should so have come. 2. That because they and fear before Daniel's God, we infer that they must come in did intend that they must come in that case, and with that preparation, as is answerable to the nature of the feast, and is for the honor of the bridegroom or amount clouds." The poor patient sufferer it was should so have come. 2. That because they and fear before Daniel's God, we infer that they must come in did intend that they must come in that case, and with that preparation, as is answerable to the nature of the feast, and is for the honor of the bridegroom or amount clouds." The night-left of the poor patient sufferer it was should so have come. 2. That because they and fear before Daniel's God, we infer that they must come in that case, and with that preparation, as is answerable to the nature of the feast, and is for the honor of the bridegroom or amount clouds." The night-left of the soul still lingered in its falling tabernatic.

The next morning the visit was renewed. The soul still lingered in its falling tabernatics. To the poor patient sufferer it was should so have come. 2. That because they should so have come. 2. That because they was of because they are they which testify of Me. Visiting a family in which were of the soul still lingered in its falling tabernatics. The night was now were constituted in the Scriptures: for in them yet think ye have god of Me. Visiting a family in which were of the soul still lingered in its falling tabe they that came not, but also be cast out into tide-wave of life was now receding and re- me, 'he had just been reading to his chil- to another to ask pardon for offences of old. a greater degree of misery; that is, that they came not with an upright, penitent, true-believing heart, disposed to obedience.

"To come in hither is to come into the Christ. By the medding growth of Christ. By the medding growth of the median of the control of the imposing splendor of the memoir of M'Cheyne, but soon their attention was lost, and could only be regained by reading to his children as account of the revival, as given in the other told him that he was on the point on the shores of that land where "there is to come into the Christ. By the medding growth of the control of the imposing splendor of the memoir of M'Cheyne, but soon their attention was lost, and could only be regained by reading to them from the B.ble.' Going the same thing, and then they embedded the control of the imposing splendor of the entry of the imposing splendor of the memoir of M'Cheyne, but soon their attention was lost, and could only be regained by reading to them from the B.ble.' Going the same thing, and then they embedded the control of the imposing splendor of the entry of the evening meeting in the Exhibition the other told him that he was on the point of doing the same thing, and then they embedded the control of the memoir of M'Cheyne, but soon their attention was lost, and could only be regained by reading to them from the B.ble.' Going the same thing, and then they embedded the control of the imposing splendor of the memoir of M'Cheyne, but soon their attention was lost, and could only be regained by reading to the reading to another to ask pardon for offences of old, which were pressing on his conscience, when the eterning the control of the imposing splendor of the memoir of M'Cheyne, but soon their attention was lost, and could only be regained by reading to another to ask pardon for offences of old, which were pressing on his conscience, when the eterning the control of the imposing splendor of the memoir of M'Cheyne, but soon their attention that I was an advantage of the control of the memoir of M'Cheyne, bu they both united in prayer to Him who had mirable meeting, and has made a deep and is undoubtedly meant sincerity of true re- us, and washed us from our sins in his own many with Bibles in their hands, and heard thus worked this blessed change in them. them sing some of the sweet songs of Zion. I could mention many other similar cases Might not this lead to tranquil trains and but I think it will be sufficient if I tell you Who may not, then hope for salvation? Sabbath? Our weekly congregational Christian Jews praying for the outpouring of Prayer-meetings, and all the Pryer-meetthe Holy Spirit on the church at large, esthat the gift of God may be purchased with money. Thou has neither part nor lot in purpose, "that grace may abound;" neglect-went to the townland of — to establish for the conversion of their acula to Christ. The revivals in America have made there had been none. Though large accom-

wonderful impression upon our people here. Brother Valentiner and I occasionally make communications out of papers we receive, and it appears not to have been in vain .such was the desire of the people for prayer, We had several applications for the arthat, instead of one Prayer-meeting, they rangements of similar prayer meetings; but must have two, for they said, no house could for a long time we hesitated; as, however, We hold them. These Prayer-meetings are genthey were urged upon us perseveringly, we at last agreed, and we had the first meeting erally conducted by parties of experience in the mission library on the first of March. It surpassed all expectation; the room was We do not approve of addresses from those so crowded that, as it would not contain at who, though they have experienced an last all who came, we were obliged to open awakening, yet know but little of the Bible. Better such be acquainted with the Scripthe adjoining room to accomm visitors. It was a most solemn hour, and tures before they take in hand to instruct the prayers offered, though free from all exothers. Some, in giving us their own experience, speak of their salvation as sure. citement, bore a very earnest character.-Six prayers were offered up by as many in-dividuals, and though not arranged before-They express no doubt about having found Christ. A young man said to us, 'Christ hand, but left entirely to the direction of the came to him as he lay alone in the open Spirit, three were offered up by Jewish brefield bathed in tears on account of his sins, thren, and three by Gentiles. There was

The songs of levity and ribaldry of many to satisfy their desires. religious conversation. If our gardens and fields are being decked with flowers and

At the last meeting Dr. Sandreezki's son clothed with grass and growing crops, the asked our prayers on his intention to offer himself to the Lord as a candidate for the mission; but it was done anonymously

with hues and more abiding fruit. You in writing.
Surely the Lord has heard the prayers of can read in the countenance sincerity and Surely the Lord has heard the prayers of his people for his beloved Jerusalem; and I in Theology were there in a mass. Great, solemnity indicative of deep devotional feeling within. Men are being arrested amidst do trust that the time to favor Zion is at then, is the difference between 1759 and

Our House of Industry, thanks be to the for yet. Lord, is flourishing; we had never so many In connection with the war, it is matter of serious thoughts and solemn meditation. Lord, is flourishing; we had never so many In connection with the war, it is matter of This is visible in our fairs and markets. One promising young men in the house as just gratitude that the French Protestant solnow. It will cheer you, no doubt, to hear that the spirit of prayer is among many of ceive a marked change in the appearance of them; they meet in a little group every field and in the hospital. Up to this time Never will the scene of that bed-chamber happened that a confidential servant slept in said he invited a friend to a tumbler of ale, love and unity among them.—London Rec.

Union of the Presbyterian Churches in Australia.

The Scottish Guardian, referring to the union appears to be in every respect satisfactory, and, if so, we cannot but rejoice at the strength given by it to the Presbyterian cause in Australia. The General Assem-"Then, sir, pray excuse me, but don't you think you may as well trust him to govern it as long as you are in it?"

To this question Whitelock had nothing to reply, but, turning about, soon fell asleep, till he was summoned to embark.— Youth's for the house of God, and to do good to all the importance of having a strong and liberty of conscience in Italy depend on the importance of having a strong and liberty of conscience in Italy depend on the importance of having a strong and liberty of conscience in Italy depend on the importance of having a strong and liberty of conscience in Italy depend on the importance of having a strong and liberty of conscience in Italy depend on the importance of having a strong and liberty of conscience in Italy depend on the importance of having a strong and liberty of conscience in Italy depend on the cause of God, and to do good to all cannot be over estimated. We would not made in all the parishes on behalf of the des--if the administration of consolation to wish to express any very definite opinion as Ah! and who missed me there? My work, they are not wanting. It has been feel convinced that the Ministers who have reported that after the awakening there is joined in it entertain as hearty a feeling little or no attention to the statement, 'Not towards their mother Church in Scotland sisters in Christ.

And what did they miss? They missed few days after the deep mental anxiety union instead of weakening, will greatly union, instead of weakening, will greatly strengthen the regard for the Free Church through which they pass, there is not the performance of so much manual labour as in our southern colonies. We have been favoured with a copy of the following letter, written since the event by one of those Free Church Ministers of most influence who have taken part in the movement: MELBOURNE, April 14, 1859.

daily avocation. When strength is restored there is wonted diligence in business, but their minds are not so much absorbed with the world : it is not so much the theme of their conversation; they can find time for family conversation; they can find time for family worship, and to attend our prayer-meetings; they will in their daily employment think, and talk of Christ: so that from many a loom, and shop and field, fervent prayers ascend to God. A young man, the day after he experienced the awakening, said to his father, 'You must have family worship' It was then commenced, and has since been observed. Meny recoil from the sight of accomplished without a sacrifice of truth, is a complished without a sacrifice of truth. " DEAR SIR.-Last week will ever be The aporties committed no acts of super-station or super-regainton. They did no more than what was required. But they if he saw fit to convert my soul, that I would now aposte, he sould now a super-state that the same is to super-state the arrivation of the same is to super-state the sules of sinners, if we love he souls of sinners, if we love own souls, let us never be missing sign, and that of Christ: so that from many a clow, and shop and field, fervent prayers assent to God. A young man, the day after the experienced the awakening, said to his hat a man is not justified by the deeds of the law; that the best and the worst of the law; that the best and the worst of the sum in the sum of the sum in the sum of the sum formal and direct precepts, even when they appeal afterwards made, they would contend of the world, yet it may exercise an influence communicants added to them, chiefly within elude, if this be the work of Satan, his for good over some of the historical Churches kingdom must be divided against itself, and of old Christendon. Here the extraording are cannot stand. Here every effort ary circumstances of the population—in some of the population—in the leaves of the population—in some of the population—in the leaves and appeal afterwards made, they would contend to them, chiefly within the leaves appeal afterwards made, they would contend to the world, yet it may exercise an influence communicants added to them, chiefly within the leaves appeal afterwards made, they would contend to the world, yet it may exercise an influence communicants added to them, chiefly within the leaves appeal afterwards appeal afterwards made, they would contend to the world, yet it may exercise an influence communicants added to them, chiefly within the leaves appeal afterwards appeal afterwards made, they would contend to the world, yet it may exercise an influence communicants added to them, chiefly within the leaves appeal afterwards appeal afterwards made, they would contend to the world, yet it may exercise an influence communicants added to them, chiefly within the leaves appeal afterwards appeal afterwards made to them, chiefly within the leaves appeal afterwards ap

lest in any case reason might become subject to imagination. It would be great ingration of the Presbyterian Synods; and it is titude where Ministers not to acknowledge a matter of thankfulness that, after years of the noble aid rendered them in this work painful negotiation, an amalgamation has principally by the class of Sabbath-school teachers. They throw themselves with the work, and are doing a great amount of good. Another meet- haps, have been expected that so large and ing in connection with the awakening was favourable a measure could be conducted to lately held here, attended by upwards of a favourable issue without difference of opinion and acrimony of temper. And it is much to be regretted that a few of the Ministers, both of the Free and United Presbyterian Church, have resisted every attempt o overcome their scruples and to procure their adhesion. However, time and events may reconcile them also to the change.-And if the union realise in any reasonable measure the hopes of its friends, we feel confident that it will so commend itself to the approbation of all parties as to win the esteem-at all events, allay the apprehensions—of those who at present stand aloof. I can convey no idea of the solemnity of the scene in the Scotch Church when the four Synods merged into the one Synod or Assembly of the Presbyterian Church of

The European Continent. England, June 17, 1859.

most favourable impression.

Much attention is being drawn to the European Continent in relation to the openings for the introduction of the Gospel of Christ to those who have heretofore been for bid den to receive it. Even the present dreadful war, it is hoped, may be made to subserve the purposes of God's mercy towards the enslaved and oppressed nations of Europe. The upheavings now taking place must surely hasten the overthrow of error and despotism, and thus prepare the way for the setting up of the kingdom of Christ. In Spain, as in all the countries of the Continent, a leaven is introduced, the good seed is being scattered by the Bibles and tracts of the agents of several Protestant Evangelical Societies, and "the wall is being built in troublous times." A few in this hamiet, half-a-dozen in that city, and a score or two in a province, indicate a " repairing of the old wastes," a dawning of a better day. The truth is making silent and gradual progress in a land where it was literally burned out by the Inquisition three centur-

have seen the tears gush from the eyes of not have had courage enough to speak two an edifice to contain the thousand of hearers. is such an impulse to pray, and to pray ear-nestly, that one hour is not sufficient for all ministered. The Roman Catholic population acted with respectful reserve, and all passed off in perfect order.

At Ferney, near Geneva, the Jubilee was

celebrated with great enthusiasm and hal-lowed feeling. The "venerable Company of Pastors" and the Consistory of Geneva 1859; and far greater things are to be hoped

diers are to have two Protestant chaplains to minister to their spiritual wants in the the Sardinian Government has not come to any decision on the application of the Vaus Table to have a chaplain appointed for the Protestants in the Sardinian army. A favourable reply is, however anticipated; for the Government cannot do less than grant it, considering that there are between 300 and 400 Vaudois in the ranks, exposing proceedings in Melbourne on April 7th, on their lives for their country, without including converts from Posery who are to be byterian bodies, says:—The basis of that ing converts from Popery who are to be

found in several regiments.

This subject occupied the attention of the Waldensean Synod, which held its annual meetings a few week ago. Three resolutions titute families of the "contingent." Thirdly, that the Table should not cease to make

efforts for the appointment of a chaplain.

The Waldensan Synod has showed itself more than usually earnest in its desire to prosecute missionary work : and a new Table has been elected, at the head of which, as moderator, the Rev. Dr. Revel has again been placed, who is not only their ables man, but one whose heart beats warmly for the cause of Italian missions.—English Correspondence of Pittsburgh Christian Adpocate.

The Revival in Wales.

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