

Religious Intelligence.

(From the American & Foreign Christian Union.)

Good News from Lapland.

In preceding numbers of *The American and Foreign Christian Union* we have given notices of the history and present state of religion in Norway, Sweden and Finland. In the northern portions of these three countries the Laplanders live—both the stationary and nomadic tribes of them. Within a very short time a friend in St. Petersburg, Russia, has forwarded to us the following statement, which we are sure will be read with much interest. It is cheering to read of the glorious change which the Gospel, rendered effectual by the Holy Spirit, works in the hearts and lives of even the most degraded of the human race. May this blessed work go on till it has thoroughly pervaded every family of these poor people, the fading remains of an ancient Asiatic emigration, which has never become thoroughly Europeanized.

"At last good news about the spread of the Gospel has also been received from the remotest corner of Europe. Though the inhabitants of that country are generally not considered to be heathens, yet they are Christians only by name. Their wandering life, having no fixed abodes, makes it impossible to have a regular ministry amongst them; and though the Swedish government have established parishes and erected meeting houses in several districts where, at stated times, a minister from the nearest government preaches to them, baptizes their children, and administers the sacrament, yet the principal means of imparting instruction to them was kept up by sending catechists amongst them. However, extremely little could be done in this way, the people remained in gross ignorance and superstition, and through their excessive intemperance they are in a most deplorable situation, and fast wasting away, since a Laplander is ready to part with every thing he owns merely to gratify his sensual appetite for brandy.

"Under these circumstances the attention of the Stockholm Missionary Society and the Swedish Temperance Society was drawn to this quarter. They sent Missionaries to reside amongst them, to teach them to read, and to spread tracts. After several years' fruitless labour the Lord has been pleased to crown this work with His blessing. Official accounts have been received that a general religious revival has taken place in the two parishes of Sukkasjiew and Enontekiä. The Lord appears to have chosen one of their own nation as the chief instrument for this blessed work. John Raatamas had been placed by Laestadius as teacher of the school at Lainis, which, as an experiment, had been established at that village. J. R. had had his eyes opened by the divine light, and had become truly converted to the Lord Jesus. His endeavours were now not only directed to instruct the children at the school in the blessed truths of the Gospel, but he wished to turn also the grown up amongst his countrymen from darkness to light. His exhortations had such an effect, that not only a great change became visible amongst the children, but he prevailed on all the inhabitants of the village to renounce entirely the use of brandy; and they set to work in earnest, for they broke in pieces all brandy casks, and let the contents run to the ground; such a proceeding had the effect of an electrical spark upon the whole neighbourhood. From far and near the people came to see the foolish inhabitants of Lainis, who had emptied the noble brandy on the ground. They were resolved to remonstrate with the chief instigator, John R., and to teach him better manners. But J. R. was too well-grounded in his Bible to be taught and convinced by them. His eloquence was such that all who came went home with the conviction that it was high time for them to leave their sinful ways and to turn to the Lord. Pastor Laestadius says:—In a short time it came about that all the inhabitants in both parishes followed the example of Lainis, and that at present only the clerk and the tax-gatherer, with one or two incorrigible drunkards, remain defending brandy. Even Peter Raatamas, the brother of John, who hitherto

was living like a beast never getting sober, is now converted, and the most zealous advocate of entire abstinence, so that he has become a terror to his former comrades and to all dealers in spirits, though he fights only with spiritual weapons. It would be highly desirable if this man could be sent through the length and breadth of the country, because incalculable benefit might arise from it. The great change that has happened in both parishes cannot fully be described. Crimes and vices have disappeared—the bitterest enmity amongst neighbours is appeased—stolen goods have been returned—pardon has been asked for former offences—the poor amongst them are supported by voluntary subscriptions—for the school at Lainis ninety-five dollars have been collected by these poor people; nay, even for the missionary cause a great zeal has been awakened, and they are not only desirous of hearing information from the heathen world, but they have commenced prayer meetings for the Missionaries, and make collections for the Missionary Society. Two poor women each came lately with a cheese of the milk of a rein deer, all that they possessed, and wished them to be sold for the benefit of the Society.

"That this extraordinary revival is drawing the attention of the government to that part of the country appears from the following official report of M. Hackzele (a Justice of the Peace) to the Governor of the Province. He writes—a most remarkable religious spirit has been awakened throughout the population, and though the effects show rather too violent a zeal to convert everybody, and make apparent a kind of spiritual pride or high-mindedness, nevertheless, it cannot be denied that upon the whole, most excellent effects are becoming visible. Every crime has entirely disappeared. This people, that was before nearly constantly drunk, has become entirely sober. At the fairs held at Karesuando and Wittangi there was no brandy to be met with. Not one of those present was seen in the least touched with liquor. Whoever knows the irresistible appetite of a Laplander for brandy, the shouting and yelling, the fighting, quarrelling, and defrauding that is carried on on such occasions cannot but wonder at the amazing change, in seeing them now at their fair so quiet, so peaceable, so still, as if they were assembling before the place of worship. Is it likely that in all Sweden another parish may be found where all the inhabitants, as here with us, have abandoned brandy altogether? I very much doubt it. To the fair at Wittangi two shopkeepers and one bookbinder had come, but instead of brandy the former had flour, and sold, to their great satisfaction, for \$200; but the bookbinder sold religious books for \$500. If things go on in this way, lawyers and justices will have no more employment here. In former times there were annually about eighty-five cases for the decision of the courts. At the last court twenty-eight cases were reported, but eighteen had already been settled by compromise, and only ten, quite insignificant cases, (not criminal) came before the judges. Not one crime or trespass of the law has been committed in both parishes within the last year. The zeal of the people for keeping up the school at Lainis, when they heard that the sum assigned for that purpose was found insufficient, became apparent by their contributing not only money, but many silver ornaments, to an amount of two pounds in weight. There is every probability that this remarkable change is fast spreading to the neighbouring parishes."

(From Evangelical Christendom.)

SWITZERLAND.

Meeting for Christian Union.

Our annual meeting on the mountain of La Tourne took place last Wednesday, the 10th.

About 700 persons were crowded into a large rude barn, the entrance of which was ornamented by an arch of verdure, surmounted by the appropriate passage, "This is the day which the Lord hath made." The accommodation consisted of planks resting upon stones, druidical in their simplicity if not in dimension; those who could not find room on the ground floor occupied a loft, part of the flooring of which had

been removed, so as to enable its tenants to hear without seeing the speakers, and to catch the melody of each hymn as it ascended heavenwards. The speakers belonged to the Free Church of Vaud, the Evangelical Church of Geneva, the National Church of Neuchâtel, the Congregationalists from whom the invitation originated, and Westdevans. Monsieur Valaton, a minister of the Free Church, acted as president, a "veteran warrior in the Christian field," who had recently been fined for the misdemeanor of preaching the Gospel in the Canton of Vaud, and has been summoned to appear in Court again this week, for a repetition of the offence.

The meeting was most deeply interested by the account of the conversion and last moments of a murderer, recently executed at Geneva. The wretched man's conduct during his trial had been outrageous in the extreme, breathing blasphemy, and menacing his judges. But his cell became for him, to use his own words, "a noble cell," where he found peace through a Saviour's blood. There was hardly a dry eye in the room, while an eye-witness detailed the particulars of his last conversations with Richard (the name of the criminal), and described the scene when the latter dictated a letter to be given to his infant child as soon as he should be able to understand it. Remarkable features of this case were—one, that Richard's mother was a pious woman, who had died many years ago, praying with her last breath for her only son, then but four years old; another, that the foreman of the jury who convicted him was one of those in whose prayers and sympathies the converted criminal found the greatest comfort, so much so that he begged this gentleman to accompany him to the scaffold and join him in mental prayer at the last moment.

Many prayers were offered up for children, for the aged, for the working classes, for an increasing spirit of love in the body of Christ, for the work of God in Switzerland and throughout the world. A spirit of happy seriousness—a sense of the presence of God, reigned throughout the meeting.—We felt that we were come together not for a temporary excitement, or a kind of religious recreation merely, but to gain something for eternity in our souls and in those of others.

R. W. MONSELL.

Neuchâtel, July 15, 1850.

General Miscellany.

SCIENTIFIC RESEARCH CONDUCTIVE TO THE COMFORTS OF LIFE.—A vulgar spirit has often sneered at the solitary student poring over dead languages, experimenting upon herbs or earth, rambling over rocks, or, in the laboratory or workshop, pursuing some curious investigations of mechanism or chemical science. To such a spirit what an idle man was Galvani playing with a dead frog! What a great baby Franklin, with his kite, catching and bottling up the lightning! Watt, with his tea-kettle, watching the steam as it made the lid to rattle and poured forth from the spout! In the eyes of vulgar and mere money-getting men, how much better if these experimentalists had been usefully employed, Galvani with his patients, Franklin with his printing press, Watt in his workshop! But who can tell the practical results—results such as the money-maker loves—to which the discoveries of these men have led? To the successful experiments of Watt we must trace the origin of the steam engine, that mighty slave of man, lending its Titanic power to manufactures and locomotion—power so tremendous that to it the work of a hundred horses is but play; so docile and easily guided that by it the most delicate operations of the spinning-wheel and the loom can be conducted under the superintendence of a child; so indomitable that it can plough the waves of the Atlantic in a wintry gale; so swift that on land distance is all but annihilated, and we perform with ease, in a few hours, journeys which our fathers would have required days, if not weeks to accomplish. Truly steam may be regarded as one of the chief agents of social progress and modern civilization. The purposes to which the electric fluid can be applied by means of the galvanic battery are still but partially known. To refer to but one, the most remarkable application of science in the present day, by which that fluid is made man's messenger—the electric telegraph, by which man's words can outstrip the winds, can speed with the rapidity of lightning, and can

cause the arrest of the criminal fleeing from the scene of his crime, thus subverting the ends of retributive justice, and showing how all things can be made to array themselves against the evildoer. A few years since geology was regarded but as the amusement of the curious, or as the tool of deistical sophists; now its applications to art are numerous and important. The engineer, the coal-viewer, and iron-master, are all under obligation to it, and without some practical knowledge of its laws will often fail. By it the localities for the sinking of Artesian wells—these supplying districts in which there are no surface springs, and bringing up from great depths of water, tepid, or almost boiling, by subterranean heat—are indicated, and thus the diving-rod of the last century for the discovery of minerals is needed no more. Chemical discovery, in the hands of men like Liebig and Johnston, is applied to agriculture, reducing to certain fixed laws the rotation of crops, the species of manure, and the invigoration of exhausted soils; while, in the hands of others, chemistry is made to minister to medicine and surgical skill, and substitutes for which no use could be found by their discoverers are applied either for the management of pain, or the alleviation of disease, or the prolongation of life. The present age is so overtly utilitarian that a use is discovered or demanded for everything animate or inanimate, and we can almost fancy that above its portals are traced the words, so appalling to idlers—No admission except on business here.

How to Find Time.—A professional gentleman, of rare attainments, and one who added to the laborious duties of his calling, a great variety of learning, much scientific research, and many elegant accomplishments, was asked by a young lady how he found time for all he did. He replied, "There is one rule which I have found of great use, and therefore recommend it to you; and that is, always do small things, such as writing a letter, copying out some short piece, making a sketch, reading a review, &c., in small portions of time, and to reserve a whole day of leisure for some long and important affair.—Never use up a rainy morning in doing a variety of little jobs, and think because you dispatch a great many, that you have well bestowed your time; leave small affairs for odd half hours, and your uninterrupted morning for something that cannot be done in half-hours. You have sometimes wondered at my having time to correspond with so many absent friends, but all my letters of friendship are written in odd minutes, while I am waiting for people who are not so punctual to their appointments as I am."—*Young People's Mirror.*

HEROIC PERSISTENCE.—An accident which happened to two hundred of my original drawings, says Audubon, nearly put a stop to my researches in ornithology. I shall relate it, merely to show how far enthusiasm—for by no other name can I call the persevering zeal with which I laboured—may enable the observer of nature to surmount the most disheartening obstacles. I left the village of Henderson, in Kentucky, situated on the banks of the Ohio, where I resided for several years, to proceed to Philadelphia on business. I looked to all my drawings before my departure, placed them carefully in a wooden box, and gave them in charge to a relative, with injunctions to see that no accident should happen to them. My absence was for several months; and when I returned, after having enjoyed the pleasures of home for a few days, I inquired after my box, and what I was pleased to call my treasure. The box was produced, and opened, but reader feel for me—a pair of Norway rats had taken possession of the whole, and had reared a young family among the gnawed bits of paper, which, but a month before, represented nearly a thousand inhabitants of the air! The burning heat which instantly rushed through my brain was too great to be endured, without affecting the whole of my nervous system. I slept not for several nights, and the days passed like days of oblivion—until the animal powers being recalled into action, through the strength of my constitution, I took up my gun, my note-book, and my pencil, and went forth to the wood as gaily as if nothing had happened. I felt pleased that I might now make better drawings than before. And ere a period not exceeding three years had elapsed, I had my portfolio filled again.

CHEMISTRY OF THE STARS.—This singular caption forms the subject of an article in the British Quarterly. The design of it is to show that the forms of life existing in the world are not repeated in the other planets and heavenly bodies. The article is destined to be read with unusual interest. The data from which its reasons, are the variety in weight, superficial phe-

ments, forms and color of the heavenly bodies, is shown to be impossible that a system of animal and vegetable life, resembling that of earth, can exist on many of them. The dry rugged surface of the moon, volcanic, yet without atmosphere, the varying degrees of light, and the chemical poverty of comets or meteorites, as far as their composition has been discovered by analysis, are among the data on which it is argued, that the stars are not *terrestrial*, that they do not resemble earth in their composition, and, therefore, that life must be otherwise associated and sustained on the surface of those orbs, if it exists there at all. The chemistry of the stars, therefore, must differ from the chemistry of earth; the grandeur of the universe and grandeur of Omnipotence are not obscured, vastly illustrated by this general fact of diverse diversity that is already seen to surprise previous thought and all possible conception. Yet there may be as wide a range of vital chemical diversity, and the reasons of an urged in behalf of the hypothesis that the are inhabited, are in no way invalidated by discovery that they are not—or that matter are not—adapted to the sustentation of living beings as dwell on the surface of earth.

Obituary Notice.

For the Week.

MR. EDITOR.—The Wesleyan Church in this Circuit has lately sustained a loss in the demise of one, who, had he spared, must soon have ranked among the brightest ornaments. The remains of a deceased brother were deposited in a grave, a week ago from yesterday, and funeral was attended by a large number of our church members. The mournful was improved last evening in the presence of a large and attentive congregation, at the close of the sermon, I read the following paper, which, if it accords with judgment, you can place it in your useful and increasingly interesting, and by so doing you will oblige our friends in this community.

Yours affectionately,

F. SMALLWOOD.

Charlotte Town, P. E. I., Aug. 12, 1850.

HENRY BRADY JOHNSON, whose removal from among us we deeply deplore, was at Basingham, near Lincoln, England, the year 1825 his friends were in high respectable circumstances, and his father a properly authorized Surgeon, performed on an extensive scale the duties of his profession in that place and neighbourhood, till he retired from business about the year 1830.

Henry had three brothers all younger than himself, and five sisters some of whom were seniors. As his parents were members of the Wesleyan Church, and held the office of Class Leader in the Louth, to which place they removed in 1820, they sought both by example and counsel to impress their son with the duty of religion in general, and especially of regularity in him in particular. He was very young. But no indication of the operations of the Spirit were visible in his case, more than are generally found in the children of godly parents. He had attained his 14th year. At this time, in company with some other members of the family, he was visiting his household in the neighbourhood of their residence. Here, while the of the habitation was conducting his domestic worship, Henry saw had never seen before the depraved heart, and the necessity of its being cleansed from its pollution by the blood of Christ. At this early age he sought the Lord, a fixity of purpose which was rare for his years; and on one occasion engaged in private prayer, he was so believing with his heart unto righteousness, and was immediately favoured the comforts of the Holy Ghost.

Soon after this he began to me Father's Class, and up to the time leaving home, he continued to show outward consistency the genuine of the change which had passed upon him. As he had been designed for the