

12.—What suggestions would you make as to the best means of securing the co-operation of the office-bearers of the Church and others, in the supervision of Congregations, and in Christian work in general ?

To these questions replies have been sent in from about forty-eight congregations:—from the Presbytery of Quebec consisting of six ministers, one; from the Presbytery of Montreal, consisting of seventeen ministers, six; from the Presbytery of Glengary, consisting of nine ministers, two; from the Presbytery of Perth, consisting of seven ministers, two; from the Presbytery of Ottawa, consisting of eleven ministers, eight; from the Presbytery of Kingston, consisting of five charges, one; from the Presbytery of Toronto, consisting of eighteen ministers, ten; from the Presbytery of Victoria, consisting of seven ministers, three; from the Presbytery of Hamilton, consisting of ten ministers, seven; from the Presbytery of London, consisting of twelve ministers, four; from the Presbytery of Saugeen, consisting of four ministers, four; that is to say, out of the one hundred and six charges enjoying the regular ministration of the Word, nearly one half have sent in returns.

This is a result—a degree of success so far as the number of the returns is concerned—which your Committee could hardly have anticipated, considering that this is the first experiment of the kind which the Church has made, and especially the somewhat inquisitorial tone of these questions.

Among these returns they have pleasure in noting very full and cheering ones received from the chief Churches in Montreal: St. Andrew's, St. Paul's, St. Gabriel's and St. Mark's, revealing great life and liberality on the part of our people, and faithfulness on the part of our ministers. They have also had most interesting reports from St. Andrew's, Toronto, and from Ottawa and Kingston, and, indeed, from nearly all the prominent churches in the country. Several ministers bear testimony to the salutary effect of the circular and the accompanying questions, and state that it quickened themselves, and started new feelings as to their duty; and that it enabled them to bring matters such as *family worship*, *attendance on Prayer Meetings*, and the *obligations of Elders*, and all members of the Church to work in the Vineyard as God has qualified them—to bring such matters before their flocks in a far stronger light than they could otherwise have done. One minister, who had been pained at the prevalence of intemperance and other sins among his people, and who for various reasons was slow to speak out, or take any strong measure, especially lest he should be considered meddlesome or righteous over-much, tells how he took the circular to the pulpit, and at the close of the service read the questions, commenting upon them as he read, and warning all as to what they might expect, and what the Church expected at the hands of her Ministers and Elders—The effect, he says, was most beneficial, not only on the Congregation but on himself, for in thus speaking to them he felt himself backed by the authority of the Synod, and girt about with truth. Nothing, indeed, could be finer in some respects than some of those reports; and the Committee are not without hope that, should the Synod see fit to prosecute this work, a still larger number of returns will be handed in next year, and a still greater quickening will be communicated to the Life and Work of our beloved Church.

The returns bearing upon Family Worship represent that this duty is generally observed in twelve congregations, and very partially in nine. Nothing definite can be gathered from the remainder on this

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