Vol. XIX .- No. 39.

SAINT JOHN, NEW BRUNSWICK, FRIDAY, SEPTEMBER 27, 1872.

Whole No. 975.

#### NEW SPRING GOODS.

## ALBION HOUSE.

### Miller & Edgecombe

Have great pleasure in intimating that a large portion of their

#### NEW SPRING STOCK

Has been received per Steamships "Alexandria," "Caspian," and "Lady Darling."

A Beautiful Stock of DRESS GOODS,

in all the leading styles.

MOURNING GOODS.

A rich stock in Fine Alpacas, Lustres Coburgs, Baratheas, Crape Cloths, Persian Cords, Metz Cloth, Figured Alpacas, &c.

COLORED TABLE COVERS.

Window Damasks and Moreens.

LLAMA CLOTHS.

A large stock of BLACK DRESS SILKS. to which they direct special attention.

Waterproof Mantles.

A large assortment of

new styles. Grey and White Cotton Tickings, Osnaburgs, Towellings, Table Linens, Printed Cottons,

LADIES UNDER SKIRTS,

Cashmeres, &c. &c. A large assortment of WHITE QUILTS, which will

MILLINERY.

A full line in English, Scotch & Canadian Tweeds,

for Boys' and Gents' wear.

Collars, Gloves, Hosiery, Laces, Ribbons, Neck Ties, &c. &c.

WINDOW MUSLINS. LACE CURTAINS.

Parks' Cotton Warps.

The balance of stock to arrive per Steamers "Cambria" a class, which it is given to represent.

and "Olympia." Inspection solicited.

The doctrine of the sermon the review

MILLER & EDGECOMBE.

Fredericton, May 3, 1872.

## THOMAS LOGAN

STAPLE AND FANCY

#### Dry Goods,

for the present season, comprising all the novelties in

DRESS GOODS,

PARASOLS,

SHAWLS,

RIBBONS,

LACES,

GLOVES and

HOSIERY,

DRESS SILKS

### IRISH POPLINS, STRAW HATS,

# Carpetings and Oil Cloths,

and every description of

HOUSE FURNISHING GOODS,

PARKS' ST. JOHN

COTTON WARPS.

An inspection respectfully solicited.

THOMAS LOGAN. Fredericton, June 21, 1872.

The Intelligencer.

THE OPEN DOOR.

Chapter VIII. of The Open Door contains little besides Elder Hartley's sermon. Of this

sermon Mr. Smith writes in a note thus: The writer has given, in this harangue of Elder Hartley, in many respects the counterpart, if not in matter, at least in style, of a discourse, which it was his lot to hear, one summer Sunday, up among the mountains of Pennsylvania, from a man known among the people as a "Hardshell Baptist." Perhaps some one of the company, who was in that country school-house that day, will remember the scene, and especially call to mind the frequent and terrible blasts from the preacher's trumpet, and the flourterrible blasts from the preacher's trumpet, and the flour-ish of the great, red handkerchief, as the hearers "suffered

word of exhortation" for two mortal hours. The preacher, at the close of the sermon, said he would like to dwell upon other "pints," but must stop because of a trouble in his "pipes."

may be found in the army roll of Christian warriors, are men, rough in appearance, and rude in speech; ignoran in the wisdom of the schools, but "wise toward God;" aspired with a heavenly cloquence, and mighty in the criptures: men whose whole life is a succession of battles and of victories under the Captain of Salvation. These brave old warriors are the pride and glory of the church in every age of her history. They won their epaulets on the field of holy conflict, and no one reveres their memory more than the writer of these lines.

But this Elder Hartley is the representative of quite another class, most abundant in years gone by, although the race is not extinct to-day. Men, who believe their church to be the only people of God, and who give but doubtful hope of salvation to the proof salvation. doubtful hope of salvation to the poor soul—no matter what his Christian character—who happens to differ with

The reader will observe in the last paragraph that Elder Hartley is given as the representative of a class, and not of the Baptist pulpit generally. This fact is repeatedly stated in the book; one other statement the re-Velveteen Sacques. view acknowledges, but gives it as the only time such admission is made. The first paragraph shows that in character and style the representation is fact. The review does not receive it in this intention, but rather as virtually intended to represent the Baptist pulpit generally, which of course it does not. In this particular the charge of misrepresentation is based upon a perversion of the plainest debe claration of the book. To show that the representation of style and character is false, the review should make it apparent that no class of characters such as Elder Hartley can or could be found in the Baptist church. This, An immense stock of Ladies', Misses', Boys' and In-ants' Straw and Fancy Silk Hats. Flowers and Feathers of course, no one would attempt. The faithfulness of the representation it is useless to deny; and when the character is properly drawn, and limited, where is the misrepresentation? In style the sermon corresponds with the character. The language is homely, illustra-

tions far-fetched, words mispelled, sentences

and others, and from true Baptist practice. As I have said, the sin of open communion turned our | in the writer's mind at least.

irst parents out of the Garden of Eden; the great first church established for the race of man. Here let the Bap-tist Church read her duty of discipline. If a member cats of the forbidden fruit by going to a Pedo-baptist table, turn him out! Yes, turn him out, and suspend a flamin' sword at the gate of the church: yea, a sword turnin' every way to guard the only garden of the Lord, the Baptist Church.

It is Baptist practice to expel for communicating with Pedo-baptists. It is the faith of Has now opened his entire Stock of New and Fashionable strict communion Baptists that theirs is the God of non effect, and to build hopes upon a foundation only Christian church. C. G.'s views are not singular in that. Rev. S. F. Smith writing recently in the Watchman and Reflector, says, " We maintain that the Baptist church is the church of Christ, and the ONLY church of Christ on earth. It is not a schism, but every other body professing to be a church is a schism." I know not which is most noteworthy here, the candor of the writer or the energy of his doctrine. Papal Rome never excelled that the least in plainness, and but little in severity. Yet it is a simple issue of the close commu-

> Lord" is correct. The preacher refers to the Israelites shut up in their own land, how they fell by fellowshiping the heathen; has a dash in characteristic style at the Methodists, at the Episcopalians, at the liberal influences of Sunday School Unions, &c., and grows loud and eloquent Visitor, July 11. over an imaginary procession of the denomiman Society" up to and through the doorway of perdition, the Baptists,—thousands of them -bringing up the rear, while an angel puts a trumpet into the hands of a true Minister of the Gospel who takes his stand by the roadway and calls to the moving multitude to stop and turn, and to the Baptists to lead the way to Jordan, because there is no other way of entering Canaan, and no salvation out of that

this, and frequently exchange words. The preacher continues "Who is my brother?" ("Now for it !" said Deacon

1. "What is the church? I answer, a body of baptized believers. Who are baptized believers? I answer, those who have been immersed on a profession of their faith, and they only. Who is my brother? Every regular Baptist, and he only! When I brother a man, I thereby de-

There you have it!" whispers Deacon Roberts to all are alike condemned. Deacon Winston. "He's a giant in argument," responded Deacon Winston. "Truth is mighty! We're getting the heft of the argument now," said Deacon Roberts. "What wouldn't I give, if only our minister was here."
"Well, his wife is here, that will do," said Deacon

2. The preacher went on: "the declaration of brother-

hood is the publication of kindred-what fellowship hath light with darkness? You know the whole passage, my brethren. What brotherhood have we with the unbaptized? men in the darkness of error! I will eat with my brother, and he with me at a common table in our father's house, and he shall not stop me nor I him; nor need we go through the formality of inviting one the other, as though we were not blood relations, and under the same roof. Is the Pedo-baptist Church-so called-my father's house? But say you, in my father's house, the Lord declares, there are many mansions. Exactly so, my breth ren; he spake of the house in heaven. In the earthly house, there is only one room, and the door of entrance is baptism, and baptism is immersion; and he who isn't immersed, isn't baptized; and if he isn't baptized he hasn't passed through the door; and therefore, my brethren,

of his future. Is he in the church? He is in wilful disobedi-

cause he loves darkness better than light. Then he is in Close communion Baptists do not limit the application of the term brother to the members of their own sect, as the Elder does in paragraph 1; they apply it, with a qualifica-tion, to members of other sects. The qualifification, however, makes the term empty sound, and the Elder's position the only consistent one. Paragraph 2 is, all but the last sentence, a perfect and concise statement of much of C. Some of the noblest, of all the list of those whose names | G.'s teachings, and not of his only, but of honest strict communion regular Baptists throughout America. The deduction in the last sentence they do not accept.

Paragraph 3 is the reiteration of the doctrine C. G. took such objection to. This was quite fully disposed of in my letters of Aug. 9. C. G. has twice attempted to show that those lefters may be construed to justify his objection; but he either misunderstands or wilfully perverts my words. His last attempt means, if it means anything, that C. asserts, and Bapthem in creed; men whose anathemas were supposed to blight and blast all the territory of mankind which was blight and blast all the territory of mankind which was loss of property, of business, sickness in my ted for its numerous auroral exhibitions tists are guiltless of such belief; The Open Door does not charge them with holding it, at least. Mr. Smith's position is that the Baptist close communion theory leads properly to the belief that all who are not immersed are lost eternally. Were Mr. Smith singular in this opinion, which he is not, there might be more propriety in C. G's bluffing retort that I cannot mean what I say, nor can Mr. Smith mean what he says, when this is directly charged upon the holders of that theory. The Baptist position is that baptism, immersion, is the divinely appointed ordinance by which we publicly profess Christ, the initiatory rite into the church, prerequisite to all church relation, and to participation in any church privilege or duty, &c., &c. Robert Hall writes upon this

It would be trifling with the reader's patience to multiply proofs of a position so evident from Scripture as the inseparable connexion between a genuine profession of ist and future salvation. But if this be admitted, wha omes of the principal argument urged by Mr. King horn for strict communion, which turns on the principl " baptism is the term of Christian profession?" Wh can fail to perceive that if this proposition is true, the Pe

There is no conclusion from the Baptist close hope abrupt, ideas blunt and direct, and the whole | communion theory more direct and necessary | discourse sententious and rambling, consistent | than that; the theory embodies all the condionly in its denunciation of free communion. | tions that demand it. Baptists are generally | This illiteracy the review repudiates, as being careful not to attempt to show that this is meeting. The answers to them have been of the obscuring cloud had dropped down from not chargeable upon the Baptist pulpit gene- not the case. The review was careful to give so marked a character—and other answers yet overhead. There was a yellowness of the atrally, but says nothing of its applicability to Mr. Smith's representation a different basis al- to come in God's own good time—that I have mosphere that made clear silver assume a grass . together, to accept it in a very different inten- wished here to acknowledge the goodness green hue. Then a dense, undefinable vapor venport, afterward Judge of Stamford, Conn., The doctrine of the sermon the review repution. Let us see how the reviewer himself related rapidly and without aerial movement and State Councillor in the Legislative Chamdiates also. As this is more important than gards Pedo-baptism. I wish there was space exercises, having been deaf from childhood. over all the land and ocean from Pennsylvathe character and style are, and left rather as to give the readers the latter half of his XIV Will you not unite with me in giving to God nia to the Gulf of St. Lawrence, the darkness journment. Either the Day of Judgment is Baptist, let us see how far it differs, even in Article on the communion question; from it he our thanksgiving in singing, its homely garb, from that taught by C. G. | will see that the salvability of consistent Pedobaptists must be a matter of very grave doubt,

We thus see that infant baptism is necessarily connected with the deadly fundamental heresy of baptismal regene ration, through which a corrupt, a godless, a false, a per secuting, political, and a Popish church has existed, dur g the progress of the ages, blighting the world with this most destructive of all errors with all its dark train echanical act for a godly life, to make the counsel of hich will be swept away in the judgm

Whenever and wherever there has existed the doctrine osed of both regenerate and unregenerate, a false church, then and there infant baptism has been pracd. These have never arisen when and where baptism ould regard Campbellite Baptists exceptions. (Well, i not many months since a Western Association of strict aptists sent a large delegation with fraternal greetings t General Meeting of this same "state," "corrupt church," of "Campbellite Baptists!" and received a delegation from them in return!) \* Pedo-baptists who still etain most error are most strict in their adherence to this

nion theory. So, "the only garden of the Still further; not only is infant baptism the offspring of entioned; it tends to perpetuate the error which gav birth and these consequent evils. \* \* Such ideas as ese (which must arise from the practice) are of untold ary, by giving false views of the divine government, by kening ideas of personal obligation, by encouraging oundless hopes, which have and are lulling thousands aye, millions to a sleep from which death and eternity only awaken them to a knowledge of their damning error .-

nations in which all are following "the Ro- death," holds a much larger place apparently That evil, Pedo-baptistism, that "way of the conduct of labor in the South. in the Baptist protest against than Mr. S. intimates. Elder Hartley says nothing directly of the future of Pedo-baptists; C. G. is not so modest; the consistent amongst them cannot, according to his theory, be justly saved; but any of them that do not believe

The preacher continued: "Brethren, let us hear the land. Deacons Roberts and Winsten, who sit together in a front pew, get excited over say a few words by way of counsel and warnin' to the members of this church. Who believes a Roman Catholic can go to heaven? Why not? Because he is not in the Roberts.) "I answer, every member of the church of the salist can go to Heaven? Why not? Because he is not in the church—he is wilfully ignorant. And shall we say any other Pedo-baptist goes to Heaven,, who, like those named, is not in the church, as I have proved, and like his companions in sin, is wilfully ignorant?"

"There you have it !" whispered Deacon Roberts." clare my relation to him-in the flesh, a blood relation; if charge of heresy to any class of Pedo-baptists; The reviewer was not particular to limit his

"Shall we brother the wicked? Shall we have felloweat and drink with him at the Lord's table. We must be for the truth! Yea, 'cry aloud and spare not; Lift up and with all her might shouted for the police. And the brute and feathered creation seem-When the preacher was through, he said, "the choir

"From whence does this union arise That hatred is conquered by love? It fastens our souls in such ties, As distance and time can't remove.

him my brother, puts him in the house, seats him at the merge all points in dispute, and join hands over the grave found a bundle lying inside of the gratings and flew about. The fowls marched solemnly able, makes him a disciple!

3. "Lastly my brethren, as to the final condition of the Christians, we will shrink back from a practice which 3. "Lastly my brethren, as to the final condition of the unbaptized, what shall we say? Truth is truth. I cannot go back of the Bible, or by more charitable than the sacred word of Scripter itself. To the law and the testimony. The word is plain: 'He that believeth and is baptized shall be saved, and he that believeth not shall be damned.' I only say the Pedo-baptist is not baptized; I say nothing of his future. Is he in the church? He is in wilful disobedience. I say wilful, for he will not come to the light, best of this world and the next.—Visitor, July 11.

thing more than "infant baptism" is not very to identify it. It was as follows: clear, but it is clear enough that "the way of are not immersed?

#### [From the N. Y. Observer.] FULTON STREET PRAYER MEETING. THANKSGIVING.

We transcribe some requests for thanksgiving to God for answers to prayer, and abridge

others. One writes as follows: "Brooklyn, Aug. 21, 1872.—To the Fulton Street Prayer Meeting:—I wish to offer thanksgiving and praise to the God of all mercies for special deliverance and signal favors bestion, and that Jesus is my Rock and Refuge. The 46th Psalm has been very precious to me exclaiming, with Job, 'Though he slay me and little or no light broke in upon my path-

"About three weeks ago I mentioned my case to a few of the brethren here, and asked their prayers and of the meeting in my behalf. This week the answer has come. I have obtained employment, the health of my family is improving, I am a happy man, and I wish to return the sincere thanks of a greatful heart to the God of providence and grace for his manifold goodness to me, a poor sinner, saved by sovereign grace."

"Prayer is appointed to convey The blessings God designs to give."

the keenest distress in all its stages. Daily phur. The morning of the 19th was overcast do-baptists are, on our principles, cut off from the hope of eternal life, and salvation is confined to ourselves.

graciously the answer has come, and in largetry, with lightning and thunder. Scarcely er degree than this "poor sinner" dared to any motion was in the air, what wind there

Here is another call to thanksgiving :

" Praise God from whom all blessings flow'?" There have been many other answers to prayer which cannot be recapitulated, as it would take up too much space. They come to nearly every meeting.

THE MOST IMPORTANT OF ALL.

Prayers for the outpouring of the Holy Spirit are requested in behalf of ministers and churches. These are felt to be the most important of all. They stir up the souls of those who make them, and those for whom they are requested to be made. We cannot have much to do in regard to the presence and power of the Holy Spirit without feeling its influ-The following was received from Yazoo

City, Miss., August 19, 1872 : "Dearly Beloved-Could you but see us, you would not only pity, but you would weep over us. The harvest, truly, is plenteous, but where are the reapers? The laborers are few Pray that God would send young men into this part of his moral vineyard. I have just begun to try to preach Jesus. Oh, do pray for me, that I may have great boldness in

We have great doubt whether young men are more wanted in the Southern harvest field than men of riper years and more practical experience. There is need of wisdom in

WAS PRAYER ANSWERED ?

asistent with our profession and doctrine. Stand up room, when she went to the window raised it, the perplexed driver to well see his way. She also rang all the bells. The burglars be- ed puzzled and agitated. The birds ceased to will sing a hymn of their own selection;" and they sang came alarmed and fled by the front door, fly, and hid themselves in the branches of the and other articles disappeared.

of the dining room window, and against the to their roosts as they do only at nightfall, glass. She took it in, and on opening it there was her watch, and the dress which had nev-tery of so short a day, became still. Cocks er been worn, and some other things. And with them was a letter, of which the follow- and the early breaking of day. Frogs peeped ing is a copy, written in a good hand, upon a their evening concert, and dogs whined or this world and the next.—Visitor, July 11.

Whether that "way of death" means any
thick, heavy piece of brown paper with the corners torn off, rendering it almost impossible an earthquake. The herds of cattle on New

saving truth" means simply immersion. been sick, and the priest will not give me ab-Whose doctrine is the most objectionable? solution without I send back what was taken with their heads inward—the invariable token which comes the nearest saying Pedo-baptists are "on the way to perdition because they are "on the way to perdition because the way to perdition because the way to perdition because the "on the way give me, and ask God to forgive me." Said the narrator of this occurrence, "I ac-

cept this as answer to prayer," This watch, and the stolen dress, and the young lady, your reporter has seen, and that On the home threshold they were met by pale letter. The family against which this trespass was committed has maintained a prayer ed, "What is coming?" The alarmed travelmeeting in their house for thirty-five years.

#### THE DARK DAY IN NEW ENGLAND, IN 1780.

On the 19th May, 1780, the inhabitants of towed upon me during the past week in ans- New England and the adjacent parts were the wer to prayer. The year past has been one of extreme trial. It seemed nothing but disseen before nor since, and which to this day aster, darkness and gloom was my portion, remains unxplained. The year was celebrafamily, was my inheritance. I trust I know this latitude. They covered the midnight the efficacy of a Saviour's blood in my redemp- heavens with corruscations of red and silver, and streamed out like lightning, seeming, says one writer, fairly to flash warmth in the face. many times, and I have arisen from my knees | The winter preceding was marked by extraordinary severity. Snow lay on the ground yet will I trust in him." But time passed on, from the middle of November to the middle as sometimes, with frightful agitation, breaks continued for seven successive days, and the snow fell to a depth of four feet on a level in this single storm, and with drifts eight and ten feet high. Sheep were buried in the drifts for many days, and even men and animals perished with the cold. Long Island Sound was crossed by heavy artillery on the ice. Narragansett Bay froze over so hard that men traversed the ice from Providence to Newport in skating parties, and from Fall River to Newport loads of wood were conveyed on the

ice through Bristol ferry. We know this case well, and it was one of for several days. There was a smell of sulthis man came here for relief in prayer, and with some clouds, and rain fell over the counwas came from the south-west. By nine o'- o'clock adjourned the House till two o'clock, clock in the forenoon, without previous warn- afternoon." Amid the deepening gloom that "Brethren-During the past three years I ing, the darkness stole gradually on, with a have sent numerous requests for prayer to this luminous appearance near the horizon, as if of the State House, and set the lawyers trembit caused sinking by degrees until the sunlight was effectually shut out. Ordinary cloud it was not. The rapidity with which so large an extent of country was enveloped precludes the possibility of supposing this to have been a natural cloud moving laterally. Besides this, the day was too calm to imagine such a partially clear sky, and the shining of the sun, thing. Down came the darkness thicker and thicker. By ten o'clock the air was loaded | this interval was followed by a return of the with a thick gloom. The heavens were tinged with a yellowish or faint red; the lurid ed the first half the night hideously dark beook increased; few, if any, ordinary clouds were visible. The sun, in disappearing, took on a brassy hue. The lurid, brassy color spread everywhere, above and below. The grass assumed the color of the sky, and all out doors wore a sickly, weird and melancholy aspeet,—a dusky appearance as if seen through a smoked-glass. By eleven o'clock it was as night itself, and from this time until three in the afternoon the darkness was extraordinary

The extent of the darkness was greater than is related of any other similar phenomenon on the northern half of Pennsylvania, and from A few nights ago a burglary of a singu- But the degrees of darkness differed in differlar character was committed in Fifteenth ent places, the deepest night settling over behind the chest of tools. Just then the mostreet. A young lady and a domestic ser- New England. A tract of land and sea 800 ther came in, and the child begged her to revant woman were left in the care of a large miles in length and 400 miles in breadth, emhouse, which had been for years a place of bracing an area of 320,000 square miles, was The neighbor offered at once to do so; and prayer on every Tuesday afternoon, attended known to be covered by the cloud, and so far in what they practice may properly entertain by a large number of persons of all denomina- as can be ascertained, a population of 700,000 tions of Christians. This young lady had souls sat for a portion of the day and night in been lately made, as she and others hoped the a gloom more or less profound and inexplicit and inexplicit as the ascertained, a population of 700,000 piece of paper fell down behind, which the widow, taking up, found to be the lost bill, re-

cated and intelligent, and full of great moral | Just how dark the day was is attested by courage-enough to stay in the house alone indisputable evidence. The hour and minute church-he is wilfully ignorant. Who believes a Univer- with the servant woman, while the owners of could not be discovered on the face of a clock the house were gone away to attend a distant or watch by persons of unimpaired eyesight. camp meeting. Some time ago, the father of Candles became an absolute necessity both out this young lady was shot in endeavoring to doors and in, as it was impossible to transact protect himself and family against burglars, ordinary business without them. Fires on the She was recently awakened in the night by hearth-stone shone as brightly as on a moonhearing a burglar in her room. She remem- less November evening, and all dinner-tables bered how her father lost his life, and resolv- were set with lighted candles upon them as if ed to lie perfectly still and feign sleep. The it were the evening repast. The keenest eyes ship with unbelievers? Shall we commune with them? burglar came to her bed, and, putting his in doors could not see to read the common What communion hath light with darkness? Beware, hand under her pillow and feeling all around, print. So far beyond any ordinary fog was my brethen; it is a sickly age. There is a great talk of religious liberty.' Beware of the wiles of the adversary be ye separate!' It is not consistent for us to fellowise gift of her father, and on that account most up at the nearest hotel during the mid-day ship the disobedient everywhere else, and then refuse to highly prized. The robber at length left her hours, or carried candles or lanterns to enable

that beautiful hymn, by good old Dr. Baldwin, of Baid- leaving much which they had intended to take trees. As the darkness increased they sang therefore he is not in the house; yea, the house where alone the Lord's table can be spread. Lift up your voice as this (infant baptism)—that it even tends to the destruction of the protesting body, by causing its members to would send it. Some mornings after this, she with his brother.—Beecher."

England's thousand hills, sought the shelter of "Ever since I was in your house I have the shed or barnyard, lowing as they came to

more curious and terrifying. The mechanic left his tools in the shop, the farmer his plow in the furrow, and each moved in silent and ler, seeking the sympathy of his fellow man as one impressed with a sense of impending peril, put up at the nearest house, and mingled his anxious questionings and forebodings with those of the family. Strong men met and spoke with surprise on their countenances, and little children peered timidly into the deepening gloom, and then sought the sheltering parental arms. Schools broke up in affright, and with many expression of childish inevitable candle shone out of the windows of all dwellings-every countenance gathered blackness-all hearts were filled with fear of an approaching, unparalleled storm, or the occurrence of a terrestrial convulsion; but it was not the blackness of the storm-cloud, such of April. In December and January a storm over a single city; it was the silent spreading of the pall-cloth over the earth by strong, invisible hands. Many anecdotes of terror are related. In Boston, from the hours of 11 or 1 till 3 o'clock, business was generally suspended and shops were closed. At Groton, a court was in session in a meeting-house full of large windows, as was the old style of houses. of worship; but at half-past eleven all faces began to wear a sombre hue, whereupon magistrate and people followed suit with all New England, and called for lighted candles. Connecticut went totally under the cloud. The Previous to the 19th a vapor filled the air journal of her House of Representatives puts on record the fact that "None could see to read or write in the House, or even at a window, or distinguish persons at a small distance, or perceive any distinction of dress, &c., in the circle of attendants. Therefore, at eleven wrapped about the city, darkened the rooms ling with the apprehension that the Day of Judgment was at hand, when the motion for adjournment was made, Colonel Abraham Daber at Hartford said: "I am against the adat hand or it is not. If it is not, there is no cause for adjournment. If it is, I wish to be found in the line of my duty. I wish candles

to be brought." The darkness of the day having been succeeded an hour or two before evening by a still obscured by the black and vapory mist, obscuration with greater density, that renderyoud all former experience of probably a million of people who saw it.

#### HOW GOD ANSWERS PRAYER.

A poor Christian woman in Buckinghamshire—I believe near Berkhamstead—was bereaved of her husband after a long illness, and eft unprovided for, the only thing of value being a large chest of tools. The husband had only just been buried, when a neighbor, bearng no good character, called on the widow, record, not exceping the celebrated dark days beyond the widow's power to pay. The work, which had been done in the husband's lifethence along the coast northeast to the wilds ted, of which the widow had a distinct recoltime, was paid for by him, and the bill receipof Maine, eastward to the Gulf of St. Lawrence, lection. It availed not for her to assert the and out at sea 120 miles southeast of Boston, fact. The payment of the bill was pressed avalleys of Lake Champlain and the Hudson In great distress, the widow retired up stairs River, and north into undefined regions in Ca- to pray, for all effort to find the receipted bill nada. Portland, Boston, Hartford, New York, was vain. While engaged in prayer, a butterfly flew in at the open window downstairs; while he was removing it from the wall, a been lately made, as she and others hoped the a gloom more or less profound and inexpliceipted as she had said. She was overcome with praise and gratitude to God, who had answered her prayer, by means of the butterfly; and even her enemy himself discovered the missing bill.—The Christian.

> The translation of the Bible into various languages is going steadily forward, so it is probable that ere long every nation under the sun may have in its vernacular the Word of God. The Moravians have completed the translation of the entire Scriptures into the Esquimaux language, and the latter portions of their work have just passed through the press of the British and Foreign Missionary Society, and are now ready for distribution. The Moravians have been laboring in Labrador more than a century, and their success has been moderate but steadily increasing.

It is not because the word went out eighaway piled up in the hall. But the watch and their evening songs as they do at twilight, and teen hundred years ago, "Forsake not the a valuable dress, which she had never worn, then became silent. Pigeons on the wing assemblings of yourselves together, that I detook to the shelter of the forest as they do at | sire to be united with others in Christian life. The young lady was much distressed at the night. The whip-poor-will, as if it were truly It is because my heart calls out for other Yea, says C. G.

Let us call to mind \* \* that mixed communion ly that it might come back to her again in gloomy hours. Woodcocks, which are night every one who has learned to love Christ truly