

by 7. That proportion ranges from one-fourth to one-twentieth. There are 11 places reported open for Church extension or Home Mission effort, but only 5 persons competent to engage in evangelistic work. On no subject are the returns so meagre and unsatisfactory as on this, and from them the Committee feel that many of the Congregations must be suffering from a lack of organization, and some Ministers must be left almost alone in their work.

But instead of giving way to idle complaints the Committee would suggest that in such a case the Ministers lay themselves out to teach and train their people to work—to co-operate with them in the many departments of christian labour where their presence is so much needed—as the prayer meeting, the sick room, the Sabbath School. In new places, and places that have not had the benefit of a long and well organized congregation, it is vain to look for many that are prepared for public address or extemporaneous prayer, or even visiting the sick and the poor—holding themselves ready for such work and waiting only for the invitation. There are gifted men and women everywhere that require no pressing like the grape, but drop their sweetness like the full honeycomb, and are ripe and ready for Christian work, but generally such work requires preparation, education, practice, and there are few Congregations, it is presumed, in which there are not some that may not be so prepared. Let a Minister look around for such and train them—take them with him occasionally to the sick room, draw forth their sympathies by what they see and hear, and teach them to pray as “John also taught his disciples,” and if there be no likely subjects in the Congregation of mature years on whom he can lay his hands, he has the Bible Class, which he can fill with promising youth, and among these he may raise up a godly seed that will be willing to co-operate with him in any or all the departments of Christian labour, and more than all, there are young communicants that are coming forward from time to time to profess their faith in Christ, and might not these be taught, among other things, that they will be expected to make themselves useful in the Congregation, and employ such gifts as they have for the service of God? The idea of working in the Church in any way is to many a strange idea, and one respecting which they need instruction—*line upon line*. The notion seems to be that in entering the Church they enter it to hear sermons, partake of sacraments, and then go their way, absolved from all sin, and relieved from all duty. They believe in the decrees of God—in the fact that He is working, but they have no idea of working with God and for God, or taking part in those great redeeming agencies that are lifting up the nations of the earth to a higher life.

There is certainly a great lack of suitable persons to co-operate with the ministry in carrying forward the work of the Church, but if so, the Committee are persuaded it is from no lack of piety or talent on the part of the people, as compared with other churches, but solely from the fact that they are not taught or trained to exercise their gifts. If there be churches where the worship is anything but comely—where the singing is bad, it is from no want of natural music, but from the want of development. If the affairs of the Church are getting into confusion—the Treasurer's books at fault, and the Minister's stipend getting behind, and questions about this and that payment arising, the trouble will generally be traceable not to the want of suitable men or men that could be made suitable, but to the want of organization. If there be Sunday Schools poorly equipped, taught by juvenile teachers who themselves need instruction in the first principles of the oracles of God, there are those, it may be, within a stone's throw, who could be an unspeakable blessing to those schools—men of influence taking

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