

In ordinary cases, the delinquents are set at liberty as soon as the mock reception, for so we must call it, into the favour of the church has taken place.

No pugnacity does the law express either in the religious liberty, and so jealous is it of the slightest deviation from the prescribed and established order of things, that all religious meetings are entirely forbidden. A citizen is not allowed to hold one of the church. In fact, even the law is so far from being of opinion in Sweden, as in some other countries, but to set our own, in some cases, stronger than the law, and controls it. The Moravians have preaching stations granted them by total mission, but we presume they must make no converts. And the Baptist Nilsson, we believe, might have continued, had a colporteur in other continental countries, to circulate the Bible, and even when doing so have addressed the people, but he is treated to banishment, and a synodical church, if he is prosecuted, condemned, and sentenced to perpetual banishment.

Such a state of things in a Protestant kingdom happily stands in contrast with the sentiments and tendencies of the age, so, accordingly, is it thus diverse universal Christianity, undervalued liberty and the rights of conscience. It is not, therefore, surprising that dissension is already rife in the bosom of the National Church. In the northern part of Sweden, a large body of pious people, leaving the law, have separated themselves from the Establishment, and formed a Free Church. They have chosen their own pastors from among themselves, but their church organization is based upon the Augsburg confession, and they use the Lutheran ritual. On three accounts it is interesting to inquire of this movement. First, the law, but they are harassed with fines and other molestations, and the penalties are taken by force to be enforced by the State clergy. They, however, considering such typhoid invalid, re-activate them. Thus distressed and injured, many of them have emigrated to America, and others are resolved to follow.

These events are producing an impression upon the minds of the more enlightened portion of the community, favorable to a relaxation of the intolerance of the law. About this time last year a meeting was held in the south of Sweden, consisting chiefly of eminent clergymen, who discussed the question, when it was found that the majority advocated religious freedom.

But not many years past, doctrines have been maintained and industriously propagated, by a portion of the clergy, analogous to those which are known among us as Puseyism or Tractarianism. The first impulse in this direction was given by *Scharin*, who died in 1826. He is said to have been a man of austere manners and rigid morality; possessing great spiritual gifts, but deficient in clear views of the fundamental doctrines of the free grace of God in Jesus Christ. He was a man of limited capacity, and himself, converted too soon, he set about instituting fixed rules of methods of conversion, leading to the attainment of the grace by a series of degrees. The exaltation of the Church—for the Church alone was the safe-pledge of souls—followed as a matter of course; and a dogma so flattering to human pride rapidly found adherents, especially among the clergy. As it was applied to their morals, they have acquired great influence among the people, and are playing that most unchristian part, which, if not counteracted, will prepare them for unbridled pöcity.

Amidst much, however, which is calculated to produce an unfavorable impression of the religious state of Sweden, there are some circumstances to be noted of a more encouraging nature, and we proceed with sincere pleasure to mention them. It is not to be questioned that the great majority of the true people of God in this spiritual kingdom; many, unknown to the world, who bear the real impress of his quiescent kingdom. The ancient faith of their fathers is still dear to thousands, especially in the country parts; and what shows at once their spiritual wants, and their thirst to have them supplied, is the fact, that three large editions of Luther's sermons and his Family Discourses were sold in the revolutionary year of 1819.

The present Director of the Missionary Society at Lund, the venerable missionary *Ejflöv*, has been a distinguished instrument in the hands of God, in reviving spiritual religion among the people, and he still labours with a truly admirable activity in his Master's service. He publishes four monthly religious magazines—a missionary magazine, an educational magazine, a journal entitled "The Friend of the Bible," designed to excite an interest in the Word of God, and to explain difficult passages; three oriental names and customs, and "The Samaritan," a home missionary journal. These journals, consisting each of a single sheet, and sold at a very moderate price, have a large circulation. He is also bringing out a Bible with short explanatory notes, four thousand copies of which were some time since published. Besides these literary labors of *Ejflöv*, his loving Christian kinship, and to explain difficult passages, a missionary journal is published at Stockholm, which is much read; "The Messenger of Peace," also, and "The Pietist," and one or two more, advocating the temperance cause, and all devoted to the furtherance of the Gospel.

On the other hand, we do not know that there is any organ propagating the infidel principles of the day. Christianity, theoretically at least, is too deeply rooted in the faith of the people for a journal of this kind to be well received. Some very interesting and book-seller procedure, translation of Strauss's notorious work on the Life of Christ, to be read in Swedish,

but he said only a few copies, and when a person, we believe of the name of *Igelid*, declared lectures to open a way for the so-called "Fountain of Light," he scarcely found better encouragement.

In conclusion, it should also be mentioned, that large congregations fill the churches on Sundays, and a very considerable portion of them communicate at the Lord's table. These may not be deemed a proof of general piety, but we are more than ever, as a church, gratified to find, as if almost a marked contrast with the neglect of the public worship of God in the neighbouring kingdom of Denmark, and the entire destitute condition generally.—*Lean, this.*

#### CAPITULAR.

It was with great pleasure that we ascertained that the Rev. Henry Renton and Miss Renton, reached England in safety, on the 7th of July. Our readers will have observed from the newspapers, that Mr. Renton's visit to Callarland has produced an excitement in the county which he did not anticipate, and which, we know, he did not desire. We expect in future numbers to be able to say before our readers, how details will regard to the strange scenes through which he has had to pass. At present, we give no outline only of his journey.

**Singular scene at Grainsholm.**—Mr. Renton was, for five weeks previously detained at Philipston in the Rat River settlement, shut in by the hostile movements that were going on all around him. Here, in company with the Revs. Messrs. Niemi and Manning, and with the Revs. Messrs. Thomson and Head, of the London and County Society, he did everything which as a man of peace and a minister of the gospel he could do to dissuade both the Protestants and the Callars from prosecuting the war, promote to say and order, and to save the lives of white men. Numerous were the dangers that he labored in the fearless discharge of his duty, and great is the amount of goodness which he and the missionaries appear to have effected. At length, on the 14th of March, he accompanied the army of Genl. Somerset to Lovelock, where he was obliged to remain to the beginning of April. Finding a favourable opportunity, he left that place and reached Grainsholm on Saturday 20th April. Here he naturally considered that all his dangers were at an end; when, to his extreme astonishment, he found himself unexpectedly involved in a greater peril than he had been in any other when surrounded by the rebel hordes. His arrangements had, it seems, appeared in one of the Grainsholm newspapers, to the effect that the missionaries at Chumie and Philipston, and especially Mr. Renton, as being a man of ability and popular address, had sounded among the native tribes the spirit of rebellion, and had shown themselves enemies to the colonists. These calumnies of the existence of which, at the time, he was entirely ignorant, had, however, reached his mind, and the result was that as soon as it was known that he and Mrs. Renton had arrived in Grainsholm, a mob collected, attacked repeatedly the hotel in which they were, and behaved in the most outrageous and disgraceful manner. In a day or two after this, a public meeting of the inhabitants took place, Mr. Renton boldly attended it, and with singular courage and resolution, overcame his oppressors, discharged his course at the unprovoked scenes which had occurred, demanded the charges which had excited the public feeling against him, and avowed his readiness to give full explanation with regard to them. His dignified and manly bearing, his lucid and eloquent address, his able vindication of the awfully persecuted missionaries, his clear statement of the self-defending motives which influenced the missionary, as the shepherd of a Christian flock, in times of danger, and his strong assertion of the necessity of missions to the welfare of Callarland, availed his opponents, and produced a favourable impression upon the audience. Parts of his address were even received with plaudits. Matters should have ended here, but the Callars insisted in these irreconcilable proceedings, were of a different opinion.—

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