

# The Bazaar.

THEY RECEIVED THE WORD WITH ALL READINESS OF MIND, AND SEARCHED THE SCRIPTURES DAILY, WHETHER THOSE THINGS WERE SO.—ACTS XVII. 11.

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## THE LOST CHILD.

A Fragment taken from a Poem of LIV stanzas in "Songs of the Wilderness &c. by the Lord Bishop of Montreal." The Poem is founded upon a tradition, connected with a spot on the Winnipeg river; that a child fell into a deep cleft from which it was impossible for the willing parents to rescue it. The scenery and the tradition are the subjects of the preceding stanzas, and lead to the following application.

XI.

Lost child of Adam!—ah! lost child of God,  
From Him, the Father of the skies, astray;  
Fall'n under sin, and with thy kindred sod  
Orphan'd, when thou hast done thy little day,  
Again to mix; and then the gulph assay,  
All unexplored beyond—mark'd from thy birth  
By weakness, want, and error—growing grey  
In lust, and strife, and slavish cares of earth,  
Who shall thy helper be, vain thing, what art thou worth?

XII.

There in the pit thou liest; thou canst not climb,  
Nor from thy base confinement seek to rise,  
Sink, as of yore, by dark fraternal crime,  
The patriarch's child who bless'd his father's eyes;  
Yet he, to pass Millianian a prize  
Falls now, for weight of silver duly told;  
And see, of Egypt's lordly men and wise  
First is he rank'd, a slave but lately sold;  
Once more a father's arms that best-loved son enfold.

XIII.

For thee, what land is for thy rescue stretch'd;  
What price to gain thy service will be paid?  
Whence of a father's love shall hope be fetch'd,  
Or high deliverance in thy prospect laid?  
Call, if to answer thee can one be stay'd;  
Turn to the saints, if they can succour yield;  
Sons of the mighty, can you lend your aid?  
Angels of heaven, by you can this be heal'd?  
Ah! no—we search in vain creation's boundless field.

XIV.

Creation fails; but who from Eden now  
With garments dyed from Bozrah hither speeds,  
Travelling in strength which bids resistance bow?  
Say who—for clad he comes in glorious weeds,  
'Tis I,—in righteousness whose language pleads,  
Mighty to save, and single Saviour known.  
Ask out for a witness, can you not be told,  
As for the purple wine-press treads; alone  
He fights, nor help from man his high achievements own.

XV.

In vain her wailers lower shall Bozrah boast;  
Edom in vain her flaunting banners rear;  
With sure defeat thy Avenger sweeps the host;  
Israel of God, thy foes are pictured here!  
It comes—of his redeem'd the glorious year—  
Nor surer once the doom'd destruction fell—  
On Zion's self, for which he pour'd the blood,  
Than sin from us to us, and us to us, and us to us,  
Till trampled lie for aye the powers of death and hell.

XVI.

Yet with mad scorn he struggled here below;  
With reeling pang and foul dishonesty fought;  
Such cup he drank—for God had will'd it so—  
And victory by his own dead blood was bought;  
Like Joseph, too, (as holy seer had taught),  
For Him was counted down the silver cost;  
Him Death embraced who life for sinners wrought.  
The pit, who came to SEEK AND SAVE THE LOST,  
GOD'S CHIL'DREN gathering back in varied wanderings lost.

xiii. Job v. 1. Ps. lxxxix. 6.  
xiv. Isa. lxiii. 1-3.  
xv. Isa. lxiii. 4, 6.  
xvi. Mark xiv. 36. Acts iii. 15. Heb. ii. 14. Luke xix. 10. John xi. 52.

## ADVICE TO STUDENTS AND CANDIDATES FOR THE MINISTRY.

By the Rev. Francis Jeune, D. C. L., Master of Pembroke College, Oxford, in a sermon on 1 Cor. III. latter part of 15th verse.

Take heed then to yourselves, young men. Your moral character is every day hardening into maturity. If now you pollute your soul and your body by vice;—if you enervate your intellect by indolence and pleasure;—if you bring a blight on your good name by ignoble dissipation, will you dare to profane, by such an offering, the altar of Him who hath said, "Cursed be the deceiver which vowed and sacrificed unto the Lord a corrupt thing!" If you cannot now bring your bodies into subjection; if you cannot labour conscientiously; if self-denial be intolerable; if prayer be strange to your lips, and the service of God a weariness, abandon all thoughts of the ministry. Better to begin life anew, better to disappoint the expectation of your friends, than to bring on yourselves the curse of God. If you have lived in sin, pause before you cross the threshold of the temple; "it appertaineth not to you to burn incense unto the Lord, but to the sons of Aaron, who are consecrated. Go out of the sanctuary, for ye have trespassed; neither shall it be for your honour from the Lord God."

But if, in possession of liberty, you are a law unto yourselves; if, under the influence of Divine grace, you can flee youthful lusts, when corrupt example or the arts of the tempter embolden your timidity and enflame your passions; if increasing docility and labiousness attest your fitness for the yoke of Christ; if you find delight in communion with God;—go forth, in all humility, yet in faith and hope; you shall be blessed in your deed; you shall be found in the house of God vessels unto honour, sanctified and meet for the Master's use, and prepared unto every good work.

But it is not by your life alone that you must prepare yourselves to save souls. The law of truth must be in your mouths, and your lips must keep knowledge, if you would turn many from iniquity, and be messengers of the Lord of Hosts. Truth is the weapon with which you must go forth to conquer; on the contrary, it is by turning men from truth unto fables, that the father of lies, who was a murderer from the beginning, defeats the purposes of God. Your teaching will be a savour of life unto life, or of death unto death. What its character shall be depends, in a great measure, on your employment of the precious time which you are permitted to spend in this school of the Prophets. If now you give attendance to reading, you may hope to be enabled hereafter to give attendance to exhortation and to doctrine.

Not that we would have you perplex your minds with the questions which gender strife. No: those who are modest enough to feel, that as yet they are but babes, and unskilful in the word of righteousness, will close their ears against the enticements and disputings of men of corrupt minds. It is young and inexperienced, but ardent and generous, men who fall a prey to deceivers. Be content, for a while, to hold the faithful word as you have been taught, and the full age will come when, by reason of use, you will be exercised to discern both good and evil. All that is needful now is, that you should, on the one hand, diligently follow that course of study which experience has proved to be the best calculated to invigorate your faculties, and to mature your judgment; and, on the other hand, that you should acquire, by obedience to the will of God, those moral dispositions without which no man can receive wisdom from above, or be really able to know of the doctrine, whether it be of God. You are not called upon to abandon the right and the duty of judging for yourselves; but you are called upon to become qualified for its exercise; and in the meanwhile to keep yourselves from hasty conclusions. No; judge you all must, as you shall answer before God; and you must call no man master,—you have one master, even Christ. Teachers indeed we have many; but they teach only as the scribes, not as men having authority; but their teaching must be applied by each learner to the infallible rule which God has placed in our hands.

We conjure you not to enter upon the ministry of the Church till you have well and deeply weighed the creed to which you will give your assent before God and man. It is a great reproach for him who has set up as a teacher, to acknowledge that he had need, when he did so, to be taught the first principles of the Oracles of God; and every one makes this acknowledgment who avows a fundamental change in his opinions. It is a most awful situation for a man to be placed in. There is really but one course for him to follow in such a case. It is to abandon his office, to sacrifice his worldly interests, and to pass his life in repentance.

What else can you do, if such a misfortune should befall you? Remain in the ministry, and evade your engagements, and explain away the formularies which you have subscribed? But your conscience will reproach you incessantly, and public contempt will overwhelm you. Experience shows that this expedient cannot long satisfy those who have recourse to it. Hold one creed and teach another? But this is damnable hypocrisy. Eat the bread of the Church, and lift up the heel against her? This is treason.

I speak as unto wise men, judge ye. Is it not better to meditate well on these things; to give yourselves wholly to them before you make a solemn profession, and to take heed to the ground and settled? It is a fearful thing, as regards a man's self also, to vary in religious opinion. Even the abandonment of error is often attended with serious consequences to the heart. The rejection of truth for error may end, we know, in reprobation and judicial blindness. The converts of the Pharisees were made seven-fold more the children of hell than their seducers. However great your learning, however acute your intellect, however fertile your imagination, however powerful your speech may be, do not take upon you this office and ministry, if you feel that you are not sober-minded, and that you labour under moral or physical weaknesses, which affect your judgment. There are many other employments in which you can serve God.

## NO ALTAR, NO SACRIFICER IN THE REFORMED CHURCH.

From Address to the Convention of the Protestant Episcopal Church in Ohio, by the Right Rev. C. P. McIlwaine, D. D., Bishop of the Diocese.

In times past, when nothing seemed less probable than that Romish corruption of Christianity should make head in the Protestant Churches of England and of this country; when a man would have been thought almost mad who should have predicted that by this time and as the work of about ten years, such changes as we are witnesses of, as well in attachment to the great principles of the Protestant Reformation, as in detestation of the anti-Christian doctrines of Popery, would take place at home and abroad; when for one minister of a Protestant Church to become a Romanist was singular enough to excite universal astonishment, and when the fact that nearly one hundred clergymen of our mother church in Great Britain, and several from our own Church, have apostatized to the faith of Rome within some five or six years, had it been predicted, would have been utterly ridiculed as too impossible to be even dreamed of; it is not singular that some things then should have been looked upon as matters of indifference which such alarming changes have now compelled us to regard as of serious importance in connection with the growth of heresy and corruption.

Of that class, is the form of the structure on which we celebrate the Supper of the Lord. We have not been accustomed hitherto to take that matter much into account except as a question of taste. It has always indeed been decidedly the usage of our Church to have a literal table as distinguished from an altar-form structure. Until a very few years, the contrary was seldom seen. It is still an exception to the general custom. But as it is still an exception to be a matter of architectural preference, rather than of doctrinal principle; as long as there appeared among those who called themselves members of the Protestant Episcopal Church, no effort to "unprotestantize" the Church, to cast dishonour upon the principles of the Reformation, to bring back the outcast corruptions of Rome, especially that doctrine concerning a real and propitiatory sacrifice in the Eucharist, and a real, sacrificial, mediatorial priesthood in him who is commissioned to minister the Eucharist, as if he stood between God and man at the altar of atonement, and as if your peace with God depended on his priestly intercession there; under such circumstances there was no sense of hazard in leaving people to follow their fancies in the particular article of church furniture referred to; although then, just as much as now, to have any thing but a literal table, in the usual sense, for the communion of Christ's household of faith, was at variance with the

direction of the Prayer Book, the precedents of the Scripture and the practice of the early church.

But wonderfully have matters changed within a very few years. What sort of language and of sympathy in regard to the Reformation, and the peculiar doctrines of the Church of Rome, especially those most connected with our present subject, have become so accustomed to of late, among professed Protestant Episcopalians, that we almost would have seemed impossible to any but a real Romanist! It is now too late for any man of ordinary observation to question that there is in the bosom of the Church of England, and of our own, which shares so necessarily in all the influences that affect the doctrinal condition of the former, a decided and concerted effort to propagate among the clergy and laity those very essential and central doctrines of Romish divinity against which our church declares her strong protest on every fold of her banner. That effort is too systematic, too bold, too diligent, too artful, and already is too successful not to be alarming to any mind not already so far drugged with its poisons as to be incapable of natural sight, or else so indifferent or so inordinately anxious for peace, at almost all hazards, as to be unwilling to believe there is an enemy at the gate until his standard is planted on the citadel.

No object is more essential to the unprotestantizing of our church and to the taking away of the great gulf that lies between the gospel as she teaches it and its awful perversion and denial in the Church of Rome, than that of getting away the doctrine of our articles and homilies concerning the nature of the Lord's Supper, and substituting that of the decrees of the Council of Trent. Our Church, in the "Homily concerning the Sacrament," having in her eye the very corruptions now sought to be propagated among us, exhorts you to "take heed lest of the death of Christ in the Eucharist, (be made a sacrifice; lest applying it for the dead we lose the fruit that be alive)." And she assures you that in the Lord's Supper, "you need no other sacrifice or oblation," (than that of Christ on the Cross,) "no sacrificing Priest, no mass, no means established by man's invention." But the revolutionary effort, which is best known as the Tractarian, directly contradicts this language of our Church, teaching that we do need another oblation and sacrifice; that the sacrifice of Christ on the cross cannot avail us, unless it be applied by what is called the "unbloody" sacrifice of his body and blood upon the altar of the Eucharist; that we must have the mediation of a "sacrificing Priest" at that altar, or we cannot partake in the mediation of our Great High Priest before the mercy-seat in the sanctuary in the heavens; and consequently, that the Lord's Supper essence. This is one of the devices by which, under a mask of Gospel phrase, the Church of Rome evacuates the gospel of all that makes it a gospel. This is the hand by which it forges the chains of superstition and priestcraft, and riveting them around the reason and the consciences of men, fastens them down under bondage to whatever terrors a despotic priesthood may employ.

Now where this doctrine, concerning a real sacrifice and priesthood in the Eucharist, exists, it must have a literal altar in the communion; because that proclaims, and is part of, the very idea of the Sacrament which it maintains. And it must get rid of a literal table; because that declares the very truth concerning the Sacrament, as simply a commemorative feast upon a sacrifice, once offered on the cross, which is most absolutely denied.

This view is so well expressed by Gregory Martin, a learned Romish divine of the sixteenth century and one of the principal hands in the Rhemish translation of the N. Test., that I am content with his words. "The name of altar, both in the Hebrew and Greek, and by the consent of all people, both Jews and Pagans, implying and importing sacrifice, therefore we in respect of the sacrifice of Christ's body and blood, say altar rather than table. But the Protestants, because they make it only a communion of bread and wine, or a supper and no sacrifice, therefore they call it a table only. Understand their wily policy therein is this: to take away the holy sacrifice of the mass, they take away both altar and priest; because they know right well that these three, priest, sacrifice, and altar, are dependents and consequents one of another, so that they cannot be separated. If there be an external sacrifice, there must be an external priesthood to offer it, and an altar to offer the same upon. So had the Gentiles their sacrifices, priests, and altars; so had the Jews; so Christ himself, being a priest, according to the order of Melchizedek, had a sacrifice, his body; and an altar, his cross, upon the which he offered it. And because he instituted this sacrifice to continue in his church for ever in commemoration and representation of his death, therefore did he withhold ordain his apostles priests at his last supper, and there and then instituted the holy order of priesthood and priests, (saying hoc facite, do this), to offer the self-same sacrifice in a mystical and unbloody manner, until the world's end."

To the accuracy of the above as to Protestants making the Eucharist only a communion of bread and wine, I do not agree. But as to the essentially Romish connexion of altar, it is all most true. And hence you see that whether the Lord's Supper be celebrated on a table, or on an altar; on a structure the form of which shall express a mere feast of communion, or on one which is ever associated with the idea of a proper priest and sacrifice, cannot with Romanists, or those who sympathize with their doctrine of the Eucharist, be a matter of indifference.

We have therefore seen that in proportion as the Tractarian type of Romish doctrine and sympathy has gained favour in England or in this country, there has grown up a marked fondness for altars, instead of tables. In some instances where this substitution is made, I doubt not it is, as it used to be, a mere matter of taste, unassociated with any doctrinal bearing. But I fear such is not generally the case.

\* Homily concerning the Sacrament, Part I.  
† Fulke's "Defence of the English Translations of the Bible against the cavils of Gregory Martin." Park. Soc. Ed., pp. 515, 516, 240, and 241.

There is undoubtedly in many a decided charm in the form of an altar, because of its connexion with certain forms of doctrine; and for this it takes the place of the simple communion-table. Thus testifies a learned and most able champion of the truth in the Church of England concerning the state of things there. "Of all the acts of these anti-protestant agitators," (writes the Rev. W. Goode, author of the "Divine Rule of Faith and Practice,") "none perhaps more demands our attention, at the present moment, than the attempt to substitute altars for communion-tables in our churches. They are now notoriously set up for the furtherance of Tractarian views of the nature of the sacrament of the Lord's Supper. The communion-table is thrust out of the old churches to make way for them. They are studiously introduced, wherever practicable, into our churches. And thus the purity of our Church's doctrine on the subject is placed in jeopardy."

## THE WORD IN SEASON.

In former years I knew a poor shoemaker in London, who had a wife and several small children. This family were severely tried in their father's health; for he was subject to derangement of mind, which required his removal to a place of confinement; and during these absences, for a time his wife kept the business together as well as she could; but though he was an excellent workman, he was very little known, so that his family were often much distressed. A lady, hearing of their distress, named them to some friends of hers, who had both the will and the power to employ this shoemaker themselves, and to introduce him to a higher class of customers. In time he removed to a larger shop, and was in a good way of business. His new friends succeeded in getting two of his daughters a stall at the Bazaar; and though the poor father's occasional affliction continued, still, when he did return home, he found his shop prospering through the exertions of his deserving wife and her young sons. Two or three years after they were thus taken by the hand, a young lady belonging to the family who had so befriended them, gave a wedding order for shoes, and desired they might be finished by a certain day. The day arrived and the next day passed, but the shoes were not sent home. On the third or fourth morning the shoemaker's wife called herself, and brought the order; when the young lady went to discharge the bill, and complain of her want of punctuality. The poor woman seemed greatly troubled at being beyond her promised time, and, bursting into tears, she said, "the illness of her son, a lad of sixteen, had caused the delay, but that he had died the day before."

The young lady, grieved with herself, for her seeming want of feeling, tried to comfort the distressed man. "God is Love" (1 John iv. 16); that he therefore did not "willingly afflict or grieve the children of men" (Lam. iii. 33); but "chastens us for our profit, that we may be partakers of his holiness" (Heb. xii. 10). She added, "that we ungrateful children are apt to make idols of God's gifts, and let them hold that place in our hearts which belonged to the Giver, thus worshipping the creature more than the Creator" (Rom. i. 25); and therefore, from love to our souls, our loving Father often saw fit to withdraw his gift, lest we should be eternally lost." The bereaved parent seemed to feel there was truth in the remarks; she sobbed afresh, and the lady fetched her a copy of "Cecil's Visit to the House of Mourning," and took leave of her.

A few days after this, the lady left London; and her new home was so far distant, that it was eight years before she visited London again. During this time, she employed her old tradesman for herself and little family, and the orders were always executed so well, that when she did go to London on a visit to her friends, she called at her shoemaker's, hardly expecting that any of them would remember her. He was removed to a better part of the town; and the moment she entered the shop, his wife welcomed her in a way which surprised her former benefactress, who was pleased to see that gratitude was still to be met with in the crowded and busy city of London. The lady made a few inquiries after the family generally; and finding that Mr. G. himself was in better health, and that their business was very prosperous, she did not stop longer, a circumstance which she has ever since regretted. On her return to her own home, she still continued to employ her London shoemaker, and heard that he was patronized by the royal family. About nine or ten years after this lady's warm reception from Mrs. G., she sent a fresh order for shoes, with particular inquiries respecting the health of the father and mother of the family. The parcel, with the shoes, arrived: it was opened, and contained the following letter:

"MADAM,—As you have been so kind, in your order, as to make inquiries respecting my family, I have taken the liberty of writing this letter. "My father is alive; and although we were afraid, in the spring, that his health was breaking up, we now hope, through mercy, that it is re-established. My mother has been called from this world of trouble to a better; and, in saying so, I do not use that expression in the vague manner in which it is often used in speaking of departed friends, but from a conviction that God has been pleased to take her to himself, having shown her the value of the blood of Jesus Christ, the greatness of the salvation which he has accomplished for sinners, and her own interest in the same. When on her dying bed, nothing seemed to console her mind but the truths contained in those texts of Scripture which exhibit the fullness and freeness of the Gospel. She had a deep sense of her own unworthiness; was conscious that nothing but the grace of God could save her from eternal despair, and bring her home to herself. With these views, she met death with such a calmness and confidence as truly refreshed our minds, even when we most acutely felt our loss."

"I would willingly be more minute in relation of her dying experience, but I fear that what appears interesting to a relative might seem irksome to another; and yet I feel a pleasure in communicating the above to you, madam, because, under the blessing of the Lord, my mother looked upon you as the

\* Altars prohibited by the Ch. of England, by Rev. W. Goode, M. A., F. A. S. Lond.

lady to whom she was indebted for her first acquaintance with these great blessings. Several years ago, when you resided in Pall-Mall, you had some conversation with my dear mother, who had recently lost a son. In the time of affliction, her mind was opened to hear the words you spoke. What they were I do not know; but have frequently heard her speak of the time with gratitude, and of you with the greatest veneration. You also gave her a copy of "Cecil's Friendly Visit," &c., which she highly prized.

"I hope, madam, you will excuse the liberty of this letter; but it seemed so providential that you should make enquiry about us at such a time, that I could not refrain from writing the above, which I am afraid you will find difficult to read, from the haste and agitation of mind under which it is written."

"I am, madam, with great respect,  
Your obliged servant,  
"W. G."

The only comment I have to make on the above little history, is the encouragement which it gives us to "speak a word in season." (Isaiah i. 4.) "In the morning sow thy seed, and in the evening withhold not thy hand; thou canst not tell which shall prosper, this or that." (Eccl. xi. 6.) God often uses the weakest tools to accomplish his greatest works, and this to prove his own power; then let us be on the watch for opportunities of usefulness, both to the souls and bodies of our fellow-creatures. It was by the first mentioned lady's benevolent attention to the temporal welfare of this family that the mother became acquainted with her who was destined by the hand of God, to be her spiritual instructor; not only so, but there is every hope that the heaven has spread in the family, and that her sons and daughters "have surnamed themselves by the name of Israel." (Isaiah xlv. 5.) We may not be able to do as largely as our hearts would often desire, yet a cup of cold water—trifling as that may seem—if given from love to our heavenly Master, will never "lose its reward." (Matt. x. 42.)—Friendly Visitor.

## RELIGIOUS STATE OF FINLAND.

From a letter of Dr. Baird.

This morning at nine o'clock, we called upon the Rev. Dr. Melartin, the Archbishop of Finland, who resides at Abo. The excellent prelate had been good enough to send us word last night, by a Finnish gentleman whose acquaintance we had made on our voyage hither from Stockholm, that he would be happy to see us. We were received in the kindest manner by this worthy servant of Christ, whose zeal in the Bible cause is deserving of the highest praise. In St. Petersburg, in the year 1825, he had been in due time forwarded to him, have all been distributed. He stated that whilst there probably is not as much intemperance in Finland, as in Sweden and Norway, yet that brandy is the greatest curse under which the country suffers. He thinks, however, that there has been a decided improvement of late years, and that the consumption of ardent spirits, especially among the higher classes, has sensibly diminished.

The account which the Archbishop gave us of the distribution of the Scriptures in this country, in Swedish and Finnish, was in the highest degree interesting. More than 40,000 copies of the New Testament have been circulated by the Swedish Bible Society within the last ten years, at the expense of the British and Foreign Bible Society, and another edition of 10,000 copies is about to be struck off at the expense of the same Society. The Archbishop says that fully 100,000 copies more will be needed, to supply every family in Finland with one New Testament—a measure upon the accomplishment of which he has greatly set his heart. He told us that through the efforts of the pastors, all Finland has been explored. The statistics of this affair are not a little remarkable. I give them to your readers, for I venture to say there has been nothing like this investigation, for real thoroughness, in all the world. It was found that there were 47,254 Finnish, and 17,540 Swedish families who possessed the Scriptures; 39,975 Finnish and 6,281 Swedish families that were destitute, but had the means to buy them; 31,334 Finnish and 4,867 Swedish families that are destitute, but not so poor that they cannot pay for them in part; and 50,442 Finnish and 7,854 Swedish families that are not only destitute of the Scriptures, but too poor to pay anything for them.

According to this statement, there were at the time when this investigation was made, 121,451 Finnish families and 19,025 Swedish destitute of the sacred Scriptures—in all 140,476. Forty thousand families have since been supplied. May the time soon come when all the rest shall have the greatest of all the treasures which man can possess in this world! And may the good Archbishop live to see that blessed day!

The Archbishop informed us that about 700,000 Tracts, in the Swedish and Finnish languages, have been distributed in Finland during the last forty years. That God has deigned to bless the good seed which has been thus scattered abroad over this vast, but poor country, there is every reason to believe—as I could show by facts, if it were necessary.

The Lutheran is the established church in Finland, as in all the other Scandinavian countries. With the exception of a few Greek churches, and one Roman Catholic church, there is not one that is not Lutheran in all Finland. There are 211 parishes and between 300 and 400 chapels-of-ease, as they would be called in England;—that is, chapels in the largest parishes for the accommodation of the people, and which are in reality adjunct churches to the parish church.

The number of pastors is 211; but the whole number of preachers—pastors, adjuncts, assistants, etc., is about 1100. There are two bishops, one of whom bears the title and fulfils the office of archbishop.

From all I can learn, I am inclined to think that there is more pure religion in Finland, than in either Sweden or Norway, in proportion to the population. There is a goodly number of faithful ministers. And there have been some remarkable effusions