

separated, after our meeting had lasted between three and four hours. Next day we had service, in both languages, at 11 a.m. I preached in English, and went to the tent to give an address on the union question, intimating, that we would shortly return to the church to hold an inquiry meeting. On doing so, the place of worship was filled again, and on asking those who wished to be spoken to to come forward, we soon found that personal intercourse with them was out of our power. I had put a piece of paper in my pocket in the morning, wondering if as many as seemed anxious in the evening would again present themselves. On taking the names, I found fifty-seven did so. With these, and with the others also, we prayed, spoke and sang as long as our time permitted, and if I remember, it was after we dismissed them for the third time, and only when we had to leave to meet another engagement, that they separated. In the evening I preached at Orwell-head. Many years ago, Mr. Donald Macdonald, a minister of the Church of Scotland, settled in the island, and laboured diligently and with no small measure of success, in so far that he gathered round him a number of congregations, to whom he ministered at his discretion. He stood aloof from all other Churches. At the Disruption, it is said, his sympathies were with the Free Church, but repelled by some statements of one of its deputies, he drew more to the Established Church of Scotland, and with it his congregations are allied since his death. He had some peculiar views, but it should be recorded to his honour, love of money could not be laid to his charge; in fact, he erred rather in the opposite direction. The congregation here was large. The tendency towards physical demonstrations was soon apparent, but being gently asked to restrain these, the services were not interrupted. At this place two young girls came forward to be spoken to. Next morning we had a prayer-meeting in the Brown's Creek Church, when eighteen more gave in their names. After continuing with them as long as we could, they left when we must go, some of them rejoicing in the Saviour, some in deep distress. As we went to the manse, two young girls sat on a log on the roadside, weeping bitterly, and one audibly praying that the Lord would have mercy on her soul; we had just to pass on, as I was to preach shortly after to Mr. Sutherland's congregation, Woodville. Here we found about 300 people assembled, and the scenes of Brown's Creek were re-enacted; there about 46 gave in their names, of whom, I have learned since, 30 were admitted to the Lord's Table on the following Sabbath. I left that evening with one of the Elders, Mr. Beaton, who drove me, next day, into Charlottetown, a distance of 33 miles, and with another pleasant service closed, for a second time, and with great regret, my labours in that interesting island. There is no reason to doubt that throughout a very considerable portion thereof the Lord has been blessing congregations in both the Presbyterian Churches. There has been, in so far as I could learn, almost nothing unusual, or that could be found fault with in the management of the work, and though some may go back to perdition, I cannot doubt not a few have believed to the saving of their souls, and that God's people have been greatly quickened.

On Thursday morning I left by the steamer for Pictou, where I took up my abode with Mr. John Ferguson, whose father, known through a wide district as Deacon Ferguson, was my host for nearly two months in 1846. I did not preach on Thursday, being a good deal exhausted with previous labours, and having little rest the night before. I took part in the various communion services on the following days in Knox's Church, the Rev. Mr. Ross's, and preached in Dr. Bayne's on the Sabbath evening; and after a pleasing and I hope a profitable season there, left for home on Monday morning, and without any very noticeable incident, arrived in good health; thankful to