

the universal brotherhood; no bond of union but christian love; no ground of union but obedience to the whole truth as it is in Jesus, and no rule but the uncorrupted and blessed word of God;" he has been very successful in collecting around him many most excellent brethren. Forming our opinion from those in whose company we were two or three days, and to whom we gave one address, we concluded that they were very fervently devoted to the promotion of the blessed cause of the Redeemer. The accounts that some of them gave us, of many occurrences connected with the rise and progress, trials, and triumphs of the cause, at the several points where brother Knox labours, would make an interesting volume. But it is not our purpose to detail these matters, although a faithful history would disclose the workings of sectarianism as well as the glorious influences of the blessed gospel.

We took no notes, and we may be mistaken in our statistics, but from the best of our recollection, we heard that the church in 48, numbered some one hundred and twenty or thirty. At Three Rivers, twenty miles further east, about as many more, at East Point, fifty miles still further east, about eighty members, and then at St. Ellenor's, forty miles west of Charlotte Town, a small congregation of some twenty or thirty members. In all these congregations brother Knox is the principal teacher, and appears to be doing what he can to raise up other teachers and overseers, and to get them all in the order of the New Testament. May the Lord grant them great success.

Brother Hughes of Charlotte Town invited us to speak there; we readily consented. He solicited for us, for a single evening, the use of the Baptist chapel, of Mr. S. T. Rand, one of the resident Baptist missionaries of the Island;\* but Mr. R., after consulting Mr. Scott, another Baptist preacher, promptly responded, we presume on his own responsibility, *no*. One of Mr. R.'s members had a room which was sometimes used for meeting. To this man brother H. repaired; but, being rather tardy in his movements some one had preceded him, who had so much influence over him that he too refused the use of his room. Some of his family intimated that Mr. Rand was the cause of the denial! And yet Mr. R. readily opens his chapel, which by the way was much of it built by the public, to Pædo-Baptists, and that too when his own appointments are there. Yes, will it be believed that Baptist preachers will readily throw open their chapels, and that too during hours in which they are in the habit of addressing their own congregations, for the use of those who teach that "baptism (more properly called ransism) is a sign and seal of the covenant of grace, of engraving into Christ, of regeneration, of remission of sins, and of his giving up to God, through Jesus Christ, to walk in newness of life, &c.," to *unconscious* babes, and close the doors by an emphatic *no* upon those who are anxious neither to teach nor practice anything without an express command, or an approved precedent from God's word! Incredible as it may seem, such indeed is the fact. Presbyterians have not only occupied this house on the Lord's day with Mr. R.'s consent and approbation, but their labours have been

\* All the immersed on the Island are called Baptists; but part of them belong to the Nova Scotia Association, and between them and those who are striving for the ancient order of things, we are sorry to say, there is not a very cordial co-operation.