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Lila.

IT IS—IT IS TO COME.
Two boys stood by the sea-way, when the tide
Was down, and the strong, throbbing
Of the ocean's heart, which they stood beside,
Through broken shells and inundated mart.
"Brother," said one—and in his eye shone
The light of youth, ambition, and his breast
Seemed upward—"I will—I am no child,
No—I will win the mighty soldier's crest!"
"My heart is fixed: I leave my father's home
And cross the sea, and win a prouder name
Than any ever given by olden Rome
To brave sons, long and gloriously famed."
"I think I dream of power; I feel forlorn—
And maddening is the thought to pass life
Here, like poor peasant overworked and worn,
Whose heart is crushed by poverty and fear."
"I will be free—in this tumultuous world
I will make my passage broad and bright;
And, like you, mark the track which the waves
Have carved, and leave a track of living light."
The brother seized upon his brother's hand,
"Will thou go forth and crush thy father's
Name?"
"I will—I will. My brother, dost thou know
The glorious nature, when the voice of fame
Shall make thee a hero like the ebb and flow
Of time itself—till nations learn thy name?"
"Yes! I have dreamed of such—yet know full well
The breath, 'tis nothing, I have learned
To-day, that Jesus turned from earth's entrancing spell,
But for the redemption death's dark
Way!"
"And I will follow Jesus! I will seek
To share his banquet in his glowing years,
And gladden him with his furrowed cheek
By willing him to wipe the falling tears."
"Go, brother, to the proud and stife of war—
To his hardy stern and dreary way,
I would see Jesus! I have seen his star—
I would not give him for the world's
Sway!"
The brother's gaze was bright—the sun went
Down, and a full moon, a nation's pride
Was washed—his king had lost his father's
Crown;
And in the struggle many a warrior died.
"Be still, some lived upon the bloody plain,
And asked for breath: one, o'er his soul
Thy name."
A memory of the past—a pang, a pain,
The spirit's tortured spirit like a flame.
It had been a young boy's—his early home—
The old dream of his childhood fled forever;
His soul's sickening over the night had come—
His soul's hovering over Death's rapid river.
But prayer had reached the battlements of
Heaven,
Upward at morn and evening ascending,
For him, the wanderer, God his light had
Given,
Borne to his soul, on angel wings descending.
"And shall they meet again?—the grey-haired
Sage, the pluming, with an alien sky—
The manly brother, by the weary air—
Who met in childhood, then went forth to
Die?"
Answered the wind, wild waves of ocean speak!
"Dust of the sleeping dead! reply—reply!
What's there? No voice the dead to wake?
Ah! they will waken at the midnight cry!"
W. McK.

Christianity in Lapland.

Lapland forms the extreme northern portion of the continent of Europe. The country is rude and cold, and most of the year is bridled with snow and ice. For about eight weeks in the year the sun does not ascend above the horizon. Corn ripens in only a few places. The forest is nothing more than aunted bushes; but ponds, rivers and massive rocks give to the country a picturesque aspect. Settlers from Norway, Sweden, and Finland have, in numerous instances, taken up their abode among the people of Lapland. Exclusive of these the whole population does not exceed ten thousand. They are divided into the Mountain Laplanders, and the River and Sea Laplanders. The former are a wandering race; they live in tents of coarse cloth, and find in the reindeer their food and clothing. Owing to their mode of life, they are the most rude and destitute of refinement; all travellers, however, acknowledge them to be a modest, friendly, and amiable people. They are docile, and extremely susceptible. Their language is poetical, and particularly rich in diminutives, and in terms of endearment. Almost every family, however, has its part of a sacred, which is an important part of their intercourse with them. Great blocks of stone are employed to represent their gods. They ascribe to their sorcerers the power to raise storms and to ally them, in stop vessels in the midst of their course, and the like. If the head of a family dies, the relations and friends, abandoning the house, and destroy it, from fear of an influence from the soul of the departed. They place in the coffin of the deceased his most valuable possessions, such as his bow, arrows, and spear, in order that he may resume his labours if he should return again. They bury their dead in woods and swamps, sprinkling the spot with brands, of which they have a great stock. Three days after the death of the deceased, the reindeer which carried the body to the place of burial is slaughtered, and a feast given to the attendants concludes the ceremony. The efforts of Norway, Denmark, and Sweden to introduce Christianity among the Laplanders were conducted with little spirit till the beginning of the eighteenth century;

and the result of them was to encourage Heathenism, rather than to eradicate it. Previously to the seventeenth century, churches were built amongst the Laplanders, in a few places, by the Kings of Denmark; but Ministers of the right kind were rare. Though many Laplanders, at different times, adopted the usages of Christians, their conversion was only apparent, or perhaps for the purpose of averting the displeasure of the God of the Christians. The water of baptism was commonly washed off again by a woman appointed for the purpose;—and the child was then re-baptized into the Pagan deities, a Heathen name also being given to it, which was carefully kept secret. If a Laplander went to the Lord's supper, he entreated pardon of his gods. The consecrated host was used as a charm. The pious Bishop Eric Breddah, having been driven into the north, in 1653, by the conquest of Drontheim by the Swedes, fixed his residence for three years at Troms, from which place he made frequent excursions among the Laplanders, and preached to them the word of God. The cruel people, it is believed, put to death several of the Bishop's assistants. He persuaded the Laplanders, however, to visit the Lake in Norway, where he often found opportunity to scatter among them the seed of Divine truth; and a few consented to offer their children for a Christian education. The Christian knowledge which existed among the people half a century later, was the fruit of the pious labours of this Bishop, who for a long period had no successor. Early in the eighteenth century, Isaac Oron, poor schoolmaster, laboured with apostolic faithfulness among the Laplanders in Waranger. Meantime, a man was raised up, who undertook the conversion of the Laplanders in a manner and with a success hitherto unknown. His name is venerated as that of the apostle of the nation. Thomas Von Westen, born at Drontheim, in 1682, was the oldest of ten brothers and sisters. It was with difficulty, and only through the aid of friends, that he was able to pursue his studies to a moderate point of advancement. His own inclination led him to theology; but, by the wish of his father, he engaged in the study of medicine. After the death of his father, he followed out the wishes of his mother, in the midst of many hardships and privations, and was thereupon appointed librarian, without salary, with the prospect of a parish. In the year 1710, he was established as Pastor at Wedloe, in the diocese of Drontheim, where he laboured zealously for the planting of a living Christianity. He was distinguished as a Minister, and sustained, in his resistance of the wide-spread lukewarmness and obduracy, by six other clergymen of the same diocese, who were intimately associated with him. They long lived in the memory of the people under the name of "the seven stars." Four years after Westen's appointment at Wedloe, the Missionary Board was instituted at Copenhagen. From the 19th of April, 1715, the attention of this Board was directed to a Mission in Lapland. The plan adopted was to appoint competent Clergymen, who should ultimately become Preachers among the Laplanders, report the condition of the schools and churches, offer useful suggestions for their improvement, and watch over the professors of the name of Christ, that they might lead a pious and blameless life among the Heathen. The eyes of the Board were at once directed to Westen. He was appointed Reader and Notary of the diocese of Drontheim; and subsequently, Agent and Penitentiary of the Missionary Board. He sailed in a ship belonging to Archangel, May 29th, 1716, accompanied by two Chaplains, and provided with Catechisms and volumes of the Gospels in Norwegian, a language with which most of the Sea Laplanders were acquainted. He landed in July, in East Finmark, and proceeded to the scattered huts in the deep valleys and among the glaciers. There it was that he collected the few children of a neighbourhood, remained in one house from eight to fourteen days, and then passed to others. In later times, Niels Stockfisth, a Minister of the Gospel, was among the Laplanders, and, with courage, a true successor of Von Westen. To escape from want, and at the same time to gratify a long-cherished inclination, he enlisted in the Danish army, and received a commission as Lieutenant. Dismissed from the service with the rank of Captain, he became private tutor in the house of a rich Norwegian Clergyman, and the forward devoted himself to the study of theology. He had an irresistible desire to visit the polar regions; in the year 1824 he passed his theological examination; and in April, 1825, he was ordained Minister of Badsoe, East Finmark. The Bishop who consecrated him set before him the intense labours and perils of his office. Stockfisth replied, "I am never happy if I do not come thither." The Bishop applauded his decision, and commended him to go in God's name. Badsoe and Ledesbye, the only two parishes in East Finmark, embrace a circuit of three hundred square miles. Stockfisth began his labours by visiting from house to house, and making excursions to the fishing-coast, when upon Russian Lapland. Believing it to be impossible that the bare, lifeless, and inflexible tongue, as he had learned it from books, could be the language of so sprightly a people, he formed the resolution to become personally acquainted with all the races of the people. For this purpose he exchanged the more ample parish of Badsoe for the poorer one of Ledesbye, from which he could more easily penetrate into the heart of the people. His wife put everything into the hands of God, being of like spirit with her husband. They sold all their property, and began, in January, 1828, their life of wandering, which continued everywhere by the end of 1834. Accompanied by a young wife, he travelled in the winter in the rocky districts, and in the summer on the sea-coast. He endured the hardships of his wandering life with wonderful perseverance. Often, with wearied reindeer, he reached at dusk the spot where they first abode; and as this was insufficient, they sought their means to excess, hoping thereby to increase its nutritive power, that they might not be forced by hunger to leave the school. Others worked all day for their support, and studied in the evening and part of the night. Some in a month's time learned to read and repeat the Catechism throughout. Others, who had received books, but could not attend, begged to be taught only to read. Many, to avoid the ridicule of the Heathen, concealed themselves behind the signs, and in lonely places, and there studied with the greatest diligence. A strong impulse was also given to the work among the Laplanders, in Stordale, near Drontheim. The conversions here were attended with the strongest manifestations of repent-

ance. The Laplanders spent whole days in weeping; the voice of prayer was constantly heard gushing forth, and they sighed and cried to God for mercy. When Von Westen visited them, they could not bear to part with him; all at once they would swim after his canoe, and run after his horse, and they were inconsolable at his departure, if he did not leave them a Teacher. Many came from distant parts to see "the good man who never did the Finn an injury." In the year 1725, there were 376 families in Finmark, consisting of 723 souls, who professed the name of Christ, and, under the care of three Missionaries and seven Schoolmasters, grew daily in the knowledge of God. The province had, in three districts, three churches and two houses of meetings. Northward numbered, in eight districts, eight Missionaries, sixteen Schoolmasters, two churches, twenty-six houses for meetings, two chapels, eighteen schools, and 5928 souls, partly Norwegian and partly Laplanders. In the diocese of Drontheim there were two districts, three Missionaries, one Catechist, three Schoolmasters, and 428 Laplanders, to whom the labours of the Missionaries had proved a blessing. The neighbouring Clergy of Sweden also joyfully acknowledged how great a blessing the Norwegian Missionaries had been to the Laplanders under their spiritual charge. Von Westen did much also by his writings; particularly by a complete "Directory for Northern Missions," in three volumes. In this work he first describes the several Missions, and defines the duties of the laborer. He imparts the Preachers, for Christ's sake, not to hinder the work, not to injure the Missionaries by slander among the Laplanders, and not to impose upon the Catechists. Besides the Bible, Hymn-book, and Catechism, he desired to see every Missionary furnished with Muller's "Spiritual Mirror," Arnold's "True Christianity," and "Garden of Paradise." Baxter's "Poor Man's Portion," and other books of similar character and spirit, both for their own religious profit, and also to give to the converted Laplanders. Von Westen died at Drontheim, April 9th, 1727. His life had been a life of hardship and toil, but his labours were not in vain. His wife's prayer, "Lord Jesus receive my spirit." There is no word of praise upon his sepulchre; but the Laplanders, for many generations, cherished his memory as "the Minister who loved the Finns." His funeral expenses were defrayed by Christian friends, as he had used both his own and his wife's property in promoting the Mission. After Von Westen's death, the vigour of the Mission began to decline. Its external prosperity, however, under Christian VI., suffered no visible diminution. Under that King a law was made, in 1730, requiring that every Laplander should be confirmed before the nineteenth year of age. This law made it necessary for the parents, if they had no Schoolmaster, to teach their children at least to read. He who did not bring his child to confirmation was deprived of his privileges as a citizen, and perhaps put in the House of Correction. Thus the parents were stimulated to activity; and their instruction sometimes, and by reason of distance, or for other causes, could seldom attend public worship, their poor cottages abounded in Christian discipline and instruction. It was esteemed shameful for any hour to be without its altar of devotion. Parents were aided in the instruction of their children by the scattered huts in the deep valleys and among the glaciers. There it was that he collected the few children of a neighbourhood, remained in one house from eight to fourteen days, and then passed to others. In later times, Niels Stockfisth, a Minister of the Gospel, was among the Laplanders, and, with courage, a true successor of Von Westen. 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ance. Each one lay with his head in the lap of the next, so as to form a circle around the reindeer. Often, however, he did not fare so well. Sometimes he was obliged to pass the night upon the snow, all alone in his tent, while the Laplanders guarded the reindeer, for fear of wolves. Thus he wandered with the objects of his care, teaching and learning, giving and receiving, and gradually became familiar with their whole life, and their language in all its dialects. As a fruit of his studies in the language, pursued in this manner, 8,000 copies of the Lapland Reader and Catechism were printed, and 1,850 copies of the Gospels of Matthew and Mark. The "Reader" closes with the following prayer:—"In the dear and sacred name of Christ all our works should be done. In His name this little book has been written and printed; in His name should it be read and used. For His sake, may God more fully add His blessing to it! May God bless all the young Laplanders, and all who learn in this book to read His blessed word! May God bless all the parents in Lapland, and give them a heart to bring up their children for Him and His word! May God bless all the Teachers in Lapland, and prosper them in their labours, and give them a pure and holy zeal! May God show mercy to all the Laplanders of the mountains, the sea, and the rivers, and protect their homes and their possessions, their wandering and their rest! May God defend, preserve, and bless all the same object. Blessings upon all sinners, and grant union, and peace, and happiness! Amen." In process of time, several Clergymen entered with all their hearts into these Missionary labours; and both in Finmark proper, and in the south, where Laplanders were settled, they united together for the same object. Helsingor succeeded Stockfisth at Badsoe, devoted himself with great zeal to the spiritual illumination of the Laplanders. The Christian instruction of the Laplanders living in Sweden commenced with the ordinance of Gustavus I., requiring that the Laplanders, when they came to pay tribute, should bear a sermon by all sinners, and grant union, and peace, and happiness! Amen." In process of time, several Clergymen entered with all their hearts into these Missionary labours; and both in Finmark proper, and in the south, where Laplanders were settled, they united together for the same object. Helsingor succeeded Stockfisth at Badsoe, devoted himself with great zeal to the spiritual illumination of the Laplanders. The Christian instruction of the Laplanders living in Sweden commenced with the ordinance of Gustavus I., requiring that the Laplanders, when they came to pay tribute, should bear a sermon by all sinners, and grant union, and peace, and happiness! Amen." 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