

## Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best copy. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of scanning are checked below.

L'Institut a essayé d'obtenir la meilleure copie. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de numérisation sont indiqués ci-dessous.

- |                                     |   |                                     |   |
|-------------------------------------|---|-------------------------------------|---|
| <input type="checkbox"/>            | Coloured covers /<br>Couverture de couleur  | <input type="checkbox"/>            | Coloured pages / Pages de couleur   |
| <input type="checkbox"/>            | Covers damaged /<br>Couverture endommagée   | <input type="checkbox"/>            | Pages damaged / Pages endommagées   |
| <input type="checkbox"/>            | Covers restored and/or laminated /<br>Couverture restaurée et/ou pelliculée   | <input type="checkbox"/>            | Pages restored and/or laminated /<br>Pages restaurées et/ou pelliculées   |
| <input type="checkbox"/>            | Cover title missing /<br>Le titre de couverture manque  | <input checked="" type="checkbox"/> | Pages discoloured, stained or foxed/<br>Pages décolorées, tachetées ou piquées  |
| <input type="checkbox"/>            | Coloured maps /<br>Cartes géographiques en couleur  | <input type="checkbox"/>            | Pages detached / Pages détachées  |
| <input type="checkbox"/>            | Coloured ink (i.e. other than blue or black) /<br>Encre de couleur (i.e. autre que bleue ou noire)  | <input checked="" type="checkbox"/> | Showthrough / Transparence  |
| <input type="checkbox"/>            | Coloured plates and/or illustrations /<br>Planches et/ou illustrations en couleur   | <input checked="" type="checkbox"/> | Quality of print varies /<br>Qualité inégale de l'impression  |
| <input checked="" type="checkbox"/> | Bound with other material /<br>Relié avec d'autres documents  | <input type="checkbox"/>            | Includes supplementary materials /<br>Comprend du matériel supplémentaire   |
| <input type="checkbox"/>            | Only edition available /<br>Seule édition disponible  | <input type="checkbox"/>            | Blank leaves added during restorations may<br>appear within the text. Whenever possible, these<br>have been omitted from scanning / Il se peut que<br>certaines pages blanches ajoutées lors d'une<br>restauration apparaissent dans le texte, mais,<br>lorsque cela était possible, ces pages n'ont pas<br>été numérisées. |
| <input checked="" type="checkbox"/> | Tight binding may cause shadows or distortion<br>along interior margin / La reliure serrée peut<br>causer de l'ombre ou de la distorsion le long de la<br>marge intérieure. |                                     |   |
| <input checked="" type="checkbox"/> | Additional comments /<br>Commentaires supplémentaires:  |                                     | Continuous pagination.  |

# The Bazaar.

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

VOLUME V.—No. 42.]

QUEBEC, THURSDAY, JANUARY 11, 1840.

[WHOLE NUMBER 250

HEAVEN.  
I love to think of heav'n, where I shall meet  
My fellow-travellers, and where no more  
With grief or slowness I shall dwell  
Where holy spirits and holy angels dwell  
In constant harmony and mutual love.  
But when my heart anticipates the sight  
Of GOD INCARNATE, wearing, on his side  
And hands and feet, those marks of love divine  
Which he on Calvary for me endur'd,  
All heaven beside is swallowed up in this;  
And he who is my hope of heav'n below,  
Appears the glory of my heav'n above.  
Suzanne.

## THE ENGLISH REFORMERS AND THOSE ON THE CONTINENT.

BISHOP COX TO RODOLPH GUALTER.

The copy of the letter, most learned Gualter, and very dear brother in Christ, which you wrote to the Bishop of Norwich, was forwarded to me very late, namely in September, 1570. It treats in a cursory manner of some ceremonies of religion in England, and of some of our brethren who disapprove of them. We are persuaded that you are one who entertains a pure and sincere regard for us, and for that pure religion of Christ which we profess. I wish indeed you had not lent so ready an ear to a few of our somewhat factious brethren. And it were to be desired that a man of your piety had not so freely given an opinion, before you had fully understood the rise and progress of our restoration of religion in England. There was formerly published by command of King Edward of pious memory, and with the advice and opinion of those excellent men, master Bucer, and master Peter Martyr, then residing in England, a book of common prayer, & sacraments for the use of the church of England. But now, as soon as our illustrious queen Elizabeth had succeeded to the kingdom, she restored this holy little book to the church of England, with the highest sanction of the whole kingdom. At that time no office or function of religion was committed to us who now preside over the churches; but when we were called to the ministry of the churches, we embraced that book with open arms, and not without thanks to God who had preserved for us such a treasure, and restored it to us in safety. For we know that this book ordains nothing contrary to the word of God.

It will not be foreign to the subject to state what master Peter Martyr of pious memory wrote to us when he was at Frankfurt. "I find nothing," he says, speaking of this book, "in that book contrary to godliness. We know that some contentions men have carried out and calumniated it. Such persons ought rather to have remembered that our Lord is not a God of contention, but of peace." Had you been aware of these circumstances, master Gualter, you would not have been so alarmed, as you say you are, lest after the imposition of the habits some greater evil might ensue. The statements I do, which are whipsired in your ears by the contentious, are most absurd: for instance that besides the habits many other things are to be obtained on the church; and that there are some who make an improper use of the name of the queen; and moreover, that the ministers who refuse to subscribe to the injunctions of certain individuals, are to be turned out of the churches: just as if there were any persons in England who would dare to frame laws by their private authority, and pronounce them for the obedience of their brethren. But this is not only false, but injurious both to the queen and the ministers of the word, to wit, that we humour her royal highness, and make her more decided in ordering every thing according to her own

After Bucer's perusal of the book, he gave this judgment in general: "that in the description of the communion and daily prayers, he saw nothing enjoined in the book but what was agreeable to the word of God, either in words, as in the Psalms and lessons; or in sense, as the collects." Also, that the manner of using them, were constituted very agreeable both with God's word, and the observation of the ancient churches; and therefore that that book ought to be retained and vindicated with the greatest strictness." Strype, Life of Cranmer, 300. Peter Martyr's opinions upon the Liturgy coincided in all respects with those of his friend Bucer. The particular animadversions they both made upon it may be found in Soames's Hist. of the Reformation, Vol. III. chap. 6. See also Bucer, Scripta Anglicana, l. A committee of bishops and other learned divines, of whom Dr. Cox, then dean of Christ Church, was one, was appointed in 1547, the first of King Edward VI. to compose "an uniform order of communion, according to the rules of Scripture, and the use of the primitive church." And the same persons, in the following year, being empowered by a new commission, in a few months' time finished the whole Liturgy, which was then set forth "by the common agreement and full assent" both of the Parliament, and convocations provincial, and is frequently called the first book of Edward VI. But about the beginning of 1551, some exceptions were taken at some things in this book, which Archbishop Cranmer proposed to review; and to this end called in the assistance of Martin Bucer; and Peter Martyr, who had Latin versions prepared for them, and the book thus revised and altered was again confirmed in Parliament in 1551. It is frequently called the second book of Edward VI. and is very nearly the same with that which we now use. See Bp. Mant's Introduction to his edition of the Book of Common Prayer, Strype's Mem. II. 1. 133. See Life of Cranmer, 301.

The difference between the Book of Prayers of King Edward and Queen Elizabeth are few, and unimportant. They are stated by Soames, Hist. of Reformation, IV. 674, and Strype, Annals, I. 121. See also Bp. Mant's Introduction as above, p. 111, and Keeling, Liturgia Britannica.

pleasure. But far be any one from suspecting any thing of the kind in so godly and religious a personage, who has always been so exceedingly scrupulous in deviating even in the slightest degree from the laws prescribed. Moreover, she is in the habit of listening with the greatest patience to bitter and sufficiently cutting discourses. Again, far be it that the ministers of the word should be said to have foully degenerated into base flattery. We indeed do not as yet know of any one who has abused either your authority, Gualter, or that of any godly fathers, in approval of the popish dress, which we seriously reject and condemn equally with themselves. Nor is it true that we have obliterated any thing upon our brethren out of the pope's kitchen. The surplusage was used in the church of Christ long before the introduction of popery. But these things are proposed by us as having been sanctioned by the laws, not as the papists abused them to superstition, but only for distinction, that order and decency may be preserved in the ministry of the word and sacraments. And neither good pastors nor pious laymen are offended at these things.

You seem to take it ill that the bishops were appointed to the management of these matters. Nay, you seem to insinuate, from the parable of Christ, (Matt. xxiv. 49.) that we are perfidious, drunken, and smiters of our fellow-servants; as if we approved the figments of the superstitious courtiers, and treated the godly ministers with severity, and exhibited ourselves as the ministers of intemperate rashness. You thought that we should defend the cause of such ministers.

These imputations are very hard, and very far from the truth. Has not the management and conversation of ecclesiastical rites, from the very origin of a well-constituted church, been at all times under the especial control of bishops? Have not the despisers and violators of such rites been rebuked and brought into order by the bishops? Let the practice of the holy church be referred to, and it will be evident that this is the truth. And it would certainly be most unjust to number those who now discharge the episcopal office, among the perfidious or the drunken. You candidly and truly confess, master Gualter, that there are some among those brethren who are a little morose; and you might add, too, obstreperous, contentious, rendering unsteady the unity of a well-constituted church, and everywhere handing up and down among the people a form of divine worship concocted out of their own heads; that book, in the meantime, composed by godly fathers, and set forth by lawful authority, being altogether despised and trodden under foot. In addition to this, they invade in their sermons, which are of too popular a character, against the popish faith and the monstrous habits, which, they exclaim, are the ministers of impiety and eternal damnation. Nothing moves them, neither the authority of the state, nor of our church, nor of her most serene majesty, nor of brotherly warning, nor of pious exhortation. Neither have they any regard to our weaker brethren, who are hitherto smoking like flax, but endeavour dangerously to inflame their minds. These our brethren will not allow us to imitate the prudence of Paul, who became all things to all men, that he might gain some. Your advice, and that especially of the reverend fathers Martin Bucer, Peter Martyr, and Henry Bullinger, can have no weight with these men. We are undeservedly branded with the accusation of not having performed our duty, because we do not defend the cause of those whom we regard as disturbers of peace and religion; and who by the vehemence of their harangues have so madened the wretched multitude, and driven some of them to that pitch of frenzy, that they now obstinately refuse to enter our churches, either to baptize their children, or to partake of the Lord's supper, or to hear sermons. They are entirely separated both from us and from those good brethren of ours; they seek bye paths; they establish a private religion, and assemble in private houses, and there perform their sacred rites, as the Donatists of old, and the Anabaptists now; and as also our papists, who run up and down the cities, that they may somewhere or other hear mass in private. This indeed is too disgusting, to connect our queen with the pope. Let the pope be sent where he deserves. We must render an account of our function to the queen, as chief magistrate, who does not require any thing that is unreasonable, and also before God.

These few things I had, my beloved brother, to notice in your letter, that henceforth you may not believe every spirit; and that, since God has endowed you with so much learning and piety, you may have regard to your own reputation. These remarks, proceeding from a candid mind, I do not doubt but that you will take with kindness and in good part. Farewell in Christ.

From the Isle of Ely in England, Feb. 12, 1571.

Your brother in Christ,  
RICHARD COX,  
Bishop of Ely.

## INSUFFICIENCY OF NOMINAL CHRISTIANITY.

From Wilberforce's Practical View of the prevailing religious system &c.  
We see throughout, in the system which we have been describing, a most inadequate conception of the divinity of becoming true Christians; and an utter forgetfulness of its being the great business of life to secure our admission into heaven, and to prepare

our hearts for its service and enjoyment. The general notion appears to be, that, if born in a country of which Christianity is the established religion, we are born Christians. We do not therefore look out for positive evidence of our really being of that number; but putting the *onus probandi*, if it may be so expressed, on the wrong side, we conceive ourselves such of course, except our title be disproved by positive evidence to the contrary. And we are so slow in giving ear to what conscience urges us on this side; so dexterous in justifying what is clearly wrong, in palliating what we cannot justify, in magnifying the merit of what is fairly commendable, in flattering ourselves that our habits of vice are only occasional acts, and in multiplying our single acts into habits of virtue, that we must be had indeed, to be compelled to give a verdict against ourselves. Besides, having no suspicion of our state, we do not set ourselves in earnest to the work of self-examination; but only receive in a confused and hasty way some occasional notices of our danger, when sickness, or the loss of a friend, or the recent commission of some act of vice of greater size than ordinary, has awakened in our consciences a more than usual degree of sensibility.

Thus by the generality, it is altogether forgotten, that the Christian has a great work to execute; that of forming himself after the pattern of his Lord and Master, through the operation of the Holy Spirit of God, which is promised to our fervent prayers and diligent endeavours. Unconscious of the obstacles which impede, and of the enemies which resist their advancement, they are naturally forgetful also of the ample provision which is in store, for enabling them to surmount the one, and to conquer the other. The scriptural representations of the state of the Christian on earth, by the images of "a race," and "a warfare;" of its being necessary to rid himself of every encumbrance which might retard him in the one, and to furnish himself with the whole armour of God for being victorious in the other, are so far as these nominal Christians are concerned, figures of no propriety or meaning. As little, as was formerly shown, have they, in correspondence with the Scripture descriptions of the feelings and language of real Christians, any idea of acquiring a relish, while on earth, for the worship and service of heaven. If the truth must be told, their notion is rather a confused idea of future gratification in heaven, in return for having put a force upon their inclinations, and endured so much religion while on earth.

But all this is only nominal Christianity, which exhibits a more inadequate image of her real excellences, than the cold copyings, by some insipid pencil, convey of the force and grace of nature, or of Raphael. In the language of Scripture, Christianity is not a geographical, but a moral term. It is not the being a native of a Christian country; it is a condition, a state; the possession of a peculiar nature, with the qualities and properties which belong to it.

Farther than this: it is a state into which we are not born, but into which we must be translated; a nature which we do not inherit, but into which we are to be created anew. To the undeserved grace of God, which is promised on our use of the appointed means, we must be indebted for the attainment of this nature; and, to acquire and make sure of it, is that great work of our salvation, which we are commanded to work out with fear and trembling. We are every where reminded, that this is a matter of labour and difficulty, requiring continual watchfulness, and unceasing effort, and unremitting patience. Even to the very last, towards the close of a long life consumed in active service, or in cheerful suffering, we find St. Paul himself declaring, that he conceived bodily self-denial and mental discipline to be indispensably necessary to his very safety. Christians who are really worthy of the name, are represented as being "made meet for the inheritance of the saints in light;" as "waiting for the coming of our Lord Jesus Christ;" as "looking for and hastening unto the coming of the day of God." It is stated as being enough to make them happy, that "Christ should receive them to himself;" and the songs of the blessed spirits in heaven are described to be the same, as those in which the servants of God on earth pour their gratitude and adoration. Conscious therefore of the indispensable necessity, and of the arduous nature of the services in which he is engaged, the true Christian sets himself to the work with vigour, and prosecutes it with diligence. His motto is that of the painter—"Nullus dies sine linea." Fled as it were from a country in which the plague is raging, he thinks it not enough just to pass the boundary line, but would put out of doubt his escape beyond the limits of infection. Prepared to meet with difficulties, he is not discouraged when they occur; warned of his numerous adversaries, he is not alarmed on their approach; or, unprovided for, encountering them. He knows that the beginnings of every new course may be expected to be rough and painful; but he is assured that the paths on which he is entering will ere long seem smoother, and become indeed "paths of pleasantness and peace."

Now of the state of such a one, the expressions of "pilgrim" and "stranger" are a lively description; and all the other figures and images, by which Christians are represented in Scripture, have in his case a determinate meaning and a just application. There is indeed none, by which the Christian's state on earth is in the word of God

more frequently imaged, or more happily illustrated, than by that of a journey: and it may not be amiss to pause for a while, in order to survey it under that resemblance. The Christian is travelling on business through a strange country, in which he is commanded to execute his work with diligence, and pursue his course homeward with alacrity. The fruits which he sees by the wayside he gathers with caution; he drinks of the streams with moderation; he is thankful when the sun shines, and his way is pleasant; but if it be rough and rainy, he cares not much, he is but a traveller. He is prepared for vicissitudes; he knows that he must expect to meet with them in the stormy and uncertain climate of this world. But he is travelling to a "better country," a country of unclouded light and undisturbed serenity. He finds also by experience, that when he has had the least of external comforts, he has been least disposed to loiter; and if for the time it be a little disagreeable, he can so face himself with the idea of his being thereby forwarded in his course. In a less unfavourable season, he looks round with an eye of observation; he admires what is beautiful; he examines what is curious; he receives with complacency the refreshments which are set before him, and enjoys them with thankfulness. Nor does he churlishly refuse to associate with the inhabitants of the country through which he is passing; nor, so far as he may, to speak their language and adopt their fashions. But he neither suffers pleasure, nor society, to take too much of his time; and is still intent on transacting the business which he has to execute, and on prosecuting the journey which he is ordered to pursue. He knows also that to the very end of life, his journey will be through a country in which he has many enemies; that his way is beset with snares; that temptations through around him, to seduce him from his course, or check his advancement in it; that the very air dispenses to drowsiness, and that therefore to the very last it will be requisite for him to be circumspect and collected. Often therefore he examines whereabouts he is, how he has got forward, and whether or not he is travelling in the right direction. Sometimes he seems to himself to make considerable progress, sometimes he advances but slowly; too often he finds reason to fear that he has fallen backward in his course. Now he is cheered with hope, and gladdened by success; now he is disquieted with doubts, and damped by disappointments. Thus, while to nominal Christians religion is a dull uniform thing, and they have no conception of the desires and disappointments, the hopes and fears, the joys and sorrows, which it is calculated to bring into exercise; in the true Christian all is life and motion, and his great work calls forth alternately the various passions of the soul. Let it not therefore be imagined that his is a state of unvaried toil and hardship. His very labours are "the labours of love;" if "he has need of patience," it is "the patience of hope;" and he is cheered in his work by the constant assurance of present support and of final victory. Let it not be forgotten, that this is the very idea given us of happiness by one of the ablest examiners of the mind; "a constant employment for a desired end, with the consciousness of continual progress." So true is the Scripture declaration, that "godliness has the promise of the life that now is, as well as of that which is to come."

## UNSAFE FOUNDATIONS.

From the above.

We are loudly called on to examine well our foundations. If any thing be there unsound and hollow, the superstructure could not be safe, though its exterior were less suspicious. Let the question then be asked, and let the answer be returned with all the consideration and solemnity which a question so important may justly demand, whether, in the grand concern of all, the means of a sinner's acceptance with God, there be not reason to apprehend, that the nominal Christians whom we have been addressing, too generally entertain very superficial and confused, and (to speak in the softest terms) highly dangerous notions. Is there not cause to fear, that with little more than an indistinct and nominal reference to Him who "bore our sins in his own body on the tree," they really rest their eternal hopes on a vague, general persuasion of the unequalled mercy of the Supreme Being; or that, still more erroneously, they rely in the main on their own negative or positive merits? "They can look upon their lives with an impartial eye, and congratulate themselves on their insignificance in society; on their having been exempt, at least, from any gross vice, or if sometimes accidentally betrayed into it, on its never having been indulged habitually; or if not even so," (for there are but few who can say this, if the term vice be explained according to the strict requisitions of the gospel,) "yet on the balance being in their favour, or, on the whole, not much against them, when their good and bad actions are fairly weighed, and due allowance is made for human frailty." These considerations are sufficient for the most part to dissipate their apprehension; these are the cordials which they find most at hand in the moments of serious thought, or of occasional dejection; and sometimes perhaps in seasons of less than ordinary self-complacency, they call in also to their aid the general persuasion of the unbounded mercy and pity of God. Yet persons of this description by no means disclaim a Saviour, or avowedly relinquish their title to a share in the benefits of his death. They close

their petitions with the name of Christ; but it is not chiefly from the effect of habit, or out of decent conformity to the established faith, yet surely with something of the same ambiguity of principle which influenced the expiring philosopher, when he ordered the customary mark of homage to be paid to the god of medicine.

Others go farther than this; for there are many shades of difference between those who flatterly renounce, and those who cordially embrace the doctrine of redemption by Christ. This class has a sort of general, indeterminate, and ill understood dependence on our blessed Saviour. But their hopes, so far as they can be distinctly made out, (for their views also are very obscure,) appear ultimately to bottom on the persuasion that they are now, through Christ, become members of a new dispensation, wherein they will be tried by a more lenient rule than that to which they must have been otherwise subject. "God will not now be extreme to mark what is done amiss; but will dispense with the rigorous exactions of his law, too strict indeed for such frail creatures as we are to hope that we can fulfil it. Christianity has moderated the requisitions of Divine justice; and all which is now required of us, is thankfully to trust to the merits of Christ for the pardon of our sins, and the acceptance of our sincere though imperfect obedience. The frailties and infirmities to which our nature is liable, or to which our situation in life exposes us, will not be severely judged; and as it is practice that really determines the character, we may rest satisfied, that if on the whole our lives be tolerably good, we shall escape with little or no punishment, and through Jesus Christ our Lord, shall be finally partakers of heavenly felicity."

We cannot dive into the human heart, and therefore should always speak with caution and diffidence, when from external appearances or declarations, we are attempting the existence of any internal principles and feelings; especially as we are liable to be misled by the ambiguities of language, or by the inaccuracy with which others may express themselves. But it is sometimes not difficult to any one who is accustomed (if the phrase may be allowed) to the anatomy of the human mind, to discern, that, generally speaking, the persons who use the above language, rely, not so much on the merits of Christ, and on the agency of Divine grace, as on their own power of fulfilling the moderated requisitions of Divine justice. He will hence, therefore, discover in them a disposition rather to extenuate the malignity of their disease, than to magnify the excellence of the proffered remedy. He will find them apt to palliate in themselves what they cannot fully justify, to enhance the merit of what they believe to be their good qualities and commendable actions, to set as it were in account the good against the bad; and if the result be not very unfavourable they conceive that they shall be entitled to claim the benefits of our Saviour's sufferings as a thing of course. They have little idea—so little, that it might almost be affirmed, that they have no idea at all of the importance or difficulty of the duty of what the Scripture calls "submitting ourselves to the righteousness of God;" or of our proneness rather to justify ourselves in his sight than, in the language of imploring penitents, to acknowledge ourselves guilty and helpless sinners. They have never summoned themselves to this entire and unqualified renunciation of their own merits and their own strength; and therefore they remain strangers to the natural loquacity of the human heart, which such a call would have awakened into action, and roused to resistance. All these their several errors naturally result from the mistaken conception entertained of the fundamental principles of Christianity. They consider not that Christianity is a scheme for "justifying the ungodly;" a scheme for reconciling us to God, when enemies; and for making the fruits of holiness the effects, not the cause, of our being justified and reconciled: that, in short, it opens freely the door of mercy to the greatest and vilest of penitent sinners; that, obeying the blessed impulse of the grace of God, whereby they had been awakened from the sleep of death, and moved to seek for pardon, they might enter in, and through the regenerating influence of the Holy Spirit, might be enabled to bring forth the fruits of righteousness. But they rather conceive of Christianity as opening the door of mercy, that those who, on the ground of their own merits, could not have hoped to justify themselves before God, may yet be admitted for Christ's sake, on condition of their having previously

## UNSAFE FOUNDATIONS.

From the above.

We are loudly called on to examine well our foundations. If any thing be there unsound and hollow, the superstructure could not be safe, though its exterior were less suspicious. Let the question then be asked, and let the answer be returned with all the consideration and solemnity which a question so important may justly demand, whether, in the grand concern of all, the means of a sinner's acceptance with God, there be not reason to apprehend, that the nominal Christians whom we have been addressing, too generally entertain very superficial and confused, and (to speak in the softest terms) highly dangerous notions. Is there not cause to fear, that with little more than an indistinct and nominal reference to Him who "bore our sins in his own body on the tree," they really rest their eternal hopes on a vague, general persuasion of the unequalled mercy of the Supreme Being; or that, still more erroneously, they rely in the main on their own negative or positive merits? "They can look upon their lives with an impartial eye, and congratulate themselves on their insignificance in society; on their having been exempt, at least, from any gross vice, or if sometimes accidentally betrayed into it, on its never having been indulged habitually; or if not even so," (for there are but few who can say this, if the term vice be explained according to the strict requisitions of the gospel,) "yet on the balance being in their favour, or, on the whole, not much against them, when their good and bad actions are fairly weighed, and due allowance is made for human frailty." These considerations are sufficient for the most part to dissipate their apprehension; these are the cordials which they find most at hand in the moments of serious thought, or of occasional dejection; and sometimes perhaps in seasons of less than ordinary self-complacency, they call in also to their aid the general persuasion of the unbounded mercy and pity of God. Yet persons of this description by no means disclaim a Saviour, or avowedly relinquish their title to a share in the benefits of his death. They close

\* Rom. ix. 5.  
† Ibid. v. 6-8.  
The writer trusts he cannot be misunderstood to mean that any continuing sinners and ungodly—can, by believing, be accepted or finally saved. The following chapter, particularly the latter part of it (Section vi.) would abundantly vindicate him from any such misconception. Meanwhile, he will only remark, that true faith (in which repentance is considered as a necessary part) in Scripture, regarded as the radical principle of holiness. If the root exist, the proper fruits will be brought forth. An attention to this consideration would have easily explained and reconciled those passages of St. Paul's and St. James's Epistles, which have furnished so much matter of argument and criticism. St. James, it may be observed, all along speaks of a man, not who has faith, but who says that he has faith.—Vite James v. 14, &c. &c.

satisfied the moderated requisitions of Divine justice. In speaking to others, also, of the Gospel scheme, they are apt to talk too much of terms and performances on our part, on which we become entitled to an interest in the sufferings of Christ; instead of stating the benefits of Christ's satisfaction as extended to us freely, "without money and without price."

## HANNAH MORE'S EFFORTS AGAINST DISLOYALTY.

My sojourn at Clifton brought me into personal acquaintance with that venerable servant of God, Hannah More. We had for some time corresponded, and she had afforded me great encouragement in my humble labours, taking an especial interest in my attempts to instruct the deaf and dumb children. I had now the pleasure of showing her the progress made with Jack, who delighted her greatly, and who, to the last day of his mortal existence, most fondly cherished the memory of that sweet old lady. She was, indeed, one of the excellent of the earth, permitted long to beautify the church which she had so mainly helped to strengthen and advance, and to be an honour to the land where she had nobly stood forth to repel the assaults of revolutionizing impiety. I often wonder that so little stress is laid upon this branch of Mrs. More's extensive labours. We hear much of her schools, her charities, her letters, her devotional and educational publications, and all of these deserve the full celebrity that they have attained. But England should especially bear in mind her effective championship of the good cause, by means most admirably adapted to its furtherance among the most dangerous, and generally speaking, the most unapproachable class—a class who congregated in almshouses to hear the inflammatory harangues of seditious traitors, while as yet Bibles were scarce, religious tracts not in existence, and district visiting unthought of. In a lady of refined taste, and rare accomplishments in the higher style of writing, to volunteer in a work so new, and to furnish the press with a series of plain truths, dressed in a most homely phrase, rendered attractive by lively narrative, even red dressery, and the whole brought down to the level of coarse, uninformed minds, while circulated in a form so common within the narrow means of the lowest mechanics—this was an enterprise worthy especial note, even had not God openly blessed it to the turning of that formidable tide. When I looked upon the placid but animated countenance of the aged saint, as she sat in her bow-window; looking out upon the fair fields, the still inviolate shores of her beloved country; I thought more of her "cheap repository tracts," than of all her other works combined. There lay the Bristol Channel, that noble inlet to our isle, by which the commerce of the world was even then finding its peaceful way to the great mart of Bristol; and there sat the aged lady, so long the presiding spirit of the place, with one hand, as it were, gathering the lambs of the flock into the green pastures among the distant hills, that formed a beautiful feature in the landscape; with the other vigorously repelling the wolf from the field. If I could have discovered, which I could not, a single trait of consciousness that she was a distinguished being, exalted into eminence by public acclaim, I must have conceived her to be dwelling upon this branch of her many privileges, that she had been a Deborah where many a Barak shrunk from the post of honour, and skulked behind a woman. She took that lively interest in the public secular affairs of her country that Jeremiah and Ezekiel did of old, and on the same plain ground; that where the state professes to be modelled, and the executive to act, on principles of God's instilling, with a view that peace and happiness, truth and justice, religion and piety, may be established among us, nothing done by the state can be indifferent to the church, or unworthy the anxious, watchful regard of Christians. To be called a carnal politician by those whose minds, at least on religious subjects, could contain but one idea, was certainly a light affliction to balance against the joyous consciousness of having materially aided in preserving these evils' home from the hand of the spoiler, and their Bibles from that of the Atheist.

When I saw Hannah More, she was really at ease in her possessions; and none who loved her less than the Lord himself did, would have laid a sorrow upon her grey hairs. Men would have decreed, that such a full-ripe shock of corn should be brought into the garner without further ruffling or shaking. She had suffered exceedingly from rheumatism and other ailments, and yet more from the tongue of calumny, and the hand of ingratitude. She was an illustration of that striking couplet,

"Every will flourish as its shade pursues,  
And, like the shadow, proves the substance true."

She had, however, triumphed over all, by meekly committing her cause to Him who judgeth righteously; and now she seemed to be placed beyond the reach of further molestation; and about to end her useful life in peace. But she had another lesson to give to the people of God, another fire in which to glorify him; and not long after, I saw her reclining in that lovely region, that had grown up about her, a perfect bower from slips and seeds of her own planting as she delighted to tell us, she was actually driven out of her little paradise; compelled to leave the shadow of her nursing trees, and to cast a fearful farewell look on the smiling flowers, and to turn away from the bright sea and the waving line of her Cheddar hills, in full

When I saw Hannah More, she was really at ease in her possessions; and none who loved her less than the Lord himself did, would have laid a sorrow upon her grey hairs. Men would have decreed, that such a full-ripe shock of corn should be brought into the garner without further ruffling or shaking. She had suffered exceedingly from rheumatism and other ailments, and yet more from the tongue of calumny, and the hand of ingratitude. She was an illustration of that striking couplet,

"Every will flourish as its shade pursues,  
And, like the shadow, proves the substance true."

She had, however, triumphed over all, by meekly committing her cause to Him who judgeth righteously; and now she seemed to be placed beyond the reach of further molestation; and about to end her useful life in peace. But she had another lesson to give to the people of God, another fire in which to glorify him; and not long after, I saw her reclining in that lovely region, that had grown up about her, a perfect bower from slips and seeds of her own planting as she delighted to tell us, she was actually driven out of her little paradise; compelled to leave the shadow of her nursing trees, and to cast a fearful farewell look on the smiling flowers, and to turn away from the bright sea and the waving line of her Cheddar hills, in full

ing in the neighbouring town; and all through treachery, domestic treachery, against her whose whole life had been a course of unsparring beneficence towards others...

The Berean

QUEBEC, THURSDAY, JAN. 11, 1849.

In another column will be found a notice from the Committee which has been engaged in efforts to obtain contributions towards the CHURCH MISSIONARY SOCIETY'S Jubilee Fund...

THE QUEBEC EMIGRANT AND MARINE HOSPITAL.—A letter appeared in the Morning Chronicle, the other day, which stated occurrences so strange that we were not willing to notice them...

Mr. Editor, I am not usually in the habit of reading the Journal of Quebec, because its columns appear to me so often to contain abuse and misrepresentation that I consider the time necessary for that purpose would be misspent...

been deviated from, and cannot coincidentally be approved by the Board of Commissioners. The statement of the Editor that no more than thirty persons were present is also incorrect...

I therefore decline the honour of wearing the Cap, and leave it for those whom it will fit much more closely, probably it may be found useful in the very quarter from whence the charge emanates.

Quebec, 6th Jan., 1849.

THE HON. AND REV. BAPTIST NOEL.—The last arrival from the mother-country throws a light upon the course which this eminent servant of God may be led to take, consequently upon the conclusion at which he has arrived...

COLONIAL BISHOPS.—The following letter has been addressed by the Secretary of the Society for the Propagation of the Gospel, as Honorary Secretary of the Committee for establishing Bishops in the British Colonies...

Sir, I am probably in as good a position as any one for answering the sensible inquiry of your correspondent "Verax," and so determining the accuracy of Mr. John Bright, who is reported "to have excited the indignation of the good folks of Wakefield by stating, in his speech, that upwards of £40,000 a year was paid out of the taxes to support colonial Bishops."

The colonies and dependencies of Great Britain are, for the present, divided into 21 dioceses. I will endeavour to show, as briefly as possible, what is the total charge upon the mother country for 21 colonial Bishops.

and New Zealand, receive any portion of their income from the Imperial Treasury; and the sum of their gross united incomes is not £46,000, as stated by Mr. Bright, but £14,780. These, Sir, are the facts of the case.

PROTESTANT BURIAL AT ROME.—Mr. Whitehead, the eminent Irish Barrister, was in Italy, during the latter part of the rule of Gregory, and on the accession of Pius, so that he saw Rome under both aspects.

THE Loochoo Mission.—To the Editor of the London Record.—Sir, May we hope for a small corner of your widely circulating and valuable paper, for the gratifying intelligence which has appeared in some of the papers of the day, received by the last China Mail from Hong-Kong...

I remain, Sir, Your obedient servant, HERBERT J. CLIFORD, Hon. Secretary.

LORD'S DAY OBSERVANCE.—The following official announcement refers to the abolition of a practice which, on account of the monstrous desecration of the Lord's Day which it involved, had caused much grief...

On and after the 1st of January next the transaction of money-order business on the Sunday will be entirely discontinued throughout England and Wales. But to meet the convenience of the working classes, the various offices will be kept open for money-order business till eight o'clock on the Saturday night (or as late between six and eight as the receipt or despatch of mails will allow)...

BIBLE BURNING AT BIRMINGHAM.—To the Editor of the London Record.—Sir, I see in your paper of last Monday a statement that a Testament was burnt by a priest of the Church of Rome in a house in London Prentice street, in this town...

The above letter has produced the following reply, in which the priest confesses the charge made against one of them:—"We, the Catholic clergy of Birmingham, having seen stated in a letter from the Rev. Joshua Green, that one of our body had burnt a copy of the Protestant version of the New Testament, found in the house of a Catholic, have no hesitation in once admitting the fact, and at the same time to add, that the act was regretted afterwards by the clergyman who did it, and was done, and strongly disapproved of, by his brother clergy, as soon as they were apprised of it."

that the act, which it is not attempted to justify, was done. We take this opportunity of stating that the Catholic version of the sacred Scripture is considered by us as the only one authorized for circulation amongst our own people.

I had an opportunity, says Mr. Whitehead, of discovering why it was that the epitaphs in the Protestant burying ground were drawn up in this unusual fashion. The lady of a dignitary of the Church of England died during my residence in Rome; her husband wrote an inscription intended for her tomb, in which he naturally introduced words referring to the hope of the deceased in the resurrection through Christ.

The Under-signed begs to acknowledge the receipt of ONE POUND FIVE SHILLINGS, by the hands of the Rev. S. S. Wood, Rector of THREE RIVERS, being the amount of Collections from Juvenile and other Contributors towards the funds of the Quebec Church Missionary Association.

THE CHURCH, AND MEASURES OF PRECAUTION.—In pursuance of our subject, we will now indicate the precautionary measures which should be adopted. This matter of enquiry, naturally resolves itself into two sections—the one of a general nature, the other special; the one having reference to general sanitary measures, the other to those appertaining to individuals.

And 1st, with reference to the general sanitary precautions. As it has been demonstrated, in the most ample manner, by repeated and widely spread observation, that the disease will manifest itself with greatest violence, and will predominate to the greatest extent, in close, ill-ventilated places, and where there impurities, whether of animal or vegetable origin, exist, it follows that the utmost solicitude should be exhibited in regard to drainage and cleanliness.

UNITY OF THE CHURCH OF ROME.—Irish Priests versus Portuguese Priests.—The Right Honourable the Governor in Council at Bombay, has just visited some factious Romish priests within his jurisdiction after a fashion that, were it adopted in Ireland, would be productive of very satisfactory results.

It appears that a party of men belonging to Her Majesty's 8th regiment were, in July last, incited by the Irish priests to pull down a small Romish chapel erected within the lines of the 8th Regiment of Native Infantry, at Secunderabad, and served by Portuguese. Certain property was stolen from this chapel and secreted, as it would seem, with the knowledge of the aggressing priests themselves.

Dr. Murphy, a Romish priest, is at the head of certain Irish priests paid by Government to instruct Her Majesty's soldiers who are of the Romish faith, and which priests are constantly at loggerheads with the Portuguese priests of the said military.

minutes pronounced to be productive of the worst possible tendency in the minds of Her Majesty's soldiers following the Romish persuasion; and, in consequence of this, the principal and subservient priests have been expelled the district, and the proper Romish ecclesiastical authorities have been applied to, to make fresh nominations, subject to the Government approval.

COPIES OF A RESOLUTION OF THE JUBILEE COMMITTEE.—That the proceeds of the Collection for the Jubilee fund be remitted to the Church Missionary Society by the next English Mail, and that the Treasurer be requested to publish this Resolution for the information of friends desiring to contribute.

PARISH OF QUEBEC.—On Sunday afternoon at the usual hour of Divine Service, a Confirmation, for the Parish of Quebec, was held in the Cathedral Church, by the Right Rev. the Lord Bishop of Montreal. The number of candidates was one hundred and ninety-five.

THE CHURCH, AND MEASURES OF PRECAUTION.—In pursuance of our subject, we will now indicate the precautionary measures which should be adopted. This matter of enquiry, naturally resolves itself into two sections—the one of a general nature, the other special; the one having reference to general sanitary measures, the other to those appertaining to individuals.

THE CHURCH, AND MEASURES OF PRECAUTION.—In pursuance of our subject, we will now indicate the precautionary measures which should be adopted. This matter of enquiry, naturally resolves itself into two sections—the one of a general nature, the other special; the one having reference to general sanitary measures, the other to those appertaining to individuals.

THE CHURCH, AND MEASURES OF PRECAUTION.—In pursuance of our subject, we will now indicate the precautionary measures which should be adopted. This matter of enquiry, naturally resolves itself into two sections—the one of a general nature, the other special; the one having reference to general sanitary measures, the other to those appertaining to individuals.

THE CHURCH, AND MEASURES OF PRECAUTION.—In pursuance of our subject, we will now indicate the precautionary measures which should be adopted. This matter of enquiry, naturally resolves itself into two sections—the one of a general nature, the other special; the one having reference to general sanitary measures, the other to those appertaining to individuals.

THE CHURCH, AND MEASURES OF PRECAUTION.—In pursuance of our subject, we will now indicate the precautionary measures which should be adopted. This matter of enquiry, naturally resolves itself into two sections—the one of a general nature, the other special; the one having reference to general sanitary measures, the other to those appertaining to individuals.

THE CHURCH, AND MEASURES OF PRECAUTION.—In pursuance of our subject, we will now indicate the precautionary measures which should be adopted. This matter of enquiry, naturally resolves itself into two sections—the one of a general nature, the other special; the one having reference to general sanitary measures, the other to those appertaining to individuals.

THE CHURCH, AND MEASURES OF PRECAUTION.—In pursuance of our subject, we will now indicate the precautionary measures which should be adopted. This matter of enquiry, naturally resolves itself into two sections—the one of a general nature, the other special; the one having reference to general sanitary measures, the other to those appertaining to individuals.

200 to 260; J. Turnbull, No. 157 to 234; Sam. Newton, No. 209 to 260; J. Armstrong, No. 157 to 260.

To CORRESPONDENTS.—Received S. S. W. W. C. E.—D. G. N.—J. M.

Local and Political Intelligence

The arrival of the Europa, with news to the 16th ult., was announced in our last, and the intelligence furnished by telegraph was given as published by our contemporaries.

THE CHURCH, AND MEASURES OF PRECAUTION.—In pursuance of our subject, we will now indicate the precautionary measures which should be adopted. This matter of enquiry, naturally resolves itself into two sections—the one of a general nature, the other special; the one having reference to general sanitary measures, the other to those appertaining to individuals.

THE CHURCH, AND MEASURES OF PRECAUTION.—In pursuance of our subject, we will now indicate the precautionary measures which should be adopted. This matter of enquiry, naturally resolves itself into two sections—the one of a general nature, the other special; the one having reference to general sanitary measures, the other to those appertaining to individuals.

THE CHURCH, AND MEASURES OF PRECAUTION.—In pursuance of our subject, we will now indicate the precautionary measures which should be adopted. This matter of enquiry, naturally resolves itself into two sections—the one of a general nature, the other special; the one having reference to general sanitary measures, the other to those appertaining to individuals.

THE CHURCH, AND MEASURES OF PRECAUTION.—In pursuance of our subject, we will now indicate the precautionary measures which should be adopted. This matter of enquiry, naturally resolves itself into two sections—the one of a general nature, the other special; the one having reference to general sanitary measures, the other to those appertaining to individuals.

THE CHURCH, AND MEASURES OF PRECAUTION.—In pursuance of our subject, we will now indicate the precautionary measures which should be adopted. This matter of enquiry, naturally resolves itself into two sections—the one of a general nature, the other special; the one having reference to general sanitary measures, the other to those appertaining to individuals.

THE CHURCH, AND MEASURES OF PRECAUTION.—In pursuance of our subject, we will now indicate the precautionary measures which should be adopted. This matter of enquiry, naturally resolves itself into two sections—the one of a general nature, the other special; the one having reference to general sanitary measures, the other to those appertaining to individuals.

THE CHURCH, AND MEASURES OF PRECAUTION.—In pursuance of our subject, we will now indicate the precautionary measures which should be adopted. This matter of enquiry, naturally resolves itself into two sections—the one of a general nature, the other special; the one having reference to general sanitary measures, the other to those appertaining to individuals.

as being based on a studied design of excluding Roman Catholics as such, from the jurisdiction of whose constitution you complain.

It has been determined to open the new Queen's Colleges in Belfast, Cork, and Galway in October next, notwithstanding the paper re- scription of the mathematics of John W. Tuam.

It has been determined to open the new Queen's Colleges in Belfast, Cork, and Galway in October next, notwithstanding the paper re- scription of the mathematics of John W. Tuam.

It has been determined to open the new Queen's Colleges in Belfast, Cork, and Galway in October next, notwithstanding the paper re- scription of the mathematics of John W. Tuam.

It has been determined to open the new Queen's Colleges in Belfast, Cork, and Galway in October next, notwithstanding the paper re- scription of the mathematics of John W. Tuam.

It has been determined to open the new Queen's Colleges in Belfast, Cork, and Galway in October next, notwithstanding the paper re- scription of the mathematics of John W. Tuam.

which the choice of one of the candidates would be referred, if none should obtain an absolute majority of the voters.

The election returns of the twelve arron- dissements of Paris show the following result: Prince Louis Napoleon.....139,165

It is satisfactory to state that the election has proceeded throughout with the utmost tranquillity. The Red Republicans perceive that their hopes of a general scramble are annihi- lated.

It is satisfactory to state that the election has proceeded throughout with the utmost tranquillity. The Red Republicans perceive that their hopes of a general scramble are annihi- lated.

It is satisfactory to state that the election has proceeded throughout with the utmost tranquillity. The Red Republicans perceive that their hopes of a general scramble are annihi- lated.

It is satisfactory to state that the election has proceeded throughout with the utmost tranquillity. The Red Republicans perceive that their hopes of a general scramble are annihi- lated.

the jollity, of branding, and of bodily chastise- ment, are abolished.

Every German has the right of expressing his opinion freely by word of mouth, writing, printing, and pictorial or plastic representation.

Every German has the right of expressing his opinion freely by word of mouth, writing, printing, and pictorial or plastic representation.

Every German has the right of expressing his opinion freely by word of mouth, writing, printing, and pictorial or plastic representation.

Every German has the right of expressing his opinion freely by word of mouth, writing, printing, and pictorial or plastic representation.

Every German has the right of expressing his opinion freely by word of mouth, writing, printing, and pictorial or plastic representation.

the supporters of the prince, owing to the im- possibility of supplying all demands for places, M. De Beaumont, French minister to Eng- land, having resigned in consequence of the election of Louis Napoleon.

From Hungary the accounts are contradic- tory. No decisive battle had been fought. The Hungarians were burning down their towns and villages, and destroying all com- munication, cut off the invading army of Austria by cold, fever, or starvation.

From Hungary the accounts are contradic- tory. No decisive battle had been fought. The Hungarians were burning down their towns and villages, and destroying all com- munication, cut off the invading army of Austria by cold, fever, or starvation.

From Hungary the accounts are contradic- tory. No decisive battle had been fought. The Hungarians were burning down their towns and villages, and destroying all com- munication, cut off the invading army of Austria by cold, fever, or starvation.

From Hungary the accounts are contradic- tory. No decisive battle had been fought. The Hungarians were burning down their towns and villages, and destroying all com- munication, cut off the invading army of Austria by cold, fever, or starvation.

From Hungary the accounts are contradic- tory. No decisive battle had been fought. The Hungarians were burning down their towns and villages, and destroying all com- munication, cut off the invading army of Austria by cold, fever, or starvation.

The fire companies were promptly on the spot, but unfortunately the supply of wa- ter was again deficient, the fire being out at the time. It was however obtained, as on the last occasion, from the Upper Town market, and from Mr. Boswell's brewery; but it was found impossible to save the premises in which the fire broke out. Between 100 and 200 bbls. flour was saved, but the whole of the grain in the store, and some 120 chaldrons coal, in fear, belonging to C. Poston, Esq., were destroyed.

The most melancholy part of the affair was the death of a young man, named John O'Fla- herly, who had gone into the store to assist in sawing the property, and it is supposed was suf- fered in the attempt. The deceased was suf- fered in the attempt. The deceased was suf- fered in the attempt.

The most melancholy part of the affair was the death of a young man, named John O'Fla- herly, who had gone into the store to assist in sawing the property, and it is supposed was suf- fered in the attempt. The deceased was suf- fered in the attempt.

The most melancholy part of the affair was the death of a young man, named John O'Fla- herly, who had gone into the store to assist in sawing the property, and it is supposed was suf- fered in the attempt. The deceased was suf- fered in the attempt.

The most melancholy part of the affair was the death of a young man, named John O'Fla- herly, who had gone into the store to assist in sawing the property, and it is supposed was suf- fered in the attempt. The deceased was suf- fered in the attempt.

The most melancholy part of the affair was the death of a young man, named John O'Fla- herly, who had gone into the store to assist in sawing the property, and it is supposed was suf- fered in the attempt. The deceased was suf- fered in the attempt.

JUST PUBLISHED, AND FOR SALE AT THE BOOKSTORE, A COLLECTION OF ORIGINAL SACRED MUSIC.

BOOK AND TRACT DEPOSITORY. OF THE Church Society, AT MRS. WALTON'S, ODD FELLOWS' HALL GREAT SAINT JAMES STREET, MONTREAL.

FALL AND WINTER CLOTHING. THE Subscriber begs to thank the Mi- litary and Gentry of Quebec and the public generally, for their very liberal support with which he has been favoured since he commenced business, and he confidently hopes by a constant attention to his business, to meet with a continuance of their patronage.

THE WEATHER has been cold since our last, with the exception of one very mild day last week. The thermometer is below zero this morn- ing at 8 o'clock.

THE CANADA LIFE ASSURANCE COMPANY. Established 21st August, 1847.

CAPITAL, £50,000. HUGH C. BAKER, PRESIDENT. JOHN YOUNG, VICE PRESIDENT.

ASSURANCE upon Lives and to transact any business dependent upon the value or dura- tion of Human Life; to grant or purchase Annuities or Reversions of all kinds, as also Survivorships and Endowments.

Annual Premium to Assure £100, Whole Term of Life.

Agents and Medical Officers already ap- pointed: Brantford, William Muirhead; Cobourg, James Cameron; Colborne, Robert M. Boucher.

By order of the Board, THOMAS M. SIMONS, Secretary.

Agents and Medical Officers already ap- pointed: Brantford, William Muirhead; Cobourg, James Cameron; Colborne, Robert M. Boucher.

By order of the Board, THOMAS M. SIMONS, Secretary.

Agents and Medical Officers already ap- pointed: Brantford, William Muirhead; Cobourg, James Cameron; Colborne, Robert M. Boucher.

By order of the Board, THOMAS M. SIMONS, Secretary.

Agents and Medical Officers already ap- pointed: Brantford, William Muirhead; Cobourg, James Cameron; Colborne, Robert M. Boucher.

By order of the Board, THOMAS M. SIMONS, Secretary.

Agents and Medical Officers already ap- pointed: Brantford, William Muirhead; Cobourg, James Cameron; Colborne, Robert M. Boucher.

By order of the Board, THOMAS M. SIMONS, Secretary.

BIRTH. On the 3rd instant, Mrs. R. Rogers, of a daughter.

MARRIED. At Montreal, on the 2nd inst., at Christ Church, Doctor DOUGLAS GRANTHAM, Royal Welsh Fusiliers, eldest son of STEPHEN GRANTHAM, Esq., of Ryder's Wells, Sussex, to AMELIA LOUISA, second daughter of Captain BLENKINSOP, Ordnance Department, late of H. M. 14th Regiment.

DIED. On the 7th instant, GEORGE STRATHMORE, aged 15 months, youngest child of Dr. GEO. M. DOUGLAS.

POST-OFFICE NOTICE. THE next Mail for ENGLAND, (per Express to Halifax) will be closed at the Quebec Post-Office, on THURSDAY, 18th JANUARY, 1849.

GRAMMAR SCHOOL in connection with Bishop's College. THE WINTER TERM in this Institution, under the superintendence of Professor H. MILLS, A. M., commences on the 8th inst., when those Scholars who have obtained leave of absence during the Christmas recess are expected to rejoin their classes.

KAMOURASKA BUTTER. 100 FIRKINS, VERY SUPERIOR, for sale by C. & W. WURTELE, St. Paul Street.

BISHOP'S COLLEGE, LENNOXVILLE. THE WINTER TERM commences on the 20th of JANUARY.

NEW BOOKS. THE subscriber has just received by the ship "Favourite," a considerable addition to his stock of Books, by which he is now enabled to offer for sale upwards of

ONE THOUSAND VOLUMES, CAREFULLY SELECTED WORKS, the whole of which will be disposed of at the lowest possible prices.

PSALMS AND HYMNS, USED IN TRINITY CHAPEL. GILBERT STANLEY, No. 4, St. Anne Street, Quebec, Nov. 2, 1848.

BUCK WHEAT AND INDIAN CORN MEAL. THE Subscriber has received his usual FALL SUPPLY of the above.

PSALMS AND HYMNS, USED IN TRINITY CHAPEL. GILBERT STANLEY, No. 4, St. Anne Street, Quebec, Nov. 2, 1848.

BUCK WHEAT AND INDIAN CORN MEAL. THE Subscriber has received his usual FALL SUPPLY of the above.

PSALMS AND HYMNS, USED IN TRINITY CHAPEL. GILBERT STANLEY, No. 4, St. Anne Street, Quebec, Nov. 2, 1848.

BUCK WHEAT AND INDIAN CORN MEAL. THE Subscriber has received his usual FALL SUPPLY of the above.

PSALMS AND HYMNS, USED IN TRINITY CHAPEL. GILBERT STANLEY, No. 4, St. Anne Street, Quebec, Nov. 2, 1848.

BUCK WHEAT AND INDIAN CORN MEAL. THE Subscriber has received his usual FALL SUPPLY of the above.

PSALMS AND HYMNS, USED IN TRINITY CHAPEL. GILBERT STANLEY, No. 4, St. Anne Street, Quebec, Nov. 2, 1848.

BUCK WHEAT AND INDIAN CORN MEAL. THE Subscriber has received his usual FALL SUPPLY of the above.

PSALMS AND HYMNS, USED IN TRINITY CHAPEL. GILBERT STANLEY, No. 4, St. Anne Street, Quebec, Nov. 2, 1848.

BUCK WHEAT AND INDIAN CORN MEAL. THE Subscriber has received his usual FALL SUPPLY of the above.

PSALMS AND HYMNS, USED IN TRINITY CHAPEL. GILBERT STANLEY, No. 4, St. Anne Street, Quebec, Nov. 2, 1848.

YOUTH'S CORNER.

THE BLESSING OF WORK TO DO.

Ho! ye who at the anvil toil,
And strike the sounding blow,
Whence from the burning iron's breast
The sparks fly to and fro;

Ho! ye who till the stubbard soil,
Whose hard hands guide the plough,
Who bend beneath the summer sun,
With burning cheek and brow;

Ho! ye who plough the sea's blue field,
Who ride the restless wave,
Beneath whose gallant vessels' keel
There lies a yawning grave;

Ho! ye upon whose fevered cheeks
The hectic glow is bright,
Whose mental toil wears out the day
And halts the weary night;

Ho! ye who labour—all who strive—
Ye wield a lofty power,
Do with your might, do with your strength,
Fill every goodly hour!

When Englishmen wish to describe
The whole extent of their island from one end
to the other, it is very common to say,
"From Land's End to John O'Groat's House."

John O'Groat's house, is a memorable
place in the parish of Caithness, in
Caithness county, Scotland, and perhaps owes
its fame less to the circumstance of its
local situation, at the northern extremity
of the island, than to an event which inculcates
a useful lesson of morality.

John O'Groat's house, is a memorable
place in the parish of Caithness, in
Caithness county, Scotland, and perhaps owes
its fame less to the circumstance of its
local situation, at the northern extremity
of the island, than to an event which inculcates
a useful lesson of morality.

John O'Groat's house, is a memorable
place in the parish of Caithness, in
Caithness county, Scotland, and perhaps owes
its fame less to the circumstance of its
local situation, at the northern extremity
of the island, than to an event which inculcates
a useful lesson of morality.

John O'Groat's house, is a memorable
place in the parish of Caithness, in
Caithness county, Scotland, and perhaps owes
its fame less to the circumstance of its
local situation, at the northern extremity
of the island, than to an event which inculcates
a useful lesson of morality.

John O'Groat's house, is a memorable
place in the parish of Caithness, in
Caithness county, Scotland, and perhaps owes
its fame less to the circumstance of its
local situation, at the northern extremity
of the island, than to an event which inculcates
a useful lesson of morality.

John O'Groat's house, is a memorable
place in the parish of Caithness, in
Caithness county, Scotland, and perhaps owes
its fame less to the circumstance of its
local situation, at the northern extremity
of the island, than to an event which inculcates
a useful lesson of morality.

John O'Groat's house, is a memorable
place in the parish of Caithness, in
Caithness county, Scotland, and perhaps owes
its fame less to the circumstance of its
local situation, at the northern extremity
of the island, than to an event which inculcates
a useful lesson of morality.

John O'Groat's house, is a memorable
place in the parish of Caithness, in
Caithness county, Scotland, and perhaps owes
its fame less to the circumstance of its
local situation, at the northern extremity
of the island, than to an event which inculcates
a useful lesson of morality.

John O'Groat's house, is a memorable
place in the parish of Caithness, in
Caithness county, Scotland, and perhaps owes
its fame less to the circumstance of its
local situation, at the northern extremity
of the island, than to an event which inculcates
a useful lesson of morality.

times forget to dot my i's and to cross my
t's. But, mother, I do not think it is any
matter if I make such little mistakes, if I
spell the long words right; do you, mother?"

"What you tell me, puts me in mind of
a story I once heard of a man who wrote
to a friend in the East Indies for some
monkeys. He was a careless speller, as
well as a careless writer, and he had to pay
dear for his carelessness.

"He wanted two monkeys, but he did
not know how to spell the word two, and
like you he forgot to cross his t's, and his
request was made as follows:

"My dear friends, I wish to trouble you
to send me by the first opportunity 100
monkeys, &c.

"It was some time before he received a
reply, and when he did, he was greatly
surprised. It was as follows:—Dear
sir, we received your letter several months
ago, containing an order for 100 monkeys.
The order being for so large a number, we
found it impossible to obtain as many as
you sent for. We have, however, sent 80
monkeys, and will send the other 20 as
soon as they can be procured.

Your obedient servants.
"Thus, as the story goes, for a slight
omission to cross a t, this ignorant and
careless man had to pay a bill of many
hundred dollars; and, what troubled him
quite as much was, that he never heard
the last of his unfortunate monkey-speculation."

Emily laughed heartily, and said, "I
think I will learn to spell the little words
right," and she took her book to study
them.—Youth's Penny Gazette.

THE BIBLE CLASS.
From the Rev. Dr. John A. Clark's Memoir
of Annetta K. Peters.

Until we can induce men to contemplate
the truth, we cannot move their hearts, or
effectually disturb their consciences. God
does not propose to convert man independ-
ently of the truth. It is therefore a great
point gained, when men can be induced to
sit down calmly and look at the truth. This
every member of a Bible class must do, in
order to be prepared to answer the questions
that may be asked. Those silent and atten-
tive examinations of the word of God, there-
fore, which are requisite in order to be pre-
pared for the exercises of the class, bring the
mind directly in contact with the truth, and
that to under the most favourable circum-
stances to produce an impression. The in-
dividual, in studying the lesson, is usually
alone. The Bible, which reveals heaven
and hell, the judgment and eternity, is open
before him. And while he peruses that sac-
red page, and looks at the truths there dis-
closed, he cannot forget that the all-seeing
eye of God is looking down to behold the
thoughts of his heart. There are abundant
facts to show how effectual is the silent per-
usal of God's word, though the individual
has been prompted to it merely to be pre-
pared for the exercises of a Bible-class.

In the very class which Annetta attend-
ed, and about the time that her mind became
awakened to the importance of eternal things,
an instance, illustrative of this very point,
now occurs to me. A Christian mother,
filled with parental solicitude for the sal-
vation of her children, induced one of her daugh-
ters to become a member of this class.
Miss L.—was in the May morning of life,
and every thing around her appeared gay
and cheerful. She had no idea of becoming
religious for the present—though she hoped,
at some future period, to enter upon that path
which would conduct her at death to the
open portals of the paradise of God. At
present her affections were enchained to the
earth. She wanted to tread the blooming
fields of pleasure, and taste the delights of
earthly enjoyment. Still she was amiable,
and of a sweet and lovely disposition. She
wished to oblige her mother, and so she
yielded to her earnest importunity in refer-
ence to this matter, and became a member
of the Bible-class. The class at that time
were in the habit of receiving written ques-
tions, and of returning their answers in
writing. It so happened that the first ques-
tion which Miss L.—received was,
"Whom dost thou think a sinner to be saved?"

She went home, and at her first
leisure, retired to her chamber to write
the answer that was to be handed in
at the next meeting of the class. The por-
tion of Scripture to which this question
related contained an affecting disclosure
of the way of salvation, through faith in
Christ. As she bent over the sacred page,
and began to examine the scope of that
part of the chapter to which her attention
was directed by the question, in order to
prepare a suitable answer, the Holy Spirit
darted this thought into her mind:—"You
are undertaking to state how a sinner can
be saved, and yet you are not saved! Are
you not then without excuse? Will not
that very paper which you are writing be
a record to be produced against you in the
day of judgment?"

These thoughts entered her heart like a
barbed arrow. The veil seemed now with-
drawn. She saw that she was a condemn-
ed sinner before God. She laid aside her
pen, and began to weep. She felt con-
strained to fall upon her knees, and to call
upon Heaven for mercy. For several days
these emotions were locked up in her own
bosom. Again and again she went to her
chamber, to prepare the answer for her
question; but her emotions were so over-
whelming that she was obliged to desist.
At length she disclosed her feelings to her
mother. It was a most affecting scene.
Together they knelt before the mercy seat,
and the mother's voice was lifted up to God
for her child. The prayer was heard.—An
answer of peace was sent down. The
troubled spirit of her child was calmed;
and at the next Bible-class, Miss L.—
gave an answer which she had been taught
from an old man who said, "I will be
saved."

THE BIBLE CLASS.
From the Rev. Dr. John A. Clark's Memoir
of Annetta K. Peters.

Until we can induce men to contemplate
the truth, we cannot move their hearts, or
effectually disturb their consciences. God
does not propose to convert man independ-
ently of the truth. It is therefore a great
point gained, when men can be induced to
sit down calmly and look at the truth. This
every member of a Bible class must do, in
order to be prepared to answer the questions
that may be asked. Those silent and atten-
tive examinations of the word of God, there-
fore, which are requisite in order to be pre-
pared for the exercises of the class, bring the
mind directly in contact with the truth, and
that to under the most favourable circum-
stances to produce an impression. The in-
dividual, in studying the lesson, is usually
alone. The Bible, which reveals heaven
and hell, the judgment and eternity, is open
before him. And while he peruses that sac-
red page, and looks at the truths there dis-
closed, he cannot forget that the all-seeing
eye of God is looking down to behold the
thoughts of his heart. There are abundant
facts to show how effectual is the silent per-
usal of God's word, though the individual
has been prompted to it merely to be pre-
pared for the exercises of a Bible-class.

In the very class which Annetta attend-
ed, and about the time that her mind became
awakened to the importance of eternal things,
an instance, illustrative of this very point,
now occurs to me. A Christian mother,
filled with parental solicitude for the sal-
vation of her children, induced one of her daugh-
ters to become a member of this class.
Miss L.—was in the May morning of life,
and every thing around her appeared gay
and cheerful. She had no idea of becoming
religious for the present—though she hoped,
at some future period, to enter upon that path
which would conduct her at death to the
open portals of the paradise of God. At
present her affections were enchained to the
earth. She wanted to tread the blooming
fields of pleasure, and taste the delights of
earthly enjoyment. Still she was amiable,
and of a sweet and lovely disposition. She
wished to oblige her mother, and so she
yielded to her earnest importunity in refer-
ence to this matter, and became a member
of the Bible-class. The class at that time
were in the habit of receiving written ques-
tions, and of returning their answers in
writing. It so happened that the first ques-
tion which Miss L.—received was,
"Whom dost thou think a sinner to be saved?"

She went home, and at her first
leisure, retired to her chamber to write
the answer that was to be handed in
at the next meeting of the class. The por-
tion of Scripture to which this question
related contained an affecting disclosure
of the way of salvation, through faith in
Christ. As she bent over the sacred page,
and began to examine the scope of that
part of the chapter to which her attention
was directed by the question, in order to
prepare a suitable answer, the Holy Spirit
darted this thought into her mind:—"You
are undertaking to state how a sinner can
be saved, and yet you are not saved! Are
you not then without excuse? Will not
that very paper which you are writing be
a record to be produced against you in the
day of judgment?"

returned, themselves acknowledged, recog-
nized, and assented to it. A practical ap-
plication of the truth, under these circum-
stances, must come home to the heart and
conscience with great power. For it will
appear that each unregenerate person in
this class has, in fact, with his own mouth,
pronounced his own sentence of condem-
nation—that each unconverted sinner has
confessed that he is guilty, and ruined, and
without excuse. What an opportunity is
afforded for an overpowering appeal to the
heart and conscience! Such appeals, when
they are affectionate and earnest, are almost
irresistible.

The author has had the privilege of in-
structing a number of Bible-classes. In
all instances he has found the truth made
effectual to the largest number of those who
were regular in their attendance. In a
class of sixty, only about five or six of the
original members of which were pious, he
had the high satisfaction, during the three
years which the class was continued, of
enrolling the names of almost the entire
number as members of the church.

FOR PARENTS.—IT IS EASY TO SPOIL A
SON.—There are very few who can bear the
hand of indulgence without injury. In our
country, in most instances, those who are
to be great or useful must make themselves
so by their own exertions, and often by
very vigorous effort. In nine cases out of
ten the young fellow who feels that he is
provided for, that his father is rich, will
relax his exertions, and become a poor
fool, whatever may be his occupation.
There is nothing so destructive to the
morals, and we may add, to the peace of
any community, as the neglect of parents,
rich or poor, to teach their sons the impor-
tance of being early engaged in some active
employment. Too many of the citizens of
every place, under the influence of false
pride, suffer their sons, after quitting their
schools, to lounge about the public offices
and taverns of their place of residence,
rather than cause them to engage in some
important branches of the mechanic arts,
or force them, by dint of their own indus-
try and energies to seek their fortune in
other pursuits. Nothing is more detestable
in our eye than to see a healthy, good-look-
ing youth, breaking loose from the restraint
of honourable industry, returning to his
father's domicile for support, and loafing
about it, rather than pursuing some occu-
pation which will not only support himself,
but give gratification to his worthy parents.
We would say to every father who has
such a son, be he rich or poor—rather drive
him to "cut his cord of wood a-day," than
suffer him to spend his time in idleness.
"An idle hand is the devil's workshop,"
and we may add that the hands are the
implements he employs to execute his dark
designs.—Journal of Education.

HOW TO BE A MAN.—When Carlyle was
asked by a young person to point out what
course of reading he thought best to make
him a man, replied in his characteristic
manner:—"It is not by books alone, or by
books chiefly, that a man is made in all
points a man. Study to do faithfully what-
soever thing in your actual situation, then,
and now, you find either expressly or tacitly
laid down in your charge—that is, your
post; stand in it like a true soldier. Silently
devour the many chagrins of it,—all
situations have many, and see you aim not
to quit it, without doing all that is your
duty."—Ibid.

MAN'S ABILITIES.—No man knows what
he can do, till he is fully resolved to do
whatever he can. When men have thought
themselves obligated to set about any busi-
ness in good earnest, they have done that
which their indolence made them suppose
impossible. There are several abilities
unknown to the possessor, which lie hid in
the mind, for want of an occasion to call
them forth.—Ibid.

ONE OF CHRIST'S NOBLES.
About forty years since, there lived, in a
remote and obscure corner of England, a
poor man, who pursued the humble and
laborious occupation of a flax-dresser. He
was clad in coarse and vile raiment, and
lived in a decayed and miserable cottage.
He had scarcely any time or opportunity
for the cultivation of his mind, for he was
obliged to be incessantly engaged at his
labour to procure a livelihood. And yet
this poor flax-dresser walked with God,
and enjoyed a high degree of moral and
intellectual illumination. He used occa-
sionally to write to a friend, and his letters
showed that, though he enjoyed no earthly
rank or distinction he was one of Jesus
Christ's noblemen. I once had the pleas-
ure of seeing one of those letters. The
following is an exact copy of a part of that
letter. Complaining of the little time he
had to communicate with his friend, he
remarked,

"I hope, however, we shall have more
time shortly, when death shall have closed
our eyes on all things under the sun.
There is a glorious prospect before us! an
incomprehensible and eternal inheritance! to
which we have ready access, through the
blood of Christ. We shall then rest from
all our labours, and join that honourable
company which now surrounds the throne.
There we shall serve him and see his face,
and be fixed as pillars in his temple, to
outlive all mortals. O glorious day! when
he shall render these things about us,
and put an eternal stop to the vicissitudes
of time! Eternity is a solemn yet pleasing
word, though it is also a dreadful one to
those who have reason to conclude that
they shall dwell for ever with devouring
fire. How would the thought of eternity
were it really believed in, and expected!
I sink the spirit of my mind, who knew him-
self a stranger and pilgrim! What is the
reason that notwithstanding much with
religion, I do not believe that I shall be
able to see the face of my Father, and
that I shall be able to see the face of my
Father, and that I shall be able to see the
face of my Father, and that I shall be able
to see the face of my Father, and that I
shall be able to see the face of my Father,
and that I shall be able to see the face of
my Father, and that I shall be able to see
the face of my Father, and that I shall be
able to see the face of my Father, and that
I shall be able to see the face of my
Father, and that I shall be able to see the
face of my Father, and that I shall be able
to see the face of my Father, and that I
shall be able to see the face of my Father,
and that I shall be able to see the face of
my Father, and that I shall be able to see
the face of my Father, and that I shall be
able to see the face of my Father, and that
I shall be able to see the face of my
Father, and that I shall be able to see the
face of my Father, and that I shall be able
to see the face of my Father, and that I
shall be able to see the face of my Father,
and that I shall be able to see the face of
my Father, and that I shall be able to see
the face of my Father, and that I shall be
able to see the face of my Father, and that
I shall be able to see the face of my
Father, and that I shall be able to see the
face of my Father, and that I shall be able
to see the face of my Father, and that I
shall be able to see the face of my Father,
and that I shall be able to see the face of
my Father, and that I shall be able to see
the face of my Father, and that I shall be
able to see the face of my Father, and that
I shall be able to see the face of my
Father, and that I shall be able to see the
face of my Father, and that I shall be able
to see the face of my Father, and that I
shall be able to see the face of my Father,
and that I shall be able to see the face of
my Father, and that I shall be able to see
the face of my Father, and that I shall be
able to see the face of my Father, and that
I shall be able to see the face of my
Father, and that I shall be able to see the
face of my Father, and that I shall be able
to see the face of my Father, and that I
shall be able to see the face of my Father,
and that I shall be able to see the face of
my Father, and that I shall be able to see
the face of my Father, and that I shall be
able to see the face of my Father, and that
I shall be able to see the face of my
Father, and that I shall be able to see the
face of my Father, and that I shall be able
to see the face of my Father, and that I
shall be able to see the face of my Father,
and that I shall be able to see the face of
my Father, and that I shall be able to see
the face of my Father, and that I shall be
able to see the face of my Father, and that
I shall be able to see the face of my
Father, and that I shall be able to see the
face of my Father, and that I shall be able
to see the face of my Father, and that I
shall be able to see the face of my Father,
and that I shall be able to see the face of
my Father, and that I shall be able to see
the face of my Father, and that I shall be
able to see the face of my Father, and that
I shall be able to see the face of my
Father, and that I shall be able to see the
face of my Father, and that I shall be able
to see the face of my Father, and that I
shall be able to see the face of my Father,
and that I shall be able to see the face of
my Father, and that I shall be able to see
the face of my Father, and that I shall be
able to see the face of my Father, and that
I shall be able to see the face of my
Father, and that I shall be able to see the
face of my Father, and that I shall be able
to see the face of my Father, and that I
shall be able to see the face of my Father,
and that I shall be able to see the face of
my Father, and that I shall be able to see
the face of my Father, and that I shall be
able to see the face of my Father, and that
I shall be able to see the face of my
Father, and that I shall be able to see the
face of my Father, and that I shall be able
to see the face of my Father, and that I
shall be able to see the face of my Father,
and that I shall be able to see the face of
my Father, and that I shall be able to see
the face of my Father, and that I shall be
able to see the face of my Father, and that
I shall be able to see the face of my
Father, and that I shall be able to see the
face of my Father, and that I shall be able
to see the face of my Father, and that I
shall be able to see the face of my Father,
and that I shall be able to see the face of
my Father, and that I shall be able to see
the face of my Father, and that I shall be
able to see the face of my Father, and that
I shall be able to see the face of my
Father, and that I shall be able to see the
face of my Father, and that I shall be able
to see the face of my Father, and that I
shall be able to see the face of my Father,
and that I shall be able to see the face of
my Father, and that I shall be able to see
the face of my Father, and that I shall be
able to see the face of my Father, and that
I shall be able to see the face of my
Father, and that I shall be able to see the
face of my Father, and that I shall be able
to see the face of my Father, and that I
shall be able to see the face of my Father,
and that I shall be able to see the face of
my Father, and that I shall be able to see
the face of my Father, and that I shall be
able to see the face of my Father, and that
I shall be able to see the face of my
Father, and that I shall be able to see the
face of my Father, and that I shall be able
to see the face of my Father, and that I
shall be able to see the face of my Father,
and that I shall be able to see the face of
my Father, and that I shall be able to see
the face of my Father, and that I shall be
able to see the face of my Father, and that
I shall be able to see the face of my
Father, and that I shall be able to see the
face of my Father, and that I shall be able
to see the face of my Father, and that I
shall be able to see the face of my Father,
and that I shall be able to see the face of
my Father, and that I shall be able to see
the face of my Father, and that I shall be
able to see the face of my Father, and that
I shall be able to see the face of my
Father, and that I shall be able to see the
face of my Father, and that I shall be able
to see the face of my Father, and that I
shall be able to see the face of my Father,
and that I shall be able to see the face of
my Father, and that I shall be able to see
the face of my Father, and that I shall be
able to see the face of my Father, and that
I shall be able to see the face of my
Father, and that I shall be able to see the
face of my Father, and that I shall be able
to see the face of my Father, and that I
shall be able to see the face of my Father,
and that I shall be able to see the face of
my Father, and that I shall be able to see
the face of my Father, and that I shall be
able to see the face of my Father, and that
I shall be able to see the face of my
Father, and that I shall be able to see the
face of my Father, and that I shall be able
to see the face of my Father, and that I
shall be able to see the face of my Father,
and that I shall be able to see the face of
my Father, and that I shall be able to see
the face of my Father, and that I shall be
able to see the face of my Father, and that
I shall be able to see the face of my
Father, and that I shall be able to see the
face of my Father, and that I shall be able
to see the face of my Father, and that I
shall be able to see the face of my Father,
and that I shall be able to see the face of
my Father, and that I shall be able to see
the face of my Father, and that I shall be
able to see the face of my Father, and that
I shall be able to see the face of my
Father, and that I shall be able to see the
face of my Father, and that I shall be able
to see the face of my Father, and that I
shall be able to see the face of my Father,
and that I shall be able to see the face of
my Father, and that I shall be able to see
the face of my Father, and that I shall be
able to see the face of my Father, and that
I shall be able to see the face of my
Father, and that I shall be able to see the
face of my Father, and that I shall be able
to see the face of my Father, and that I
shall be able to see the face of my Father,
and that I shall be able to see the face of
my Father, and that I shall be able to see
the face of my Father, and that I shall be
able to see the face of my Father, and that
I shall be able to see the face of my
Father, and that I shall be able to see the
face of my Father, and that I shall be able
to see the face of my Father, and that I
shall be able to see the face of my Father,
and that I shall be able to see the face of
my Father, and that I shall be able to see
the face of my Father, and that I shall be
able to see the face of my Father, and that
I shall be able to see the face of my
Father, and that I shall be able to see the
face of my Father, and that I shall be able
to see the face of my Father, and that I
shall be able to see the face of my Father,
and that I shall be able to see the face of
my Father, and that I shall be able to see
the face of my Father, and that I shall be
able to see the face of my Father, and that
I shall be able to see the face of my
Father, and that I shall be able to see the
face of my Father, and that I shall be able
to see the face of my Father, and that I
shall be able to see the face of my Father,
and that I shall be able to see the face of
my Father, and that I shall be able to see
the face of my Father, and that I shall be
able to see the face of my Father, and that
I shall be able to see the face of my
Father, and that I shall be able to see the
face of my Father, and that I shall be able
to see the face of my Father, and that I
shall be able to see the face of my Father,
and that I shall be able to see the face of
my Father, and that I shall be able to see
the face of my Father, and that I shall be
able to see the face of my Father, and that
I shall be able to see the face of my
Father, and that I shall be able to see the
face of my Father, and that I shall be able
to see the face of my Father, and that I
shall be able to see the face of my Father,
and that I shall be able to see the face of
my Father, and that I shall be able to see
the face of my Father, and that I shall be
able to see the face of my Father, and that
I shall be able to see the face of my
Father, and that I shall be able to see the
face of my Father, and that I shall be able
to see the face of my Father, and that I
shall be able to see the face of my Father,
and that I shall be able to see the face of
my Father, and that I shall be able to see
the face of my Father, and that I shall be
able to see the face of my Father, and that
I shall be able to see the face of my
Father, and that I shall be able to see the
face of my Father, and that I shall be able
to see the face of my Father, and that I
shall be able to see the face of my Father,
and that I shall be able to see the face of
my Father, and that I shall be able to see
the face of my Father, and that I shall be
able to see the face of my Father, and that
I shall be able to see the face of my
Father, and that I shall be able to see the
face of my Father, and that I shall be able
to see the face of my Father, and that I
shall be able to see the face of my Father,
and that I shall be able to see the face of
my Father, and that I shall be able to see
the face of my Father, and that I shall be
able to see the face of my Father, and that
I shall be able to see the face of my
Father, and that I shall be able to see the
face of my Father, and that I shall be able
to see the face of my Father, and that I
shall be able to see the face of my Father,
and that I shall be able to see the face of
my Father, and that I shall be able to see
the face of my Father, and that I shall be
able to see the face of my Father, and that
I shall be able to see the face of my
Father, and that I shall be able to see the
face of my Father, and that I shall be able
to see the face of my Father, and that I
shall be able to see the face of my Father,
and that I shall be able to see the face of
my Father, and that I shall be able to see
the face of my Father, and that I shall be
able to see the face of my Father, and that
I shall be able to see the face of my
Father, and that I shall be able to see the
face of my Father, and that I shall be able
to see the face of my Father, and that I
shall be able to see the face of my Father,
and that I shall be able to see the face of
my Father, and that I shall be able to see
the face of my Father, and that I shall be
able to see the face of my Father, and that
I shall be able to see the face of my
Father, and that I shall be able to see the
face of my Father, and that I shall be able
to see the face of my Father, and that I
shall be able to see the face of my Father,
and that I shall be able to see the face of
my Father, and that I shall be able to see
the face of my Father, and that I shall be
able to see the face of my Father, and that
I shall be able to see the face of my
Father, and that I shall be able to see the
face of my Father, and that I shall be able
to see the face of my Father, and that I
shall be able to see the face of my Father,
and that I shall be able to see the face of
my Father, and that I shall be able to see
the face of my Father, and that I shall be
able to see the face of my Father, and that
I shall be able to see the face of my
Father, and that I shall be able to see the
face of my Father, and that I shall be able
to see the face of my Father, and that I
shall be able to see the face of my Father,
and that I shall be able to see the face of
my Father, and that I shall be able to see
the face of my Father, and that I shall be
able to see the face of my Father, and that
I shall be able to see the face of my
Father, and that I shall be able to see the
face of my Father, and that I shall be able
to see the face of my Father, and that I
shall be able to see the face of my Father,
and that I shall be able to see the face of
my Father, and that I shall be able to see
the face of my Father, and that I shall be
able to see the face of my Father, and that
I shall be able to see the face of my
Father, and that I shall be able to see the
face of my Father, and that I shall be able
to see the face of my Father, and that I
shall be able to see the face of my Father,
and that I shall be able to see the face of
my Father, and that I shall be able to see
the face of my Father, and that I shall be
able to see the face of my Father, and that
I shall be able to see the face of my
Father, and that I shall be able to see the
face of my Father, and that I shall be able
to see the face of my Father, and that I
shall be able to see the face of my Father,
and that I shall be able to see the face of
my Father, and that I shall be able to see
the face of my Father, and that I shall be
able to see the face of my Father, and that
I shall be able to see the face of my
Father, and that I shall be able to see the
face of my Father, and that I shall be able
to see the face of my Father, and that I
shall be able to see the face of my Father,
and that I shall be able to see the face of
my Father, and that I shall be able to see
the face of my Father, and that I shall be
able to see the face of my Father, and that
I shall be able to see the face of my
Father, and that I shall be able to see the
face of my Father, and that I shall be able
to see the face of my Father, and that I
shall be able to see the face of my Father,
and that I shall be able to see the face of
my Father, and that I shall be able to see
the face of my Father, and that I shall be
able to see the face of my Father, and that
I shall be able to see the face of my
Father, and that I shall be able to see the
face of my Father, and that I shall be able
to see the face of my Father, and that I
shall be able to see the face of my Father,
and that I shall be able to see the face of
my Father, and that I shall be able to see
the face of my Father, and that I shall be
able to see the face of my Father, and that
I shall be able to see the face of my
Father, and that I shall be able to see the
face of my Father, and that I shall be able
to see the face of my Father, and that I
shall be able to see the face of my Father,
and that I shall be able to see the face of
my Father, and that I shall be able to see
the face of my Father, and that I shall be
able to see the face of my Father, and that
I shall be able to see the face of my
Father, and that I shall be able to see the
face of my Father, and that I shall be able
to see the face of my Father, and that I
shall be able to see the face of my Father,
and that I shall be able to see the face of
my Father, and that I shall be able to see
the face of my Father, and that I shall be
able to see the face of my Father, and that
I shall be able to see the face of my
Father, and that I shall be able to see the
face of my Father, and that I shall be able
to see the face of my Father, and that I
shall be able to see the face of my Father,
and that I shall be able to see the face of
my Father, and that I shall be able to see
the face of my Father, and that I shall be
able to see the face of my Father, and that
I shall be able to see the face of my
Father, and that I shall be able to see the
face of my Father, and that I shall be able
to see the face of my Father, and that I
shall be able to see the face of my Father,
and that I shall be able to see the face of
my Father, and that I shall be able to see
the face of my Father, and that I shall be
able to see the face of my Father, and that
I shall be able to see the face of my
Father, and that I shall be able to see the
face of my Father, and that I shall be able
to see the face of my Father, and that I
shall be able to see the face of my Father,
and that I shall be able to see the face of
my Father, and that I shall be able to see
the face of my Father, and that I shall be
able to see the face of my Father, and that
I shall be able to see the face of my
Father, and that I shall be able to see the
face of my Father, and that I shall be able
to see the face of my Father, and that I
shall be able to see the face of my Father,
and that I shall be able to see the face of
my Father, and that I shall be able to see
the face of my Father, and that I shall be
able to see the face of my Father, and that
I shall be able to see the face of my
Father, and that I shall be able to see the
face of my Father, and that I shall be able
to see the face of my Father, and that I
shall be able to see the face of my Father,
and that I shall be able to see the face of
my Father, and that I shall be able to see
the face of my Father, and that I shall be
able to see the face of my Father, and that
I shall be able to see the face of my
Father, and that I shall be able to see the
face of my Father, and that I shall be able
to see the face of my Father, and that I
shall be able to see the face of my Father,
and that I shall be able to see the face of
my Father, and that I shall be able to see
the face of my Father, and that I shall be
able to see the face of my Father, and that
I shall be able to see the face of my
Father, and that I shall be able to see the
face of my Father, and that I shall be able
to see the face of my Father, and that I
shall be able to see the face of my Father,
and that I shall be able to see the face of
my Father, and that I shall be able to see
the face of my Father, and that I shall be
able to see the face of my Father, and that
I shall be able to see the face of my
Father, and that I shall be able to see the
face of my Father, and that I shall be able
to see the face of my Father, and that I
shall be able to see the face of my Father,
and that I shall be able to see the face of
my Father, and that I shall be able to see
the face of my Father, and that I shall be
able to see the face of my Father, and that
I shall be able to see the face of my
Father, and that I shall be able to see the
face of my Father, and that I shall be able
to see the face of my Father, and that I
shall be able to see the face of my Father,
and that I shall be able to see the face of
my Father, and that I shall be able to see
the face of my Father, and that I shall be
able to see the face of my Father, and that
I shall be able to see the face of my
Father, and that I shall be able to see the
face of my Father, and that I shall be able
to see the face of my Father, and that I
shall be able to see the face of my Father,
and that I shall be able to see the face of
my Father, and that I shall be able to see
the face of my Father, and that I shall be
able to see the face of my Father, and that
I shall be able to see the face of my
Father, and that I shall be able to see the
face of my Father, and that I shall be able
to see the face of my Father, and that I
shall be able to see the face of my Father,
and that I shall be able to see the face of
my Father, and that I shall be able to see
the face of my Father, and that I shall be
able to see the face of my Father, and that
I shall be able to see the face of my
Father, and that I shall be able to see the
face of my Father, and that I shall be able
to see the face of my Father, and that I
shall be able to see the face of my Father,
and that I shall be able to see the face of
my Father, and that I shall be able to see
the face of my Father, and that I shall be
able to see the face of my Father, and that
I shall be able to see the face of my
Father, and that I shall be able to see the
face of my Father, and that I shall be able
to see the face of my Father, and that I
shall be able to see the face of my Father,
and that I shall be able to see the face of
my Father, and that I shall be able to see
the face of my Father, and that I shall be
able to see the face of my Father, and that
I shall be able to see the face of my
Father, and that I shall be able to see the
face of my Father, and that I shall be able
to see the face of my Father, and that I
shall be able to see the face of my Father,
and that I shall be able to see the face of
my Father, and that I shall be able to see
the face of my Father, and that I shall be
able to see the face of my Father, and that
I shall be able to see the face of my
Father, and that I shall be able to see the
face of my Father, and that I shall be able
to see the face of my Father, and that I
shall be able to see the face of my Father,
and that I shall be able to see the face of
my Father, and that I shall be able to see
the face of my Father, and that I shall be
able to see the face of my Father, and that
I shall be able to see the face of my
Father, and that I shall be able to see the
face of my Father, and that I shall be able
to see the face of my Father, and that I
shall be able to see the face of my Father,
and that I shall be able to see the face of
my Father, and that I shall be able to see
the face of my Father, and that I shall be
able to see the face of my Father, and that
I shall be able to see the face of my
Father, and that I shall be able to see the
face of my Father, and that I shall be able
to see the face of my Father, and that I
shall be able to see the face of my Father,
and