

ings, it is evident that the work commenced by means of the English evangelists has taken root in the French soil.

AMERICA.—Notwithstanding the disorganization connected with the civil war in the United States, there are in several places indications that religion is advancing. It has been stated at the Fulton-street prayer meeting in New York that there have been numerous conversions in the camp. Some of the incidents related in connexion with these movements are quite interesting. It is believed that many young men of religious character have gone to the war, and zealous efforts are made by the several churches, by Young Men's Christian Societies, and other agencies, to promote the spiritual interests of the soldiers.

REVIVAL IN OTHER PLACES.—While in Britain itself the work of revival is progressing, other places are not left altogether in spiritual death. In Jamaica the work of revival (which we noticed in our last number) is still advancing. One missionary writes: "I rejoice to say that the revival movement continues among us with its blessed influences. We hear of no one, of whose conversion we entertained sanguine expectation having returned to the world. After having admitted 120 communicants, I have still upwards of 100 candidates. Our Sabbath services are still crowded. Our morning and evening services every week-day continue to be well attended." At some of the stations, the more marked accompaniments of the revival have disappeared in a great measure, but at all the stations the beneficial results are apparent.

In the South Seas the work has been very marked. A missionary says: "In Rarotonga a great revival has taken place; upwards of eight hundred individuals have joined the classes.

In Natal, too, there are evidences of a hopeful revival. The work began in connexion with the exercises of the "week of prayer." What encouragement is thus afforded of the importance of earnest, united prayer for the outpouring of the Spirit. The seasons of prayer observed for the last two or three years have unquestionably been connected with great spiritual improvement. May we soon have reason to thank God for His reviving grace manifested more largely in our own Church and our own land.

THE CARDROSS CASE.

The Judges of the Court of Session gave their decision on July 19th on the Cardross case. The Court decided that the subject

matter of the action is within their jurisdiction; and that the Lord Ordinary should proceed with the case in the usual way. The speeches are able, but appear scarcely to look at the fundamental principle of the case. It is admitted in the speeches of the Judges that the Court cannot make Mr. McMillan a minister of the Free Church; but it is held that the Court may judge and determine how the laws of the Free Church should be interpreted and administered. Two of the judges endeavored to remove the apprehensions of non-established churches by affirming that so long as they acted in accordance with their own constitution, their discipline could not be interfered with. But they claimed that it was for the civil courts to determine what that constitution is, and whether their own rules of procedure have been observed. The case has been appealed to the House of Lords.

A correspondent has sent us a communication on this subject, with the view of setting before the readers of the *Record* the precise points involved. We beg to subjoin it:—

"The important decision of the First Division of the Court of Session in this case has doubtless attracted the attention of the readers of the *Record*. Many, however, do not understand its bearings, and much confusion exists in the minds of many as to the whole matter. The following remarks are intended to cast a little light on the subject.

1. What does Mr. McMillan claim? Ans: Damages for loss of emoluments which he enjoyed as a Free Church Minister.
2. On what is his claim founded? Ans: 1. I have been irregularly and unconstitutionally dealt with. 2. I am therefore not deposed, and am still rightfully minister of Cardross. 3. And am therefore entitled to damages for the emoluments of which I am defrauded.

Now observe the point in dispute is not—Is Mr. McMillan rightfully minister of Cardross; but, Ought Mr. McMillan to base his claim on his being *rightful minister*, or simply to say that as a *private citizen* he has been wronged of his civil rights? The latter the Free Church would admit as a case for the law court, and in it they would defend themselves, shewing that he, as a man, has suffered no wrong; but they maintain that as a minister he can have no claim, for he is not a minister of the Free Church.

3. What does Mr. McM. ask the Court of Session to do for him? Ans: To review the Ecclesiastical Procedure of the Free Church; to declare it null; and restore him as minister, with a view to obtaining redress.

4. Has the Court decided to do this? Not yet. It has merely determined to ascertain from the Constitution and Regulations of the Free Church, regarded as a

voluntary association, whether the Church has the power summarily to depose ministers. If it has that power, it must be by reason of the *consent* of parties, it is not by *law*. "It might be that the Assembly had not violated their rules, and that they were entitled any morning to take six ministers' names from the ballot box and depose them, and, if so, the pursuer could get no redress, unless again, there was something in these rules which the law could not recognise."

5. What may be the result of such enquiry? Either Mr. McM. will be declared informally and unconstitutionally deposed, and therefore still minister, when the case will go to a jury to say what he is entitled to as damages, or it will be decided that the church has acted constitutionally, and that Mr. McM. is not minister of Cardross, and has no claim as a minister.
6. What then is the point on which there is so much confusion of thought? The Free Church declares reponement in the ministry to be a spiritual act, and out of the power of the Civil Courts: the Law Court, on the other hand, admitting that reponement *quoad spiritualia* is so in its power, decides reponement *quoad temporalia* possible. So that a man deposed of the office as to its spiritual functions, may yet in the eye of the law, by virtue of a contract made with the Church, be a minister, as to its civil or patrimonial privileges. "There is no incompetency, but on the other hand, expediency, in accompanying the claim for damages with a conclusion to reduce the sentence. There was no proposal here to reduce the sentence on its merits, or in any proper and technical sense. That demand of the pursuer must be construed with reference to the object of the decision—namely, to have the sentence declared null, so as to open the way to the restoration of his right to temporalities, and it must also be construed with reference to the power of the Court to which it was addressed. The Court might not have power to restore the pursuer to the ministry, but it might deprive the sentence of any validity as an obstacle to the prosecution of his civil rights and interests."

THE STATE OF AFFAIRS IN THE AMERICAN UNION.

Our readers no doubt learn from the secular newspapers the progress and the various successes and disasters connected with the civil war now being carried on in the United States. No very decided victory has been gained on either side, and, as a consequence of the struggle, which apparently promises to be protracted, commercial and financial distress is seriously affecting the country, especially the great centres of business. It is to be regretted that the Federal Government does not openly recognise slavery as being the cause of the present struggle. There is no doubt that it is in reality the great origin of the present