

Government is now endeavouring to rectify, so far as art can conquer nature. Fishermen, chiefly Frenchmen, inhabit the principal harbour, Amherst, which possesses a few stores, an English and Roman Catholic church, a Court House, Post Office and Jail, for it is in Amherst that the Judge holds his circuit, the Board of School Commissioners and Town Council meet, and public business is transacted. Still, one straggling street composes the town, with some substantial houses in the neighbourhood, the most conspicuous of which is the public Jail. Unmistakeable evidence everywhere exists as to the trade being piscatorial.

As I am not writing for general information, but to convey impressions of the religious state of the inhabitants, from a brief visit made during a week of holidays at the end of July, I stop not to describe more fully the islands, which has been done to so good purpose by the Rev. George Sutherland, late of Charlotte-town, but to relate how the people are supplied religiously, and how the Gospel has leavened those islands, named after her of penitence and love. (See Luke vii 47.) Then, in a general point of view, my impression was unfavorable, and resulted in my deploring their unhappy distance from civilization and Christian influences, and in increasing gratitude to God for the advantages which, in this mainland of Nova Scotia, and particularly in Pictou, we so largely enjoy. The inhabitants of the Magdalenes compose about 3000 souls, the great majority of whom are Roman Catholics, and under priestly rule. I say nothing of these, then; they have their chapels and schools, in all of which the French language prevails. But the Protestant population, numbering some fifteen families here, ten here, eleven in another place, and four or five in a different isle, &c., are not in a favourable condition. They have made many of them Lot's choice, and forsaken lands where the Gospel and religious influences were enjoyed, to go where they seldom hear a Sabbath bell, and still more seldom hear an evangelical sermon. My sermon was said to be the only one in my family on Entry Island had heard for seven years. Let me relate a few particulars from which you may form your own judgment. These Protestant fami-

lies are superintended by a minister of the Church of England, who is supported independently of his hearers. He has three churches, 30 miles, probably, apart, and, at times of the year, hard to reach. Himself stays in a central isle, but is expected to visit them all. This would require energy, zeal, courage, and unflinching perseverance. There have been ministers of that church that have possessed and evinced these qualities, but it is the testimony of the Islanders themselves that they see and hear little of their minister, and what they do hear is mere professional; nothing done to awaken hope, incite zeal, or call to repentance. Children are uncared for, and adults neglected; no Sabbath school in some of the most fertile islands, and no day school for the Protestant population on the whole group. To apprehend one cause of dissatisfaction, let me explain that the families on several of the islands under episcopal charge are, not a few of them, Presbyterians from Prince Edward Island and parts of Nova Scotia, where they were accustomed to regular ministrations on the part of their own ministers. Therefore it is not to be thought that they will take patiently with a mere form, read prayers, read sermon, and nothing beyond. Accordingly, when they see, or conceive, the object to be to lead them to churchism rather than to Christ; when they perceive their friends interred with a read Liturgy, and not one word of consolation to the living; when, I say, all is dead form, no wonder the ordinances are uncared for and indifference abounds. In islands, nine miles from the main group, where the church is, there is never an effort made on the part of robust youth to cross over for worship on Sabbaths. The minister's services are seldom sought, no Sabbath piety prevails, the children grow up untaught, and they witness no holy example. It was the writer's lot to be on one of the main islands on the last Sabbath of July, where he had announced that he would officiate, when, learning that the English minister had unexpectedly returned on the Saturday, and was to officiate on the morrow, he, to avoid a hostile attitude and the appearance of division where it was not called for, crossed over to Entry Island, and was six and a half hours in beating