

the elders meet with the people on such occasions and feed them as they are able?"

Believing that the life of the Church greatly depends upon the piety of the elders and their fidelity to their ordination vows, and that no congregation can be in a satisfactory state, where they fail in their high duties, your Committee would express the hope that the Synod will not fail to give an expression of its mind on this vital subject, to the end that there may be more earnest co-operation with pastors on the part of all the elders in caring for the flock and building them up in holy things.

As to Sabbath Schools, it is pleasing to state that there are one or more in connection with nearly all the reporting congregations, and the reports testify to the fact that they are well attended, that some support orphan children in India, that there is much life—much interest—and that, with the exception of a few union schools in the country, the Shorter Catechism is used for the instruction of the youth. There is nothing which has gladdened the hearts of your Committee more than the aspect of the Church presented by those Sabbath Schools, and they cannot but congratulate the Synod that so many earnest workers are engaged every Sabbath in the work of indoctrinating the rising generation in those truths *which, through faith, are able to make them wise unto salvation.*

Many pleasing evidences of usefulness are brought to light by these reports, not the least of which is a case connected with the Toronto Mission School. It is the case of an interesting little girl named Paine, "one who has been long a cripple, who was wheeled in her little chair to the School every Sabbath—took great interest in the lessons—was especially devout in prayer—remarkably patient in affliction—speaking beautifully of the love of Jesus. She seems to have been early taught of God. She died at the age of twelve years."

On this subject your Committee have no suggestions to offer, save, perhaps, that pastors and superintendents be instructed to avail themselves to a larger extent of the help which they might derive from elderly persons in the congregation—persons of years and Christian experience—mothers and matronly women, whose deeper life and ripeness of knowledge of divine things might be expected to exert a more salutary influence upon the youth committed to their care.

The question bearing on the sin of intemperance has elicited, like all the others, various replies. All, with one exception, complain of its prevalence, to some extent, among our people, twenty-three to a considerable extent, and seventeen to a large extent. At the same time nearly all testify to its decrease, and some ascribe this decrease to the influence of Temperance organizations in the neighborhood, and one, the congregation of Leith, (where there used to be three taverns and a distillery), to the work of the Church, and that the work has been so effectually done that no trace of those places is now to be found.

It is very plain, looking at these reports, that this sin has wrought great mischief in the Church, and that as yet but little is done in the way of special effort towards its suppression. One pastor testifies to the sad fact that about one-eighth of his communicants are infected, and candidly confesses that nothing is being done to rid the plague spot from the body. Very few Kirk sessions, it seems, resort to discipline in the case of communicants falling into this sin. Only four such cases are reported. The usual procedure is to deal with known delinquents in private; but, it is feared that even this is not always done; and there is some reason for apprehension that many of the office-bearers of the Church are not sufficiently alive to the enormity of this great evil or the danger to which the flock is exposed in this regard.

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