

no heart for it either ; and therefore it is that you satisfy your conscience when it reminds you of your individual responsibility, by pointing to your subscriptions on the one hand and your public devotions on the other.

But does the baptised disciple ask, "what would you have me do?" Do you wish me to remain in religious matters in every respect as were my forefathers ? Am I not to accommodate myself to the age in which I live ? Let us then try to answer those questions. If Clemens or Polycarp were to rise from the dead ; if Augustine or Cyprian ; if Luther, Calvin, or Knox were to revisit the church, they doubtless would find their habits of thought, of living, of worship, all out of date, and unsuited for our age. Wise men as they were, they would straightway do as they did before, labour to act upon those around them in the way most likely to be effective. Not more nonsensical is it to adhere to usages which are antiquated than it would be for the Syrian Laban to bring his flocks and herds to our well-fenced farms in Canada, and to insist on the liberty of a nomadic life among us. By all means let the church accommodate herself to the age, grasp the weapons of civilization, science and art and wield them for the Lord. Give up, change—however revered—anything which experience proves injurious. Adopt, use, energetically ply any new agency which can be consecrated to the service of God.

To this there is but one limit—use only *God appointed* weapons. Let us have a *gospel ministry*. But see to it that that ministry is suited to the age and place ; a ministry called of God, not man-made ; in living, close communion with the Head of the church ; whose face shines ; whose life speaks ; bent on the work, dealing closely, working constantly ; a ministry as earnest, energetic, ambitious, unwearied in God's service, as the world around. Let us leaven the people and especially our youth with Bible truth ; not merely giving religious literature so called, but the pure milk of the word. Let that word be intelligently used, not as a mere treasury of texts, to prove doctrines, or suggest devout fancies, but as a whole, in the varied relation of its parts. Meet fairly the objections of the candid enquirer, and silence the doubt of reason by presenting the object of faith. Let us maintain the church after the gospel model in its simplicity and spiritual power. Make the place of meeting, Bethel, not by attractions appealing to the senses, and gratifying the tastes of the worshipper, but by a reverential faith that realizes "Jehovah Shammah," and rises above the form and accompaniments of worship, to commune with God. Let us make a Christian society in connection with the church, where the lambs may find recreation without fellowship with iniquity, in pastures at once healthful to soul and body, and glorifying to God. Let every Christian work for the Lord, seek a place, find it, occupy it in the Lord's service ; serving God not by proxy, but with talents, time, wealth, doing good as each has opportunity. Above all, let prayer ascend, earnest, meant prayer ; constant prevailing prayer, not merely formal and regular, but groanings, aspirations, which cannot shape themselves in words. We need no new instrumentalities ; the old are the best, but they must be new in their application, and fresh in their power. The church, as God has instituted her ; can meet and conquer the busy, earnest unprincipled world of our day ; but to do so, she must wake to a higher life as the world has risen, breathe a holier atmosphere, draw down fuller grace than before. But doing this we may safely predict the glorious issue. Blessed be God, throughout the church the need is being felt and the means are being used. Can we not see the flushing sky which betokens the speedy rising of the sun of righteousness !