

and brotherly feeling among those professing and belonging to the same section of the Church of Christ. Infidel opinions, while mentioned by some reports as not existing, are referred to by others as prevailing; Universalism being named as a common form of them. In two reports special notice is taken of the injury done by sects of a fanatical and proselytising character. Plymouth Brethren and a party taking the name of Baptists are mentioned. A Session in the Synod of Hamilton reports: "They are thankful to be able to say that so far as the number of proselytes made by either party is concerned, their success has been very small; but we feel quite certain that the efforts of the Baptists put a stop to the further progress of a most promising state of things four years ago—and we deplore the extensive prevalence of a disposition to confound the doings of these parties with all attempts to awaken out of their lethargy the multitudes who have a form of godliness and nothing more. The other report which is from a Session in the Synod of London, says: "During the past six months there has been in our Church, and indeed in all the Churches in the town and neighborhood a great deal of excitement and interest manifested in relation to religious questions. This took its rise from the appearance and labors here and in the townships adjacent of two evangelists or Plymouth Brethren. Their errors traverse the entire field of Divine truth. On "Prayer," "Assurance," "Pardon of sin," "Faith," "The relation of the believer to the Moral Law," "Baptism," and the New Testament Ministry they hold and teach dangerous and deadly heresy. This report proceeds to say: "We are so impressed with a conviction of the formidable character of the danger that threatens our Church from this quarter, that we cannot help feeling and expressing a strong desire that the Supreme Court of our Church would appoint a Committee to draw up in pamphlet form, and put in general circulation throughout all our congregations an exposure of the doctrinal errors of the Plymouth Brethren. This would be a great benefit to our people, and, we are satisfied, of no little service to many of our Ministers who, otherwise may have to contend with these false teachers at a great disadvantage."

In regard to the means which ought to be used for quickening and extending vital religion, the majority of the replies express the opinion that nothing aside from the ordinary means ought to be resorted to; and as ordinary means, there are mentioned the faithful and earnest preaching of the whole truth—much united and direct prayer for the Holy Ghost—attention to the instruction of the young in Sabbath-Schools—family catechising and an enforcing of parental government and family religion—the judicious and faithful exercise of discipline—attention on the part of the elders to the visitation of the sick and the conducting of district prayer-meetings—endeavors to engage members in some form of christian work—the cultivation of religious converse after the example of the faithful of old, of whom it is said that "They who feared the Lord spake often one to another"—and the maintaining in spirit and conduct a distinction between the Church and the world, that the declaration of the Saviour may be exemplified, "I have chosen you out of the world." But in several of the replies there is recommended (which may be regarded as unusual means) occasional continuous preaching, or what are commonly termed evangelistic services.

From the limited evidence of which your Committee has been put in possession, while there appears to be much indifference, worldliness and prevalent sin in various forms, which call for deep humility and confession before God, there is evidence also of much faithful preaching, and earnest working, and hopeful fruitfulness, which ought to draw forth thanks and praise to God, and stimulate to increased diligence and hopefulness.

All of which is respectfully submitted.

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