

The Religious Intelligencer.

AN EVANGELICAL FAMILY NEWSPAPER, FOR NEW BRUNSWICK AND NOVA SCOTIA.

Rev. E. McLeod,

That God in all things may be glorified through Jesus Christ—PETER.

Editor and Proprietor

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BIBLE SOCIETY MEETING.

The following are the Resolutions passed at the Meeting of the New Brunswick Auxiliary Bible Society, held at the Mechanics' Institute, St. John, on the Evening of January 3rd 1861.

RESOLUTIONS.

Resolved, That the Report, an abstract of which has just been read, and received, and printed and circulated under the directions of the Committee, and that the following gentlemen do compose the Committee for the year: Samuel Bayard, M. D., L. B. Botsford, M. D., Messrs. John Wishart, Nathan S. Demill, George A. Lockhart, W. J. Starr, Edward Sears, D. J. McLaughlin, Hon. A. McL. Seely, John Armstrong, Wan. Girvan, B. J. Underhill, T. B. Barker, W. K. Reynolds, John Fisher, James Logan, James Smith, T. W. Daniel, Robert Sheraton, H. W. Frith, Wm. Seely, John Boyd, For Portland; Messrs. John Duncan, James Flewelling, Moses Luck, Robert Ewing.

Resolved, That the abundant prosperity vouchsafed to the operations of the British and foreign Bible Society, as already evinced in the multiplied facilities happily secured for the prosecution of Bible dissemination throughout the world, and especially manifested by the one great fact that while the number of copies circulated in the first five years of the Society's existence did not amount to 160,000, the circulation of the last five years has exceeded eight millions, calls on this meeting and all lovers of the Bible to express its devout thanksgiving to Almighty God, from whom all holy desires, all good counsels, and all just works do proceed.

Resolved, That this meeting rejoices to learn that testimony is afforded from almost every land of the value of the Scriptures in leading men, under guidance of the Divine Spirit, from the path of error and sin into the way of truth and holiness; and that in every accessible region the Bible Society is delivering by the written word the message of God to man.

Resolved, That the wonderful openings made by the events of the past year for the future circulation of the Holy Scriptures in Italy and China, are calls for special thankfulness, and increased zeal and liberty to aid the resources of the Parent Society.

Resolved, That the thanks of the meeting be given to the Branch Societies and the Ladies' associations connected with this Auxiliary, especially the Ladies' Association of St. John and Richibucto, and the Branch Societies of Sheffield, Lancaster, &c.

The Rev. Samuel Robinson, in moving the first resolution, spoke as follows:—

LADIES AND GENTLEMEN, Mr. PRESIDENT,—I rise to move that the Report (an abstract of which has been read) be received, printed and circulated under the direction of the Committee.

The Bible is God's gift to man, designed for all men, and all men require it. This is proved from the fact that it is Christ's Will, and every son and daughter of Adam are interested in the bequests of this will. It contains two great fundamental and central truths. Man is fallen and guilty. Christ has died to redeem him. As God's gift to the world, he designed all men to possess it. And he is preparing the nations to receive it. And he is preparing the world for ages and centuries past for the reception of that which, next to his Son, is his greatest gift to sinful man.

Some of the designs and promises of God require a long time in their execution. But they are certain of fulfillment in the end. From the time the first promise was made of a Saviour, until that Saviour was born, required two thirds of the present age of the world to prepare for the event. Yet the fulfilment of the promise was as certain as if it had been accomplished on the day it was made.

So God has promised "to give the uttermost parts of the earth to Christ for his possession." And that promise includes the gift of his word, for "faith comes by hearing, and hearing by the Word of God." Although more than two thousand years have passed away since the promise was made, and only a small portion of the world is blessed with the Word of God and a knowledge of Jesus Christ, yet during all that time God has been preparing the world for his word. And never was his hand more clearly revealed than at the present, in opening up the way for its universal circulation. Suppose the work of giving the Bible to the world had been attempted in the beginning of the fourteenth century, and the Church called upon to give thirty millions of copies of the Scriptures to the world—why, Sir, it would have taken an age to have written off what can now be accomplished in a few months. God's hand is seen in that wonderful invention of 1441: I mean the art of printing. Without that invention how little could be done to supply the hundreds of millions of our race with the pure word of God. Now, with its modern improvements of the stereotype and the steam press, what facilities it affords for scattering the leaves of the tree of life among the nations.

The printing press is ready to print the Scriptures, and improved navigation ready to carry them to all men. In 1620 we see a band of unpretending men landing on Plymouth rock, with the Bible in their hands and the love of Christ in their hearts. They took root and spread. Now what do we see? The Anglo-Saxon race spreading from Newfoundland to Florida, and from the Atlantic to the Pacific, and now on the shores of that great ocean, through their golden gates, they are looking out on the beautiful isles of that ocean, with their schools, colleges and churches actively engaged in giving the word of God to the world? Do we not see in this the hand of God preparing the world for his word?

Another agent in the hand of God is that great

power which is ruling the nations. A monarch without a throne or sceptre, yet honoured of all Parliaments make laws at its bidding. Princes and kings delight to do it honor. That power is modern commerce—its sails whitening every sea. In many places it goes before, exploring the field where the seed is to be sown, the Missionary and the Bible follow in its train. This order is often inverted, by the Missionary and his Bible going first and commerce following: it is this commerce which has opened the doors in China, and affected a treaty with Japan. At the present time, some of the events which are taking place in the new and old world, we have reason to believe will be overruled by God for the spread of his word. I refer to the Slave States of America and what is doing there; also the revolution in Italy. Four millions of human beings in the United States, held in bondage and treated as chattels; not as rational and immortal beings; denied not only the liberty which is the birthright of all, but not allowed to be taught to read God's Holy Word. It is an offence punished by law in the Slave States to teach a slave to read God's word. Slave holders know well that slavery and reading the Bible cannot exist together. Four millions of human beings in a Christian country not allowed to read the Bible—in a country professing to be Protestant and believing in the duty of all to read the word of God. Among that four millions more than two hundred thousand profess to be disciples of Christ and their prayers are daily ascending to God for deliverance. No matter what pro-slavery men say about their domestic institution being found in the Bible, so long as they forbid the slave to be taught to read that Bible, just so long they prove to the world that slavery and the Bible cannot prosper together.

We have too often censured the American nation for the institution of slavery in their midst and their prejudice against our country. But they have in the last year done two great and noble national acts to redeem every thing in the past. The first was the reception they gave to the heir of the British throne, the Prince of Wales on his visit to that country. The second in electing Lincoln to be President. An act which is understood by the world to be their judgment or verdict against slavery; and which is so understood by the slave holding States themselves. In the end it will be found that God is preparing a way for the world's conversion to himself, and the wider circulation of his word; perhaps for sending the Gospel into Africa itself.

When we look to the old world do we not see the hand of God preparing the way for the kingdom of his Son. What a drama is acted out before the world in the present state of Italy. The disease is not in the extremities of the body, but at the heart. Italy, the fountain-head of Catholicism, now receiving the word of life. Where it was a crime to possess or read the Bible, it is now received and protected. What a change has taken place! And by whom? By Protestant nations? No! The oldest son of the Church, a power which has professed to be the protector of the church for ages, now stripping the Sovereign Pontiff of his patrimony and his power. He has an army of occupation in Rome, and for what? Ostensibly to protect the Pope; but really to prevent any other Catholic power interfering with what is going on there. And another growing nation always Catholic carrying its conquest to the very gates of Rome.

You may enquire, what has all this to do with the Bible? It has more to do in opening the way for the Word of God, than any event which has taken place for a length of time. Where liberty goes the Bible follows. And in the events which are taking place, God is removing every difficulty in the way of the circulation of his Word. We might as well think to stay the sun in his course, or forbid the tide to flow, as to stop what is going on in the world. God has designed His Word for the world, and he is preparing the world to receive it. And cannot the world be converted without the Bible? We might as well expect light without the sun or a copious harvest without the seed being first sown as to expect the world to be brought to God without His Word. The truth is, God has given the world to Christ, and he has promised that every knee shall bow to him and every tongue confess him. That long promised and long expected day is about to dawn, when Christ will reign from sea to sea, and from the rivers to the ends of the earth. The Jew is to be brought in. Christ said, Jerusalem shall be trodden under foot, until the time of the Gentiles shall come. "And if the casting of them away was the riches of the Gentiles, what shall their ingathering be but life from the dead." The millennial glory of Christ is about to burst into the world. When the Lord shall cover the earth as the waters cover the face of the deep. The Word of God will be the grand agent in bringing about that event.

The Rev. Mr. Forrie seconded the motion and spoke nearly as follows:—

MR. PRESIDENT, LADIES AND GENTLEMEN.—I feel much encouraged by the kind reception you have given me, for I have so often occupied a place as a speaker on this platform, I might have expected you would be weary of me. I have great pleasure in seconding the motion that the Report read this evening be printed, and feel assured that the Committee named for the year will be highly efficient.

It is pleasing to behold so great an assembly here on such a stormy evening, but we can

never do for the Bible anything like what the Bible has done for us, and those who have been quickened by God's Spirit will feel ready not only to countenance such meetings as this in the midst of inconveniences, but, if need be, both to fight and die for the Bible.

I had recently the pleasure of hearing from the lips of a distinguished minister of Nova Scotia, an account of the great things done by the preaching of the Word, within the last twelve years, in the distant island of Annetum. A solitary missionary landing there about that time found its three thousand inhabitants in a state of perfect barbarism. They were almost naked, thoroughly ignorant, and followers of vain superstitions. But now, through God's blessing on the reading and preaching of the Word, the whole population was altered. Christianity was professed by all the people—they were more perfectly clothed and greatly civilized, and not only did they keep the Sabbath, but it was said they observed it better than even the inhabitants of this city. In this island the sower had found no institution organized with a view to arrest the progress of the Word, hence he had nothing to do but to plant and to water; not so, however, had it been in Italy—there Garibaldi had to fell before the sower could have a field in which to sow. As in this Province when the first settlers arrived, the fields were covered with trees, which, standing in the way of the rearing of the precious grain, had made it necessary that the axe should be employed before the sower could go forth to sow, so in Italy the sword had to be wielded last year by the hands of a Feller greater than any of the mere sons of men, or Garibaldi could never have been the instrument of such wondrous changes. How pleasant was it for us to know that where Garibaldi had gone with the sword, Gavazzi had followed with the Word, and that Italy was now thrown so wondrously open to the Gospel.

I was some time ago, Sir, much struck by reading that a wheel photographed whilst revolving at its utmost speed, had been pictured as perfectly as at rest, and every tooth exhibited. This was owing to the circumstance that electricity had been employed in throwing down the picture. Here, Sir, we are taught how easily the Lord can detect the faintest motives of human action and read the inmost thoughts even of the most practised hypocrites; and God's word has in it representations of the human heart, made by even more wondrous light than that of electricity. Even might it will be said to be quick and powerful, and a discernment even of thoughts and intents of the heart. And just as in a well executed photograph (say a photograph of some street of a city), there were many hidden things which might be discovered by the application of the microscope (such as the letters on the signboards of houses, or the vehicles passing along), so there were secret things that God could enable his people to discern in his holy Word, many of which were truly wonderful. No wonder then that David should have prayed, "Open thou mine eyes, that I may behold wondrous things out of Thy word." As an instance of secret things yet undiscovered by the public, he might mention that, in a manner, the great Apocalyptic numbers of forty-two months, and twelve hundred and sixty years, might be perceived in the very first chapter of the New Testament; for in that chapter three sets of generations, each consisting of fourteen were forty-two, and a generation being usually reckoned thirty years, we have not only 42 months or years, but when the multiplication is made the remarkable number 1260.

Allusion had been made by the President and Mr. Robinson, to the visit of the Prince of Wales. It had afforded him (Mr. Forrie) much pleasure in inquiring into the direct male ancestry of that distinguished Prince, to find that he was one of the nearest representatives of John "the good and constant," that Elector of Saxony, who, after the death of his brother Frederick "the wise," had so strenuously defended Luther, presenting the confession of Augsburg, and doing many other daring things in defence of the Reformation. Also to find his Royal Highness descended of Frederick "the magnanimous," who had been deprived of his Electorship because of his zeal for God's Word, and not only imprisoned, but tormented with the false news (when in prison) that the sentence of death had been passed on him—that noble man, hearing this news, after declaring his resolution still to maintain his opinions, had (to show his enemies how little he felt moved by the bearing of their manners against him) asked a fellow-prisoner to play him a game at chess. The Prince of Wales would also, if he lived, be soon the direct representative of Ernest, Duke of Saxe Coburg (for his Royal Highness' grandfather had married the heiress of Saxe Coburg), who had travelled through his dominions to see if the ministers of religion studied the Scriptures, and of whom the anecdote was recorded, that having found one of them from home, and perceived his Bible dusty and apparently little used, he had put a ducat into it at the first chapter of Revelation; returning a year afterwards, and finding the same coin again, administered a wholesome rebuke to the clergyman. Was it not a great matter for us that one descended of ancestors so zealous for God's Word was likely, in God's providence, by-and-by, to be Britain's king. George the Third, so eminent for his piety, and who wished the Bible to be a household book through all his kingdom

had been a descendant, on the father's side, of the eminently pious Queen of Bohemia (daughter of James VI.), and on the mother's, of a lady of the house of Saxe Coburg; and does not God's blessing, which descends for thousands of generations on them that fear Him, in descending on a king, extended itself also to his people? When we contemplate the elevation of the descendants of the various houses of Germany, that had stood by its reformers, to the thrones of the nations of the present day; as for example: Brandenburg to the throne of Prussia; Brunswick Lüneburg to that of England and the prospects of Saxe Coburg, we might expect that great things were to be done for God's people, and that Dr. Cumming's ideas and Faber's about the future greatness of England were likely to be realized.

There is a subject, Sir, of much interest that has not, so far as I am aware, been yet written on; I mean the synchronisms of History. There were many interesting synchronisms, such as that of the rise of the two great Antichristian systems almost in the same year—the nearness of the dates of the Reformation, and the discovery of Printing. But, Sir, there is a synchronism in connection with this Society, which has yet to be noted. It was founded in the year 1804, the very year when the Emperor of Germany, forced to resign his honors as the Emperor of the Romans, and to assume the humbler title of Emperor of Austria, had allowed the Emperorship of the French (according to Faber) to appear as the last head of the Beast. It was interesting, viewing these things in the light of Faber's interpretations, to observe that just as the Beast presented its last appearance, a Society was instituted for furnishing the saints of God with swords, wherewith to take the kingdom. The beast was to be consumed with the wrath of Christ's mouth, and destroyed by the brightness of His appearing. His breath, or Word came first, and the Person afterwards, and now God's Word was being scattered over all the earth. Surely the dawn of millennial day was at hand, he felt there was much of interest in the synchronisms he noticed.

And now, Sir, let me close my remarks by just stating that it seemed hard that many of the ministers of God's Word were not permitted by state rule in this Province to bid welcome to the Prince, unless disposed to follow in the wake of the representatives of an Institution which does its best to prevent the circulation of the Scriptures; but, Sir, let this meeting be assured the question of precedence will not be allowed to rest.

Mr. F. was then proceeding to allude to the question of precedence which occurred at or about the time of the Prince's visit, when the President turned to him and said, "He did not think that had anything to do with the Bible Society," when Mr. F. observing that he stood corrected, immediately sat down, and the President, without further remark, put the resolution to the meeting.

To be Continued.

THE TRIUMPH OF CHRISTIANITY.

It arose in an enlightened and skeptical age; but amongst a despised and narrow-minded people. It earned hatred and persecution at home by its liberal genius and opposition to the national prejudices; it earned contempt abroad by its connection with the country where it was born, but which sought to strangle it in its birth. Emerging from Judea, it made its way outward through the most polished regions of the world—Asia Minor, Egypt, Greece, Rome,—and in all it attracted notice and provoked hostility. Successive massacres and attempts at extermination, persecuted for ages by the whole force of the Roman empire, it bore without resistance and seemed to draw fresh vigor from the axe; but assaults in the way of argument, from whatever quarter, it was never ashamed or unable to repel, and whether attacked or not, it was resolutely aggressive. In four centuries it had pervaded the civilized world; it had mounted the throne of the Caesars; it had spread beyond the limits of their law, and had made inroads upon barbarian nations whom their eagles had never visited; it had gathered all genius and all learning into itself, and made the literature of the world its own; it survived the foundation of the barbarian tribes, and conquered the world once more, by converting its conquerors to faith; it survived an age of barbarism; it survived the restoration of letters; it survived an age of free inquiry and skepticism, and has long stood its ground in the field of argument, and commanded the intelligent assent of the greatest minds that ever were; it has been the parent of civilization and the nurse of learning; and if light, and humanity, and freedom be the boast of modern Europe, it is to Christianity that she owes them. Exhibiting in the life of Jesus a picture, varied and minute, of the perfect human united with the divine, in which the mind of man has not been able to find deficiency or detect a blemish—a picture copied from no model and rivalled by no copy—it has satisfied the moral wants of man-kind; it has accommodated itself to every period and every clime; and it has retained, through every change, a salient spring of life, which enables it to throw off corruption and renew its youth, amidst outward hostility and inward divisions.

THE CHASE OF THE LOST.

Some years ago, a visitor at the Utica Asylum observed a woman pacing to and fro a

long passage. As she would reach the wall at either end, she would look eagerly for an object of which she appeared to be in search, and, failing to find it, she would wring her hands, and moaning piteously, commence again the round. So it was that she passed each day and night, excepting during a few hours of exhaustion, when in her dreams the same sad search was kept up. She was a mother who had lost her child, and then, in her grief, had become deranged.

So it may be during eternity with those who fix their hearts on merely temporal pleasures. Let us take the love of money. Gold is hunted and gloated over so that the lust of it becomes a controlling passion. But then comes the grave. There are no pockets in the shroud. Those who come after are eager enough to seize the wealth of him that goes. See the scene by his death bed. The words he utters are about his money. When his mind is recalled, and his lips are aroused from their torpor sufficiently to articulate, we find that it is in the eager hunt for money that he is still engaged. As the tree falls so it lies. The consuming passion of time will be the consuming passion for eternity. But there is this difference: In time there is an object to be seized. There may be a maniac pursuit, but there is also a maniac enjoyment. But it is otherwise in a lost eternity. There the money so long coveted is gone. The chase after it lasts forever, but its enjoyment never comes. It is not necessary for us to call in imagination to describe the terrors of that state: It is enough for us to know that the passions of this life continue to rage in the heart desolated by them, while the object of those passions is gone. It is an incessant agonizing pacing through the corridors of eternity, in an alternation between a frenzied search and a still more frenzied despair.

Seek, then, O soul, those pleasures which the world can neither give nor take away.—Episcopal Recorder.

THOUGHT IMPERISHABLE.

An incident was some time since recorded, in connection with the loss at sea of the steamship Central America, illustrating the imperishable nature of memory. With kindred acts it is suggestive of thoughts that may well make us serious as we are measuring off, one after another, the periods that mark our lives, and folding up the volumes which are to be read again by each of us, the volumes of our own history. One of the passengers on the ill-fated vessel, after it had gone to pieces, had for hours been floating alone upon a piece of the wreck, when he suddenly heard or thought he heard, his mother's voice saying, "Johnny, did you take your sister's grapes?" The explanation was this.

Some thirty years before, when he was a mere child, his sister was dying with consumption. A friend had sent her a present of choice grapes, which he found in a closet, and in his childish selfishness secretly devoured, well knowing that he was committing an act, which, in all its circumstances, deserved to be called a crime. His mother had spoken to him in the words mentioned above, but the circumstances had passed entirely from his recollection, and he stated that for twenty years he had not thought of it once. But when he was in the jaws of death, and conscience was leading his mind back over the past, it is sin of his childhood came up so forcibly and so suddenly that he really supposed he heard the same voice accusing him of the unbrotherly act.

A whole volume of facts might be recorded, to show that nothing really passes away from the mind when it has once made even a transient impression; that thought itself is indestructible, and that what we seem to have forgotten has only been laid up in some of the secret recesses of the memory to be reproduced, when the mind is in the proper state, with all the distinctness of the original impression.

It is a well-known fact that persons who have been rescued from drowning have had the most wonderful activity and power given to their memories just before they became insensible, so that in a moment of time their whole lives have been photographed, as it were, and I held up before them. They have lived over years of time in a single moment. Every one can recall periods when a measure of the same activity has been given to memory, and when the leaves of the past have been unfolded with a rapidity scarcely before conceived of, and when revelations have been made of what seemed buried in oblivion, as utterly had it passed away from the mind. Some simple association, a familiar voice, a strain of music, an incident recalled, or even a state of mind, is sufficient to vivify the dead past.

The extent to which the memory is capable of recalling the past, even when it seemed utterly forgotten, is illustrated by many a curious chapter of facts. One of the most striking is that of the illiterate servant girl, who, in the delirium of a fever, astonished all who were about her by reciting long passages from Greek and Latin authors, with which, it was well known, she had no ordinary acquaintance. The mystery was solved by learning that she had once been at service in the family of a learned clergyman, who was in the habit of reading aloud from his favourite authors, portions of which she had heard, but without any knowledge of the meaning of what she heard. The mere sound of the words had so impressed itself upon her memory that the

delirium of the fever, like the chemicals applied to the daguerreotype plate, brought out the impression distinct and clear as at first.

I once visited an aged German who had been in this country for more than half a century and had spoken the English language exclusively during that time, having almost, if not quite forgotten his tongue, but in his old age the language of his childhood returned to him in all its freshness, and he could speak only in his mother tongue.

Such facts added to our own personal experience and consciousness, teach us that nothing is lost; that the whole past is engraven on our hearts, as on an imperishable tablet. With the mind beclouded as it is in this world, we may be able only dimly to discern the great event, but if not in this world, then in another the mist will be scattered, and we shall be able to read our lives over again, just as they have been spent.

There is but one method by which the painful memories of the past may be removed. The heart that is washed in the atoning blood of Christ, has in his grace an antidote both to sin and sorrow. "The blood of Jesus Christ cleanseth us from all sin." His love sanctifies sorrow and makes it and the memory of it a real blessing. The one who has made the Saviour his trust, and who is seeking to live as he lived, has nothing to fear in the utmost activity of memory. But he who has all the guilt of his sins resting upon his own soul, has reason to tremble.

In some dark lane of life, in some hour of gloom or in the last dread conflict, his sins may meet him again, and overwhelm him with the recollection. Or, if he escape in life, memory, which has recorded all, will be faithful to his trust, and was to be the soul that has to answer for itself in another world.—New York Observer.

THE PRAYING WIFE.—Recently in Wales, two men were returning home from a beer shop, at a very late hour; as they were walking, one said to the other, "When I get into the house to-night, my wife will scold me dreadfully."

"Ah," replied his companion, "I shall have something ten times more intolerable than scolding; my wife is always quiet, but she weeps, and speaks to me about my soul, and her words are burning like fire in my conscience." He reached home, and as he anticipated, his wife met him at the door weeping. He went to the bed and slept but his wife distressed and anxious about his soul, instead of doing so, prayed to God on his behalf. About three o'clock in the morning, he awoke and saw her standing at the bed-side still weeping. He said to her, "Margaret, what is the matter with you?" She answered, "The thought that my dear husband is an enemy to my beloved Saviour, and that he is likely to have his eternal portion with damned spirits, almost breaks my heart." This answer broke him down. He felt that his case was a bad one, and the fact that his wife felt so deeply on his account, led him to feel for himself. He arose, and knelt by the side of his wife, and prayed to God, who blessed the conduct and language of his wife to his conviction, manifested to him his pardoning grace through Jesus Christ, and they are a happy couple rejoicing in the hope of dwelling together forever in heaven.—English Paper.

A WARNING PRESENTIMENT.

In Owen's 'Footfalls on the Boundaries of Another World,' we find the following:—

Those who were familiar with the political history of our country twenty years ago, remember well Dr. Linn, of Missouri. Distinguished for talents and professional ability, but yet more for the excellence of his heart, he received by distinction, as rare as it was honorable, the unanimous vote of the Legislature for the office of senator of the United States.

In discharge of his Congressional duties he was residing with his family in Washington, during the spring and summer of 1840, the last year of Mr. Van Buren's administration.

One day during the month of May of that year, Dr. and Mrs. Linn received an invitation to a large and formal dinner party, given by a public functionary, and to which the most prominent members of the administration party, including the President himself, and our present Chief Magistrate, Mr. Buchanan, were invited guests. Dr. Linn was very anxious to be present, but when the day came, finding himself suffering from an attack of indigestion, he begged his wife to hear his apology in person, and make one of the dinner party, leaving him at home. To this she somewhat reluctantly consented. She was accompanied to the door of their host by a friend General Jones, who promised to return, and remain with Dr. Linn, during the evening.

At table, Mrs. Linn sat next to General Maccomb, who had conducted her to dinner, and immediately opposite to her sat Silas Wright, senator from New York, the most intimate friend of her husband, and a man, by whose death shortly after, the country sustained an irreparable loss.

Even during the early part of the dinner, Mrs. Linn felt very uneasy about her husband. She tried to reason herself out of this, as she knew that his indisposition was not at all serious; but in vain. She mentioned her uneasiness to General Maccomb; but he reminded her of what she herself had previously told him—that General Jones had promised to remain with Dr. Linn, and that, in the very likely contingency of any sudden illness, he would be sure to apprise her of