

## THE TEMPERANCE MOVEMENT.

A very strenuous effort has been put forth by a few men interested in the liquor traffic in this city to amend the License Act of 1873, to give the vendors longer hours and other facilities in their dangerous business. This was the thin end of the wedge. The new Act was framed in the interest of the public. In one short year it has effected much good. No better proof of its utility need be asked for than the desire to have it amended to suit the publican—not the public. But we are glad to record the fact that the representatives of the public in the House of Assembly, by a very large majority, rejected the proposed amendments; and we believe we never will have a House of Assembly in Newfoundland that will pander to a business fraught with so much evil. The temperance movement has assumed large proportions in the country. Its adherents can be reckoned by thousands, and it numbers among its various branches the best men of all religious denominations. The time is at hand when it must take another step. This time we must be satisfied with nothing less than total prohibition. We are strong enough to demand this. Let us have faith and courage to go on and seize the prize. Our work must be done in humble dependence on Divine aid. The enemy is strong. Drink and the drinking customs are the devil's most destructive weapons. He will not yield them without a terrible struggle. But God is on our side. We can bow before His holy Throne and ask Him to remove this curse. Can the advocates of the liquor traffic ask Him to build it up and perpetuate it? They know they cannot. It would be blasphemy to do so. With God and the voice of an approving conscience, and the prayers and sympathies of all the good and holy with us, what have we to fear?

## THE WANTS OF NEWFOUNDLAND.

### No. I.

Complaints are heard on all sides of hard times and failing resources. Scheme after scheme is proposed to lift the country out of its poverty and isolation. It is not our province to discuss these topics. We can sympathise with all who are labouring to promote the well-being of our countrymen, and raise this long-neglected colony to its true position. But our business is solely with the moral and religious wants of the land. With these we propose to deal in this and subsequent articles in this journal. The first want we would call attention to is

### A GENUINE REVIVAL OF RELIGION.

This is a want felt by all. There is too little earnestness on the subject of a personal salvation. The great majority appear satisfied with a "form of godliness," while the conduct of many professors but too clearly proves that they are the enemies of the Cross of Christ. More zeal is manifested in the interest of sect or party than in the cause of Christ and the salvation of our perishing friends. We give more attention to the externals of our worship than to the spiritual state of our hearts. We are comparatively unconcerned about the awfully perilous state of the unconverted around. There is not the burning earnestness that should be felt, and that always characterises revival times. We want a revival. It is the greatest want of the country. Not a revival of fanaticism or sectarianism, or of prosely-

tism, but a revival of love to God, and love to our neighbour, in the heart of every professor of religion.

This must or should commence in the hearts and lives of the Lord's workers—ministers, deacons, leaders, Sabbath-school teachers. They should humble themselves before God, confessing their sins, their shortcomings, and laying hold upon the Divine compassion for forgiveness, restoration to his favour and image, and the anointing of the Holy Ghost.

The Lord employs human instrumentality in accomplishing His Divine work. We must use the means. Our address to the unsaved must be of an awakening character. Sinners are in a profound slumber. The voice must be loud that will awake. The men and the churches that have been signally prosperous in revival work have lived for this alone. They have had a passion to save souls. We have read of one who cried to God, "Give me souls, or I die." Look at Whitefield. He spoke, and thought, and wrote, and even dreamed of saving souls. Seven hours were spent some days prostrated before the Throne pleading for the eternal life of his fellow-men. Whole nights were spent in the same way. His motives were high and worthy—not to swell the ranks of his followers, or to promote the glory of a denomination. "Let Whitefield be forgotten and Christ known and loved." Oh for his mantle to fall upon ten thousand men and women in Newfoundland.

A genuine revival of religion would do more to draw Christians of various creeds together than all the human arguments and reasoning in the world. It would do more to promote the temporal happiness, and upraise our country than all the other schemes together. Indeed, it would infuse life and harmony into all.

All around us God is blessing His people. He has not passed us by. He is waiting till we call upon Him, till we prove him, when He will open the windows of heaven and pour us out a blessing.

Each has a duty to perform in this great work. Let us begin by giving ourselves unreservedly to God, by spending a portion of every day in earnest supplication, by speaking to one another, and stirring each other up to earnest action, and by faithfully and lovingly pressing the undecided to accept of Christ as the Almighty Saviour.

O Lord, thy work revive,  
In Zion's gloomy hour;  
And make her dying graces live  
By thy restoring power!

Recall, the very fact that you have troubles is a proof of God's faithfulness; for you have got one-half of his legacy, and you will have the other half. You know that Christ's last will and testament has two portions in it. "In the world ye shall have tribulation"; you have got that. The next clause is, "In Me ye shall have peace"; you have that too. "Be of good cheer; I have overcome the world"; that is yours also.

Old Dr. Johnson said that "mankind did not so much require instructing as they did reminding." Have any of us ever failed in our duty to our Maker, our neighbour, or ourselves for lacking the knowledge of it? Who is ignorant of what is right? No one. We have been imbued with the principles of truth till the knowledge of it appears like intuition; and yet how often do we require to be reminded of our duty?

Peace does not dwell in outward things, but within the soul. We may not preserve it in the midst of the bitterest pain, if our will remain firm and submissive. Peace in this life springs from acquiescence even in disagreeable things, not in an exemption from suffering.