

gives the matter even the slightest attention, that there is still a good deal of hard work to be done, before the desired result is to be gained.

Your Committee are persuaded that it will be admitted on all hands that these facts are painfully significant. When it is borne in mind that a great many of the members of our Church manifest a fair measure of liberality, that quite a number of them give largely, while not a few are very open handed and liberal, the conviction forces itself upon us that the mass of members and adherents contribute little or nothing to the funds of the Church. Nor can they conceal their profound conviction that this difficulty cannot be fairly met or overcome till the doctrine of the sacredness of the duty of Christian giving as an act of worship, which they regard as the basis of the whole plan of Systematic Beneficence is clearly understood, firmly held, and generally practised.

As a powerful writer in the *Princeton Review* has ably put it, "Let ministers, elders and deacons believe this doctrine themselves, and proclaim it boldly and honestly to all men. Let them join this with these other great motives to benevolence, the promotion of the honor and glory of the Lord Jesus Christ, obedience to His command, and the salvation of men by the spread of the Gospel. And it will greatly enlarge the foundation on which they stand, and give a corresponding additional force to their arguments and appeals, in enforcing the duty of benevolence."

"Establish this doctrine; let it appear that giving to the Lord with a devout spirit is worship, as distinctly required of the believer in its time and place as praise and prayer, or the reading of the Word, and bringing forth the same spiritual fruits, viz., faith, love, peace and joy, and it will touch every heart in which the grace of God has been truly planted. The duty of not appearing before the Lord empty will come to every such heart with a power and preciousness that it could not otherwise possibly possess."

As stated at the commencement of this report, your Committee is persuaded that the Church is making rapid progress in this direction. Already they have referred in general terms to the indications of this progress. The Synod will permit them, however, to state some additional facts in proof of this position that our own branch of the Church is at least keeping pace with others in this respect.

It will be remembered by the members of the Synod that the Committee were appointed to watch over the progress of the movement during the year, to endeavour to collect reliable information, and to lay the

same before the Synod at its next meeting. In obedience to these instructions your Committee a few months ago addressed their annual circular to every session, asking for any information it was in their power to give. One was sent to each Moderator.

The Committee regret exceedingly that only about one-third of these circulars have been answered, and the Synod will therefore be able to judge whether or not under such circumstances the statements of their Committee can be at all as complete as desirable. What makes the matter worse for us is, that we have been favored with reports from only about one-half of the congregations which have adopted the system, and might therefore be supposed to be able to speak to most purpose upon the subject. On account of the fewness of the answers to these circulars we have been compelled to fall back upon the published statistics of the Church for the past year for a large portion of the facts which we are about to detail.

So far as your Committee can learn from all the sources of information under their hand 46 congregations depend upon the system of weekly offerings pure and simple, or the system slightly modified, for their funds. Quite a number of these collect all funds for ecclesiastical purposes in this way. A larger number, however, devote their Sabbath offerings to funds for congregational purposes. It will be observed that this gives us an increase of 10 congregations during the year.

From the statistical table your Committee learn the cheering fact that not one of the congregations which have reported themselves as dependent upon the weekly offerings for supplies, and which have been settled during the whole year, has paid their pastor less than had been promised. Indeed no fewer than 6 have advanced in the amount of salary which they have paid, and the advance has varied from \$13 to \$200.

Of the 45 congregations in the Church which have contributed to every one of our schemes, 20 practise weekly offering. One of these, the one indeed which has had the longest training in the system, poured into the treasury of the Church during the past year for her six principal schemes the sum of \$636, being an average of more than \$100 for each, giving for the Synod Fund \$12, for the *Layspring*, \$42, for Education, \$101, for the Supplementary Fund, \$133, for the Home Mission, \$139, and for the Foreign Mission \$21. Another which was born and has been brought up so far under the System has contributed for the same objects respectively, \$30, \$70, \$388, \$300, \$316, and \$400, in all \$1504, or on an average of \$350 to each.

But besides the 20 belonging to the list of