

But the hindrances most frequently mentioned are Sabbath desecration, love of the world, intemperance, and the want of consistency in the walk of those who profess to belong to the body of Christ.

Eighth question: "Is family worship generally practised, and do parents attend to the religious training of their children?" Family worship appears to be the rule in households in which the parents are members of the Church, but by a very great many it is neglected, and this neglect is the rule, as might be anticipated, among those who have not publicly declared their faith in a crucified Saviour. We quote the following answer because of the minuteness of the information it communicates, and the illustration it affords of the conscientious manner in which the writer gives himself to the work of his Master: "In the course of my last pastoral visitation, by putting the question, 'Do you observe family worship?' to the heads of families visited, I am enabled to give this answer: Of eleven families visited, in which either husband or wife are members of the Church, five answered 'No,' four 'Yes,' and two 'Occasionally.' Of forty-four families, in which both husband and wife are members of the Church, thirty answered 'Yes,' eleven 'No,' and three 'Occasionally.' Of the eleven families who did not observe family worship, there are three in which some of the children have been received into the fellowship of the Church. With one exception, in the families of adherents I have not found the duty attended to." The reports regarding the religious training of children are far from being favorable.

Ninth question: "How is the Sabbath observed in your locality, and especially by those connected with your congregation?" The Sabbath is generally well observed by those in connexion with congregations. By mere adherents, and many young persons in families whose parents are members, it is profaned by walks of recreation." And some mention that there is improvement visible.

Tenth question: "Is the discipline of the Church faithfully administered?" According to the answers generally, it is. One or two report that they have had no case calling for its exercise. Another says, "There is not the strictness that is desirable." Another replies, "That it is administered with more, he thinks, than usual strictness;" and adds, "But a serious obstacle against its effect is the somewhat lax discipline of other churches around, especially other denominations." And another remarks, generally, "For various reasons, it cannot be faithfully administered."

To the last question proposed by your Committee, "Do you observe any change in the moral and religious sentiment of the general community, resulting from the preaching of the gospel and the maintenance of Christian ordinances?" one sends the following reply: "There is much more respect shown to religious ordinances. A number who were living without any profession of religion have declared themselves believers in Christ, been received into the Church, and had their children baptised." A second says, "There is less intemperance, less profanity, less Sabbath-breaking, greater interest in ordinances, and in many cases a genuine religious sentiment." A third says, "There is a marked change in the outward observance of the Sabbath since we had the stated ministry of the gospel; also the sins of drunkenness and swearing are on the decrease; and, upon the whole, we think that a radical change has taken place in the religious sentiment of many among our community." A fourth says, "The moral and religious sentiment of the community is unquestionably improved, and by such means as the question specifies. The claims of religion are more thoroughly felt, the beauties of morality are better respected, and the heaven of Christian worth is gaining ground. But, oh! there is room for higher,