

terised by the absence of sectarianism. The work of the spirit is neither confined to one denomination, nor carried on by the ministers of one branch of the church. Its fruits are seen in all the churches; among churchmen and dissenters. It is thus described by a minister. "Something powerful takes a hold of their minds. We have seen some going out with tears on their faces, and some almost unable to find the door. The services in churches and chapels are thronged. Particular congregations have added hundreds to their membership. The most notorious sinners have been humbled through grace. There is a deep seriousness and earnestness among all classes in these regions. An absence of bodily manifestations as much characterises the spirit's work in this instance, as the strict performance of religious duties, and conscientious and thorough morality. In districts where drinking has been prevalent, there has been on the part of converts, a total discontinuance of drinking usages. The blessed influence extends, more or less, over the whole of Wales. This is the amount of the testimony borne concerning it by respectable men. Ministers of all denominations unite in bearing witness to its reality and its blessed fruits. It is the duty of Christians in every part of the world, to pray that it may grow, that those, whose minds have been enlightened, may be steadfast in the faith, and that there may be still more extended breakings forth of this blessed light. "O Lord! Revive thy work in the midst of the years."

SYNOD OF THE PRESBYTERIAN CHURCH OF ENGLAND.

England is not a genial soil for Presbyterianism. Episcopal, Wesleyan, Baptist and Independent bodies are numerous, but Presbyterian polity has gained small hold upon the affections of the people. There is, however, a Presbyterian Synod in England, which numbers 90 ministers. This body met in London, on the 18th of April. The report on their College in London, showed an attendance of eleven students. During last year, £2,205 had been collected for Foreign Missions. A report on the sustentation of the ministry, exhibited the startling facts; that in one Presbytery the average income of each minister was £161; in another, £93; and in another, £108. An overture was introduced on the celebration of the tercentenary of the reformation in 1860.

THE IRISH REVIVALS.

The religious world is now deeply interested in a spiritual awakening in the north of Ireland. It appears to have begun in Ahoghill, a village in Antrim. In consequence of the American Revivals, presbyterics had di-

rected their people to pray for a like blessing, and a few young men in Connor, formed a small prayer-meeting for this purpose. Great numbers began to attend their meetings. Two or three careless and immoral families experienced the grace of conversion. Some doubted and many more mocked. But men and women began to crowd the meetings for prayer. The excitement increasing, the second Presbyterian church had to be opened. A great many Roman Catholics have experienced this awakening. It is a movement not of the ministers, but the people. The churches are crowded on week-evenings. The Sabbath is better observed, and people are eager to hear the word of God.

The bodily effects are very striking. Under conviction, it is common to see the perspiration standing like bead-drops on the brow, the body trembling, and the hands clasped with convulsive energy. Earnest prayer is a delight and relief. Ardent love to Jesus takes place of every other feeling. One man said: "When I found Jesus, I forgot father and mother, wife and children; none of them stood for a moment between my soul and him." The foregoing facts refer to Ahoghill and the neighboring villages.

The movement is now spread over several of the counties of Ulster. There is not a street or a lane in Coleraine, in which there are not three or four persons, who have been enlightened. On a Wednesday evening, while prayer was being offered for the outpouring of the spirit, a flash of light in the sky brought a whole congregation to their knees. It is generally in their own houses, however, that they are stricken. In Belfast, the movement spreads. Cases of conversion in the factories and workshops have become very common. The revivals form the sole topic of conversation. The penitents do not suffer in body. The body is simply weak from mental suffering. In Newtonlimavady, hundreds have been seen walking with their friends singing, "Glory, honor, praise and power be unto the Lamb forever." In one day, several persons in the workhouse were stricken down. Four of them were Romanists, whom the priests tried to persuade that it was all weakness, but in vain. In Londonderry, large open-air meetings, attended by thousands, have been held, night after night.

The bodily affections are sometimes of the most violent kind. However, the ministers engaged in the work, attach no importance to these manifestations. The fruits are getting on. A solicitor told the Rev. Mr. Trench, that his patient had ceased. A publican said that his man could live by the trade. Many abandoned females have forsaken the streets. Deposits in Saving's Banks have increased. The editor of a newspaper has been entirely unable to turn his thoughts to any other subject. The compositors in a printing office have been unable to go on with their ordinary work.

The above facts are of a very extraordinary