THE CHRISTIAN VISITOR

ST. JOHN, N. B., SEPTEMBER 16, 1869.

The Association at Blissfield.

Rev. G. M. Carey, who returned from Blissfield last evening, informs us that the Association, though not largely attended, was one of uncommon interest. Business matters were discussed and disposed of in good shape, and the preaching, praying and exhortations were largely imbued with the Spirit's power. Bro. Edwards and his people received the delegates from the churches with open and joyous hearts, and did all in their power to make their stay pleasant and profitable. A new mission house was dedicated to the service of God, and the attention of the people to all that was said and done was very marked and de-

We expect Bro. McKenzie's graphic pen will furnish a full report of all the proceedings for our next

Lay Preachers.

One of the most effective elements in the constitution of Methodism is lay preaching. It brings into active service the speaking power of the Wesleyan church upon an immense scale. Every circuit preacher puts his hand as far as possible upon every gifted brother in his diocese, and commissions him to bear the glad tidings of salvation to all the different sections of his district. We presume that in the vast domain of Methodism these lay preachers may be numbered by tens of thousands, and very many of them are gifted, earnest and successful preachers of the gospel. Other denominations are to some extent following the example of our Methodist brothren. Recently the Bishop of London has signified his willingness to issue licenses to laymen to preach the gospel, and is said to have invited some of the London city missionaries to avail themselves of the proposed authoriza-

Ought we not as Baptists to take this matter into very serious consideration? In England, and more especially in the United States, as also in this country, there is any amount of unemployed speaking talent in our churches; men of gifts, zeal and piety, who can address a congregation upon the great verities of revelation with freedom and power, are everywhere wanted, and such men are to be found in many of our churches. Why not call them forth and give them work to do in the Master's name? If we had some well defined system for employing this kind of agency, we should get the response from many a warm-hearted, earnest brother, "Here am I, send

It might be well for the churches in their individual capacity to consider this matter, and if any of their number desire to be employed in this way encourage them so to do. The reflex influence upon themselves would be highly advantageous, and the benefit to the cause of priceless value.

The Warren Association,

of Rhode Island, recently held its Anniversary, and passed its final action on the communion question, as discussed last year, and submitted to a committee of five for further consideration. That committee reported the following resolution, which was passed by a very large majority:

Resolved, That the Warren Association, while reand disclaiming the right to legislate for them, does not sympathize with the practice of open communion in Baptist churches.

Rev. Mr. Malcom, pastor of the second Baptist Church, of Newport, R. I., and an advocate of open communion, was one of the committee, and brought in-a minority report, defending the course of his church, which is also open. He pleaded earnestly with the Association not to adopt the majority resolution, but all to no purpose; the old Baptist sentiment when put upon its trial by the defection of Mr. Malcom, came out of the furnace unscathed. Mr-Malcom urged the printing of his elaborate report in the Minutes, but the brethren said nay; he might print his resolution, but not his report.

The Warren Association was organized in 1767, after the model of the Philadelphia Association, and consequently is more than a century old. It celebrated, in fact, its centennary some two years ago. For a number of years it included not only Churches in Rhode Island, but also in Massachusetts. New Hampshire, Vermont, and Connecticut. All along its history it has contained ministers of much eminence, and has been highly influential in suggesting and carrying forward the missionary and literary plans of the denomination. It is all the more gratifying, therefore, to know that this ancient and highly influential body after so long an experience in Church polity is true to its original compact. This fact may be regarded as an impressive illustration of the sound judgment of its original founders, who long since passed to their reward.

Harvard University

is rapidly throwing off the influences and restraints of religious devotion. Report said some time ago that daily prayers had been abolished; but this statement is now denied. It appears, however, that the religious services in the Chapel on the Sabbath is abolished, and that the "preacher to the University" is no longer taxed with the preparation or delivery of sermons. This, of course, is the legitimate result of the "liberal" ideas which are insiduously guiding this venerable institution of learning into the broad highway of open infidelity. Who that believes in Bible christianity would trust the training of their sons to such teachers?

Jews in the United States.

A recent report of the Jewish mission in New York informs us that more than 250,000 Jews are to be found in the States of the American Republic, over 65,000 of these are residents of New York. Efforts are being made to bring them to a knowledge of Christ Jesus as the true Messiah; but conversions among them, like "angels' visits, are few and far between." As in the United States so in all the countries where they dwell; they are slow of heart to believe the teachings of their own prophets. The blindness which for long centuries has excluded them from the light and glory of Christianity, still continues and must remain "until the fulness of the Gentiles be come in." Concerning the gospel they are enemies; as touching the election they are beloved. For the gifts and callings of God are without repentance. If the casting away of them be the reconciling of the world, what shall the receiving of them be but life from the dead? Thank God the time is hastening on when " all Israel shall be saved." Let us then in faith and hope labor and pray for their redemption.

A note from the Rev. A. B. McDonald informs us that fourteen persons were baptized in Jemseg during the revival, which followed the late meeting of the Association in that place. This is good news for those who sing—
"My soul shall pray for Zion still,

While life and health remains.

NEWTON THEOLOGICAL INSTITUTE is much encouraged in its efforts to supply an intelligent ministry for the Churches. Eighteen students have already entered the junior class of the term just opened, and others are expected. The institution has five able Professors, who are doing an excellent work for the Master.

The Infallibility of the Pope's Council.

It seems most remarkable to us that in the nine teenth century of the Christian era there should be found men of intelligence proclaiming with all earnestness the infallibility of weak erring humanity. but the blinding influence of the papacy is such that even Archbishop McCloskey, in a sermon preached on the eve of his departure to attend the Œcumenical Council, referring to the Council, boldly maintained that, in their action, provided it agreed with the views of the Pope, the Council would be inspired of the Holy Ghost, and that, therefore, the decisions will be infallibly correct. In his sermon he thus sets forth the Romish view of conversion and of the Christian life, with all its emphasis on external form and ritual: "In Baptism our ears were opened to hear His (the Savior's) commands and to obey them. In the Sacrament of Penance we are raised from the depth and degradation of sin to a life of grace. In the Holy Eucharist under the form and appearance of bread, there is given to us a celestial food, to strengthen us in combatting with all the evil tendencies of the world; and in confirmation, the gifts of the Holy Ghost enable us to secure the immortal

Progress of British Templars.

A report of the proceedings of the sixth anniversary of this Temperance order has been placed on our table, from which we rejoice to learn that the Order is in a highly prosperous condition. It is taking a deep hold of the public sentiment in every County in the Province, and is doing a noble work in the cause of sobriety and virtue. The youth of New Brunswick especially are being enlisted in large numbers in the grand Temperance army, and we pray God to make hem all faithful and valiant soldiers. Of all those who join this Order, and prove faithful to their sacred pledge, not one can become a drunkard. How simple and yet how perfect the safeguard. But let it be remembered that initiation into a Lodge is but a single step in the Temperance life. Fidelity to the oledge constitutes the grand protecting shield. The pledge is good, but unswerving fuithfulness to the pledge is infinitely better.

We are pained to see by the report of the W. G. Secretary, J. S. Colpitts, Esq., that during the year 1,166 had withdrawn, 588 had been suspended, and 1,023 had been expelled. The presumption is that, vithdrawals and suspensions are to be attributed mainly to a violation of the pledge. But notwithstanding this large drawback, it is very gratifying to know that the G. W. Secretary is able to report a nett increase for the year of 2,789 members—making the entire membership in good standing eleven thousand four hundred and ninety-one. A mighty force this to assail the strongholds of the liquor power.

The W. G. Chief, Rev. W. A. Corey, in closing his interesting report, admonishes and stimulates his

The financial state of the Order, I am happy to say, s prosperous, the funds being largely in excess of receipts for the same length of time in any previous year; hence we may say that the Order is enjoying state of general good health and prosperity. And now as we come here from our various quarters and recount our battles, and rejoice over our victories, and wipe the sweat of toil from our brow, shall we put up our sword in the scabbard, bear off the palm of victories won, and retire from the field, feeling that our work is done, and society completely moulded into sobriety and total abstinence? Is this gathering of the officers and representatives of this Grand Lodge hostilities, disband the great army of more than ten thousand Templars, and say to them your work is done-the foe is subdued, and all the prisoners released? Nay, for rumsellers and their victims still surround us-drunkenness abounds in many localities; and although to day we number many rescued ones, who are now veterans in the temperance cause, we must not slacken our work in the future; but thank God and take courage." This gathering, ben, is the muster call of the Representatives of the grand army from the various sections of the country to devise plans to carry on this work more successfully, and from this Council-room we hope to go forth newly inspired to the great work committed to our ands. The voice of pleading is heard from the drunkard's home-his poor wife and children plead they plead with God and plead with us.

"Ah sure their looks must pity wake." A voice of deepest beseeching comes to us from all tho directly or indirectly are made sad through the drinking usages, saying—faint not, O soldiers of the Temperance army—give not up the siege; gird on he armor and march into the field, scattering blessings wherever you go. And your star of empire shall brow its radiant beams upon all lands, blessing the housand of cheerless homes with joy and peace and purity, where these virtues are now strangers.

The Sermons of Henry Ward Beecher.

published by J. B. Ford & Co., 39 Park Row, New York, comes to us weekly proclaiming truth in trumpet tones and in a style that must everywhere comnand attention and do good.

His sermon on the 4th of September was founded apon the story of the Gadarene maniac, as recorded in the gospels of Matthew and Mark. A grand theme for the dramatic power of the author. He dwells especially upon the cry of the evil spirits that had possession of the poor man, as they exclaimed, "What have we to do with thee Jesus, thou Son of God? Art thou come hither to torment us before the time?" After explaining this "cry" of the demons he applies

"You here find the key-note of the opposition in nodern society to every attempt to make men better. Here is the text that evil-doers preach incessantly to reformers. All truth that is striving against lies is met by the question, 'Art thou come to torment us before our time? All efforts to cleanse impurity by purity are met by the same plea. All endeavors to make straight the crooked and warped and rheumatic joints of society are met with the declaration. We have rights that must not be meddled with. This is our period and our sphere. Art thou come to torment us before our time? Get away. Do not meddle with us. Mind your business. Let us have our own rights. And as to the future, we will take are of that when it comes.

"There are those in this community who represent intemperance, and gluttony, and lust, and vagrancy. The number is very great; and they have by these very elements come to great influence. Indeed, the vital struggle of these cities to-day is to decide which class shall possess the power of organized societythe men who are basilar, or the men who are coron al; the men whose instincts are brutal, or the men who represent moral and spiritual truths. The question is, Who shall own the Legislature? Who shall control the municipal government? Who shall make the laws? Who shall be the magistrate, and execute the laws? Which way shall society exert its force? Shall it give itself and its influence for the augmenation and protection of the lowest clements in society, or for the development and stimulation of the mo-ral and spiritual qualities? There is a large number of men that represent brutal sports, criminal excitements. There are multitudes who represent lawless and frivolous pleasures, wasting and demoralizing. There are those who represent avarice and selfishness. There are many who live below moral influences, and the nature of whose life is such that it, as it were, cuts them, and drives them out from the temple, and the mansion, into the mountain, and the cave, and

"I claim for reason and moral sentiment the right to make laws; the right to execute laws; the right to create public sentiment; the right by public sentiment to coerce wickedness; the right to cleanse communities, and to make men who corrupt them feel the power of that which Christ used in driving feel the power of that which Christ used in driving the money-changers out of the temple. This natural sovereignty I claim for goodness over badness; for virtue over vice; for order over disorder; for that which elevates and saves men over that which corrupts and destroys them."

"You are living in a community; not where one man is beset by thieves and robbers, but where five thousand, ten thousand, twenty thousand men are beset by thieves and robbers. Society is full of men who are being destroyed by their passions. "Ah! by

great deal worse. If a man breaks into my house, and steals what he can get, my neighbors are full of ympathy for me in view of my loss; but if liquor oreaks into my house, and steals my reason and concience, though men go by and say, 'Pity! pity! hey do not feel half as much sympathy for me, now, when my loss is invisible, as they did when it was

"A young man comes down to the city, fresh and yous, from his country home, and his eye is sparkng, and his countenance is clear, and his heart is oure; and in one short year, any one who is practiced in physiognomy sees in him the signs of corrup-Tell me not that I can not read the cheeks. Tell me not that I do not know what those marks on the face nean. I know what the matter is, frequently, before hear the facts in the case. I oftentimes discern that a young man is on the way to ruin, without being told. There are whole classes that live to catch and destroy young men. And in the case of many a one, before two years have passed, his reputation is gone; and before three years have passed his prospects in life are gone; and before five years have passed, alas! he is carried home to his native village, and his broken-hearted father and mother follow all that there is left of him to the grave, and heap the turf over it! And woe to the parents that can not speak the name of a child except by going back to his early life! Woe to the parents of that child of whose later life, of whose blossoming, there s nothing to be said, so that when they talk of him they can only talk of what he was when he was a boy, and what they hoped he would become ! Why, one such instance as that ought to stir up a whole community to indignation. And yet such instances are as thick as bail in a storm. Every village has them. And when we go in to cast out the devile that are, with their avaricious maws, devouring men and that are never satisfied, but are forever hungry they say, 'Art thou come to torment us before our Why do you not attend to your own business and not interfere with our rights! Over such men, who claim the right, and make it their business, to destroy, the young, the inexperienced, and the weak, declare the authority of truly benevolent men who seek to rescue and save these victims." " I have a good deal of a certain sort of kind feel

ng for wicked men. I am sorry for them. Looking at them in one way, I have sympathy with them. I would serve them if I could. I would do all in my power to make them better. But, on the other hand, f they assume superiority over me, and tell me to hold my peace, I have forty men's spirits of indignation roused up in me! The idea that these very men that I know are exhaling from Stygian morasses a pestilential miasm which is poisoning my children, and my neighbors' children—the idea that they should arrogate superiority over me, and tell me to hold my eace, makes my blood boil! It a man should open sty under the Heights, the signatures of all the men n the nighborhood would be obtained, declaring it a nuisance; and it would be abated quickly. When is something that smells in the nose, men undertand rights and duties, and they say, 'No man has hey resort to measures for compelling the offender to remove that by which he offends. Let a man start a mill for grinding arsenic, and let the air be filled with particles of this deadly poison, and let it be noticed that the people in the neighborhood are beginning to sneeze and grow pale, and let it be discovered that this mill is the cause, and do you suppose he would be allowed to go on grinding? No. Men would shut up his establishment at once. And yet, men open those more infernal mills of utter destrucion-distilleries, and wholesale and retail dens for that flow out from them; and yet nobody meddles with them. One man is getting carbuncles; another man is becoming red the eyes; another man is growing irritating drinks are manufactured and sold. You would not let a man grind arsenic; but you will let a man make and sell liquor, though arsenic is a mercy compared with liquor. And I say that you have no ight to suffer to exist in the community these great entres of pestilential influence that reek and fill the noral atmosphere with their poison. In those sections of the West where chill and fever prevails, counties combine and drain the swamps from which they come. And in cities, and thickly-settled places, you have a right to suppress distilleries and grogshops. You have not only a right to do it; but, as you love your country, your city, your fellow-men, your children, and your own selves, it is your duty to do it. It is your business to set your face against every demon that possesses man, and say, 'By the authority of Christ I command thee to come out !"

To these truthfully, startling utterances of Henry Ward Beecher, from our heart of hearts we say amen. - [Ep. Chris. Vis.]

From our Chicago Correspondent. UNIVERSITY OF CHICAGO,

Chicago, Ill., September 10, 1869. DEAR VISITOR-The heats and rains of summer are over, and autumn opens so tranquil and calm that one almost imagines it is yet midsummer. Sometimes we meet old men and women who retain so much of the freshness and buoyancy of youth, that we would scarcely imagine that they had seen the anows of bree-score winters, and yet there is in all they say and do a mellowness which tells too surely that life's stormy burden has passed over them and ripened their souls for a perpetual youth. So autumn sometimes comes to us so full of a mellow ripeness and aden with the richness of all the year, that we could

those western prairies. I spent my vacation with a church in the northern part of Ill., near Wis. I entered upon a field of labor dready whitened for the harvest, ready for the huspandman's hand to thrust in the sickle. I had been with the church but a short time before indications were manifest that God had a blessing in store, and oon we were permitted to hear the inquiry, "What nust I do to be saved." The good shepherd once nore showed himself as the one all powerful to save. Over two dozen have, we trust, been gathered into the Master's fold, and their names written in the Book of Life. Once more have I felt convinced that, "The

fain wish its beauty eternal, and that it might abide

with us evermore. So does autumn now seem on

Son of man hath power on earth to forgive sin." of Mr. Cheeney, by an Ecclesiastical Council, summoned by the bishop of Ill., was attempted in July, but Mr. Cheeney raising objections to the regularity of the proceedings through his legal advisers, and no attention paid to such objection, he suddenly quelched ground for appealing to the civil courts being, "that its speedy realization. the trial was not conducted according to the Canon of the Rubric." You will remember Mr. C's offence was, omitting the word "regenerate" in the baptismal service.

I think common sense and true Protestantism cannot regard the appeal to Cæsar as anything else than Il-timed, unwise, and antagonistic to the true spirit of religious freedom, though his course is justified by many, yet I think rather because their sympathies judgment impels to a justification of such a course.

The Theological Seminary building is now com-pleted, and pretty nearly furnished. It is capable of

their passions!' you say; 'that is another matter.' through all this western country, and there is a great Yes, it is another matter; but it is a matter that is a lack of men now equipped for labor. Our churches are demanding an educated ministry, and that man must possess extraordinary talents who can long fill the pulpit for any intelligent church, unless he brings to that pulpit a thoroughly cultured mind. I think, too, our laymen are taking a more active part in those labors, of the church which aim directly at reaching the souls of men, with the power of the gospel. This brings the demand for a more consecrated piety on the part of the ministry. I believe there is a tendency in churches and ministers to aim more directly at reaching men's souls, and lead them to Jesus than in previous years, and I hope to see within the next ten years a great revival spread throughout all this American continent. No more this time.

> C. E. TAYLOR. For the Christian Visitor.

The Provincial Exhibition—The Approaching Baptist Missionary Convention and Ministers' Institute—The Red River Delegation, and its Report—Convention of Young Men's Christian Associations of Ontario and Quebec, &c.

One of the chief topics of interest just now, especially to the farming and manufacturing classes, is the approaching Annual Provincial Exhibition, which meets in London on the - September. Judging from the excellent display when the Exhibition was last held in London three or four years ago, this will afford a rare opportunity for studying the capabilities and resources of the broad and fertile Province of Ontario, and especially of its Western districts. It will furnish an inviting occasion to any persons in the Lower Provinces who may be contemplating a visit to their Western kinsmen. Such visitors, if deeply interested in the study and comparison of the industrial products of different lands, would be just in time continue their tour to Buffalo, N. Y., there to attend the "First Annual International Exhibition of the United States and Canada," which commences in that city on October 6th, and continues throughout the month. Or, better still, if they happened to be Baptists, or interested in Baptist work, they would have two or three weeks for exploring the country before the assembling of the Ontario Baptist Missionary Convention, in Woodstock, on the 20th of October. I have no hesitation in promising, on behalf of the members of the Convention and brethren in Woodstock, a hearty welcome to any friends from the East who may selze this opportunity of coming

up to our Annual Convocation. Additional interest will, it is hoped, be added to the proceedings of the Convocation this year by the introduction of a new feature in connection with it. I refer to the first meeting of the newly organized ny business to create a nuisance in our milst;' and Baptist Ministers' Institute, which is to be held in Woodstock the week preceding the Convention. This Institute is to be conducted upon a plan similar to that of those in some parts of the United States. Arrangements have been made for some seven lectures, upon topics of lively and practical interest, by some of our leading ministers and others. These subjects, and their mode of treatment, are such as to bear directly upon the work of the ministry; and, it is hoped, cannot fail to be of much interest and profit iquor; and you can mark the streams of damnation to all, and especially to the younger pastors and to those whose educational advantages have been necessarily limited and whose opportunities for reading are small. "Iron sharpeneth iron, so a man sharpbie, and losing his self-control; another man is eneth the countenance of his friend." Even a week men begin to exhibit the signs of approaching destruction; and the cause of all this terrible devastathose whose delving is perforce generally confined to a few narrow seams. Thus the store-houses of many worthy brethren will, it is hoped, be enriched and furnished with material of profitable reflection for months. The results of the experiment, for such it is to some extent, are awaited with interest.

> Nor are there wanting occasions of unusual interest in connection with the Convention itself. The report of the recent deputation to Red River will be presented, and, it is presumed, discussed and made the basis of some active efforts for the spread of the Gospel, as Baptists have received it, in that region. There will also be the public designation of Bro. Mc-Laurin and his partner, to the solemn responsibilities

> of their work emongst the Telugees. With respect to the Red River deputies, I might mention that they have returned, and that both of them are busy writing and lecturing upon the capabilities of that wonderful region. They did not, it is true, return with a mammoth cluster of grapes suspended upon a pole between them; but Dr. Davidson does illustrate his glowing descriptions of the goodly land with samples of wheat, prairie grass, and flowers; while Bro. Baldwin proudly displays the skin of an enormous grisly bear. Some of their statements in respect to the marvellous fertility of the soil. would be almost incredible were they supported by less worthy testimony. They tell us, for instance, of lands from which fifty successive crops have been taken without any return having been made to the soil of the elements it gives forth so liberally. No wonder that in such a country manure is a drug and an encumbrance which they are fain to be rid of, by throwing it over embankments, into rivers, gullies, bridge abutments, and by other desperate expedi-

Notwithstanding the severity of the climate, the settlers, as a rule, do not think of stabling their cattle in the winter, and they are said to keep in excellent condition upon the prairies, with the belts of wood along the streams and rivers for shelter and refuge. The agricultural capacities of this immense region must be admitted to be great beyond a peradventure. As a home for the industrious poor man, it is far superior, if good testimony is relied on, to any of those Western States and Territories of the Union into which such tides of immigration have for years been pouring. If young men of the Dominion must go West, and Westward many of them will assuredly go, here is an open door and ample room for them on British territory. The North Pacific Railway, as the great connecting link in the chain of direct travel between Western Europe and Eastern Asia, is a vision rapidly assuming shape and definite outline in the minds of thinking men, and the whole thing by an appeal to Cæsar, in the form the fact that it will open up such a region as that deof an injunction from the circuit court. Mr. Cheeney's scribed, seems to furnish the crowning argument for

ts speedy realization.

The Annual Convention of the Young Men's Christian Associations of Ontario and Quebec, which were recently held in Hamilton, though not largely attended, seems to have been pervaded by an earnest and excellent spirit throughout. There were, perhaps, less enthusiasm displayed than at the previous one in Toronto, a year ago; but this lack was well ompensated for, by more of quiet readiness and determination for actual work. These Associated are enlisted on Mr. C's side, than because deliberate doing a great work in two directions. Directly they are, indisputably, rescuing multitudes of young men from the jaws of the destroyer. Indirectly, they are farnishing to the world one of the most telling proofs accommodating sixty two students, and the prospects that has ever been given, of the essential unity in are that there will be over forty students here, in the Seminary proper, while there will be over that numthat has ever been given, of the essential unity in motive and aim of all Christ's people-proving that ber in the Seminary and University who have the ministry in view. The Seminary opens this year with spread of the great fundamental truths upon which a Faculty second to none, in the country. Dr. Northrop, the President, is regarded as inferior to no man
in our denomination as a thinker and instructor, and
in his assistants Drs. Hague, and Arnold, and Professor Jackson, are combined the finest talents and ripened scholarship. We expect to see the Seminary
do a great work for our denomination, and for Christianity, throughout the North-west.

all are agreed—shewing, in short, how good and how
pleasant it is for brethren to dwell together and to
work together in unity. It cannot, I think, be
doubted that thus, by bringing brethren of different
sects, but all holding the head, into contact and
spiritual communion, they are doing much for the
spread of correct views upon questions of church
membership, ordinances and government. The great tianity, throughout the North-west.

Our denomination is gaining in influence and vigor enemies to the progress of right views upon these

points are the prejudices of education. Let the sharp corners of such prejudices be rubbed off by intercourse and better knowledge of each other's views and principles; and much has been done towards getting such views and principles judged upon their own merits, of conformity to the inspired word. But so long, on the contrary, as the war of sects is carried on from within trenches and behind fortifications of prejudice and power, the conflicts will be decided more by human might and prowess than by the power of Scripture truth.

It is encouraging to the friends of this good and great work to learn that there are in the United States and the Dominion no less than 659 Young Men's Christian Associations, with a total membership of 90,000. A remarkable illustration of the manner in which the movement is spreading is given in the fact that an Association has been formed in the Pacific Islands and another on the coast of Africa.

SABBATH DESECRATION proceeds on a large scale in some of the Westeran States. The Texas Christian Advocate gives the following striking illustration of

The Missouri Pacific Railway lately determined to change its guage from five feet six inches to four feet nine inches. To do this speedily, a force of thirteen hundred and fifty men were employed, and the work was done in sixteen hours. But these sixteen hours belonged to God, and not to man. Sabbath, the 18th day of July, was the day selected for the change, and through the whole of that holy day the sound of the hammer and the noise of the workmen were heard in all the extent of the road, three hundred and eight miles. And this in spite of the prohibition, " In it thou shalt not do any work : thou, nor thy son, nor thy daughter, nor thy man servant, nor thy maid servant, nor thy cattle, nor the stranger that is within

Mr. Russell, agent of the Nova Scotia and New Brunswick Auxiliary Bible Societies, will (p.v.) hold meetings at the following places on the evenings of the days named, to plead the claims of the British

and Foreign Bible Soc	iety:	Section of Library
Greenwich.	Monday.	20th Septembe
Greenwich,	Tuesday.	21st "
Wickham,	Wednesday	22nd "
Gagetown,	Thursday.	2ord "
Cambridge	Friday.	24th "
Cambridge,	Monday.	27th
Grand Lake	Thursday.	80th 44
Oak Point (Sheffield)	Friday.	1st October.
Sheffield,	Saturday.	2nd
Maugerville,	Monday.	diffth men to
Northampton,		v. 6th "
Richmond, M'Kenzie's Co	rner. Thursday.	7th ***
Do . Scotch Corner		8th
Woodstock,		11th "
Jacksontown,		12th "
Jackson ville,	Wednesda	y, 18th "
Wakefield	Thursday,	14th 9th 40 Jan
Florenceville,		15th
Grand Falls,	Saturday.	16th "
Grand Falls, Tobique,	Monday.	18th

Rev. J. H. Hughes has accepted a unani nous call from the churches of Westport and Free port to become their pastor, and wishes his letters and papers addressed Freeport.

"VIATOR'S" London correspondence will appear

Secular Department.

A Brief Review of the News of the Week. THE LOCH LOMOND TRAGEDY.

For the past few days the secular papers of the Tuesday last. A large number of the colored people from the negro district were examined. From their testimony it appeared that on the previous week a company of them were out berrying, and in their search for berries discovered the remains in question. The reporter of the Globe, who saw the remains, decribes them thus: The spot where the bones lav is about 20 yards off

the Black River Road, on the left hand side leading to Garnet's Creek, and about half a mile from the unction of the Black River and Quaco Roads, The place is a mossy barren, grown here and there with low spruce. There is a small grove of these between the spot and the road. Nothing remains of the woman but one of the thigh bones, with one of the upper joints attached, three ribs, the flesh and the All else had been carried away, no doubt by foxes, which are said to have a den about three quarters of a mile off in the woods. This the Coroner ordered to have dug np. There is nothing to indicate that a child accompanied the woman and died with her except its clothing, one little leather shoe, with a year old, or fifteen months at the outside. These from where the remains of the woman lay. The woman's clothing is tattered and torn and dropping to pieces with rottenness. There is a skeleton skirt complete and pretty sound, the braids of a black straw hat or bonnet, the torn portions of a black dress, portions of a vail or crape trimming of the hat, pieces of what was evidently a white petticoat, a broad black silk ribbon, which had evidently been worn around the waist, still pinned together, fragments of a blue worsted stocking, also of a red and white knitted sontag. There are no shoes. The hair is neatly platted in a knot behind, with the hair pins still in it. It must have been quite fair, but is now considerably browned by the weather. The skull is perfect, and contains a full, sound set of teeth. When these emains were found two or three small spruce boughs lay upon them. The branches from which they were cut, evidently with a strong hand, were found on trees a few yards off. Some of the clothing, too, were dug from beneath moss, but animals may have caused this. The body must have lain since last

Mr. John March, of the News, who visited the spot, found the skull of the child about fifty yards distant from the bones of the woman. The inquest was resumed on Monday. The ev dence elicited we condense from the morning papers.

JEMIMA LANE,

(colored) called. Am single, live at Loch Lomond, I was on the Black River Road. It will be a fortnight to-morrow. Martha Thompson went over a piece from us picking berries; she called us over. The from us picking berries; she called us over. The first that went was Henry Brandy and Miggie Thompson, then Isaiah Gabels, then Susan Ann Lane, then myself. We saw a head on the ground which we thought was a woman's, and a few more bones-rib bones they seemed to be. We saw a little child's rib bones they seemed to be. We saw a little child's boot with a sock into it. We saw something like a woman's petticoat and dress and skeleton (hoop-skirt) George Diggs took a stick and turned up the child's boot and sock. We got frightened and told him to come away from it and let it alone. We came away and picked a few berries and then went home. It was about four o'clock in the afternoon. When I went home on that same evening, I told my father. He said we should have gone to the first house and told it. Father went on the same evening and told a woman named Mrs. Kennedy. She went and told my aunt, Mary Corbyn. I went to my aunt Mary Corbyn's on Friday afternoon, and she asked me if I had seen a dead body on the plains. I told her yes I did. She said I should have gone to the first house and told of it. She went up in the "old field" and told of it. She went up in the "old field" where we keep the cows, on Sunday afternoon, and told Mr. Douglas about it. He cause over to Mr. Thomson's on Sunday afternoon. I was there. He called for George Diggs and asked him if he saw a fused to go with Mr. Douglas and show him the bones. I did not see any broach, locket or jewelry, nor have I heard of any being found. I did not see any child. I saw a child's cape. When we saw the child's boot and sock we thought there might be a child there.

JANE DAVIS sworn—Knew of a woman named Jane Murphy being missed; she lived with a man on Union street named Miwhell, who kept a mattress factory; heard that she went to the States in January last.

of Indiantown said-Mary Kane told me a year ago that James Kane's wife had come, and that a coach had brought her to the door with two children; she did not tell me where she had come from ; there was a great deal of talk about it in Indiantown; I never saw the woman or anybody who could tell me that they did see her; I think she told me that the coach in which she was brought took her away again, as the family, or himself, would not receive her; Kane's wife was living with him at that time; it made a talk among the neighbors, and I heard of it frequently; am not very positive that the aunt told me that the same coach which brought her took her away: I do not think that Mary (sunt) was very friendly toward the family, and especially toward this young man; I beard that they had a falling out; I told Kane and his wife about it, and he denied it.

MARY KANE under oath never saw any woman come after James Kane, calling herself his wife; I never told Georga Dunham nor any other person that I did; I do no know of any such person; James Kane's father's name is James; I told Samuel Peters that I had heard of a woman coming to his father's atter him, but that I never saw her; I never saw any woman, except his lawful wife. JAMES E. SPRAGG.

Sworn:—I belong to the Parish of Portland. It is nearly two years ago I was coming up Indiantown hill with a load of produce, and as I came opposite Mr. James Kane's I saw a coach standing there. It was rather in my way and I had to stop. I beard a woman saying to Jimmy Kane, "Then, you do not know me?" He said he knew nothing about her, She then said, "Do you know your children?" He said he knew nothing about any of them. Then she pulled a piece of paper out of her pocket, and asked him if he knew that. I think the driver was Mr. Green. She was a nice-looking moman. I think one of the children was about five and the other two years old. I think the woman's hair was brown and hung in dingles (curls.) She was out of the coach. I could not describe her dress. I was there two or three minutes. Mrs. Mary Kane, the winter followng, stated the same things to me that I saw myself. The woman was well dressed. I noticed the woman because she was a stranger. Mary Kane told me that they had to pay the woman's board in the city. The above is the substance of the information given

up to the present writing. The inquest adjourned until Thursday next, and James Kane is under arrest by order of the Attorney General, but the reasons for this arrest are not as yet made manifest. Suspicion has evidently fallen upon Kane; but to say the least, so far it is suspicion without testimony to From the testimony furnished, however, it seems

certain that the woman and the child, whose remains have been discovered, were stricken down in the se-creey of the night by some murderous hand. What the motive, or who the demon that committed the bloody deed? are questions which as yet are shrouded in mystery. The authorities are making diligent enquiry, and the public mind is fearfully excited. Drowds, embracing all classes, flocked to the Court House on Monday hoping to find some clue to this horrifying tragedy; but returned about as wise as when they went. For aught we know the culprit may yet have to declare his own guilt. When conscience is let loose it is a terrific power. It is God's vicegerent in the soul of man, and when wantonly violated, not unfrequently, as if in revenge, goads the violator on to the confession of the most diabolica crimes. No man is safe in diregarding the voice of

NEW AND STARTLING DISCLOSURES.

Yesterday the whole community was shocked to hear that suspicious had fallen upon John A. Munro, architect of this city. These were produced by a statement made by Robert S. Worden, coach-driver. This information was not given under oath, but as it s quoted in full by the Telegraph of Wednesday, we give it for what it is worth:

INFORMATION OF ROBERT S. WORDEN.

Mr. Monroe employed me last fall to drive a lady ing this most mysterious case. The Coroner's inquest over the remains commenced in the Court House on street. I drove to the Brunswick House, foot of Prince William street. He was in the coach. He told me to go up and enquire for a lady and child named Mrs. Clark. I went up, and the lady said she would be ready shortly. She came down—(he did not get out of the coach)—and got into the coach, and we drove to Lake Lomond, on our way to Colins'. He arranged with me to go to Collins' before going to the Brunswick House. I drove three-quarters of a mile on the Quaco Road, beyond Bunkers, turned to the right on the Black River Road about a quarter of a mile, when Mr. Monroe said, "We will walk the rest of the way." Monroe said, "You can turn about and go back to Bunker's, and feed your horses and get your dinner." I left them then, and

About an hour and a half after, he and Mrs. Clark and child returned; she was carrying the child. (Mrs. Clark took the child from the Brunswick House with her). When he came back, he said, "The foiks are not at home that Mrs. Clark wishes to see, and w will have to come back another day." We drove back to the city; he said on the way, not to drive blue stocking still in it, portions of a knit hood, a blue or gray waterproof sack, a little shirt, with a leaden button sewed in the front, which indicated that it had met with an accident. From the size of the brunswick House again, but drive her to any other place I liked. So I drove her to Mr. Lake's Union that it had met with an accident. From the size of the brunswick House, and get her trunk. I went and got her trunk, and took it to the Unio

> A few days after that - which was on a Saturday at the head of King street, Mr. Munroe stopped me and said to me he wanted me to go over t route again. (It was a week or ten days from the first time I drove them out.) He said he would meet me at the Union Hotel, at about 10 or 11 o clock forenoon. I was there, and took him, Mrs. Clark and child over the same road again, and near about the place. He told me they would get out and walk down as before to Collins's. They got out. Mr. Munroe, Mrs. Clark and child. I turned about and went to Bunker's, and fed my horses, and took my dinner. It was about one o'clock. In about an hour's time Mr. Munroe came back to Bunker's. Mr. Muntime Mr. Munroe came back to Bunker's. Mr. Munroe said—"The folks are at home that Mrs. Clark wishes to see, and she is going to stay over Sunday. They will bring her in in time for the beat on Monday morning." He paid me at Bunker's before we left. I drove into town alone with Munroe. I left Munroe in Prince William Street. When he left me he told me to take Mrs. Clark's trunk to the boat on Monday morning, and he would meet me there and see it was checked. When I went to the boat, the first time, Munroe was there, and asked me if I had brought the trunk: I told him no, I would bring it next time. I sent another man after it; he said Mr. Munroe paid him, and Mr. Monroe also paid me for it before. I did not notice any name on the trunk. I think it was young Daniel Hatfield I employed to take the trunk of Mrs. Clark to the American boat. I never saw Mrs. Clark after leaving her and the child on the Black River Road. Mrs. Clark was dressed in black, middling size, rather spare features—good looking woman—a young woman. I think the child was about a year old. Mr. Munroe said she was a stranger, and he was to shew her out there. (This was the first time I drove them out.) I do not know whether the trunk of Mrs. Clark went on board the American

boat or not.

It appears that so soon as Mr. John A. Munroe was made acquainted with the reports in circulation, he gave bimself up to the suthorities, and was accordingly taken in charge; but he denies most positively any knowledge of the crime. Of course, no one that knows Mr. Munroe can suppose for a moment that he could be guilty of such a daring outrage upon the laws of God and man.

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The Telegraph says a woman arrived at the Brunswick house on the 25th of October 1869, who gave her name as Mrs. Clark. She was accompanied by a child, probably under a year old. While she remained there, Mr. J. A. Munroe called once, and she left with Mr. M. on Monday morning to take lodging along here.

man wished to see her. while Mr. Lake did not leave and observed them all the it sing. After a time Mr. Mun