

was more earnestness and honesty among us, and if each one realized his individual responsibility.

IV.—M.—The duties of pastor and people are relative. Let us have a clear idea of what those of the one are, and then we can readily infer those of the other. There is no duty incumbent on the pastor that does not imply a corresponding obligation on the individual member. So too the duties of a congregation—taken as a whole—are relative. We have a right to expect more varied and abundant fruit from a large and wealthy congregation in the city, than from a weak one in the backwoods.

Proceeding from the truth first stated let us ask what do we expect from our minister. And first, in the work of the Sanctuary. We expect him to be a man who has spent the best years of his life, who has devoted more time than any other profession requires, to prepare for his position. We expect him to come on each Sabbath carefully prepared to speak on some subject. And on these points the people are exacting enough. They are wide-awake to every shortcoming. What then is their duty? not to come late, nor with minds unprepared to profit by the teaching, nor when in their pews to sit listlessly as if they did not care, and did not intend to care. Good listeners are apt to make good preachers. There is a magnetic influence extending from an intelligent, keen, eager audience, to the speaker that influences him wonderfully. What then is required? Previous preparation of mind and thought, before going to Church. Spend some time privately with God, or engage with your family in some religious exercise. A celebrated British Judge said that he never went on the bench without first demonstrating a proposition of Euclid to tone up his mind, and prepare it for the evidence and arguments that would be submitted to him. Many of the difficulties that are felt, many of the objections urged against the statements made from the pulpit, arise from the laziness or carelessness of the listener. He awakens from a reverie, hears something startling, does not know its connection with the argument, and straightway begins to make a noise about it.

So much as to the sermon. In all the other parts of the service, the people have still more to do, and are more directly interested. Especially does this apply to the praise. Bad singing tells heavily on the minister, and good singing enables him to preach with increased life and freshness. The congregation must take this matter in hand, as if there be bad singing it is wholly their fault. So we might go over all the other duties of the pastor, and we would find that those of the people correspond to them.

V.—B.—The duty of spreading the Gospel devolves on the whole Church. Christ's parting command was addressed to the whole Church as it then existed, the 500 disciples.

It is the duty of the Christian to be as true to Christ in his sphere, as it is for the minister in his, and to take a part personally in the direct work of the Church. I was once connected with a Church in the U. S. When the minister came to it there were only 100 members connected with it. He went on the principle that all must be workers. He started a central prayer meeting. The men who assisted in it were set to organize in their neighborhood other such meetings and Sabbath Schools. In 7 years there were 13 schools and prayer meetings conducted by elders and members of the church, and their own number had increased tenfold—and in that time, 50 young men of the congregation entered on a course of preparation for the ministry. So with a case well known in Germany, the Church of the Revd. Mr. Quaken of Hamburg.

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NOTES OF THE MONTH.

The close of the past eventful year indicates as much activity as ever in the general movements of the world. Whether we be festively inclined or melancholy, the great wheels of time are revolving, none the less swiftly that they are invisible—none the less powerfully, that we feebly attempt to arrest them.

Yes, the year is growing old,
And his eye is pale and bleared,
Death, with frosty hand and cold,
Plucks the old man by the beard,
Sorely, sorely.

Perhaps the best that we can do now is to welcome all the innocent amusements and congratulations of the present hour; make wise resolutions for the future and strive after improvement.

Fenianism continues to give great annoyance to the people and authorities of Great Britain, the plot being not so formidable as vexatious. The authorities intend to suspend the Habeas Corpus Act, and thus reinforce themselves with more ample powers to deal with all and sundry aspirants to the honors of political martyrdom. Mock funerals are the demonstrations agreed upon as the most expressive of Fenian sentiments. There is something savage and cruel in selecting the sad symbols of mortality as the emblem of a political creed and purpose, but it is characteristic of a party who are better at murdering, scorching faces and exploding prison walls than fighting in open day. One effect of Fenianism is just what might be looked for. Irishmen are losing employment in Britain by which honest men may suffer.

One of the interesting questions that arises to men's minds in connection with Fenianism is the sympathy between it and the Roman Catholic religion. It is to be admitted on the one hand, that many Roman Catholic Bishops and Priests have denounced Fenianism; fur-