

upon God for the blessing not only in the Sabbath meetings but in those of the week day as well." A fourth says, "Progress can be reported in attendance, increase of membership, and the general morality of the neighbourhood; in the number of prayer meetings, and attendance upon them; in some cases of conscience, not only among the young, but of persons pretty well advanced in years." Another answers, "Yes; the forms in which these fruits appear are, increase of membership and of general attendance; also school better attended than formerly, and more interest taken in it. In 1849, membership, 90; no Sabbath school, no prayer meetings. Between 1849 and 1864, admitted to membership, 252; formed a new congregation in King, seven miles distant, to which about 100 members were dismissed from Richmond Hill in 1861; about 100 members were dismissed to other congregations individually. Some few died. There are presently on the roll 142 members in full communion. Our weekly prayer meeting is attended by 20; Sabbath school averages 80, with 10 teachers. We are thankful to our God and Saviour for what success has attended us, yet think that it might have been much greater had minister and members done their duty more efficiently. We feel and grieve over this." Of fifteen answers which your Committee had marked for quotation, they must confine themselves to one more than those already given: "We have abundant cause for devout thanksgiving for the evident tokens of His presence and blessing during the past year, as manifested in increased attendance upon public ordinances, reverent attention and deep interest in the services. The prayer meetings are largely attended; and, of the 94 members added to the communicants' roll during the year 1863, 41 were admitted on a credible profession of their faith."

The cases are comparatively few, in which an affirmative answer is given to the second question, "Do the young baptized persons of the congregation show a disposition to avail themselves of the full enjoyment of sealing ordinances?" and the impression left upon the minds of your Committee is, that in the majority, and in by far the great majority of our congregations, young persons do not evince a disposition to join themselves to the Lord in an everlasting covenant, and profess their faith in Christ over the symbols of his broken body and shed blood. Your Committee state the fact, and forbear comment. But it is one worthy of the earnest and prayerful consideration of the Church, and of every pastor and elder in particular. One writer reports, "Very many of them do, although a few come to years do not, come to the table of the Lord." Another, with two stations, says, "In the one they do, in the other they do not." A third gives an unqualified affirmative reply. A fourth says, "Only to a limited extent." On referring to the answers, we find that the minority is "Yes," that the far greater number is "No," and that the majority is qualified with such expressions as "Young females show the greater disposition," or "some do," or "considerable."

To the third question, "In the ministrations of the pulpit, and in personal dealings with them, are they urged to consider the obligations resting upon them by their baptism, to give themselves to the Saviour, and to make a full profession of the faith of Christ?" a few acknowledge that they have been deficient in this duty; others say that they have never pressed it upon the basis presented in the question; and others say that both in their pulpit ministrations and visits from house to house, they inculcate the obligation. We believe that most are faithful in the matter, while we could like to see that not only ministers but elders also urged the young both of their own districts and of the congregation at large to make a full profession of the faith of Christ.