

without hope, as the preaching of the gospel is well attended. In another congregation these things are more promising. The young more generally join in communion; Sabbath Schools are well attended; yet even here much coldness, in the midst of a fair outward appearance. In another congregation, which was lately as sheep without a shepherd, much indifference prevailed; but as it has lately obtained the services of one to go in and out and break the bread of life among them, there is a decided improvement. From two other congregations, though the clerk had received no formal report, yet from personal knowledge, he believed the one to be prospering as well as any other on the Island; and the other was making more rapid progress than ever it has done before, in consequence of the concentration of pastoral labor, made effectual by the Divine blessing.

The three reports from the Presbytery of Truro exhibited a fair attendance on public ordinances—the Sabbath sanctified—family worship attended to by many, and the schemes of the Church generally supported—Sabbath Schools and Bible Classes in operation, though not universal, and much good resulting from Presbyterial visitations and the circulation of religious publications; though they complain much of the neglect of communion, and that their reasonable expectations of increase are not realized, notwithstanding a very promising attendance on public ordinances, and a cordial welcome to the pastors throughout their respective congregations, and even of the elders alone in their respective districts.

The three reports from Halifax indicate—that in regard to vital piety there is great need of fervent prayer and energetic action. One session without venturing an opinion, says: “matters in this particular might be worse.” Two report that Sabbath Schools and Bible Classes, are existing and improving, and that many are anxiously enquiring “what they shall do to be saved”—that the services of the sanctuary are appreciated, and Christian liberality, in regard to the schemes of the Church is increasing.

In endeavoring to sum up the whole of the preceding reports, we shall apply the rule laid down by our Savior him-

self, viz: “Ye shall know them by their fruits;” which is applicable to congregations as well as individuals. For as we judge of an orchard as well as of a tree by its fruits, so may we judge of a congregation or a number of congregations, comprising the whole Church, as well as of a single individual.

Respect to the ordinances of Divine appointment, is one good fruit of religion. Here, though there is doubtless much room for improvement, yet when we consider the scattered location and limited circumstances of many of our congregations, we must affirm that they exhibit a respectable attendance and reverential attention to the ordinances of Divine appointment.

Bible classes, Sabbath schools, and family instruction, are fruits of religion, which seem to be rapidly increasing. There have been 16 of the former and 10 of the latter added during the last year, as may be seen by comparing the last two statistical returns. This indicates encouraging progress in this department. Another good fruit of pure and undefiled religion is, respect to the Christian Sabbath; and though there is no doubt much desecration thereof, not visible to the eye of man, and which is much to be lamented, as it is visible to the all-seeing eye of God, yet a great advantage has been gained when outwardly the Sabbath is sanctified.

Morality of conduct and purity of language are good fruits of religion, because its seat is in the heart, and “out of the abundance of the heart the mouth speaketh;” and also “out of it are the issues of life.” Now though there are exceptions to be met with in both these particulars, as is painfully evident from the cases of discipline which occasionally occur; yet on viewing the progress attained in this respect we have reason to “thank God and take courage.” As for general and religious intelligence and good moral conduct our people will bear a comparison, according to their circumstances, with any sister Church, or any other denomination.

Again: liberality in support of the ordinances and of the schemes of the Church for the continuation and the dispensation of the gospel, is a fruit, and a good fruit of pure religion; and of the existence of this fruit, though far short