

For years we had corresponded with these brethren; we were now in their midst, anxious of the honour of being a co-worker with them in building up the cause of the Redeemer.

During the evening of that day we listened to one of the most laconic and interesting addresses that we have heard from any one in a long time. The speaker, a Mr. Sprött, was a Presbyterian from Nova Scotia: he is a man, judging from that discourse, of no ordinary stamp, and one who would have an influence for good in any community.

The next evening we commenced our public efforts. The brethren in consequence of former trials on the one hand, and disappointments on the other, were rather low spirited. We had, however, a most attentive hearing from all assembled; and although our labours had for their principal object the comfort and encouragement of the brotherhood, believing this, in the end, the most direct course to the thorough and permanent conversion of sinners, yet after the fourth discourse inquirers for the way of escape from the guilt, the power and the dominion of sin, presented themselves. Two young persons confessed their faith in the Lord, in his death for their sins, and in his resurrection for their justification, and were the same day "immersed for remission of sins." Many more seemed to feel the power of the gospel, and appeared to be just on the point of submitting to the authority of Prince Immanuel. Our fifth and last discourse was addressed to as serious and attentive an auditory as we ever had before us. We left the next day, and we know not into what kind of ground the seed fell; but during that evening our hopes were high. To us the little cloud had rapidly increased: we thought there were many almost persuaded to become christians. We had little doubt that a little more devotion, and zealous activity on the part of the brotherhood in their closets, families, and in the congregation, would bring back wanderers and add many sincere souls to that already most interesting company of believers. We unanimously desire to learn that this has been the result.

Our venerable and excellent brother Elder Stevenson took us in his carriage to Charlotte Town, the capital, and principal town on the Island. From there we crossed the Ferry to Lot 48; through the rain and mud we walked some two miles, which to us appeared twice the distance, to the comfortable mansion of Deacon Duar, where we were most hospitably entertained. The object of our visit to this place, was to form an acquaintance with Bishop Knox, pastor of the first Baptist church on the Island. The next evening, brother Knox having returned from Three Rivers, one of his fields of labour, we were most cordially received by him, and during the two following days which we spent in 48; we were edified and delighted by his stock of interesting anecdote, his large fund of general intelligence, and his extensive knowledge of men, of modern theology, and the glorious system of christianity. His very superior natural colloquial powers, his clear discernment of human character, his fine polished manners, and his very liberal education obtained in Scotland's capital, have put him in possession of the means of doing much towards God's glory, and the up-building of the Redeemer's kingdom. Indeed, during the three or four years in which he has been labouring to build up "congregations connected with no association but