

fluent denomination in this Province, that attention being called to the spiritual destitution of certain places by the Agents of the American Tract Society, Probationers have been sent to many such places since the beginning of College vacation. These probationers have been well received, provided with free board and lodging by the people to whom they were sent, and paid for their labours by their hearers and the Missionary Board. In one locality, the Report says, there are twelve families, two of whom are Roman Catholics, eight Episcopalian and two Presbyterian. “For years these people have lived in this locality, without hearing the sound of the Gospel. They are living as sheep without a shepherd, under no pastoral oversight.” They are without vital godliness, and are a wretched set of sabbath-breakers,—“but,” says the Probationer, “I always obtained a very fair and attentive audience among them.” “In another settlement,” he says, “there are seven families, all of whom have a nominal connection with the Church of England. These families live in miserable hovels, amidst deplorable ignorance and vice. They all possess bibles, but only two persons among them can read. On the Sabbath, when service was held, a goodly number always assembled, and apparently listened with great attention to the lessons of divine truth unfolded.” (This was in Hants Co.)

Another Probationer, on the Eastern Shore, says of one station, “_____ is the only mission station here. The greater part of the people are nominally Episcopalians. . . . We have every reason to believe that labour expended in that quarter would be abundantly blessed.”

The Agent of the American Tract Society is the pioneer. A considerable part of his support is derived from the subscriptions of churchmen. He finds a very promising field of labour for himself and his successor, the Probationer, amongst “nominal churchmen,” who by this means have “the Gospel” supplied to them in some cases for the first time. If these “nominal churchmen” here and there have gained in self-confidence and a spirit of uncharitableness in proportion to their reported lack of Gospel knowledge, their transition to other folds will be easy. But we know their pastors, and doubt the fact.

There is a unity of purpose outside of us which we would do well to copy. The Young Men’s Christian Association lately met in Halifax, and amongst those assembled were several members of our church. Why may not we as well as the Presbyterians and Wesleyans of Halifax have Young Men’s Associations in connection with our own church? Others employ the common platform and thus weaken outside distinctive principle. But with a wisdom which we would do well to copy in time, they have other, interior Associations for young men, in which distinctive principles are clearly defined and taught.

Looking at our lack of missionary spirit, and aggressive zeal, our want of distinctive teaching of the Catholic truth, our ready assistance by word and subscription towards principles antagonistic to those of our own church, the fact that we hold our own is wonderful. What may we not by the blessing of God expect, when by frequently meeting in our Rural Deanaries and Synods, we learn brotherly love and mutual confidence, and begin to work with heart and hand, “*Ad profectum, sacrosanctæ matris ecclesiæ?*”

Let us in the meantime look up our scattered people, and by God’s help make them sound and not nominal churchmen, and real and not formal Christians. Let us do it systematically, and not by mere furtive effort. Let us strengthen the hands of our D. C. S.