AN EVANGELICAL FAMILY NEWSPAPER FOR NEW BRUNSWICK AND NOVA SCOTIA.

Rev. J. McLEOD,]

"THAT GOD IN ALL THINGS MAY BE CLORIFIED THROUGH JESUS CHRIST." Peter.

Editor and Proprietor.

Whole No. 968.

Vol. XIX.-No. 32.

SAINT JOHN, NEW BRUNSWICK, FRIDAY, AUGUST 9, 1872.

heattless that he can tell his own and his pastor's wife in the most offensive manner, that they are on the road to perdition because not immersed.—(p. 37.) (The two pages referred to are inclosed in brackets.) about to make me as happy as I could be in this world, and then had told me that he should begin by crippling me in all my limbs. The biography of pious women, both in the

should begin by crippling me in all my limbs, Is the reader satisfied that this "diabolical" and remove me from my usual sources of encharacter of Deacon Roberts is justly drawn joymeut, I should have thought it a very from the passages cited? The attempt to strange mode of accomplishing this purpose. raise prejudice, if chargeable to Mr. Smith at | And yet how is his wisdom manifest even in all, is certainly not exclusively so, even repre-senting the character of Deacon Roberts.

law is law, and there is no going back of scripter." "I agree that it is law-church law,"-said Mr. Hart, 2. C. G. finds further in paragraph 2 one of the worst misrepresentations. His quotation ["Well, wife;" said the Elder, " what have you to reand comments are given elsewhere. Let us

the worst intervent to eday?
The markabe?
The spool as my - as your excellent memory and the markabe?
The good worman, just ready to barst into to ears, markabe?
The good worman, just ready to barst into to ears, markabe?
The good worman, just ready to barst into to ears, markabe?
The good worman, just ready to barst into to ears, markabe?
The good worman, just ready to barst into to ears, markabe?
The good worman, just ready to barst into to ears, markabe?
The good worman, just ready to barst into to ears, markabe?
The good worman, just ready to barst into to ears, markabe?
The good worman, just ready to barst into to ears, markabe?
The good worman, just ready to barst into to ears, markabe?
The good worman, just ready to barst into to ears, markabe?
The good worman, just ready to barst into to ears, markabe?
The good worman, just ready to barst into to ears, markabe?
The good worman, just ready to barst into to ears, markabe?
The good worman, just ready to barst into to ears, markabe?
The good worman, just ready to barst into to ears, markabe?
The good worman, just ready to barst into to ears, markabe?
The good worman, just ready to barst into to ears, markabe?
The good worman, just ready to barst into to ears, markabe?
The good worman, just ready to barst into to ears, markabe?
The markabe?</ port from your church to-day?"
"It was ordinance day at Dr. Parson's church, and a very interesting service," she replied, "the sermon preceding the Supper was from John's Gospel:—"That they all may be one. That they may be made perfect in one."
"It is remarkable," said the pastor, "how frequently two minds will run in the same channel, without any concert of action, but, as the world would say, by accident."
"His discourse," said Mrs. B., "was necessarily brief, but it was certainly excellent, and a good preparation for the Lord's Supper."

of death. "Oh, those rays of glory," said us !' Mrs. Clarkson. "Oh, the greatness of the "The old mother arose from the table. She and the ringing of immortal bless?

Children, too, have thus passed away, as- "From that day, David Nelson never had a

phin and titular king of France, is well known, blessing." the result of cruelties that have few parallels in history. He was a charming child, and deeply attached to his mother. Her execu-

depart from it. Now, here is your son David. the head of our Infidel Club. What do you The biography of pious women, both in the think of that? Here is the book, and here is Romish and Protestant church, give many an the promise. What do you think of that? incident of transporting prospects at the hour And here is David, the wittiest infidel among

glory that is revealed to me," said Lady Hast- could not stand it to hear the Bible called in ings. Mrs. Hemans declared that "no poe-try could express or imagination conceive, the ises. She went to a servant, ordered her horse, visions of blessedness that flitted across her and drove rapidly home. She ran to her fancy, and made her waking hours even more room, threw herself upon her knees, and delightful than those given in temporary re-pose." Did these, indeed, walk in Beulah, David Nelson; sweep him out of the waybreathing the fragrance of the celestial atmos- anything ! But oh ! let not thy great name phere and hearing the music of celestial harps be dishonored, nor thy truth called in question. O, make David a child of God.'

sured that the heavenly world was opening to moment of peace till he found it in believing receive them. "I see hundreds of thousands in Jesus. Don't tell me that God does not of angels rejoicing over us," said a boy-mar- hear and answer prayer. I know better. For tyr in Flanders at the time of Tiltmann. twelve years I have been getting wonderful "Tell the missionary the blind sees," said a answers to prayers. Oh, put our God to the dying Hindu boy. "I glory in Christ. I proof, and see if he will not hear and answer prayer ! Bring in the tithes and prove him, The melancholy death of Louis XVII., dau- and see how ready he is to pour out a copious

A BACKSLIDER'S END.

One morning, while many in the city were tion was unknown to him, and at his own out on muster, I was sent for to visit a dying death he supposed her to be still in the Tem- man. I found him delirious, and, on account of the muster, not a man in the house, and Just before he expired he was asked if he but few left in the immediate neighborhood. He was a very strong man, and his wife and "Yes," he answered, "but not so much as the females who were with him could scarcely keep him in bed. As soon as I went in he knew me, and my presence brought to his re-June, and there was no music playing near the membrance his former experience; and in his mental wanderings he would frequently say, in broken accents, "If they did turn me out, they need not always keep me out." I found he was an old backslider, and had fallen by At last his eyes grew luminous, and his face strong drink, and now, when it seemed too late, was lamenting over his case. I went out for some persons to stay with him, and found It may have been a child's dream, and it but as they saw the frightful appearance of three men who agreed to go along with me; way, when, remembering that I had forgotten something, I returned after it and what a dreadful sight I saw ! The men had fled, as if they had seen a demon. The man was up in the middle of the floor, his face almost black with rage, struggling with his wife, who was trying to keep him from rushing into the On reviewing such scenes and testimonies street. I spoke to him, but all was in vain. as these, we reasonably ask, Is heaven a dis- I then laid hold upon him, and with the greatcoverable country? Is the proto-martyr's est difficulty got him near the bed, when he vision still revealed to the Christian in cases of fell back in a dreadful fit, and was certainly one of the most frightful sights I ever saw. However, we got him on the bed, and he partially revived; but in about two hours he died. Never may I see another drunken backslider die-no, never, never !- The Nashville Advocate.

Miller & Edgecombe

Have great pleasure in intimating that a large portion of

NEW SPRING GOODS.

ALBION HOUSE.

NEW SPRING STOCK

Has been received per Steamships "Alexandria," "Cas-pian," and "Lady Darling."

A Beautiful Stock of

DRESS GOODS, in all the leading styles.

MOURNING GOODS.

▲ 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. Velveteen Sacques.

> A large assortment of LADIES' UNDER SKIRTS, new styles.

Grey and White Cotton Tickings, Osnaburgs, Towellings, Table Linens, Printed Cottons, Cashmeres, &c. &c.

A large assortment of WHITE QUILTS, which will be sold at a bargain.

MILLINERY.

An immense stock of Ladies', Misses', Boys' and In-ants' Straw and Fancy Silk Hats. Flowers and Feathers n great variety.

A full line in

English, Scotch & Canadian Tweeds, for Boys' and Gents' wear.

Collars, Gloves, Hosiery, Laces, Ribbons, Neck Ties, dec. dec.

LACE CURTAINS. WINDOW MUSLINS.

Parks' Cotton Warps.

The balance of stock to arrive per Steamers "Cambria" and "Olympia," Inspection solicited

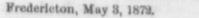
MILLER & EDGECOMBE.

SUMMER GOODS!

THOMAS LOGAN

Has now opened his entire Stock of New and Fashionable

STAPLE AND FANCY



in answer to Deacon Roberts, while her face was crimson. (2.) "You know, Pastor," said the Deacon, "for you are stout in doctrine: you know—come right down to it and he that believeth not man to do? —that the whole thing is just cyphered down to this: the shall be damned. mands are st church is a body of believers, who have rendered obedience to 'the law contained in ordinances.' That church, in its visible form, has one door, and that door is immer-sion. There you have it! So then, the church is a company of baptized believers, and no other. The church aly can spread the Lord's Table: and the members of the church are the only people who can partake. Then," said he, with a significant shake of the head, and a very solemn countenance, "there is a text of scripter, which is terri-ble on the Pedo-baptists-my wife need'nt shake her head; truth is truth, scripter is scripter, and a man mus'nt be more liberal than the Bible—as I was saying, there is a text of scripter which makes me tremble for the eternal fate of the Pedo-baptists, and it is this :- ' He that believeth and is *baptized*, shall be saved, and he that believeth not shall be damned.' And there is no baptism in the Bible but immersion, so there you have it! It does seem

The Intelligencer.

THE TALK AFTER CHURCH.

"We will talk the matter over after dinner," said Dea-

on Roberts, as Ellen and her mother entered the room. "We will talk it over, brother Hart, after dinner; but

"but my only question is, as to the Scripture side of the question," * * * *

port from your church to-day ?"

hard, but as I said, truth is truth His wife here interposed-for poor Mrs. Burden was dumb with astonishment and grief-saying: "Husband, to you believe that I, your wife, rejoicing in Christ-J have nothing to say for the evidence of my life-I, a member of the Methodist Church-('so called,' said the Deacon)-am a sinner under sentence of death; a child of Saan, because I have never been baptized in your sense of the term ? When you were converted, were you in danger of hell from that moment, until you were baptized ? Had you died, before you reached the water of baptism, a ejoicing believer, would you have been damned? Do you believe that? By the way, I thought that in the talk ou had, about being unequally yoked with unbelievers, that I knew of a young Baptist a good many years ago, who worked a long time, and very hard too, to get yoked with an unbeliever. Yes, indeed ! he put the bow on his own neck first, and followed the mate a good while, before she was willing to slip it over her neck. Perhaps he had better go out to Indiana, where, 1 believe, they are ready, in Scriptural language, to 'break every yoke and let the

essed go free But seriously, do you in your soul believe, that I am now on the road to hell, because I was never immersed? "And do you believe;" said Mrs. Burden, emboldened by the language of Mrs. Roberts, " to say nothing of my-If, that my dear sainted mother, who, for fifty-two years ofessed religion, and bore her children in arms of faith more than assumed in the article of May 30, God, until they found Jesus, who died looking upward to Heaven and exclaiming with her last breath, 'come, Lord Jesus'-do you believe," she continued, summon ng all the strength she possessed, while her eyes filled It is not only that the letter and spirit of the with tears, "that she who was a Presbyterian, never be onged to the true church of Christ? never sat at the Lord's Table?—and above all, that her spirit went om that triumphant death-bed to all the .

The dreadful words died on her lips; she could not finish the sentence, but instantly rose up and left the room. In a few moments Mrs. Roberts also withdrew.] * * *

1. The above extracts are from the first part | escape from condemnation. This appears faintof the third chapter of the Open Door, C. G. ly in the extract. A man who can believe finds in paragraphs 1 and 2 proof for his third that, and raise his hands in pious horror at charge. As the 2nd and 3rd charges are de- putting into the mouth of a Baptist Deacon pendent for their validity altogether upon the an expression continually used and enforced opinions and prejudices of the reader, and are by Baptist clergymen particularly, is in wormerely inferential, I had quite decided to thy position as the justifier of the Visitor wrimake no direct reference to them. They are | ter. at most but amplifications of the first, and



for the present season, comprising all the novelties in

DRESS GOODS.

SHAWLS,

PARASOLS,

RIBBONS,

LACES,

and must be obeyed. The spirit of the gospel must not

And there is no baptism without submission to that in the Bible but immersion. which constitutes its essence -itself? The whole matter. with Baptists, reduces itsel to the truism that to be baptized is to be baptized, and that nothing is baptism but baptism (immersion. C.) May 30.

"So there you have it."

These quotations from C. G. are complete in idea, each in itself,-that is, intended to convey the ideas contained in them each individually, as presented above, although found in different parts of his writings, and used to give force to other points.

The doctrine in the first part of this comparison is one. If C. G. is authority The Open Door gives the correct view-mildly. In the latter part the case attempted to be made out by C. G., goes farther in one way than The Open Door, and plainly implies whatever degree of condemnation the reader's idea of retributive justice attaches to "failure to comply" with God's "positive commands." The ground from which quotation is made, is far broader than those The Open Door any place hints at. command to be baptized must be strictly complied with after the Baptist form, but that this ordinance must be held in the relation, agreement and force that the strict communion Baptists give it in the gospel plan, or there is no

The intention of Mr. Smith in this speech of need no special mention after its disposal. the Deacon's is to show the direct tendency of That I notice them now is not from any impor-Baptist close communion. This is clearly evitance newly discovered in them, but simply to dent from the first few lines of the paragraph : point out, while the above passages are before -" You know, Pastor, * * for you are stout the reader, what exceptions have been taken in doctrine; you know-come right down to the "father of the Senate." Few public men it-that the whole thing is just cyphered down

C. G. affirms, and wishes it understood, that to this : "-then stating the Baptist belief, very Regular Baptists are above the average of correctly it appears, as to baptism, church fei-Christians in culture. How far his opinion is lowship, and communion, he concludes that if pressive. Shortly before his decease, he rein agreement with that of people generally I these things are so, if this and nothing else is peated at three different times, the followneed not inquire. It appears to him quite out the strict law of God in relation to these things, ing lines : of course for Mr. Smith to bring forward a it follows that Pedo-baptists are cut off by the close communion character in a way that shall passage he quotes. Nothing can be plainer make him appear less-rather than more-li- than this intention when the paragraph is beral and refined than free communionists. calmly considered. The word "Then" after That is not his notion of the relative standing " partake," with the abrupt sentences thrown of the parties; close communionists are more in between it and the commencement of the liberal than the others, from the very nature quotation, leave no room for doubt in the matof their creed; and he is so confident his read- ter, that the Deacon states this, not as an item ers agree with him that he thinks it unneces- of the Baptist creed, but as a conclusion to his sary to deny here the correctness of the repre- mind necessarily or legitimately arising from sentation he indicates, or to quote the narra- the data furnished by the items of it just given. tive, but merely gives his own impressions, No insinuation is made that Baptists hold it having "no apprehension that either thought- as a doctrine that all who are not immersed ful or well-informed men will have excited in will go to perdition. Were that asserted, I &c. &c. ac. them any other feeling than pity, if not con- am free to express the belief that it would be tempt, for the author who could seek to circu- incorrect. When the deacon is plied with late slanderous misrepresentations of a chris- questions squarely whether he believes that, late standerous misrepresentations of a chris-tian denomination." Would not "thought-be is silent,—silent just where an assertion of the belief, if held, was necessary to be made. With the belief, if held, was necessary to be made. With the belief. If held, was necessary to be made. With the belief. If held, was necessary to be made. With the belief. If held, was necessary to be made. With the belief. If held, was necessary to be made. With the belief. If held, was necessary to be made. With the belief. If held, was necessary to be made. With the belief. If held, was necessary to be made. This expression of doctrine will come under notice again, when more space can be afforded Without wishing to detract from the just for quotations, when it will appear that, whedeserts of close communion Baptists in this re- ther Mr. Smith's conclusion is correct or not, gard, I venture the assertion that there is no | if C. G. and the class he represents do not hold need to go back fifty years to find amongst the belief it is due rather to the tenderness of

of Pedo-baptists, and it is But in this assumed conflict atmosphere in his last days, "to breathe," as he this. He that believeth and between the letter and spi says, "the heavenly breezes." Dr. Gano, an is baptized, shall be saved, rit (of the gospel,) what is and he that believeth not man to do? Positive com- "I breather the air of heaven" mands are strictly enjoined "I breathe the air of heaven."

UNCLOUDED VIEWS.

Religious Intelligencer,

Such views of death are no unscriptural and be violated. There is no in- they are confirmed by the experience of holy dication in Scripture that, men in all ages. The Proto-martyr beheld dication in Scripture that, men in all ages. Inter hour, and he was prison. He seemed to listen. adhered to without the other Others have felt the celestial world drawing there is no way to escape from condemnation. * * * nigh, and have seemed to see its beauties and How is it possible to obey sublimities appearing, and their lips have not the spirit of a command been sealed.

The inspired writer was careful to pen the triumphant testimony of Stephen, and it is a delightful work to gather from the lives of holy men in all ages, the words of those, who, like Stephen, have been especially favored with manifestations of God's presence and glory at the final hour.

'The soul's dark cottage, battered and decayed, Lets in new light through chinks that time has made ; Stronger by weakness wiser men become As they draw near to their eternal home; Leaving the old, both worlds at once they view, They stand upon the threshold of the new.

The late Lord Lyndhurst declared that he was supremely happy in his last moments, and the late Dr. Upham said that his soul was already with God. Peter du Moulin testified in dying. "I am going to my Father and God. I have a view of him in his glory. How beautiful he is !" Payson declared that the celestial city was full in his view, and Augustus Toplady, that no man could live after seeing such glories as had been revealed to him. "I breathe the ambrosial air of heaven," said H. S. Golding ; "I have been," said Walker of Truro " upon the wings of the cherubim."

"Give me no drug," said the dying Summerfield," that will create a stupor, as I wish to be perfectly collected that I may take an unclouded view." It was a lovely Jane evening when the celestial messenger came. He called for his sister, and taking her hand, said with a countenance luminous with happiness, "Tell Amelva-tell Anne-all is perfection !" Edmund Augur seemed to mingle with celestial company before his release. As in Bunyan's allegory, shining ones come out to meet him. "Do you see," he said, "that blessed assembly that await my arrival? Do

you hear that sweet music by which holy men invite me to be a partner in their happiness ? How delightful it is to be in the society of blessed spirits. Let me go.

We were led to this subject by reading an account of the death of the late Solomon Foote, ever lived a purer and more devoted life, and among all the death scenes in biography, nothing is found more beautiful and deeply im-

> "Jesus, the vision of thy face Hath overpowering charms. I shall not fear death's cold embrace. If Christ be in my arms. Then, while ye hear my heartstrings break, How sweet my moments roll. A mortal paleness on my cheek, And glory in my soul."

To his wife and family who were sobbing around him, he remarked, "Why these tears ? There is no occasion for weeping. This is heaven begun below ! I am only going home a little sooner, that is all." He observed to ing over me, to bear up a singing spirit from whom I have regarded as the model of a states- man of dangerous influence. He had two man and parliamentary leader, on whom I children in the institution. He got them to have leaned and to whom I have looked more help him. He poured the poison into them ther must now be severed. But my dear this meeting, and told you the story of the friend Fessenden, if there is memory after work of the Lord, and the opposition, and

was in pain.

was,-the music is so sweet." It was a delightful day in the month of

"Do you not hear the music?" he asked. "From whence does it come ?" "From above."

was filled with rapture.

"From among all the voices," said he, "I can distinguish that of my mother."

may have been that there were angels hover- the dying man they appeared much affrighted, ing in air. We can not tell. It is perhaps and took their seats near the door. Having enough for us to know that the Dauphin was made, as I thought, suitable provision for him, a prayerful child, and that he trusted in God I started home, but had proceeded but a little the peace of God in his soul. Still it is sweet to believe that there are hours when

The massive gates Of Paradise are open wide, And come forth Sweet echoes of uncarthly melodies And odors snatched from beds of amaranth."

rare and exalted piety, at the final hour?

Far, far away, like the bells at evening pealing, The voice of JESUS sounds o'er land and sea, And laden souls by thousands meekly stealing Kind Shepherd, turn their weary steps to Thee. Angels of JESUS, angels of light, Singing to welcome the pilgrims of the night.

Rest comes at length, though life be long and dreary, The day must dawn and darksome night be past :

Faith's journey ends in welcome to the weary. And Heaven, the heart's true home, will come at last. Angels of JESUS, angels of light,

Singing to welcome the pilgrims of the night. Angels, sing on ! Your faithful watches keeping, Sing us sweet fragments of the songs above ; 'ill morning's joy shall end the night of weeping, And life's long shadows break in cloudless love.

Angels of JESUS, angels of light, Singing to welcome the pilgrims of the night.

DOES GOD HEAR PRAYER ?

Read the following from a report of one of the Fulton Street Prayer-meetings :---

"Tell me not that prayer is not answered," them hastily, placed them in a drawer, saying said the leader, who was a Presbyterian preach- it was 'correct," and went on with his writer in the great West. "Don't tell me that ing. Now for the singular sequel. God does not answer. Don't answer prayer, A month later the Western banker came to do you say? Come, go with me. I have the young druggist and informed him that a been making trial of God's faithfulness to bill of large denomination was missing. The answer prayer. For twelve years I have put young man said he did not know how that him to the proof through this prayer meeting. | could be, for he had delivered the package just the ministry. He went to the war; came looked it over, pronounced it correct, and home with his religion gone; going to study that he thought his responsibility ended there. law; was a man of uncommon talent; full of The facts stood thus :- Two prominent busiambition to shine in the world. I looked at ness men, in responsible positions, on one side, him: going to make life a failure. I felt that and the unsupported say so of a young drug-I could not have it so. What was to be done? gist on the other. The odds were two unequ-I had tried what I could do by persuasion and al, and the young man had to go to the wall. argument. It was of no avail. What next? The community withdrew their patronage and

WHAT SLANDER DOES.

More than fifty years ago a young man lived in a Western city, and, as a druggist, was accumulating property, possessing the respect and confidence of the community, as was proved by the fact that as he was about starting to the East to lay in stock, the cashier of a bank handed him a package of money in bills to be handed to a bank officer in Philadelphia. Being very obliging, he received the package, and promised to deliver promptly on his arrival-which he did. The cashier of the bank to whom he delivered the bills looked over

"I had a brother whom I had educated for as he had received it; that the Eastern bank I sat right down and wrote a request to this their confidence; his business was broken up;

(LOV	ES	and
---	-----	----	-----

HOSIERY,

to them.

DRESS SILKS

AND

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, 1873.

any tendency to that effect upon them? Do | tation, is to the life ! they see wherein these representations are slan-

derous ? them thousands of the Deacon Roberts type. their hearts than the force of their logic. And if the character is correctly drawn where

is the misrepresentation ? It is objected that by uniting close communion with such characters Mr. S. intends to prejudice his readers

double inference, which must remain nothing that if such a dear friend were to die, or such was gazing the twenty-third Psalm was read, hear prayer?' Go with me, and sit here bebut an inference; it is one not likely to be and such blessings were removed, they should drawn by a reader not fully possessed with the be miserable; whereas God can make them a At the close of the prayer he folded his stopped his mouth of opposition to God. than the average of culture ! In the narrative mention my own case. God has been depriv-the mention my own case. God has been depriv-death ? Is it come already ?" Suddenly into Tennessee. We are at a dinner table, chariot of fire and horses of fire appeared in death ? Is it come already ?" Suddenly and the mother of David Nelson - the author the which ind not took him to glory the the reader has the ground of two objections ing me of one mercy after another; but as one is suddenly and the mother of David Nelson,—the author the whirlwind and took him to glory; yet urged directly against the character presented is removed, he has come in and filled up its "I see it ! The gates are wide open ! beauin Deacon Roberts, and from it he can judge of place. Now, when I am a cripple, and not tiful ! beautiful ! "

communionist, is so diabolical, that he can wound inten-tionally and most deeply, and so hypocritical that he veils his design under a deceptive smile.—(p. 36.) He is so God had told me some time ago that he was Foote's last hours.

against the doctrine, "leaving it to be infer- inconvenience if they would only believe what red that such characters are alone capable of they profess, that God is able to make them the curtain, that he might look for the last an attendant upon public worship, which Bible Society, advocating, as I have done, holding it heartily and firmly." Here is a happy without anything else. They imagine the dome of the capitol. While he he had never been before. 'God does not the giving of the Bible to everybody, irrespec-

death, that memory will be active, and I asked you to pray. I know you did. Withshall call to mind the whole of our intercourse in twenty-four hours after your prayer, the on earth." At eight o'clock the next morn- Universalist's two children were converted,

in my life before, or ever expected to be; man, the flashing up of the poetic flame be-

*Condensed from Theodore Tilton's account of Senator

prayer meeting for the help of your prayers. he first attempted one thing, then another, but I stated the case, and begged you to pray. a cloud seemed to hang over him. You did pray, and God answered. That Years rolled on. The story was handed

brother is now one of the most earnest, de- down from one to another, and new comers voted, eloquent preachers in all the great West. inbibed the prejudices of the old ; and twenty Senator Doolittle, "It seems as though a com- Go to his home and hear him preach, and you years later there was an odium attached to pany of angels were all about me, and hover- will say God hears prayer. 'God does not his character, so that at the mention of his answer prayer?' Go with me. I have sent name there was that falling of the countenance its mortality. On the Secretary of War say- to the Fulton Street Prayer Meeting to pray which meant "no confidence." The young ing, "We are all in God's hands," he replied, that God would pour out his Spirit on the in- druggist became an old man, but never suc-When his old friend Fessenden called he grasp- , and great numbers of the youth are turning to was taken to a shop to be repaired. On reed his hand and said, "My dear friend Fessen- the Lord. Living pear, is a noted Universal- moving the drawer, the missing bank bill den, the man by whose side I have sat so long, ist, who set himself to oppose the work-a was found to have been lodged behind it.

HYACINTHE AND THE BIBLE .- From the folthan to any other living man for guidance and overnight, and they came and poured it out lowing, addressed to the Independent, it will direction in public affairs, the grief I feel is during the day. What was to be done? be seen that Pere Hyacinthe favors the circuthat the strong tie which has bound us toge- Done? We must pray. I wrote again to lation of the Scriptures among the people :-I am represented as "withholding full and generous sympathy from an enterprise like that for the diffusion of the Holy Scriptures among the Italian masses." I have just spoktive of church, position, calling, sex, or age. side that Universalist, and ask him what

of 'Cause and Cure of Infidelity,'-was there ; more glorious was the scene when, surrounded seated in the midst of infidels, was that noble by his disciples, the risen Saviour slowly and the fairness of the representation of him C. G. able to move, I am happier thon ever I was introduced, and be-in my life before or ever expected to be. Was this the kindling faney of a dying woman. The Bible was introduced, and be-majesticall ascended by his own power and came the theme of ridicule, and, finally, the glory before them, and a cloud received him mother of David Nelson. One said to her, out of their sight. How unspeakably glorious 'Your Bible says, train up a child in the way | then, will be the full resurrection and ascension he should go, and when he is old he will not when crowding from every country, in glori-

TRUSTING GOD. Christians might avoid much trouble and
