

to the public worship, — let him never enter the pulpit without mental and moral preparation, — let him never engage in public prayer, until he has privately asked God's aid that he may pray in spirit and in truth, — let him revolve the needs of his congregation, feel a living sympathy with them all, the happy and the sorrowful, the believers and the doubters, the old and the young. Let him pray out of this depth of conviction, out of this fullness of interest, and the congregation will become more or less interested too. The spirit of religion is as contagious as that of indifference, and will pass into their hearts, and a new earnestness will manifest itself outwardly, which will tend to perpetuate, deepen, and extend the spirit. Earnest persons in the congregation will become more in earnest, there will be a real revival of the spirit of piety and faith, and, without changing a single method, every part of the service will be lifted out of deadness into life.

Or, on the other hand, something may be done by introducing new forms. Any kind of a change, which breaks up old habits, which takes the congregation out of the stereotyped ways, may often tend to give new earnestness to the services. Innovations in either direction, whether toward more of Form, or more of Freedom, have produced a deeper life. The churches which have copied Roman Catholic customs, putting candles on the altar, and the like, have usually with their unimportant novelties gained an important increase of real religious interest. So, too, churches which have thrown away forms and simplified worship have been benefited. Not that the change in itself, and absolutely, was necessarily for the better, but by the change they were taken out of the