

he will not think it a strange thing that that Church that has given him his *status*, and committed to him the care of souls, should now and then address to him the solemn question: Watchman, what of the night? How many of those do you consider safe? What signs of returning health? Any evidence of an awakening? But what is the fact? Only about twenty-five Ministers in the whole Church have deigned to speak on the subject at all, and several that have spoken have spoken only in terms of disapprobation, as if the question under review were one that should never be mooted in a Church paper, or a Church Court. Perhaps no more humbling—startling—revelation was ever made to the Church than some of the answers given to this question—or rather the answers taken as a whole.

At the same time the Committee have pleasure in recording the fact that a goodly number of those reporting—about one-third—speak in very hopeful terms of the spiritual condition of their people, and in some instances speak definitely as to their opinion of the number that are safe. One-half, one-third, one-fourth, one-fifth have been named as the proportion in this condition; and others, while declining to speak definitely as to the number, bear testimony to a growing spiritual life in their Congregations, as seen in increasing numbers that wait upon the ordinances, that attend the prayer meetings, and offer themselves for Christian work—nothing, in short, can be finer in this respect than some of the reports which have been received; and while there has been no special work of grace, so far as the Committee can gather from these reports during the year in any one of the Congregations, yet the attitude of not a few is that of expectancy, and the cry of many an earnest soul is that of the Psalmist: *Turn us again, O God of our salvation, and cause thine anger towards us to cease. Wilt thou not receive us again that thy people may rejoice in thee? Shew us thy mercy, O Lord, and grant us thy salvation.*

The great complaint under this heading is the *lack of spiritual life in the Church*, and the only suggestion which the Committee have to offer in the way of meeting this evil is a deeper consecration to their work on the part of the Ministry. The evil in question is not peculiar to Canada or to any section of the Church of God. It is one which is as wide as humanity, but it is one which, under the Divine Spirit, everywhere yields to One in communion with the Unseen, and all alive to the value of souls. Who does not know that love and faith and fervency of spirit are everywhere triumphant? Who does not see this at the present time in the labours of a Moody, Guinness, Bonar, Arthur, and a John M. Lang? Such men represent the Wesleys, the Whitefields and the Edwardses of the last century. They belong to the higher order of labourers. Forgetting the things which are behind, leaving secular matters in their proper place, they give themselves entirely to the *ministry of the Word and prayer*. Some of these men are not distinguished in the higher walks of scholarship, but they are all distinguished as Ministers of Christ. Great gifts and great scholarship combined will make a St. Paul or a Martin Luther, but great gifts in themselves are feeble. There are hundreds of men, ample in power, rich in learning, ponderous in ancient lore, that put in their days—fifty years perhaps in one place—and yet accomplish almost nothing, simply because working at a low temperature—while right by the side of some such man is one that is greatly blessed in his work, and yet one who can scarcely lay claim to anything but devotion to his work, and who, because of his devotion to his work, his fervency of spirit, has power with God.

*Question II.* [see Q.]—As to the frequency with which the Sacrament of the Lord's Supper is dispensed it would appear from these re-

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