

knowledge that I have often on Sabbath dressed myself as well as I could to make my body look well, never thinking of my precious soul and its wants and miseries! Often have I gone to church thinking of anything and any person rather than of Christ! O how good God has been to us in sparing us and blessing us amid such provocations; and then she concluded with a beautiful and appropriate prayer for forgiveness, and for grace to help her and companions in future. In short, the spirit of supplication was remarkably displayed throughout the evening, and was one of the best features of the whole scene.

IRELAND.—The fruits of the revival are apparent throughout the country, and in some places the work is still advancing. In Dublin the Rev. Mr. Smith's meetings at the Metropolitan Hall attract large audiences. From day to day there are individuals brought to the knowledge of the truth. The following extracts are from letters read, or statements made at the Metropolitan Hall:—

"I cannot write as I desire to do. The feelings of my heart no words can express, when I think what the truth you preach has become to my soul."

"Last Sunday evening I was at your meetings in the Hall, which was the second of my being at any meeting not of my own persuasion, for I was a Roman Catholic; but I heard and received the truth as it is in Jesus, and am now a brother in the Lord Jesus Christ."

I have found peace in Jesus, having been brought up a Roman Catholic. Praise the Lord for my conversion."

A young man writes, "I have found the Lord Jesus at your meetings. I sail for Australia in a few days. Remember me in prayer." He is a young mid-shipman. When I knew he was Christ's I thought that his brass buttons even looked brighter.

CAPS OF GOOD HOPE.—In Southern Africa there has been in many places a marked revival of religion. One minister says:—"I have laboured in the work of the ministry for upwards of six years. Often did I prevail upon the people to form meetings for social prayer and religious intercourse. But all my arguments were ineffectual. You may imagine how much I was struck when, two months ago, I was informed of the extent to which suddenly the spirit of prayer was diffused among the people. Within a few days three or four prayer meetings were started in the small village and four or five more in other parts of the parish. This extraordinary movement is still increasing and is becoming apparently prevalent. They had no minister whose influence and efforts could co-operate in producing this striking change. Living on widely separated farms they had no opportunity of frequent meetings and

daily conversations mutually to excite their feelings. Few of them ever read a periodical, so that the great majority knew little or nothing of the revivals now occurring in several parts of the world. How then are we to account for this awakening but by ascribing it to the workings of the omnipotent Spirit of God?"

It is added that not a few of the heathens who live with the farmers, and among whom are to be found the outcasts of society, have been made partakers of the enlightening and sanctifying influences of the Holy Spirit, often to the entire astonishment of those to whom they were known. Some Kaffir and Fingo children are among the number.

JAMAICA.—The week of revival in Jamaica, to which we have alluded in previous numbers, still goes on. One Minister—the Rev. G. Milliner, writes:—"Never have I witnessed anything like what I have been privileged to witness during the last two weeks. I am almost worn out with my labors at Bethsalem and Wallingford. Nothing but prayer and hearing the Word will satisfy the people. I am engaged in two or more public services every day, with large and attentive congregations. The work assumes many of the characteristics of the Irish revival. There are similar physical prostrations, loud and piercing cries for mercy, confession of sin, and, as far as I can learn, a total abandonment of iniquity. An overseer, who sees nothing but superstition in the movement, frankly admitted that he had not heard so much swearing or bad language since the revival commenced on that estate, about six weeks ago. A beer-shop-keeper in the neighborhood of Wallingford tells me he does not sell one-fifteenth part of what he did before men began to pray; indeed, he could not prevail on any one to take it even for nothing, and the fiddler would not be prevailed on to play as formerly in the market on Saturdays. One man has burnt his drum, and destroyed everything he bought for the "John Canoeing" at Christmas time. Bibles and hymn-books are sought after, and there is a general desire to seek God in the ordinances of his house. All this, and much more, fully satisfies me that it is a genuine work of grace."

We thus see that in various places East and West, North and South the Spirit of God is working on the hearts of men, turning them from darkness unto light, and from the power of Satan to the living God. Let us thank God for these things. The Lord's arm is not shortened, nor His ear heavy. Let it be our prayer: "Awake O north wind, and come thou south; blow upon our garden that the spices thereof may flow out. Let my beloved come into his garden and eat of his pleasant fruits."

THE CARDROSS CASE—SYMPATHY OF OTHER DENOMINATIONS.

The Cardross case continues to engage, to a large degree, the attention of the pub-

lic, and the leading ministers and members of other non-established denominations are making common cause with the Free Church. A very large and influential meeting was held in the Music Hall, Edinburgh, one of the largest meetings ever convened in Edinburgh, presided over by the Lord Provost, and attended by the leading ministers and elders of the various evangelical denominations. Eloquent and telling speeches were delivered by Rev. Principal Cunningham, Rev. Dr. Cairns, (U. P. Church) Rev. W. L. Alexander, (Congregationalist) Rev. Dr. Somerville, Rev. Dr. Gould, (Reformed Presbyterian) and Rev. Dr. Guthrie. The following are the Resolutions submitted to the meeting, and unanimously adopted, viz:

1. That the very idea of a Church implies the right and duty to keep itself pure by the exclusion of unworthy members; and that the constitutional principle of religious liberty is not carried out, unless this right is fully recognized.

2. That while the Church renders a cheerful obedience to the civil courts on questions of property, and civil contract; recognizes their right to protect character from malicious attack; and admits their claim to the inspection of ecclesiastical proceedings for these objects, it cannot submit to the review, by the civil courts, of its discipline, as in any case or in any plea belonging to them to correct or redress.

3. That all non-established Churches are deeply interested in the result of the Cardross case, as apparently affecting their spiritual liberties, and that therefore it is the duty of these Churches to watch the progress of this case, and to enlighten the public mind on the principles which it involves.

4. That a committee be appointed to take steps for diffusing information and awakening an interest in this case throughout the country; and to consult in regard to the course of action which circumstances may require.

The speeches of Drs. Cairns, Alexander, and Somerville, were peculiarly argumentative and lucid. Principal Cunningham concluded his most powerful address in the following terms.

"This is the first time when there has been introduced into the judge-made law of Scotland an attempt to reduce a sentence of a non-established Church. (Cheers.) That is one great peculiar feature of this case deserving of special attention. There were some attempts in the course of last century to reduce sentences of the ecclesiastical courts of the Establishment,—they were always repelled then by the civil courts,—they never succeeded in getting the sanction of the civil courts to the suspension or reduction of the judgments, even of the established Church, until those cases which