

## Gems for the Household.

### THE NINTH COMMANDMENT.

"Thou shalt not bear false witness against thy neighbor." Exod. 20: 16.

"Beware the tongue that's set on fire of hell, And flames in slander, falsehood, perjury, In malice, idle talking, thoughtless tales. Speak not too much, nor without thought; let truth

In all things, small or great, dwell on thy lips. Remember, God hath said, 'He that in word Offends not, is a perfect man; while he That bridleth not his tongue, deceives himself, And shows his faith is vain.'"

"Sacred interpreter of human thought, How few respect or use thee as they ought! But all shall give account of every wrong, Who dare dishonor or defile the tongue."

**THE TONGUE.** There are but ten precepts of the law of God, and two of them are bestowed on the tongue; one in the first table and the other in the second, as showing it is ready, if not bridled, to fly out against both God and man.

**THE TONGUE.** Of all the disturbers of the peace of neighborhoods and villages, what agent is half so successful as a tale-bearing, tattling, slanderous tongue?

**THE CURE OF AN EVIL TONGUE.** The cure of an evil tongue, says Leighton, must begin at the heart. The weights and wheels are there, and the clock strikes according to their motion. A guilty heart makes a guilty tongue and lips. It is the workshop where is the forge of deceptions and slanders; and the tongue is only the outer shop where they are vendid, and the lips the door of it. Such ware as is made within, such, and no other, can come out.

**THE GOOD SIDE.** When any one was speaking ill of another in the presence of Peter the Great he first listened to him attentively, and then interrupted him: "Is there not," he asked, "a fair side also to the character of the person of whom you are speaking? Come, tell me what good qualities you have remarked about him."

**NOT AT HOME.** A lady was busily engaged in domestic affairs, when some one rang the street door bell, and among the rest, a favorite cherry-tree of his father's which he cut so badly as to leave little hope of its living. The father, next day, was inquiring in vain for the offender, was asked if he knew who had done it. He hesitated a moment, and then said, "I cannot tell my father, I cannot tell a lie. I did it with my hatchet." His father, with deep emotion, clasped him to his heart, saying, "I am glad you have killed the tree, for you have paid me for it a thousand-fold. Such conduct is worth more than thousands of trees, though their blossoms were silver, and their fruit solid gold."

**EXAGGERATIONS.** Never to speak by superlatives is a sign of a wise man; for that way of speaking wounds either truth or prudence. Exaggerations discover the weakness of the understanding, and the bad discerning of him that speaks. Excessive praises excite both curiosity and envy; so that, if merit answer not the value that is set upon it, as it usually happens, general opinion revolts against the imposture, and makes the flattered and the flatterer both ridiculous.

**AN ANCIENT MAXIM.** It was a maxim of Pittacus, one of the seven wise men of Greece, that "no man should ever give himself the liberty of speaking ill of another, whether an enemy or a friend."

**LISTENING TO SLANDER.** It is only ill-natured and ill-mannered, unworthy and wicked people, that are willing auditors of slander. "A wicked doer," says the wise man, "giveth heed to false lips, and a liar giveth ear to a naughty tongue."

**THE SPIRIT OF CHRIST.** As you would honor Christ, who has taught us the lesson of divine charity, let this mind be in you; that was in him; be moved by the same benevolent spirit, and let your speech be always with grace, seasoned with salt. "If any man offend not in word, the same is a perfect man, and able also to bridle the whole body."

### THE TENTH COMMANDMENT.

"Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbor's." Exod. 20: 17.

"Lust not in thought for aught thy neighbor hath. Envy him not, because his honors shine: Rejoice in every joy that comes his way. And be content in heart with what is thine. The lot of each, the same wise God has given, As for each best—for each, the way to heaven."

**TWO BLESSINGS.** "It's a great blessing to possess what one wishes," said some one to an ancient philosopher, who replied, "It's a greater blessing still, not to desire what one does not possess."

**CONTENTMENT.** A contented mind is the greatest blessing a man can enjoy in this world; and if, in the present life, his happiness arises from the subduing of his desires, it will arise in the next from the gratification of them.

**CHRISTIAN HAPPINESS.** Christian happiness for this world, is to want little and enjoy much; worldly happiness, to want much and enjoy little.

**NEVER SATISFIED.** A laundress who was employed in the family of a gentleman of wealth, said to him with a sigh, "Only think, sir, how little money would make me happy!" "How little, madam?" says the gentleman. "O dear, sir, one hundred dollars would make me perfectly happy." "If that is all you shall have it," and he immediately gave it to her. She looked at it with joy and thankfulness, but before the giver was out of hearing, exclaimed, "I wish I had said two hundred!"

**FENELON.** When Fenelon's library was once on fire, "God be praised," he exclaimed, "that it is not the dwelling of some poor man."

**GOD IN ALL.** That we may always be kept from a complaining spirit about what is, let us endeavor to see God's hand in all events; and that we may not be anxious as to what shall be, let us endeavor to see all events in God's hands. Then, if we are rich, we shall have God in all; and if poor, we shall have all in God.

**SATISFIED WITH THE DIVINE ALLOTMENTS.** If two angels, says John Newton, were sent down from heaven, the one to govern an empire, and the other to sweep the streets in it, they would be alike contented in their respective spheres and duties, and have no inclination to change employments.

**WHO IS RICH?** "When I was young, an old gentleman asked me, 'When is a person rich enough?' I replied, 'When he has a thousand pounds.' 'No,' 'When he has ten thousand?' 'No,' 'No,' 'A hundred thousand?' 'No,' 'When then?' 'When he has a little more than he has got, and that is never.' So it too often is. If we once allow the beginnings of a covetous spirit, our desires will always keep in advance of our possessions. He only is truly rich who is truly contented."

**THE ENTRANCE OF SIN.** Most sins begin at the eyes; by them, commonly, Satan creeps into the heart: that man can never be in safety that hath not covenanted with his eyes.

**THE ITALIAN BISHOP.** An Italian bishop who had struggled through many difficulties without repining, and been much opposed without ever manifesting impatience, being asked by a friend to communicate the secret of his being always so happy, replied, "It consists in a single thing, and that is, in making a right use of my eyes." His friend, in surprise, begged him to explain his meaning. "Most willingly," replied the bishop. "In whatsoever state I am, I first of all look up to heaven, and remember that my great business on earth is to get there. I then look down upon the earth, and call to mind how small a space I shall soon fill in it. I then look abroad upon the world, and see what multitudes are in all respects less happy than myself. And thus I learn where true happiness is placed, where all my cares must end, and how little reason I ever have to murmur, or to be otherwise than thankful. And to live in this spirit, is to be always happy."

**TERMS.** The "Religious Intelligencer," is published every Friday, at Seven Shillings and Sixpence a year in advance. See terms to clubs &c., on last column fourth page.

**AGENT.**—Mr. WILLIAM CARR, Ambrosy artist is authorized to receive subscriptions for the "Religious Intelligencer."

**AGENTS.**—MR. RUTHEN R. STEPHENSON has kindly consented to act as Agent for the "Intelligencer" at the Mouth of Orinoco. Persons in that vicinity wishing to subscribe for the paper can do so through him.

**MR. AARON McLEOD** will also act as our Agent at the Cold Stream, Beckingham, C. Co., through whom person in that place can order the paper.

## Religious Intelligencer.

SAINT JOHN, N. B., MAY 4, 1860.

### CHANGE OF OFFICE.

The Office of the "Religious Intelligencer," is changed from Number 28, to Number 20 up stairs, immediately over Mr. J. Burns, Watchmaker. Entrance to office, in the same recess, as to Mr. Burns's.

**REMOVALS.**—Subscribers to the "Intelligencer" in the city, who intend changing their places of residence on the 1st of May, will please inform our carrier, or leave word at Mr. Day's Office, where they wish their papers left after that date.

### HAVE YOU JOINED THE CHURCH?

The Christian church is the Lord's institution, and has a righteous claim upon all His friends. It is the proper place for all who love the Saviour. None except those who have been converted have a right to its privileges, and every person claiming to be a Christian should be a member of some branch of the church. They need the strength and care of others, and the church needs their support. Men are social beings, and the spirit of Christianity is a social spirit always bringing its possessors into a still stronger union. Congenial spirits love to mingle together. Indeed it is one of the sources of our enjoyment here, that we are bound to each other by a cord of living love, and can associate with our own company. There are to be found within the reach of almost every church some who call themselves Christians, who stand aloof from the fellowship of the church. Some say they are not fit to join, and fear they would be more of an injury than a benefit. We do not understand how people are going to be fit for the church triumphant who are not so for the church militant. If the church on earth is too pure for them, the church in heaven will be infinitely more so. Death will not effect any moral change, and we would candidly say to those who excuse themselves on this ground, be not deceived. You will never be fit to die until you are fit to join the church of Christ. If you are a true Christian it is a duty you owe yourself, the church and the world to come out from the world and unite yourself with the people of God. Where are we to look for the Lord's friends but in the church? And what else are we to regard those who live in the world without any church connection, but men of the world? How can those who do not follow Christ and unite themselves with his institution be called Christians? With too many of this class the true cause is to be found somewhere else. They like to claim the promises of God, but manifest a great dislike to His Commandments. This is a glaring inconsistency, and we do not envy those all the enjoyment they have, who refrain from uniting with the church, either because it is too crossing, or they are too covetous. No doubt but that the cross prevents some, and the purse others. Covetous people think if they do not join a church they are not under any obligations to help support it. Real Christians feel that all they have belongs to God, and they as stewards are accountable for its proper expenditure.

Sometimes church members move from the vicinity of the church with which they were first united, and settle near another church of the same denomination without connecting themselves with it. This is wrong. It is apt to leave the impression that they are either disaffected toward their brethren, or that their brethren have some objections to them, besides the same sympathy and nearness of feeling cannot exist. Both they and the church are weakened. Union in church compact is strength. No man can feel the same interest, or be of the same use to a church when outside of it as he would if within its pale. We believe the mutual good of both parties require that every Christian thus going from one place of residence to another, should become connected with some church organization.

A standing in the church in primitive times seemed to be regarded as a sign of discipleship to Christ and a line of demarcation between saints and sinners, and is so at present. "Then they that gladly received the word were baptized; and the same day there were added unto them about three thousand souls. And the Lord added to the church daily such as should be saved."

The Apostles gave no countenance to this lax disorganizing practice, and we earnestly urge upon all who wish well to the cause of God to unite themselves to some branch of the Christian church, where they can receive some benefit and make themselves useful.

**HEALTH.**—We learn that that fearful disease "putrid sore throat" exists to some considerable extent in Queen's County. Several deaths have recently occurred in Hampstead, and adjoining places. We hear from various parts of the country that the state of general health is not as formerly; many sudden deaths in several places have recently occurred.

## THE RELIGIOUS INTELLIGENCER.

### CANADA CORRESPONDENCE.

CORONATION, April 24th, 1860.

### "JESUS CHRIST'S MEN."

The heathen call the missionaries who preach the Saviour to them "Jesus Christ's men." Christians themselves cannot give them a more significant and appropriate appellation. They are so in every sense. They have been redeemed by His blood and called by his grace to go forth into all the world and preach salvation through His name. "We preach not ourselves but Christ Jesus the Lord, and ourselves your servants for Jesus sake" is the language and theme of every true minister of the gospel.

'Tis all their business here below, To cry behold the Lamb.

They live and labour to bring sinners to Christ, and wait upon the bride the Lamb's wife, and expect to be rewarded by Him at the last day. Ministers should not regard themselves as the men of the world, neither should they live for selfish ends. Let the men of the world attend to their affairs, preachers will find more than they can do in connection with their high and holy calling. Christ has very much to be done on the earth, and comparatively very few faithful labourers to engage in it. Those whom he has called should remember that he requires faithfulness from their hands, and to none but such as are so will He at last say—"well done thou good and faithful servant." He will never pronounce those faithful who are lazy so in life. He cannot lie. We call those lazy men who keep looking up all the after part of the day and wishing for the sun to set, and seem anxious only to spend the time without any regard to their work. So are those preachers who only think about the time of their discharge and keep wishing for the moment to come when they shall lay their armour by without feeling anxious about how much good they can do while they live. Jesus Christ does not want idlers in His vineyard. Lazy men are better calculated for any other calling in life than for the ministry. No other is half so important. Preachers should be men in every sense of the word and should be regarded by the church as the servants of Christ.

Too often they are looked upon as though they were the servants of the church for the church's sake. This is not so. "Your servants for Christ's sake." He who has redeemed the church by His precious blood calls his own servants to minister unto her. They are Jesus Christ's men. Let them ever be respected and treated worthy of their holy calling, remembering that their Lord regards what is done unto them as though it was done unto Himself.

### ELDER J. NOBLE.

Our esteemed brother and fellow labourer Elder J. Noble is now on a visit to Cornwallis, N. S. He has been absent about four weeks. A letter from him under date of April 24th informs us that he spent the first Sabbath after his arrival at Hall's Harbour; after which he commenced laboring in Billtown in connection with Elder Sullivan, and a gracious work of revival is now in progress. Large, attentive, and apparently anxious congregations are in attendance, and an effectual door for much good seems to be open. The Sabbath before the date of the letter before us three were baptized. We rejoice in the prosperity of the cause under the labours of our brethren. We shall not soon forget the visits we formerly made to a portion of that beautiful and fertile township. May there be a great harvest of souls there.

Brother Noble wishes us to say that he will be home the third Saturday in May, and will preach the next day (Sabbath) as follows: Morning in the River Meeting house; Afternoon, at Middleland.

### FOR THE RELIGIOUS INTELLIGENCER.

#### A CALL TO EARNESTNESS.

The house is in a blaze. Hear that woman cry "fire! fire! fire!" with a soft easy voice yet excited; no one hears her; no one notices her. Another comes into the street, and looking a man full in the face, says, "Will you come in, the house is on fire?" He stands still and looks at her; she says again, "Will you come in, the house is on fire?" he looks again, smiles, and walks on.

In a moment a man sees fire, comes out into the street and cries, "fire! fire! fire!" He runs himself with all his might, and all run too—even these two who formerly so strangely and, I may say, coolly called for help are deeply aroused to a sense of the danger, and put forth efforts to help.

Now, thought I, this is the way to call sinners to repentance. They are hurrying onward through a house on fire, plunging deeper and deeper into sin; and one calls, and another, but they do not believe until they see that poor sinner feeding and trembling on account of his danger. He then begins to call upon others, and tells them their danger as he sees it and feels it, and they tremble! Hear the Prophet, "Lift up thy voice like a trumpet and shew my people their sins." If Ministers feel the people feel; let them go from the closet to the pulpit; let them pray God to give to them to feel that "Way is me if I preach, not the gospel!" let them act as men who seek a house on fire—he does not stop to talk of politics, of railroads, of merchandise, of fashion; he cannot afford to spend one hour and a half at dinner; no, no, he *calls* to live, and runs to

"Catch poor souls out of the fire, To snatch them from the verge of hell! To turn them to a pardoning God, And quench the brand in Jesus blood."

Glorify to the bleeding Lamb! Poor sinners may even now find a hearty welcome. Jesus receives sinners still! He is now on the mercy seat. Oh! come, poor sinner, tarry no longer, but come; Jesus bids you come—now, before he leaves the Mediatorial Throne and comes to call the nations to His bar.

### AN INQUIRY.

CORONATION, April 21st, 1860.

Dear Brother,—"I would like to ask in behalf of the F. C. Baptists in the Northern District of Nova Scotia, if any one can, or will inform us why we have not had any of the Minutes of our last yearly Conference of this Province, forwarded to us. We do not know whether they have been published or not. Will some one inform us?"

Yours, &c.,

J. B. NORTON.

A Committee was appointed by the Conference when we were present, to attend to the publication of the Minutes, but we have not since heard anything about them. We do not think any steps have been taken to have them done in this city as formerly.

### LETTER FROM REV. A. MILLER, FROM INDIA.

The Rev. Arthur Miller, who has recently been sent out by the Free Will Baptists to India as a Missionary, writes to the Rev. O. R. Bachelor, well known to many of our readers, concerning his first impressions of the country and people of India, &c., as follows. We find it published in the *Morning Star*, and believing it will be read with much interest by our readers give it entire:

BALASORE, Jan. 4, 1860.

MY DEAR BRO. BACHELER.—Through the tender mercies of an ever present God, I am at last able to address you from this land of sin, poverty, superstition, temples, and mud huts. And yet I feel like exclaiming, in the language of Peter when on the mount of transfiguration, Lord, it is good for us to be here—good to stand on ground rendered sacred by the sweet and hallowed memories of the great and good men and women whose ashes sleep here, but whose immortal spirits are now enjoying the rest of activity in heaven.

We arrived at Garden Reach on Sabbath, December 12th, at 3 o'clock, P. M., after a voyage of three months and twenty days. Shortly after we dropped anchor, Bro. Hallam boarded the *Beverly*. I need hardly say that it was a happy meeting. May it prove to be for the better and not for the worse. After the long expected salutation, we stepped on board a small boat and were rowed ashore by two old looking specimens of humanity—almost naked—called dingy wallas—next into an apology for a vehicle, called a Palkee Ghardy—drawn by a pair of poverty-stricken looking animals dignified by the name of horses.

After considerable trouble and talk with one of the government officials concerning our passage through a sort of toll gate, we got fairly on our way to our lodging in the city of Calcutta (falsely so called), and I need not tell you that many strange sights met our gaze, and as many strange sounds greeted our ears, for with them all you were long since familiar. It is true there are many comfortable looking dwellings in Calcutta, and a few rather spacious government halls, but the great majority of their public buildings and private dwellings, too, are not only inferior in appearance, but they are inferior in reality. The pucca or brick of which they are constructed seems to be of an inferior quality, so that portions of the buildings are crumbling away with the effects of the weather and age together, thus giving many of the buildings a weatherbeaten, dilapidated appearance. Moreover, the straw roofed native mud huts, that abound everywhere, do not add much to the city's beauty, filled as they generally are with the squalid looking representatives of squalid misery, in the shape of half clad, nay, almost naked, men and women, together with a host of wolfish looking bazaar dogs, which swarm at every corner. But I am happy to be able to state that there are some very pleasing exceptions to this state of things.

After spending our first night in Calcutta, without much sleep though, I would remark, being attacked in the first place by a most ferocious kind of headache, which was not only very annoying, but it was not much soothed by the constant chatter of the ten thousand crows and kites that hovered over us as though they knew we were strangers and fair game—add to this the hideous, yaw, almost fiendish, yells of the packs of jackals which continued to salify forth at every watch of the night in quest of something to eat, and you will be able to surmise our fate till morning, better than I can describe it. After spending the night thus, we proceeded early next morning to the bazaar for the purpose of making a few purchases, and you will readily believe my surprise when I was not only accosted in my own language by the Baboos, but traded with them with a degree of pleasure, and had my account regularly presented and received in a first class business hand, and in the English language, by a thorough Hindoo, and this is not the only case of talent and ability with which I have met.

The Zemindar at Tamlouk presented me with certificates from the government school at Calcutta, showing that he had made great proficiency in the study of English literature, both ancient and modern history—also in mathematics, including arithmetic, algebra, as far as quadratic equations, and the first four books of Playfair's Euclid, and several other cases equally pleasing and interesting have come before my notice. I mention this fact because it completely disproves an idea now finding currency to some extent in America, that it is impossible ever to elevate this people to a respectable position among the nations of the earth, and that if their souls are converted, they will slip out of the world into heaven without leaving their mark behind them. Now, my dear brother, such an idea is groundless. This people are coming up, you may depend upon it. The superior character of Christian families has already opened the eyes of these Baboos to the necessity of educating their daughters. A Baboo delivered a powerful lecture to his countrymen in Calcutta on this subject when we were there. This is only a step in the right direction, bursting the confines of caste, and despising the wrath of the ignorant, superstitious masses—this is only another fruit of the gospel tree—not yet quite ripe.

After spending ten days in Calcutta we proceeded in two small boats to Tamlouk, on route to Balasore for the purpose of meeting the brethren in the Annual Conference. After spending two nights on the Tamlouk river in the little Boliols, and being nearly nibbled to death with mosquitoes, we arrived at Tamlouk in company with Bro. Hallam and Mrs. Singh (Mrs. Sutton's adopted daughter) all tired and hungry, and desperate of the means of refreshment, which were kindly sent by Mr. Bone and Mr. Richardson, gentlemen engaged in the telegraph department who generously invited us to their tent, prepared us a breakfast, and made provision for our dinners, after which we entered our palkees, that miserable and most unnatural of all modes of travelling, for Midnapore. After Bro. Hallam's eloquence was brought to bear upon me for some time, I consented to occupy one, but when the poor heathen began to grope for the purpose, I began to say to myself, who am I that I should be borne on the shoulders of my brother man? And in direct violation of printed instructions I bounded into the road before my bearers, and found that I could go fully as easy, and much faster than they. I am going to ride a horse or walk, no man shall carry me.

We arrived at Midnapore the following afternoon—thence to Jellassore, where our hearts were made glad by the warm reception given us by the native Christians of the station, trophies of Divine grace, over whom no doubt our dear Bro. Phillips has wept and prayed for many, many years, as they came running one after another, to exclaim with uplifted hands, Namaskar Bhag O Bhooone—I could not help thinking that only a few years ago they were lying in the unbroken quarry of superstition and moral death, and now we believe they are polished stones for the temple of God. After partaking of some refreshment, we all repaired to the ground for the purpose of returning devout thanks to our Heavenly Father for permitting us to meet together. The exercises were conducted in Oriya by Bro. Hallam, but I can assure you I enjoyed it, although I understood but little of what was said.

Our next stage was to Balasore, your own old field of labor. Brethren Smith and Cooley gave us a warm reception, just such a reception, as we might naturally expect at the hands of such noble hearted men. I love them much. The sisters, too, did every thing that it was possible for them to do in order to express their love, and contribute to our happiness. I feel that I ought to apologize for having enlarged on matters comparatively uninteresting to you. Yet there are still one or two things that I should like to mention.

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### THE REVIVAL IN SCOTLAND.

"The wonderful works of God" in Scotland is apparently exceeding what we have read as transpiring in Ireland. The spirit of Revival has come down in great power in some remote, destitute, and neglected districts of Scotland, and multitudes have turned to the Lord, of men, women, and also children. We have only space this week for a short extract from a lengthy article in a Scotch paper detailing the origin and progress of the work in several places—

"During every night of the past week, revival meetings have been held in Banff, by Mr. Turner, of Peterhead. The audience early, increased from the first, but increased in numbers nightly, the last or meetings being crowded in the extreme. At the close of the discourse, which generally lasted about an hour, a prayer-meeting, or more strictly, a revival meeting was held, and was continued to various advanced hours. At first, it dismissed about midnight, but, as the week passed the hour of dismissal was protracted to two, to four, and, on Saturday morning, to nearly six A. M."

At the first and second meeting, none engaged save clergymen, and those who had been hitherto accustomed to pray in public. At the later meetings, however, there engaged several who confessed that prayer was to them a new thing. In more than one case, persons of respectable position and of irreproachable character, confessing that hitherto, they had spent their lives, though reputedly, yet without conscientious regard to the great Author of being, engaged in prayers, expressing thankfulness for their own enlightenment, and solicitude for the conversion of friends, and neighbours, and fellow-townsmen. In one or two cases, people of abandoned lives presented public supplication for mercy or thanksgiving for deliverance.

"Perhaps the most remarkable circumstance in the entire series of meetings occurred about one o'clock on Sabbath morning, when eight or nine young men moved and prayed aloud for mercy, prayed nearly in succession. Their prayers were modest in tone and manner, yet in one or two cases accompanied by an elevation of sentiment and feeling that seemed to border on ecstasy. They all spoke of an inward struggle, now passed, and of peace and joy secured. The prayers of these youths were followed on Sabbath morning by prayers of women—all of whom prayed for their friends, some for husbands, others for parents, and others for brothers and sisters. The scene was at times peculiarly exciting; all the while the church, which is seated for six hundred, continuing to be crowded, and certainly, as some remarked, a Sabbath had never before dawned in Banff on a similar meeting."

"Mr. Turner, from Peterhead, has been the most prominent instrument employed by the Lord in this awakening. He preached in the Free Church on Sabbath night to about 1500. Some were moved then. He preached again on Monday when many more were moved and prayed aloud for mercy. . . . The number of old men—men in middle life, young men and children—and of women as well, who are moved and convinced of sin is beyond all description. Many are struck down by the power of a voice of thunder to be released from the shackles of sin. But I cannot describe it, it is so overwhelming. It reminds one of the shaking among the dry bones in Ezekiel's vision, and the scenes of the day of Pentecost. The people have almost to be forced away from the meetings. If a formal dismissal is made at 12 o'clock at night it is not possible to get the anxious away till two o'clock in the morning; and only then in view of meeting again at 11 o'clock in the forenoon, and being at the public meeting at six in the evening. They would remain day and night; and some who came from the eastern villages had not hardly taken food for some days."

"Dr. Haynes of Buckie, writes:—"I have no hesitation in saying that along the coast, thousands have been brought to a saving knowledge of the truth, full of heavenly joy and love. The Sabbath School at the United Presbyterian Church has increased from fifty to nearly 200; also at Port Essie, a Sabbath School has been opened with 180 children. Prayer-meetings everywhere abound here, and in the neighboring villages."

"And what a change in the town at large! Feuds and animosities done away with—brotherly love and kindly feeling where before was anger and hatred. I forgot to mention that prostrations have taken place since then, between