

In reply, we would say, that we do not call upon every professing christian to give up the business or profession in which he is engaged, and to become a pastor or minister. It is enough that in the sphere of life in which, by Providence, a man has been placed, he should both speak and act for Christ as opportunity offered or occasion demanded. It is with stolid, timid and silent christians we would remonstrate—men and women who are ashamed to be *seen* with Christ, however much they may love him in their hearts. Why should it be thought a thing impossible for any one to be a christian in every walk and rank of life? Every one is not called, neither is he fitted, to be a minister of the Gospel; but every one may put on the "whole armour of light," and acquit himself as a faithful follower of Jesus. It seems to be too generally thought that ministers are the Church's deputies and *proxies* in the matter of *personal* effort for the conversion of souls. This is a great delusion—as great a delusion as for an army to suppose that its officers are its deputies, and that they only were to fight with the enemy. The minister is nothing more than an officer of the Lord's Hosts. He must watch over their welfare, marshal and train them aright, lead and direct them in the field, and be an example to them of personal devotion and courage; but he can only do his own fighting. Against the enemy, the arms of the least member of the Church may be as powerful through the Spirit as his. Let no man, therefore, imagine that his helping to appoint and to pay a minister exempts him from personal exertions for Christ's cause. Ministers in these days have more than enough to do of the Church's work. In general they are burdened with much that ought to be done by members. Unreasonable demands are too often made at their hands, and unreasonable expectations entertained as to what they either can or ought to do. Unless the members of the Church will faithfully do their own ministry, and come cheerfully to the help of their pastors, we despair of any great progress of religion amongst us. Personal christian effort is what the Church wants at this time. Personal effort has always been blessed, and it will always bless both the actor and the object. "He which converteth a sinner from the error of his way shall save a soul from death, and hide a multitude of sins," (James v., 19.)

Care must, however, be taken that christian activity be not zeal without either knowledge or prudence. Inconsiderate and unwise activity may do as much evil to the Church as lifeless indifference. A Diotrophes who seeketh the pre-eminence is a bane to any community. Those whose actions in behalf of religion are stilted, formal, unnatural and without heart, are more likely to pour water upon the embers of grace than to fan them into a flame. Heartly spontaneity, accompanied by the humility and simplicity of true spiritual wisdom, is the kind of action that we require. In the public prayers of both ministers and people we want less of formal phrasing. There are a set of expressions which we always hear in prayer-meetings and at public worship, which have, to our mind, become so stereotyped as to have lost much, if not all, of their force and signification. We want these *current* forms of speech exchanged for hearty utterances of spiritual desires, in just such simple words as those in which we