

Frederickton, November 19, 1877.

Rome has 355 Catholic, 14 Protestant, and 4 Jewish churches.

There were no such occasions when it seemed as though the world were passing by, and that there were no things, indeed, to hinder a blessed work. But yet it did not go on. Souls were not born into the kingdom. Zion seemed to be travelling, but without strength to bring forth. And a sudden repentence no body of Christians can have, and a sudden change of mind and heart, and vigorous action. The Achan must be discovered and removed, at whatever sacrifice of personal feeling or of public trial.

We can hardly conceive of a more fearful position than that of *standing in the doorway of a revival of religion*, a stumbling-block to souls which might else be saved, to the thirsty who are looking toward the "fountain of life," yet kept away by those who should be, rather, heralds of the good news, and making loud and inviting gesture to the cup of salvation.

Few ministers have had much experience in revival work who have not observed this sad state of things, and yet in some instances (perhaps more than others) we are aware, or will allow ourselves to believe, that the man who stands in the way, either because of some inconsistency in his own life, some false view of the gospel, or because he is trying to "steady

If not a Christian, whatever you may gain in the present you lose the joy and glory of a reverend habitation among saints, with angels, and in the presence of God in the future. That profit to a man if "he gain the whole world and lose his own soul"? It is to your interest to be a Christian in the present. The future is not so far from the present. They are closely related, linked together, and the former rushes into the latter. "The kingdom of heaven is at hand," to be realized here, in some measure at least, by all who enter it there.

MORE TENDERNESS NEEDED.
The London Sunday School Times says:—
We wish, then, to plead for more tenderness
only of the heart, but of manner also, where
children are concerned. Their little spirit
unger for love, and its manifestations. They
readily listen to those of whose affection
they are sure. It is the most certain way of
winning attention, first to win their love. They
do not know how to bear with coldness and
indifference; but kindness secures their grate-
ful; they will not fail to open their hearts

It is a noble and a great thing to cover the
femishes and excuse the failings of a friend
to draw a curtain before his stains and to dis-
play his perfections; to bury his weakness
in silence, but to proclaim his virtues on the
house-top. It is an imitation of the charitie
of heaven, which, when the creature lies pro-
strate in the weakness of sleep and weariness
overcasts the covering of night and darkness
over it, to conceal it in that condition. But
as soon as our spirits are refreshed, and our
souls returns to its morning vigor, God then
wills the sun to rise and the day shine upon

WHOLE No. 1241.

The system of **REVENGE** was the first of last one grand system of giving. God loved the world, and *gave* his only begotten Son to save from eternal ruin. The Son loved us, and *gave* himself to die for us. He *gave* "his life for the redemption of all," and *gave* "himself as a ransom for all," at the point of his heavenly calling, in the act of inconceivable sacrifice. Every man, whose spirit the true light of redemption gives, finds himself an heir to an inheritance *giving* will begin upon the eve of time, and *gives* his path to the Father. He *gives* his life for his all; in *giving* he sees a substantial evidence he can offer that he is grateful and docile; and the self-sacrifice of *giving* to others trusts says, far more pathetically than words: "But I will *give* more than I receive." Christianity ordains that *giving* shall be both bountiful and cheerful. It does not satisfy the demands of *giving* that we *give*; we must *give* much. He which says, "I will *give*," is *giving* sparingly. This refers to the amount of *giving*. But Christianity is not content here; it that unsparring amount must be given with a cheerful heart, "not grudgingly, or of necessity."

By Charles F. Deems says he has found a way of doing hard work and keeping up bright and fresh under it. That he does hard work is evident, for he is the pastor of the Church of the Strangers in New York City and also the editor of the *Magazine*. Here is his secret: "I keep a Sabbath. Few ministers do. Many years I did not. On Friday night I try to bed, and say, 'Now I lay me down to sleep, and no one must wake me until Sunday morning.' On Saturday *Magazine* must be prepared, or the Church of the Strangers must burn down. I never yet have slept that long, as I generally rise on Saturday afternoon for an hour in the Russian bath. Generally, on Saturday night I cannot recollect what I have done, and I have no opportunity of preparation all safely away. Such a regimen enables me to begin fresh on Sunday and work until Friday night like a house on fire and the wind blowing."

JUST A WORD FOR JESUS.

I sometimes think how it will seem at the judgment to see those on the left hand whom I might have been the means of saving, if I had tried. When fear, or some trivial excuse, prevents us from attempting to lead a person to Christ, we do not know what may be the consequence of our neglect. Perhaps we are afraid of doing harm by speaking in a restrained manner, or saying the wrong thing. If so, let us pray that the love of Christ may give us freedom, so that we can think freely, at any time, how to say the best thing in the best way. It is sad to remember what might have done, and to exclaim with bit-

WHAT DOES THAT MEAN?

"What does that mean?" said a Christian disciple to an older brother, as he referred to certain passages of Scripture. "What does that mean?" was the answer. He read the passages, "I say so and so." Well, then, what does that mean? The first lesson in scriptural exposition is one of the most important that can be learned. A preacher of the gospel once addressed a note to another minister, inquiring: "How do you interpret such and such passages?"

The answer was as follows:

"Dear Sir: I do not interpret God's word *believe it*, and I advise you to do the same yours respectfully," *Spurgeon*.

THE BIBLE.

The Bible is the young man's own best antidote to the temptations of the world, because it denounces vice without feeding a vain curiosity. It dignifies virtue, not as means of getting on, but as success and happiness now; and, best of all, it gives the young man the one exclusive way in which vice is conquered and virtue attained. It lifts up its voice against the cross. It offers the heart the right path. It penetrates the disguises of elegant sin, and exposes the philosophy of cultivated iniquity. It flashes its revealing rays upon the opening abyss to which the tempter leads. It unmasks the deceptive gleam of light, and shows the dark shadows leading to the scale against the pleasures of sin for a season, "the peace of God," and the "pleasures for evermore."—*Dr. John Hall.*

Here is an old paragon, as suggestive as
 "A clergyman was annoyed by people
 talking and giggling. He paused, looked at
 me disturbers, and said, "I am always afraid
 to reprove those who misbehave, for this reason:
 Some years since, as I was preaching, a
 young man who sat before me was constantly
 coughing, talking, and making unbecom-
 ing grimaces. I paused and administered a se-
 vere rebuke. After the close of the service a
 gentleman said to me, "Sir, you have made
 a great mistake; that young man was af-
 flicted with epilepsy, and has always been afraid
 to reprove those who misbehave, for this rea-
 son: I should repeat that mistake, and thus
 prove another idiot." During the rest of the
 service there was good order."

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I here shall find warrant for coming to God
 as he much sin cleaving to me! Open your
 eyes; find, if you can, any reason for staying
 here! God's word is just a message to you to
 turn away from sin, and to receive pardoning
 life. From first to last it is this: Turn away
 from sin. *Forasmuch as ye have turned from
 your life that God has with you is still the same*
and ye are not come.—The Spirit and the Bride say,
 Come. And let him that heareth say, Come,
 and let him that is athirst come. And whoever
 will, let him take the water of life freely.
But ye will say, I am now here.—Yes, now! "All
 that ye need to read is here, there is no greater delusion
 to you, no greater peril than this: *Ye are here*
and ye are not here." Put offing off "I am
 here" is the devil's plan, not God's. Satan
 suggests to-morrow; he says to-day! To-mor-
 row your heart may be harder than it is to-day—
 to-morrow the Spirit may have ceased to strive
 in you—to-morrow is another world—to-mor-
 row you may be wrapped in your winding-sheet,
 ready for your tomb—Come now!—*Select.*

While so many politicians are clamoring for increased protection to various industries, would it be a suitable time to demand of our legislators, in the name of every class in Canada increased protection to life and property from the ravages of the liquor traffic.

In the name of all property owners we make a loud and continued demand for protection from drunken, tramps, infuriated mobs, and sky-crazed incendiaries that this abominable life is spewing out upon society.

In the name of every tax-payer we de-

penitentiaries is rendered necessary in apprehending, trying and imprisoning so many hundreds of our citizens, who, were it not for the die in strong drink, would be sober and respectable citizens.

3. We demand in the name of every traveller protection from drunken cab-drivers and drunk-engineers; in the name of every afflicted person we demand protection from drunken torturers.

4. In the name of ten thousand Canadians' wives and mothers we demand protection from coarse insults, brutal conduct and murderous assaults of drunken husbands. There are scores of wives and mothers in Canada to-day fearing

HOME AND ITS QUEEN.

marriage, is so evident in our institutions that a man must become profane before he can deny it. Wherever it is pure and true the Christian idea, there lives an institution that is the most perfect and the most conservative of all the noble instincts of society. Of this realm woman is the queen. It takes her to be so. If she is in the best of her womanly life, if she is tender, loving, heroic, patient and self-sacrificed—she can consciously and unconsciously organize and put in action a set of influences that do more to mold the destiny of the nation than any man crowned by power of eloquence, can possibly direct. The men of the nation are like mothers in the way of their influence. They can speak in the expression of power; but the force of the woman who bore and bred them cannot be no substitute for this. There is no other possible way in which the women of the nation can organize their influence and power, and it will tell so beneficially upon society and the State.

Gardner's Monthly.

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We assume that, at the present time, the prayer of many of our readers is, as it probably has been for some time past, "Lord, revive thy work." The letters that come to us from various quarters indicate that there is in many hearts a longing desire for a visitation of the Spirit in regenerating power. Pastors are preaching, and warm-hearted brethren and sisters are praying

He spoke, whetted the appetite of God's people. The gifts bestowed cause them to long for more. And so, many churches are this week gathered in their most sacred places of prayer, and are there settling their hearts in listening. In many instances, we trust, the "clouds" are ready gathered, and it is "big" with mercy-drops, some of which have begun to fall. In other instances the blessing tarries; and while there may be a heeding of the admonition to "wait for it," assured that "it will surely come, it will not tarry," yet there may be serious apprehensions that there is a reason prevalent with the mind of God why it does and must tarry. In such cases there is need of great heart-searchings—a duty always, and on the part of all Christians, but especially required at such a time. We

nothing, indeed, to hinder a blessed work—and yet it did not go on. Souls were not born into the world. Zion seemed to be travelling, but without anything being forthcoming for the experience of many bodies of Christians can have. Such are crises which demand great humiliation and vigorous action. The Achan must be discovered, and the sacrifice of his life be the sacrifice of personal feeling or of public trial.

We can hardly conceive of a more fearful position than that of a Christian *standing in the way of a revival of religion*, a stumbling-block in the path of the Spirit of God, who are looking toward the "fountain of life," yet kept away by those who should be, rather, holding out, with winning love and inviting gesture, the cup of salvation.

Some ministers, who have such experience of revival work who have not observed this sad state of things, and yet in some instances (perhaps in more than we are aware, or will allow ourselves to say) have been the cause of hindering the work of God, and of the souls of men who stands in the way, either because of some inconsistency in his own life, some false view of the gospel, or because he is trying to "steady

There is, I think, not an unperverted man on this earth who is not susceptible of the sweetest consolations and best rewards of life afforded in the loves and delights of home. There are very few who do not feel themselves indebted to the influences that cluster around their domestic life, and that there may be in their characters and condition. Home, based upon Christian marriage, is so evident an institution of God, that a man must become profane before he can deny it. Wherever it is pure and true, the Christian ideas, there lives an institution that is the basis of all the instincts of society. This real woman is the true source of the cue and hue from her. If she is in the best of her, she is the true womanly—she is the heroic, patient and self-devoted—she can consciously and unconsciously organize and put in motion the forces of the world. She is possibly the best destiny of the nation than any man crowned by power of eloquence, can possibly be. The men of the nation are what others make them, as a rule; and the voice that those who speak in the expression of power, is the voice of the womanly. There is no other power that can be no substitute for this. There is no other possible way in which the women of the nation can organize their influence and power, and it will tell so beneficially upon society and the State.—*Scribner's Monthly.*

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