

privileged class, the clergy of the state church, found their privileges invaded, and Hauge had to lie in jail eleven years because he without the State's imprimature preached, as his conscience directed, the gospel. By the Norwegian constitution, any law passed for three successive years in Parliament becomes law in spite of the king's veto. The king and his party in the Government stoutly opposed the repeal of the prohibition of laymen preaching, but the Parliament insisted, and the liberty was gained. Hauge and his fellow labourers avoided doctrinal discussion, and the establishment of independent church organizations, they met, as the early Methodists met, for spiritual upbuilding and work. The Bible was freely used, and the seasons of refreshing came. The state church as such would not move, hence inquiry was forced as to the scriptural status of the organization called the church. In consequence there was a secession from the church in 1856, and as the Queen was a Roman Catholic, force was given to the movement that repealed the law prohibiting the following of any religion but the Lutheran. Thus the new movement obtained toleration and protection. The movement has met with its inevitable reverses. Men nurtured in dead formality, coming out into the light, with strong convictions and narrow experiences, are apt to be self-asserting; then come divisions, heart burnings, even alienations. The dominant Church, with its social standing, quickened into activity, would naturally foster these troubles to win back to its own fold. The well-organized State Church could readily mass its forces at will against the scattered communities whose only bond was the quickening pulses of a new life. Yet the work progresses, and a new state of things is manifest in the religious world. Some conception of the need of an Evangelical wave to break over the Scandinavian State Churches may be gathered from such authorised teachings as these: "*When did you become God's child?* In baptism, when I became a Christian. *What is baptism?* Baptism is not water alone, but it is water which is included in God's command, and coupled with His word. *What is the use of baptism?* It effects forgiveness of sins," etc. The religious state of England when the early Independents separated themselves from the Church by law established has been described as simply deplorable, not only did worship

degenerate to form, but the morals of clergy and people were simply abominable, and yet the sacraments were indiscriminately administered. Church ales and glutton masses were common. Money for church repairs was frequently raised by the ales brewed in a parish being contributed; then the people would assemble at the church, paying so much a head for the privilege of drinking their fill, a philosophy of financiering which anticipates our soirees and such like devices. Glutton masses were held in honour of some notable day, the people contributing food in general. Mass over, the church became a house of feasting, not seldom of drunkenness and riot, and yet the cloth on the altar table was so sacred that only they who served at the table could wash it! *Mutatis mutandis*. Religious life in Norway was at least degenerating in that direction. True souls could not live on husks, hence they gathered into "Communion, or Lord's Supper Societies." Eventually into churches. Thus far the common spiritual life has proved the bond that binds, and among these separate communities, in what we call our foundation covenants, are such utterances as these:—"The Church is composed of men and women who truly believe in Christ, and who will seek in the name of Jesus, and in harmony with the Word of God, to spread the kingdom of Christ both within and without the Church." "On the ground of the Lord's promise, Matt. xix. 19-20, and the exhortation in 1 Pet. ii. 9, the friends of God's Word in Grimsby have joined themselves together in a society whose aim is to endeavour, with the talents and strength the Lord bestows, to seek in spirit and in truth for the spread of Christ's kingdom both at home and abroad." The fact is that this remarkable movement has assumed spontaneously the Congregational form, and this notwithstanding the fact that missionaries from the English, Methodist and Baptist churches have been among them. Though within a few hours journey of England, nothing save rumours was known of this movement to our brethren at home, but our American co-religionists, through representatives from their Home Missionary Society, have visited this land, and from the published report this account is drawn.* Already nearly 800,000 foreign

*"A Wind from the Holy Spirit in Sweden and Norway;" by Rev. M. W. Montgomery: American Home Mission Society, Bible House, New York, 1884.