

only in the morning? Evidently he will suppose that what is said in the afternoon is not of equal importance. In other words, if you tell him that people ought to go to church on Sabbath, he will retort that, if that be so, they ought to go twice a day, if service is to be held twice a day, and you will find it a little difficult to put him down.

"The great church which I attended on the afternoon in question, was dotted with a few stragglers, and an earnest thoughtful sermon preached. It may have touched some heart, and done great good. That is not the question. Here is a man who, like other speakers, cannot help being quickened or saddened by his audience. Do you seriously think a human being can address himself to pews stuffed with red cushions, and an occasional human being somewhere among them half asleep, and not suffer in his mind, and heart and soul? If he be by some enchantment, a machine wound up to grind out two sermons a week, he may do it. But a living man, with a palpitating heart and longing soul, cannot do it. He must be gradually disappointed, hardened, ossified. The light in him will fade for want of pure air, it will flicker, and if it goes out, whose fault is it? Why don't clergymen themselves stand up against this imposition? They are sometimes ready to complain of the Lyceum Lecture system as carrying away the audience, and disinclining people for Sabbath sermons. But if the Lyceum should subject the speakers to the same discipline which the clergyman is so unfairly made to endure, the clergy would soon see the benches of the lecture room as deserted as the pews on Sabbath afternoon. It is not true as a general rule that our clergymen suffer themselves to be 'put down' by the congregation? The fundamental condition of the relation is, of course, that they shall like each other. But when that is fully acknowledged, then there are duties upon both sides.

"The Easy Chair was wonderfully refreshed by hearing a bishop say to an immense congregation, 'There will be a collection in this church next Sabbath morning, for the benefit of the Home Missions. There is complaint upon the part of some brethren, that collections are very frequent in this church. They are so; and they are so because the contributions are so small. We are pledged to a certain sum for this purpose, and I shall be sorely ashamed if we fail to fulfil our promise. I therefore hope that all who are in the habit of absenting themselves when collections are taken up will come next Sabbath morning, prepared to give liberally; and that those who have hitherto contributed will cheerfully give more. Let us sing the two hundredth hymn.'

"There is a clergyman who understands the reciprocal obligations of the relation. And what comes of it? Just this: that a languishing society is now the most flourish-

ing in the place, that old debts are paid off, new buildings erected, universal interest aroused, and everybody feels more pleasantly toward his neighbor and toward himself. Do you suppose if he had been content to have people stay at home in the afternoon, and leave him to preach to red cushions, that all this could have been done? Not at all. He has no intention of wasting himself upon cushions; his business as a Christian clergyman, is to influence men; and he does it, Posthumus—he does it.

"Just as I am ending my talk, I find clerical authority for what I say. At the recent meeting of the Congregational Union at Aberdeen, Dr. Alexander, of Edinburgh, said; 'I am ready, without any beating about the bush, to say that we are all underpaid for what we do. I was talking lately with a London business man—a successful merchant. It was about the time bishops were getting made, and we were talking about their incomes. He said to me, "And if it is a fair question, what do you get?" I told him, "Well," he answered, "is that all you get?" "Yes, and compared with what many of my brethren get, it is pretty fair." "And what do you do for that?" I said I would enlighten him upon this: "In the first place, I compose and write what would be fully two pretty thick octavo volumes; about as much as any literary man bending over his pen thinks of doing, and more than some do in a year. In the next place, I have to do as much speaking every week as a lawyer at the bar in good practice. Then, in the third place, to do as much visiting as a surgeon in average practice would do. And in the next place, I think I write as many letters as many of your great merchants do." "Well," he said, "is yours an extraordinary case?" I said, "Not at all; a man's duties correspond with his sphere; but many of my brethren do as much. Some of them, perhaps, a little more." "Well," he said, "they may say as much as they please about ministers getting too much for their work, but none of us would do half your work for four times your pay."—*Ex. Paper.*

STATE OF RELIGION IN SWEDEN.

An intelligent Christian peasant in the central district of Sweden says, that "the increasing spiritual earnestness which prevails at present among the common people there, is such as to strike even occasional visitors. In some places, the awakening has been so widespread, that opposition has, for a time, almost wholly disappeared. In one village, all the inhabitants without a single exception, appear to be seeking after salvation. In this district, the number of spiritually-minded clergymen, especially among the younger ones, is greater than elsewhere; and even those who do not appear to have experienced