

ST. JOHN, N. B., JUNE 24, 1869.

The Approaching Meeting at Jemseg.

On Thursday, the 8th of July, at 2 o'clock, p. m., the Eastern Baptist Association of New Brunswick is expected to meet with the Baptist church at Jemseg, for the transaction of business appertaining to the interests of Christ's kingdom among men. It is highly important that every church in the Association, however small or feeble, should be represented in this Anniversary. If any have not pastors, let them send the strongest men they have. If you have no brother willing to assume the responsibility, do not fail to send a letter. Let us hear of your state and of your prospects. Bro. Cady informs us, that he has sent a blank form to every church in the Eastern Association. We trust that these forms will be filled up and forwarded in good time. Above all, dear brethren, let us come together with praying hearts. Our covenant God and Father has given us a mission to fulfil. Let us hasten in the Master's name to its accomplishment. His command is—"Go work to-day in my vineyard." It is expected that the representative body, will deal with all questions having reference to denominational purity, unity, and progress; not in a dogmatical or authoritative style, but in the form of instruction, admonition, and advice.

Education, Sabbath Schools, the denominational press, and missions, will engage the attention of the assembled brotherhood. The latter subject, especially in its local relation to the growth and efficiency of our churches, claims special consideration. The Home Missionary movement is the right arm of denominational strength, and provision should be made for an enlarged staff of faithful missionaries, to break the bread of life to the famishing. One of the most important of our missionary stations is abandoned, in consequence of insufficient support. This is a serious matter. For the same reason, some of our ablest ministers have reluctantly left the Province to find further from home, a more adequate remuneration for their toil; and others have their hat in hand, ready to embrace the opening hour. Who is to take their places? Men of talent will be slow to subject themselves and their families, to a life of poverty, for the sake of supplying a people rich in the good things of the world, with the treasures of the great salvation. Observation teaches that when the churches are left without the ministry of God's word and ordinances, they, for the most part, fall back into a state of spiritual slothfulness and inefficiency.

If the representatives of the churches do their duty at Jemseg, they will most sacredly and earnestly call upon the churches to exercise more liberality in supporting the ministry of the gospel. The ministry will be just what the people make it. A starving support will furnish a starving ministry; a sufficient support will supply the churches with an effective ministry. It is for the churches to say which they will have.

The Distinctive Attitude of Baptists.

From the days of John the Baptist until now, Baptists have occupied a distinctive position in the world. Their sentiments on the subject of church building, naturally tend in this direction. Regeneration by the sovereign grace of God, a living faith in Jesus Christ as a personal Saviour, and immersion in water in the name of the sacred three, Father, Son and Holy Ghost, are regarded by Baptists as essential prerequisites to church membership. Their creed admits no transmission of purity from parents to children as a qualification for gospel ordinances or church membership; but on the contrary calls for the confession of a personal faith and for an obedience that is voluntary and individual. "With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation." This testimony they have boldly maintained all along the centuries in opposition to the decrees of Popes and councils, and in the presence of fines and imprisonments, of tortures and of death. The wise and strong men of the denomination in all ages have regarded these peculiarities of the Baptist faith as essential to the existence of a spiritual church, and to the salvation of a world lost in sin. Hence the tenacity with which they have contended for this faith as "once delivered to the saints." This conflict with opposite views of church building, as cherished by Rome and her satellites, is still going on, and must go on until the sceptre of Apostolic Christianity shall wave in triumph over a subdued world. The truth handed down to the Baptists of this nineteenth century is encompassed with all the sacredness of the inspired law-book. Shall we prove unfaithful to that trust? It is not enough that we cherish it in our hearts. We must unfold it, propagate it, defend it.

In this thinking and in this land where thought has free course, men are found rushing into all imaginable forms of error. The isms of the church are rapidly multiplying, and only those are safe who "hold fast the form of sound words." The immortal words of Chillingworth must be our motto: "The Bible, the Bible only, is the religion of Protestants," as, we would have it, the religion of Baptists. We rejoice to know that our English as well as our American brethren, are waking up to feel more deeply the importance of being outspoken in the pulpit, on the platform, and in the press with regard to those peculiarities which in some respects separate them from all other denominations in Christendom.

At a recent Baptist Association held in Lancashire, England, Mr. Spurgeon took up this theme and gave forth utterances worthy to be written in letters of gold. Among other things he said:

What he recommended was that they ought to issue tracts upon their own distinctive principles, pointedly written, and they would be certain to be read. It might not be a strange thing for him to say that he became a Baptist, not through anybody explaining to him the doctrine of baptism, but through reading that old standard Baptist work commonly called the New Testament. (Laughter and applause.) But to the present moment it remained a mystery to him how it was that during the fifteen years before he became a Baptist, never did a Baptist tract or book cross his track. He did not know how it was that so numerous a body of people conscientiously convinced of the truth that was in them, could consent to let their printed testimony be on the whole as if it were not at all—for one faith it was plain enough, but for one baptism it was exceedingly dim. (Applause.) They ought to have plenty of little handbooks and plenty of tracts—if they (the Baptists) were wrong then let them give up the wrong; but if they were right, let them not be ashamed to teach what they held. (Loud applause.) They were first of all Christians by their distinctive views—they rejoiced whenever Christ was preached; they were glad when the Gospel sounded with a silver trumpet to every ear, but let them keep up their testimony of the Gospel by all means, and let them become more and more clearly evangelical. The world needed them as Baptists and Christians, and there were some things they could do that no other denomination would do. He was a sectarian; he was not a believer in the modern Diana of unity which some people cried up so loudly. He believed denominationalism instead of being a blot, was one of the beauties of our Christianity, just as he believed the separate existence of the twelve tribes was by no means any dis honour to Israel, but that they altogether help to swell the patriarchal pomp. (Loud cheers.) If Christians could be fused and moulded into one denomination that might be a good thing, but it would be quite as good again if some ecclesiastical union could be forced upon us. (Applause.) Besides he was afraid there were truths that would get them into the lurch

ground, if there was not some body of men to maintain them. He believed that the Church of God and the world at large needed the Baptists just now, and had always needed them. When did they begin as a denomination? When Christ went down to the Jordan, and John baptised him in its waters. Protestants, Wesleyans, Independents, Catholics—all modern sects—had sprung up in their day, and the Baptists were glad to see them prosper; but they themselves were the old patriarchal church derived from the Apostles. (Applause.) He thought it must be a grand thing to John the Baptist to see his terrible doctrines and destructive opinions become recognized truths and actually carried out. One liked to live to see the world converted to his opinions; and so it was with those Anabaptists who had been hunted, and hunted, and hunted. Because they held certain truths they were regarded as separatists from their brethren; yet those very truths had become recognized in the Christian churches—as some other truths would be as the light grew and the Saviour came and hastened on. (Loud applause.) Let them take heed that they never grow respectable. (Laughter.) Any denomination that grew respectable was pretty near its funeral service. (Renewed laughter.) They must be willing to accept the poor as a great boon, and look upon them as the strength (hear, hear), and not estimate the worth of the church by his congregation, or the number of common councilmen and aldermen who attended it in carriages. They must just be content to hammer away for Christ in their own way, to look after the poorest in the land, and if others came to be thankful for them; but still to remember that the poor must have the Gospel preached to them. (Applause.) There was a great deal of snubbing done by the larger men of the church by the smaller ones. They must not go prowling around the sheepfolds of fellow shepherds, and snatch away sheep or lambs, as if to devour them at leisure in their own dens, but all churches should go boldly into the world to win fresh ground for Christ with the potent weapon of the Gospel and with the kindred weapon of devout and holy living. (Applause.)

For the Christian Visitor.

The Retributive Power of Conscience.

BY REV. SAMUEL RICHARDSON.

No. 2.

"The wicked are like the troubled sea." This disquietude is also produced by means of an innate conviction of accountability to God. The steps by which the soul, conscious of its guilt, arrives at the conclusion that the future is to be dreaded, are easy; whether the strictly argumentative process be adopted or not. A man, even in his rudest state, is sensible of his vast superiority over the inferior creatures which surround him. He perceives that he is endowed with reason, and the faculty of distinguishing between good and evil. He also perceives, not only that there is order in the material world around him, and in his own physical nature, but also that certain laws are engraved on his nature, and that there is set up in his soul a tribunal and a judge from whose decisions he cannot escape. From this perception of order and consciousness that his happiness depends on entire obedience to the laws of his being, it is easy and natural for a man to conclude that he is the production of an Allwise being; and that the tribunal of his own heart and the stern decisions of conscience are, the emblem of a higher court in which he must appear, and the earnest of the sentence to be pronounced by a just and righteous God. But whatever the process of arriving at this conclusion may be, our purpose is subserved by the universal admission of the fact that the wicked are rendered unhappy by a conviction of accountability to Him who rules over all. That the thinking principle in man was of an immortal nature, was believed by the Egyptians, Persians, Assyrians; by the wisest among the Greeks and Romans, and by almost every other nation and tribe, whose records have reached our times. The Magian sect which prevailed in Babylonia, Media, Assyria and Persia, believed in the doctrine of eternal rewards and punishments. Socrates, just before he drank the fatal draught, assured his friends that as the soul is immortal it has no other means of being freed from its evils, nor any safety for it, but in becoming very good and wise; for it carries nothing with it but its good or bad deeds, its virtues and vices. That guilt and anguish are inseparable, and that this anguish produced by an accusing conscience, is greatly increased by anticipating the future inflictions of Divine vengeance, the ancient poets fully believed. Homer's account of the descent of Ulysses into Hell, and his description of Minos in the shades below distributing justice to the dead and pronouncing irrevocable judgments, demonstrates their belief that virtue is rewarded and crime punished in another state of existence. The disquietude of their own bosoms became the type of the heathen moralists' descriptions of the future punishment of the wicked. The stories of Ixion, Tantalus, Sisyphus, Tityus, and others illustrate the universal truth, that sin is a fruitful source of disquietude. On what other principles can we account for the sacrifices of the heathen? Why has the blood of ten thousands of victims smothered on their altars? Why have parents immolated their tender offspring? Whence the wide-spread system of penance? All this tells of remorse for sin and of a fearful forbidding of future punishment. The fear which preys upon a guilty soul in view of a future judgment becomes absolute torment under the influence of conscience, which has already become accuser, witness, judge and executioner. Fear hath torment, and so great is that torment, that nothing but the feeling of Divine vengeance can exceed it. The guilty man starts at his own shadow, and shudders at the falling of a leaf. The sound of a shaken leaf shall chase him. The wicked flee when no man pursueth; but the righteous is bold as a lion. The heathen, themselves, have not failed to perceive that the ordinary phenomena of nature are occasions of terror to the wicked. Not unfrequently has the load of guilt become so intolerable that men have voluntarily confessed their crimes, hoping thereby to find ease, though they knew that an ignominious death would hurry them at once to the judgment which they so much dreaded. The expectation of a judgment to come checks the daring sinner, interrupts his mirth, and while he has been walking in the ways of his heart, and in the sight of his eyes, he is haunted with the ill-boding admonition, "Know thou that for all these things God will bring thee into judgment." Even the bare possibility is enough to mar the peace of those who will not believe any more. The wicked are like the troubled sea which cannot rest. The pleasures which attend sin are imaginary and transient; and it is even as when a hungry man dreameth and behold he eateth, but he awaketh and his soul is empty; or as when a thirsty man dreameth and behold he drinketh, but he awaketh and behold he is faint, and his soul has appetite. But the fear and remorse which follow it are real and lasting. This innate conviction of accountability to some over-ruling power which alarms the wicked in all ages and nations, should we think lead the most skeptical to an entire belief of the tenth doctrine, that God has appointed a day in which he will judge the world. For in whatever light, we may regard Cicero's opinion, "That in everything the consent of all nations is to be accounted the law of nature, and to resist it is to resist the voice of God," we can scarcely suppose it consistent with the Divine perfections, that generation after generation should have been made the victims of erroneous conceptions in regard to a subject which involves their highest happiness and their deepest misery.

Remarkable instances of individuals who have been seized with inward terrors, and who have writhed under the agonies of an accusing conscience, in view of future judgment, are found. One case in illustration may suffice; that of Belshazzar. While he was carousing at an impious banquet, the appearance of the fingers of a man's hand and of the writing on the opposite wall, threw him into such consternation that his thoughts terrified him; the griddles of his loins were loosened, and his knees smote one against another. His terror cannot be supposed to have proceeded from a fear of man, for he was surrounded by his guards and princes, and all the delights of music, and of a splendid entertainment. Nor did it arise from the sentence of condemnation written on the wall, for he was then ignorant both of the writing and of its meaning. But he was conscious of the wickedness of which he had been guilty, and of the sacrilegious impiety in which he was then indulging, and therefore the extraordinary appearance on the wall was considered as an awful foreboding of punishment from that Almighty and invisible Being whom he had offended. Such is the disquietude of the wicked as produced by their own convictions of accountability to God. Alas, that so sad a truth should be sustained by the experience of all. When we do well our conscience tells us that we shall be accepted—when we do ill it fails not to give us the bitter assurance that sin lies at the door. And when it calls up the more terrible realities of final retribution, we should stand in awe of this bosom witness and judge; because it bears not the sword in vain, and is the minister of God, a revenger to execute wrath upon them that do evil. During the period of worldly prosperity and health, man may seek to allay the disquietude produced by their innate conviction of accountability to God for the violation of the laws of their being, by endeavoring to drown the voice of conscience, or by rushing headlong into the vortex of iniquity, saying "evil be thou my good." But when calamity or sickness comes upon the sinner, the black catalogue of his vices arise, unbidden, and when he casts up the account of his sins he is seized with fear and trembling. The remembrance of the past is like arrows in his soul—and standing on the verge of eternity he looks to the future—the judgment rises before him in all its terrific grandeur, while his soul is driven about and tossed by the violence of a tempest which can never be stilled. Having shown that sin is a fruitful source of disquietude, as produced both by retributive power of conscience, and by an innate conviction of accountability to God, it may be objected that there are exceptions to this proposition since there are occasional instances of men who lead very wicked lives and yet feel no qualms of conscience, and sometimes, even die, calmly, which could not be (say the objectors) if conscience and its condemning power were natural to man, for it would then act like the other natural principles, universally and without exception. In accounting for this difficulty we observe that we are often deceived in our judgment of men. We see but the outside and cannot know the inward feelings. Sometimes men are so on their guard that their opinions and feelings cannot be learned from their outward acts as in the case of a finished hypocrite. Men are sometimes endowed with such firmness as to endure the rack with apparent composure rather than confess their crimes or implicate their accomplices. In like manner the torments of a guilty conscience may sometimes be borne and dissembled. Again, the reprehensions of conscience are frequently intermittent like the eruptions of burning mountains, the seeds of whose fires, though suppressed for a time, gather strength and break out with a violence proportioned to its discontinuance. Herod's heart was filled anew with forgotten horrors by hearing of the fame of Jesus. We cannot therefore judge what may have been the operation of a man's conscience heretofore, or what it may be in the future from his present calm of thought. Men cry peace, peace, where there is no peace, but a true one. Those who have attended the sick bed of men grossly wicked in their lives, though apparently destitute of an afflicting conscience, have seen them roused up to a sense of inexpressible agony and horror. Their false confidence is lost, their guilt appears in all its deformity, and their anguish is unutterable. Yet it must be confessed that there are instances of men who, though they have lived notorious wicked lives, have died without any seeming concern for the past or dread of the future. A false firmness and resolution, together with the shame of unsaying and undoing, all that a man has said and done before may possibly carry him headlong even to death, without owning or perhaps even seeing his danger. Some by a perpetual and total immersion in bodily pleasure may arrive at the same degree of insensibility, defying conscience, and deriding the flames of hell till they fall into the midst of them. Such cases prove to a demonstration that there are monsters in the moral as well as in the natural world, which makes nothing against the settled laws of either. Surely none would attempt to prove that man is not a rational being, because some men are born natural idiots. Again, sin becomes the fruitful source of disquietude and anguish, by means of the written Law of God. This source of anxiety and dread to the transgressor, is limited to those who have been made acquainted with the written law. Apart from the more elaborate arguments which might be produced to prove that the Decalogue is of Divine origin, there is an inward feeling of fear which accompanies the transgression of these laws. From the operation of conscience which assumes the authority to scrutinize the actions of the wicked and to inflict punishment for them, men perceive that their Creator has impressed certain laws upon their moral nature which cannot be violated with impunity. This either leads to or is consistent with a sense of accountability to God, which heightens their disquietude from a dread that their present sufferings are but the earnest of more intense misery in a future state. The divine law strikes additional terror into the troubled soul by confirming its previous fears and ratifying the decisions of conscience. A combination of objects and events more awful and impressive in their nature, can scarcely be conceived than those which attended the giving of the Law—Sinai shakes to its centre—flames of fire ascend from its summit, and thick darkness surrounds its base—the rolling thunder is heard and the lightning flashes amid the surrounding gloom—the earth quakes, and the voice of the trumpet waxes louder, and louder. In the midst of this solemn and terrific scene God speaks the Commandments with an audible voice in the hearing of the trembling multitude gathered around the mountain. The Lord came from Sinai, and rose up from Seir unto them. He shined forth from Mount Paran, and he came with ten thousand of his Holy ones; from his right hand went a fiery law for them. The majesty of this law agrees well with that of the law written in their hearts. But they have violated, and from their righteous retribution they cannot escape. Terror seizes their guilty soul. They would in their desperation annihilate all law, all order, and wrest themselves from the government of God—but the struggle is vain—they cannot contend with the Almighty. Though the guilty may seek to hide themselves as did our first parents; yet when God speaks men must hear. The spirit of a man will sustain his infirmities; but a wounded spirit who can bear? How fruitless are all our efforts to elude the consequences of guilt, while conscience alarms and the written law frowns upon us with its awful and terrific majesty. Be sure your sin will find you out.

This is the higher law of our nature faithful to its trust during life; and in the last moments of the ex-

ploring sinner, its presence is marked by regret for the past which overwhelms, and thoughts of the future which appal him. Gloomy horror now seizes his agitated soul as he approaches his judge. All things are now reserved for a future day when the last and most decisive manifestation of conscience will appear. Here the dishonored judge will decide between God and the sinner. Every resource of the guilty now fails. Memory calls up in battalions the sins of the past—the voice of conscience outraged—the Law of God trampled under foot—a suffering Saviour and the voice of mercy despised—regret is now too late. The harvest is past, the summer ended. Were there no other judge on that day, when every man shall receive his sentence according to the deeds done in the body; conscience would become both judge and executioner; not only for guilt as affecting the offender, but for its influence in leading others to ruin. And if the Lord marked Cain with the sign of reprobation for the blood of his brother, what shall be the sign marked on those who instrumentally ruin the souls and bodies of others forever! That searching terrible day of accounts will afflict the guilty. Their own hearts made bare to themselves will prove the source of their intolerable misery. Before that tribunal, surrounded by a countless assembly of angels and men, no condemnation can be more terrible than that of conscience. Now comes the final separation from relatives and friends; from light and hope; from heaven and happiness! Conscience goes before the judge pronouncing the sentence, "depart." The last judicial act of conscience is passed—the scene is closed—closed for ever. There is no peace with my God to the wicked.

Committee Meeting of the Baptist Educational Society, at Fredericton.

BAPTIST SEMINARY, Fredericton, June 24, 1869.

Present: Z. G. Gabel, Esq., President Educational Society, in the Chair; Revs. I. E. Bill, E. C. Cady, W. S. McKenzie, Dr. Spurgeon, J. E. Hopper, G. Goodspeed, J. Burns, Thomas Saunders, E. Corey, (upper St. John), Hon. Judge Steadman, Messrs. J. L. Haines, A. D. Yerxa, Z. R. Everett, and R. H. Phillips.

Prayer by Rev. W. S. McKenzie, M. A. Reading of Minutes of the 4th June, 1868. Reading of Memorial sent to Executive Council, and the Resignation of Rev. Principal Hopper (on file). After speeches expressive of regret that Mr. Hopper had come to the decision to resign, and his declining to accede to the request to withdraw such resignation.

Rev. I. E. Bill moved, seconded by Rev. E. C. Cady, that the resignation be accepted. Carried.

Moved by Rev. I. E. Bill, seconded by Rev. Dr. Spurgeon.

That a Committee be appointed to draft an address to Mr. Hopper. Passed unanimously.

The Chairman appointed Rev. I. E. Bill, Honorable Judge Steadman, and Rev. W. S. McKenzie, said Committee.

Rev. W. S. McKenzie moved, seconded by Rev. J. E. Hopper.

That a Committee be appointed to make enquiries and recommendations to this Board a Principal. Passed unanimously.

Rev. J. E. Hopper, Hon. Judge Steadman, Rev. W. S. McKenzie, Dr. Spurgeon, Rev. J. E. Burns, and Rev. E. C. Cady, appointed said Committee.

Moved by Rev. E. C. Cady, seconded by Rev. W. S. McKenzie.

That we now call upon the Collectors to press the subscriptions to the full amount, that the debt may be paid before the Association at Jemseg in July, and if debt be not paid before the 5th of October, the money be returned. Passed.

Several bills were then presented for payment. After prayer by Rev. I. E. Bill, meeting adjourned to meet to-morrow (Wednesday) afternoon at four o'clock.

RICHARD H. PHILLIPS, Secretary.

ADJOURNED MEETING.

Met according to appointment, Z. G. Gabel, Esq., in the Chair.

Prayer by Rev. Dr. Spurgeon.

In absence of Mr. Phillips, Rev. E. C. Cady appointed Secretary.

Rev. Z. G. Gabel, Revs. I. E. Bill, W. S. McKenzie, Dr. Spurgeon, J. Burns, J. E. Hopper, E. C. Cady, Hon. Judge Steadman, Messrs. J. L. Haines and A. D. Yerxa.

On motion, Resolved, That we now consider the subject of procuring a Principal for the Seminary.

After considerable discussion, it was moved, seconded and carried unanimously, that Reverend Calvin Goodspeed, B. A., be invited to become the Principal of the Baptist Seminary, and that he take it on the same principle that it was given to Rev. J. E. Hopper.

On motion, That a Committee be appointed to inform Rev. C. Goodspeed of the choice of this Board, and be empowered to complete arrangements with him.

Committee appointed: Revs. I. E. Bill, W. S. McKenzie, E. C. Cady, Hon. Judge Steadman, and Z. G. Gabel, Esq.

Adjourned after prayer by Rev. J. Burns. E. C. Cady, Secretary, pro tem.

For the Christian Visitor.

Boston Correspondence.

WEDNESDAY, June 16, 1869. This is a great week in Boston. The National Peace Jubilee is in progress. The city literally swarms with people; the hotels are overflowing; private mansions are opened for the accommodation of visitors. All the morning trains coming from various parts of the country bring thousands each morning. The Common and the Public Garden never so beautiful as in this month, are all alive with interested strangers.

As one strolls along the shaded paths he is amused to see how eager the busy men and women are to earn a penny. In one place you can see how much you weigh, in another how much you can pull, and in another how much you can strike. Here is a man who can show you the sun through his glass, and another can show the moon. One man with burning eloquence expatiates upon the marvellous virtues of some cure-all; and another descants upon the excellencies of some new "Yankee notion."

THE COLISEUM has, doubtless, been described in your paper, so I will omit any additional details, and will only say that it is a wooden building, perfectly safe, well ventilated, and will hold 50,000 persons. Hundreds of temporary stores and refreshment rooms have been erected all around it. There are swings, and side-shows, and amusements of every kind. In the Coliseum is a room for the accommodation of the gentlemen of the Press. During the performances a telegraph operator is at his battery in the middle of the room, and sends to all parts of the country the manner in which every piece is received.

To-day President Grant visited the city and the Coliseum. There was one of the grandest military displays that Boston ever witnessed. Long lines of troops, infantry, cavalry, and artillery, with music and flags, some of them torn in battle, passed through the streets. Thousands and thousands cheered them as they passed. Some of your St. John men joined in and gave him a hearty British cheer.

Of his reception at the Coliseum and of the performances, I will write you again.

VIATOR.

Our trip up the River the other day by the *Rothsay* was exceedingly pleasant. As we looked upon her spacious saloon so airy and so comfortable, we could but feel surely this is a wonderful advance upon the boats of former days. When the beautiful *Oliver* took her place upon the River the contrast was all in her favor; but the *Rothsay* is a prodigious advance upon the *Oliver*. Thanks to the enterprise of the Messrs. Lunt for these greatly improved accommodations so greatly enjoyed by the travelling public.

From our Western Correspondent.

University of Chicago, Chicago, Ill., June 8, 1869.

DEAR VISITOR—June is upon us, bringing the bright sunshine; innumerable flowers, displaying their many colors; fields decked in freshest green; forests bursting into leaf; while all the air is vocal with the sound of melody, telling that the winged songsters are among us once more.

The season has been quite backward in latitudes north of 42°; but crops generally bid fair. The prospects, for an abundance of fruit, are particularly promising. Farmers, generally, are hopeful; and, in everything look for an abundant return for their labor.

Business in Chicago is comparatively dull; yet there is nothing even approaching depression.

The opening of the Union Pacific Railway, was celebrated about a month ago with great eclat; probably the most splendid procession the city ever witnessed.

Chicago still continues to grow rapidly; and should its present rate of increase continue, it will not be many years before it will surpass New York.

St. Louis has made some effort, this spring, to divert the grain trade from Chicago, down the Mississippi, to the sea-board, via New Orleans.

To accomplish this object, they started a Company in St. Louis, to buy grain, with a capital of \$200,000. The meagreness of the capital only served to excite ridicule, as there are single firms here who could easily buy that amount of grain before breakfast, and then have cash and credit to last all day.

Chicago is already "the" city of the West; but unless the U. P. R. Co. lower their fare and freight charges, it will be some centuries after the millennium before the trade of Eastern Asia passes through Chicago on its way to London and Liverpool, as many would-be prophets have been assuming "could be the case." Passenger fare over the road is ten cents per mile, and freight, \$100 per ton, from San Francisco to Chicago.

THE M'CONNEL MURDER.

The trial of Wm. A. Robinson, in Jacksonville, Ill., for the murder of Gen. Murray McConnell, after dragging through thirteen weary days, was concluded yesterday, and a verdict of "Not Guilty," rendered by the jury. The whole affair is enveloped in mystery. The real facts of the case are these:—Gen. McConnell was foully murdered in his office, in his own house in Jacksonville, on the 9th of February last, between ten minutes before and ten minutes after 9 A. M. The man Robinson had owed him some \$400; lying on the table in his office, when found dead, was his bill book, open at the page where Robinson's name was, and also a table book for computing interest, open at a page suitable to the exact amount of Robinson's note. Several witnesses swore to seeing him on the premises about the time of the murder; while other witnesses swore equally positive that he was in his own (Robinson's) store, during the twenty minutes in which the murder occurred.

It is certainly a mysterious affair. An old and honored citizen stricken down almost beneath the eyes of his family, in a populous town, and no clue to the assassin. RELIGIOUS ITEMS. The public recognition of the University Place Baptist Church, took place on Sunday, the 23rd ult., at the First church, when \$4,000 were subscribed toward the erection of a house of worship for the new church. The church has been without a regular pastor for some time, but has recently extended a call to Dr. Hague, of Boston. On Sunday, the 8th ult., the question of building a new chapel for the Shield's Mission, was brought up at the First church, and \$10,000 subscribed for that purpose. This Mission has been unusually prosperous within the last six months, through the labors of the Superintendent, Mr. Walker, and the pastor, Mr. Bush, a student in the Seminary. The new Seminary building is rapidly approaching completion; and it is expected, that soon the best Seminary of our denomination, in the North-west, will hail from Chicago. The new building is 120 feet in length, 48 feet in width, and four stories high, and will, when completed, cost about \$120,000 (one hundred and twenty thousand dollars).

Dr. Northrup, the President, is a man of the very first order, both as an earnest minister, and a competent and efficient teacher.

MINISTER'S INSTITUTE.

A Minister's Institute is to be held here, commencing the 2nd of July, and lasting eight days. There are to be twenty-five lectures, by the following Rev. gentlemen, viz:—G. D. B. Pepper, of Crozier Seminary, A. N. Arnold, of Madison University, Kendal Brook, of Kalamazoo College, N. M. Wood, of Upper Alton, Ill., and E. Nesbit, of Ford Du Sac, Wis., upon the following topics, in their order, five lectures on each topic:—Harmonies in Doctrine; The Study of the Bible; The Service of the Pulpit; The Bible Divine, its origin and authority; and the First of Genesis in relation to Modern Science.

I shall, if possible, attend, and report to you to some extent.

I like the suggestion of the Rev. E. C. Cady, in the *Visitor*, in regard to having a similar meeting in New Brunswick, and hope to hear that you have decided to do so.

I certainly think ministers need to come together, to learn of each other's trials and sorrows, that thus they may sympathize with one another, and bear one another's burdens; to learn, too, of each other's joys; for there are joys as well as trials for the minister of Jesus, and thus gain new strength, new hope, and new inspiration, to carry back to their respective fields of labor; and above all, from this mutual interchange of knowledge and experience, each may go back to his field of labor wiser to win souls.

CONSCIENCE AS A RITUALISM.

There is likely to be some difficulty between Mr. Whitehouse, Episcopal Bishop of Ill., and the Rev. Mr. Cheney, Rector of Christ's church. It appears that Mr. Cheney has been in the habit of omitting the word "regenerate," in the Baptismal Service for conscientious reasons. But the worthy or unworthy Bishop being fully persuaded in his own mind, that "if any keep all the law, and fall in one point, he is guilty of all," requires Mr. Cheney to forego his conscientious scruples, and repeat the word in his service, but has received from him a flat refusal.

It will create some stir; probably second only to the celebrated Tyng trial, in New York. It is said that the Bishop is actuated to some extent, by personal animus, and will prosecute to the extreme letter of the canon.

Mr. Cheney is an eloquent and popular preacher, and is much beloved by his own congregation, and is also highly esteemed by all who know him, as a faithful minister of Christ; and the good Bishop has probably got a big job on his hands.

We cannot expect to see men actuated by vital christian life, remaining passive amid the ritualistic mummeries of the Anglican Church.

O. E. TAYLOR.

Our readers will see an interesting sketch of the meeting of the National Division of the Sons of Temperance in Washington on our first page.

THE YORK COUNTY QUARTERLY MEETING will be held with the Church at Lower Kingsclere, to commence on Friday, June 25th.

O. GOODSPPEED.

June 14th, 1869.

Rev. Dr. W. Cranial has returned from a visit to the churches up River. The success of his agency for the *Visitor* so far has quite equalled our expectations; and he has preached the gospel to thousands of people to whom he never before addressed the message of life eternal. May his mission in days to come yield much precious fruit. In a few days he will probably visit the churches up the Lakes. The pastors and brethren in that direction will doubtless give him a cordial reception. We must not be satisfied until the *Visitor* takes its place in the Baptist family in the Province.

Rev Dr. Tupper writes to the *Messenger* that a letter addressed to him by our foreign missionary, Miss De Wolf, dated Calcutta, April the 5th, informs him that falling health had compelled her to visit Calcutta; but she was so far restored when she wrote as to inspire her with hope that she would soon be able to resume her studies in Burmah. God grant that it may be so.

We are informed by Rev. E. J. Hopper, who has just returned from a visit to St. Stephen, that after due deliberation and earnest prayer for guidance, he has finally accepted the pastorate of the new Baptist interest of that place. The friends of the cause there deserve immense credit for the energy and liberality manifested by them in the erection of their new and beautiful house for God, and they have acted wisely in the selection they have made of a minister to fill it. We pray that great success may attend pastor and people.

Secular Department.

A Brief Review of the News of the Week.

A very general refreshing of fields and gardens is the result of the last heavy rains. The country has seldom looked more promising at this season of the year. God grant an abundant harvest.

St. John harbor is still supplied with a large amount of shipping. This gives plenty of employment to our labouring men and in various ways helps on the business of the place.

The Salmon fishing has fairly opened, and prospects in this department are brightening. Our fishermen are working energetically, and we trust they will be well paid for their toil.

Prices in the country market are well sustained. As the season advances butter is more plentiful, and is sold at rates in price it is worth to day, by the firkin 20 cents per lb. Beef is high, and Mr. Goodspeed sold his Canada beef from fifteen to twenty cents per lb. New Brunswick ought to produce as good beef as Canada. The giant ox put in the market some two or three years ago by Deacon Read, of Sackville was quite equal to any thing that Ontario can produce.

The *Morning Telegraph* is enlarging its dimensions and is soon to be issued as a daily. Success to its onward march.

The Wesleyan Conference of the Maritime Provinces meets this year at Charlottetown. Its first session opens to-day (Wednesday). The Presbyterian Synod of the Lower Provinces is expected to convene at Uthamham the last of this month.

Seaman's wages are said to rule unusually high just now in St. John, owing we presume to the great number of ships in the harbor to be supplied.

The Saint John Young Men's Christian Association have recently issued a circular appealing to their friends for donations in books to help forward the noble work they have on hand. They have named June the 29th, as the day when such donations will be gratefully received. A most worthy object, and richly merited a cordial response.

Western Extension appears to be progressing satisfactorily so far as New Brunswick is concerned. From a report presented at a recent meeting of the company in charge, we glean the following facts:—

The total length of the road, from the West bank of the River St. John at the Suspension Bridge to the State of Maine is about eighty eight miles. Nearly the whole of this distance is graded, and ready to receive the rails as soon as they arrive from England.

On the 31st May, thirty three and a half miles of track had been laid continuously from Brundage's Point, and at the present time a train can be run from the latter place up to the Junction of the Fredericton Branch Railway.

Track laying from Brundage's Point towards St. John, and from the Stations at Fairville towards Brundage's Point, has also been commenced, and the Directors believe that