

hearts are emptied, and their master orders them home, while he wraps the blanket around him which he has thus purchased, and proceeds to his kral at his leisure. Beauty has been dispensed with a prodigal hand on the view which now lies before you. Flowers of rare sweetness and delicacy are every where springing amidst the verdure that carpets the valley and the swelling hills which surround it. How busy, too, the scene at this time of preparing the ground for seed. But these swarms of laborers, so diligently plowing their unwieldy picks in digging up the ground over the valley, are females, the wives of the men who own the kraals scattered along the hill-sides. So also are those others, wearily climbing the steep ascents to their huts, with heavy pots of water on their heads, the reason why the men pursue, as their chief end, the object of procuring as many wives as possible is, that they may thus use them as beasts of burden.

SPECIAL NOTICES.

The object of this paper is to do good. Its price—ONE DOLLAR A YEAR, advance in advance—is so low that scarcely a family in our country need be without it. We will supply (on proper representation) to the poor, who are unable to pay for it, a limited number of copies gratis.

We are very particular in addressing our paper to subscribers according to the instructions given. But should any not be received regularly, they will please notify us at once.

All communications for this paper must be accompanied with the real name of the author, in order to receive attention.

NOTICE.—It is hereby requested that all orders for this paper, communications for publication, letters on business connected with the "Religious Intelligencer," or "Free Baptist Book Concern," be addressed to the Editor, Elder S. McLeod, St. John, N. B.

R. J. UNDERHILL, Publisher and Business Committee.

Jan. 2, 1854.

Religious Intelligencer.

SAINT JOHN, N. B. AUG. 4, 1854.

THE CHOLERA VISITATION.

Substance of a Discourse preached in the Free Baptist Meeting House, Waterloo street, Sabbath morning, July 30th, by the Editor.

TEXT.

"Shall I not visit them for these things? saith the Lord: Shall not my soul be avenged on such a nation as this?"—Jeremiah 9th chap. 25th ver.

There are particular seasons, when a consideration of certain portions of God's word, is likely to benefit us more than at other times. When they come nearest to our circumstances—when they will apply most to our real condition, and when their improvement will bring personal facts home to our hearts, they will most probably accomplish in us the most good. The passage under consideration was uttered by the Prophet under peculiar circumstances. It was not intended as an inquiry on the part of Jehovah, as to whether he should visit the people or not; but it implied a declaration—an assurance—that he would be avenged on them. The design in this was not to gratify a divine caprice; or to exercise an arbitrary power; but to accomplish a two-fold object—first, to vindicate the holiness and righteousness of God's government; and second, to save the people from among the nations who were in sin against him, and who were about to be cut off from the Lord. Although they had been instructed in the ways of God, and every means necessary for their preservation in uprightness, were within their power; they nevertheless refused to obey his voice, and rejected his knowledge. The enormities of the people are enumerated in the chapters preceding the one from which our text is selected. At one time the Prophet expresses a hope that it was only the poor, or the foolish, such as were not educated, or had not leisure for studying the law of the Lord, who were guilty of such gross immunities and vile impieties; and he exclaims—"I will get me unto the great men, and will speak unto them,"—whose minds he hoped were more stored with the knowledge of God and his word, and who would better understand his instructions. But these were even worse than the former—they had altogether cast off the yoke of God's government, and without fear, or shame, were guilty of the vilest licentiousness and idolatry. Instead of being "valiant for the truth," they "taught their tongues to speak lies," they "walked with slanders," and were "given to covetousness." Their iniquities are summed up in God's own emphatic words—"They have forsaken my law which I set before them, and have not obeyed my voice, neither walked therein, but have walked after the imagination of their own heart, and after Babel, which their fathers taught them." They had not hearkened unto his words, nor to his law, but rejected it; and although guilty of the greatest abominations, they were not ashamed, neither would they blush. And to add to the grievousness of their condition, they were smoothed in their iniquity, and strengthened in their guilt, by both Prophet and Priest, who said unto them, "Peace, peace, when their was no peace."

Under such circumstances as these—especially considering two things—first, God's dealings towards other nations on account of their sins; and secondly his declaration to Moses, that he "would not spare the guilty," it could not consist with his honor to connive at their wickedness, or pardon their obstinate rebellion, without a due amount of righteous chastisement. And again he could not cast them off entirely. His oath to Abraham and David forbade this, until the Messiah had come. He therefore declares—"I will melt them, and try them." He would cast them into the furnace, and refine the mass, that is, he would bring upon them his sore judgments, and although it would be attended with the destruction of great multitudes, yet it would bring out, and purify a remnant to honor his great name. "Zion" must sometimes "be redeemed with judgments, and her converts with righteousness."

In carrying out this arrangement of Jehovah's government, he was manifesting a peculiar feature therein, which has ever stood prominently forth; subsequently, as well as prior to the period, of which we are speaking. "Justice and judgment" have always been "the habitation of his throne; mercy and truth" have always gone "before his face." And the wisdom and goodness of God in this, is clearly perceptible by all, but those who dwell in the dark realms of skepticism. It may be said, that the righteous often perish as well as the wicked—"that one event happeneth to them all."

True, and "as the people rejoice when the righteous are increased," so, when they are removed, and "the wicked bear rule, the people mourn." "The righteous perisheth"—"is taken away from the evil to come;" but terrible terrors hold of the wicked—"a tempest stealeth him away in the night, and the east wind as a storm hurleth him out of his place." Though the same outward calamity may happen to both—one "rests from his labours, and his works follow him;"—the other "is like the beast that perisheth."

Having thus briefly expounded that principle of God's government, which in the view of the world is manifested in judgment; and we trust, vindicated it from the reproaches of infidelity; we shall now proceed to consider the present visitation of God on our City and vicinity, by which many of its inhabitants have been swept away, while palaces have been dragged on almost all faces, and panic and alarm have driven thousands to the country to escape the pestilence. We allude, of course, to the Asiatic Cholera, which now exists in our midst.

In introducing the subject, it is necessary for us to notice that the number of deaths which have been reported to the Board of Health during the last four days are 103; which is an average of about 25 per day. This may be considered small, when compared with the number which have occurred in other cities. But we should also compare the population of our city with others. If according to the population of New York, a proportionate number of deaths should occur their daily, as has in St. John, the number would not be less than 520! This is truly startling!

That it is a plague from God, and is designed by him to be a scourge of nations and people, we have not a doubt. Although we do not wish to express any opinion in relation to it, which strictly should only be expressed by those who possess medical science; yet we believe it is not contagious in the same manner as some other diseases. Those are sometimes seized by it, who have had no approximation to it; while others, who have lived in its very atmosphere, entirely escape. Its origin—its history—its mode of attack—its rapid disposal of its victims—and its general defiance of medical skill—all go to prove that it is without a parallel in the long list of human diseases. The number of years allotted as the age of man, have only just elapsed, since amidst the proud mass of 50,000 human victims to Juggernaut, on the plains of Hindostan; the Asiatic cholera is said to have its birth. It is said by some that two years prior, some soldiers near Madras were attacked by it. But it is quite certain, that in 1783 it attacked the native inhabitants of India, and 20,000 died. From this period its real existence may be dated. And we would ask, could a plague from heaven on mankind be conceived in a fitter womb, than the putrifying flesh of 50,000 human beings, annually sacrificed to a heathen god? From the period referred to, until 1817, it slumbered, having little or no known existence. Then it awoke, like a giant refreshed with slumber, and in its course through India and Europe, until it reached America, it is said to have swept away over fifty millions of human beings—eighteen millions of these were in Hindostan, its birth-place. It has annihilated families, and depopulated cities. It is the sword of heaven, and the terror of earth; God's avenger, and man's executioner. Its first appearance in America was in 1832—the first case occurred in Quebec. Its first visit to our city was in 1833, about 40 deaths then occurred. It has not visited us since that year until the present! It visited New York again, and other cities in the United States, in 1849, and since; but the present year it has gone into the interior, and country towns and villages have suffered from it. Judging from present appearances, there can be no doubt, that unless arrested by the interposition of God, in a short time, it will be as common, and as fatal, in proportion to the population in rural districts, as in sea-ports and cities. It may be said that this cannot be, as sanitary and other means calculated to prevent it, exists in country places, which do not exist in cities. We reply, that the accumulation of impurities, and the want of sanitary improvements, are not the causes of Cholera, but the aids to its destructiveness; although in many cases they do not attract it, as the iron does the lightning. The real cause is found in the SIXTH OF THE PEOPLE; and God has said, "Shall I not visit them for these things?" About four weeks since, the first case, during the present season, occurred among us. Little attention was paid to it, and but little care was taken to prevent it, until about two weeks since. By that time it had gathered strength in the filthy and impure parts of our city, which, added to the drunkenness and excesses of many of our inhabitants, rendered its work a rapid and easy one; and we believe, from the best information we can get, that up to this time four hundred persons have perished from our midst. This is no small number in so short a time, from a population of a little over 30,000. And still its work of death is going forward. And here we would observe, that although we believe the real cause of this visitation is sealed up with our transgressions, yet we nevertheless believe, it is a merciful manifestation of God's care, and is the best thing that could be done for the welfare of the souls of the people generally. A calamity far more grievous than any chastisement might have befallen us. It is quite certain that God's sentence on Ephraim—he "is joined to his idols: let him alone?" was the greatest evil that ever befell him, and a surer precursor of his ruin could scarcely have been given by God himself. When God has expostulated with men, when conscience has faithfully admonished them, and truth made its appeals to their understanding; and against all these, and more, they have struggled, until God says, "Let them alone," then it is that sudden and irresistible destruction may be expected. Let him have his own way, says Jehovah; let no further effort be made to restrain him; he wishes the world, let him have it; he chooses indulgence without restraint, let it to him; he loves not the truth, nor desires it, let his mind be perverted to believe a lie, and let nothing trouble him on these subjects. Oh, if such a man lives, he is a case for commiseration; and in the sight of God, and angels, and men, no condition is more terrible than that with which he seems so well satisfied. Better, far better for our city to be visited with cholera—numerous though the cases of mortality be—than to be abandoned of God,—given up to unrestrained indulgences in carnal pleasure, and left to perish, perhaps, in the end, like Sodom, with a remnant.

God in mercy is chastising us,—our sins have merited it—our iniquities have gone up before him; and as "we have had fathers of our flesh, which corrected us," so God is chastening us "for our profit, that we may be partakers of his holiness." Do you enquire—What are those sins of which we have been guilty, and which have called for such a severe rebuke from God? I answer, the magnitude of our guilt is known to the Most High, and the balance of the sanctuary is in his hand. Of murder and rapine we may be innocent; and yet the iniquity of Sodom—"pride, fullness of bread, and abundance of idleness, neither did she strengthen the hands of the poor and needy," may be in our very midst. Although neither time nor space will allow us to enumerate the many sins, which we believe call for immediate confession and repentance, yet, nevertheless, we fear we should incur the displeasure of God, if we did not point to some before we dismiss our subject. And we may observe, that there are some which are so manifest, that they only need to be spoken of. We include among these the desecration of the Lord's day. We do not doubt but the sin of Sabbath breaking, even by our moral and orderly citizens, has sent up its cry to God, like the sin of Sodom. It has been made a day of toil and sinful pleasure, rather than a day of rest, and holy devotion. When we add to this the drunkenness and profanity of some, the covetousness and utter disregard of God, which is manifest by others; can we wonder that God has thus dealt with us?

But to you, Christian professor, we would address ourselves particularly. You have vowed to be for God. Your identity with the Church of Christ implies this fact. Yours is a high vocation—a holy calling. The word of the Lord unto you has been, "Come out from among them, and be ye separate; and touch not the unclean thing." Has the holiness of your life, the purity of your intentions, and your sympathy with Christ in the great work of saving souls, led you into a just conformity to the divine precept? Can you really say in the language of the pious poet—

"In vain the world accuses my ear,
And tempts my heart anew,
I count on your bliss so dear,
Nor put with heaven for you."

I do not ask you, if you have been amiable in your disposition—just in your translations—excellent in your social relations, & lovely in your general character. If you have the image of God you have all these; but you may also possess these and be without religion; but alas! they are but the beautiful wild flowers in the wilderness of unregarded humanity. Where there is no daily struggling against self and sin—no wrestling for victory over the world by faith—there must be a conformity to its nature, a participation in some of its unholy pleasure. We regard conformity to the world in various respects, as one cause of controversy between God and his people. Where is the self denial of apostolic days—where the deadness to the world—its profits, its honor, and its pleasure, which characterized the primitive disciples? Alas! has not the distinction between the church and the world, to a great extent, become lost; and in many respects, the benevolence and disinterestedness of the worldling outshines that of the Christian. Blessed as we have been with every good grace, how much has been consumed upon our lusts. Prosperity, instead of causing humble gratitude and thanksgiving to God, has filled us with pride and vain glory; and instead of being used to advance the cause of Christ, has contributed to the gratification of our senses, causing us to live in pleasure, and making us santon on the earth. How has gaudy apparel, with gold and silver, adorned these poor frames, that the choler before night may fit for winding sheets, and make food for worms; while our souls have been left unclad with the fine linen—undressed with the righteousness of saints! How have we pampered these bodies, and gratified every taste of our own, however impure, while we have despised the poor inmate, and like ancient Israel, lived on flesh, but had leanness sent into our souls. How have we neglected the house of God, and the place of prayer, but have often been found in the place of carnal amusement. The party of pleasure—the ballad concert—the wonder of magic—the innumerable exhibitions which have thronged our city—from the low casino show to the gaudy circus—have had more attraction for some than the sanctuary of the Most High. How has a tale or a romance afforded us more delight than the word of God; and light literature had more charms than divine instruction. Though professors of religion, how seldom have been our lives, as regards religious purposes. And how much more anxiety to advance our own interest in the world, than to promote the interests of religion, or disenthral our fellow men from sin! Oh, how slow we have been to speak for God! How little jealous for his honour, and an oath in our place of business would give us, perhaps, less uneasiness than a prayer! How little have we thought of the perishing millions of our fellow men, and as if to remind us of our neglect of those who people "the dark places of the earth," and dwell in "the habitations of cruelty," who in blind superstition offer human sacrifices to what is no god; a messenger, conceived in the miseries and woes of idol worship, has knocked at our doors. And, Oh! what shall we say! If this be a true representation of India's perishing millions, let pleasure, wealth, home, friends, and life itself, all be dedicated to the glorious work of abolishing that system which gave birth to the Asiatic Cholera!

O Christian professor! all our short comings in what God requires of us may be traced to one thing—the want of personal holiness. We have been satisfied with profession, and have raised the standard of christian excellence no higher; hence we have been as unfitted for fellowship with God as though we had never heard of him. And now what shall be done? Thank God, we have a mediator with the Father—a glorious High Priest, who is "able to save unto the uttermost all that come to God through him." Let confession of sin be made—let the righteousness of God be acknowledged in the present outstretching of his hand, let prayer, with humiliation and fasting, be made. In a word—let there be a "cleansing from all filthiness of the flesh and spirit, and a perfecting of holiness in the fear of

God," and let the church enter upon her high vocation, remembering that holiness is the end of all God's dealings toward us in grace and in providence. If he chose us from eternity, it is that we might be holy. If he call us in time, it is to holiness. If he give Christ to die for us, it is to purify us from all iniquity. If he pours out the Spirit, it is to sanctify us. If he gave us the Scriptures, it is that by them we might be made holy. If he chastise us by affliction, it is, "that we might be partakers of his holiness." Then, and not till then shall we really be, "the salt of the earth."

And now, O men of the world! what shall we say to you? The contest in which you are engaged is an unequal one. And though you realize your hope for a season, what will you have gained, "when God taketh away your soul?" Say not, that you have never professed religion—render none of those excuses that many are endeavoring to make—they are only refuges of lies. Think not to hide yourself beneath the sins of some christian professor; nor yet presume to defy God. Your sins have called for his rod. It will be well for you, if it does not harden you in your guilt, and render you more invulnerable to the truth. Your case is a most critical one; and should the present visitation fail to soften your heart, and God should say of you, as he said of Ephraim, "Let him alone," how deplorable it will be. Better, if you had died of the Cholera, and not been left to fill up a greater measure of guilt, to know your underlying worm to all eternity. O unconverted man, your iniquity—if persisted in—"will be your ruin." We will not suppose you guilty of any of those gross immoralities, that disgrace character, and require legal restraint. Of course you know that "neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revellers, nor extortioners, shall inherit the kingdom of God." We will not include you in these. But you have not believed the gospel—you have hardened yourself against God, and your sin has called down his judgment. Your sin perhaps has slain that innocent wife, or beloved child, or esteemed friend—and according to the statute book of God, you are guilty of murder. Think not, if you survive this dreadful visitation that all is well. Remember "the triumphing of the wicked is short, and the joy of the hypocrite but for a moment." Oh! take words, and turn to God—it may be he will blot out your sins, and cleanse your soul. Oh! put away from you the evil of your doings—your pride—your arrogance—your high looks—your haughty carriage—your stubborn rebellion against God. These will bar you from the bright shades of the blest, and only render you a fit inhabitant for the dark world of woe.

Impenitent man, or woman, whoever you be—backslider from God whoever you be—cold-hearted, pleasure loving professor, whoever you be—yes, any and all, from him "who watches for souls as one that must give an account," to the low besotted inebriate, that lies down in the ditch; from the Chief Magistrate, to the humblest official under his control; one and all, wherein any of our sins have tended to bring upon our City, this destroying angel from God, we stand charged with the death of our fellow-citizens at the High Court of Heaven! And what shall be done? As it was done in Nineveh, so let it be done in St. John. "Let a fast be proclaimed," and cry mightily unto God: YET LET THEM TURN EVERY ONE FROM HIS EVIL WAY, AND FROM THE VIOLENCE THAT IS IN THEIR HANDS." Then shall the plague be stayed, and the destroying angel sheath his sword.

In conclusion, we have only uttered some of our thoughts, which like a mighty torrent have rushed upon our soul. While human philosophy, and blind skepticism, may suggest a thousand objections to our position, and endeavor to heap around it contempt and odium; we plant ourselves upon the Bible, and only ask a fair trial at the bar of divine revelation. We leave our subject with God and the people—may it do good—may it open some blind eyes; and may the reader feel the presence of God while perusing it, as we have felt while writing it—yes, and a thousand times more so. And to our Triune Jehovah be all the praise.—Amen.

The epidemic is still doing its work of death among us. The statistics of mortality during the last week will be seen by reference to the subjoined report of the Board of Health. Some treat this visitation of God as something not very extraordinary; but however greatly other cities may suffer by it, it is quite certain St. John never was clothed in mourning as it is to-day. Probably not less than 10,000 inhabitants have fled, affecting all kinds of business, while those that remain are, many of them, stricken with fear, and paleness is on many faces. Death, during the last four weeks, has been a sudden messenger to hundreds; some have risen up in the morning in health, and the evening of the same day has thrown its shade over their graves. THE HAND OF GOD IS UPON OUR CITY, and we know not who may be the next victim. Whose sins have brought upon us this visitation none but God can tell. We fear but few are exempt. In all probability the want of proper restraints administered by christians to the iniquities practised before our very eyes, has rendered it necessary for God in the exercise of his moral government to check the irregularities of the people, by reminding them that they are but dust. In addition to the unrestrained drunkenness which has been inflicted on our province by an unwise legislation, Sabbath-breaking, and other irregularities, contrary to both moral and physical law, have been indulged in to an almost unlimited extent, preparing many systems for disease, and poisoning the pure air of heaven with the exhalations of profanity and denial of God, and causing it to attract the "miasma," which in return spreads pestilence and death. We have given our views on this subject in the article preceding this, and will not extend our remarks here. Tuesday last was observed by the Methodists, Baptists, and Free Baptist Churches in the City, as a day of hu-

miliation and prayer. Interesting meetings were held in the different places of worship. We learn that a request has been forwarded to his Excellency to appoint an early day for general fasting and supplication that God may withdraw his chastening hand. Among those who have left the City we learn several have died in different places.

The following is the Board of Health Report of the number of deaths during the week ending yesterday, from the returns furnished them:—

From Thursday (27th ult.) to Friday noon.	In the City.	Portland and Indian town.
In the City.	7	17-24
From Friday noon to Saturday noon.	11	22-33
From Saturday noon to Monday 10 o'clock.	20	41-61
From Monday 10 o'clock to Tuesday 10 o'clock.	14	13-27
In the City, (supposed only 8 of Cholera.)	13	
From Tuesday 10 o'clock to Wednesday 10 o'clock.	13	22-35
In the City.	13	
From Wednesday 10 o'clock to Thursday 10 o'clock.	14	23-41
In the City.	14	
Portland.	23-41	

Total number reported 221. It will be perceived by this, that the daily average for the week is over Thirty-One, and it is on the increase.

THE LATE MRS. BOND.

The death of this venerable lady—relict of the late George Bond Esq. of Carleton, took place at her residence on the 26th ult., and her remains were interred on Sabbath afternoon. The name of Mrs. Bond is familiar to many, especially those who have resided any length of time in St. John. For thirty-six years she sustained the position of a public preacher of the gospel, and at her own charges, having erected a place of worship, and maintained it free from all expense to the public. We understand an obituary of her life is to be published soon in some of the public papers, and we refrain from any extended remarks in relation to her course, beyond this short notice as our humble tribute to her memory, as a devoted christian. At her funeral we were remarkably impressed with that promise of God—"them that honor me, I will honor." A great number of persons male and female, were in attendance, and it was evident by the countenances of many, that they felt they had lost a friend. Her consistent christian example and firmness are a noble monument to her memory, and her end was triumphant. Ministers of different denominations were present at her funeral, several of whom were pall-bearers. Mr. George Seely was ordained yesterday as Pastor of the Church worshipping in the Meeting House lately owned and occupied by her.

The "Report of the Gen'l Board of Health on the Epidemic Cholera of 1818 and 1849," presented through the Queen of Great Britain to both Houses of Parliament contains the following remark:—

"The popular notion that cholera is sudden in its invasion of a place or district, is as unfounded as the former prevalent opinion that it is sudden in its attack of the individual person. Experience has refuted both these opinions, and established the very opposite fact, that at least in this country, (Great Britain), it is gradual and even slow in its approach. And the recognition of this law is of the highest importance in a practical point of view. These isolated cases occurring in any locality during the prevalence of a general epidemic, are unequivocal and certain signs that an outbreak is impending over that place."

Another valuable Report on the same subject, says in relation to its contagious character:—

"As the history of the progress of the cholera from Asia to Europe, and through the several countries of Europe, shows that it advanced not by a strictly contagious, nor by a single bound over a vast tract of country, whilst at another time its course was retrograde, so it is observed in cities that its progress was similar, there being in general no regular continuity in its course, but its progress consisting in a succession of local outbreaks. This character is taken along, affords the strongest evidence that cholera does not spread itself by contagion. A careful examination of the first 28 cases which occurred in London (in 1849) afforded conclusive proof that no communication whatever had taken place between the individuals affected. Similar investigations made in Glasgow and other places, showed that no communication could be traced between those who were first attacked. Its extension seems to be effected, not by any direct communication from person to person, but by a general influence which operates on particular persons, according to certain localizing conditions and predisposing causes."

At the present time, when many persons are endeavouring to induce the belief that the alarming extent to which drunkenness prevails in this City is owing to the withholding of Liquor Licenses, the following facts, showing that the License system offers no check to intemperance, may be worthy of attention.

In the year 1853, when Licenses were granted, of 1500 arrests made by the Police of the City for various offences, over 1200 were for drunkenness. Did Licenses then prevent intemperance?

In the City of New York, in the same year, when the License system was in full operation over 19,000 arrests were made by the Police for intemperance.

The London Times says: "The License system is a complete failure for all the purposes of morality and order!" and again: "No greater boon could be conferred upon our race than the utter annihilation of the manufacture and sale of ardent spirits."

Lord Harrington, an English Nobleman, said at a late public meeting: "He believed that if Beelzebub himself had been Chancellor of the Exchequer, he could not have devised any means more calculated to destroy the bodies and souls of men than the licensing system."

It is also asserted that the Sunday drinking that disgraces this City is a consequence of the stoppage of Licenses. Let the following fact show whether Licensing will prevent Sunday intemperance. In the City of New York out of 7000 Licensed places for the sale of Liquor, the Police returns show that 5000 are kept open on the Sabbath.—Temperance Telegraph.

Dear Brother, owing to the raging storm of day, I fear, some cases of death this week, particularly, this society, that case in the two first Thurstays mentioned, naming at which with which from pleasant early in the day was moved. As the flowers lower their heads for their attention and Sabbath day, she could not comfort. Though both she was troubled and a condition usefulness—she had means of a while living Christian, this life; matter, and self anew to service of God, and listened from the text, that he was said. It was said prayer prom such co-operation compare whom the which we all Christ. I in deep emotion as she looked never spoken. It is in reading up to live in, I shall mean, and who consecration.

BRI

By the night last, 22d ult. The black not only the allied effective ban established English from merely in the case river which his troops.