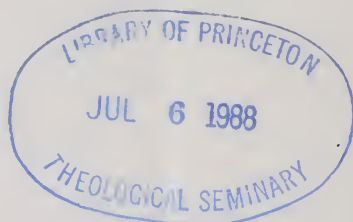


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THE

RISE AND PROGRESS

OF THE

SOCIETY OF FRIENDS

IN

NORWAY.

✓
BY GEORGE RICHARDSON.

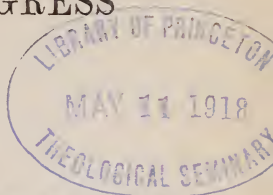
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EDWARD MARSH, 84, HOUNDSDITCH.

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—
1849.



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INTRODUCTION.

PERHAPS we cannot better introduce the following pages to the reader, than by noticing a few brief memorandums supplied by our dear Friend, Elias Tasted, of Stavanger, who was an eye-witness of several of the events which he describes, being himself one of the persons confined for some years on board the prison-ships at Chatham. The document is entitled—

“An Account of the Awakening in the Truth, which took place amongst the Danish and Norwegian Prisoners of War in England, from the Year 1807 to 1814.”

In the latter part of the year 1811, Enoch Jacobsen, a young man from Stavanger, was, by the Spirit of Truth, awakened to see his dangerous and forlorn condition, by which visitation he was bowed down in deep sorrow over his past careless course of life, whilst making profession of Christianity; and, through the powerful convictions of the Holy Spirit, he was led to see the emptiness of mere forms, and was constrained to forsake all the outward professions of religion. He was then a prisoner of war on board the *Bahama*, in Chatham river. He had, however, his attention turned toward one of his fellow prisoners, named A. Andersen, of Stavanger, who was one of the people called *Hougeians*, or *Saints*, with whom he had some conversation and intercourse. He and his companion, with some others, were soon after removed to another prison-ship, called the *Fyen*; there

being then six hundred men on board her. Here, for a season, they were treated with scorn and derision, on account of their circumspect conduct, and stedfast walk in the fear of God. Soon after their removal, Knud (Canute) Halversen and Elias Tasted, both of Stavanger, were added to their little community.

Some time after this, Enoch Jacobsen got access to a Danish copy of Robert Barclay's Apology for the true Christian Divinity, as professed by the Society of Friends; a book which, under the Divine blessing, has opened the understandings of many, and carried conviction to their hearts. By this book, he discovered that there must be a people in England who were influenced by the same religious views and feelings as himself. By a little enquiry, they got to hear of some of the Friends belonging to the meeting at Rochester. To one of these, by the help of a Dictionary, Enoch Jacobsen wrote a letter; soon after which, they received a visit from them. They could not, *then*, at all converse intelligibly with each other; yet, by signs, in love and friendship, they understood a little of each others' feelings.

The individual to whom they had addressed the letter, in company with William Rickman, an aged minister, paid them several visits. They were also visited by Frederick Smith, of Croydon, and William Martin, of Lewes, and other ministers of the Society.

On one of these occasions, by permission of the officers on board, they held a meeting for worship in a little chamber, where there were assembled twelve persons from Norway and Denmark, all prisoners, and of similar religious views. Through Divine condescension, this proved a heart-tendering, contriting season; though, none of them understanding English, they could gather but little of the religious communications delivered amongst them by the English Friends.

In the year 1813, they had a most acceptable visit from that worthy man and laborious servant of the Lord, Stephen Grellett, of North America, but a native of France. He was accompanied by W. Rickman and others. By permission of the officers, a place was prepared for a meeting on the quarter-deck, to be held on

the first day of the week. The officers were present, and as many of the people as the place would accommodate. This proved another refreshing season. Three testimonies to the truth, as it is in Jesus, were delivered ; and the opportunity was concluded in prayer, thanksgiving, and praise to the Lord, for this heart-tendering season.

Elias Tasted remarks, " We began to hold silent meetings before the Lord, previous to our knowing any thing of the manner in which Friends in England hold their meetings, and were almost strangers to their writings. At first, we got a little room to meet in, where only three persons could sit at once, until we took our little cabin in the ship for our public meeting place, which was in the view of all the prisoners, who now seemed very kind to us, though previously they appeared to hate us. It then seemed as though the truth had more power over our outward than over our inward enemies.

" In the latter part of our captivity, we were about thirty persons, Danes and Norwegians, who professed with Friends. We held our meetings for worship thrice in the week ; but there was seldom any instrumental ministry amongst us."

In the year 1814, when the time of their release came, they were sent home to their own country, and were separated and scattered into several different localities. Of those who went to Christiansand and to Tronhjem (Drontheim), little is now known. Of the little company who settled at Christiania, there will be found further notice in the ensuing pages. The four who settled at Stavanger began to bear a faithful testimony against the world and its spirit. They were poor, and despised by many, and were obliged to hold their meetings for worship sometimes at one place, and sometimes at another, none possessing a house of their own.

Several of the Society of the Hougians were, for a time, very kind to them, and sometimes attended their meetings for worship, until there arose a difference of opinion between Enoch Jacobsen, of Christiania, and Hans Neilsen Houge. Then the latter wrote to his friends at Stavanger, advising them to have nothing to

do with the Quakers ; and thus they became quite separated, which tended to the preservation of Friends. See pp. 18, 38.

In the attempt to trace the Rise and Progress of Friends in Norway, it has been expedient to have large recourse to the correspondence which they have maintained with Friends in England, in the absence of personal intercourse or oral communication. The translations of some letters or other documents which they have attempted, or their own letters when they have written in English, though the sense intended may generally be safely gathered, yet, in most cases, the language has required considerable correction, in order to adapt it to the English reader. In many instances, their own phraseology is so simple and full of meaning, that it has been retained.

The journals of those Friends who have visited them, have been freely used ; as that of William Allen, who, in company with Stephen Grellett, paid them a visit in the year 1818 ; and that of Thomas Shillitoe, in 1821. Also, a paper has been furnished by Isaac Sharp, who visited them, in company with E. O. Tregelles and John Budge, in 1846. Two or three papers are also inserted by permission of the meeting for sufferings.

SOME ACCOUNT
OF THE
RISE AND PROGRESS
OF THE
RELIGIOUS SOCIETY OF FRIENDS
IN
NORWAY.

THE first individual who appears to have embraced the principles of Friends, as far as has yet been discovered, was Enoch Jacobsen, of Stavanger, who was born there about the year 1790. His father was a carpenter. When he was eleven years of age, he was apprenticed to an apothecary, with whom he remained about five years, when he felt an inclination to go to sea. On the 4th of the 10th mo., 1808, without the consent or knowledge of his parents, he went on board the *Havneren*, a privateer, which soon put to sea; but they were out but three days, when they were captured by a British frigate, the *Ariadne*, and taken to Leith harbour in Scotland, where he was imprisoned. In a letter to a Friend, dated on board the *Fyen* prison-ship, then at Chatham, he thus describes his feelings on the event:—

“ I am grieved to write this; but I hope all is past, and that I have witnessed forgiveness, even as the Apostle says, ‘Ye are cleansed.’ When I had been about three years in the prison in Scotland, I was removed hither.

“This voyage, when I was taken prisoner, was the first time I had been at sea, and I had no thought yet as to what would become of my soul when I leave this state of existence; but I wandered after my bodily senses, and thought that surely I was a Christian, and that I was alive—but I was dead.

“I continued so for a time, when the Almighty was pleased to convince me that it was not the way to become a true Christian, so long as I followed such a course; but that a man must witness repentance, and become a new creature, in order to witness salvation and eternal peace in Jesus Christ.”

He further adds, “Dear brethren, I will now in short tell you how wonderful and impenetrable the ways of God are. His goodness and his mercy are so wonderfully great, that He would guide me in the right way. I, who am so young, and have sinned so much, He would lead me in the right way, and not suffer me to be overcome of evil, if I would but follow his commands. You may see that I am not a learned person. I do not know when I have read the Holy Bible, and it is but lately that I have obtained a Testament; but I now read in it often, and have need to do so.”

He then expresses the difficulty he had in unfolding his views to them, for want of a better knowledge of the language. He adds,—

“I believe as long as you are led and guided by the Spirit of truth, that you will rejoice with me for the great grace that I have lately received of the merciful God; and my wish is, that both you and I may remain faithful unto the end, and sacrifice ourselves to the Almighty, with all our hearts and minds, for the sake of Jesus Christ, who came to save perishing sinners, and to shew us his glory that was given him by the Father, if we will follow him in all things.”

“I was glad to observe your zeal, and for that answer you gave me, that you did not use any compliments; for, by that

understanding and wisdom that the just God has given me, and gives to all them that will follow his commands, I thought it must be given you of God, and that it was done to prove what sort of a spirit had led me to this work, whether it was the spirit of the world, or the Spirit of truth, which Jesus Christ gives to all them who do His will and confess His name. And so I beseech the Omniscient God and Father of our Lord Jesus Christ, that he will make you sensible that these words that I now speak are not of myself, but of God. My wish and desire is to do the will of God, as much as he will give me strength and instruction for, by his good Spirit. I am satisfied nothing is wanting on his part, for he dispenses his gifts to all: to some he gives one, to some two, to others three pounds (or talents), as they are faithful. I have a great desire to write you a few words, and to obtain an answer, my brethren; that I may be afresh animated and instructed, and to have my attention more properly fixed in the Spirit, so that the little spark I have may not be extinguished, but more and more enlightened.

“Then, I feel that Satan seems determined to prevent me from worshipping God as I should, or getting into the spiritual state. But, dear brothers, how ingenious and guileful he is! Shall he, then, subdue God’s children? Surely he may bite the heel; but as soon as the Spirit of God draws near to me, I can fully resist him. And as I am still young in Christ, my desire is great to speak with you, my brothers; for I know that God has given you great grace, and has counted you worthy to suffer for his name’s sake, and that he has given you success. You will, therefore, receive your reward. God has done such a thing in you that you should be in Him an elected people. Let Him be honoured and praised through all eternity.”

He further describes his religious experience:—"I was often led by the Spirit of God to do his will; but I found it very difficult to deny myself. I was much distressed, day and night, and anxious after God: then this godly sorrow effected repentance unto blessedness, which cannot vex. I often rejoiced in God for the great grace he had bestowed upon me; and I had a great desire to read of what God promised them who would follow him, and I had sometime a foretaste of the joy of heaven—which now I may strive after, but cannot attain to, except when the Almighty pleases, whose mercy is great to a sinner who will repent and turn to him.

"But Satan, who in his cunning and subtilty prevents us from doing good, and will release none, often inspired the thought that there was no deliverance for me, and that I might desist, as it was of no use. But God, our Lord, was stronger than he: I saw, in the true words of Jesus Christ, that it was such men as I he came to save.

"My desire was great to converse with such men as could tell me about the secret workings of the Almighty; for I could not find that satisfaction that I wished in any thing that I read. Therefore I see that I then was, and still am, in want of wisdom to lead me to the Spirit of our Lord; for without his assistance, no creature can do any thing. And I am convinced, by this Spirit, that there is a great secret in the *word*, which no human creature, with his own natural powers merely, can discern; yet it is opened to those whom the Almighty knows will be faithful, and preserve it in honour. And as it is what cannot be bought with money, as other things can, my wish is to preserve his *word* in a clean heart, and to bear the fruit thereof in a holy course of life; and that I may follow his commands by the guidance of his Spirit, through the assistance of our Lord Jesus Christ; that

I may be constant to the end, and afterwards obtain eternal glory in him. O, my brethren, that we all could obtain this !—having in view the joy and crown which is in reserve for all that will follow Jesus Christ. O ! I wish that I were worthy to be a brother in Christ, and to do nothing but what is agreeable to God our Lord. I think you will feel, if you are guided by the Spirit of God, that these words are not fables or fictions, but that it is come as to my mouth what I should speak, being led thereto by the Spirit of God. O that I could get something from you, my brethren, to enlarge my desire for pleasing God, that Satan may not get the advantage over me, or that I should fall into carnal security and the sin of indifference, but that I may be watchful unto the end.

“ I was on board another prison-ship, and there I saw one of Robert Barclay’s books, and wished to have had it longer ; but it belonged to the ship,* and I was moved from that ship to this. I saw that the Spirit of God had led and enlightened you, and that you were counted worthy to suffer reproach for his name’s sake ; that he had chosen you to be his people, and that you should shine in darkness ; that unbelievers should see your good works, and glorify our Father which is in heaven.

“ My desire was so great that I had no rest without using every means to mention all these things to you. How could I dare to write and call you brothers, if I had not been led to it by the Spirit of God ? For I do not know you after the flesh, nor you me, but after the Spirit ; and I can feel

* There is reason to believe that the copy of Barclay’s Apology, in the Danish language, here alluded to, was placed on board that vessel by that faithful and diligent labourer in the Lord’s service, John Abbot, then of Plymouth.

that I have unity with your zeal, and that you are led by the Spirit of truth, and that it is God, of his great grace, who doth these things. May he be praised and honoured now and eternally !

“ I beg you, my brethren, if you cannot come yourselves on board to speak with me, that you will send me some of your books, and write me a few lines. Now, for the present, I have relieved my mind. The great and almighty God, who has in a wonderful manner performed all this, be thanked, praised, honoured, and glorified for ever. Amen.

“ Grace and peace be with your spirit.

“ ENOCH JACOBSEN.

“ Fyen prison-ship, 8 mo. 21, 1812.”

They were thus brought under the notice of Friends of Chatham and London; and the next letter to be noticed is from the same writer to William Foster, jun., of Tottenham :—

.....“ Thou hast rejoiced me greatly by those books thou didst send me, and which I received on the 24th of the 1st mo., 1813 ; and I hope, by the assistance of them, to be greatly forwarded in the English language. I feel that thy love to me is very great, as thou hast taken so great pains to procure them for me. But when I began to study the English Grammar, I found it would be too difficult to learn it before I had a perfect knowledge of my own. I have therefore put a stop to the study of the English for some time, until I have learned the Danish more perfectly. According to the speaking of the English, I am tolerably well acquainted with what occurs in common discourse, and to speak well enough for any to understand my meaning.

“ Thou didst wish to know if I had received intelligence from any of my friends in Norway, and I feel that it was

done by thee with the intention to comfort me in my solitary situation. I have to answer thee that I do not expect intelligence from any, except from those who do the will of my Father who is in heaven. I have a mother, sisters, and brother-in-law, who all feel a tender love for me. Oh! how great is my longing to announce the will of our Father, not only to these, but to all men on the earth; that they may see and feel their sins, and that it is their Heavenly Father's will to free them from them."

The letter from which the last extract is taken is dated Fyen prison-ship, Feb. 4, 1813.

In another letter, addressed to a Friend, of Chatham, dated "20th of April, 1813," he alludes to the efforts which Friends were making to obtain permission from the Transport Board for some of the prisoners to attend Friends' meetings on shore, and alludes to the probability of peace being effected between Denmark and England. He also proposes furnishing a list of those on board who were inclined to embrace the principles of Friends, most of whom were from Stavanger. This list does not appear amongst the papers.

We will now introduce to the notice of the reader another individual, whose name will have to occupy a prominent position in these pages. It appears that the following letter, dated on board the same prison-ship, but the date not fully given, was written about this period. It is addressed to Samuel Wheeler, of Chatham. The language is a little corrected:—

"My dear friend,—I send thee, as thou hast ordered me, a list of the number of us brothers now here on board. We all acknowledge the love thou bearest for us, and the goodness and kindness you feel for us, captivated poor fellows; and we assure thee that we are not insensible of that Christianity which thou always givest us proof of. Please to salute the

Friends on my behalf, dear brother ! I have a good many things to say to thee, if I were not a stranger in this language ; but I hope thou wilt understand my opinion from these few words. I am very sick (spiritually) for want of medicaments. I have searched, but have not found : I am as one who finds no strength in his bone. I often wish that I could find an experienced, faithful Friend, who could give me some word of consolation, that I may become patient, to wait for the hour of cleansing, and of healing of my severe wounds. May I wait for that happy providential moment. I may likewise assure thee that there are many of my brothers here on board, who have already received considerable strength from the Lord. Some ten of us fain desired to get ashore on the First Day. We have written to the agent, Captain Stuckingson, but received no answer.

“ I remain, with affection, thy sincere, but at present inconsolable friend,—ELIAS ELIASSEN TASTED.”

LIST OF NAMES.

Anders Andersen Regends.	Peder Rasmussen Sunby.
Even Samuel Mogleboust.	Peder Waadssrain.
Lars Larssen Geilene.	Christen Larson Lit.
Ellel Sivertsen Kleppe.	C. Christiansen Ruberg.
Isaih Isairsen Brevig.	Christen Pedersen Olborg.
Lars Monsen Lillesand.	Neils Sorensen Ellomg.
Konnes Johnsen Christiansand.	Peder Andreas Termansen.
Asflag Kjedelsen Christiansand.	Naaver O. Dahl.
Ole Rasmussen Branelberg.	Karl Pedersen Boense.
Berent Rasmussen Brevig.	Lars Nygaard.
Jens Jorgensen D'am.	Ole Edwardsen Loge.
Jens Larsen Fladstrand.	Elias Eliassen Taastad.

N. B.—Enoch Jacobsen's name is not in the above list. Possibly he may have previously obtained his liberty. I

find he was in London in the eighth month of this year, where he obtained employment in the umbrella manufactory, with Samuel Southall.

It appears that in the year 1814, a little before they were liberated, they received another acceptable visit from Frederick Smith, of London, accompanied by William Martin, of Lewis. William Richman, of Rochester, and other Friends of that Meeting, exercised a friendly and fatherly care over them, which appears to have been blessed to several of them, and tended to their establishment in the truth. We cannot better promote the object of these pages than by inserting some extracts from the correspondence between them and some of those Friends who felt so deeply interested in their welfare.

From Frederick Smith to Enoch Jacobsen—Croyden, 4th mo. 2, 1814 :—

“ Dear Enoch,—There will be sent some copies of Barclay’s Apology and other books, to be distributed to those prisoners who may not have them.....I wish thee to get any further information thou canst, respecting The Norway Saints, and let me have it as soon as thou canst. I feel very much interested about the poor prisoners, and also respecting The Saints ; and I want Friends generally to feel the same interest. When thou goest on board, give my dear love to the prisoners, and tell them they are very near my heart, and I hope that the Lord will preserve them, so as that nothing may induce them to return back to the world, but continually to remember how he visited their poor souls in their great distress, whereby he shewed them that though they were in trouble, and in much affliction, yet if they kept humble, under the trying dispensation, he could give them that sweet enjoyment of his love and power, that could make up for trials an hundred times greater than they had

endured. And this was a foretaste of those heavenly enjoyments that those are at times favoured with, who are obedient to him.

“ But they must remember that while they were thus fed, they were in the infant or child’s state, and that as they grow up towards manhood in Christ Jesus, they must expect little difficulties, and they will be tried by his withdrawing himself for a while; and thus we are made to prove our love to him. For if, when he leaves us, we still maintain our love, and are as faithful as when he first visited our poor souls, it is then he strengthens and exercises us many ways, that we may be experienced in the ways of the everlasting truth; that, by this experience, we may be helpful to others, and which we could not be, if we were always living on milk, like babes. But the time must come when we are to be useful to others: we must eat strong meat—so shall we become strong men in the Lord.

“ This latter part I wish thee to look at, and remember that those who thirst after Divine enjoyments are not the most useful, but rather those that are the most faithful; and this, I believe, is thy ease. Thou lovest the Lord, and art distressed when he hides his face from thee, and art only desirous that he should love thee. From whence proceeds this desire after his love? Why, it is from himself. Thou couldst not have this hunger and this thirst, if he had not given it to thee. Then be contented in the fulfilling of his words in his own time, and that will be when thou art patiently resigned to endure spiritual suffering. It is said, ‘ Blessed are they that hunger and thirst after righteousness, for they shall be filled. Blessed are the poor in spirit, for theirs is the kingdom of heaven. Blessed are they that mourn, for they shall be comforted.’

“ My dear love is to thee and Canute, &c., &c., &c. Thy affectionate friend,—FREDERICK SMITH.”

Ole Edwardsen Loge to Frederick Smith—Fyen, 6th mo. 9, 1814:—

“ Dear Friend,—Seeing that it is a great concern with thee, as well as some others, exactly to know and have a true account of the Religious Society in Norway, called *Saints*, it seems to be my duty to inform thee that lately we have got one or two books relative to this subject, written by the founder of the sect, *Hans Neilsen Houge* himself. The first is ‘Reflections on the Foolishness of the World.’ The second book contains ‘The Principles of the Literature of Christianity.’ Shouldst thou be desirous of getting them sent to thee (although they are likely not to be so delightful to thee as perhaps thou hadst thought), I will instantly send them to Chatham. There is one of the aforesaid Society on board the *Belliquer*, named Thorbjorn Knudsen; and it is from him we have got these books.

“ It might be of good consequence for our unfortunate brothers in Norway to become acquainted with you; for I know they love the Friends in England. I sincerely wish it was in my power, in this language, to express my feelings of thine and thy fellow brothers’ goodness towards me and my companions; for I understand that it is you, next to God, to whom thanks belong, for our knowledge of the blessing of the truth, which I hope we are about to receive. I have been your enemy; and you have treated me as your friend—your son. I have been one of your persecutors; and you consider me as your best friend. Oh! your reward must be great. Enoch Jacobsen knows what sort of man I have been. I constantly disputed with him, and often said to my friends, ‘They who know something of religion, will not easily be a Quaker.’ At the same time, it was as though a

man should speak to me these words : ‘Thou oughtst not to keep more discourse with Enoch relative to that subject ; because it is perhaps not impossible to be doing evil, and not know it thyself.’ I thought myself wise enough, but was thus reproved.

“It is, indeed, very little that I yet understand ; but I am glad that I have found the way for finding the truth ; and, by the Lord’s assistance, I hope to do so.

“Yet, weak as I am, I heartily desired it might be in thy mind to send me a few words of confirmation. Thou hast reason to answer me, in truth, that there are many words of this sort for me in the Bible. Yes, there are ; yet some lines of comfort also would be very acceptable, particularly when they come from an upright and experienced man. Thine and thy companions’ words, in your text (preaching), were very pleasing to me ; and I hear of many more who then understood them. I assure thee they will be kept in remembrance. There will, as thou saidst, come a winter season ; but let it come ; if it please God, he can carry me over it. I am not sorry to suffer for a good cause ; but I would be ashamed and afraid to suffer, being a guilty person. Sufferings, has the Divine Deliverer pleased, should be the lot of every one that wishes to be a true Christian ; therefore we should be patient.....

“I beg thee to accept my dear love to thee, thy family, and other dear friends ; this salutation being also retaken from my brothers on board here. I bid thee farewell, wishing that I could be worthy to remain, thy sincere friend,—

“OLE EDWARDSEN LOGE.”

The next two letters are from another of the prisoners, who thus describes himself:—“I inhabit in a port called Robervig, of Charmen Island, twenty-four miles northward from Stavanger. I have been master of vessels in the coast

and fishing trade, in the summer ; and, in the winter season, I am busy in teaching young persons writing and navigation. I have never been in the king's service, having got privilege of freedom. I have a wife and two children ; a son, eighteen, and a daughter, fourteen years of age. I have also step-children ; three sons and one daughter.

“ KAAVER O. DAHL.

“ To Frederick Smith.”

“ Fyen, the 10th of June, 1814.

“ Dear friends,—Your last presence here on board have comforted my soul, and I am joyful in the love of the Lord, and of the true religion of the church of Christ, which I shall bear in mind all the days of my life. You have helped to support me and my friends, both in soul and body. Receive my sincere gratitude, as a token of my love to thee and to all the Friends in your country.

“ By occasion of the war, I am put in this confinement, and restrained of my bodily liberty ; but feeling myself to be in a sweet liberty as to my soul, I thank God heartily, who has been so kind to me, and brought me here to receive his Divine blessing, and has used you as a means to save me, and drawing me from worldly thoughts to the right way, and to be a child of the Heavenly Father, redeemed by our Saviour, and to be a true believer, and of the church of Christ. My prayer is to be constantly preserved in the true religion, and in the true hope of eternal happiness in the world to come, where our blessed Saviour is gone to prepare a place for us, and for every one who, in faith and true love to him, endures the allotted trials and sufferings with patience, regarding the short troubles and miseries of this life as nothing, in comparison with the glory of that life which is eternal.

“Receive these few lines as a token of the sincere love of your affectionate friend,

“KAAVER O. DAHL.”

The period now drew near when these brethren in bonds were to be liberated, and separated, in some degree, from that close and tender Christian fellowship in which several of them had, for some time, beneficially participated. The following short letter describes their sensations on this event. It is from the pen of Ole Edwardsen Loge, dated Bellequeiux, 17th of 9th mo., 1814:—

“Dear friend (name not given),—Two Swedish frigates are ready for us, and we wait hourly for orders for our being sent on board. It is my duty, on my own and my companions’ behalf, to bid thee dearly farewell. We thank thee for all that care and affection thou still hast shewn towards us; and we desire thou wilt have the goodness to remember our due acknowledgments to all the Friends, who, as well as thyself, have been careful for our true prosperity. The Lord reward you for it!

“We are somewhat afflicted because we are now to be separated one from another, and because we may now have to experience severe trials; but we trust in God. When he is with us, we have to fear for nothing. Wheresoever we arrive, we shall give you account, if possible. Receive, all of you, our dear love, and farewell for ever.

“Thy unworthy friend, OLE EDWARDSSEN LOGE.”

Three of the Friends, of Rochester, sent, through Canute Halversen, Elias Tasted, and Even Samuelsen, a few lines, by way of certificate. In a letter, accompanying this document, the Friends observe, “We have endeavoured to word the document in such a way that it may extend to all; and

we hope that if there be a probability of its being of service to any of them, at any time, that you will not fail to use your endeavours for them, if their conduct and conversation correspond with their profession. And we feel very desirous that this may be the case with you all : that your meek, in-offensive deportment, may gain you general esteem, and evince to the world that you are redeemed from the spirit of war, and are the followers of our meek, lowly, crucified Redeemer. This will recommend you to the kind notice of all considerate, religiously disposed persons.

“ And may the heavenly dew, that descended upon the mountains of Zion, descend and remain on you !

“ Your truly affectionate friends.”

“ To all whom these may concern.

“ Canute Halversen, whilst having been a prisoner of war at this port, has, we believe, been favoured with the tendering influences of the love of God ; and becoming a little acquainted with us, members of the Religious Society of Friends (called Quakers), a people, in those parts, who, amongst other noble testimonies (an able Apology for which he has with him, in his own language), hold the inconsistency of war with the Gospel Dispensation, and therefore cannot, for conscience sake, engage therein. And we believe that he, with others of his countrymen, are made partakers, with us, of the same precious peaceable testimony ; and we are desirous of recommending him to the kind attention of those with whom his lot may be cast, that he may be permitted to have their support in this religious scruple, and witness preservation.

“ Chatham, county of Kent, England, 12th of the 2nd month, 1814.”

A considerable number of Friends' books, part of them in the Danish language, were supplied by the Meeting for Sufferings, to be distributed amongst the prisoners on their return to their respective homes.

Elias Tasted thus describes the events of this period :—
 “In the latter part of the year 1814, we were discharged from our imprisonment, and taken, by two Swedish frigates, to Christiania in Norway, and the Danes to their own place. Then this poor and mournful little flock became separated and scattered, each to his own place of abode, far distant one from another, scarcely two or three Friends to any one place. We were, however, four, belonging Stavanger, viz., Lars Larsen, Ole Franck, Even Samuelsen, and Elias Tasted. On our return, we were as poor and strange servants; yet we came to live so near one another, that we kept up our meetings for worship, two or three times in the week, constantly; when a few others sometimes came and sat with us, either in a loft or in a chamber. We were then as a strange and despised people to the great professors; but the Lord preserved us in our testimonies, through many and various trials and afflictions, which we then had to endure for the truth's sake. Our sufferings were principally caused by the clergy, who stirred up the magistrates to persecution.”

On the arrival of the Friends at Christiania from their imprisonment, they became a little acquainted with the founder of the people called Hougeans, viz., Hans Neilson Houge. He appears to have been the first of those called Saints, alluded to by Frederick Smith. He received these Friends kindly for a time, but afterwards became their opponent.

Some of them remained in Christiania; others got settled near Tronhjelm; others went to Christiansand, and one to Holmerstrand. In 1847, Elias Tasted had a letter from this

last mentioned, Ole Banberg, stating that he still loved the truth, of which he became convinced in their captivity ; although, being alone, he had not borne such a public testimony against the world as becomes a true self-denying follower of Christ.

Berent Rasmussen, in a letter to a Friend, of Rochester Meeting, thus describes some of his own trials :—

“ When I came to Norway, I got a situation in a shop, though the master did not just want me at that time ; but as Hans Neilsen Houge is brother-in-law to my master, it was thought best to keep me here, to try my conversation, and become acquainted with the principles I professed. The family have been very kind to me, though I often fell into many exercises ; but the Lord of heaven and earth has been graciously pleased to strengthen me from time to time. I often feel myself in weakness and in fear, lest I should lose those divine favours which I had received of the Lord. I have often thought of you, my friends, desiring that the Father of Mercies would be pleased to keep you in his own bosom, as he has been pleased to condescend to us his blessed Spirit, through our Lord Jesus Christ ; and as here, in this world, there are many temptations which may surround us, yet, if we keep near to the fountain of life, it will preserve us in every state, as I can a little witness of the mercies of God ; though I feel myself not so perfect as perhaps the Lord requires ; but as my desires to be guided of Him continue, I hope he will strengthen me, by his own power, to overcome that which may displease him.

“ It did not, at first, seem so pleasant to me, and was a great exercise, because I had none to unite with me in the mode of worship, which the Lord himself had taught me. I sometimes met together with the ‘ Saints ;’ but it did not satisfy me, as their mode of worship consists in praying and

singing, whenever they come together. Thus, it is in their own will. I was fearful of being drawn into the same. I did not understand so much of these people as I have known since; for they tried very much to have got me into the same way of worship, had not the Lord been pleased to shew me that it was wrong, and did not please him.

“I sometimes waited in silence by myself; but, as I was a servant, I did not demand of the master any room in the house for religious worship: and thus I continued until my friend Enoch Jacobsen came to this place; and he is here in this house still. He did not like, neither, to hear such singing, but told them that it did not please our Lord, as it was done in their own will. Enoch and I have had many sweet opportunities together; and we have regular meetings for worship, every first day forenoon and afternoon; and we are greatly strengthened by our heavenly Father.

“The mistress of the house attends our meetings, and also the master; though he has not yet got a true sense of the ‘still small voice;’ but has, no doubt, been visited by Christ Jesus, though he has rather fed in a wrong way; so that he must be brought down (in his mind) before the life can rise afresh. His wife, who is a sister of Hans Neilsen Houge, is much persecuted of her brother, and many others of the same Society: but she has confessed openly to them that true religion does not consist in such outward things. And I think it is a great blessing to me that the Lord has been pleased to open the way thus. May he be pleased to strengthen her in his fear, and carry on his great work to his own glory.

“It is remarkable how He has thus visited us poor creatures. May we never forsake him, but wait on his condescending love, and humble ourselves before him, and walk with fear in his sight.

“ I feel much for thee, and wish your preservation in the love which comes by Jesus Christ. May the Lord be pleased to reward thee for all the kindness to me and my other companions. My dear love to William Rickman.

“ Thy affectionate friend and brother,

“ BERENT RASMUSSEN.”

There is, amongst the papers, another letter written about this period ; and though it is unsigned, yet it is so descriptive of the constancy of these poor Friends, and of some of the trials to which they were exposed, that it will be perused with interest :—

“ Dear friend and brother,—If this letter reach thee, I believe it will satisfy both thee and other friends that I am well in Christ. I shall first inform thee how it has been with me since I have been in Norway. When I got home to my mother, she began to cry, and told me that she had been expecting pleasure in seeing me, but now I came home to give her sorrow ; and I found it hardly possible to satisfy her. But the priest came, and would speak with me. I was not then at home. He asked if I had any books, and my mother took the New Testament, and shewed him. He asked again if I had any other books. My mother said they were all lent out. Then the priest wished me to call on him, and take with me all the books I had of the people called Quakers. When I came home, my mother seemed more satisfied, as the priest had not said any thing unfavourable of the principles I professed ; and told her she should not lament so over her son. I went to the priest, and took with me R. Barclay’s Apology, William Penn’s Key, and Dell on Baptism. There was in company with him a gentleman, and they desired me to let them have the books, and I replied they were welcome. They asked me if

I knew the Bible and New Testament. I said I was not much learned in the Scriptures. They enquired, ‘Why do you not take off your hat?’ and also about oaths and war. When they could take no advantage of me in these points, they told me if I would come forth in the moving of the Spirit, and declare it in the French and Greek languages, they would believe me. The priest said he thought it would be best for me to go over to England, among my friends there, where I should enjoy peace. When they had used all the means they could with me, and discovered that I was not much versed in the Scriptures, they told me it was the devil that had entered my heart, and that of every Quaker. As they found that though I was not much acquainted with Scripture, and yet answered discreetly, they grew tired. I then remembered what Frederick Smith told me, that when we were brought before magistrates, &c., it should be given us what we ought to speak, and I found it verified.

“At another time, as I was on business for my master, to pay money to a lieutenant, he struck me because I could not take my hat off, and was so angry as to pull it off my head, and pull me by the hair, and forced me out of doors, and it was with difficulty I could get my hat again. He gnashed his teeth at me, and appeared very angry.

“At another place, I was told that I must leave the country in twenty-four hours, as no other religions are tolerated than the Lutheran; and that, if I would not desert my religion, I must post over to England; for there was no Quakers in this country; and that if one stopped here, he would make an uproar, and would be worse than Hans Neilsen Houge, who had deceived many. I have been with H. N. Houge. He said he had been in eleven prisons for

his religious principles. He told me I was but a young brother, and could not yet bear strong food."

There is also a letter to a Friend, of Rochester, from Thornes Johnsen, who appears to have gone as captain of a vessel sailing from, and belonging to, Christiansand. It is dated, 4 mo. 24, 1815. He writes, "May the Lord hold us in his blessed hands for ever. I have seen the Lord's great wonders and strength in a distant land, so that He is every where. He is the light that shines in our hearts, and has chosen a people from all the earth to be his sons and daughters, and he will be their God. I see that many of the people go the road that leads to destruction; and not many know of the blessed spirit within, the light of life that is given, in measure, to all people.

"The people of Norway are under a hard press by the clergy, for they do what he says, whether it be wrong or right. Those books given to me, I have lent out. The people called Saints are very near to them [the principles set forth in the books]; and they confess that it is the same blessed Spirit that has called them to repentance. Many of them are real true Christians; and there is great hopes of others. Many of them are farmers.

"May the Lord God of all preserve us in the path of life! I will say, for my part, that it was the best voyage I have done over the sea, that time I came to England; for then I found God, my real Father and Preserver. And I will say, in the language quoted by Job Scott, 'For all I thank thee: most for the severe.'" He then speaks of the effects of the war in depressing the value of the currency, and the suffering consequent thereon.

In the course of the year 1815, some of the little company at Christiania became unsettled; one of them in reference to a marriage rather too hastily contracted, and not accom-

plished in a manner satisfactory to his brethren ; though, some time afterwards, he appears to have been measurably restored. His wife also evinced a friendly spirit. Some of them, giving themselves up to a wayward course, attempted to excuse themselves on the plea of Divine guidance ; thus allowing Satan, the adversary, to assume the garb of an angel of light. In 1816, Enoch Jacobsen, who had been left in England, as before mentioned, joined the little company at Christiania. His presence appeared to contribute to the restoration of love and harmony. They met at times, in their meetings for worship, about eleven persons. It is probable that H. N. Houge, by his subtilty, contributed to the unsettlement amongst them ; at least that appears to have been the opinion of Enoch Jacobsen.

In a letter describing some of these occurrences, which appears to be from Canute Halversen (though it is not signed), he thus expresses himself :—

“ Many may call Friends’ principles, or some of them, of little consequence, and small things. But the small things, when despised, open the way for the greater : and so, by degrees, little by little, until the mind becomes so darkened that all this will be called ‘ nothing.’ Thus are poor creatures deceived ! And as the love of infinite wisdom is, in a great degree, afresh extended to lead back again such poor mortals, yet the cross will be greater than before, and more difficult to bear. Oh ! how I often sigh under a sense of weakness. How difficult it is to stand on the right ground, when no support can be felt. Oh ! I do feel the necessity of drawing near to Him who taketh away the fear of men, and can make his people stand as firm as in a battle.”

We now have to notice an important event in the history of the Society of Friends in Norway—the visit of Stephen

Grellett and William Allen to the various little settlements of them there ; which was of a very comforting, strengthening character to them. Perhaps it cannot be better introduced than by an extract from a letter from Enoch Jacobsen, then in London, to a Friend, of Rochester :—

“ London, 7th mo. 30th, 1818.

“ My dear friend,—I arrived here the 12th, being only ten days from Christiania until we landed at Gravesend. I left our Friends at home pretty well, and Canute desired his love to thee ; also, L. Larsen and Lars Monsen. I had also a letter from Elias E. Tasted, in which he desired his love to thee.”

He then alludes to some application* made to the Swedish government for the relief of Friends in Norway, adding, “ I may say there are no laws yet made in favour of Friends ; so that those who stand firm to their principles, act contrary to the laws of the country. Friends must be resigned to take the consequence ; and I should be very glad, at the present moment, that our Friends, with myself, might be so strengthened as to endure any hardship which Providence may see meet to permit to be inflicted upon any of those who may be willing to stand faithful to the truth, in order, for the more or greater breaking forth of his light, and the glorious knowledge ; though I do not think that he is willing to inflict more than his poor followers will be enabled to bear.

“ All is quiet at present, so that we have not suffered any imprisonment yet ; though we may, in some respects, have many difficulties.

“ Thou wilt be much surprised at dear Stephen Grellett’s intention to visit our country ; also some parts of Sweden,

* See APPENDIX, A.

thence to Russia, and by the Black Sea to Constantinople. William Allen is to accompany him.

“ I was favoured with a letter from Thomas Christy, before I left home ; and I was glad to reach this country at a very good time. I wish much that strength and ability could be so far extended to me, that I could render the Friends all the assistance they may want.

“ Thou wilt conclude, from what I have said, that I shall have to accompany the Friends through Norway and Sweden, and so far as I can see my way to go. A vessel is engaged, lying at Harwich, to take us to Stavanger, and to stop there a few days, and thence to Christiansand ; from which we intend to travel by land to Christiania. From thence it is thought to go to Gottenburgh and Stockholm, in order to cross the Gulf of Bothnia, then travel to Petersburgh.

“ Thus, dear friend, I have given thee a short statement of our intended voyage ; and I have no doubt that Providence will be pleased to make things comfortable for the Friends. We are making ready to start the 6th of next month.

“ Thy affectionate friend,

“ ENOCH JACOBSEN.”

CHAPTER II.

VISIT OF STEPHEN GRELLETT AND WILLIAM ALLEN TO FRIENDS,
AND OTHERS, IN NORWAY.

THE best source, to which we have access, for an account of this visit to the Friends in Norway, is the first vol. of the *Life of William Allen*, p. 363, &c.

After describing their pleasurable sensations on landing at Stavanger, 8 mo. 25th, 1818, W. A. remarks, "The pilot expressed to Enoch a great anxiety to purchase a Bible, and stated that the single copy that they had amongst them had almost excited a quarrel; so many wishing to possess it, that they were at last obliged to decide it by lot. It was concluded to give the old pilot one, which he very gratefully received. His son afterwards came down, and entreated permission to buy one, saying he had the money for it; but, as Norwegian Bibles are scarce with us, and we had given one to his father, we gave him a Testament; enjoining them both to read them to their neighbours."

A few of the inhabitants of Stavanger recognise the religious principles of the Society of Friends. W. A. says, "On our return, Enoch made arrangements with some of those persons who profess with us, respecting the meeting on fifth day."

"In the afternoon, we went to wait upon a person, who is a Lutheran, and holds the office of dean. We spent about an hour with him, and were kindly received. We conversed about Bible Society business. He says that there is a great want of Bibles amongst them; and that, out of five or six hundred families in Stavanger, not more than fifty have a

Bible ; that the people are willing to subscribe and pay for them ; and some have actually paid ; but they cannot get them from the so-called Bible Society of Christiania. We purpose to attend to this subject when we go there..... The dean expressed great regard for our religious Society as a body ; and, after this conference, which seemed of considerable importance, we parted in love.

“ We then went to the house of Lars Larsen, a carpenter, who is considered firmly settled in the principles of Friends. A young man, a fisherman, who lives with him, also professes with us, and had been rowing a considerable distance in his boat, till his hands were blistered, to give notice of the meeting to-morrow. We sat down together to wait upon the Lord, and, presently, two young women, in the station of servants, came in also ; and, truly, we were favoured in silence, to feel that which is beyond words. Our hearts were contrited ; and, after a considerable time, dear Stephen addressed them, Enoch Jacobsen interpreting sentence by sentence. These simple-hearted people were much affected, and yet comforted. I added a few words towards the close.

“ We next went to the farther end of the town, to call upon Enoch’s mother. His sister, who is married, and has four children, lives with her ; and his youngest sister was also there. We had a religious opportunity with them, in which Stephen had much valuable matter to communicate. They seemed contrited.

“ 8th mo. 27th. We went a little way out of Stavanger to Lars Larsen’s, to attend the usual meeting. There were seven men, besides ourselves, and about as many women ; also two children. After we had remained some time in silence, S. Grellett spoke in ministry, Enoch, as usual, interpreting ; prayer was then vocally offered, which was also interpreted. Towards the close of the meeting, the propriety of establishing a system of discipline, adapted to the circum-

stances of those professing with Friends in this place, was submitted to them. Several expressed their concurrence with our proposal; they appeared in a tender state, and I believe were much comforted.

“A few plain rules of discipline were accordingly prepared; and, being much approved by the little community, were gladly received and adopted.”

The help thus afforded to these sincere-hearted people was evidently very seasonable; and W. A. speaks with satisfaction of the religious intercourse which he and S. G. had with them. He, however, enlarges less on this than on some other subjects, observing, that a particular account of their visit here had been sent to their friends in London.

We must, therefore, have recourse to other documents, by which it appears that the first meeting of discipline was held at Stavanger, on the 29th of the 8th month, 1818, when eight individuals were recognised as members of the Society. Elias Tasted was appointed clerk of the two months' meeting. He had been married on the 15th of the 7th month, this being the first marriage amongst Friends in Norway.*

The queries and other matters relating to the discipline, were sent to Christiania, that they might correspond with the meeting at Stavanger; but this correspondence was only kept up about two years.

William Allen and his companion were invited to dine at the country house of G. S. Keiland, the governor of Stavanger, who treated them with great kindness. He had invited Judge Löwold, Dean Stören, and the young priest Lange, to meet them. It appeared that the governor had attended Friends' meetings in London, and professed great respect for the Society. In the course of conversation, it appeared, such

* Four of this little company afterwards emigrated to America. Elias Tasted and his wife are all that remain of them now, in the year 1848, at Stavanger.

is the scarcity of Bibles, that even Priest Lange is obliged to borrow one for himself. W. A. remarks, "I think this visit will render the way easier for the Friends here."

In another conversation with Dean Stören and the Priest Lange, they again urged them to exertion to supply the people with Bibles, and pointed out how they might obtain help from the Bible Society. "The subject of those professing with us was brought forward; and the dean again expressed, very strongly, his approbation of the principles of our religious Society. On entering further into them, we came to what are called the Sacraments. I told the young priest we were far from condemning those who think it right to use what they call the ordinances: on the contrary, I believed that many pious persons found comfort in them; but then, he must allow that the edification did not arise from the form, but from a feeling of the Divine Spirit operating in the heart; that the forms, without this, would do nothing for us; and where it was witnessed, the forms were not absolutely necessary. We parted in love, giving a Bible to the young priest, for which he seemed thankful."

After describing a walk of four miles into the country, to visit Even Halversten, he adds, "We were glad that we came here, if it were only to enable us to sympathise with these poor people. Stephen had something very suitable to offer (in one family), which Enoch interpreted; and I felt it my duty to state the nature of the Christian religion, that its fruit was love, &c. I had relief and peace in these remarks." Some of those professing with Friends suffered much from the opposition of members of their own family.

8th mo. 29. "The afternoon was devoted to the meeting for the settlement of the Rules of Discipline. Feelings of solemnity and sweetness prevailed, and the business was got through satisfactorily."

8th mo. 30. "The Friends here hold two meetings on First Day. They have hired a large room, which is well adapted for the purpose. More came this morning than we expected, and there were about fifty present in all. The people were remarkably quiet, and it was a satisfactory time. After dinner, I felt sweetly comforted with a sense of the Divine presence and love; and, about three o'clock, we prepared to go to the afternoon meeting. I was apprehensive that it would be crowded, curiosity having been excited by the meeting in the morning; and, moreover, they have no public worship in the afternoon, every third First Day, because the preacher goes to another place, and this happened to be the case to-day.

"When we reached the place, we found it rather difficult to get in; the room was soon filled, and many were on the stairs. Indeed, I was afraid of some mischief, from squeezing, more than two hundred being in the room: most of them were standing. Considering all circumstances, they behaved as well as we could expect; and Stephen had a long and satisfactory communication in ministry. After it was over, the people seemed desirous of shaking hands with us, and nothing but respect was shewn us. Enoch acquitted himself exceedingly well as an interpreter.

"In the evening, the good old dean brought the letter which we advised him to write to Dr. Steinkopff, representing the want of Bibles here. We had some religious conversation with him, and found him very near in spirit. He seemed a good deal affected at parting with us. Thus the dear Master was pleased to crown this day's work with success.

"It is said that all the children of the poor are educated, and the regulations of the country make it absolutely necessary; for they cannot set up in business, or marry, or perform any acts as citizens, unless they are able to read. All

must be examined, and confirmed when they are fifteen years of age ; and, for this purpose, they must be able to read. This statement must obviously relate to towns and villages ; as those who are scattered in the country have not the means. They have several small schools ; but education is not well conducted.

“The general state of morals is reported to be pretty good ; and the police is so well conducted, that if any thing were lost in the middle of the street, it would be soon found and restored.

“All poor schools are maintained by a tax upon the inhabitants, *and are absolutely under the controul of the clergy.* A school might, however, be supported by subscription, in which case the clergy would have nothing to do with it.”

8th mo. 31. “In the afternoon, we had a precious religious opportunity with those who are considered members of our Society. About twelve were present. These poor people were very tender and broken, and we parted with them under strong feelings of sympathy and affection.”

9th mo. 7. They arrived at Christiansand. Here they do not appear to have found any Friends ; but W. A. mentions some of those persons called “Saints.” “They attend public worship, but have also their own meetings. We have not found it our place to go after them ; but, as some of them had wished to see us, we consented to go, and found between thirty and forty assembled to meet us ; most of them were men. They listened very attentively to what we said. Some of them seemed in a very tender, feeling state ; and all were respectful and loving.”

On their way to Christiania, they stopped at Arendal, a great sea-port. Amongst other occurrences here, he remarks, on some of his own exercises, “On returning to the inn, I retired to my chamber, and felt my mind, which had been low before, comfortably stayed on God.

“A person, who is one of those denominated ‘Saints,’ called upon us, and asked us to visit them, which we agreed to do, and went to take coffee with them about seven o’clock. He and his wife seem pious, well-disposed persons. We afterwards had a religious opportunity with about seven or eight of them, when there was something precious to be felt.”

Proceeding on their journey, W. A. remarks, “One of our drivers is a steady, intelligent man, and a schoolmaster. The plan for the country schools is to have a schoolmaster for the parish, who keeps a school for a week at one farmhouse, then a week at the next; and so, taking them in course, all the children following from one house to another, he is about a year in making his round. The most remote of the children have only about three miles to go. He had no Testament, and was made happy in being presented with one. Their Catechisms, &c., are the principal books read in the schools.* Among the higher classes in Norway, there appears to be a tendency to scepticism; and among the lower, to bigotry.

9th mo. 19. They arrived at Dram, or Drammen, and held a satisfactory meeting at their lodgings on the 20th. They also had an interview with the principal magistrate, a sedate, elderly man.

“We afterwards had a time of worship with Lars Monsen, (see page 8,) a person who has some connexion with Friends, and his housekeeper, who seems in a tender state. Our landlord and landlady supped with us; a pause for religious retirement ensued, and we both addressed them: the latter was much broken and contrited.”

9th mo. 21. “Arrived at Christiania; delivered some of our letters of introduction.”

23rd. “Fifth day. We went to Canute Halversen’s, a

* Here we see one ground of the scruple of Friends, in refusing^{to} to pay the school tax.

person professing with Friends, to attend their small meeting, which is held in a room well adapted for the purpose. There were about eight men present, besides ourselves, and four women. I felt something sweet and peaceful."

In a visit to one of the prisons in Christiania, W. A. remarks, "We were shocked to find about twenty young persons confined here, not for any crime, but merely because they had neglected to learn their Catechism, and consequently could not be confirmed by the priest. Thus they were sent, literally and avowedly, to be prepared for confirmation, to a place where they were confined with felons and criminals of all descriptions. Some amongst them were from twenty to thirty years of age. The officers who accompanied us joined in expressing their abhorrence of this measure; but in this country, such is the sway of the clergy, that a person not confirmed is almost considered an outlaw. We stated our feelings very freely, and have reason to think that the matter will be taken up.

"In the afternoon, we had a solid religious opportunity with Enoch Jacobsen, Canute and Ann Halversen, and the young lawyer, Soren Schutz, who are to become the first members of our Society here, according to the principles agreed to at Stavanger. It ended satisfactorily. In the closing pause, I had to offer them a little encouragement. We afterwards went some distance to take tea at the house of a merchant, named Ericksen, who, with some of his family, were piously disposed, and seemed leaning towards the principles of Friends. We had a precious religious meeting with them."

9th mo. 27. "We went to meeting at ten. There were about twelve men present, and seven women. My mind was low; but I thought we were favoured with the Lord's presence amongst us. In the afternoon, a few more persons attended than in the morning. I ventured to precede my

dear companion in addressing them, and had solid peace in this movement."

They proceeded to Stockholm, taking Enoch with them. They arrived there 10th mo. 4th. W. A. writes, "Enoch has been relating to us the particulars of his imprisonment, and convincement of the truth of our principles. It is highly interesting, and I advise him to write an account of it." (See pp. 363-388 of Life of W. Allen.)

We must now take leave of this interesting Journal, having extracted what relates to the Friends of Norway, and insert extracts from another letter from Elias Tasted, of Stavanger, to one of the Friends, of Rochester.

CHAPTER III.

LETTER FROM ELIAS TASTED—VISIT OF THOMAS SHILLITOE, ETC.

"Stavanger, 6th mo. 1st, 1819.

"I HAVE received thy last epistle to me, by E. Palmergreen.I perceive, by the same, thy constant love, as well as care, for thy fellow travellers. I dare say thou cannot even think how agreeable it was to me to hear from thee. Youth blushes when writing to the aged: a child can give parents neither instruction nor consolation. The poor can afford to give but little. If I should send thee an account of some of the trials I have gone through, thou mayest perhaps have gone through the same thyself. When I feel these trials pressing upon my mind, my soul becomes quite impotent of grief, on account of my fellow wanderers, who may be in the same condition with myself, for want of sufficient patience to undergo them; although I am sure that patience is the (frame of mind) whereby they can be endured and conquered.

I must confess that I have felt what judgment is sufficiently to learn to have compassion for them who walk in mourning. I wish only that true earnestness and living desires may be in their clay cottages : then will they, without doubt, see the Morning Star, some time or other, again arise for their help and comfort. They will be given to comprehend that it is only from the Prince of Peace that they must expect true peace. They will learn to understand that the allotted trials are just as necessary as consolations, for those who would be partakers of his glory. I expect my friend, Lars Larsen, will give thee further information. As every day that passes draws us nearer to the end, so should we become more diligent in watching. We are as Israel of old, scattered on the mountains. Greet affectionately thy wife, F. Smith, Sam. Wheeler, Wm. Martin, &c. I wish ye would think of us in your prayers to the Almighty.

“ E. ELIASSEN TASTED.”

In this same year, 1819, Lars Larsen came over to London, being desirous of learning the English language. He hoped to have found employment as a cabinet maker, and to have devoted his leisure hours to learning the language ; but not finding proper employment readily, he was advised to return home.

On the 16th of the 12th month, 1821, our dear friend, Thomas Shillitoe, arrived at Christiania, being engaged on religious service in Norway, &c. He appears to have continued to labour, in and near that city, nearly six months, attending the little meetings of Friends regularly as they occurred, both on First Days and during the week. His notice of his religious services on these occasions, in his Journal, is extremely brief ; nor does he mention either the names or number of those who attended, except in a very few instances. He appears to have had useful service in

visiting persons of power and influence in and about the city ; to have laboured for the correction of their faults with much plainness ; and, in general, this, his faithfulness, appears to have been duly appreciated. He was treated with much kindness and hospitality.

On arriving at Christiania, he was taken by Enoch Jacobsen to a tavern, where he was expected to lodge ; but feeling uncomfortable there, he was kindly accommodated at Hans Ericksen's, where he remained during the whole of his stay in that city.

Their religious meetings were sometimes attended by a few strangers, in addition to those who usually attended ; Enoch Jacobsen acting as interpreter. On one occasion, he remarks, " In the afternoon, I was led to speak so pointedly to a state, present, as tried me not a little, after I took my seat again ; fearing I had been led astray, in what I had thus communicated, by the grand adversary. This buffeting I was permitted to endure, doubtless in great wisdom, to humble and keep down the creature ; until a Friend, who might observe the sadness of countenance I manifested, informed me that what I had to deliver in the meeting was as applicable to the conduct and general character of an individual present, as it could have been had I been acquainted with his whole proceedings for a long time past, and that the individual received it as belonging to himself.

" I thought I never more sensibly felt, than during my labours this afternoon, the necessity of the instrument becoming like a clean tube, through which liquor passes from one vessel to another, free from the defilements of all creaturely wisdom or activity, and from all the obstructions of the creaturely will, in doing or not doing."

T. SHILLITOE'S JOURNAL, VOL. I., P. 314.

First Day. " Attended the usual meetings, and passed the evening comfortably in the family I am in ; the day

closing with the language of, 'Return to thy rest, O my soul; for the Lord hath dealt bountifully with thee.' "

First Day (the day of the month is rarely given in this journal). "The meeting this morning was a season of divine refreshment to those possessed of a sincere desire to be found travelling Zion-ward. What a mercy is this, to know that the Lord is yet with Zion, willing to comfort all her mourners, and to satisfy her poor with bread, wherever scattered, up and down, on the face of this earth.

"In the afternoon meeting, for some time, I had hard work to come at any true settlement of mind; but, after awhile, I was favoured to get under exercise; and, in time, life was felt to arise. We had four strangers, in addition to our usual number. The meeting closed under a sense that He who promised to be with the two or three, had, in mercy, been mindful of us."

Seventh Day. "I was introduced to one of the counselors of state in the ecclesiastical department, in consequence of some difficulties a Friend of Stavanger was brought into. He gave me a full opportunity of freely conversing with him on the subject that had thus brought us together." The following letter explains it:—

"From the Bishop Sorensen, of Christiansand, to the constituted Dean of Stavanger.

"In a letter, 26th of last month, the Church department has informed me that it has written to the chief-lieutenant of Stavanger county, that Elias Eliassen Tasted is to be prosecuted by law for having caused a man to be buried in the same manner as he, some time ago, did with two deceased children,* and for which he already is prosecuted; and also

* These burials were in the field of a Friend, near Stavanger, there not being a burial place belonging to Friends. In reference to this

required me, on account of the specification from Elias Tasted, containing the names of those Quakers who live in and about Stavanger county, to ask those persons, who are mentioned in the specification, if they belong to the before-mentioned sect; and then, if the answer be confirmed, to demand of them a certificate or testimony, that they, by any true Quaker Society, are acknowledged or admitted as Quakers. Each of those persons who profess themselves as Quakers, must, besides, be told, that he, without such certificate, cannot be allowed to live in this country or kingdom in quality of a Quaker; and that, even if he has the said certificate, he must, if he intends to live here, pursuant with the rescript of the 5th of March, 1754, seek for allowance, by sending his humble petition, for this purpose, to his majesty the king; which, according to what there, in a like case, is determined, cannot be expected graciously to be granted or permitted, unless they bind themselves not to make proselytes, and from admitting new members, as also to pay taxes and duties as other subjects or bergers of the state.

“1822.”

“C. SORENSEN.”

occurrence, one of the Stavanger Friends writes, “In the year 1821, Elias Tasted was brought under justice process for not having buried two of his children in ground that was consecrated. For this, he was sentenced to pay five specie dollars (about one pound English money) a day until he should dig his children out again, and inter them in the consecrated burial ground, and follow the outward ceremonies and customs of the state church. But when this sentence came under the review of the king, Elias Tasted was entirely acquitted.”

In the year 1823, the burial ground at Waaland, about a mile from Stavanger, used by Friends, was fenced in, chiefly at the expense of Ole Knudsen. one of their members. It is about forty feet square. The proprietor of the ground receives a dollar, or about four shillings English, for each interment.

Thomas Shillitoe remarks, further, that, "In the course of conversation with the counsellor, it was evident that he had imbibed sentiments to the prejudice of our religious Society, but which we were enabled to answer to his satisfaction. He candidly acknowledged they had nothing of an immoral tendency to charge Elias Tasted with ; but that he and others took upon themselves to marry and bury, without giving notice to those in authority previous thereto ; also of births, when they occurred ; refusing also to comply with the ceremonies of the Lutheran church. In such cases, he considered such irregularities, undertaken by illiterate persons, would lead to great inconvenience, being contrary to the laws of the country, and would be attended by serious consequences to Friends of Stavanger ; and as he had given instructions to the Bishop of Christiansand and the Dean of Stavanger in the case, he could not at present do any thing to relieve Elias Tasted ; but when the case came before the government, he would give it as favourable a turn as he thought it would bear. I felt well satisfied with our visit, believing, from the kind manner in which the counsellor took his leave of me, that his mind was much softened down towards Friends." P. 319.

NORWAY SAINTS.

In the course of these pages, there have been frequent allusions to the people called "Saints." The following account of Thomas Shillitoe's visit to the founder of the sect, is the most explicit we have met with.

Many years ago—probably about the year 1814—there was a little tract published by the late William Alexander, of York, giving some account of this people ; probably the result of the enquiry after them, and their principles, by Frederick Smith and others.

T. Shillitoe remarks, "I felt my mind engaged to make a visit to Hans Neilsen Houge, the founder of the sect called the Saints, in Norway, which he, being previously informed thereof, had requested should be select. Accompanied by my interpreter, I proceeded to his dwelling, about four miles from the town (Christiania). He is far advanced in life; his constitution appeared very much broken, it is supposed from his long imprisonment, on account of his religious principles. He gave me an interesting account of his first becoming awakened to a sense of true religion; from which it appeared to me, had he proceeded as it was evident he had begun, he would in time have become an instrument, in the Divine hand, of rousing the people of Norway from that lethargic state into which they appear to be so generally sunk, professors as well as profane. He informed me he had read Barclay's Apology, and made many remarks on its contents, more particularly on the ministry. He said, when he first found it his duty to preach, such power attended his ministry, that great numbers were convinced, at different places where his mind was drawn to hold meetings; and several males and females, of those who united with him in holding meetings, came forth in the ministry also, and meetings were settled in different places. Whilst thus pursuing the path of apprehended duty, he was cast into prison by the government; and his followers were threatened with imprisonment also, if they continued to hold meetings and keep on preaching.

"Feeling himself in this situation, he wrote to such as had joined themselves to him in religious fellowship, advising them, for their own safety, to obey the government, and cease from holding their meetings and preachings as they had done, and to hold them in private. He had suffered a long imprisonment, and been fined in two sums; one for holding meetings and for his preaching in those meetings,

and a further sum for his both having preached and published against an hireling ministry, and the reproachful conduct of some of the clergy of the establishment. In order to obtain his liberty, he paid the fines, and compromised with the government for his enlargement again, by promising not to hold meetings or preach as heretofore ; and that he and his followers should attend the Lutheran places of worship again, conforming to all their religious rites and ceremonies.

“ He himself is now filling the office of a priest’s assistant in the parish where he resides. I had to call his attention to that declaration of our Holy Redeemer, respecting those who had put their hand to the plough and looked back ; that such were not fit for the kingdom of heaven ; and to give it as my belief, in the state of mind he was at present in, this awful sentence was sorrowfully applicable to his situation ; and, further, to bring before the view of his mind the situation of the son, who, when his father bid him go, said, ‘ I go,’ but went not ; but with this difference,—he had in part obeyed the command, which he acknowledged had been given him, but—sorrowful to relate—had stopped short in faithfully fulfilling the whole of it, whereby the designs of heaven, respecting his being thus called or commanded to go forth in the Lord’s name, had been frustrated.

“ His countenance manifested, in a very striking manner, his conviction of the truth of what I had offered. Before we parted, I was constrained to allude to his conduct, after having suffered fines and imprisonment, for protesting against an hireling ministry, that he should so fall away again from his then good purposes, as to be receiving pay, and to become a priest’s assistant, and collector of the priest’s wages. At our parting, he manifested an affectionate disposition ; and I returned home, mourning over the

dark and dismal spot he appeared to be in, craving that by others' harms I might be warned." P. 322.

T. Shillitoe proceeds, "Sixth day. Unlooked-for trials have come upon me. My dear friend and interpreter (Enoch Jacobsen), who has been a true yoke-fellow, willing to enter into the consideration of my religious prospects, being at times subject to great depression, has become, spiritually, both deaf and dumb; no ears to hear what is given me to communicate through him in meetings, and to those who call upon me; and he has lost the power of that clear utterance he once possessed."

T. S. relates how, in being called on to visit the dean, his interpreter became a little roused from his state of depression, and was again helped to do his part of the work faithfully.

Similar trials took place two or three times afterwards. In reference to one of these occurrences, T. S. adds, "My mind was afresh plunged into suffering, my interpreter being again unable to render me service, through great depression. I mourned in secret on his account, as well as my own, from the renewed evidence given me that his mind had been, in a very peculiar manner, preciousy visited by the Lord his God, who, I was frequently led to believe, had designed him for the top-stone of that spiritual building which He intended to have been set up in these more northern regions, had he submitted to be hewn and squared by the great Master-builder." P. 329.

In the course of his service, T. S. had many interviews with persons of power and influence, in which he was enabled to explain the views of Friends in a manner so satisfactory, that several of them not only shewed much kindness to him, but evinced their willingness to make the way easy for the Friends resident there. A part of the book of disci-

pline having been printed in the Danish language, he gave copies of it to some of these persons ; one of whom, conversing on the subject, remarked, " I think the members of your Society are highly privileged ; for if I happen to do wrong, I have no one who will come and act the kind part to me, by informing me of it, and giving me suitable advice on the occasion, as is the case with you and your members. I admire the advantages your members enjoy. It would be a happy world if all mankind were of your Society ; for if I do wrong, people will laugh at my faults, instead of helping me to amend my ways." P. 334.

" I found I should not leave comfortably to myself, without urging the holding the two months' meeting (for discipline), which had not yet met during my stay, nor for a long time before. This meeting was held accordingly. An agreeable account was received and read from the two months' meeting of Stavanger." P. 337.

On leaving Christiania (probably about the beginning of the 6th mo., 1822), in order to proceed to Stavanger, T. Shillitoe very unexpectedly met with Lars Larsen, a Friend of Stavanger, who spoke English, which added much to his comfort, having parted with Enoch Jacobsen. On their way, they put in to Christiansand, where T. S. called on some persons of influence in the place. Here he also called on Ole Moe, a serious man, of the people called " Saints," and spent some time with him and his wife. They proceeded a few miles from the port ; but the wind and weather being unfavourable, they put back, and returned to Christiansand, which proved relieving to T. Shillitoe.

" First Day morning, my interpreter, a young man from New Bedford, in North America, and myself, held our meeting, which was mercifully owned of Him who condescended to promise to be with the two or three gathered in his name, which I was led to hope was, in a good degree, our

case. At the close of the meeting, the young man, who, from his own account, had a birthright in the Society, in a very tender and affectionate manner expressed his thankfulness for such an unexpected opportunity of sitting down with me."

The same evening, T. S. had a satisfactory meeting with about one hundred persons, in a room provided by Ole Moe, and, the same night, went on board and sailed for Stavanger. On their way, they landed on a small island, where the captain resided, where T. S. had the few inhabitants collected at the captain's house ; when he felt his mind inclined to offer them a little advice, for the improvement of their outward circumstances, as well as being engaged to labour for their spiritual benefit. He remarks :—

"They manifested attention to what was offered ; and when the meeting closed, I was informed, many of them expressed their thankfulness that they had been thus noticed, and for what had been said to them. They left us apparently in a serious, thoughtful frame of mind."

Finding the vessel had difficulty in making way to Stavanger, T. S. prevailed on the captain to land him at Egar-sund, about two miles up the river Seroog. Here he met with a young man who had once joined the little meeting of Friends at Christiania by conviction, but who had lately resigned his membership. T. S. laboured very earnestly for his restoration, but without much hope. He appeared to be a young man of engaging person and manners, and highly esteemed in the town for his upright conduct and humane disposition ; but the bent of his mind seemed turned to the world.

In reviewing the trials, dangers, and hardships with which he had to contend, T. Shillitoe makes the following excellent observations :—"I believe we suffer ourselves to be plundered of much of that peace, which a beneficent

Almighty Creator designs for us in this life, through yielding to a selfish disposition of mind, and an unwillingness to take our share with others, in the difficulties and inconveniences of life. Oh ! may I ever remain willing that my luxuries in life may be given up, in order to supply others' wants and comforts ; and my comforts, at times, be given up to supply others' wants of necessities ; and that even my necessities, at times, may be given up, to relieve the extreme distress of others, is what I crave, from the assurance that such conduct is consistent with the true Christian character." P. 352.

On his arrival at Stavanger, he soon had an opportunity of attending their meeting for worship, as also their two months' meeting.

" Fifth day. Attended the usual meeting for worship of Friends at this place. Most of their members, and many strangers, gave their attendance. At the close of the meeting, a solid countenanced man, unknown to Friends, stood up, under much apparent exercise of mind, and expressed himself in a feeling manner, which produced a solemnity over the meeting. We afterwards learned, that a person, who was at the meeting I had at Christiansand, had written an account of that meeting to some of his friends at Stavanger, which had brought this and other persons to the meeting that day.

" At the close of their meeting for worship, their two months' meeting for discipline was held. The laws of this country require all, without distinction of sect, to render an account, to persons appointed by government, of all marriages, births, and deaths, that take place in each parish ; which requisition Friends here had not complied with, whereby they had brought themselves under difficulty. As I had been informed, by some in authority, that this omission, on the part of Friends here, was deemed obstinacy and opposition to the orders of government, and as I could see

no ground for their refusal to comply with the requisition, in order to prevent a continuance of this omission on the part of Friends, I drew up the following minute, and had it translated for the approval of the two months' meeting, to become a standing minute on their minute-book, and be the first minute always read, and to be replied to by Friends who should be appointed to receive these accounts, and hand them to the persons appointed by the government to receive this information.

“ ‘ Are there two or more Friends appointed in this two months' meeting, to see that due notice is timely given to those appointed by the government to receive the same, when marriages, births, or deaths have taken place? Has any case occurred since last meeting? and has it, or have they (if more than one), been attended to? ’ Which minute, being approved, was entered on their two months' meeting-book accordingly.

“ Feeling constrained to labour with Friends here to bring about a better observance of true Gospel order amongst them, I recommended that when they discovered that any of their members, or those who were constant attenders of their meetings, walked disorderly, or heard reports of them to their disadvantage, they should labour with them in private, as being the way to promote the unity of the one Spirit, which is the bond of true peace; and that they should be especially careful how they judged those of other religious Societies, or meddled with them, relative to their religious rites and ceremonies, unless they were well assured in their own minds that necessity was laid upon them so to do.

“ Also, to avoid a too familiar intercourse with those of other religious professions; but to keep in view, that Israel (of old) was to dwell alone; because, if we run into the way of temptation, for the sake of gratifying our natural inclination, let it be in whatsoever way or manner it may, we can-

not expect to receive that Divine support and protection essential to our escaping the danger we thus willingly expose ourselves to. I felt thankful in believing these remarks, from observations they produced, were seasonable and well received." P. 354-5.

Thomas Shillitoe gives an account of a large, crowded meeting, in which he spoke without the assistance of an interpreter, yet to the contriving of many hearts, and much to his own relief. Many present knew a little of the English language; and some who did not were much affected by the power of truth. He met with a young man, who was kindly assisting, by way of interpreting, to persons on whom T. Shillitoe found it his duty to call; but not being accustomed to attend Friends' meetings, he shrunk from attempting to interpret in the public assemblies. One or two of the Friends knew a little of English, but not enough to translate with facility. The meetings, on the usual meeting days, were largely attended, and generally very satisfactory, notwithstanding the absence of competent interpreters.

Several of the persons in power and authority, upon whom he called, evinced a considerate and kind disposition towards the Society, but laid great stress on those of Stavanger being duly recognized by the Society in England. T. S. shewed some of these the epistles which the Meeting for Sufferings in London had addressed to the Friends of Stavanger; also the Book of Extracts which had been printed for their use, taken from the Book of Discipline published and used in England. This information appeared to give good satisfaction. On one occasion, he says,—

"Accompanied by my young friend, I made a visit to one of the clergy, who manifested a good degree of concern for the promotion of the Lord's cause, and a desire that Friends here should be careful in keeping their proper places amongst the people. He also expressed the high esteem he had for

our religious Society, and his desire that tenderness should be manifested towards Friends respecting their principles, if they could produce testimonials, from Friends in England, that they were a part of the same religious body." P. 357.

Thomas Shillitoe appears to have remained at or near Stavanger about a month ; but as he rarely inserts dates in his journal, it is difficult to determine the exact period. He writes—

"Previously to my departure, I received a visit from two young persons, who have, of late, become diligent attenders of Friends' meetings here ; respecting whom, a comfortable hope was raised in my mind, that if they hold on their way as they have begun, they will add strength to this meeting. They were members of the Lutheran church. The young woman had been a diligent attender of her own place of worship, but afterwards absenting herself for a considerable time, the priest sent for her, and inquired if she had any thing against him that was the cause of it ; she said she had, and told him she had attended the burial of a man, who was well known to be an irreligious, immoral character ; that, in a sermon he preached at the grave, he endeavoured to set him forth to the hearers as a man of good conduct, one who had walked amongst men as uprightly as the Patriarch Jacob did ; that she durst no longer sit under his preaching ; that, for some time, she spent her First Days at home, until her mind was divinely turned towards the meeting of Friends. At first, she met with great opposition from her brother ; but, in time, her steady conduct so wrought upon his mind, that he has become her steady companion in attending Friends' meetings. They appeared to be coming very near to that principle of light and life, which, if fully yielded to, they would become true way-marks to others, and be made instruments, in the Divine hand, of increasing this meeting." P. 362.

After leaving Stavanger, T. Shillitoe proceeded in a small boat to Bergen, where he had one small religious meeting, to his own satisfaction; hoping that though what was given him to express might be imperfectly translated, yet that the broken fragments might be accompanied by the Divine blessing. In his journal, he says,—

“I made a visit to the Dean of Bergen. He received me kindly, spoke some English, but understood it better than he could speak it. I presented him with some books, which he received freely. It appearing to be required of me to lay before him the reproachful manner in which the whole of the First Day of the week was abused at Bergen, he gave me a full opportunity to relieve my mind on the subject.”

On many other occasions, in the course of this journey, T. S. had laboured earnestly to impress on the minds of those in power, the necessity of a general reformation, in reference to this practice. His mind was often pained in noticing the habits of dissipation, attending theatrical exhibitions, and other vain and hurtful pursuits, in which the inhabitants of these countries generally indulge, more especially in the afternoon or evening of that day; and even some of the clergy countenance the practice by their own example.

“At our parting, the dean expressed the solicitude he felt that my views, in taking such a journey, might be blessed to those I visited; and that God would preserve me, and grant me a peaceful return to my family. He then added, although there were so many distinctions amongst men, with regard to their profession of religion, yet religion being a heartfelt work, it must become the experience of all who are favoured to find acceptance with God.” P. 365.

“The preacher of the German congregation, and the consul, had informed me there were two members of our religious Society in Bergen. They were described as very poor, but

highly respected by people generally, for their uniform, steady, good conduct. The man came to my lodgings, and brought his wife with him. I was much struck with their neat, clean, and respectable appearance. They were not of our Religious Society, but part of a company, who, several years ago, suffered great persecution, on account of their religious principles, in the late King of Wirtemberg's dominions. On inquiry, it appeared that, in many respects, they held the principles of Friends, with regard to war, oaths, language, and respect of persons. The woman, who appeared very intelligent, gave me an account of some of their sufferings, on their leaving the established religion of the nation. Their number was small; their good conduct so gained the esteem of the king, that he gave them a parcel of land for a settlement; but, in time, their number increased to several hundreds. When this great increase came to the king's knowledge, he withdrew his kindness, and began to persecute them, in which, it was supposed, he was put on by others; casting into prison men, women, and even children (as young as ten years of age); having the men flogged almost daily, until the blood ran into their shoes, to compel them to renounce those scruples which they believed they were called upon to maintain, against war, oaths, flattering language, hat-honour, and other matters of faith. The governor of the castle, fearing lest their constancy under their sufferings should excite compassion towards them, in the minds of those appointed to execute this rigour of the law, generally attended in person, to see that no part of the punishment designed to be inflicted should be omitted. One day, the individual who had been an instrument in the Divine hand of gathering this religious body, being brought out to undergo his punishment, the governor standing by to see that it was thoroughly inflicted, the poor man, whilst under his sufferings, addressed the governor in nearly the

following words :—‘The Lord will reward thee for thy cruelty, in that thou art so unmerciful towards us.’ At which the governor smote the poor man several times over his breast with his sword, saying, ‘Dost thou *thou* me?’ To which the poor man replied, ‘I say the Lord will reward thee for thy cruelty towards us; and thou shalt never again be able to witness such acts of cruelty towards us.’ At which the governor spurred his horse, and the beast set off with such speed that he fell with him, whereby his sword was forced out of its sheath, and entering his body at the hip, wounded him in such a manner that he never was able to leave his bed while he lived. This circumstance reaching the king’s ears, he gave orders that those who had the poor sufferers in their power should be careful not to endanger their lives when punishing them. Another of the officers was equally cruel.....After long and severe imprisonment, the king gave them their liberty, on condition that they left his dominions.” This they attempted to do; but most of them perished on their passage, through the cruel usage of the captain with whom they embarked for America; and, finally, this Henry Otiley and his wife were left at Bergen.

T. Shillitoe became so deeply interested for these persons, that he got forward a subscription at Bergen, to help them over to America. P. 366-8.

Before leaving Bergen, T. S. adds, “Fifth day, we held our little meeting. In addition to the Friends who came with me from Stavanger, we had the company of Captain Erasmus Jepsen,* who resides at Marstal Poa Eroë (in the

* I well remember Erasmus Jepsen: he frequently came, with his vessel, to the port of Newcastle-on-Tyne, attending Friends’ meetings, and taking pleasure in their company. On one occasion, he had two girls (his children) with him, his wife being deceased. He was a pious minded, intelligent man, of agreeable demeanour, and appeared closely

Little Belt), in Denmark, who has long separated himself from the established worship, and sits down in his own house with his family, in order to perform religious worship as Friends do; and, from what I was able to understand, his conduct was much the same as that of a consistent Friend. I was led to hope, that this, our little parting meeting, proved a season in which we were enabled each one to renew our covenants. May we each one be favoured to keep our covenants; and then, should our parting prove a final one as to this world, our souls will again unite in praises and thanksgiving to Him, who in mercy has condescended to snatch us as brands out of the burning." P. 370.

From Bergen, Thomas Shillitoe sailed for Altona.

CHAPTER IV.

PROGRESS OF THE DISCIPLINE—CASES OF SUFFERING—IVER HALVERSEN'S MEMORIAL TO THE KING—EXTRACTS FROM LETTERS—CONTINUED PERSECUTION—REMONSTRANCE WITH THE MAGISTRATES.

IN a memorandum furnished by a Friend of Stavanger, it is stated, that in the year 1822, Thomas Shillitoe, from England, paid the Friends of Stavanger a religious visit, and several things relating to the Society were then regulated. They continued to hold their meetings for worship and discipline regularly, till the year 1825, when the meetings for discipline ceased to be kept up. The cause of their being

attached to Friends and their religious principles. He visited Newcastle again in the year 1837, when I was from home. I have in my possession a sweet, grateful, short letter from these two girls, written in the year 1826. He died, after a short illness, in the year 1838.—EDITOR.

discontinued appears to have been a division or strife amongst the members, on account of a person, not in membership, pretending to have had high revelations, and wanting to be regarded as a gospel minister. Some of the members embraced his views, accepted his testimonies, and wished him to be admitted as a member of the Society. Others, on the contrary, were dissatisfied, and could not agree with him. Amongst these was Elias Tasted, who earnestly contended for what he believed to be the pure testimony of truth. A few uniting with him, and remaining firm, most of the others resigned their membership. The small number remaining, of about four persons, kept up their meetings for worship stedfastly ; though many prophecies and hard speeches were pronounced against them by those who had left.

Elias Tasted having been regarded, from an early period after they were first gathered, as an elder and overseer of the little Society, it was the aim of the dissentients to precipitate his downfall. But having, from his first awakening, been very zealous for the honour of the truth and the glory of God, he was enabled, during this season of sore conflict and trial of faith, to stand as an upright pillar in the church ; and therefore he did not "go out," but stedfastly maintained his testimony. Neither did he seek to avoid afflictions in bearing the cross, by going to America, as several of this little company have done. The Lord has crowned the desires of his heart ; he having been heard to express that he had no desire of living in this world for any thing so much as to see the progress and growth of the truth amongst the young Friends.

In the year 1828, he came to England, and spent a little time amongst Friends of Newcastle, Shields, and Sunderland, where he was kindly received, and which visit opened

the way for future correspondence with some Friends of these meetings, to mutual comfort.

In a letter to a Friend of Shields, dated 5th mo., 1828, after his return from the afore-mentioned visit, he expresses himself in the most grateful terms for the kindness which he had experienced. He thus writes, "How happy I was during the time I was amongst you! I am glad, also, that I feel my love to Almighty God to be increased; for, without that, I would be dead, and know nothing even of that which I have witnessed, and have acknowledged to be best for our salvation. I hope the days that I have to live may be amongst Christians, and that I may live as one not ungrateful to God. Whilst I was with you, I felt very poor (spiritually); but I have learned from the Lord to be thankful for what he gives, and to be willing to pass through the wilderness, as did Israel of old. Thus will I, in the end, find the way to heaven made clear and open to me.

When I came to visit you, it was not as a spy, but in true love to Almighty God and to his people. This was my greatest pleasure. The books that I got of you have been most valuable to me and my Friends."

In the year 1830, Friends in Norway were forbidden to hold their religious meetings; and those of Stavanger were required, by the local authorities, to keep within three-quarters of a mile around the town. One of them, named Iver Halversen, whose farm lay at a greater distance, wrote a letter of remonstrance to the government. It was dated Stavanger, 7th mo. 19th, 1830. It is addressed—

"To the king, or those into whose hands this may come.

"The reasons assigned by Iver Halversen for dissenting from the public worship.

"I have lived on my farm twenty-two years, and have attended to the king's laws, although I am charged with

not submitting to his commands like others. I wish him to examine our principles, and uphold us in our just rights—a people who desire that peace and morality may prevail in our native country, and that the king's government may obtain the blessing of God.

“To bereave me of my land, will cause the ruin of myself and family. I am a free man, endeavouring honestly to live by my daily labour.

“Remember Gamaliel's counsel to the Jews, in the case of the apostles, by which we may perceive (in his pleading for the truth) that true Christianity is through faith in Christ; therefore we look higher than ourselves. We look beyond compliments and mere outward observances, desiring to experience a pure, upright heart, and a freedom from sin, even in this life, through the blood of the Lamb—through Him who knows all our thoughts, words, and actions.

“They who exert their authority to the disturbance and injury of peaceable men, should consider that their power is limited to the body, and to this present life. The prophet Daniel, who faithfully attended to his duty to God, was delivered from his persecutors; and we trust that He who preserved him, will also protect us, whom we must serve and obey rather than men. Many thousand persons are permitted to dwell quietly under their respective governments, who have embraced the same truth as we have, seeking to do the will of God.

“The righteous (as we read in the New Testament) walk in the light; and though they meet with many trials, they forsake wrath and bitterness, and endeavour to live in peace; for the Spirit of Christ enables them to bring forth good fruit, which all experience who fulfil his law. I have witnessed this in my own heart, and have seen the Lord's goodness towards those who live in his fear, and keep his commandments.

“The magistrates of Stavanger have forbidden us to hold our religious meetings ; but they cannot limit our conscience towards God. Over this, the king and government have no controul. We have no command of men for our faith, any more than Daniel had, when a decree was made by the king, which was likely to ensnare him. Even now, as at that period, there have been, and are, some who valiantly confide in God. Should it fall to our lot to have our freedom taken from us, yet we must do the will of God. Our Lord Jesus Christ said to his disciples, ‘Ye shall be hated of all men for my name’s sake.’ The apostle James, addressing some in his day, says, ‘Ye have condemned and killed the just, and he doth not resist you.’.....

“We love religious freedom, exempt from persecution, and seem to be compelled to this vindication of our conduct. We desire that the king and our rulers may walk in the light and strength of the Lord, and be clothed with that lamb-like nature, which establishes unity (and peace) amongst men.

“I am aware that some, under the Christian name, have not abode in the truth, but are an offence and a stumbling-stone. The offences of these are imputed to those of the same profession ; yet we wish our own hearts to be established in the truth, rather than specify the errors of others.

“We earnestly crave the king’s influence,.....being often engaged in prayer to God for his welfare, that of our country, and that his people, of every class, may walk uprightly all their days, to the honour and praise of God.

“I entertain a hope that government will not prevent us from serving Christ, who will judge all, and visit for injury done to his faithful people.

“IVER HALVERSEN REVEM.”

Elias Tasted to a Friend of Shields :—

5th mo. 20th, 1832. After acknowledging the kind interest which Friends in these parts had evinced for their welfare, he adds, " Friends here are well, and desire their love to you all. We do not suffer persecution now, although few agree with us in principle ; yet some are yearly added to our number, by being convinced of the truth. I wish that each of us may be seeking to be clothed with the only true garment ; that an inward, as well as an outward accordance with our principles, may be manifest in all our conduct ; for we are called to uprightness and simplicity in every respect, in order to our preservation." He expresses their strong desire for more Friends' books in their language, such as " Penn's Key," and " Barclay's Apology," of which they could usefully distribute a large number. He notices some propositions which they had lately sent to the king and government.

5th mo. 7th, 1833, in a letter to a Friend of Sunderland, he mentions the case of Maria Larsdatta, a young woman not in membership, who, because she refused taking an oath according to law, was deprived of property, left her by her parents, of the amount of ten pounds sterling. The sentence against her was, that she should be imprisoned ten days, and fed on bread and water. At his earnest solicitation, the governor was prevailed on to suspend the execution of the sentence ; and E. T. made a representation of the case to the king, but without effect.

In the year 1834, the discipline was again revived, and endeavours were used to restore the good order of the Society, and a few were received into membership. Two Friends were chosen to be overseers, and two that were to have the care of the poor. But this good order appears to have been again broken in upon by some arising who sought to scatter the flock. This was a fresh trial ; but those who

had the welfare of the Society most at heart, were enabled to bear it. The meetings for discipline were again suspended until the year 1838, when they were revived, and more young Friends were received into membership, some of whom proved as living plants, supplying the place of those who were removed. The discipline was now regularly maintained: some fresh life appeared amongst the little flock, and a gradual increase has continued to be witnessed.

4th mo. 19th, 1837. In the course of this year, with the assistance of Friends of Shields, Elias Tasted translated and printed Christopher Meidel's address to the Lutherans on the subject of baptism and the supper, and William Penn's exhortation to repentance. He remarks in this letter, "These translations have been read to Friends here to their comfort."

He also observes, "That of those who attend their meetings, some of them from year to year emigrate to America; but frequently as those leave, others come forward, but that the number of members continue small. Many confess to the rectitude of the principles of Friends, who do not acknowledge the necessity of attending silent meetings, who are yet suffering persecution on account of their refusal to pay ecclesiastical demands."

He mentions the suffering case of Soren Ericksen of Stagland, who, for a claim of ten shillings English, has had goods taken to the amount of nearly three pounds.

Matthias Pedersen also, for refusing to bring his child to the water baptism, was sentenced to a severe penalty; and another individual, whose name is not given, was under prosecution for refusing to swear: and a young man, twenty-two years of age, was sentenced to be confined in the house of correction, for refusing to go to the priest for confirmation; but when the case was brought before another court, it was abandoned.

In allusion to his own exertions, he writes ; “ Oh ! that neither I nor any of those who have experienced of the Lord’s goodness may flee in this time of trial, or turn our backs in the day of battle. At this very time, we are ready to cry, ‘ My God, my God, why hast thou forsaken me ? ’ We feel ourselves as new born children, which cannot help themselves ; thus may we know that it is only by the free grace of God, and of his mercy, that we can be saved.”

4th mo. 4th, 1839. After noticing a former communication, E. Tasted adds, “ It is at all times pleasing to hear from true Friends, and of their welfare ; but sorrowful to hear of their decay and falling away from the truth, and of the great harm such do to the true seekers after the way to Zion ; and, above all, that the great name of the Lord should thus be dishonoured.

“ Ah ! how great sorrow does it cause to the true labourers in the Lord’s vineyard, to look on those who once were called disciples, when they become scattered (by the enemy), and as sheep without a shepherd. May those who behold such instances with sorrow and distress, be stedfast and faithful in maintaining the Lord’s standard, even although they may be standing alone, and none to help them.

“ Oh ! how many times have we felt ourselves as strangers in a strange land, where we must sit alone, sorrowing as a dove which has lost her mate. It is at such times that the Lord seems to shake and lay waste the very heavens, in which we may have been trusting. May we in such times of difficulty and distress, (as they ever must be,) desire with David, to fall into the hands of the Lord, (for his mercies are very great,) and not into the hands of men. O ! may those who have gone through these trials, or even a small part of them ; may they not many times lament and cry, ‘ Who can stand in thy sight when once thou art angry, O Lord ! ’ May that be experienced which was spoken of by

the Prophet : ‘ Although it come to pass that the vine give no fruit, and the oil of the olives is wanting, neither is there any oxen in the stable,’ may we at such times truly hope, and wait on our God.

“ Friends here are few, yet there is an increase ; and some are brought amongst us by conviction ; yet the grand adversary, like Pharoah with his army, is striving to catch, and bring them back again into bondage.”

(He mentions the case of Matthias Pedersen, who had no chattels to distrain on, being imprisoned and fed on bread and water), and adds :—

“ The governor of this town has sued me at law, two or three times, because I cannot pay to their school, because of the kind of books (the Lutheran Catechism, &c.) which they keep to teach the children by, and some other considerations.

“ I was also sued many years since, for not burying my children in their graveyard. It amounted to between three and four pounds (English), but they never took the whole of it.” See page 36.

“ These things are all as nothing, so long as our dear Lord does not withdraw his grace from us ; for if he did, all would be lost.

“ My health is lately a little better, and I feel a desire to see some of you once more. I desire so to live before my God, that in his love I may always continue to remember my brethren and sisters, who are travelling through this wilderness of proving and affliction. May such seek after the eternal crown. May the times of darkness never be such as to separate us from this, is the desire of thy affectionate friend, Elias Tasted.”

He mentions the decease of Erasmus Jepsen. See page 50.

In 1840, a fresh trial arose, from several of those who had been disunited, attempting to establish a separate meeting,

and seeking to draw away some of the younger members to them. This did not arise from any disagreement in judgment as to religious principles, but from local circumstances. The attempt did not succeed, and most of them returned to the little flock from which they had separated.

5th mo. 23rd, 1840. Elias Tasted to a Friend of Newcastle :—

“Thy letter of 10th mo. 23rd, 1839, with a parcel of tracts, I have received. I often feel my heart raised when I think of you, and of many of your fathers, who laid down their lives in a good cause. O that we may truly follow their steps, and get down to that which raised them up to be so great a people ! I believe there has been a decay from this primitive zeal, and also that there are yet many who stand on the same true foundation, and who maintain the standard of truth, Happy are they who daily strive to come out from the world, and who make God their refuge. I believe a time of trial has been known among you, which is necessary, for thereby the faithful will be known. It is also amongst us a time of trial. There are some gone to keep up meetings by themselves. They were not members. The cause I cannot at present explain ; but, I believe, they are not yet satisfied amongst themselves. They might have had all that was just amongst us ; but we could not satisfy them. We are few in number, and desire not to admit any but those whom we know well. Our members' names are as follows :---

Iver Halversen, a countryman.

Osmund Sorensen, a hatter.

Ener Rasmussen, a joiner, is poor, has a wife and three children, not members.

Soren Ericksen, Stagland, countryman.

Elias Eliassen Tasted.

WOMEN.

Inger Iversen, her husband not of her mind.

Ingeber Andersdatter, sickly.

Ingeber Omdahl, young.

Guri Olsdatter, my wife.

“ I expect, at the next two months’ meeting, there will be four young people admitted :—

Endre Jacobsen Dahl. a	Maria Ingberg, a young
joiner.	woman.

A. Andersen, a countryman.	Berthe Sorensen, do.
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“ Soren Ericksen, of Stagland, lives 24 English miles northwards, over the water. He has a wife and six children, all of his mind. He keeps weekly meetings at his house. He has been sued by law for not baptizing two children; and one horse, six cows, and some sheep, have been distrained, which are nearly all the cattle that he possesses. They are worth £13 English. They are not sold yet (but were sold), except the sheep. We keep up meetings up stairs in my house, twice on First Days, and have two evening meetings during the week. The meeting for discipline is held every two months, and the queries respecting Friends’ principles are read amongst us. Our meetings for worship are mostly held in silence. We have plenty of Friends’ books in English, which I read (and interpret) to my Friends and others; and often have they caused the tears to run from their eyes.....May the peace of Zion be amongst all of you who love the Lord Jesus Christ.

“ ELIAS TASTED.”

3rd mo., 21st, 1841. Elias Tasted to Lucy Stead, of Sunderland :—

“ I received thy letter last autumn. Thy hearty desires for the benefit of Friends in Norway are evident. I hope

that God will reward thee for it. I am one of the poorest of the flock, yet I trust not forgotten. By the Lord's mercy, may we all experience salvation, but not as of merit or for service.

“Endre I. Dahl and Maria Endberg, two estimable young Friends, having been married agreeably to the rules of our Society, are, for this cause, sentenced to be sent to prison, to be kept ten days on bread and water, which treatment is to be repeated as often as the magistrate appoints, until all expenses that are required of them are paid. The marriage, also, was to be annulled.”

(This sentence, after being referred by the inferior courts to the superior, was finally set aside by the king.)

“The government is much against Friends residing in Norway, and would not send our remonstrance to the king, as we desired.”

After describing their meetings, he mentions that Ingeber Omdahl, a young woman who had married one not professing with them, was disowned, and adds, “We have, this year, printed one thousand copies of William Penn's Key, cost seven pounds. A large number of people speak well of our principles, and upright Friends are much esteemed by them.

“Professor Kjilm, a person under government at Christiana, frequently writes in the public papers against us, endeavouring to vilify our proceedings, and to enjoin submission to the laws of the land, and would tolerate no dissenter. He has much influence as regards the laws, but knows little about Friends' principles.

“He asserts that we cannot have greater freedom without taking an oath, and that refusing to swear, shows that our intent cannot be good. With a view to clear ourselves of misrepresentation, I have composed and had printed a paper, of which I send thee a copy.

“My health is very poor ; therefore I can show forth very little fruit. But, I desire not to neglect or hide the small talent given me of God ; knowing that both the poor and the rich may, by the grace and mercy of God, be saved, if they do not sin against knowledge. We have had many trials from such as desired to throng themselves in amongst us as teachers, who have proposed great things. But, I may say with the Apostle, we gave no place to them by submission ; no, not for one hour. But they have done harm among the young and the weak : but it has given the humble and the faithful a good teaching.—ELIAS TASTED.”

About this time, the heavy sufferings to which the Friends of Stavanger were subjected, excited the tender sympathy of Friends in England. Our late dear friend, Jonathan Backhouse, of Darlington, sought to alleviate their sufferings a little, by a donation of ten pounds ; of which, seven pounds was directed to be given to Soren Ericksen, Stagland, in consideration of the very heavy distraint made upon him. See page 61. Elias Tasted remarks that he felt diffident in receiving the kind benevolent gift ; and with great tenderness and love, wished his thankfulness to be conveyed to the liberal-minded donor. Three pounds were tendered to the new married couple,* under an apprehension that they had already been subjected to the suffering awarded by the court, on account of the manner of their marriage : but these dear Friends positively declined receiving the kind offer on two grounds ; first, that the threatened suffering had not yet been inflicted ; and secondly, that they were in circumstances not requiring such aid. It was therefore directed to be given to other poor persons.†

* Endre and Maria Dahl. See page 62.

† The society has no fund for reimbursing any of their members who suffer distraint for their testimony.

On the same occasion, an appeal was made on behalf of our suffering fellow professors, to those in authority at Stavanger, in a paper written by a Friend of Newcastle-on-Tyne, which was attended with a favourable result. It was as follows :—

“ To the justices, magistrates, and persons in authority at Stavanger, and such other places in Norway, where there may be any of the Society of Friends, commonly called Quakers, residing.

“ The undersigned, being an acknowledged minister of the aforesaid religious Society at Newcastle-on-Tyne, in Great Britain, sendeth greeting.

“ Permit me to plead with you on behalf of my fellow professors of the same faith, your countrymen ; some of whom, as I have been informed, are at times treated as evil doers, and punished as such by fine and imprisonment, merely because they conscientiously endeavour to serve God in the way which they believe is acceptable to Him, but which happens not to be in accordance with the practice of the professors of the Lutheran Church, of which, as I understand, yourselves, with the majority of the people of your nation, are members.

“ To compel men to worship God in a manner which they are persuaded would not be acceptable unto Him, the God of the spirits of all flesh, and to practise rites and ceremonies in the efficacy of which they have not faith, and which they are conscientiously persuaded are not called for at their hands by our Lord Jesus Christ, whom God hath given to be the Head over all things to his own church ; this would only be to grieve and oppress tender consciences, and cannot promote true religion ; for, as the apostle declares, in these things every man should be fully persuaded in his own mind, for ‘ whatsoever is not of faith is sin.’

“About two years ago, under the government of the late King of Prussia, an attempt was made to compel the members of the ancient Lutheran church to adopt a Liturgy, and to worship God in a manner which they did not believe was right for them to do, and to have their children baptized and instructed by ministers chosen and approved by the king and government, but not of the ancient Lutheran Confession. The consequence was, that a large number of the poor Lutherans fled from their oppressors, and sought refuge in foreign lands, as in South Australia and North America.

“Several hundreds of those who went to America, came from Hamburgh to Newcastle-on-Tyne, on their way to Liverpool and New York. Several members of the Religious Society of Friends, called Quakers, of this town, on hearing of their arrival, were drawn, by Christian good-will, to visit them, and endeavoured to soothe their afflictions, and to relieve their wants ; and a considerable sum of money was collected and handed to them for their help and comfort. They were not of the same religious profession with us, in various respects ; but we believed them to be sincerely desirous of worshipping God, and of doing his will, according to the degree in which their minds were enlightened by his grace and good Spirit ; and we regarded them as Christian brethren, and fellow disciples of our Lord Jesus Christ, and fellow pilgrims toward the heavenly inheritance prepared for those who truly love, fear, and serve God.

“So much has the sympathy of the Society of Friends for these poor Lutherans been excited, that nearly three hundred pounds sterling has been contributed, which is now about to be sent to Hamburgh, to assist upwards of two hundred of the same people, who are about to embark for South Australia. The chief part of this money has been given by members of our Religious Society.

“Thus, whilst we in England are seeking to comfort and assist the Lutherans from Prussia, the magistrates of Norway are fining and imprisoning our poor fellow members, who happen to be resident amongst them. Consider, I tenderly beseech you, whether the course you are pursuing is such as our Heavenly Father, and our Lord and Saviour Jesus Christ, will accept at your hands, as an acceptable service, or as at all for the advancement of his honour and glory.

“Your sincere Friend,

“GEORGE RICHARDSON.

“Newcastle upon Tyne, 4th month 25th, 1841.”

9th mo. 20th, 1841, Elias Tasted informed the writer of the foregoing appeal that the document had been printed, “and well spoken of, even by the judge, in this place; but a clergyman attacked the letter by writing an apology, saying that judges and persons in authority could not do otherwise than the law of the land directed; which,” says E. T. “I gave an answer to, and offered to the press; but they were unwilling to print it, especially as it would make their own remarks of no effect. I yet hope to get it published.”

A copy of the document was also sent to London; and our late dear Friend, William Allen, gave a copy to the Swedish ambassador; and there is reason to believe that it reached the hands of the King of Sweden.

In reference to Endre Dahl’s marriage, Elias Tasted remarks, “The verdict of the superior court is not yet announced; but a letter from the court was sent from the judge of the district, inquiring whether the new-married couple were real members of the Society of Friends, and whether they were married in the manner and according to the principles of Friends in England. Being requested to answer, I replied in the affirmative.

“I had an interesting conversation with our judge, and we parted in a friendly manner. He sent a favourable reply, and kindly commended us to the court, accompanied with a plea to the king.”

It has been already stated that the king reversed the sentence of the courts, relieving the dear Friends from their painful position, both as regarded the legality of their marriage, and the other penalties. (See page 62.)

3rd mo. 25th, 1842, Elias Tasted writes, “Persecution is quiet at present, and the people generally are respectful and friendly towards us. May we all ever keep close to the Lord, travailing in humility before him. Then shall we see that He alone is the Preserver of his people, so that nothing can hurt them. The principal, or chief cause, both of men’s temporal and eternal unhappiness, is the craving after things which are forbidden.

“My friend, Ener Rasmussen, and myself, received the two copies of Barclay’s Apology in Danish, which are very dear to some of us. We have not many books in our language; but we have plenty of Friends’ books in the English tongue, which some of the Friends strive to learn.....ELIAS TASTED.”

In the spring of 1842, by the advice of Friends of Stavanger, Osmund Sorensen, by trade a hatter, came over to Newcastle, to gain a knowledge of the English language. He was in low circumstances; and, though he attended a few days at one of our public schools, he got discouraged, and went home by the same vessel. He was of a sweet, innocent disposition; and some of those Friends, with whom he became acquainted, were much pleased with him, and interested in his conversation. On his return home, he applied himself to make his livelihood, by teaching children, chiefly in the country.

In this year, 1842, Elias Tasted built, chiefly at his own expense, a little meeting-house, for the use of the Society of

Friends. It is about 30 feet long, and 24 feet wide. Four pounds sterling was contributed toward the expense by Christian Ericksen, of Christiania, though not in membership.

Thus has the Shepherd of Israel, the Bishop of souls, continued to watch over this little portion of his heritage. He has been pleased to preserve a little seed, and to nourish and water it from time to time ; though, at sundry times, they have been tossed with tempests, and tried with sore afflictions. At the present time, the Society at Stavanger consists of about forty members, children included. They have gained the respect and good will of the local, as well as of the general government ; and a disposition appears to be prevalent to shelter them from persecution, though some trying instances of it have occurred.

The following lively little letter is from Ener Rasmussen, one of the Friends of Stavanger, and belongs to the period to which we have now arrived. He had applied to a Friend of Newcastle, to obtain for him a copy of Barclay's Apology, in the Danish language, as has been already noticed.

“ 4th mo. 14th, 1842.

“ Beloved Friend,—Thou art thanked heartily for the book sent me.....I am infirm, yet address thee a few words ; for we may not see each other in this life, but believe I have fellowship with you in spirit.

“ We, in this strange land, are far separated from one another, and from you ; but when we do our Heavenly Father's will, we have confidence, that when our time here in this world is done, we shall be gathered together into our Heavenly Father's presence with gladness. The love and respect shewn to the poor Friends in Norway, convinces me that we are one spiritual family ; when one member feels for the other, it is that love which the Lord Jesus describes ‘ By

this shall all men know that ye are my disciples, if ye have love to one another.'

"My low moments are often enlivened by a hope that should I never see you in this life, we may, by an upright walk, find communion in the heavenly life. I feel love and regard flow to you all. Salute all the Friends. From a feeble Friend in Norway, who desires the grace of God for you and for himself.

"ENER RASMUSSEN."

In the year 1844, our dear Friend, William Backhouse, of Darlington, obtained the needful certificates, liberating him to pay a religious visit to Friends in Norway; his nephew, Edward Backhouse, of Sunderland, offering to be his companion. But, a few days before their intended departure, it pleased Infinite Wisdom to remove our beloved Friend from works to rewards. His death was awfully sudden; but we trust he was found "with his loins girt about, and his light burning." The circumstance is alluded to in the letter from which the following extracts are taken, as it also is in another, from Ener Rasmussen, without date.

After expressing his feelings in a similar manner to the above, he adds,

"There are about nine years gone since God called me out of Egypt (spiritually), and led me, as through the wilderness, to the land of promise. He was pleased to give me a foretaste of that which he hath reserved, which taste continues to be very precious to me, strengthening me in my further progress through the wilderness, which has since been my allotted path. My companions are those which my soul has sweet unity with, having experience of what travelling pilgrims have to pass through at times, in the gloomy and cloudy wilderness.

Here is not any sounding instrument, as a minister of the Society, in our religious meetings ; but the sounding, in our silent gatherings, is a low sigh or groan to the outward ear, and tears rolling down Friends' cheeks to the outward eye ; which, I believe, is that sacrifice which the Lord, to this day, graciously accepts. And we have a hope that a day of greater clearness, or brightness, will arise in the Lord's time.

“ We hope it will be cause of gladness to you to hear that the Lord is at work among the people of this town, in our apprehension, more than heretofore. Amongst the young people, some are inclining to attend our meeting, and others are enquiring after the true way, which is cause of gladness to us.

“ When that letter, giving account of the death of that Friend who had intended to visit us, was read in our meeting, it softened many hearts, and an inward cry arose that the Lord may be near for the support of his family, and strengthen them in this time of trial.”

He proceeds to give an account of his family, and how, having since their conviction, declined to have their children baptized with water, but had got several of their births registered by the two months' meeting, he enquires whether such registry did not confer permanent membership. A suitable reply was given, in accordance with the practice of Friends in England.

His next letter refers to another interesting event ; that of Endre Dahl, a young man much esteemed amongst them, coming over to Newcastle, to gain some further acquaintance with the English language, chiefly with a view to his greater usefulness amongst them, in the way of reading and translating English Friends' books or writings, for their instruction and edification. He obtained permission from the governor, as a special favour, and in consideration of the esteem in which he held him.

“Stavanger, 4th mo. 4th, 1843.

“To you, my dear Friends in England,

“The river of the love of God extends itself over land and sea : it extends also to you, my beloved Friends. I often seem as if I was amongst you, and beheld you ; and I can say that we, as young Friends here, will be glad to see any of you, dear Friends, in our country, if it please Divine Providence to send them, so that we could see and speak to them. And we hope the way would be made easier, if our beloved Friend, Endre Dahl, who is coming to see some of you, could stop a little time amongst you, to learn the English language, and become a little more acquainted with you. We will greatly feel the want of him, whilst he is amongst you ; but the desire of my heart is, that the grace of God may rest upon him. My love is to all them that love the appearing of the Lord Jesus Christ. Your Friend,

“ENER RASMUSSEN.”

CHAPTER V.

ENDRE DAHL'S VISIT TO NEWCASTLE—SCARCITY OF BOOKS AND OF THE SCRIPTURES—E. TASTED'S ADDRESS TO THE JUSTICES AND PRIESTS—EXTRACTS FROM LETTERS.

4TH MO. 1st, 1843. Elias Tasted's letter of this date introduces to the notice of the Friends of Newcastle, the young man already mentioned, who was about twenty-three years of age, and was desirous of acquiring a better knowledge of the English language, Endre Jacobsen Dahl, whose marriage has been noticed. He remained at Newcastle three months, made good progress, and was much beloved by the Friends there for his pious frame of mind, and amiable conduct.

When the time came for his return home, he took his passage in a small vessel, where he was in imminent danger of being lost, by the vessel being run down in the night by a Scotch ship, and sunk. The five persons on board with much difficulty escaped in the boat, and reached the vessel which had occasioned the accident, and were brought back to Sunderland, from whence E. Dahl rejoined his friends at Newcastle, and soon afterwards got safe home.

In the above letter, E. T. mentions the receipt of the yearly meeting's epistle, "which has been often read to Friends and others. We now hold our meetings in our little new-built meeting house; and we have many more attending our meetings than before. Our meetings are mostly held in silence; but after meeting, we sometimes read in Friends' books, with which Friends and others are well satisfied. Here is a little distraining for the school tax, and priest's tithes. ELIAS TASTED."

When Endre Dahl returned home, he was liberally furnished with a number of Friends' books by the meeting for sufferings, and a good number of Bibles and Testaments at the expense of a few Friends of Newcastle monthly meeting. At the instance of Josiah Forster, a grant was obtained from the Bible Society in London, which were to be obtained from their agent at Stavanger, to whom the Friends there were to account for the produce of sales, whether at reduced prices or otherwise.

From a letter to a Friend in London, on transmitting the answers to the queries, the following remarks are extracted :

"There is a very inadequate supply of the Holy Scriptures amongst them,* the price being too high for many of them to obtain a proper supply for themselves or their young people. They are much interested in the perusal of Friends'

* Friends of Newcastle monthly meeting subscribed about sixteen pounds to remedy this deficiency in books, especially the Scriptures.

books ; but their supply of them, in their own language, is extremely scanty. A list is subjoined. They have been liberally supplied with Friends' books in English, but only Elias Tasted can read them ; except Osmund Sorensen, who can read a little. Imperfect as these means are, they have been resorted to, much to their edification. When we consider the evidently increasing number of serious enquirers into the principles of the Society, they do appear to have a strong claim upon the attention of the meeting for sufferings, whether more ample and effectual aid should not be afforded them.

“ It appears that Friends and their views are often adverted to in the provincial newspapers, and much that is erroneous is mixed up with such notices.

“ It does not appear that they have any fragment in their language respecting George Fox ; and the few Barclay's Apologys which they have are lent about from hand to hand.

“ The Tracts, lately printed by the Tract Association in London, in the Danish language, are well understood, and are very useful.

“ The following are desirable to be translated into the Danish language :—Penn's Rise and Progress ; Turford's Grounds of a Holy Life ; some short treatise on Oaths ; The Summary of the History, Doctrine, and Discipline of Friends ; some of the documents which, of late years, have been issued by the yearly meeting ; The Way of Salvation by Christ ; Gurney's Letter on Redemption ; The Society's Testimony against War ; Tuke's Principles of Friends ; The Authority of Christ in his Church.

“ From what we know of the Friends of Stavanger, they appear to be a tender spirited people, well worthy of encouragement. The books in the Danish language, now in their possession, are as follows :—

“ About eight copies of Barclay's Apology.

“Penn’s Key, printed there.

“Christopher Meidel on Baptism and the Supper—100 on hand.

“On Silence and Watchfulness, by Richard Philips—printed at Bergen.

“Allen’s Carnal and Spiritual State considered.

“Memoir of Thomas Chalkley—a Tract, by the London Association.

“On the Love of God, by do. do.

“On the Teaching of the Holy Spirit.

“On the Holy Scriptures, and the Duty of reading them, by Hans Ericksen of Christiania.

“Whether any thing can be done to obtain relief for them in reference to oaths, and for their affirmation to be in all cases accepted where an oath is required, is a subject worthy of the consideration of the meeting for sufferings. Your affectionate Friend, G. R.

“Newcastle, 5th mo. 5th, 1843.”

The following extract will show that they continued liable to sufferings :—

“3rd mo. 2nd, 1844. Affliction and distress are as necessary for our humiliation, even as outward bread is needful for our bodily sustenance; and happy are they who can abide in patience, during these seasons of creaturely abasement. It is such who will be happy in the end. All this, my dear Friend, I am aware thou knowest. I have many things in my heart to say to thee in my own case; but I cannot find words for it in your language. I often feel tenderly for you, and also for my Friends here, and desire that all of us may be kept subject to the grace of God. Then, I hope, we will, from time to time, feel something of his mercy; and then we shall love him for his goodness, through all.

"I am among the poorest of his flock: it is through poverty of spirit that the kingdom is to be received. Something of this poverty is the experience of Friends here. I believe they will learn obedience by the things which they suffer. The people generally are kind, and speak well of the Society; the magistrates, also, are kindly disposed; but there is one of our Friends, who, by the law, is required to pay, until he bring his child to the baptism, for the first week as much as two shillings and sixpence English, and double every week after. His name is Halversen Micalsen."

6th mo. 26th, 1844. In this letter, Elias Tasted very feelingly alludes to the death of William Backhouse, and makes some instructive remarks on the event. "It was a hard blow to us; and what may it not be to his dear family and Friends in your parts? But we must believe that what God, in his wisdom, has appointed, he will execute to his own honour and praise. All who know him as a God, know him as a Father of mercy. Even when it feels to his children as though he was taking their life away, yet a secret hope is felt, even in the time of deep humiliation, that he will eventually favour them with a true sense that their life is hid with Christ in God. Happy are all those who hold out in patience, passing through death to life. These magnify the mercy of God to their souls, giving glory to him, and celebrate his praise for the least as well as the greatest of his mercies. O! happy day for that soul who knows him thus, through all his dispensations. You know these things; but the love I feel constrains me, as a partaker of the sufferings, and of the unity which we have in Christ.

"At our last two months' meeting, there came seven Friends here, who desire to be members; and some of them are well known to us, and felt near to us in the bond of unity. But, in our youthful days, there are many difficulties and dangers to be encountered; and there are few

fathers amongst us. Many believe our principles to be right ; but the way of the cross is too hard for them.

“ I hear that Lucy Stead (of Sunderland) is ill. Thou must give my love to her. She has had a deep concern for our help and welfare, for many years ; frequently writing to us, and evincing her love in various ways.” (He also desires his love to several other Friends by name.)

“ Some time ago, I gave forth a paper, which was published, concerning the sufferings of our Friends, addressed to the magistrates and priests. It has been generally read to the satisfaction of the people.” The following is a translation of the said paper. *See below.*

“ I think the increase of our members is from twelve to twenty-four in two or three years ; and the two months' meeting is kept as usual.

“ I hear our dear and beloved Friend, William Allen, is gone to his long home. His memory is very precious to me, and I hope to many ; and I believe he rests in peace with the Lord.

“ I hope thou wilt remember me when thou bowest down before the throne of grace. Thy sincere Friend,

“ ELIAS TASTED.”

*From the Stavanger County News and Advertiser, 3rd mo.
14th, 1844.*

“ To you, ye justices and priests in Norway.

“ These lines are principally to those amongst you who practise and cherish a hostile spirit against all who separate themselves from you and your state church ; for the peaceable and well-meaning amongst you, they do not so much concern. I beseech you, beware of the spirit of persecution, which brought our Saviour to the cross ! You know that it was in this spirit the chief priests and scribes effected their murderous deeds, whereby they purchased a

Judas to betray our Saviour, and afterwards induced a magistrate (Pilate) to effect their bloody purpose ; and in this manner have true Christians been treated in all ages.

“ The first who were the cause of the arising of persecution were impelled by the same spirit, in that they accused the innocent and the peaceable, who separated themselves from their public religion, before the magistrates ; and thus they make use of these as instruments to effect their murderous designs--namely, to plunder, imprison, and kill the innocent, who never made any resistance, which is in accordance with the apostle James's declaration, ‘ Ye kill the just, and he doth not resist you.’

“ I believe you all know that this wolfish spirit of persecution raged in Paul, before his conversion : and it rages in every one, in a greater or less degree, previously to true conversion. I think we may be ashamed, amid our profession of Christianity, so long as we permit the least measure of this spirit to remain, or rule in our hearts, against such as conscientiously depart from our profession ; for compulsion of the conscience is soul-murder. Christ will have none forced into his church or communion ; but, on a certain occasion, he said to his disciples, ‘ Will ye also go away ?’ Here were no violent means resorted to, to force them to remain with him. And thus ought we also to be minded, if we will be true Christians ; for a religious sect which countenances or allows of the persecution of another sect, of whatever name or profession, exhibits an infallible sign of a false and anti-christian church. It is known to me, that this above-said spirit of wickedness has ruled in and near Stavanger for many years, by the persecution of the Friends, commonly called Quakers, only because they, for conscience sake, cannot unite with the public state church of the country ; as in baptism, laying on of hands,

oaths, &c. On account of these things, have not a few of these innocent men suffered, even by those who made the greatest profession of the Lutheran doctrines? And what they have endured, from one time to another, is gone into oblivion, because of their silence; and the same is, therefore, little known, except by the bench of magistrates.

“ Thus, one P. M. was put in prison, upon bread and water, one to four weeks, because he, for conscience sake, could not bring his child to the public water baptism; dragging him out of his house, in a very sickly condition, and in cold weather, to prison, wherein he must endure the whole of his punishment.

“ May not such treatment be considered as capital (endangering life)? and yet was he not respected of his neighbours, as a peaceable and friendly person, whose poverty permitted him not to rid himself of the fine adjudged? (had he been free to do it.)

“ One S. E. was, on the same account, plundered of all his cattle, seven in number, with the exception of one calf remaining; and also for priests' tithes, from one time to another, distrained upon to three or four times the amount of the original demand.

“ M. L., who, for conscience sake, could not take the oath required by law, lost her inheritance of 60 to 70 spd. (£12, 13s.), and was sentenced afterwards to imprisonment for many days, on bread and water, and is now left poor.

“ One H. M. is lately fined, because he cannot bring his children to baptism, and probably he will also come under the like suffering; and yet for such ceremonies and usages (sprinkling of infants) as are the inventions and contrivances of man alone, and which may be fully proved, by the Holy Scriptures, to be neither commanded nor used by the first and true Christians.

“ From E. T., E. R., and O. R., is taken, at various

times, by distraint for other of the state church's demands, three or four times as much as was legally asked.

“ Besides these, there are many things and matters which I will not here recite. And all this have those above mentioned suffered in silence, and this even from those who consider themselves as the chiefest members of the Lutheran church. All others, who have given their consent and allowance hereto, are yet not innocent. Examine now, friends! both ye who have had a hand and consented in the above-mentioned persecutions, and ye who have not yet consented and partaken of the same, whether the light of Christ's spirit, in your hearts and consciences, can say yea and amen to such unchristian deeds; and if ye believe that (you) may stand (approved) before Christ's judgment seat for the same; and if ye could permit, consent to, or countenance those evil works in your last moments, when ye shall render your last account, and stand before the Judge of quick and dead? I believe that the light of Christ in your consciences will say nay, let your profession be what it will.

“ When we, after Christ's commandment, and after the convictions of his spirit in our souls, are bound to love our enemies, how much more (should we love) our peaceable neighbours, who endeavour, each in his way, to love, honour, and worship a gracious God, who alone can correct the errors and mistakes of men? He has created us to assist and do good to each other, and not to afflict, coerce, persecute, and destroy one another. I love you 'and all men, and wish both your temporal and eternal peace, which none of us can attain to before the spirit of animosity becomes destroyed and overthrown in us, and trodden under foot. And this can alone happen by Christ's spirit, power, and work in our souls. When this gets a degree of dominion in our souls, it is then not difficult to love our enemies, according to Christ's commandment.

“ And you, ye magistrates, judges, and chief officers ! ye who say that ye are obliged and bound to prosecute, to sentence and judgment, all that the before-mentioned priests allege and insinuate as complaints before you, in cases of conscience, in spiritual things, and for things which man has between himself and his God alone ; know ye also that these laws and judgments, which are contrary to God’s law and judgment, in your inmost souls, will not justify you in the great day of account. Touch not, therefore, these causes, neither meddle you therein. Let the (oppressing) spirit’s power have liberty to fight against that (meek, suffering) spirit ; but should these two spirits fall into contention together, to the hurt of the body, then it belongs to you, as rulers, not to bear the sword in vain. Ye know that in spiritual causes, the judgment belongs to the Lord alone ; but if ye entangle yourselves in spiritual causes and judgments, then ye are not assured of keeping your hands from innocent blood ; for, in this manner, ye may easily come to persecute Christ in his members, Him who is the Head to them. But, in such causes, and weighty and spiritual (matters), I wish that you may remember the counsel of the ancient and honourable teacher of the law and judge, Gamaliel, to the Jews, (Acts v. 33-42,) when he said, ‘ And now I say unto you, Refrain from these men, and let them alone ; for if this counsel or this work be of men, it will come to nought ; but if it be of God, ye cannot overthrow it ; lest, haply, ye be found even to fight against God.’

“ In conclusion, this is my fervent and earnest desire for you, ye priests and magistrates. Lay down the hostile spirit of persecution ; so will ye be loved of God and your fellow men, and be honoured and obeyed of every one who loves God and his way of truth ; for love to all men, whether they be our friends or enemies, is the true sign and stamp of our Christianity.

“ ELIAS TASTED.”

The Friends of Stavanger, having got further assistance in the work of translations, by the better knowledge of the English language acquired by Endre Dahl, in the course of his three months' application to the study of the language at Newcastle, now proceeded to translate and prepare for the press two additional tracts, viz., "A brief Memoir of George Fox,* by E. B.;" and, "The Testimony to the Authority of Christ in his Church." The following extract from E. D. to a Friend of Sunderland, is of an encouraging character:—

10th mo. 18th, 1844, E. D. to E. B., of Sunderland:—

"It rejoices me that I can inform thee and thy Friends that we experience a growth in our little society; many attend our assembly who appear to be touched by the tender conviction of the Divine Witness in their own souls. They have found no true peace in their former ceremonial worship; and although we have no minister who (speaks) to our outward ear, yet we believe the Bishop of our souls is often present amongst us; and we have learned the necessity which is laid upon us, as a Christian body, not to place our dependence upon man. Some of the young convinced Friends appear to be very ardent in their spirit, and a great love is felt toward them. We are persuaded that they are not convinced of men, but by the Divine Grace alone, which called them out of Egypt spiritually, and by the light of Christ, which shined unto them, and showed them which way they should go. And thus have we a hope that the plants which the Heavenly Father himself hath planted, will bear fruit. I believe a mutual love to be maintained among Friends; and as we are few in number, we appear to love one another the more; and we would therefore more feel the want of the conversation of a single one of those to whom the affairs of the society are their chiefest concern.

* They had no book in their language respecting George Fox.---
EDITOR.

“ We also feel that the spirit of this world much chokes the seed of the Kingdom, so that it bears not fruit. The Apostle warns us not to be conformed to this world. So ought we, according to our high and holy profession, to be very self-denying in our lives and conversation. And I rejoice to perceive that the young convinced Friends amongst us, have their attention directed to a true self-denial in their apparel, and the simplicity which the Cross of Christ led Friends into in the beginning.

“ The death of Lucy Stead was much felt among the Friends here, for whom she has had great solicitude for many years. Please to salute her sister Alice from me, and my wife and Friends; as also the Wilson family, from whom, I, when in distress (after being shipwrecked), received great proofs of love, at the time I was in Sunderland, which remain with me in thankful remembrance. The living ministry with which we were favoured in the quarterly meeting there, remains in abiding remembrance with me.

“ E. D.”

7th mo. 11th, 1845, E. D., in allusion to the accounts which he had received of the late yearly meeting and of the ministerial services, remarks :—

“ Although the Lord in his wisdom has seen fit and useful for us to be yet in want of such qualified ministry, notwithstanding this there has still been some added to the church. We have learned in the school of Christ not to depend upon man, but only upon the Lord Christ, the Bishop of souls.—He said to his disciples, ‘ I am among you as he that serveth.’ Let us, therefore, examine ourselves, how far we have been willing, like Mary, to sit at Christ’s feet, choosing that good part which should not be taken away from her; that thus he may thoroughly purge his floor. For many seem willing to do much for the Lord, who are not willing

to separate from all **that** prevents the work of the Lord going forward.

“ On the 7th of last month, accompanied by my wife and other two Friends, we set out to visit some Friends and others who profess with us, living at a distance from Stavanger. We took a boat and travelled by land and water 120 English miles. We visited many pious people, and distributed tracts amongst them.

“ A few weeks after this, we made another visit by sea in a little boat, to a similar class of persons, which was to our own edification. In both these visits, we met with several who received us kindly; and I hope some of them will turn to the Lord Jesus Christ.

“ E. D.”

CHAPTER VI.

MEMORIAL OF THE MEETING FOR SUFFERINGS TO THE KING AND GOVERNMENT OF SWEDEN AND NORWAY—STATE OF THE SOCIETY—LAW OF KING OSCAR, GRANTING GREATER LIBERTY OF CONSCIENCE TO DISSENTERS—GRATEFUL ACKNOWLEDGEMENT THEREOF TO THE KING—EXTRACTS FROM LETTERS.

1845. EARLY in this year, the meeting for sufferings was seriously occupied with the consideration of how far it could beneficially interfere in bringing the suffering case of Friends in Norway before their own government. It was understood, that the propriety of granting a larger degree of toleration, was occupying the mind of the king of Sweden and Norway; and that of some other persons of influence in those countries. The late king had been visited by William Allen and Stephen Grellett, in the year 1818, when, in the address which they prepared and presented to him, they say, “ We

are deeply convinced that in proportion as the benign spirit of the Gospel is submitted to, in the hearts of men universally, it will lead to order, to subordination, and to peace in the earth ; for, proceeding from the source of infinite love, it produces nothing but good-will towards the whole human family ; it teaches charity for those who differ from us ; and, accordingly, the true church has been under persecution, at times, from the earliest ages, but has never persecuted.

“ We have been particularly gratified in being informed of thy disposition to grant liberty of conscience and indulgence to religious scruples ; for as every man must give account of himself unto God ; he is bound to perform worship in the manner which he is convinced, in his own mind, is most acceptable in the Divine sight ; and we take the liberty to solicit thy kind protection of those who, though they may differ in sentiment from the religion of the country, yet, by their lives and conduct, give proof that their only object is to preserve a conscience void of offence toward God and toward men. It is by concentrating all the talent and all the good feeling which exist in the body of the people, and directing it to one object—the general good—that nations become strong ; and we are sure, with thy enlightened mind, it is not necessary for us to dwell on the happy effects produced by a free toleration, in matters of religion, in those countries in which it is enjoyed.”

In the interview which they had with the king, on presenting the address from which the above is extracted, William Allen remarks, that “ The king told us a great deal about the state of Norway, and what he had done for that country, regretting that there were some things in their old constitution, which were very hurtful ; he said the peasants were not represented in their government, &c.....We spoke of the Friends in Norway, and he told us that the affair of marriage had been before the council, and it was

concluded that, provided it was performed after the manner of Friends, and registered, it should be lawful, and that he would protect, not only the Friends there at present, but those who might join them in future."

"He said, 'Your Friends cannot avenge themselves; all that their principles permit is, if possible to parry the blows which may be aimed at them; but they cannot, otherwise, defend themselves; they, therefore, have a double claim to protection;' and this, he assured me, they should have." *Life of W. Allen, vol. i., p. 405.*

Entertaining a strong persuasion that the government was very favourably disposed, and that the subject of granting greater liberty to Dissenters was to be brought before the Storthing or Parliament which was to assemble at Christiania, in 1845, in the first month, the meeting for sufferings proceeded to prepare a full and strong, but respectful memorial on behalf of the Friends of Stavanger and other parts of Norway. The points adverted to in it were,

The free liberty of public worship, of marriage, a reference to water baptism, exemption from oaths, and relief in the case of ecclesiastical demands. (See Appendix B.)

In one of his letters, about this period, Elias Tasted, in allusion to his many trials and discouragements, remarks, "I have, at no time, been in doubt as to our way of confession;.....through these trials, I have often been labouring in my own strength to get out of these troubles, until I was made sensible that it is not in him that willeth, or that runneth, but of God who showeth mercy; and that this mercy is extended to him that worketh not, but who believeth on Him who justifieth the ungodly—his faith is counted to him for righteousness.

" 'Seekest thou great things to thyself?' said the Lord to the prophet: 'seek them not.'.....My desire is, that all

of us, who make this great confession, may seek after greater humility.

“The attendance of our meetings is increasing; and I hope there are some who increase in their experience of the truth, although we are too generally in a state of childhood to endure the storm.”

7th mo. 12th. 1845. “I have received the epistle from the yearly meeting, which was read at the conclusion of our meeting for worship. It was encouraging to hear of the Lord’s great mercy, which he so richly gives you to partake of, to your souls’ refreshment.

“We may, through many afflictions, learn to understand that the times and seasons are in the Lord’s hand, and that when he opens, none can shut: and that all good things come from him.

“Our meeting is increasing; although the growth, in my view, appears small amongst us, and that the mournful are more in number than the joyful.

“When the earth appears dry, and the old stock of provisions are fast decreasing, yet the inhabitants of the land live in a little hope. Our feeble and secret sighs and breathings ascend, that the Lord, in his own time, of his great mercy, will look upon us from on high, and cause his mild and fruitful drops to descend, for the refreshment of the dry, and the strengthening of the feeble, and to the increase of the new provision for the sustenance of his people, and cause it to spring forth from the land, after it has been cleansed. After this precious experience, some amongst us are hungering and thirsting.

“But may we all be willing to take up the cross, and be willing to part with all the old provision, seeking after the Lord’s great goodness, which he conceals from the wise and prudent of this world, but makes manifest to the sincere hearted little ones.

“ELIAS TASTED.”

It is worthy of observation how the little body of Friends in Norway, abiding faithful in their allegiance to God and to his Christ, and being made willing to suffer for the testimonies given them to bear to the truths of the gospel, in meekness and wisdom, was a means, under the Divine blessing, of obtaining greater liberty of conscience for the people generally. The following resolution of the Storthing, held at Christiania, and confirmed by the king, is a remarkable proof of it :—

“ Law relating to those who profess themselves of the Christian Religion, without being Members of the State Church.

“ Palace of Stockholm, 16th July, 1845.

“ WE, OSCAR, by the grace of God King of Sweden and Norway, of the Goths and Venders,

“ Make known, That the resolution of the Storthing, now regularly assembled, of the 4th of June of the present year, has been laid before us, of the following tenor :—

“ S. 1. Dissenters, or such as profess themselves of the Christian religion, without being members of the state church, have free public exercise of religion, within the bounds of law and propriety, and may form congregations under the directions of their own priests or elders.

“ S. 2. The priests or elders, named in the preceding section, shall, before they are acknowledged in such character, satisfy the civil magistrate of the place that they are accepted for (or approved of) by a certain community, and, besides, deliver in a written oath or affirmation to the same magistrate, (see section 10,) to the effect that they, in their office, will act according to the laws of the state, and be faithful to truth and duty ; in which respect, they are subjected to similar guarantees as the officers of the state. They have to keep the registers, which are prescribed by the king, with exactness, and which are to be exhibited when

called for, for the inspection of the magistrates. At the expiration of each year, they have to send to the magistrate a list of the members of the congregation, and the marriages, births, and deaths, which have taken place in the course of the year. They are further obliged to give certificates, and communicate to the magistrate explanations concerning their congregations, in like manner with the priests of the state church.

“S. 3. Such as belong to Dissenting congregations (or churches) are exempted from other taxes to the state church and its officers, than tithes, and contributions or imposts attached to the property whereof they may be in possession.

“S. 4. Before any building is used by a Dissenting congregation for Divine service, the civil magistrate of the place must be informed. Divine service may not be held with locked doors. For transgression of any of the regulations, the priest, the elder, or he who has spoken (or lectured) in the meeting, is to be punished.

“S. 5. Dissenters, whether they belong to a regular congregation or not, have to announce the births and deaths to the curate of the place, within a month after they have happened, under a fine of five specie dollars for every week that the announcement afterwards may be delayed. In the announcement of a child's birth, shall be stated its birthday, sex, and name, with the names of its parents. Dissenters who belong to a regular congregation, have, besides, within three months, under the same penalty, to inform their own priest or elder, as well of births and deaths, as of marriages entered into.

“S. 6. Marriage between Dissenters becomes, by operation of the civil law alone, thus established: that an instrument (or document) be drawn out before a public notary, in the place where the man or woman concerned resides, wherein they declare themselves married people. Before

such can be granted, the above-named officer has to demand the same legal proofs as those the priest requires in a contract of marriage in the state church ; yet no publication of bans is required, nor any proof of baptism, or of having received the Lord's Supper. The public notary has, within eight days, to give notice of the marriage entered into to the curate of the place where the married couple take up their abode. In accordance with the above cited regulation, no marriage, or any other act in use on entering into marriage, is to be held or made, under pain of fine, before the marriage is contracted in the before cited manner.

“ S. 7. Marriage, between a Lutheran and a Dissenter, is established by marrying in the state church ; in which case, however, proof of the Dissenter's baptism, and his having received the Lord's Supper, is not required.

“ S. 8. Children of married people, one of whom belongs to the state church, are considered as belonging to it, unless the parents make an express declaration to the contrary. Children of married people, who are both Dissenters, are regarded as not belonging to the state church, unless the parents make an express declaration thereof. In the event of the parents living separate, or of their death, the person taking charge of the education of the children is to deliver a valid declaration in this respect. The last named regulation holds good, also, in respect to bastards, whose mothers do not belong to the state church. The declaration is to be delivered to the curate of the place, and noted in the ministerial book.

“ S. 9. Children who are not to be educated in the Lutheran religion, may, if desired, be exempted from the instruction in it in the public schools. But the director of the school, in every case, is to see that the instruction of the children, in regard to religion, is not neglected.

“S. 10. They whose religious profession permits not of oaths, under any form, shall, in those cases where an oath is required, deliver a promise or affirmation in the manner the king may determine, which shall be esteemed as valid as if an oath were taken by them. They whose religious profession does not admit of their taking an oath in the form prescribed for members of the state church,^s shall take it in such form as the king may determine.

“S. 11. Summonses or offices in the state church may not be given to dissenters.

“S. 12. The taxes (or contributions) paid to the guardians of the poor, to schools, or other public institutions, in connexion with certain ecclesiastical acts, are to be participated in by Dissenters, in those cases where these ecclesiastical acts would have been performed for them, had they been members of the state church. If the church or its officers receive any part in such contributions, Dissenters are exempted from paying this part.

“S. 13. The regulations of the state church, concerning rest and cessation from work on Sundays and its holidays, are also binding for Dissenters.

“S. 14. If the Dissenters do not use the church-yards belonging to the state church, they are, however, subject both to the orders of police (for salubrity) respecting burials, and the further determination of the chief magistrate, with respect to the choice of the place of burial.

“S. 15. In general, no one is acknowledged as having left the state church, before he, having attained the age of nineteen years, has personally appeared before the priest concerned, and announced his leaving it, for insertion in the ministerial book. How far, in some cases, exception as to age, or postponement of confirmation, may take place, is to be decided by the king.

“S. 16. When a Dissenter will go over to the State church, he must apply to a minister. If he be not baptized, he must go through the ceremony, according to the appointment of the ritual for the baptism of adults. In the contrary case, it is sufficient that the person concerned satisfy the priest, in conjunction with two assistants of the parish and another clergyman, that he has a satisfactory knowledge of the doctrine of the State church; and that their witness hereof, as well as the concerned party's declaration, that he will go over to the state church, be entered in the ministerial book.

“S. 17. Every one who seeks by inducements opposed to general good order; by promises of temporal advantage; by fraudulent means; or by threats, to bring over any one from one religious profession to another, is, so far as the action does not involve any higher punishment, to be punished with fine; and in case of repetition, with imprisonment and fine.

“S. 18. As far as no exception is made, either in the regulations of the fundamental law, or in the present law, the different Christian professions of faith involve no difference in duties or rights, whereof, for an example, it is a consequence, that, on the one side, no religious profession can exempt from military service; and on the other hand, the regulations which make heirship, allodiality, or any other rights dependant upon baptism, shall not be to the prejudice of those Dissenters, by whom the rite of baptism in general, and the christening of children in particular, is not acknowledged.

“S. 19. By the present law is abolished, that of the statutes of Christian 5th, 2 s., laying a prohibition on the free exercise of religion out of the established worship: the same statutes, 2, 18, 15; the rescript of the 6th September, 1690, concerning professors of other religions; the rescript

of the 7th of September, 1736 ; the rescripts of 5th March and 2nd April, 1745, relating to separatists ; privileges of the 15th May, 1747 ; ordinance of 19th September, 1766 ; proclamation of 23rd December, 1771 ; assent of 31st January, 1772, concerning marriages with those of the Reformed religion ; and royal resolution of 6th March, (circular of 27th March), 1813 ; also the regulations concerning professors of other (or strange) religions, contained in the church ritual of 25th July, 1685, chap. 9, is abolished.

“ Finally are abolished the Norwegian laws, 6, 1, 1 to 6, and the order of police of October 22, 1701 ; 2nd post, cap. 1, so far as the therein contained resolutions are in opposition to this law.

“ And we have accepted and affirmed, as we hereby do accept and affirm, this resolution as law.

“ Given at the palace of Stockholm, the 16th of July, 1845. Under our hand and the seal of the kingdom.

“ OSCAR.”

On the proclamation of this alteration of the law in favour of those who conscientiously dissented from the Lutheran church, the Friends of Stavanger prepared and forwarded to the king, the following grateful acknowledgment :—

“ Translation of an Address on behalf of the Society of Friends, in and near Stavanger, in Norway ; to Oscar, King of Sweden, Norway, &c.

“ TO KING OSCAR !

“ We, who are a people called Friends, but known by the name of Dissenters in Norway, assume the liberty in these lines, to express, in true and sincere love, our gratitude to thee, O king ! for the law for liberty of conscience, and so large and free exercise of religion, which thou, in thy

generosity, hast granted us : a law which, in any former age, would scarcely have even been asked to be permitted in the land of Norway. We believe that herein, (we dare to say) that thou, O king, hast shewn a pre-eminence over thy predecessors, which were kings of the same country.

“And that it is from the Most High, this excellent judgment and disposition of mind is—to loosen the bands of conscience, for peaceable and Christian minded subjects, that they might worship and adore God in the manner they believe to be right.

“If this step, and this excellent judgment should often again be proved, thou wilt never come to repent even unto thy latest breath ; whilst the knowledge of God and his fear dwells in thy heart.

“We believe, also, that thy dear deceased father, had a mind in union with it ; under whom we have lived subject to his government, all the time of his reign in Norway ; although, for conscience sake, we have suffered under his rule, by the old laws continuing in force in the land. We also certainly believe it was quite contrary to his will, which he in many respects showed, by his affectionate and tender mind and judgment towards us, when our sufferings came to his knowledge.

“We have the same hope in thee, O king ! (should) similar circumstances occur to us, in our honest regard for conscience. And since thou hast shewn so much favour, and such a Christian disposition towards us, so we desire, for these and other reasons, that the love of the eternal and true God may not only be as a heavenly visitation to thy soul from the Most High ; but that it may continue to grow from one degree of pureness to another, and be known of thee as a fountain of peace, springing forth to eternal life in thy heart. This is the true greatness by which the thrones of kings and princes are established, and is of more worth than

earthly crowns. This was the fountain from whence king Solomon obtained his great wisdom, and which he sought for before earthly crowns, and after which he cried to the Most High, to obtain wisdom to reign over a great people ; and, so long as he lived in the fear of God, it was well with him.

“ We desire, fervently, that a portion of this spirit of true wisdom, may also in the same way be thine ; and that we, thy subjects, may also be in a fervent and daily endeavour to get a part in it, and continue to grow in it, which always leads to humility : so would the equity of thy spirit, and obedience to the same from thy subjects, meet each other. And thus, as we have lived in peace and obedience under the government of thy father, to all his equitable laws and commands, which we did not feel to be in opposition to the laws of God ; we also hereby promise, through the grace of God, as good subjects, to shew the same obedience to thee, O king ! to thy government and authority.

“ We believe that this is the binding duty of all under this Christian profession ; and we believe obedience to be the first, sole, and right honour, with which we can honour our king, government, and superiors in authority.

“ And as we wish that the mercy of God may rest upon thee, thy house, and people ; and that thou, O king ! may seek after both heavenly and earthly peace, and rule over thy land and people in the same, and therein end thy days in the Lord’s appointed time. This is the sincere wish, for thee and all men, of us, thy well-wishing subjects, in, and near Stavanger, in Norway, of the society of Friends, but formerly known under the name of Quakers. On behalf of this little society, and in its fellowship, we hope by faithfulness to continue,

“ King Oscar’s obedient subjects,

“ Stavanger, 12th of 8th mo., 1845. By E. TASTED.”

We will now present the reader with one more letter from the pen of Ener Rasmussen, written in Danish, to a Friend of Sunderland.

8th mo. 30th, 1845. "Although I and thee are personally unknown to each other, I believe we yet do know each other in the hidden man. I feel a true union in my spirit with you, the Friends in England. Often am I in my loneliness turned towards you in love and sweet fellowship in my spirit, even as if I were amongst you. This fellowship has its source in Christ, the true vine tree, in whom all true unity and fellowship consists.

"Your love is great toward us, and the concern you have evinced in both spiritual and temporal things, is much appreciated; and, I believe, yet more precious in the sight of God, who rejoices to behold his love poured forth on earth, as it is in heaven.

"You are much mentioned amongst the young Friends, and love bursts forth from them towards you. I trust all will be to the praise and honour of Him who has thus united us together in the spirit.

"I will now inform thee of a great visitation of grace from on high, which was felt in our meeting, on the first First day in the fifth month last. I believe the Lord's presence was near the assembly, and was felt by all present, as our dear friend, Endre Dahl, stood up and publicly bore testimony amongst us. A shaking or motion was felt by the whole assembly. He has also appeared in ministry a few times since; and has travelled to visit Friends who live at a distance from Stavanger, and who lack ability frequently to attend our meeting. I have also been with him on a visit to some Friends.

"We are now granted religious liberty by the king of Norway; and, perhaps, Elias Tasted or Endre Dahl will send

a copy of the law to thee, by which thou canst see how great our liberty is.

“ It was determined, in our two months’ meeting, held in the sixth month last, that, in the sixth month of each year, all Friends in Norway, who live at a distance from Stavanger, should be invited to meet as regularly as possible for them, as many have a dangerous voyage to travel ; and that all things relating to the two months’ meeting, which have occurred during the year, should then be discussed and considered.

“ Perhaps we may venture secretly to look for some one from England to visit us at Stavanger. It would be very acceptable to us, if it were the Lord’s will. Friends are well, except two women, who are very feeble. And now thou art affectionately saluted from thy friend and fellow pilgrim,

“ ENER RASMUSSEN.”

In the spring of 1846, an individual accustomed to attend meetings at Stavanger, had occasion, with her husband, to come over to Newcastle, where they were kindly noticed by several Friends. On their return home, they mentioned the surprise with which they had observed, in the houses of Friends, a departure from that ancient simplicity which the early Friends were accustomed to observe, both in their apparel, and in the furniture of their houses. This being reported to the dear Friends of Stavanger, gave them pain ; and proves the need we have, as members of a Society hitherto so remarkable for its self-denial, and abstinence from an indulgence in the pomps and vanities of this wicked world, to be very careful in an adherence to that innocency and simplicity of life and manners which was so impressively inculcated by our Lord, when he warned his disciples against the pursuit of such things ; adding, “ After all

these things do the nations of the world seek ; and be not ye like unto them.”

In a letter to a Friend of Newcastle, the writer remarks:—
 “ They are telling some things which is a grief to tender-hearted Friends, and which, they say, only worldly-minded people do, as it is not useful for any thing but to gaze upon. Friends ask me, Is that true ? and have Friends liberty to do it ? Is it consistent with Friends’ principles ? Are they not more separated from the world than this ? Such questions do they put to me, because I never told any body of such things amongst you, although I saw it when with you, and looked upon it as superfluity : your great love covered it to me.”

There is so much instruction to be derived from this little occurrence, that the Editor is best satisfied to give it a place in these pages, as an excitement to greater circumspection, lest we unhappily offend or give occasion of stumbling to any of the little awakened tender-hearted ones of Christ’s flock, who are honestly enquiring after the true way to the kingdom of God ; and whose eyes have been measurably opened to see that the lusts of the flesh [the carnal mind], the lusts of the eye, and the pride of life, are not of the Father, but of the world.

We now come to another remarkable event in the history of the little community of Friends in Norway ; the religious visit paid to them in the summer of 1846, by our dear Friends, Edwin O. Tregelles, and John Budge, of Cornwall, and Isaac Sharp, of Darlington. It cannot be better described than it is by a letter to a Friend from one of the party.

CHAPTER VII.

VISIT OF E. O. TREGELLIS, JOHN BUDGE, AND ISAAC SHARP TO FRIENDS IN NORWAY—SPREAD OF THE PRINCIPLES OF THE SOCIETY—NEW DANISH EDITION OF BARCLAY'S APOLOGY—ASBJORN KLOSTER VISITS ENGLAND TO PREPARE HIMSELF AS A SCHOOLMASTER—SUFFERINGS CONTINUED—TWO YOUNG MEN IMPRISONED FOR REFUSING TO SERVE IN SHIPS OF WAR—CONCLUSION.

ISAAC SHARP'S account of the visit paid to Friends in Norway, dated on board the Countess of Lonsdale-steamers, on her voyage from Hambro' to London, 8th mo. 5th, 1846 :—

“ My dear Friend,

“ I remember thy request for any information I could give thee in reference to the interesting little band in Norway, professing similar views to those of Friends ; and I wish to comply therewith, altho' the attempt may be a very imperfect one. At Stavanger, the members, attenders, and children, number nearly 100 ; but of these, only 18 adults are considered in membership. Five meetings are kept up at different places. In four of these, there are two meetings held on First day, and one during the week. The entire number may be stated thus : members, 40 ; their children, 18 ; attenders, 63 ; their children, 44 ; total, 165. Included in this number, is Elias E. Tasted, once a prisoner of war in England, who retains a lively sense of the love of God in those years long gone by, when, in their assemblies on ship-board, literally the two or three together, the presence of their

Lord was known to be in the midst of them. It appears the little Society may take its date about the year 1814. In 1818, they were visited in Norway, in Gospel love, by William Allen and Stephen Grellet; and in 1822, by Thomas Shillitoe. Ten years after this, in 1832, arose a strong trial of faith: there was a division among this little band, on the subject of discipline. There were some, who attempted to break down this wholesome restraint, and, failing to do so, left the Society. The company was so small for a time, that I think not more than four assembled with E. E. Tasted, for public worship. The firm attachment to the good order of the Society, and the faithfulness of those who were thus left, appear to have been blessed: for, in a little time, most of those who went out, were given to see their error, and were favoured to return, and have remained faithful since. The present neat and comfortable meeting-house was erected chiefly by E. E. Tasted, in 1842. The contemplation of his steady Christian course—the sweetness of his spirit—his tenderness and love, are deeply interesting and instructive. His health, which is variable, has of late gradually declined; and on this, he remarked feelingly,—‘I often think my time is not long; and when I heard of your intended visit, I was so unwell, I thought only to see you, while I was on my bed.’ We visited his school, and found 19 boys and 8 girls; together, 27. It has raised my admiration, many times, to see how much has been done by this single-eyed and simple-hearted company; whose love to all around them, bears with it a precious evidence of true discipleship. But this did not close our eyes to the rapidly increasing demands on their care for education, and to the inefficiency of their present provision; nor to the want of space for the scholars when assembled; and the trust was raised, that prompt measures will be taken to aid them, in supplying the

existing deficiencies in this very important portion of their economy.

“ We left London on the 6th of 6th mo., 1846, and arrived at Stavanger on the 21st ; and on the 25th, their first general meeting was held, preceded by their two months’ meeting, in which there was one application for membership. The report was favourable, and, on due consideration, the request was acceded to. Another application, after solid deliberation, was deferred. A third application was recorded, and an appointment made to visit accordingly, and report. The order and regularity with which the business was conducted—the brief but solid manner in which their sentiments were expressed, and the sobriety of their demeanour, were very agreeable. The business of the general meeting was short, but satisfactory ; and its continuance will, I trust, prove a strength and blessing. A committee of five of their number was appointed to confer with Friends from England, on certain difficulties they have felt in reference to the education of their children, and on some of the measures recently proposed by the educational staff, in reference thereto. The tender care manifested, lest by seeking relief from their present burdens, they should in any manner become involved in difficulty, was striking ; and we endeavoured to encourage their honest desire, patiently to suffer rather than take any step not sufficiently clear. One poor Friend, for a demand of two shillings for the school tax, which he could not conscientiously pay, on account of the doctrines taught, had three fishing nets taken away, valued at forty shillings. It was agreed, that, in future, an account of ‘ sufferings ’ shall be prepared, and brought up annually to the general meeting. There was a solemn sense, that the presence of the Great Head of the church had been known amongst us, under which the meeting closed, on Elias Tasted’s reading the

minute, 'agreeing to meet again on the last First day in the 6th mo. of the year 1847, if the Lord permit.'

"After spending two weeks at Stavanger, we felt a peaceful release from further labour there. At the close of the meeting on First day afternoon, we took leave one of another. Great tenderness prevailed, and many wept, both male and female. We parted in love, and, I trust, under a sense of prayerful pleading one for another. Our own spirits having been contrited, and our sympathies awakened for this deeply interesting little flock, under a precious sense that, as they abide faithful, it is their heavenly Father's good pleasure to give them the kingdom. Endre Dahl, who acted as our interpreter, greatly to our comfort and satisfaction, kindly gave up his time, and consented to accompany us to Bergen and Christiania. It is about seven years since he joined the Society at Stavanger, and something more than twelve months since he first spoke as a minister. His service in that time has been much to the comfort of his friends. He was repeatedly engaged in the exercise of his gift, while we were present, to the tendering of many hearts. His knowledge of English was chiefly acquired at Newcastle, his desire to learn which, was greatly increased by the anticipation that, at some future period, he might be useful as an interpreter. A further acquaintance with the construction of his own language, as well as that of England, would, he thinks, be of great service; and, I am not without hope, the next winter may witness some additional expenditure of time and money, in the attainment of this very desirable object. Ten public meetings were held in Norway, and two on ship-board, at Gottenburgh. Of the foregoing, one was held at Stavanger, in the national school-room, which was very crowded; about six hundred attended. Another was held at Bergen, and another at Christiania, the capital of Norway. A very serious responsibility was felt in thus ap-

pointing meetings where none had been held before. The day following the one on which the meeting was held at Bergen, I think not fewer than fifty individuals called to ask for tracts. It was at this place we received an interesting call from W. A. Putter, whose lively recollection of Thomas Shillitoe, when here in 1822, was very agreeable ; and whose parting words, he informed us, were expressive of a trust, that, though they should meet no more on earth, they would be favoured to unite in a brighter and a better world. The whole of the meetings, although preceded very often by deep and united exercise, proved relieving to our minds ; and many of them were largely and preciously crowned with peace. In the remembrance of the past, earnest is the longing of my mind, that the day may not be distant when on Sweden, as on Norway, may be conferred the blessing of religious liberty ; and I have a trust, that this result will, in the course of time, ensue. In passing from Stavanger to Bergen, which voyage of more than 100 miles, among countless islands, and a rocky shore, was performed in an open boat, we had the satisfaction of having a crew of those who profess with Friends at Stavanger, two of whom were members. Their kindness and consideration for our comfort, and their agreeable and satisfactory deportment, were very acceptable. The meetings which were appointed between these two places were chiefly among a simple-hearted people, some of whom had conscientiously withdrawn from the public worship ; and many, I believe, were thankful for our visit. My beloved companions, E. O. Tregelles and John Budge, were often largely and instructively engaged. The cordiality evinced at the close of some of these meetings, was confirming, and tended to raise anew the tribute of thanksgiving and of praise to Him, whom we ventured from time to time to believe, had both commissioned and qualified for his service.

“There is evidence in Norway (among some who have known but very little of Friends) of the quickening power of Divine grace immediately revealed. And it was very striking to remark in some instances, how strength had been granted, from time to time, to forsake all for the love of Christ, and, in his name, to plead with the people.

“Helge Ericksen, a young man of Hagane, in Valdres, has, for most of seven years, travelled under an apprehension of religious duty, enduring all the fatigue and hardship attendant on the rigour of the climate, and many changes of heat and cold, industriously supporting himself, in the interim, by making neat watchguards, and chains for fishermen’s knives of brass wire, as he journeyed along. He has five times walked from South Ourdal to Gudrang, a distance of one hundred and forty miles, to visit those whom he believed to be in a seeking and tender state, and to whom his mind had been attracted.

“Berthe Danielsen also left her husband, family, and home, and travelled many miles as a preacher, until apprehended in Sweden, and imprisoned there for eight weeks for conscience sake, after having been engaged in travelling for twelve months, literally without purse or scrip.

“Ingebor Jeversdatter, now about eighteen years of age, commenced travelling through Norway at the age of thirteen, and continued, for three years, to preach and exhort the people, having no certain dwelling place, but over mountain and moorland, through summer’s heat and wintry snow, often thinly and poorly clad, continued her course, and experienced, as I think, a remarkable degree of preservation.* She is now an attender of Friends’ meetings at Stavanger,

* “At the time H. Ericksen, B. Danielsen, and I. Jeversdatter left home to travel as aforesaid, they were in no manner connected with the Society at Stavanger.”

and was much tendered in the sitting we had with her. I omitted to name that Berthe Danielsen and her husband, although very poor, are so hospitable, it is said, they would share their meal, even to the last, with suffering humanity.

“As a striking instance of faithfulness under suffering, amongst many others, might be mentioned the case of Soren Ericksen, of Stagland, who, when he became convinced of the principles professed by Friends, felt he could no longer allow his children to be baptized by the priest of the district within the limits of which he resided. This brought him into much trouble. A demand was made for the baptismal fee of sixteen schillings, being equal to about eight-pence English. In enforcing this demand, which was enormously swollen by excessive charges of various kinds, the whole of his cattle were seized and sold, with the exception of a single calf (see page 61); yet his neighbours, who have a great regard for him, have had occasion to rejoice in the increase of his flock. His sheep are now more numerous than those of any other person in the district. Endre Dahl remarks of this family:—‘They have kept faithful to their testimony through many difficulties and trials.’ At Stavanger also, and at other places, a noble testimony has been borne to the authority of Christ in the Church, and to the spirituality of the Gospel dispensation. The care they have extended to the poor within their borders, *whether members or not, if needful and deserving*, is also very exemplary and confirming; and they appear to have endeavoured to the utmost to promote the education of the children of these.

“*All, without any exception, are furnished with the Scriptures*; and to those attenders who are too poor to purchase for themselves, they are granted on loan.

“The kindness with which we were regarded while journeying along from day to day, and the uniform openness evinced

to receive our message of love, together with the feeling attendant on our own minds, have induced the settled trust, that an open door is left for those messengers who may yet visit any part of this interesting portion of the Lord's vineyard."

One of the Friends engaged on the foregoing visit, remarks :—

"As regards the little flock in and around Stavanger; it is a comfort to be able to confirm the view already impressed on the minds of those who have been in frequent correspondence with them. Solid and orderly in their deportment, and weighty in spirit before the Lord, they appear as the 'savour of life unto life.'

"We remark, amongst ourselves, that their gravity, and faithful maintainance of the principles and testimonies professed by them, amidst surrounding difficulties; the tenderness of their spirits, and daily walk, are deeply interesting and instructive."

In reference to the education of children, he remarks :—

"According to the plan established here, a schoolmaster is appointed by the clergy to a certain district, within the limits of which he is expected to teach; and the law provides, that the inhabitants should receive him into their houses, alternately, to lodge; and that a room shall be set apart for tuition, to which the children of the neighbourhood are required to come. The question has been raised, 'If the Bible is the class book of the school in lieu of the Lutheran Catechism, will Friends be satisfied?' This subject claimed serious attention in the conference. The tender care manifested by the Friends of Stavanger, lest by seeking relief from the present burdens, they should in any manner become involved in (fresh) trials, was striking; and we endeavoured to encourage their honest desire, patiently to suffer, rather than take any step not sufficiently satisfactory.

“It is agreed, that, in future, an account of sufferings shall be prepared and brought up annually to the yearly meeting, to be held in the sixth month, beginning the last First day.

“We have visited the families in this place—both those of members, and such as are accustomed to attend our meetings. The tenderness we have witnessed amongst them, and their cordial reception of our visits, in their humble dwellings, have been much to our comfort; and, in not a few instances, have we been ministered unto—though not by word, yet by the salutation of their spirits in love. From day to day, we feel our responsibility, and the necessity for watchfulness, amongst this awakened people.

“We were yesterday on an island, half a mile from this town, called Hundvaag. We had twelve sittings (religious opportunities), and a meeting in the evening, where about one hundred were present.

“A young woman of the island, in her lively zeal to attend the meeting at Stavanger, has at times walked to the water’s edge, up to her knees in snow, and then rowed herself, in her boat, across. Her family are bright examples. Two of her brothers are now convinced.”

In 1846, the meeting for sufferings gave its sanction to the re-printing in the Danish language of Robert Barclay’s Apology; engaging to bear three fourths of the expense. An agreement was entered into, with a printer in Stavanger, to print one thousand copies. After much deliberation, in order to adapt it to the Danish language of the present time, it was concluded to have the work revised by a competent person—great change in the construction of the language having taken place, since the last edition was printed.

Friends of Stavanger have also lately printed two little tracts, in addition to the short account of George Fox, already noticed, viz.: The Guide to true Peace, well known,

to Friends in England ; and Extracts from the Writings of William Smith. They were assisted in the expense of the latter, by our friend, James Midgley, of Rochdale.

The Friends who lately visited them, were much impressed with the necessity of extending to them some assistance with regard to the proper education of the children, both of those who are members, and of such as attend their religious meetings, though not members. Elias Tasted has hitherto been the principal teacher ; but on account of his advancing years and infirm health, and want of proper support to the school, it has been given up. The Friends of Stavanger proposed that Absjorn O. Kloster, a young man in a good degree convinced of our principles, though not a member, should come over to England to be instructed in our language. The meeting for sufferings, on being consulted, gave its consent, agreeing to defray the chief part of the charge. Accordingly, in the third month of 1847, he came over, and was sent to Friends' Agricultural School, at Ayton, to be under the tuition of George Dixon. After spending six months in that establishment, he was for a similar period with Robert Doeg, of Harraby Hill, near Carlisle, where he has made good progress, and greatly endeared himself to the family, by his sweet innocent deportment, and pious frame of mind. He returned home about the close of the fourth month, 1848, and has since entered upon his duties as a schoolmaster, in a room hired for the purpose, and has had good success.

It was also the opinion of E. O. Tregelles and the other Friends, that much benefit may be expected to accrue from the Friends of Stavanger being assisted in procuring a proper and sufficient school-room ; and the present meeting-house has been closely examined as to its capabilities of affording, without any considerable expense, the necessary accommodation. Our dear friend, E. O. Tregelles, turned

his attention closely to the subject, and suggested a plan of alteration and enlargement. But this plan has, in some respects, been found impracticable, from the want of the right to the necessary lights. The sale of the present meeting-house has also been in contemplation, provided a proper site can be obtained to erect a simple wooden building, for meeting-house and school-room, contiguous, in another situation. A little money has been contributed by a few Friends in England, and some timber has been purchased by way of preparation; but the whole question remains under consideration, no plan having yet, as far as we have heard, been positively decided on.

The government lays great stress on all children receiving proper school instruction; and as Friends cannot conscientiously avail themselves of the Lutheran schools, it is, on every ground, peculiarly desirable that proper steps should be taken to promote and secure this important object.

By the paper, Appendix C., it will be seen that the number over whom Friends may be expected to exercise some care, in these respects, is now very considerable.

8 mo. 4th, 1846. Elias Tasted, in a letter to a Friend, expresses his satisfaction with the visit of the three Friends. "I can say it was a tendering visit to all of us, and to many others. They were very much favoured in speaking to the different states amongst us, and with great labour they visited the families of Friends, as well as single persons, in their own houses. They have had many meetings amongst us, and one for the town's people, in which they delivered several good testimonies, which were well received. They have also had a public meeting at Bergen, and have travelled to Christiania. Endre Dahl has been their interpreter the whole time."

Another Friend writes, "The true brotherly love is no respecter of persons. This we perceived in a high degree,

when the Friends were visiting us. May we, then, all be preserved in true love to God, praying for the Spirit of Christ, by which only can we make intercession one for another. May every one that the Lord has laid his work upon, take heed to his high and holy calling; depending only on that living fountain from which alone the thirsty soul can be refreshed. I desire that I may so walk before the Lord, as that I could, in truth as well as in words, call myself thy friend and brother in Christ."

10 mo. 2nd. Yesterday, we held our two months' meeting: one was admitted into membership. We have established a tract society amongst Friends, to which every one should give a little money, according to his ability. A committee is chosen to determine what particular tracts are likely to be the most useful.

Friends generally are in good health, except a female Elen Melthvet, who is very poorly, and we think will soon depart this life. She is in a sweet state of mind. E. D."

In a letter from Elias Tasted, of this year, he remarks to the following import: "In a sense of the Lord's mercy and goodness, I have you still in remembrance, by night as well as by day; my love is not diminished, neither to the Lord nor to his people; although my poverty of spirit is great, and my exercises many. This is very necessary to bring me down into the low dale; it is here I best know my imperfections. He is happy which can go through this valley and hold out. By this, we learn to bear with our brother or sister's weakness, without looking sour upon them, or upon any of the Lord's creatures. My desire is, that the Lord may preserve my mind in this state to the end. May we keep in daily remembrance, that the time of our departure is drawing near; then will that Scripture be fulfilled: 'At all times, remember the latter end—then shall we not sin.'"

In a letter to a Friend of London, dated 5th mo. 24th, 1847, after describing their care in answering the queries, the writer adds : “ As to any other particulars of our religious society, it is about the same as when the three Friends from England visited us. One individual has been received into membership. We have also received letters from the few Friends at Bergen, wherein they mention, that they keep up a meeting for worship on the First day of the week, but only few attend at present. Others love Friends’ principles, being well satisfied by the meetings held there by the three Friends ; but they are not going to the little meeting yet. This awakening appears the fruit of the Gospel labour of these Friends.

“ A meeting for worship is lately set up at Buken, about 18 English miles from Stavanger by sea. One only is a member, and others who attend have been lately convinced.

“ We have also received letters from Walders, about 200 miles from Stavanger, and 100 from Christiania, from a young man, Helge Ericksen, who visited Stavanger last summer, by which we perceive that he loves Friends’ principles, and is used to meet his brethren in silent worship, after the manner of Friends. Some other individuals from several places have also visited us, in order to enquire after truth ; some of whom have travelled about 200 English miles, which shows that a seed is spread in our country.

“ We have seen, in the newspaper, that our beloved Friend, Hans Ericksen, of Christiania, is deceased. He was the only Friend in that city, except his daughter.”

3rd mo. 10th, 1847. From Endre Dahl. In reference to the new edition of Barclay’s Apology, he remarks :—

“ I would, some time ago, have raised a subscription towards the expense, but the winter has been a hard one. Corn and potatoes are at a very high price, and many of the poor want food, and we have enough to do in taking the necessary care

of them. We have appointed a meeting to be held every month, for the relief of the poor.

“I have translated ‘An exhortation to such as are newly convinced of the truth, and turned from darkness to light,’ by William Shewin, which I think very good, and well suited to the situation of many amongst us. We are much obliged to James Midgley, for his kindness in assisting us in printing. We desire our grateful acknowledgments to him, though unknown to us personally. His reward for his kindness will be that which I believe he desires—the spreading of the truth, and promotion of the blessed Gospel of our Lord Jesus Christ.

“We have lately had an epistle from our beloved friend, John Budge. It was a comfort to Friends when I read it in the meeting; and I think I have read it twenty times since to individuals who were not then at the meeting. I am about to translate it, to send to Bergen, and to Friends in the country.

“When I think of those who visited us in Gospel love, my heart is affected; and sometimes I feel as if you were amongst us, which I believe you are, at many times, in the spirit. It has been a comfort to us to remember and converse about the visit of the three Friends, and their lovely conversation, which has caused tears to flow. The Lord God alone be glorified for all his mercies toward us.

“Farewell, my Friend, in the love of the Gospel. I feel thee near my heart, and greatly desire that thou mayest remember me in thy prayers. E. DAHL.”

“Please send me six English Testaments, rather large, and six of the smaller size. Some Friends want English Testaments, which are useful in learning the language. If you have some tracts of Thomas Chalkley’s writing, we should be glad to have some in the Danish language.”

3rd mo. 17th, 1847. From Elias Tasted. The bearer of

this letter, is Asbjorn O. Kloster, who, we believe, you will receive as a young Friend that we have good hopes of. I well understand thy tender concern of love for the poor Friends in Norway, which has been evinced for many years, both by thee and many other dear Friends in England. You have as yet seen very little fruit; but I hope your reward will be from God, who rewardeth every man according to his doings. His mercy is over all his works; without it, no man can be saved. Even as the earth in the beginning was empty and desolate, so must it be in our experience, before we can know that new heaven and new earth wherein dwelleth righteousness (justice). Happy are they which hold out, enduring all the different changes which our earthly minds must undergo. O! my dear and beloved Friends, I feel more about these things than I can express.

“E. TASTED.”

7th mo. 20th, 1847. Endre Dahl, after a few remarks respecting the printing of Barclay's Apology, now in progress, adds:—

“I hope thou wilt not forget to send us a copy of the Yearly Meetings' Epistle. Friends enquire much after letters from England. I have been too slow in writing; but children want more from their parents than they can give; indeed, we are yet as babes, who stand in need of comfort and encouragement. But, I do hope, we do not look for it from men; we know where true comfort is to be found; but we count it a blessing from the Lord, when it pleases Him, the great Head of the church, in this Gospel day, that some of His children should more abundantly participate of His grace, in order that we may receive a word of encouragement from such a gifted brother or sister. This we do receive as a blessing from the Lord, who remembers His poor children wheresoever they may be dwelling.

“As to our present situation, it is as usual. Our much-beloved Friend, Törtters Törsen Hüsebö, died some days ago. He made a sweet end. A large number of people attended his burial. He was much beloved of his neighbours. He was married at our meeting, sixteen months ago.

“Some young persons, who, for a time, came to our meeting, have withdrawn themselves in the time of temptation : but others have taken their places. We can do very little for them : we cannot preserve them : we can only recommend them to our gracious Redeemer’s preserving and protecting care : and then it is our duty to unite, in deep humility, in supplicating that He may be their Shepherd, and preserve them ; and that He will gather into the fold of rest and peace, those who may be as lost sheep, wheresoever they may be scattered.

“Thy friend and brother in the truth,

“ENDRE DAHL.”

It is truly cheering to observe how fully is verified, to this day, that which was spoken by the Lord through His prophet, to His people formerly : “Thus saith the Lord, thy Redeemer, the Holy One of Israel : I am the Lord thy God who teacheth thee to profit ; which leadeth thee by the way, that thou shouldst go.” We have seen how abundantly sufficient this teaching has been amongst this simple, honest-hearted people. They have sought the Lord diligently, waiting upon Him in their solemn little meetings, in reverential silence ; and He has, from time to time, comforted and nourished them by His living presence and power, and instructed them in the mysteries of His kingdom ; and they have grown as living fruit bearing branches in Christ, the true Vine, with comparatively little instrumental help. May they be preserved humble and watchful, with their eye single to His honour and glory. And may He be graciously

pleased, in all the trials and temptations which may yet be permitted to await them, to stand by and strengthen them ; enabling them faithfully to confess Christ before men, both in His offices, and in all His holy requirings ; and to be willing to suffer in His holy cause, with meekness and patience.

1848. In a letter from Endre Dahl to Asbjorn Kloster, written about the third mo., he mentions that they continue subject to persecution on various accounts. The magistrates appear to be friendly toward them ; yet there are individuals rising up from time to time, who put them to trouble. He says, " I incline again to give thee some information of our little Society. Friends are steady in attending meetings, but are apparently subject to increasing sufferings, especially by the infliction of the school-tax. In the last year, I was requested to pay two sp. daler ; and not being able conscientiously to pay it, I was destrained on for ten sp. dalers. But the expenses being now four sp. dalers more, another seizure has taken place, in Dusevüg (his farm), of a cow valued fifteen sp. dalers. I was not present when they made the seizure ; but they said they had taken a cow. A long time elapsed, and nobody came to take this cow away ; and there being six cows in the stable, and I not being able to feed them all, for want of hay, I sold some of them. Some time after this, they appointed an auction for selling the cow which they had arrested. It happened that this cow was one of those which I had sold ; and although there were three remaining in the cow-house, they would not sell any of them, but summoned me to appear before the justice, where I was adjudged to be accountable for the sold cow. The expenses have increased, with the original demand, to twenty-five sp. dalers ; and it may be doubled before it get settled.*

* They ultimately seized a quantity of his household furniture.

“Halver Harrestad, who lives four miles from Stavanger; has several times been sentenced to pay a fine, because he did not allow his children to be baptized: the proceedings have lasted three years; and we fear they are going to seize all the household furniture he possesses.

“Peder Mathiasen, from Buken, is sentenced to pay a great fine, because he could not take an oath. He is daily expecting the sentence of the highest judge.

“Andreas Bryne has several times been distrained on for refusing to bear arms. He appeared before the justice, a few days ago, where he was treated by the courtier very severely, and assailed with many scornful expressions. Thus, although the magistrates are favourably inclined toward us, there are individuals, who have great pleasure in stripping us, and in exercising the law.” Query. Are not some of these cases contrary to the new law?—EDITOR.

5th mo. 10th, 1848. From the same. After noticing the return home of Asbjorn Kloster, he adds, “He appears to have gained much in virtue and knowledge. I hope he will be a good example to those around him, and be useful in our society: so will the care that you have had for him, be rightly acknowledged, by his bringing forth fruit to the glory of the Lord God.”

In reference to his sufferings for non-payment of the school-tax, he observes, “I intend to write my grounds of objection with regard to it. Two years ago, when I was ordered to appear before the court, I wrote a large account of our principles, showing how contrary their school system is to our conscientious persuasion, and to true religious liberty.

“Accompanied by my dear friend, A. Kloster, I have been on a visit to some Friends at Buken, about twenty-one miles from Stavanger, by sea. It was pleasant to me to see that little company meeting together for silent worship. Commonly seven persons meet, and only one of them is a

member. We also visited some other Friends by the way, who were very glad to see us.

“We have concluded to endeavour to procure ground, and sell the present meeting house. I have bought some materials, in order to have them drying. Should we not succeed in obtaining ground, we may then attempt to enlarge on the plan of E. O. Tregelles.

“I desire I may be preserved in an humble state of mind, and be willing to do what little service the Lord will have me to do.”

6th mo. 14, 1848. He mentions a piece of ground about to be offered for sale by auction, which Friends appear to be desirous of purchasing, to build a new meeting house and school-room on; and also notices the case of a young Friend who refused to be engaged in the war, but who was taken on board by the officers, by forcible means. He also adds:

“I am just coming home from a little journey, in which I have visited several Friends, accompanied by our dear Asbjorn Kloster, and a young Friend, Andreas Brÿne. We travelled many miles, by sea and land. We were at Stagland, visiting Soren Ericksen and family; also at Narstrand and Tysversogn. We met with very heavy rain and wind, so that we were much spent; but it was truly comforting to our minds; and we felt our visit mutually edifying.

“ENDRE DAHL.”

The next document that we have to notice, is the following communication from the Stavanger two-months' meeting to the meeting for sufferings in London:—

6th mo. 1st, 1848.

“To the Meeting for Sufferings in London.

“Dear Friends,—Your very kind communication, dated the 27th of 3rd month, was duly received; and we feel it our Christian duty and pleasure to reply to it by these few

lines. With feelings of gratitude, we acknowledge the great love and solicitude which you have, in many respects, shown to this little flock, that is poor and weak in the outward appearance ; yet, as fellow believers, and being joined together spiritually in the same principles, we venture to name ourselves your friends, brethren, and sisters ; of this (union) we have manifest proof, from your very encouraging and edifying epistles, as well as in the share you have taken in the outward circumstances of the society,* through a course of years. We, therefore, sincerely desire that, being partakers of your benefits, we also may render thanks and glory unto the Lord alone, for all ; and more and more learn to know that it is from Him, our heavenly Father, who best knows our afflictions, whether they be outward or inward, that all good things come. Yea, we do earnestly desire that we may rightly learn to put our whole trust in Him ; and thus, not asking or expecting more of men than it may please Him, who knows all our hearts, to dispense.

“ Yea, may you also, whom the Lord has been pleased to bless so abundantly, both with temporal and spiritual gifts, do all as for the Lord. Then will the glorious language be your reward, in the last day, when he may say, ‘ I was an hungered, and ye gave me meat ; I was thirsty, and ye gave me drink ; I was a stranger, and ye took me in,’ &c.

“ Friends, we have seen and felt a blessing from the correspondence we have kept with you heretofore ; and, although we may reasonably say we feel ourselves unworthy of all these great mercies of the Lord to us, yet we venture to ask of you, that, in your prayers, you will remember the

* This appears to relate chiefly to the aid afforded by the meeting for sufferings, in printing, for their use, Barclay’s Apology, and other tracts, and in educating a young Friend as a school-master for their children.

little seed or plant in our land ; which, at times, appears, in our view, as if it was ready to perish.

“ But how marvellously has the Lord, as it were, ‘ raised up children unto Abraham of these stones !’ For although, in his wisdom, he has seen meet to keep us much deprived of the comfort of vocal instruments, yet has he, from time to time, added to the number of the church, so that we have reason to praise Him that their faith is not founded on human representations, but on the immediate manifestation of the truth by the Spirit of the Lord only. Therefore, we also hope that He, in mercy, will continue to preserve us in true union and love, one toward another, and give us that food which he sees most suitable to the nourishment of our souls ; so that, at seasons, we may be enabled, by his grace, to praise and exalt the wonderful name of the Lord our God and Saviour, for all his mercies toward us.

“ We have several times had correspondence with our Friends in Bergen, by which we learn that they continue to keep up their meetings for worship regularly ; but we do not perceive that there is any particular increase of the number of their little community.

“ With Walders we have had personal intercourse this year, yet without perceiving a growth in the truth.

“ In the winter, we were visited by two persons from Quindesdalm, near Flekkefiord, from whom we discovered that there is there some conviction of the truth. We have since had a letter from them.

“ From our other Friends in Buken, Stagland, and Strandvogn, we have often had visits and letters ; and we rejoice to be able to say that we have discovered that there is some conviction of the truth amongst some in these parts.

“ Several Friends are lately subjected to distrains, of no small amounts, in proportion to their poor circumstances ; and it appears as if the magistrates grow more severe than formerly.

“ We also feel ourselves engaged sincerely to acknowledge your kindness in the share you have taken in the printing of Robert Barclay’s Apology (which is now nearly finished), as also your goodness on behalf of our friend, Asbjorn O. Kloster.

“ We desire that these your efforts may tend to the advancement of the truth, and to the honour of our Saviour’s name on the earth.

“ In the feeling of much love, we salute you, desiring to be your united and faithful friends.

“ Signed in and on behalf of the Two-months Meeting,
held at Stavanger, on the 1st of the 6th mo., 1848,

“ ENDRE DAHL.”

In a letter from Endre Dahl, dated 6th mo. 28th, 1848, he mentions that their yearly meeting, held on the 24th, was well attended by country Friends, and was a season of solemnity, and adds, “ We are glad to perceive some increase, especially in the case of two young men, who have refused to go on board ships of war, or use arms : one of them is in prison, at Fredericksvern : we are not yet informed where the other is. They were not much acquainted with Friends before ; but when the trial came upon them, they professed Friends’ principles, and were made willing to take up the cross. It appears that a spirit of enquiry after true religion is prevailing around us. A few days ago, I spoke with a woman who has been separated from all public worship for some years. Her mind is much enlightened, and her views are in accordance with the principles of Friends, though more by inward conviction than from outward knowledge. I hope she will prove as a shining light in the island where she resides. It appears to be a good time for the distribution of Barclay’s Apology.

7th mo. 14th. One of the Friends writes, in allusion to Soren Olsen, one of the young men who refused to go to the war, "There is reason to believe that the Lord is taking possession of his heart, and constraining him to confess Christ before men. He was brought on ship-board at Stavanger, and after severe treatment, was taken away on the 10th of last month. Friends here had a parting interview with him, which was a sorrowful time. He is about 22 years of age; and has had scarcely any school learning"—(but what he has acquired since he grew up). The following extract of a letter from him, to one of the Friends of Stavanger, will be read with interest:—

"Fredericksvern, 6th mo. 29th, 1848.

"In a tender and living love, I think of you, Friends, and always remember you. We arrived at Korten on the 14th inst.; and when I, for conscience sake, refused to work in any thing appertaining to war, I was put in prison after being subjected to many examinations, and expected to have been beaten. On the 18th, I was removed to this place, and have been again examined, and am expecting some further punishment. I will therefore be patient, though I often feel something that is evil passing in my mind, and am scarcely able to be as watchful as I ought. I have nothing to glory in but weakness and infirmities: the Lord is my confidence and my comfort in tribulation."

7th mo. 2nd. He writes that he is still confined in the same prison, and has been sentenced to be whipped three days, which is considered capital punishment; but that the case was about to be laid before Oscar, the king, in the hope that it will be mitigated. "I often feel that impatience is ready to break in upon me; but the Lord be praised, who, up to this time, has preserved me, and I do feel it an excellent

thing, when the distress of my heart is made to burst forth before the Lord.*

“ I salute you all, dear Friends, in love, &c.,

“ SOREN OLSEN.”

The other case of suffering was that of Torbjorn Thorsen Haggem, who has not long professed with Friends. He is about twenty-two years of age. He was released after a short imprisonment.

The same letter containing the above particulars, mentions that Elias Tasted and Endre Dahl had lately received a letter from Roisiland, a considerable distance from Stavanger, on behalf of a little company who are beginning to break forth, as it were, out of the bondage of darkness into the excellent liberty of the glorious Gospel of Christ. In the letter alluded to, they say, “ We received your dear communication on the 22nd of the 6th month; and we rejoiced at your kind salutation, and could thereby understand that you remember us with your affectionate admonitions. We pray the Lord that He will accomplish that work which Himself has begun in us. And though we are young and weak, and are many times assaulted by enemies, both from without and from within, yet we have experienced the Lord’s saving hand to be stretched out for our help, when we thought all was going to be ruined; but we have learned that there can be no counsel given, better than to wait patiently for the Lord’s helping hour. It is our desire to submit to Him in all things, as well in the dark as in the bright hours, for we have, to our own admiration, experienced that by those means, we become more purified.”

* Soren Olsen was permitted to return home on the 19th of 11th month, after twenty weeks’ imprisonment; the last ten days on water and bread. He looked happy and healthy, though his prison was a very uncomfortable room, and the diet scarcely enough!

They mention that they are preparing, and are about to open a room for Divine worship; and express their desire, that it may be to the honour of God, and to their own advancement. Their number is increasing. The letter thus concludes:—

“This time we can say no more, but rather wish to come and speak to you orally, and to get some of those books (Barclay’s Apology) that were printing when we were with you. And finally be now affectionately saluted from

“Your Friends, TOLLAG TORGRIERSEN,

“CHARLES ANDREAS JOHNSEN.”

In the 7th mo., 1848, Endre Dahl paid a visit to Newcastle. He was accompanied by his wife, Maria Dahl, and Andreas Bryne, who appears to be closely attached to the Society, though not yet a member. He can speak but little English. This visit was very acceptable to those Friends who have long been deeply interested for the growth and welfare of the little Society in Norway.

CONCLUSION.

In drawing these pages to a close, it may be remarked, that whilst there is abundant cause to rejoice, and to exclaim, “What hath God wrought!” yet it may well be with trembling, when we call to mind the many fluctuations which have marked the progress of this work in Norway.

Commenced amongst a few prisoners of war, confined in prison ships, where they were enduring a long captivity on a Foreign shore, who being led by their afflictions to close searching of heart, to repent of the sins of their youth,

and to seek pardon and reconciliation with God, whilst some of them were very imperfectly acquainted with the Scriptures of truth, owing to the scarcity of the inspired volume in their native land; yet abiding with the convicting and heart-tendering visitations of Divine love, and under the mental travail for their soul's redemption, from the power and dominion, as well as from the guilt of sin, which was raised in their hearts by the immediate operation of the Lord's Holy Spirit, they were led to believe in the efficacy of that salvation which is freely offered to the children of men, by and through our Lord Jesus Christ.

At this juncture, when the minds of several of them were thus exercised, they were, in the inscrutable Providence of God, brought to an acquaintance with some of those views of the manifestation of the Lord's Spirit *in* man; and of the simplicity and spirituality of the Gospel dispensation, which have ever been professed and promulgated by the Religious Society of Friends; and of the unavailing nature of the rites and ceremonies which are unduly relied on by many of the professors of the Christian name, in their native land, as well as in other countries.

These views, according in a considerable degree with their own experience in the work of religion, they were prepared to embrace; and they occasionally were visited by some of the ministers and other members of the Society, which tended to their edification and instruction; and they found the simple practice of waiting upon God in reverential silence, for the instruction and influence of His own Holy Spirit, and the renewal of their spiritual strength, was peculiarly favourable to the promotion of their growth in grace, and in the knowledge of the true way of salvation. Thus were they led to believe in and wait for the inward motion of that word which is quick and powerful—sharp as a two-edged sword, in convicting for sin; and is a discernor of the very thoughts

and intents of the heart. Thus were they led to Christ, when wounded and heavy laden, and to believe that he died upon the cross, even for their sakes ; that he arose from the dead, leading captivity captive, ascending up on high, and receiving gifts for men, that the Lord God might dwell amongst them."

The seed sown by the living word in their hearts, being received and cherished, continued to grow and spread when they were permitted to return to their respective homes ; and though, on that occasion, those who had been united together in Gospel fellowship, whilst detained as prisoners, were separated and scattered about in several small companies ; yet continuing to cherish the heavenly visitation with which they had been favoured, several of them were strengthened to witness a good confession before those amongst whom their lot was cast ; which tended to the diffusion of those principles which they had been led to embrace.

And though, from one time to another, their ranks were thinned, by some of those who had been led to unite with them being induced to emigrate to America, partly, at least, in order to escape from those trials and persecutions to which they were subject in their native land ; yet a few were preserved united together in brotherly fellowship, to whom others have from time to time been added, especially within about thirty miles of Stavanger.

Of late years, much enquiry respecting the principles they profess, has been evinced ; and at Bergen, and at three or four other places, little meetings are kept up for Divine worship. They have been three times visited by ministers of the Society of Friends from England, which has tended, not only to their own encouragement and strength, but also has afforded opportunities of making the views and principles of the Society better known and understood, both by many of their neighbours, and by their rulers ; and has ultimately led to a considerable and important amelioration of the law,

in favour of such as conscientiously dissent from the National or Lutheran Church.

The humility and self-denial—the constancy and faithfulness to what they believe the Lord requires of them, has been instructive to notice. Their patience under suffering, on account of their testimony against ecclesiastical impositions, against oaths, war, and in relation to outward rites and ceremonies, has been exemplary; though some of them at times have been exposed to very heavy distrains, and, in some cases, to imprisonment; but there is reason to hope that their trials from these causes will be diminished. Their circumspect deportment amongst their neighbours, has gained for them the respect and good will of many of those in power.

The fervent desire and prayer arises that they may be enabled to adorn the doctrine of God, our Saviour, by daily walking in His holy fear, so as to show forth, out of a good conversation, their works with meekness and wisdom; so will the Great Preserver of men continue to watch over and to bless them—both in their goings forth, and in their tents; and should he be graciously pleased to lengthen their cords and strengthen their stakes, enlarging the bounds of their habitation, we trust it will tend to the exaltation of His own glorious name, the extension of the Redeemer's Kingdom in the hearts of men, and to the promotion of the salvation of many souls. Amen.

APPENDIX A.

A Copy of the Address of the Meeting for Sufferings to the King of Sweden and Norway, 1818.

“ TO THE KING OF SWEDEN AND NORWAY.

“ May it please the king,

“ Seeing that a few serious persons, who are subjects of thy kingdom, have made profession of our religious principles, and that in consequence thereof, it has been proposed to enact laws to prevent such principles being tolerated in thy dominions; we desire respectfully to approach thee, and to request thy kind attention to the following brief statement.

“ The Society which we represent, has existed as a religious body in this country, and in the United States of America, for upwards of one hundred and fifty years.

“ This Society unites with other professors of the Christian name, in a full acknowledgment of that Redemption which comes through our Lord Jesus Christ, and of the Divine authority of the Holy Scriptures. It has uniformly believed, and professed to the world, that the ministers of Christ should, in their sacred office, act under the influence of His Spirit, and receive neither pay nor reward for preaching. From its views of the religion of Christ, it conceives that all wars and fightings are inconsistent with His precepts; and that all swearing was forbidden by Him, and that His followers are restrained from the use of flattering titles and language.

“ It has ever been considered by this Society as a duty, to live in submission to the government, and patiently to endure persecution when brought on it by a conscientious refusal to comply with the laws. Its loyalty and peaceable demeanour, have procured it great religious liberty, which it has never abused, and for which its members have felt grateful to their rulers, and in an especial manner to that Gracious Being, who has influenced their hearts thereto.

“ In a memorial transmitted to the commission appointed to sit at Christiania, last summer, the nature of our religious principles is stated more at large; and we take the liberty herewith to present a copy of the same.

“ As religion is a concern between every individual and his Great Creator, and as no man can answer for his brother before the Throne of God, be pleased to allow us to propose for thy consideration, whether the best welfare of a country, and the true happiness of its inhabitants, may not be most effectually promoted by the granting of entire religious liberty. This, we are firmly persuaded, tends to promote the peace and good order of government; and we conceive it to be a blessing designed by our Almighty Parent, for all His children to partake of. And may we not appeal to the page of history for proof of the position, that

coercion by the civil power, in matters purely religious, so far from contributing to the advancement of the interests of the State, has produced the most direful consequences ; while on the contrary, in those countries where the fewest restraints upon conscience in matters of religion have been imposed, the effect has uniformly been to unite the people in support of the government, and to give the fullest scope to the exercise of talent and industry ; an effect, thus in an eminent degree, promotive of national prosperity.

“Permit us, O king, to entreat thee so to employ thy kindness and benevolence, that no laws may be made under thy government, calculated to inflict punishment or loss of privilege on thy own subjects for their religious belief, or on those from other countries, who in pure Gospel love, and in obedience to the apprehended will of their Creator, may hereafter visit thy dominions. May thy reign be thus marked by justice and mercy ; and may thy latter end be crowned with peace and acceptance with God.

“Signed in and on behalf of a meeting held monthly in London, representing the Society of Friends, commonly called Quakers, in Great Britain, this 11th day of the 3rd month, 1818,

“By JOHN ELLIOTT, clerk to the meeting.”

APPENDIX B.

A Copy of the Address of the Society of Friends in England, to the Representatives of the Norwegian Kingdom in Storting assembled, 1845.

“THE RESPECTFUL ADDRESS OF THE BODY REPRESENTING THE SOCIETY OF FRIENDS IN GREAT BRITAIN.

“We, the undersigned, members of a meeting representing the Christian Society of Friends, commonly called Quakers, in Great Britain, think it right respectfully to offer the following statement and appeal on behalf of our brethren in religious profession, within the kingdom of Norway, who are subject to persecution on account of their religious principles, and to plead with the government and legislature of that country, that they will be pleased to grant to these innocent and oppressed people, the free exercise of the duties of their religion, and the undisturbed enjoyment of the inalienable rights of conscience.

“The Society of Friends, as is generally known to those who are acquainted with the Religious History of Great Britain, arose in England about the middle of the seventeenth century ; and whilst they maintained, in their primitive purity, the great fundamental doctrines of the Gospel of our Lord and Saviour Jesus Christ, they believed it to be their duty to uphold a Christian testimony against many of the practical errors which crept into the churches of professing Christians during the long apostacy ; such as oaths, tithes, and war, and various superstitious rites and ceremonies in religion.

“ They believed also, that they were required to maintain the great doctrine of the guidance of the Holy Spirit in a fuller and more explicit manner than it has generally been received by most Christian professors. And their dependance on this guidance, and their unequivocal recognition of the great truth that our Lord and Saviour Jesus Christ is the only High Priest of the New Covenant, led them to make a firmer stand than the generality even of their Protestant brethren, against the hierarchical system of Rome, which they believed had left but too obvious traces of its powerful influence upon the religious establishments of most of the Reformed Churches.

“ Doctrines like these, and the practices which grew out of them, exposed our forefathers to grievous persecution at the first rise of the Society, when the principles of religious liberty were little understood.

“ Notwithstanding this persecution, which they were enabled to bear with remarkable constancy and meekness, their number increased in this country, and in Ireland and America. It soon began to be observed, even by their persecutors, that their Christian principles brought forth the fruits of a holy life; that they were men of upright and peaceable conduct, fearing God and honouring the king; loving their neighbours, and obedient to the laws, where their sense of religious duty was not violated thereby. And as more enlightened views of government prevailed, the executive and legislative authorities of this and other countries within which they were found, relaxed, and eventually abolished all, or nearly all the laws by which they were oppressed; and the British parliament has now not only admitted them, together with other Dissenters from the Established church, to all the rights and privileges of the constitution, but has in various ways, by special provisions in their favour, afforded them relief in cases in which their religious scruples prevented them from actively complying with the requirements of the general law of the land.

“ By the accompanying acts of parliament, &c., it will be seen that, amongst others, the following rights and immunities are fully secured to Friends in Great Britain, by laws either specially enacted for their relief, or passed for the general welfare of the community at large.

“ 1st. The undisturbed exercise of public worship according to their conscience.

“ 2nd. The full validity of marriages solemnized according to the rules of their own religious Society.

“ 3rd. A civil registry of the births of their children, without the necessity of complying with any religious rite.

“ 4th. The full admission of their solemn affirmation as a substitute for an oath in all cases, whether of evidence or of office.

“ 5th. The levying of ecclesiastical demands, by a short and comparatively inexpensive process on the goods of the party, with an absolute and entire freedom from all liability, in any case, to imprisonment for such claims.

“ To which it may be added, that in some of the minor regulations connected with military affairs, provisions have been introduced into acts of parliament, with a view to their practical relief, in respect of their Christian testimony against war.

“ Our brethren in Norway are few in number; and mostly poor as respects this world's goods. They are principally resident in and about Stavanger. They have been visited by ministers of our Religious Society from England; and have been, from time to time, in correspondence with their English brethren; and some of their number have

occasionally come over to this country. The intercourse which has thus taken place between them and Friends in England, has furnished us with satisfactory evidence, and confirmed us in the undoubted persuasion, that they are a quiet orderly people, conscientiously concerned to live uprightly among men, and to obey the laws of the government under which they reside, where those laws do not interfere with their duty to God.

“From the correspondence which has passed between us within the last few years, it appears that several of their small number have been subjected to grievous persecution, in consequence of their faithfulness to our Christian principles.

“Some time since, a respectable couple were sent to prison* for having been married according to the rules and usages of our religious Society, which have been in use with us for nearly two centuries. They were kept there for several days on bread and water, and sentenced to pay a fine, and be separated from each other. From information recently received, we are, however, led to believe that these proceedings are not sanctioned by the laws of Norway, but that a contrary decision has been pronounced by the supreme court at Christiania. We hope that if any doubt remains on this important question, measures will be taken effectually to remove it.

“Several cases have more recently occurred in which parents have been thrown into prison and kept there on bread and water, and fined very oppressively, for not bringing their children to public baptism, according to the rites of the Lutheran Church, to which ceremony, in whatever form practised, they conscientiously object, believing that the ‘one baptism,’ which now saveth, is ‘not the putting away of the filth of the flesh, but the answer of a good conscience towards God by the resurrection of Jesus Christ.’

“Others have suffered the loss of property, or been prevented from carrying on trade, because they could not swear, and thus violate the express command of Christ and his Apostle, ‘Swear not at all.’

“In some of the above cases, and also in suits for ecclesiastical demands, or for payments for the support of schools in which doctrines are taught from which they conscientiously dissent, the sufferers have frequently been deprived of property to three or four times the amount of the original demand, and in some instances, lost nearly all their cattle.

“We cannot believe, that in this enlightened age, and in a country enjoying a constitutional government, and professing the reformed faith, these abuses (worthy of the dark ages of Romish superstition) will, when fairly brought into view, be suffered to continue.

“To rule over the conscience, and to command the faith and spiritual allegiance of His creatures, is the prerogative of God. To force conscience, and seek by penalties to compel an external compliance with doctrines or practices from which the heart dissents, must therefore be offensive in His sight.

“It is, moreover, our conviction (a conviction, which is, we submit, abundantly confirmed by the history of the several Roman Catholic and Protestant nations of Europe), that the thorough maintainance by governments of the principles of religious liberty, greatly contributes to

* Owing to the imperfect English in which the first information from Stavanger respecting this case was couched, Friends in London concluded that the sentence had been carried into effect, which was afterwards discovered not to have been the case, the decision of the court at Stavanger being annulled by the king.—EDITOR.

the temporal, as well as spiritual welfare of the people, over whom they rule, by promoting the increase among them of the number of upright and faithful subjects and citizens; men fearing God and discharging their various duties to His glory, and the benefit of their country.

“We may, moreover, confidently appeal to our rulers and fellow subjects, in confirmation of the fact, that the Society of Friends have not abused the privileges conferred upon them, and that the various enactments in favour of the full and free exercise of religion by those who differ from the Established Church, have worked well for our beloved country.

“We would, therefore, in conclusion, respectfully but earnestly crave that the measures of mercy and justice may be extended to our oppressed brethren in Norway, and particularly,

“1stly. That they may be secured by law in the undisturbed exercise of public worship, according to their conscience.

“2ndly. That marriages solemnized according to their own usages, may be declared valid in law.

“3rdly. That they may be exempt from all compulsion to submit their children to water baptism, or any other religious rite from which they conscientiously dissent.

“4thly. That their solemn affirmation may be received as a substitute for an oath in all cases, a false affirmation being, at the same time, subject to the same pains and penalties as perjury.

“5thly. That they may be relieved from the harassing and oppressive proceedings to which they are now subjected in reference to ecclesiastical demands, and rates for the support of the schools.

“May that wisdom which is from above, guide and assist your deliberations in this matter, to the effectual relief of tender consciences, and to the promotion of the welfare of your country, and the glory of God!

“Given forth by the meeting aforesaid, this third day of the first month, one thousand, eight hundred, and forty-five.”

John Bell.	Samuel Gurney.	Joseph Coventry.
John Fell.	Benjamin Reed.	Joseph Sterry.
Joseph Neatby.	William Norton.	William Nash.
Peter Bedford.	William Sparkes.	Richard Kemp.
John Kitching.	Edward Paull.	Henry Dymond.
Thomas Christy.	Thomas Hodgkin.	Thomas Ashby.
Jacob Post.	John Morland.	William Bott.
John Catchpool.	Charles Bratt.	Edward C. May.
Josiah Forster.	Joseph T. Forster.	James Bowdon.
George Stacey.	John Gray.	Paul Bevan.
Jno. Hodgkin, Junr.	Thomas Chalk.	George W. Alexander.
Jno. T. Barry	John Marsh.	Samuel Fox.
Samuel Cash.	John Harris.	Cornelius Hanbury.
Samuel Sturge.	Joseph Storrs.	Thomas Norton.
Robert Forster.	William Grimshaw.	Gilbert Gilkes.
Thomas Norton, Junr.	Wm Grimshaw, Junr.	Jno. Finch Marsh.
Francis Fox.	Henry Birkbeck.	George Neighbour.
Samuel Wheeler.	Robert M. Giles.	Robert G. Giles.
Edward Harris.	Anthony Harris	Thomas Ashby.
Richard Barrett.		

APPENDIX C.

Abstract of the account of Members and Attenders in and about Stavanger, in Norway, 7th Month 4th, 1846.

	Members.	Children.	Attenders.*	Children.	Total.
Stavanger ..	18	6	33	42	99
Dusevigan and Houostad	7	6	4	..	17
Hunmaag Island	7	..	12	..	19
Strandsogn ..	4	..	2	..	6
Sjoldsogn ..	4	6	7	..	17
Narstrand	2	..	2
Etne	3	2	5
	40	18	63	44	165

Notes on the foregoing. At Stavanger, meetings are held as follows:—First day, at ten and half past two. Fourth day, at seven. Fifth day, at eleven. Sixth day, at seven. Each meeting lasts about one hour. On the breaking up of the evening week-day meeting, one or two chapters of the Bible are read, many of the attenders having very little opportunity of so quiet a time in their own houses. To complete their system of education, *much* remains to be done; although it is matter of surprise, and well worthy of remark, that with their limited resources, the Friends of Stavanger should already have done so much..... A special subscription is raised for assisting the poor members and attenders in the instruction of their children. This aid is altogether independent of the collections for the poor among them; and seventeen children in Elias Tasted's school* are thus educated, but his health and other circumstances only allows of the school being open a part of the year. In short, the means appear altogether inadequate to the end designed, as regards the wants of the rising generation.

A special fund is also raised on behalf of the poor attenders of meeting *who are deserving*, and who require such assistance.

At "Dusevigan and Houostad," meetings are held on First day, at ten, and half past two. And on Fourth day, at eleven.

Strandsogn is a circulating meeting, and is only held on First day, at eleven. The members live far apart.

Sjoldsogn, at Soren Ericksen's, First day, at eleven and half past two, and on Fifth day, at eleven. From this Friend, all his cattle were taken for ecclesiastical demands, except one calf.

Narstrand. Ojorn Noessa sits silently and alone on First day, thus bearing her testimony against ceremonial worship.

Etne. Gabriel Steffensen and wife sit down in silence on First day in their own dwelling.

Note.—At Bergen and at Christiania, there are four or five whose views are much in accordance with Friends; but no meeting is kept up at Christiania.

* This school has been discontinued, and one opened in a hired room, under the care of Asbjorn Kloster, who came to England in 1847, for further instruction.



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