

With the Baptists of Sweden.

"Where God builds his church, there the devil erects his chapel." This old proverb has truly been, and is still being, verified in our country. Never, I believe, since the Gospel commenced to be preached here has there been a greater, deeper, or more general religious awakening throughout the whole land than during the past year; but on the other hand, for many years there has certainly not been exhibited a fiercer hatred and more unrelenting persecuting spirit on the part of the High Church priests and their party. While spiritual sleep, with drunkenness and vice of every form prevailed, those "watchers on the walls of Zion" have enjoyed comfort and rest; but now, when they see the land awakening to shake off the thralldom of sin, they awake too, and almost with the insanity of despair, try to keep the people in bondage. Indeed, it is my firm conviction, that if the priests had power enough in their hands, we should very soon see the "heretics" burning at the stake among the icy mountains of Scandinavia. I am not an admirer of Voltaire, but there is surely some truth in his words, when he says, "There are four genders, masculine, feminine, neuter and—priests."

Last year a young Baptist preacher, Palmblad, was imprisoned for fifty-six days for having preached the Gospel; and in September another Baptist preacher of Gotland, C. E. Malm, was summoned before the court of justice for having preached against the prohibition of the church council in the parish of Eksta, in the above-named island. And now he is sentenced to pay in fines and other expenses about 300 Swedish crowns, and being poor he will probably lose all that he has. More recently a third Baptist preacher has been prohibited by the church council in a part of Westergotland to preach for the people, and as he believes it to be his duty to preach the Gospel of Christ in spite of all opposition, he will doubtless be fined or imprisoned.

But to recur to the religious awakening which our country has witnessed during the last year. As far as man can judge, it can without exaggeration be said that thousands have been brought out of darkness to Him who is the light of the world. No extraordinarily-gifted evangelist has been the means of causing the movement, but the tide of blessing seems to have come in consequence of earnest prayer; for it began to rise during the week of universal prayer in Jan., 1877, and has since been continually spreading all over the country. All denominations of Christians and all classes of society have experienced its gracious influence.

From fear of occupying too much space, I will confine myself to the Baptist denomination. As we have not yet received statistics from many churches we cannot give any exact figures as to the increase during the past year; but from what we know it can safely be said that at least 1500 have been added to the churches. Thus 245 have been baptized in the First Baptist Church at Stockholm, which now consists of 934 members. A small Baptist church in Frykerud, a parish in Wermeland, has received by baptism 215 members during the past year. In all provinces churches have been augmented with smaller or larger numbers. Though the movement for the present be not, perhaps, so manifest or striking as before, yet there are many telling proofs that an earnest inquiry after truth and the way of salvation prevails among the people.

A Free Church under formation in Sweden.—I am sure it will interest you, the pioneers of religious liberty and Bible principles in England, to hear that our country, so long enslaved under half-Popish and half-Lutheran despotic State Church, is about to witness a grand spectacle resembling that which took place in Scotland in 1843. There has for many years been an evangelical party within the State Church, and its adherents have of late been rapidly increasing in numbers and influence. The last summer they held a large meeting in Stockholm for discussing mainly ecclesiastical questions, when a committee was elected to present before the king a petition, which had been signed by more than 22,000 persons, wherein they asked for royal permission to celebrate the

service of the Lord's Supper outside the church (the building), and also protested against persecution and confirmation as obligatory for marriage and rights of citizenship. The king deferred the matter to the consistories, which unanimously, with the exception of a few noble voices who protest against oppression, rejected the petition in so far that they advised the king not to pay any regard to it. The committee of the evangelical party have just had a meeting where important points have been agreed upon and decided, which, however, are not yet made known. A general "Free Church meeting" is going to take place next summer, when they most certainly will separate in bulk from the Established Church. This affords great cause for encouragement, as we Baptists have been alone hitherto in the hard struggle against persecution and oppression. Now our Lutheran brethren, we hope, will unite with us in battle till the victory is won.

Such encouragements, however, do not, of course, exclude our difficulties. We are generally very poor. There are only four churches who can support their own ministers. It is true that the churches in some provinces have formed missionary societies to support evangelists, but as distances are so great, with in many cases no railroads, there are many churches who have no visit from a preacher more than once or twice a year. And how shall the new converts be fed and fostered with spiritual food and education? A few places are supplied with ministers supported by Christians in America. And many an evangelist has devoted his time to travelling and preaching for years without any support at all. But the time has come when his health has failed, and he has had to die and leave his wife and children in poverty and misery. We have ourselves travelled about in this way for many years among the poorest of our churches, and we could mention facts proving what we have said, "But why do they not teach the churches to support their ministers?" someone may ask. Well, that is not so easy a task, especially with those who have just emerged from the slavery of the State Church. Besides, when the evangelist has perhaps walked for several miles, and comes to a small village with ten or twenty poor Baptists, he sometimes must put up at an inn, his brethren being unable to afford him a lodging, and then he cannot very well teach those to support him. Now this is mostly the case with our churches in the country. You can easily conceive of the distances, when you think of one single parish, Gellivare, in the north of Sweden, which is as large as the kingdom of Wurtemberg in Germany, while its population amounts only to about 2,500.

While we look with great anxiety on these circumstances, yet we hope that the Good Shepherd will care for His poor sheep, and melt the hearts of those who have means to support workers in this vineyard. We look to the Lord for help, and He will not forsake us.

J. STADLING.

Stockholm, Jan. 23, 1878.
—London Baptist.

GOD BLESS THE "EDITOR'S GOOD ANGEL."

God bless the kind friend of the editor, Who inquired how his folks were to-day, Who owed for the next year's paper, And thought he would step in and pay; Who shut down loaning his friend The paper he wanted at home— He was not too stingy to lend, But his friend should have one of his own.

May he be blessed for the few little items, That happened last week in his town; Surely they look good in the paper, Bless him for jotting them down; Bless his good, noble wife, Who sent the chickens so fine; Yes, bless her now and through life, In eternity as well as in time.

Bless the dear little maiden, Who thought she must send something too; Who sent the bouquet richly laden With friendship's morning dew. God bless all the friends of the editor; Raise him up others anew, May each friend be a creditor By something that's lasting and true.

The late Mr. Gardner Chilson, of Mansfield, Massachusetts, has bequeathed the sum of £30,000 to the American Baptist Home Missionary Society.

Correspondence.

For the Christian Messenger.
Reminiscences of Youth.

During confinement to my house by a fall on the ice—Feb. 10, 1878—I have reperused the interesting 'Memoir of Sir Brenton Halliburton, by Rev. G. W. Hill, M. A.' Some scenes of my youth have been thereby brought vividly to my recollection. Two of these, relating to influential and useful men, of whom the remembrance ought to be cherished, may be particularly noticed.

In the early part of the year 1800,—the sixth of my age—Prince Edward, the Duke of Kent, subsequently the father of our amiable and beloved sovereign, Queen Victoria, being then the commander of the British troops in these Provinces, traveled on horseback from Halifax to Annapolis, accompanied by a detachment of soldiers. I was living at that time on Annapolis Road, about two miles west of Kentville, and my father, who was present, pointed out to me the noble Duke. According to my recollection, he was an athletic, fine-looking man.

As one naturally feels a peculiar interest in an exalted personage whom he has seen, it affords me much pleasure to notice, in a statement made by the late Sir Brenton Halliburton—an intimate acquaintance of the Duke, and a man of unquestionable veracity—testimony borne to several excellent traits of character in him. Besides "his benevolence to the distressed," his discountenancing of the very pernicious practice of card-playing, and his prudent habit of early rising, especially for the benefit of those around him, are eminently worthy of re-publication and imitation. It is stated that, "At the time of his arrival (in Halifax) the habits of the garrison were very dissipated. . . . Among the military he soon put a stop to it by the parading of the troops every morning at five o'clock; and as he always attended himself, no officer could, of course feel it a hardship to do so. The improvement which took place among the military gradually extended to their civil acquaintances, and his Royal Highness thus became instrumental in improving both."

"Gambling also prevailed to a great extent; but his Royal Highness never touched a card; and as the early parades compelled its votaries to retire early to bed, gambling, as well as drinking, fell into disuse." See Memoir, pp. 70, 71.

This philanthropic, ingenious, and successful measure, devised by the worthy Duke of Kent, long before the introduction of the modern Temperance Reform, for the checking and diminution of the vices of card-playing and drunkenness, ought to be noticed and remembered by all. It should stimulate to the putting forth of efforts, by example and all available means, to aid in the suppression and extinction of vice in all its varied forms.

With Sir Brenton Halliburton I had not the pleasure of personal acquaintance. The first time, however, that I saw him, his conduct impressed me with a feeling of esteem. It was in the Court House at Kentville, soon after he was elevated to the Bench as a judge of the Supreme Court, which was on the 10th day of January, 1807—in the 13th year of my age. Chief Justice Blowers was not present; but Judges Monk and Halliburton were seated together. I could not avoid noticing the contrast between them physically, the former being very large and corpulent, and the latter small and slender. A cause came up on which Mr. Halliburton had been employed as a Lawyer. He immediately intimated to Judge Monk that he deemed it prudent to retire, and leave the cause with him alone. The older Judge remarked, that it was not needful for him to leave: but, with the reply that he chose to be entirely absent, he withdrew till that cause was disposed of.

It is not to be imagined that any man placed in such a situation could always give satisfaction to all conflicting parties; but Judge Halliburton was always deservedly held in high esteem by the community in general. For 26 years he was an assistant Judge; and from 1833 almost to the close of his long and useful life he occupied the still more responsible position of Chief Justice.

I may remark, in conclusion of this very brief notice of a truly excellent man, that the idea formed of him by me in my boyhood, as a man endowed with much candor and prudence, always continued and increased, when it was in my power to form a more accurate judgment on the subject. His sincerity and piety were unquestionable. His known affability and meekness, are worthy of imitation.

It is truly pleasing, and adapted to excite gratitude to the Giver of all good, to contemplate the continuance of his strong powers of mind in vigor to the close of his life, in the 85th year of his age. It may be truly said of him in the language of the Psalmist, "Mark the perfect man, and behold the upright; for the end of that man is peace."

C. TUPPER.

For the Christian Messenger.
United States Correspondence.

WASHINGTON, D. C., March 26, 1878.

I suppose the time will never come when office seeking will be unknown here. Government clerkships are the goal aimed at as the highest ambition of many a young man and young woman. If they could but obtain a position they think they would be well satisfied. They get it and they are satisfied, and that is just the misery of it, and that is why I feel that too much cannot be said against such positions. The occupants settle down into the narrow ruts that these clerkships lead to and lose all ambition for any higher life. It is a life of monotony, a life that transforms people into nonentities. Their work is almost entirely routine and mechanical and tends to nothing that is ennobling. This is what some aptly say of them: "When they once take the salary of a Government clerk, get comfortably seated in the splendid palace of the nation, breathe the intoxicating atmosphere of politics and public life, the chances are their lives will prove bitter failures, and nothing but the rude hand of power, as it drives them out at last to taste want and loneliness, unfitted for any useful calling, will ever awaken them from their dreams until too late to recall the fact of a wasted life." I give an instance corroborative of the above which is but one among scores and scores. Some years ago an ambitious and enthusiastic young man left a decent and growing business in the country for a Government clerkship. He married a sweet young girl who was a school-teacher in the same country village he came from. His family increased, but his salary did not (Government salaries rarely do), his wife grew sick and every energy was taxed to the utmost to meet life's necessities. Finally he lost his place (clerks almost always lose their places after a term of years), and the old story of want and wretchedness followed. To-day he mops Government floors and cleans Government spittoons, and is as thankful for the chance to do it, in these hard times—as he was for the first appointment he obtained.

MERRILL.

For the Christian Messenger.

Mr. Editor,—

I notice a "Reply to Brown of Paradise" in the Wesleyan of Feb. 16th by one signing himself "Another Voice." Let me ask why in the name of common fairness and justice, does not the writer give his name? not that it matters anything to me, but somehow it does not look well, and as I have in every case given my name, and intend to in the future, I think that any one replying to what I may say should be honorable enough to do the same. When a man withholds his name he lays a temptation before himself to say what he would not otherwise, and he generally falls into the temptation. Still if brethren either through shame or fear choose to write anonymously, so let it be.

J. BROWN.

In Memoriam.

MR. JOSEPH MORRILL.

After a lingering sickness, Tuesday, Feb. 12th, Mr. Joseph Morrill died, trusting in Jesus, aged 82 years. For several years he was confined to his bed, but during all his sickness the hope of the Christian supported him. He was baptized by Walter Goucher, in the year 1866, and united with the

West Yarmouth Baptist Church, where he remained a member until his death. May these afflictive dispensations of Divine Providence be sanctified to all the relatives and friends for their moral and everlasting good; and may they experience the comforts and consolations of that gospel, which brings to all believers light, life and immortality beyond the grave; which sustained their deceased friend, and enabled him to rejoice with fulness of joy in view of another and better world. From the suffering couch where the tears of friends have dropped he has passed, Into the sunbeams of eternal love; Into the happy home above.

J. W. W.

Cheggoggin, Yarmouth Co., Feb. 25th.

FOREIGN MISSIONS.

BRIDGEWATER, Feb. 28th, 1878.

Dear Editor,—

On coming here last autumn and finding no Womens' Baptist Missionary Aid Society, and feeling deeply interested in our sisters and their work in foreign lands, I determined to see what could be done towards the organization of a W. M. A. Society. I found quite a number desirous of having such a Society, but not very sanguine respecting its success.

However, after talking over the subject in the Sewing Circle,—we have a good circle here—a little visiting with this in view, and in consequence of an announcement from the pulpit, eleven sisters met at the parsonage on Feb. 21st to organize the Society. This we did, looking for aid to Him who is the strength of His people.

The names of others, who could not that day attend, came in, swelling the roll to eighteen. We expect to double this number before long. For future success we need not fear so long as the eye of faith rests on Him who said to His faithful workers, "Lo, I am with you always."

Yours truly,

M. BESSIE WEEKS.

Financial Statement.

The following is a comparative statement of the contributions of Churches, Woman's Mission Aid Societies, &c., to our Foreign Mission during the period of six months, from 11th August to 10th February, in the last two fiscal years respectively:—

Table with columns for NEW BRUNSWICK, NOVA SCOTIA, and PRINCE EDWARD ISLAND, showing financial data for 1876-7 and 1877-8.

St. John, N. B., March 1st, 1877.

THE STATE AND THE CHURCH IN SPAIN. A royal order has been issued at Madrid censuring the mayor of Ignatorial for unduly influencing Protestant parents to have their children baptized by a priest. The order says:

"Whereas the force of any authority is not the means which ministers of the State religion should employ to win proselytes, but they should resort only to discreetly exercised persuasion, to the diffusion of their doctrine by preaching, and to the constant confirmation of it by example, charitably tolerating the opinions of all and invoking the Divine grace on those astray: His Majesty (whom God preserve), desiring to make respected the principle of freedom of conscience and religious profession, which constitute one of the rights of Spaniards and of every person inhabiting this realm, has ordered you to be informed of the displeasure with which he has seen the conduct of the mayor of Ignatorial, and to enjoin him to abstain in future from employing the influence of his authority in anything relating to the free exercise of the religion of any person in the limits marked out by the constitution and the laws."

A monument to the memory of Dr. Norman Macleod is to be erected in Glasgow, towards which £800 has been subscribed.