

in private houses twice in the week. They were commenced in one of our member's houses, though now the other body seems to be trying to monopolize them in theirs. *They too* have established one for young females, and on the evenings on which I hold my Bible class. Yet if they do but bring souls to Christ, I shall indeed rejoice. Our congregations, when the roads and weather permit, are good. But for the difficulty in travelling, Bro. Watson, of Cowansville, would have been over to my aid, and then perhaps we should also have attempted some meetings at my two other stations.

In the midst of our meetings, my people would not forget their old custom, and consequently, paid us a donation visit on the 27th of Jan. They attended in large and gratifying numbers, and all appeared to enjoy themselves much, leaving behind them gifts, in cash and useful supplies, to the amount of \$130, more than \$70 of which was in cash.

The spiritual aspect of the church and congregation, however, is to me the most encouraging; though such a practical evidence of personal regard gives additional ground of hope that the Lord is among us, while such *fruit* obtains.

The statement of the revival at Galt and other places in Ontario, has been refreshing to my soul. I trust that my old field at Guelph, being so near, will not be passed by without also receiving some portion of the showers of Divine grace. The accounts which appeared in the *Montreal Witness* respecting Galt, and confirmed and amplified in your last number, gave me much and agreeable surprise, viz., that a revival should have broken out in such a quarter. I am not surprised at the action taken by some of the members of the congregation of Rev. J. K. Smith, in citing him before the Guelph Presbytery. The result may be to show to Presbyterians, that Congregationalism is not without its advantages after all.

The foregoing "Report of progress in Granby," I had drawn up before reading your request in the last number, for items of similar intelligence. I am happy in forwarding this, and should have been still more so, could I have shewn larger results. This however, may yet follow.

Yours very truly,

Granby, P. Q. Mar. 10, 1869.

JAMES HOWELL.

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**Revival Intelligence.**—The Rev. Wm. Grandy, the minister of the Methodist New Connexion Church in Galt, writes to the *London Advertiser*, under date of March 16th, that the previous week had been one of special interest there. He also gives the following most interesting account of the progress of the work at Valance's School House, about ten miles from that town. "Last Friday, when we got down through the snow-drifts and storm, we found the house so crowded, that in making our way forward our feet never touched the floor from the porch to the platform. They have portable seats fitted for the aisles, around the desk and every other available spot. Not to exaggerate, three had no more room than would comfortably suffice for two, and crowded at that; so that it was not an easy matter for us to get the width of our foot upon the aisle seats in passing forward. Three hundred and fifty people were present. Every shade of moral feeling, from the almost careless to the calm in Christ, was plainly traceable in the varied expression of countenance. Age and childhood wept side by side; and, side by side, childhood and age sang for very joy from the same book. Many smiled in tears, and many, without tears, wept. When the first meeting closed, the people sat down and were still. Presently one or two at the front looked round, and then one or two at the door, catching their glance, roused as from a reverie and moved noiselessly out; then others followed—and others—and others. But each seemed so impressed that few words were spoken. We lingered as long as we could, pointing the many anxious to their Saviour, and then, like the rest, went our way musing.

"God was there; the people looked upon him and were silent.

"This work is remarkable altogether—so remarkable that the oldest and most intelligent in the place say they never saw anything like it before, and never expect to again. At "threshings" the "noon spell" is commonly spent in Bible reading, prayer, or in some other way designed to profit the soul; so also in their intercourse at home and among each other, the theme is religious."