

hold a prayer meeting in the evening. I wished it to be distinctly understood that there would be no preaching in the evening, in order that the attendance might be taken for evidence as to whether or not God was working on the public mind, and thus visiting us with His salvation; and to the great encouragement of all who were looking for redemption in Israel, the attendance in the evening was fully as large as it used to be when preaching or lecturing was expected. It was enthusiastically agreed to meet again on Monday evening; and thus our meetings were continued in Sherbrooke for *thirty-five* evenings without interruption, increasing both in numbers and interest to the end. *Benches were placed in the aisle, and on many evenings every available spot in the Church was occupied with an attentive listener.* There were only a few individuals in Sherbrooke so hardened against God as not to attend, and fewer still who attended without being benefited. It was the general experience, and therefore a common remark, at the end of each meeting, that the last was always the best. The only means employed were, as usual, praise, preaching and prayer. There was no excitement; and yet I saw in the enquiry meetings muscular, strong, healthy men, who had lived godless lives, so completely broken down like little children, and so overcome with weeping, that for a while they could not speak to me.

It would be neither wise nor kind to bring personal or individual cases into public print. But suffice it to say that, so far, drunkards and atheists have given every desirable evidence of having been brought to a saving knowledge of the truth as it is in Jesus. I am quite prepared to leave a wide margin for mere impressions, religious dreams, moral emotions and pious fancies; and still a vast amount of real good has been accomplished—how much, no wise person will attempt to conjecture. The following mathematical fact tells its own tale:—The Colporteur of the Bible Society sold last year in this community good literature to the amount of \$46.00, and this year, while the revival was in progress, he sold to the amount of \$142.57. One fact like this is worth a thousand theories. A most disgraceful quantity of *literary dirt* had been read here before, but now think of the above sums in favor of good literature, and that this difference was effected in less than a month. Having conducted the meetings for *thirty-five* evenings in Sherbrooke, we commenced them in Goldenville, the other wing of the congregation, which is about three miles from Sherbrooke, and where the gold mines are worked. In Goldenville we have continued the meetings for over three weeks with very happy results. Vulgar and profane swearing, once the order of the day, is now almost unknown in the community. Even Roman Catholics and others who would not attend the meetings, are ashamed to run to their usual excess of riot. The whole community is reformed. Young men and young women, and even boys, have held several delightful prayer-meetings. Many profane swearers have told me that they have lost all taste for their former habits, and that now they delight to pray. There is a noon prayer-meeting held daily in the ship-yard, immediately after dinner, by the ship-carpenters, some of whom were profane atheists a few weeks ago. Those desecrated chips on which they denied their Maker, are now the consecrated cushions on which they kneel, and through Jesus Christ pray to Him as their Father in Heaven. We have lately held a most delightful meeting on board the "Mary Ann," which is now undergoing a thorough repair. Whether in the mines, in the shops, on the street, or in the ship-yard, religion is almost the only subject of