

**WORKERS.**—We may preach, we may hear; we may pray, we may say Amen!—but if we do not work for Christ and His Church, we may well suspect ourselves of being “unprofitable servants,” and the world is little benefited by our pious professions.” All of us can do something for the Church, and the Church’s glorious HEAD. Attend the Sabbath School. Teach, if your services are needed. Invite others to the School and the Church.—Circulate the publications of the Church. Incalculable good may flow from the diffusion of religious intelligence, and a sound literature among the people. Do the work of the Church cheerfully, whatever it may be; and aim at doing something *always*. Women can work as well as men; and young women as well as those who are more advanced in years. Young men also have it in their power to render essential service to the cause of Christ. We cannot be too young or old, too rich or poor, too ignorant or learned, too beautiful or ugly, to do something for promoting the best interests of the blessed Redeemer’s Kingdom.

**THE SPIRIT OF PRAYER.**—Last but not least! God forbid that we should do anything in our own strength and as if independent of Him! Thou art our life, our light, our all. Without Thee we can do nothing. Give us Thy Spirit, that through us He may plead before Thy throne with groanings that cannot be uttered. All the resources of the universe are in the hands of Christ our Mediator, for the benefit of His Church. Let us therefore come before our Great High Priest with boldness, and persevere until He pour out upon us a signal blessing.

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### A REVIVAL.

Those who read the public prints with attention, cannot fail to observe the remarkable energy which is at this moment displayed by Romanists in the propagation of their system of religion. It may be observed under various phases in many countries; and it is so notable that it may well be termed the great Popish Revival.

In our own provinces events still comparatively recent, render it imprudent for the Papal emissaries to make any open demonstration. They are well acquainted with the temper of the people, and no movement openly aggressive will be attempted till Protestants are caught comfortably slumbering.

In Lower Canada the Romish hierarchy exhibit an amount of cunning, energy and perseverance, that puts to the blush those who represent a better and a holier cause; building chapels, glebe-houses, nunneries, seminaries of all sorts, for giving a mock education; colonizing, besieging the Government for grants of land and for money to make roads to new “religious settlements;” watching keenly for any advantage and eagerly seizing upon it.—The result of this course is that though the Protestant element largely predominates in united Canada, the power of the government is in the hands of the Romish hierarchy.

In the United States we witness a spectacle equally suggestive and characteristic. Other denominations have been broken up by the war into “North and South;” but not so with the Romish Church. Her organization is sufficiently elastic for any strain. Archbishop argues against Archbishop, for the sake of appearances—but, in truth, they care little for North or South, only in so far as the interests of “Mother Church” are concerned. The “Children” are encouraged to enlist on both sides with the hope that