

Religious Intelligence.

Sweden.

Since my last communication, the religious movement in Sweden, has advanced in a manner that makes it now the question of the day. All the newspapers dwell fully and frequently on religious subjects, many of them in a tone by no means friendly to godliness. Attacks on Pietism and Pietists are of daily occurrence, and most virulent character; and the conflict between light and darkness, Christ and Belial, waxes hot.

Among special causes for this general excitement, the following may be mentioned. The gracious revival of religion of which I formerly gave an account. The labours of the Wesleyan Missionary and his coadjutors have not only not been in vain, but are bearing an amount of spiritual fruit far more extensive than the most sanguine could have anticipated, and manifestly showing the finger of God. In so many quarters of the land, the "Methodist epidemic," as it is called, has broken out, that the semi-infidel journalists are amazed and enraged beyond measure. There is every reason to believe that this cause of irritation to them, will rapidly increase.

As a consequence of awakened zeal, and aroused attention to the religious state of the country, and copying the example recently given in Germany, preparations have been made for founding a *Home Missionary Society*. This object has been espoused by many noble and influential men in the land; we hope not from the motive ascribed to them by the newspapers, viz., a desire to prevent the masses from revolutionary risings by engaging their minds with superstitious observances. One of the brightest geniuses I ever met with, the Rev. P. Wieselgren, D. D., took the lead in the movement, spent a considerable time in Stockholm preaching on the subject, giving lectures in the Exeter Hall of the place, and wielding a powerful influence in social circles. A society was formed and rules drawn up; the pious in the land did not express great results for spiritual religion when they read the names of the distinguished Directors, but they hoped that God would guide their efforts to the advancement of his glory; when all parties met with what perhaps none expected, a refusal on the part of the King to sanction the Rules, without which sanction the society cannot act. In the anomalous state of things existing in Sweden, a Home Mission is just as great an impropriety as the Methodist Mission was considered to be. All Swedes are already members of the Evangelical Lutheran Church, and in that sense Christians. The public papers took this ground, against the Mission on the one hand; "are we Heathens?" they asked with indignation; and against the clergy on the other, for as the whole country is divided into parishes, and an abundant supply of Pastors appointed, they argued that the clergy must have grievously neglected their duty if a Home Missionary is found necessary. One of the leading Editors in describing the general state of the clergy according to his view, has this paragraph in his article,—"By a 'good living,' you are never to understand that a living is meant, distinguished for parishioners who are pre-eminently good Christians, but one, the income of which, to its possessor, is large. A 'well managed' parish signifies one where the rector has understood how to increase the pecuniary resources, and to leave to his successor a people who, without objection, pay their dues, and have been taught, on all occasions when ecclesiastical service is required, willingly to give separate fees as bountiful as possible. Religion never comes into question in such expressions. By an 'ill managed,' or 'disturbed,' or 'disagreeable,' charge, is intended a place where certain religious movements have appeared among the people, anxieties about salvation are heard, shewing that some fanatical teacher has preceded, who, not contenting himself with mere memoriter lessons to the young, has sown among the people the seeds of spiritual concern, to the no small trouble of his successor in office, who in such a field is least of all at home, and into which, for reasons easily understood he loves not to enter, because he knows that there he will

be nearly bewildered." Many of the clergy, no doubt, opposed the Home Missionary Society, because of the implied reflection on them, which the very existence of such a society involved, and the 'pietists,' a large and increasing number, had already a most valuable Home Mission at work without the necessity of a society. So great was the ferment that His Majesty King Oscar deemed it most prudent to put his veto on the movement.

Strange as it may appear, it is nevertheless true, that Jenny Lind has contributed not a little to increase the present religious excitement. We know that this celebrated cantatrice had not been received in the capital of her country, with the enthusiasm which might have been expected; the reasons are before me, though I am not at liberty to make them all public;—thus much is, however, known, that the amiable songstress not only positively refused to appear on the stage as an actress, but on many occasions openly declared that the ungodliness of her fatherland filled her with alarm, and in her regular attendance on public worship selected those churches the pastors of which were known to be spiritually minded. The fire now broke loose; all the papers, with the exception of two, boiled over with the bitterest invectives against the pietists, who not only started the Home Mission, but, worst of all taken captive the "Swedish Nightingale."

There has been recently a riotous outbreak in Upsala, similar in character, but not so extensive, as the one to which I was subjected in 1842, in Stockholm. A pious lawyer in Upsala has for some time held religious meetings in his dwelling, but last month a riotous attack was made on his house. The matter was duly complained of in the proper quarter but instead of justice being done to the aggrieved party, Henschen the lawyer was summoned before the Consistory to receive a "solemn reprimand." Shortly afterwards, a visit was made to Upsala, by Dr. Gutzlaff, who delivered a discourse in the auditorium ecclesiasticum of the University on the subject of the *Colosse Mission*,—a subject which had deeply interested the venerable Archbishop. As soon as Dr. G. had concluded, a loose female advanced from the remote part of the hall and poured forth a torrent of blasphemy, and abuse of all pietists, and in particular Henschen and Gutzlaff. Not only was no effort made by the authorities to remove the wretched woman, but there is reason to fear she was merely the hireling of others.—While subsequently visiting several remarkable spots in this ancient seat of learning, the party were insulted and pelted with stones, and later in the evening, the Doctor and a few friends were attacked in the lodgings of the former; but at length the watch interfered and removed the rioters. Gutzlaff declared in the presence of many in Stockholm, that "during many years he had never, whether in Christian or heathen lands, witnessed such enmity against the truth as in Upsala."

Of course, in such circumstances, our own good friend Rossemus, who takes charge of the souls gathered by means of Methodism, as far as the state of the law permits, is subjected to very severe trials. He needs, and I trust will have, the effectual, fervent, prayers of many righteous here, as well as elsewhere, that he may stand in the evil day. His exertions are not relaxed during the storm. In three places, he holds regular meetings night after night, and great numbers crowd around him, many to their salvation. Daily is he abused by name in the public papers, and it is gravely asserted that the most fearful licentiousness is practised at the meetings, such as the Paradise dance of the Adamites. As in my own case, so in this, a play has been got up against him called the *Pietist Priest* and not content with evening performance, it is acted also at noon day.

It is said that the King longs for the meeting of the Diet, that the question of religious liberty may be settled. The numerous separatists in the North, formerly noticed, must emigrate if their distinctive religious existence is not tolerated; many thousands of Baptists in different lands have forwarded petitions in favour of Nilson, of Goetheberg, who has been sentenced to confiscation and banishment because he

embraced Baptist views; the newspapers clamour for religious freedom, which, with them, means freedom from all religion; and, in a word, the question cannot be staved off, but must be grappled with and decided.

It is small comfort to us to learn that other churches have their troubles as well as ourselves; but, surveying the whole case, we may see something like a fulfilment of Rev. xii, 12.

London, Aug. 31, 1850.

G. S.

Contest between the Clergy and People in Piedmont.

You already know the opposition made by the clergy to the law, which by destroying the ecclesiastical immunities establishes the civic equalities of all classes before the laws. The high clergy soon resolved to press the matter as far as possible, and in this they are supported, it seems, by the Papal court. The Archbishop of Turin cannot have persevered, as he has done for months, without having consulted the Papal See, as it was his duty to do, and in fact he has acknowledged to two ministers of State who visited him at his country-house, to prevail on him to cease his opposition, that he had positive orders from Rome for what he was doing. The matter then is clear; the ecclesiastical power pretends to the supremacy.

A scene has just passed under the eyes of the people of Turin, which proves that no cessations are to be expected from Rome, and that she is determined to manifest the utmost severity against all who dare to assert the supremacy of the legislative power to that which the Pope pretends to the possession of many matters purely judicial and civil.

One of the ministers who took an active part in the presentation of the obnoxious law, Count Santa Rosa, the Minister of Public Instruction, is recently dead. In his last illness he has been eminently the object of the wrath of the clergy. The *Journal des Debats* says, "Believing himself near his end on the morning of the 5th of August the Count of Santa Rosa, after having received absolution from his ordinary confessor, requested the sacrament and extreme unction from his parish priest, the Cure of Saint Charles of Turin. The Cure, who waited on the sick man himself, told him, that his death having been foreseen for some time past, the Archbishop of Turin had given orders that the sacraments of the Church should only be administered to him on the condition of his declaring by a public retraction, either that in the council of quinquets he had voted against the Law Stuardi, or that, if he had not done so, that he asked pardon of the Church, and abjured the law. This condition having appeared unacceptable to the honor of the dying man, the Cure withdrew, and notwithstanding the entreaties of the family, he persisted in refusing him the sacraments. A heart-rending interview that he had with the Countess of Santa Rosa did not move him, and, in fact, while the interview was going on the Count yielded his last breath."

To have a just idea of this scene we must figure to ourselves the behet of sincere Catholics, and the influence of public opinion as to the importance of certain ceremonies, even where there is no faith in them.

But it is an important lesson that the Count has given his fellow countrymen, and one of which they stand much in need. He has shown them that a man of Christian probity is master of his own conscience to the end, and that no moral necessity can exist which should oblige him to abjure at his death the principles and actions which he has approved during life. If the Count thought he had done wrong in supporting, with his colleagues, the laws in question, nothing would be more natural and proper than to have repented of it; but no, he did not repent of it, and in refusing the retraction demanded, he has given a great example to his country, and has sanctioned more fully the laws in which he concurred.

The Archbishop of Turin has not maintained his resolution to the end. The fear of a riot has obliged him to yield, and after having refused the sacraments to the conscientious minister, he has consented to receive his remains into the Church. The people have concluded from this, that it was

more easy for the clergy, when they are frightened, to make ecclesiastical regulations flexible, than it is for a good man to capitulate with his conscience, even when threatened with the privations of the last sacraments. This, too, is a very important lesson, scarcely less so than the other. The population of Turin seems to have understood it so. The honors paid to the Count de Santa Rosa show this clearly, and are a further step, probably, towards their emancipation from the sacerdotal yoke. The nobility and clergy of Saint Charles have been arrested, but more of this another day.—*Correspondent Ado. & Journal*

Family Circle.

Domestic Happiness.

Al! what so refreshing, so soothing, so satisfying, as the placid joys of home! See the traveller—does duty call him for a season to leave his beloved circle? The image of his earthly happiness continues vivid in his remembrance; it quickens him to diligence; it makes him feel the hour which sees his purpose accomplished, and his feet turned towards home; it communes with him as he journeys, and he hears the promise, which causes him to hope: "Thou shalt know also that thy tabernacle shall be in peace; and thou shalt visit thy tabernacle, and not sin." Oh the joyful reunion of a divided family, the pleasure of renewed interview and conversation after days of absence! Behold the man of science—he drops the laborious and painful research, closes his volume, smooths his wrinkled brow, leaves his study, and unbending himself, stoops to the capacities, yields to the wishes, and mingles with the diversions of his children. Take the man of trade—what reconciles him to the toil of business? what enables him to endure the fastidiousness and impertinence of customers; what rewards him for so many hours of tedious confinement? By and by, the season of recreation with its train of pleasures, his eyes and the children of his love, for whom he resigns his ease; and in their welfare and smiles he will find his recompense. Yonder comes the labourer—he has borne the burden and heat of the day—the descending sun has released him of his toil, and he is hastening home to enjoy repose. Half way down the lane, by the side of which stands his cottage, his children run to meet him. One he carries, and one he leads. The companion of his humble life is ready to furnish him with his plain repast. See his toil worn countenance assume an air of cheerfulness! His hardships are forgotten, fatigue vanishes—he eats, and is satisfied! The evening far, he walks with uncovered head around his garden—enters again, and retires to rest; and "the rest of a labouring man is sweet, whether he eat little or much." Inhabitant of this lowly dwelling, who can be indifferent to thy comfort? Peace be to this house.—*Rev. W. Jay.*

The Lily.

Young Louisa admired a lily of singular whiteness, which had beautifully blossomed in the midst of an elegant parterre. The child, whose heart was secretly above this odoriferous flower, amused herself in looking at its petals and leaves most with dew. She culled it, calling it the most beautiful of earthly flowers; she was even penetrated with the sweetest sentiments of gratitude, and joining her little hands she blessed the Creator for all his marvels.

Her parents, witnessing this touching scene, said, overwhelmed with tears of tenderness, "Our Louisa is as beautiful and as pure as a lily and already her piety ascends to heaven a sweet perfume."

But, alas! before the end of the year, Louisa died, and her poor mother, when the month of May returned, seeing the beautiful flowers sparkling again in the golden rays of the sun, felt into despair and wept an abundance of tears. Her husband then said to her: "Do you remember the day we removed the lily which grew in the shade in the corner of the garden to transplant it to the middle of the parterre? Louisa then observed to me that I would

injure the growth of this beautiful plant when placed in richer earth, it produced flowers of great perfection. Louisa, hitherto, thanked me for having made the greatest ornament of the garden. Day thy grief resembleth hers. Louisa hearken. A happier day dawned for us. Let us not murmur against Providence, us endeavour to obtain by a pious resolution the grace of being united to our heavenly and innocent, who now bleat a celestial world."

The Mother a Sculptor.

The world worships with breathless admiration before the beautiful statue of art created from the inanimate blo marble; but who pays the merited tribute to the mother's labors? The mother sculptor. She daily sends forth from her hands specimens of a higher, nobler than the most gifted sons of genius conceived. It is hers, not to imitate a less noble nature's most perfect production, but to mould human character after purest models of truth and nobleness. An artist disengages the enchained limbs from the rude block; the mother awakens the slumbering intellect, and properly directs the untaught talents; she develops and strengthens dawning moral sentiments. The artist misses the productions of his chisel; the mother sends the world; the mother sends the workmanship of her hands to the human destiny.

Reverence for Age.

Reverence is always due to aged people, and a proper education to the young, reverence and respect for the aged, is a noble and a noble way of righteousness.

The promptings of our kindly hearts teach us to respect the aged, to respect the hoary head. The dignity of the aged, and temples that they who would not respect, reverence, and them?

General Miscellany.

Bad Books.

While a prolific press is sending forth rapid succession a double work in every ment of useful knowledge, the great evil using the same mighty engine for the v all purposes—the degradation and ruin race. It is admitted on all hands that th excesses an incredible power for good evil. Of what consequence is it, then, if employed in counteracting the baleful influence of that licentious literature, the produce which is one of the worst features of o We have in view especially that class o publications which is hawked about thro country, and is thrust upon our notice at every turn of the streets by some impud lar, or by a glaring advertisement. It is larly annoying to be beset on board of ste and in the principal thoroughfares, with ders of such moral poison. The corruptio of this species of reading may be sh it is not the less dangerous and fatal in —perhaps the more so from the scene which in most cases it is presented. those who indulge in reading immoral so publicly. Nor do these books app book-cases or in the drawing room. The respect that virtue exacts even from th time, causes them to be concealed and r thly.

With what horror does an affectionate parent behold the staggering ill-earned countenance of a beloved boy every means that parental duty and filial suggest, set himself to reclaim him from fulness of the drunkard? And should I slurred when he finds his own pollution ceptible mind with the reckless impurity infamous books privately, which can prevent him from exhibiting openly and guardians have need to exercise the vigilance over the young committed to —to see not only that they do not r books as are calculated to corrupt the but to provide suitable readings. And th as they value their own welfare, their and usefulness, should show, as they w plague, the truly revolting which is t their way. As a general rule, that bo to be read which has to be hidden, or