

We held a little meeting while passing through Baie St. Paul with fellow-travellers and the family at our stopping place. Passing on we spent the night among the constituents of the Prime Minister of Canada, who appeared to be few and far between. We were kindly received by a Roman Catholic who had been attracted by our open air meetings in Winnipeg, and was in deep concern about his spiritual condition. He invited us to hold a meeting with his large family and household, where some spoke English and others French and Indian. Mr. Ewing spoke to them in French and I in English. They appeared to be much attracted by the singing of the hymns. After an interesting conversation we set out the next morning and drove through a fine country, passing Deer Lodge, the residence of the Hon. James Mackay, and reached Winnipeg the same day (Saturday) after a week spent in hard but encouraging work.

Oh! that all our churches and people were baptized more and more with the spirit of Christ, and had more zeal and enterprise in sending the Gospel to these far off places in our own land.

R. MACKAY, of Kingston.

Winnipeg, August, 1879.

NEWMAN HALL.

To the Editor of the CANADIAN INDEPENDENT.

DEAR SIR,—A brother in our ministry in England, to whom God has given many talents, an important position, peculiar influence, and great success, has recently come before the public at the summons of an insupportable grief and has claimed deliverance from a great wrong and dishonour.

I presume any man reading the English papers which give a full statement of the evidence concerning Newman Hall's trouble, will feel that he has had for sixteen years to steer his course through great perplexity, growing gloom, and great peril of spiritual wreck. Any man who knows life and its silent, tearless tragedies must feel deep sympathy with a gifted man and very popular preacher standing in a high conspicuous place, having large cares and weighty duties to discharge, and for sixteen years exposed to secret sorrows, and more or less of late years, to the danger of misrepresentation and of spots falling on a fair name. In these circumstances we must be glad and thankful that our brother whose standing has been so high has not been allowed to fall, and that in the midst of many trials the successor of Rowland Hill, the pastor of Surrey Chapel, and the still more honoured occupant of the "Christ Church" pulpit has come through "the furnace" without the "smell" of a scorching flame found on his "garments."

I rejoice with the servants of the Lord across the water and with all tender-hearted brethren here that our honoured brother still stands as a pillar in the midst of our churches.

It is a satisfaction and pleasure to hear what Sir James Hannen says in his charge to the special jury before Mr. Hall's case was decided. These were his words as given by the "Daily News," of London, August the 9th: "It is obvious that Mr. Hall has treated this, as he had treated every other act of his wife, which he had reason to complain of, with the utmost tenderness, indulgence and patience. In not a single instance, not in one single word has Mr. Hall departed from the line of conduct which the most high-minded and virtuous man can pursue. He has dealt with his wife at every stage of her career with the tenderest consideration for her feelings. Anxious as I should be to omit nothing which could tend to present in a fair and impartial way Mrs. Hall's case, I am not able to call your attention to one single word which does not bear that tribute to his character that he had been a considerate, indulgent and temperate husband. Are you to say that a man is to be bound for the rest of his life to a woman who has proved herself to be so forgetful of the ties of marriage?"

We are told at the end of the charge given by the judge that the jury declined his offer that they should retire, the foreman announcing that they had already arrived at a unanimous verdict, namely, that the accused were guilty; and to the question if the peti-

tioner, Mr. Hall, was guilty, the answer was given at once and emphatically "certainly not."

We are also informed that when the judge pronounced the decree nisi with costs and the Rev. Newman Hall rose to leave the court, he was greeted with a volley of cheers, men and women alike pushing forward to shake hands with him. When he passed through a door into Westminster Hall he was vociferously cheered by a crowd of persons there and he made his way with difficulty through them until he reached Palace Yard.

We ask you kindly to record these facts and pray God that His servant may long be spared to be blessed and to be a blessing. W. H. HEU DE BOURCK.

Bowmanville, Aug. 25th, 1879.

NOTES FROM VICTORIA.

[For the CANADIAN INDEPENDENT.]

The Rev. Llewellyn D. Bevan has declined the invitation to accept the pastorate of Collins street Church, Melbourne, and as Mr. Jones cannot be induced to remain after the expiration of his three years' engagement, which terminates in May 1880, the congregation is anxiously looking out for a suitable successor. Although the pastorate, both as regards position and inducements, is one of the "Congregational Plums," the task of selecting a suitable incumbent is by no means an easy one. Two such ministers in succession as A. M. Henderson and Thos. Jones, have made the congregation a decidedly critical one, whose mental pabulum must consist of highly intellectual and well seasoned dishes. The new "CONGREGATIONAL HALL," recently erected by the Collins street Church for the use of the body at large was formally dedicated last night. The opening services are of a varied character, and extend over a period of six weeks. It is a very commodious and elegant group of buildings, arranged much after the manner of the Memorial Hall in London. Within its walls all the active societies and agencies of the denomination, (*inter alia* the Congregational Union of Victoria and the "Victorian Independent") find a home, while a suitable suite of rooms are designed for carrying on the work of the Congregational College—which by the way comprises students for both the Independent and Baptist branches of the great Congregational body. Great praise is due to Collins street Church for so noble a gift to the body at large. May its example be followed by your Toronto and Montreal churches!

Pere Chiniquy is still lecturing here. I regret to say that the Romanists have mobbed and shamefully insulted him on several occasions, and in some instances literally wrecked the houses of his kind hosts. In Hobartown, Tasmania, he was announced to lecture in the City Hall, when the Catholic mob took forcible possession of the building and for three days defied all the efforts of the police to dislodge them. The government then called out the Colonial Volunteers who came to the help of the *Civiles Magnates*, armed with howitzers, field guns, and ball cartridge, and took possession of the city. Then, and not till then, the Romish Bishop called upon his dear, precious lambs to go home quietly and not allow themselves to be slaughtered. Thus the majesty of the law was vindicated by force, imminent bloodshed prevented, and the doughty Protestant champion allowed to lecture in peace. The outrageous conduct of the Romish mob and Bishop has been justly and severely condemned by men of all shades of opinion here outside their own body. H. G. GRIST.

Melbourne, July 14, 1879.

CANADA CONGREGATIONAL MISSIONARY SOCIETY.

There are required only seven more shares of \$5 to complete the hundred, and to secure the seventeen and a half which are contingent upon that completion. Thus \$56 will secure the payment of \$140 and make up the \$800. I have written or sent circulars to various places and individuals, from which and from whom no reply has yet been received. There is abundant pecuniary ability in these silent places to supply many more than seven shares. Is it unseemly for me to

urge with great persistency that favourable replies may come from these parties within a week? Postponement is to crowd this effort into the present year's collections, and to augment the amount of interest being paid on the loan. HENRY WILKES, G. S. T.

Montreal, 30th August, 1879.

Religious News.

THE English Wesleyan Conference met in Birmingham on the 22nd of July.

THE Connecticut Congregational churches at the latest date had a membership of 55,852.

THERE are 198 Congregational churches in Vermont. Last year the gain in membership was 438.

THE first church erected in Spain in connection with the Church of England has recently been opened.

DR. CUMMING's friends are trying to secure an annuity fund for him. At last accounts £1,800 had been collected.

WE see that Arthur Mursell, of Birmingham, gives one service a month to a review of the leading events of the month.

W. H. H. MURRAY, once of Boston, is financially embarrassed. He has gone into many things besides preaching, and hence his trouble.

THE Rev. Arthur Griffith, LL.B., B.Sc., has been called to the pastorate of Bishopgate Congregational Chapel, London, which office he resigned some six years ago.

DURING the Afghan campaign disease sadly ravaged the British troops, no fewer than twenty officers and 400 men having, it is stated, died therefrom. The total number killed in fighting was not over 100.

THE trustees of Andover Theological Seminary have appointed the Rev. George T. Ladd, of Milwaukee, lecturer on Congregationalism for three years. Mr. Ladd is a comparatively young man, and is counted among the "progressives."

THE Moderator of the Irish Presbyterian General Assembly has issued a call for humiliation and prayer on account of the unpropitious weather which has so long prevailed in the island. The Belfast "Witness" says that "if ever such a summons was needed, it is now."

HERBERT SPENCER's definition of evolution is as follows: "Evolution is a change from an indefinite, incoherent homogeneity to a definite, coherent, heterogeneity, through continuous differentiations and integrations." The great mathematician Kirkinan translates into plain English thus: "Evolution is a change from a nohowish, untalkable, allaliveness, to a somehowish and in-general talkable not-allaliveness, by continuous somethingelifications and sticktogetherations."

THE arrests for Sunday drunkenness for the six months after the Irish Sunday-closing Act came into operation, and for the corresponding period of the previous year before the public houses were closed, as reported to the House of Commons, were; for twenty-seven weeks with open public-houses, 2,364; for twenty-seven weeks under Sunday-closing, 707; being a reduction of seventy per cent. In the five cities and towns exempted from the full operation of the Act, but where the hours of sale were shortened, the result was a reduction of twenty-five per cent.

THE following statistics are given of the forms of worship in Amsterdam, Holland: Reformed Church of the Netherlands, ten churches with about 30,000 members; French Reformed Church, two churches, four clergymen and 2,354 members; English Reformed, one church, one clergyman; Arminians, one church, two clergymen, 834 members; Christian Reformed Church, one place of worship, 185 members; Evangelical Reformed Church, two places of worship and five clergymen; Restored Evangelical Lutheran Church, one church, four clergymen, 4,729 members; United Methodists, one church, three clergymen and 3,408 members; Roman Catholics, nineteen churches, sixty-nine clergymen and 65,000 members; Old Episcopal Church, two places of worship and 181 members; English Episcopal, one church; Dutch Israelite Church, eight places of worship and 3,000 members; and Portuguese Israelite, one place of worship and 3,000 members.

"Amid my vast and lofty aspirations," says Lamartine, "the penalty of a wasted youth overtook me. Adieu then, to the dreams of genius, to the aspirations of intellectual enjoyment!" Many a gifted heart has sighed the same sad sigh, many a noble nature has walked to the grave in sackcloth, for one brief dallying in the bowers of Uccie, for one short sleep in the Castle of Indolence.—*Bayne*.

THE London "Times" publishes a despatch from Newcastle, South Africa, dated August 3rd, which says that one tribe of Zulus who have not yet felt the brunt of war are massing toward Zlobane. A detachment of a corps of British troops, which was under orders to return home, is being hurried against them. Sir Garnet Wolseley telegraphs to London as follows: "Five thousand savages are ready to attack King Cetywayo, and this number will be increased to 10,000 before entering Zululand. The British operating with these, or another composite force coming from the direction of Luneburg, should either capture Cetywayo or drive him toward Colonel Clarke's column, which is moving from the southward. There have been further submissions of Zulus."