

with 15 special students—total, 272. The denomination has also a National Council, composed of elected delegates, which meets once in three years. The last council was held in St. Louis, Mo., in November, 1880, and was composed of 236 ministers and 78 lay delegates. Its next session will be held in the autumn and probably at the East.

It is not simply to assert and maintain gospel ordinances in form and order, and then, in all else, drift with the popular tide and fashion side by side with those who are cutting and carving, rejecting and selecting from the Scriptures to suit their likes and whims. On the contrary, it is to assert, accept and maintain in good faith, and through good and evil report, the Primitive, Apostolic, Biblical Christianity, in its doctrine and moral precepts, in its two memorial ordinances, in its church organic life and polity, and in carrying out in detail the Great Commission, as expressed in Acts i. 8, Luke xxiv. 45-49, Matt. xxviii. 19, 20, Mark xvi. 15, 16.

Christianity as wrought out by Christ and committed by Him to the apostles, and their coadjutors, to be committed to record and promulgated in His name among all nations, as an effectual plan of salvation, was *absolutely perfect and complete in all its parts*. It was not a mere germinal system, to be evolved, or revolutionized by human wisdom or fancies; but it was *already finished*. Christ was, and is, and ever will be, "*the author and finisher*" of the whole glorious scheme of redemption. It admits of no improvement or human emendation; all attempts in this direction have been and must continue to be audacious assumptions, producing only mongrel and motley sects and hierarchies.

The first church gathered under the great commission was in Jerusalem, by the labours of the apostles, and in connection with the inspiration and power of the baptism of the Holy Spirit. It was a model church; made up entirely of baptized believers, and they were all filled with the Spirit, were most heartily united to Christ and each other. They were "of one heart and one soul," and "continued steadfastly in the apostles' doctrine, fellowship, breaking of bread and prayer." But as time rolled on, and the apostles finished their work, here and in hundreds of other places, little by little, the virus of corruption crept in and these churches gave place to various heretical sects, and at last to the fully developed Papal apostacy.

CONGREGATIONALISM IN SCANDINAVIA.

A remarkable movement has been going on during the present century in Scandinavia, (Sweden, Denmark, Norway,) which like to the revival under the Wesleys, Whitfield, and their coadjutors in England, has completely changed the aspect of religious life in that land. The total population of Scandinavia is a little over ten millions. The country has fertile stretches, but like the region north of our great lakes, is largely rock, with pine

forests, and mountain ranges. The sea coast is indented with deep bays, whose waters rise and fall between precipitous heights, adown whose deep shadows even at midday but a bright twilight prevails. The inhabitants have splendid physiques, are, as all inhabitants of mountain lands, warmly attached to their fatherland. are brave, honest and hospitable but addicted to that vice which we as well as they inherit from the old sea pirates and bold outlaws, drunkenness. The established religion of these lands is the *Lutheran*, with which our Anglican Church is the nearest of kin. Scandinavia is the land of the old Vikings, so far as home they had, and the Danes are familiar historically to those who remember their school histories and days. Loyalty to their chief was really their religion, thus when the chiefs embraced any particular form of Christianity, the people, perforce, must follow suit. Little reflection is required to make manifest that religion thus enforced and inherited, would readily lapse into mere ritualism and Tennyson's "Northern Farmer" may be taken as representing a favourable side of that religious life:—

"An' I hallus coom'd to 's choorch afor moy Sally wur dead

An' 'eerd 'um abummin' awaay loike a buzzard-clock ower my 'ead,

An' I niver knaw'd whot a mean'd, but I thowt he h'd summat to saay

An' I thowt he said whot he owt to 'a said an' I coom'd awaay."

The constant tendency of a religion impressed by organization from *without* is ever to cold formality and ignorance. A ritual, as expressing a life, is unobjectionable; as the inspiration of a religion must ever remain a delusion and a snare. But the religious instinct in man is irrepresible. God must be felt after, and where the Bible is, even though the dust of years may be on it, the enquiring soul will find therefrom some quickening power. Some earnest souls caught in these forms something which prompted enquiry, and the Word gave them light therein. The quickening began among the laity, the ministry—as frequently in a state church or highly organized community, became largely professional. But the law forbid laymen preaching; yet as the fire burned, was not necessity laid upon those quickened ones to tell to others of the blessedness they had found? In 1796 the work really began. Hans Neilsen Hauge is a name intimately connected with the awakening. The