

The Provincial Wesleyan

Published under the direction of the Wesleyan Methodist Conference of Eastern British America.

Volume XXIV.

HALIFAX, N. S., WEDNESDAY, AUGUST 28, 1872.

Number 35

ENGLISH CORRESPONDENCE.

The Preparatory Committee—The Fernelly Lecture—The opening of Conference—The election in Conference—The opening session—Death during the year—The Temperance demonstration—Conventions.

DEAR MR. EDITOR.—There appears to be very little report in relation to the meetings of the Preparatory Committee, which will possess much interest to your readers. The attendance was very large, and an attempt was made to separate the Lay Representatives of the Districts from the general congregation by placing them in reserved seats in front of the platform. The plan did not meet with much success, or favor, and in voting all who were present appeared to take part. Of new proposals or legislation there is an absolute dearth. The report of the Commission upon the schools for the sons of Preachers, was presented in print and only in part read. As the question must come up at Conference and more time is demanded before changes are introduced, the debate was not important or lengthy. In the Education Committee Mr. Arthur delivered an earnest and able address in opposition to the present working of the Education Act of 1870, and setting forth the future operations of the Act upon village Methodism, and the children committed to its care. As the Education Committee is simply entrusted with the administration of existing laws, it was ruled that an exhaustive debate upon the disputed subject was not advisable, and so it was allowed to pass over. An impression prevails that the deliberations of the Committee which so recently met in London, were on the whole of less interest, originality, and suggestiveness, than those of last year in Manchester.

The third Fernelly Lecture was delivered on Tuesday in the Liverpool Road Chapel by the Rev. John Lomas, the venerated and beloved Theological Tutor at Headingly College. The subject was "Jesus Christ, the propitiation for sin." It was treated with great power and ability. In clear, carefully selected and forcible terms he traced the scriptural basis of the doctrine, and then set forth in all its glorious fullness the way in which the Divine wrath is turned away, and God can through the atonement of his dear Son, justify the ungodly. This able discourse occupied an hour and a half in its delivery, and was delivered without a manuscript or notes. Former students of the reverend Tutor were present, and listened to well-remembered and familiar truths skillfully arranged, and re-set in orderly sequence, and the younger men were privileged to hear a most valuable and convincing argument in defence of this vitally important truth.

The lecture will soon appear in print and will be another valuable addition to the Methodist literature of the day. When the Conference opened on Wednesday morning in the City Road Chapel, the fine old sanctuary was crowded in the lower part, and the front seats in the gallery were filled. It was estimated that 800 preachers were present, and the services were much favored. At the Conference have been issued. This vast assemblage of ministers is the large Ecumenical Council of modern times, and certainly does not appear to be symptomatic of any decline of our beloved Methodism. After the usual devotional services, the Conference was opened by the very aged and beloved father in God, Thomas Jackson. He is very feeble, and the once strong man is much bowed. In his brief and pathetic address he referred to his entrance into this ministry 68 years ago, and to the way in which he had been employed in the varied work of the Church during this lengthened period.

The election of Mr. Wiseman to the Chair was virtually unanimous. It was a foregone conclusion, and has given great satisfaction to all his immediate friends, and is most acceptable to the whole family of Methodism. He is an excellent man, and his services to the Church are well known. As a presiding officer he is as near perfection as it may be possible to attain. His graceful suavity of manner, easy and ever ready powers of speech, and wondrous placidity of temper, give him pre-eminence in his high position. Mr. Perks, as Secretary, is the right man in the right place, and by several votes for the Chair and an immense vote for the Secretary the Conference has plainly indicated the honor that is in reserve for this highly esteemed minister.

The open Conference of this year did not equal the famous meeting at the Free Trade Hall in Manchester. The speech of the newly elected President, Dr. Scott, was the great feature of the meeting. His American tour wanted completeness as he was unable to visit our Eastern Provinces, and attend the sessions of your Conference. With strong preferences for England and the Methodist our President bore loving testimony in favor of the great and rapidly increasing work accomplished by our Church in the United States and Canada. There was no time for the reading of the addresses from your Conference, from France, and from Australia. They were read the following morning, and your careful and vigilant representatives, Dr. Scott, came to the Conference in reference to your work, the withdrawal of the grant from your educational establishments in Sackville, and the demand for a further reinforcement of young men from England, and also testified to the efficiency of the Brethren who were sent out last year.

The full answer to the question "What Ministers have died during the year?" occupied several hours, and was a season of deep and solemn interest. A large number of true-hearted and devoted ministers have been taken from us, and not a few who were eminent in their day and very highly esteemed throughout the whole Connection. Dr. Dixon full of days and honors, beloved of his brethren, and renowned for fervor and eloquence in many circles. Dr. Hoole, the devoted Missionary Secretary, whose love for the work continued so evident until death called him away to his rest. Those who were stricken down in the midst of their years and usefulness, with an intense passion for soul-saving work, and Connexional honors of the highest nature awaiting him. I have not time to speak of others more

particularly. All were worthy of the love of their brethren, and all have passed from our midst leaving blessed evidence of having entered into everlasting rest.

A Temperance Demonstration has now become almost a part of the Conference program. On Friday evening, Mr. Spurgeon's Tabernacle with difficulty received the immense crowd which thronged to take part in the grand affair. The speeches were pointed and powerful, the signs of the times are unusually hopeful, and although the opposition was never more compact or vigilant, the workers on behalf of this great reform are increasingly numerous and influential.

Mr. Romilly Hall is absent on account of severe indisposition, and amidst very great expressions of regret his name has for this year been placed upon the list of Supernumeraries. Mr. Bedford retires, but will continue to afford a share of his gifts, and the benefit of his matured experience to the Chapel Department at Manchester.

The Conference is working hard and makes good progress, but so great is the amount of business that a long session is a matter of necessity. "B."
London, Aug. 24, 1872.

FROM THE NASHVILLE CHRISTIAN ADVOCATE.

A PRAYER GAUGE.

OUR readers are probably aware of the score with which many scientists look down upon all "pretended supernaturalism" ridiculing the ideas of prayer, and divine interposition in mundane affairs. Indeed, many physicians deny that there is a God—to them, therefore, prayer is a preposterous impertinence. Professor Tyndal induces irony in the costume, parodying Review, designed to bring prayer into ridicule. What Mr. Tyndal's friend affects to wish is this—that special prayers should be continually offered by all the believers in prayer who will consent to join during three or five years, for the recovery of the patients of a single hospital, without depriving "one single child of a man" of what the writer "had almost called the natural inheritance in the prayers of Christendom." He would then compare the average duration of sickness and the average rate of mortality in that hospital, with the same class of diseases in other not specially distinguished hospitals, and regard the thought of the average time of sickness, if any, and the diminution of the death rate if any, as a residuary phenomenon due to special prayer-power concentrated on that institution.

The Methodist Recorder seems not disinclined to take up the challenge. The Spectator justly thinks such an experiment absurd, not to say impious. The Recorder refers to the miraculous cures wrought by our Lord when upon earth; but these do not belong to this category. We have no warrant for putting God to such a test. If physicians will not believe in the efficacy of prayer, let them see it demonstrated by such a case as this, they must remain skeptics forever. The Spectator expresses great confidence in the power of prayer, as influencing the conduct of those who pray. We endorse the sentiment. Nevertheless, we believe sincerely in the objective, as well as the subjective, benefit of prayer. It not only influences ourselves—in that it calms the mind, relieves anxieties, and prompts to action that we might answer their own prayers—but it influences God himself. When we pray for pardon, sanctification and other spiritual blessings in Christ Jesus, there is no reserve, save this: Have we complied with all the prerequisites for acceptable prayer—heartily repentance, true faith and purpose of obedience? If we have, there is no promise, no peradventure, no contingency—the promise is absolute and unfulfilling—we shall receive. If we pray for spiritual blessings for others, there is, of course, a contingency—there can be no absolute promise, no inevitable success. The objects of our intercession constitute a third party, and neither God nor we can force their will so as to necessitate their compliance with the conditions on which their salvation is suspended. Yet we can pray that extraordinary influences might be brought to bear upon them which may induce them to yield to the overtures of salvation; and then the subjective influence comes in with great force—if we pray earnestly and perseveringly for the salvation of others, we shall put forth earnest and persevering efforts to secure the object for which we pray. He must be blind, indeed, who does not see what a valuable instrumental prayer, viewed in this light. As to temporal blessing for ourselves or others, as to Pope's answer to the question "What Ministers have died during the year?" occupied several hours, and was a season of deep and solemn interest. A large number of true-hearted and devoted ministers have been taken from us, and not a few who were eminent in their day and very highly esteemed throughout the whole Connection. Dr. Dixon full of days and honors, beloved of his brethren, and renowned for fervor and eloquence in many circles. Dr. Hoole, the devoted Missionary Secretary, whose love for the work continued so evident until death called him away to his rest. Those who were stricken down in the midst of their years and usefulness, with an intense passion for soul-saving work, and Connexional honors of the highest nature awaiting him. I have not time to speak of others more

particularly. All were worthy of the love of their brethren, and all have passed from our midst leaving blessed evidence of having entered into everlasting rest.

A Temperance Demonstration has now become almost a part of the Conference program. On Friday evening, Mr. Spurgeon's Tabernacle with difficulty received the immense crowd which thronged to take part in the grand affair. The speeches were pointed and powerful, the signs of the times are unusually hopeful, and although the opposition was never more compact or vigilant, the workers on behalf of this great reform are increasingly numerous and influential.

Mr. Romilly Hall is absent on account of severe indisposition, and amidst very great expressions of regret his name has for this year been placed upon the list of Supernumeraries. Mr. Bedford retires, but will continue to afford a share of his gifts, and the benefit of his matured experience to the Chapel Department at Manchester.

Did not Paul feel homesick for heaven when he said, "I am in a strait betwixt two, having a desire to depart and to be with Christ, which is far better?" Said an aged lady, confined to bed and chair by a dropsical affection: "O, this swelling, aching feet, if I could only place them on the golden streets, and put them into the crystal river of the water of life, wouldn't even they be better than wings? I do so long, as if my heart would burst, to go into heaven. It is my home, and I've none other. But it is my home, mine, forever. And was it not good for her to be in such a state of blessed longing?"

Homesick for heaven? Is this common in Christian experience? Is it natural to regeneration? What does it mean? Said a sick girl, in artless, almost thoughtless, even incoherent simplicity, to her mother, who asked with a slight impatience, why she talked so much of heaven, and seemed so anxious to get away from her friends: "O mother, you don't know how I feel! It seems as though I should die, if I didn't talk of heaven. And I do believe I shall die if I can't go there. I do believe hearts feel such thrills of longing for eternal blessedness? Yet is not that the proper state of mind and heart for a child of God—a brother or sister of Jesus? How can one think of heaven, and not pine for it more than for cold water when parched by fever? God is the father; Christ the elder brother, who has only gone before to prepare the mansion in the old home; saints and angels are the companions, the servants and the household. All blessed joys and holy delights are in the New Jerusalem; the gold and silver shewers of light of everlasting day; the tree and the river of life; all knowledge—even I am known, possibly by name—there, as in apostolic times, he has had his chosen vessels.

We propose in this and succeeding articles to show how God commenced the work, and how he prepared a chosen vessel, Carl Olof Rosenius, to bear the standard for his militant Church. In our present article we shall confine ourselves to the origin of these revivals. In Sweden the Lutheran is the established Church, and being isolated from Catholic influence on the one hand, and reformed on the other, it has been left in comparative quiet. This isolation has given it an opportunity to develop the Lutheran doctrine in its original purity, but, alas! sunk the Church in a deep slumber. Like all other establishments, the form soon superseded vital godliness, the letter, the spirit.

The clergy were in fact the servants of the State; the bishops the courtiers of the King; and the priests the King's ministers, and vassals than to the King of kings. Worldliness, indifference and glaring impiety were the characteristics of the mass of underpreachers. Like priest like people. If such the leaders in the way of life, what could be expected from the masses. True, the catechism was studied, the youth confirmed and admitted to the table of the Lord, and then regarded as Christians. It was, indeed, a sight over which angels and the Man of Sorrows might weep.

Yet we have stated that the Church retained its purity of doctrine. Hence some good books, such as "Arm's True Christianity," Spenser's Notes, and the writings of Luther, were found among the people. These books led many a humble soul to the Saviour. At that time the Christians were called "Luther readers," and here and there was found a voice in the wilderness from some man of God in the pulpits. It was not all dead. The Word of God never has nor will be preached in its purity, except some soul is won for Christ. The humble souls that were fed by the works of the above mentioned authors were especially found in Nooland. Here some good books were found those who knew the Lord by happy experience. Their cry and supplication went up to God for a season of refreshing, and many of them lived to see the first drops fall of a copious shower. In due time, in God's own way, he sent the blessing.

The influence of these revivals are destined to be felt throughout the world. England and America will yet reap a bounteous harvest from the seed sown on Sweden's then sterile soil. We will repeat, not only by having a host of warm-hearted converted men and women come over our shores and here assimilate our population, an antidote to Catholic influence, but Swedish literature is destined to wield a grand influence in moulding our English Lutheran Church and afterward to be felt by all evangelical churches in this land. The reflex influence of good done for God must be felt. The fire that was kindled by English Methodists, and nourished by American Congregationalists and Presbyterians, through the "American and Foreign Christian Union," will yet warm our own hearts and homes.

But we will let his history speak. In the year 1804 Chancellor Edelcrantz, of Sweden, secured the services of Samuel Owen, an Englishman, to introduce and operate the first steam engines operated in the kingdom. Mr. Owen was a member of the Methodist Church, lately converted and full of zeal for his Master. He remained in Sweden till 1825, when he returned on a visit to England. Whilst in England he lamented the want of church vitality, and his consequent coldness. He was advised to seek aid from the Missionary Society. In this he was successful, and about a year [afterward] the society commissioned Rev. M. Stephens to go to Stockholm. In another year Mr. Stephens commenced preaching the Swedish language. In 1830 he returned, and the same language. Rev. George Scott became his successor. In this, as in the former instance, nearly a year was spent in the study of the Swedish language before he commenced to preach in the same.

Now a new difficulty came in his way. The clergy of Stockholm tried to prevent him in securing a permanent place for his work. Permission to buy a lot and erect a church was obtained, but he must not preach in the Swedish language and only once a day. After some delay and trouble he finally secured permission to preach Christ in Swedish language at any hour he saw fit. This church was called simply "the English Church" and was commenced in 1838 and finished in 1840. Rev. Scott now had a larger room in which to preach, which was generally

well filled. The Lord blessed the labors of this servant. Many were converted to God under his administration, and around him was a band of truly pious men and women. Yet Rev. Scott's mission was not to organize a Methodist church, nor to introduce Methodism into the kingdom. It was simply an evangelist's work, and all of his converts remained faithful to the Lutheran Church; if a soul believed in Jesus it was all he sought. His aim was to awaken a new life in the Lutheran Church, not outside of it. The name of the devoted Scott is yet a sweet savor in the memory of many a Swede.

It is universally admitted among sensible and candid people that drunkenness is the great curse of our social and national life. It is not characteristically American, for the same may be said with greater emphasis of the social and national life of Great Britain; but it is one of those things about which there is no doubt. Cholera and small-pox bring smaller fatalities, and almost infinitely smaller sorrows. There are fathers and mothers, and sisters and wives, and innocent and wondering children, within every circle that embraces a hundred lives, who grieve to-day over some hopeless victim of the seductive destroyer. In the city and in the country—North, East, South and West—there are men and women who cannot be trusted with wine in their hands—men and women who are conscious, too, that they are going to destruction, and who have ceased to fight an appetite that has the power to transform every soul and every home it occupies into a hell. Oh, the wild prayers for help that go up from a hundred thousand despairing slaves of strong drink to-day! Oh, the shame, the disappointment, the fear, the disgust, the awful pity, the mad protests that rise from a hundred thousand homes! And still the smoke of the overlying torment rises, and still we discuss the "wine question," and the "grape culture," and live on as if we had no share in the responsibility for so much sin and shame and suffering.

Society bids us furnish wine at our feasts, and we furnish it just as generously as if we did not know that a certain percentage of the men who drink it will die miserable drunkards, and the rest will be afflicted upon those who are closely associated with them. There are literally hundreds of thousands of people in polite life in America who would not dare to give a dinner, or a party, without wine, notwithstanding the fact that in many instances they can select the very guests who will drink too much on every occasion that gives them an opportunity. There are old men and women who invite young men to their feasts, whom they know cannot drink the wine they propose to furnish without danger to themselves and disgrace to their companions and friends. They do this, not only often, but under the compulsion of social usages. Now we understand the power of this influence; and every sensible man must feel it keenly. Wine has stood so long as an emblem and representative of good cheer and generous hospitality, that it seems stony to shut it away from our festivities, and deny it to our guests.

The question is not new. It has been up for an answer every year and every moment since men thought or talked about temperance at all. We know of but one answer to make to it. A man cannot, without stultifying and morally debasing himself, fight in public that which he tolerates in private. We have heard of such things as writing temperance addresses with a pen under the table; and society has learned by heart the old talk about drinking too much—"the excess of the thing you know"—by those who have the power of drinking a little, but who would sooner part with their right eye than with that little. A man who talks temperance with a wine-glass in his hand is simply trying to brace himself so that he can hold it without shame. We do not deny that many men have self control, or that they can drink wine through life without suffering to themselves or others. It may seem hard that they should be deprived of a comfort or a pleasure because others are less fortunate in their temperance or their power of will. But the question is whether a man is willing to sell his power to do good to a great multitude of people for a little benevolence, or a very inadequate appreciation of the evils of intemperance.

What we need in our metropolitan society is a declaration of independence. There are a great many good men and women in New York who lament the drinking habits of society most sincerely. Let these all declare that they will minister no longer at the social altar of the destroyer. Let them declare that the indiscriminate offer of wine at dinners and social assemblies is not only criminal but vulgar, as it is undignified. Let them declare that for the sake of personal character, and family peace, and social purity, and national strength—they will discard wine from their feasts from this time forth and forever, and the work will be done. Let them declare that it shall be vulgar—as it undeniably is—for a man to quarrel with his dinner because his host fails to furnish wine. This can be done now, and it needs to be done now, for it is becoming every day more difficult to do it. The habit of wine drinking at dinner is quite prevalent already. European travel is doing much to make it universal; and if we go on extending it at the present rate, we shall soon arrive at the European indifference to the whole subject. There are many clergymen in New York who have wine upon their tables and who furnish it to their guests. We keep no man's conscience, but we are compelled to say that they sell influence at a shamefully cheap rate. What can they do in the great fight with this tremendous evil? They can do nothing, and are counted upon to do nothing.

If the men and women of good society wish to have less drinking to excess let them stop drinking moderately. If they are not willing to break off the indulgence of a good appetite for the sake of doing a great good to a poor, broken down wretch to deny an appetite that is stronger than the love of wife and children, and life itself! The punishment for the failure to do duty in this business is sicken to contemplate. The sacrifice of life and peace and wealth will go on. Every young man will rush wildly to the devil, middle-aged men will booze away into apoplexy, and old men will swell up with the poison and become diagan-

ging idiots. What will become of the women? We should think that they had suffered enough from this evil to hold it under everlasting ban, yet there are drunken women as well as drinking clergymen. Society, however, has a great advantage in the fact that it is vulgar for a woman to drink. There are some things that a woman may not do, and maintain her social standing. Let her not quarrel with the fact that society demands more of her than it does of men. It is her safeguard in many ways.—
Dr. J. G. Holland, in Scribner's for August

IMPROVED STATE OF TAHITI.
A few years ago the whole Protestant Christian world had occasion to sympathize with the London Missionary Society on account of the injury done to their work in Tahiti by the action taken by those in power when the island came under the control of the French Government, and when earnest attempts were made to establish Roman Catholicism among a people who had but just emerged from the darkness of the grossest paganism. For several years the missionaries who still remained at their posts of duty laboured under great trials and difficulties, but now it would appear from the *Missionary Chronicle* that a considerable change has taken place for the better. Writing under a comparatively recent date the Rev. J. L. Green says: "With respect to my work at Tahiti, I have to report that I am fully engaged. Since I last wrote I have conducted an important service connected with the opening of a new Protestant church at Hitiata. The French brethren were at Moorea, and consequently did not attend. On my arrival at the district the evening before the day fixed for the opening of the church, I was requested to make all necessary arrangements for the service. The commandant and chief officials, including Major Sourian and Monsieur Double, the Director of Native Affairs, were in the district, having come to be present at the opening of the church. The morning came, and according to the Queen's request I accompanied her to the temporary residence of the commandant, where we were received graciously, and after the usual salutations the procession was formed, headed by the Queen and Monsieur L. Commandant. To my pleasure the commandant and officials remained in the church through out the service, notwithstanding all the devoted Catholics. The service concluded, the Queen, &c., retired to the court-house; after having made all arrangements for the evening service, I escorted them also. On my arrival the committee, and to express his pleasure especially at the marked interest of the people in it."

Writing at the close of the year, Mr. Green gives the following summary of his operations during the past twelve months: "In reviewing my work for the year I find that I have preached eighty-four native sermons, during the year, and forty-four English; have administered the ordinance on thirty-one different occasions in native churches, besides conducting church meetings and baptismal services among the natives. This has involved my travelling 700 miles, and principally on horseback; to this must be added my visits to Laevard, 300 miles at least. I have sold 250 copies of the Bible in Tahiti, and many more on other islands. The demand for the Word of God is great now. It seems somewhat anomalous for the people to be anxious to possess the Word of God, whilst they are so lax in observing its precepts. One cannot help feeling that, under all the apparent and actual sin, there is a substratum of religious feeling. It is significant, in my opinion, of a desire to know the truth on the part of the people, to consider that I have sold 250 dollars worth of native publications, exclusive of Bibles, this year, and this amount represents fifty-two volumes of New Testament commentaries, twenty-nine ditto on the Psalms, sixty copies of theological lectures, ninety-six sermons sketches, 117 arithmetic, 386 hymn-books, besides dictionaries, which latter have been purchased chiefly by foreigners.

It is pleasant to be able to state that in the other islands in the Pacific Ocean which have of late years come under French control, both the Protestant missionaries and their native converts are treated with more consideration than formerly. Not that Popery itself has undergone any change, but the French Government, having felt the pressure brought to bear upon them by the Christian people of England, seem now to require in their colonies and protectorates a regard to fairness and justice in the administration of the law. The power of the Catholic priests is evidently on the decline, and from the avidity with which the people purchase and read the Word of God and other religious books, we may well hope for the universal triumph of divine truth in Polynesia.

AN AGED POLYNESIAN CONVERT.

The following account is given by one of the missionaries of a native who was brought to a saving knowledge of the truth in the evening of life: "One of the cases of baptism was an old man. He remembered the days of heathenism. When the Gospel reached the island he changed to the old heathen customs and refused to receive the truth, and to a recent period he has manifested a total disregard to the Word of God, and has lived a very wild and abandoned life. He felt a dreadful fear of God, and believed the God of the Gospel was angry with him for neglecting to worship him. At the time one of the deacons visited him, and the old man dashed his head to the ground, and desired him to teach him what to do. At another visit of the deacon, just after my arrival here, he asked him if he were willing to receive Christ for life? He said, Yes; he was willing to do so. He wept no more; attended the means of grace, prayed to the God of heaven, and enjoyed being taught the Word of God. We wished to baptize him and join the Church. I thought it best that it might be seen that he desired to walk with God. However, about two months after I administered the ordinance of baptism to him, and two months after his baptism I received him into the Church. His life has been consistent from that time until now. At the May meetings, when the subscriptions were brought to the table, the old man brought his first subscription to the Lord, and I shall never forget the manner in which he brought it."

DOING AS WELL AS HEARING.—Hearers of the word are, according to an exchange, of four kinds. There are some like sponges, that suck up everything; some like Bour-lanes, through which the sand runs, leaving nothing behind; some like a strainer, leaving all the good through, and keeping the dregs; some like a sieve, which keeps the good grain, and lets all the dust fall through. "If ye know these things happy are ye if ye do them."

THE WINE QUESTION IN SOCIETY.
It is universally admitted among sensible and candid people that drunkenness is the great curse of our social and national life. It is not characteristically American, for the same may be said with greater emphasis of the social and national life of Great Britain; but it is one of those things about which there is no doubt. Cholera and small-pox bring smaller fatalities, and almost infinitely smaller sorrows. There are fathers and mothers, and sisters and wives, and innocent and wondering children, within every circle that embraces a hundred lives, who grieve to-day over some hopeless victim of the seductive destroyer. In the city and in the country—North, East, South and West—there are men and women who cannot be trusted with wine in their hands—men and women who are conscious, too, that they are going to destruction, and who have ceased to fight an appetite that has the power to transform every soul and every home it occupies into a hell. Oh, the wild prayers for help that go up from a hundred thousand despairing slaves of strong drink to-day! Oh, the shame, the disappointment, the fear, the disgust, the awful pity, the mad protests that rise from a hundred thousand homes! And still the smoke of the overlying torment rises, and still we discuss the "wine question," and the "grape culture," and live on as if we had no share in the responsibility for so much sin and shame and suffering.

Society bids us furnish wine at our feasts, and we furnish it just as generously as if we did not know that a certain percentage of the men who drink it will die miserable drunkards, and the rest will be afflicted upon those who are closely associated with them. There are literally hundreds of thousands of people in polite life in America who would not dare to give a dinner, or a party, without wine, notwithstanding the fact that in many instances they can select the very guests who will drink too much on every occasion that gives them an opportunity. There are old men and women who invite young men to their feasts, whom they know cannot drink the wine they propose to furnish without danger to themselves and disgrace to their companions and friends. They do this, not only often, but under the compulsion of social usages. Now we understand the power of this influence; and every sensible man must feel it keenly. Wine has stood so long as an emblem and representative of good cheer and generous hospitality, that it seems stony to shut it away from our festivities, and deny it to our guests.

The question is not new. It has been up for an answer every year and every moment since men thought or talked about temperance at all. We know of but one answer to make to it. A man cannot, without stultifying and morally debasing himself, fight in public that which he tolerates in private. We have heard of such things as writing temperance addresses with a pen under the table; and society has learned by heart the old talk about drinking too much—"the excess of the thing you know"—by those who have the power of drinking a little, but who would sooner part with their right eye than with that little. A man who talks temperance with a wine-glass in his hand is simply trying to brace himself so that he can hold it without shame. We do not deny that many men have self control, or that they can drink wine through life without suffering to themselves or others. It may seem hard that they should be deprived of a comfort or a pleasure because others are less fortunate in their temperance or their power of will. But the question is whether a man is willing to sell his power to do good to a great multitude of people for a little benevolence, or a very inadequate appreciation of the evils of intemperance.

What we need in our metropolitan society is a declaration of independence. There are a great many good men and women in New York who lament the drinking habits of society most sincerely. Let these all declare that they will minister no longer at the social altar of the destroyer. Let them declare that the indiscriminate offer of wine at dinners and social assemblies is not only criminal but vulgar, as it is undignified. Let them declare that for the sake of personal character, and family peace, and social purity, and national strength—they will discard wine from their feasts from this time forth and forever, and the work will be done. Let them declare that it shall be vulgar—as it undeniably is—for a man to quarrel with his dinner because his host fails to furnish wine. This can be done now, and it needs to be done now, for it is becoming every day more difficult to do it. The habit of wine drinking at dinner is quite prevalent already. European travel is doing much to make it universal; and if we go on extending it at the present rate, we shall soon arrive at the European indifference to the whole subject. There are many clergymen in New York who have wine upon their tables and who furnish it to their guests. We keep no man's conscience, but we are compelled to say that they sell influence at a shamefully cheap rate. What can they do in the great fight with this tremendous evil? They can do nothing, and are counted upon to do nothing.

If the men and women of good society wish to have less drinking to excess let them stop drinking moderately. If they are not willing to break off the indulgence of a good appetite for the sake of doing a great good to a poor, broken down wretch to deny an appetite that is stronger than the love of wife and children, and life itself! The punishment for the failure to do duty in this business is sicken to contemplate. The sacrifice of life and peace and wealth will go on. Every young man will rush wildly to the devil, middle-aged men will booze away into apoplexy, and old men will swell up with the poison and become diagan-

ging idiots. What will become of the women? We should think that they had suffered enough from this evil to hold it under everlasting ban, yet there are drunken women as well as drinking clergymen. Society, however, has a great advantage in the fact that it is vulgar for a woman to drink. There are some things that a woman may not do, and maintain her social standing. Let her not quarrel with the fact that society demands more of her than it does of men. It is her safeguard in many ways.—
Dr. J. G. Holland, in Scribner's for August

THE REVIVALS OF SWEDEN.—No. 1.
THE METHODIST FIRE.
The Lutheran Observer is publishing an interesting series of letters concerning "The Revivals in Sweden." We copy the first of the series:

It is a well known historic fact that Sweden, as of late years (1834), been the scene of extensive revivals of religion. These seasons of refreshing have changed the barren wilderness to a garden of the Lord. Yet God has not accomplishing his work in Sweden without means—there, as in apostolic times, he has had his chosen vessels.

We propose in this and succeeding articles to show how God commenced the work, and how he prepared a chosen vessel, Carl Olof Rosenius, to bear the standard for his militant Church. In our present article we shall confine ourselves to the origin of these revivals. In Sweden the Lutheran is the established Church, and being isolated from Catholic influence on the one hand, and reformed on the other, it has been left in comparative quiet. This isolation has given it an opportunity to develop the Lutheran doctrine in its original purity, but, alas! sunk the Church in a deep slumber. Like all other establishments, the form soon superseded vital godliness, the letter, the spirit.