

that dreads the least advance and the radicalism that discards all old landmarks, Expect to have your judgment questioned, your attempt at improvements of old methods and introduction of new methods resisted, and have patience to bide your time till what you think ought to be done can be done consistently with the interests of peace and charity. Remember that oftentimes he governs best who governs least, and that in all cases that which is right is in the end that which is the most politic. Specially, my brother, would I guard you against the common error of setting up any one particular type of church life and order as that to which you require rigid conformity, irrespective of changes of a social and national character that render a departure from your chosen mode indispensable. This is a rock upon which not a few ministers, many of them most estimable men, have split.

Fourthly. *Go out before your people and lead them out in the work of Christ in evangelization.* The present is pre-eminently a utilitarian age, but little respect is paid to the traditions of the past. To prove their right to exist at all churches must now show that they are doing a good work. It suffices not that they are the lineal descendants of churches once famous in ecclesiastical history, that they uphold great principles, are the custodians of a particular church polity or that they are the congenial home of a few respectable church-going people. The world anticipates the judgment of heaven, and as of every man so of every church that bringeth not forth good fruit it is "hewn down and cast into the fire." The world does not so much ask what is your creed? Show us your articles? What are your antecedents? but what are you doing for humanity, for the reclamation of the lost, the elevation of the degraded, the reformation of the drunkard, the instruction of the ignorant? In this great and important work, my brother, you will be expected to go out before your people and lead them out. You are not to work while they look on. You are not to fight while they applaud; not less than Joshua are you to be a leader and not less than the armies of Israel are your people to work good and to war with evil under you. It will be yours to utilize the talent of the church, to indicate the work to be done and to show the best and most approved methods of doing it. *Thou* you will find no easy work. It will make less de-

mands upon your time. It may interfere with habits of study and with a taste for literary pursuits which you might prefer to indulge. You may not find your people so ready to co-operate with you as you expected. The plea of want of time, of want of ability, the imperative claims of business and family interests you will often hear when you urge your people to come and work with you in the vineyard; but be not discouraged, stand in the front yourself and speak unto your people that they go forward. Nothing is so inspiring as the example of a working pastor; many, if not all, will follow you, and the question will be heard from the lips of the young, the middle aged and even the aged: "What shall we do?" Having spoken to you, my brother, on *aggressive* work, suffer me ere I have done to speak to you of other work not less important because *conservative*. The forces that vitalize and energize; therefore I say unto you *go in before your people and lead them in, go into their houses before them in the duty of pastoral visitation and lead them in*; let not the coming of the minister to the house be the signal for flight either to the children or the parents in the congregation. The good old scriptural custom of pastoral visitation has been much decried in the present day, both by pastors who are too indolent to visit the flock and by ministers who are too busy to undertake the work. We have heard a minister call it "ministerial gossip" and so indeed it may become just as public preaching may degenerate into mere twaddle. But shall we plead the abuse of a duty as an excuse for its utter neglect? The minister has the care and cure of souls as his great work, and we maintain that no man can do this work effectively who is a stranger to that knowledge of his people's spiritual condition which can only be obtained by faithful pastoral visitation. The physician who should content himself by giving lectures to people in health on the science of therapeutics, the *materia medica* or the diagnosis of diseases in general but never went to visit his patients we should call a failure; scarcely less so is the minister who, profoundly versed in theological questions and interesting and instructive as a preacher, is yet a stranger to the houses of his flock and perfectly ignorant of their heart experiences. My brother, let the great apostle of the Gentiles be your example in this particular. When in Ephesus he taught publicly and