

us of the wonders which God wrought in the Pentecostal days, and throughout the apostolic age. I might mention illustrations of the thing. For example, in the heart of Aberdeenshire, in a secluded district, with the remote parish of Drumblade for its centre, a work has been going on which it is believed has added to the Church of the saved something like a thousand souls. That is a specimen of what, on a smaller scale, perhaps, has been taking place in other localities, without any excitement, except that which necessarily attends the decision of numbers for Christ. An ingathering has been made to the churches such as has marked no previous history. We have all heard of such things, and some have been privileged to witness them. We have verified in a most remarkable manner that "Jesus of Nazareth passed by." We have heard the air filled with the sound which His movement created; we have known a neighborhood charged with the influences which flow from His presence, men's hearts big with the anticipation of blessings to come, full of gladness because of blessings received, an unusual joy and solemnity pervading them, as with hushed voices they told of the wonders that God was working in their midst. What means that disposition on the part of the people of God to work and pray for the conversion of souls? What means that eagerness on the part of many who have hitherto been careless to listen to the preaching of the Gospel, and to attend to their spiritual interests? What means that solemnity that pervades so many of our assemblies, that crowding of so many of our largest places of worship in some of our busiest thoroughfares in the great cities? What mean those crowds of inquirers coming and asking after their spiritual welfare—what do they all mean but this that in the exercise of His saving love and power the Lord is visiting His people? (Applause.) But that solemnity which pervades so many of our meetings, what is it but the hush of expectancy that precedes His coming? That joy over sins forgiven; that activity and devotedness on the part of so many people of God—what are they all but unmistakable signs that already He is here? I confess I know of no reasons why such things should be looked on with suspicion. Are they not in harmony with our most cherished beliefs? Have not we been making them for a long time the subject of our most earnest prayers? Has not the Church confessed again and again that the only hope for the world was in some such forth-puttings of Divine power? And is the interposition an untimely one? Was it not high time that the long-looked-for blessings should come? Has not the Church been taunted with her feebleness? Has not she been, I might almost say blasphemously, challenged to test the power of prayer? Now you have the Divine answer to the infidel's challenge, shall we discredit them? (Applause.) Shall we depreciate the work of God by attributing it to an evil agency? Shall we dare to do that? Shall we even seem to justify the infidel challenge by acting as if prayers after all were meaningless, and had no power to prevail with God? Shall we even by our suspicions show to the world that an answer to prayer is the last thing we ought to or dare to expect? The questionable features connected with the movement—for there are such features—do not justify such an attitude. There are always questionable features connected with all great movements; you will always find something human connected with the divine. God is never at work but the devil is busy also. I myself have seen blunders enough committed, and heard nonsense enough spoken, to interfere with any work of grace; but all the more have I been impressed with that mighty influence, my dear friends, to which all these things presented no effectual barrier, which still worked on, promoting its own grand results in spite of them all; for just as the obstruction shows the force of the current which it cannot resist, so do these things furnish more conclusive proof that the energy which has been working in believers and impressing sinners is nothing less and nothing else than the mighty power of God. (Applause.) Still it behoves the Church, in view of such a visitation, to ask what is her duty. Favours such as she has received manifestly involve corresponding obligations, and it would be eminently suicidal in her did she attempt to evade them; disastrous for her, did she not properly recognise and respond to them. Channels must be found for the ardent zeal of the

young converts, and of the reconverted and revived Christians; for, as has been said, one feature of the movement is the renewed zeal and activity of many of the people of God. The leaders of the Church will have to consider how these requirements have to be met. In view of the fact that the revival has left all but untouched the great masses of the people, has affected mainly the children of Christian people, and those who have received instruction in our Sabbath schools; in view of the loud calls to activity which comes from every quarter for the church to act, such a part would be to compromise herself, and to alienate from her those whose ardour might yet prove one of her greatest elements of strength. Her policy must rather be by sympathy and co-operation to furnish the guidance and instruction which will make the efficiency of their labours somewhat correspondent to the intensity of their zeal. To guide that ardent zeal into useful channels, to supply the instructions by which it may be regulated without being suppressed, to inform the judgment and to educate the conscience of those whose emotional nature mainly has been striving, so that instead of being mere flabby, sentimental Christians, with plenty of gush but little of stability, they shall be men whose character is symmetrical and well developed; their light not fitful, like that of the *ignis fatuus*, but steady like the sun in his strength, or rather constantly increasing in its brilliancy, shining more and more unto the perfect day—(applause)—to do all that will be a work worthy of ministers and the church, and worthy of their wisest and most experienced members; and happy the church which by doing such a work well shall turn to good account the favours she has received, and prove herself therein a good steward of the manifold grace of God. (Applause.)

There are many churches not visited by the revival yet; there is much work to be done in those who have enjoyed it most. Oh, let us take care lest we prevent its spreading and enduring by assuming in our unbelief that it cannot spread and endure. What is to hinder the present revival not only becoming universal, but enduring for years—ay, until the beginning of pentecostal days, unless it be our own unpreparedness? There is no weariness yonder: the Lord's hand is not shortened that He cannot save, neither His ear heavy that He cannot hear. The stores of spiritual influence from which these copious showers have fallen are not exhausted. The Spirit of the Lord is not strained. The proper attitude of the Church is still that which God has promised in this respect. The universal spread of the revival, its long-continued endurance, need not be more than the fulfilment of the prophetic Word. The light of revelation casts before it the shadow of glorious events which are yet to transpire before the accomplishment of all that the Lord has taught His people to expect. We are far yet from having reached the glowing descriptions given in the prophetic pages. We believe that those writings are big with meaning; we dare not set limits to the Divine faithfulness. Then why should we not look for their complete fulfilment? But it may be that in the present movement we have the beginnings of things which the prophets foretold. If so let us look for their consummation, let us hail the dawn as the sure harbinger of the day. The sun's rays shooting athwart the horizon tell us of his coming, and bid us wait for his uprising. Only the mountain tops have as yet caught his rays; but look through the glass of prophecy, and what do you see? It is morning; the day breaketh, and the shadows flee away. Look again, and see how surely and silently the light steals down the rugged mountain sides; how the mists and clouds rise from the valley, as the sun penetrates and lifts them on the points of his glittering spear; look again, and behold it is noon, the sun has risen into the meridian splendour, and pours down a flood of golden glory on the face of the rejoicing world. The earth is filled with the knowledge of the glory of the Lord, in the face of Christ Jesus; and the church obeys the prophetic summons, 'Arise, arise, for thy light is come, and the glory of the Lord has risen upon thee! But, brethren, let us look for the continued exercise of the Divine power and for the continued progress of the Lord's work. Let us go back to our several spheres of labour, expecting the continuance of the blessing which has already come, expecting a share of that which must yet reach our portion of the vineyard. Let us seek to be in

harmony with our Lord's movements, responsive to His influences; let us place ourselves in such an attitude that He may use us as the channels through which Divine power shall be exercised; let us attempt and expect great things in our Master's service. It is no presumption to do so, because the work is His, not ours. * * * * * As subjects who have long waited for the honour of entertaining their Sovereign when He condescends to visit them, see to it that the reception you give to Him shall be one with which it behoveth you to welcome your King.—Prepare ye the way of the Lord, make straight in the desert a highway for our God; let valleys be exalted, and the mountains and the hills be brought low; gather out the stones, cast up the highway; strew your palm branches along His path, raise aloud your hosannas in honour of His coming; let the high and low, rich and poor, young and old, join the song—hosanna, hosanna! blessed be the King that cometh in the name of the Lord! Hosanna in the highest! (Loud applause.)

The Christian Messenger.

HALIFAX, N.S., NOVEMBER 18, 1874.

LIQUOR LICENSES IN HALIFAX.

Licenses to sell Liquor in Halifax are now granted only on the recommendation of a majority of rate-payers in the District where the seller lives, the same as it is in other parts of the Province. To afford facilities for doing this in our good city the law provides that the City Council shall have power to divide the Wards into Licensing Districts of not less than one hundred rate-payers in each. We perceive that the Council have divided Ward One into nine such Districts having rate-payers as follows:

- No. 1, 105; No. 2, 105; No. 3, 107;
- No. 4, 105; No. 5, 126; No. 6, 122;
- No. 7, 121; No. 8, 149 and No. 9, 123.

They will probably do the same thing with the other Wards in the City. A smaller number of Districts would be a further improvement.

If therefore a majority of the rate-payers in any district wish to have a large number of rum-selling establishments in their immediate neighbourhood they may aid any one who wishes to engage in such traffic by signing his petition to the Council for a license. If however a majority refuse to sign any such petition they may drive away such nuisances from their midst. Let any person who may be solicited to add his signature to such a petition, ask himself, before complying with the request, if he would like to have such liquor-shop next door to his own dwelling, and then refuse to inflict on others what he would not wish to have put on himself. Here is an opportunity for the friends of temperance to work in their own neighbourhoods by indoctrinating their neighbours with temperance principles, and putting them on their guard lest they should be induced to lend their names towards encouraging this soul-and-body-destroying business around their own homes.

When we think of the dreadful ravages the demon of strong drink is making in our community, surely no friend of humanity, or well-wisher of the poor will allow his name to stand among those who encourage the degrading vice of Intemperance. Let any person who may be betrayed into affixing his signature to such petition, consider that by so doing he must charge himself with the responsibility of all the destruction, poverty and even death that follows the purchase and use of the poison under the license granted on such application.

Our legislators have not yet arrived at the conclusion to prohibit the traffic, but they have made some approach to it in thus throwing the onus of such traffic on the people in each district.

Halifax is under a large debt of obligation to the fifteen or twenty thousand people—friends of Temperance—throughout the province who petitioned for the enactment, giving these provisions to the law of the land. Whilst the rural districts have for some time enjoyed comparative freedom from the evils under which Halifax has been suffering, we are thankful that at length a slight advance has been made in the metropolis. The City Council should feel thankful that in this law they have some check put upon the host of petitions for licenses that have hitherto come before them. Let them carry out the law in its full integrity and we shall feel that they are becoming worthy of the honored title of City Fathers.

We append the sections of this restrictive law as it now stands:—

5. Licenses for the sale of intoxicating liquors shall only be granted within the City of Halifax by the City Council upon the recommendation of the License Committee, concurred in by two-thirds of such committee, and accompanied by a petition from a majority of the rate-payers of the licensing district, in which the license is proposed to be granted, praying for such license. The genuineness of the signatures of such petitioners shall be established by affidavits to the satisfaction of the City Council.

6. Such City Council shall have power to divide the wards of the City into licensing districts containing not less than one hundred rate-payers each, and shall, each year, have prepared, from the assessment rolls, lists of the rate-payers in each licensing district, which, when approved, shall be regarded as authoritative lists of the rate-payers in such districts; and, until the City Council shall define such licensing districts, each polling district in the City shall be considered a licensing district.

We hope there will be no connivance or trifling with any of these provisions. The latter clause of the 5th Section, respecting the genuineness of the signatures to petitions, is specially deserving of attention, or corruption will certainly creep in and still mislead and defraud the people of the immunity the law is intended to confer upon them. Let the Christian men in the Council be on the alert and not shrink from applying the law so as to make it promotive of temperance and morality, and they will bless their constituents probably more than by any part of their work for the City.

THANKSGIVING DAY.

To-morrow, Thursday is recommended by the Local Government to be observed as a Day of Thanksgiving. Truly we have much reason for Thanksgiving. The absence of any destructive sickness, or devastation by flood or storm, fire or sword and an abundant harvest should call forth fervent thanks from every heart.

The *Witness* thinks there is not long enough notice given of this observance. We know not of any notice at all being given, except as items in some of the papers. The least the government should do, if they cannot afford to advertise, is to send an official intimation to the press of the province as soon as the appointment is made. As it is at present it does not reach a majority of the people until the time is past.

HALIFAX.—The work of grace is still progressing in our city. Special Services were held last week in Granville Street Church, at 3 o'clock in the afternoon and 7½ in the evening. On Friday at the Conference meeting a number of persons gave an account of their conversion and, as one expressed himself, of their intention to serve the Lord Jesus Christ as long as they lived. Some of the converts had experienced remarkable manifestations of God's love and mercy, and were able to rejoice with joy unspeakable. Ten were received for baptism and two from other Baptist Churches.

On Sunday evening nine were baptized by the pastor Rev. E. M. Saunders in the presence of a very large congregation. The candidates for baptism had each chosen a text of Scripture referring to the subject of baptism and its claims, the pastor read each text to the congregation, as given him, previous to administering the ordinance. The sermon on the occasion was deeply impressive and the whole service one that will be long remembered by all present.

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Now is the best time of the year to begin. We want a thousand new subscribers added to our list to commence the New Year.

Reader, will you not try to obtain for us, at least, one new name?

PROF. ALLAN CURR from England has been lecturing to crowded houses in St. John, and is to visit this city this week.

Educational Record.

MR. EDITOR,—

It is surprising that the friends of the Halifax university should appear so ignorant of important facts connected with education in other parts of the province. Gentlemen of the standing of Professor Lyall and the Chief Justice, allow themselves to speak of Acadia College as sectarian, in distinction from Dalhousie. Any one who will take the trouble to learn the facts, will find that the character of the former is as liberal as that of the latter, and that the best features in the organic law of the latter have every appearance of being copied from the former.

These gentlemen speak of the Halifax institution as public and national, while in fact its Board of government is entrenched against popular feeling and action; as the power that appoints this Board cannot remove one of its members without the consent of the rest, nor can a new member be appointed without the consent of the existing members. It is amazing that a college with such a constitution should assume to call itself national.

The gentlemen, to whom reference has been made, claim that Dalhousie is more liberal than other colleges, because students of different denominations attend there. But a few moments conversation with any one of a score of graduates of Acadia residing in Halifax would have convinced them that at all times students of different denominations are in attendance at Acadia, and that the Theological department there is as distinct from the Arts Course, as the Presbyterian Theological school in Halifax is from Dalhousie.

Professor Lyall affirms that, according to the best of his knowledge, the "mental sciences" are not taught in Acadia. What his means of information have been, we do not know; but it is clear that they have been limited. The fact is, that Acadia has been criticised for giving an undue portion of time to the studies of which Professor Lyall intimates that they receive no attention within its walls. The importance of sound philosophical principles to guide scientific investigation, was as forcibly and convincingly presented in the address at the opening of Acadia, as in the excellent vindication of these principles delivered by Professor Lyall at the opening of Dalhousie.

We all admire the vigor and buoyancy displayed by our Chief Justice in his advancing age; but we wonder at the hopefulness that can prompt him to say, that he expects to live to see, not merely a provincial university, but one university for the Maritime Provinces. He has lived to see many changes, he may see this; but to our view the prospect cannot be called encouraging. Without stopping to argue the desirability of such a university, we look in vain for any one to show any satisfactory method by which it can be obtained. It is hardly possible that the Government can be induced to found it, while so many colleges are in existence. It will be a very difficult work to persuade these to retire and leave the field for one large university. And if they were willing to do this, how would the new one be sustained? The Government has no money for such a purpose. But suppose it to have the money, the appropriation of it for the object proposed will be attended by serious inconveniences and evils. No one believes that the Roman Catholics would be brought to co-operate on such a plan. In order to avoid the appearance of oppression, it would be necessary to vote one or two dollars to a Roman Catholic university for every three dollars voted to the Protestant. If the proposed university should be made so liberal as to suit all schools of Theology and philosophy, it will be satisfactory to but few; and the majority would be expected to support an institution adapted to promote the opinions of the minority. We can have special schools of art, medicine, and law sustained by public money; but we cannot have a common university supported in that way.

If the proposition be to let the new university rest on the voluntary principle, then individuals of differing views and creeds must unite to work together. What shall be the basis of the union? How shall it be made narrow enough to suit the first who unite, and broad enough to suit all who may come to join them afterwards? Besides it must be remembered that the great universities to which we are pointed for examples, have become great by the benefactions of individual

friends. men wh to instit tain ch enters i make it for the of that is so mu ters just of whic Grant a been de of the l the Chie We th No Many have th support al work chiefly They ar the volu uals. S on this lished. a volun years be 1110 ch was acco butions. church-b Commis than \$8, of dolla the last for the trol of t within s have be for the The act is larg and pub will be instance growth. sovereig meents c people f their ow glory. T now be they will instructu tures are public. It is b be good 000 chil States, r thousand School. the argu evident t elementa money, I applied grades of Mr. W ton Sen named, h \$200,000 keep-till will mak ton to th heraf Col and will Iowa Co same will RECEIVED Summerv Sydney, C M. M. E Halifax DONATIO 14th, 1874 ber of the gregations number fr ssembled on having "a The aft healthy a and speech (Pres.), R Rev. John partaking by the indi roof of be seemingly leaving bo writer and useful argu blessing h greater gat glory is th AMHERST Fire Extin capacity, to work satisf will be obt