



DEVOTED TO TEMPERANCE, SCIENCE, EDUCATION, AND AGRICULTURE.

VOLUME XIII., No. 21.

MONTREAL & NEW YORK, NOVEMBER 1, 1878.

SEMI-MONTHLY, 30 CTS. per An., Post-Paid.

NOTICE.

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LAPLAND AND THE LAPPS.

The land inhabited by the Lapps comprises the northernmost portion of the Scandinavian Peninsula and the European continent. This territory, although still known by the name of Lapland, does not constitute a political autonomy, but is included under the dominions of Norway, Sweden and Russia. Lapland comprises an area of nearly 90,000 square miles. Out of the 150,000 inhabitants of this immense territory, not over 20,000 are Lapps. The climate of the Lapish territory is extremely cold for nine months of the year, while the excessive heat during the months of July and August, where in the northernmost parts the sun never sets for many weeks, is only separated from the cold season by a short spring and autumn of a couple of weeks. A considerable part of the surface of the country is covered with forests

of birch, pine, and fir trees, having an undergrowth of lichens and mosses supplying abundant food for the herds of reindeer which constitute the principle sources of wealth to the inhabitants. The rest of the surface is generally rocky, and displays little vegetation beyond a few stunted bushes and perennial moss.

The Lapps or Laplanders are a physically ill-developed and diminutive race, with small eyes, low forehead, high cheek-bones, pointed chin and scanty beard, the hair of which is black and straight, presenting a great contrast to the tall and blonde Norwegians and Swedes. They are agile, but quickly exhausted by labor, rather from bodily weakness than laziness. They show great skill as marksmen, and regularly supply the large annual markets of Vitangi and Kengis with game and

skins. They dress in furs, with trowsers and shoes of reindeer skin, and protect the head by means of a sort of cowl. Their dwellings consist either of conically shaped mud huts raised on stakes, and almost impervious to light and air, or else of hide-covered tents, in the middle of which there is a hole which serves as a flue for the fire-place underneath.

The inhabitants are not wanting in mental capacity. In the seminary for Lapp teachers at Tron-dennes, several of the students have distinguished themselves for their extensive acquirements. The Lapps have been converted into Christianity, and belong either to the Lutheran or Greek Churches. The Bible has been translated into their own languages, which is divided like that of all nomadic

tribes into numerous dialects, whose many affinities and differences have of late years attracted much attention from Northern and German philologists. As heathens they worshiped five orders of divinities, super-celestial, celestial, atmospheric, manes, and demons. Radien Athzie, the highest god, created everything. He was assisted by Ruona Neid, the fruitful virgin, while his son Padien Kiedde kept the world in order.

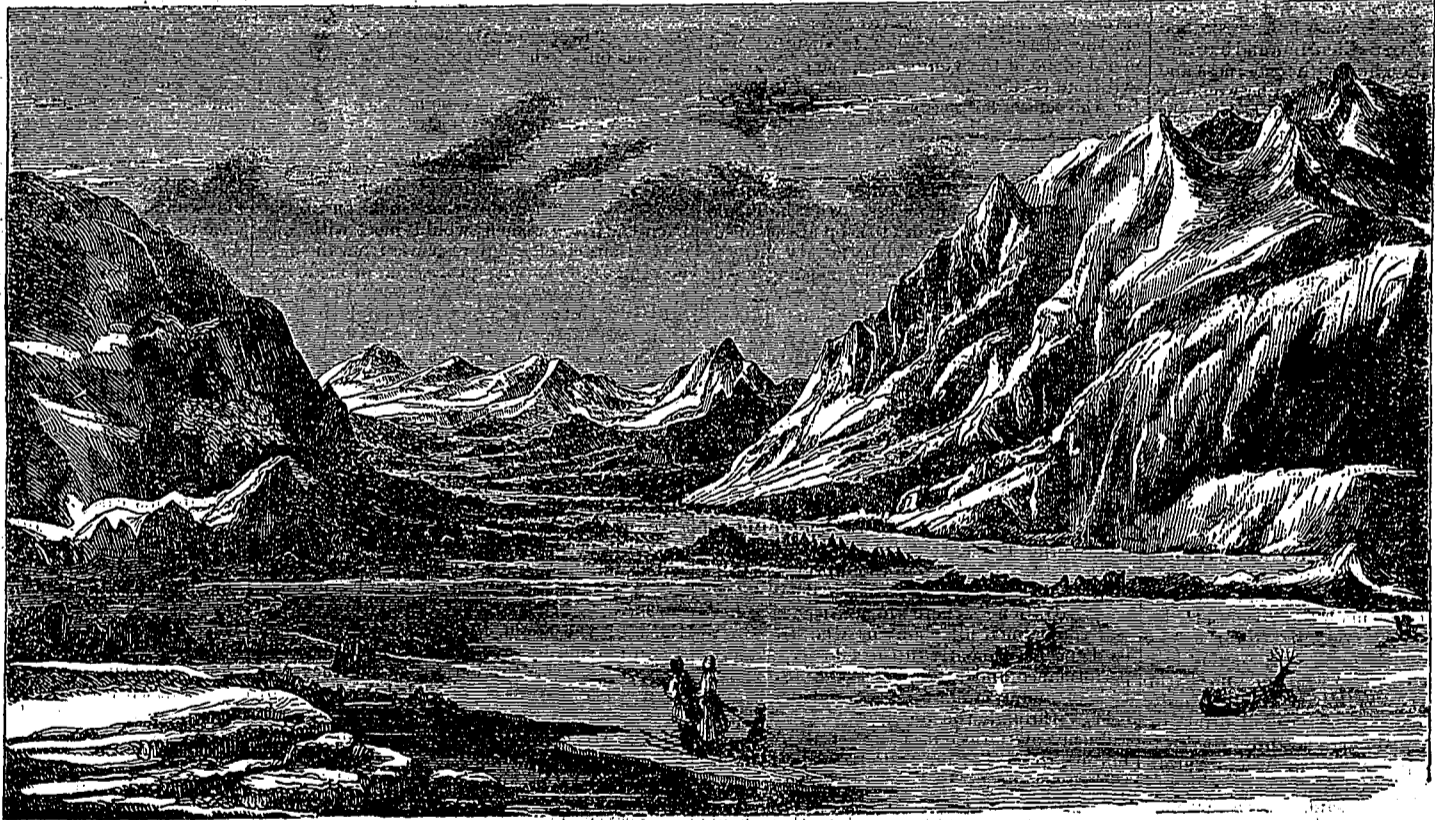
FAMILY CHURCHES.

The subject often discussed, how to draw the masses to our houses of worship, is one of momentous importance. But there is another equally momentous, yet seldom considered: how shall we establish congregations of families, who will make the house of worship a home, and attend its services regularly? In solving the question how to reach the masses, we do not solve the question how to build a stable congregation of families. The two enterprises need not always be distinct, yet, in practice, they often are so. The church that is crowded to discomfort by persons who are drawn by the eloquence of the preacher,

applying our dislike to any particular case. A house of worship devoted to the use of a family church is seldom full. In one sense we may say that it is better with its roominess than it would be were it filled with hearers, since it is more attractive to families than it would be were it crowded. The empty space is no more lost than is the empty space of our week-day houses. The house that is thronged does not always contribute most to the Divine glory, or best repay its cost. Even the empty vastness of cathedrals is not without its use; if the people do not go to the cathedral, the cathedral goes to them; it fills the mind of the poet and the artist with religious meditations, and preaches through their works to the world. And if our families are pleased with the roomy house, and are drawn to it, let us not say that it fulfils no lofty mission. The very absence of those who have no domestic life, no steady habits of attendance at church, and no fondness for quite

devotions, may be a blessing. We would do as much as any one to reach them; but if they cannot be reached through the family church, we will not condemn it as a useless thing on that account; nor will we accuse it of special sin in failing to reach them.

The subject of reaching the masses has been presented to the Christian world often, and hence, perhaps, many deem that of the family church of comparatively little moment. We would not underrate the importance of reaching the masses. But in our view, the enterprise of reaching settled families, of attaching them to the Sabbath service, and of



A SCENE IN LAPLAND.

bringing them into our congregations, is fully as important. The minister who engages in this work may not be much on the lips of men; his name may not be often in the daily papers; his sphere may be more humble than that of his more popular brother; but if he is faithful, his crown will be as bright as any which the Master hast to confer.—*Watchman*.

The reindeer forms the principle source of wealth to the Laplanders, some families owning herds of as many as two thousand and upwards. These feed chiefly in the mountainous tracts in summer, and in the lower grounds in winter. The reindeer is most useful as a beast of draught, for which purpose it is harnessed to sledges, and is capable of easily drawing a weight of almost two hun-

and who have no desire to attach themselves permanently to the congregation, is frequently deserted by its most influential families; and the very success of the minister leads him into the danger of failure. The family wants its own pew, and while it is glad to extend a hospitable welcome to strangers, or even on extraordinary occasions to be unseated, it does not like to be crowded or displaced or scattered habitually; and when the multitudes begin to throng its house of worship may be inclined to seek another. On the other hand, those who make it a business to hurry to the latest novelty do not want to engage sittings anywhere, or to become identified with any particular people, nor do they like the quiet and reverence of the family church.

If now we bear in mind the distinction that may sometimes exist between the work of reaching the masses and that of building a congregation of steady-going families, we shall be assisted to escape from several perplexities. We dislike thin congregations as much as anyone. Yet we need to define a little before

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“ATLAS,” the gossip-writer in *Truth*, has the following paragraph on the increasing disuse of intoxicating drinks:—“Nothing is more surprising than the number of persons who in the last year or two have given up spirituous liquors. It used to be rare to meet a water drinker, but now it seems to be becoming somewhat the fashion only to drink water at dinner-parties, whilst for incidental drinking the soda-and-lemon runs the soda-and-brandy very close. There are, no doubt, a great many people who really do like wine and brandy, but unquestionably there are many who used to drink these liquors because they imagined that they gave evidence of a vulgar taste in eschewing them.”—*Alliance News*.