

thou wilt be anchored forever in the haven of rest. Soon thou wilt say, "The voyage of life is now at an end."

Christian soldier, courage! fight on! the glorious day of victory is thine; the receding columns of the foe already disappear. Thou art now conqueror, yes, more than conqueror. Thou wilt soon lay the weapons by thee, and be crowned at last with a crown of life, even a crown "that fadeth not away."

### Travellers Guide—Toronto Time.

GREAT WESTERN RAILWAY.			
Depart.	A.M.	P.M.	P.M.
7:00	10:55 A.M.	4:35	6:30
9:20	2:00	4:55	9:10

  

GRAND TRUNK EAST.			
Depart.	A.M.	P.M.	P.M.
5:57	12:07	3:02	6:22
12:07	9:57 A.M.	11:32 A.M.	7:42

  

GRAND TRUNK WEST.			
Depart.	A.M.	P.M.	P.M.
12:15	7:00 P.M.	12:30	3:45
6:15	10 A.M.	11:50	6:10

  

NORTHERN RAILWAY.			
Depart.	A.M.	P.M.	P.M.
7:00	4:00	4:00	4:00
10:35	9:30	9:30	9:30

## The Daily Recorder.

TORONTO, MONDAY, MAY 30, 1870.

### THE "RECORDER"

Will be issued daily till the close of Conference, and will contain ample reports of all the proceedings. Price 50 cents. Orders to be addressed to S. ROSE, Toronto.

### UNITARIANISM AND ORTHODOXY.

It is amusing to see how eagerly the English Unitarians have welcomed the Baboo Keshub Chunder Sen, as the prophet of a new reformation, and the oracle of a pure faith, simply because his utterances appear to favour their theological views. It is so easy to be liberal to those who agree with us, and to denounce the illiberality of those who condemn them. Drowning men catch at straws. Small favours are gratefully received by the destitute. People who are the votaries of a cause not strong in its own truth and fruitfulness, are glad of any accidental testimonies in their favour, that would have been disregarded if they possessed more unquestionable strength. We once remember hearing a theological argument between a High Church dignitary and a "Dissenter," who was out of the pale of the Apostolical succession. The Dissenter found it difficult to sustain his assumptions by scriptural proofs, and was being cornered up in an unpleasant manner. When our Dissenting friend, as if in pure generosity, mentioned a text that he confessed had the appearance of supporting the view of his opponent. The champion of succession seemed greatly relieved, "Ah," said he, "I'm glad you mentioned that text. It had gone from my memory. That is the most beautiful passage in the whole Bible." This tendency to magnify the importance of anything that is at all favourable to our side of a question, is not peculiar to High Churchmen, and is strikingly exemplified by the importance that sentimental religionists have attributed to the opinions of this half-enlightened Indian Baboo, who has certainly spoken neither justly nor generously of the agency, by which he has been brought out of darkness into the degree of light in which he at present rejoices. What is there in Unitarianism that offers a ground of rest and confidence to the faith-faculty in man? Noble sentiments of liberty, charity and philanthropy have been rung out in the world's ears by Channing, and other eloquent Unitarians. But they were not indigenous to that soil. They were not the natural outgrowth of the cold and sentimental abstractions of the system. To be permanent, all these high and generous sentiments must have their root in right principles and belief of the truth. If removed to the shallow soil of a sentimental philanthropy and deprived of the nourishment which strong religious convictions of truth and duty alone can supply, these beautiful plants will become stunted and shrivelled, and bring forth no wholesome fruit. To the sinner burdened with conscious guilt, and yearning for forgiveness and rest, what has the ever-shifting theories and dreamy speculations of Unitarianism to offer? Man is guilty, it has no forgiveness for him. He is lost, but it has no Christ, "mighty to save." He is dead in trespasses and sins, but it speaks of no quickening and sanctifying Spirit. He is cold and selfish, there is no power in the wintry moonbeams of Deism to warm his frozen affections into life and gladness. The history of Unitarianism has been just what its negative character might lead us to expect. It has attracted, by its intellectualism and philosophy, a certain class of minds, whose affinities were in that direction; but it has displayed no power to reform the erring, to give rest to the weary and heavy-laden, and lift up the fallen tribes of earth into the light of God's countenance, and the joy of salvation.

The Rev. Henry Ward Beecher has had ample opportunities of observing the workings of Unitarianism in New England. He cannot be accused of any want of liberality towards those who differ from him on doctrinal points. Most people think him rather latitudinarian. Yet in a late number of the "Christian Union" he gives his views of Unitarianism in characteristic style. He says:—

"Unitarians are but the fragments exploded from the great evangelic body. They carried away many constituent elements which have been common to all creeds. The points of denial and rejection in which they are distinctly antagonistic to the creeds of the mother churches from which they sprung, have not been points of strength to them—but of weakness. The denial of the universal deity of man, of the divinity of Christ, of his vicarious suffering and atonement, has certainly simplified their theology, but it has simplified by weakening it."

"We are not considering now whether they have the truth or not, in their points of dissent from the Orthodox creed, but whether they have not given up elements which in preaching take hold with amazing power on the human heart, reuse up the

moral sense, fascinate the imagination, and induce, in the wayward and wicked, repentance and reformation. This is to our thinking the essential weakness of Unitarianism as a working force. It has much that is pleasing. It certainly contributes many admirable elements to social life, and tends to refine morality, and clothe it with elegance. But it is a costume and not a warrior. To us it seems to lack bone and grasp. It is sentimental more than devout; it is philanthropic rather than spiritual. PAUL declared that the reason why he made Christ the inspiration of his preaching, was that He was "the power of God, and the wisdom of God," and in Romans he declares that the "Gospel is the power of God unto salvation."

"It is a luminous ether. It hangs in the theological heavens as a nebula, a vast congeries of nascent matter, without solidity, floating hither and thither by the attraction or repulsion of neighbouring orbs. Its mountains are mists, its hollows are empty spaces. It veers and changes as clouds do. Forever changing, it calls change growth. It organizes nothing, and itself is unorganized. Its whole temper and spirit is opposed to positiveness. No sooner does Dr. Bellows construct a creed than James Freeman Clarke cries out against it, not because it is erroneous, but because it is an effort to limit truth by a definite statement."

"The bulk of that which it employs with effect it holds in common with the evangelic sects. As for the rest, it has not been creative, but only critical. Unitarianism has never had power to reach the mass of men. It flourishes among the refined and cultured. It fails just where Primitive Christianity was strongest—among the ignorant, the rude, the sorrowing, the sinning millions."

And yet it cannot be denied, that tendency of the Broad Church rationalism of England and Germany is largely in the direction of socialism. There is the same opposition to explicit enunciation of doctrinal truth, and the same want of a faithful presentation of those great Gospel realities, that are the only foundation of a true Christian experience. Of all these theorists if may be said: "They have taken away our Lord," and substituted the human for the divine. "We have a more sure word of prophecy, whereunto ye do well that ye take heed." In these times of doubt and reckless speculation, it is clearly our duty to hold fast the form of sound words, and proclaim with unflinching fidelity the grand essential truths of ruin by sin, and salvation by our Lord Jesus Christ, which are now, as in apostolic times, "the power of God to the salvation of every one that believeth."

### NOTES AND COMMENTS.

**DONATION.**—The Rev. Thos. Kelly, New Glasgow Circuit, was waited upon lately by a number of friends, representing various denominations, and presented with a purse of \$40. Bro. Kelly has won golden opinions on his field of labor. May his shadow never grow less.

**PRESENTATION TO THE REV. A. BROWNING.**—We are glad to observe, from a paragraph in the *Mainland* (B. C. *Guardian*), that Bro. Browning has been made the recipient of a handsome testimonial. Bro. Browning had been delivering a lecture on the "Dignity of Labour," before the Mechanic's Institute, at a place called Moody's Mills. At the conclusion of the lecture an address was presented to Mr. Browning on behalf of the members of the Institute, accompanied by a magnificent double case gold lever watch, of English manufacture.

**THE GREAT EVANGELICAL ALLIANCE** will meet in New York in September next, and every effort is being made to render it a grand success. There will be a gathering of the Church's brightest lights from both Europe and America, and there can be no doubt the meeting will give a powerful and healthy impulse to the Protestantism of the day. By the way, why should not our own Church be represented by an influential deputation? The question is worthy the attention of the Conference.

**DR. LANAHAN AND THE N. Y. BOOK ROOM.**—The difficulties in connection with the New York Methodist Book Room are not yet ended. It will be remembered that, at the General Conference held in Chicago two years ago, Dr. Porter, the assistant Book-agent at New York, was superseded by the appointment of Dr. Lanahan. The latter gentleman, shortly after his appointment, discovered what he regarded as grave irregularities in previous business transactions, and brought the matter under the notice of the Book Committee. Several meetings were held, and the whole affair fully investigated, the Committee finally exonerating the accused parties from all blame. This seemed to settle the question; but it looks as if the accused had in turn become accusers. The following paragraph from the *N. Y. Christian Advocate* shows the present position of affairs:—"The telegraph has flashed the intelligence over the land that the Book Committee is in session in New York, for the purpose of considering the question of removal of Dr. Lanahan from his office as Assistant Book Agent at New York. It is in the power of this committee to suspend any editor or agent 'if they judge it necessary for the interests of the Church and the concern'; but they cannot remove him from office until his official conduct has been investigated by them at a fixed time, and after the attendance of at least two bishops has been requested. Then, by the concurrence of the bishops in attendance, and a majority of the committee, he may be removed from office; and the same authority can supply the vacancy until the next General Conference. Should this investigation proceed, it will be the first instance under this law in the history of our Church. The law evidently contemplates harmony of judgment in the case, on the part of the attending bishops, so that should one of the bishops fail to concur in the removal from office it cannot take place. It is easy to see that, in a case involving so much as this one, a bishop might possibly find his judgment at variance with that of a majority of the committee, and himself in embarrassing and trying circumstances, staying the whole case; but no bishop on that account will avoid the painful duty of attending the investigation should it occur. It is, of course, understood that this committee only have power over the official conduct of agents and editors, and cannot examine into either their ministerial or Christian conduct as such. The sole question in Dr. Lanahan's case now is, whether or not he shall cease to be Assistant Book Agent. We had hoped even so late as our last issue that the discussion of this subject had mainly ceased, we were not then aware that the Book Committee had been summoned

to meet for this purpose. If the case must be heard, the Church may repose entire confidence in the authorized tribunal. The committee is itself worthy of confidence, but if their views by any possibility have become distorted, the necessary concurrence of the bishops is an all-sufficient check and safeguard. All expressions of opinion on the merits of the case are out of place while it is pending. We are entitled, as a Church, to the privilege of proceeding in the investigation without prejudgment, either by the press or by persons.

### LITERARY NOTICES.

"YESTERDAY, TO-DAY, AND FOREVER."  
When Milton published his immortal "Paradise Lost," the village schoolmaster—that ancient authority in all matters of learning—is reported to have said, that if there was virtue in length Milton's poem was most excellent, if not, it was worthless. But Milton's poem has lived and been read and admired by thousands, and to-day is far better appreciated than it ever was before.

With the wise no longer is the truth of the world's moving hid. The literary world moves. A few years ago, to devote all one's attention to literary pursuits was, except in a very few cases, almost equal to resigning oneself to a life of poverty. The term "author" was once almost synonymous with "pauper." But things changed wonderfully. Books used to be "reviewed," now they are simply "noticed" in most cases, and few are worthy of a review. Macaulay, in his admirable essay on Montgomery's poetry, most bitterly bewails the system of "book-puffing" which is now so prevalent. He argues, and with much reason too, that this system is ruining the foundation of English literature. And at the close of his essay he says, in order that Mr. Montgomery may know that no personal feelings have induced him (Macaulay) to write the essay, (a severe critique on Montgomery's poems) he begs to inform the literary world that the very next book which reaches its second edition merely through "puffing" will be treated in the same way.

We most heartily wish that we had a few such men as Macaulay in the world to-day. For there is no denying that this system of puffing is bringing books through the world of spirits of an aged and holy seer. In this, of course, the author is compelled to follow in somewhat the same path as Milton. If we make any comparison between "Paradise Lost" and "Yesterday, To-day, and Forever," while in stern literary merit we may be forced to yield the palm to the former, yet for doctrine and simplicity of style and profit to the soul we most decidedly prefer the latter. We had hoped to give several quotations from this poem, but as the article is already long, we will be obliged to content ourselves with one. We had omitted to state that the work is divided into twelve books. We make our selection from the second—"The Prison of the Lost." Oriol, the guardian-angel of the departed seer is describing one of his journeys to Hades:—

"I passed where two were standing, side by side, A princess who had floated on through life Wrapped in the perfumed incense-cloud of praise, And a poor beggar's fallen child. They both Had lived the living death of godless mirth; Though variously in marble palaces And wretched hovels matured little here: One hour had made them comrades; one despair Was written on their faces; one sympathy Drew them together; while in speechless woe Each wrung convulsively her sister's hand."

"And there were hypocrites unmask'd and stripped; And haughty Pharisae dignities Low in the dust; and liars taught too late To utter agonizing words of truth; And gamblers who had staked their souls and lost; And perjurers compelled at last to dread God's oath; maniacs, convicts or escaped, Confessing Hades had no shade secure From blood's avenging cry; and not a few Diviners, necromancers, sorcerers, Who once had sought lawless commerce with the dead Now numbered with the damned dead themselves; And learned infidels, who proved a God At least among improbabilities, Aghast for ever underneath His frown."

Perhaps we have not chosen the most interesting passage in the first two books, at least we might have given a far more beautiful selection, but this will give our readers a notion of the poet's style. In conclusion, we beg to say in the words of one of the reviewers, "It is a poem worth reading, worthy of attentive study; full of noble thoughts, beautiful diction and high imagination; and, more than all, penetrated with a spirit of holiness which cannot fail to purify and sanctify the mind of the reader."

JUVENIS.

### Correspondence.

**WESLEYAN CITY MISSION.**  
To the Editor of the "Recorder."  
Now is the accepted time, behold now is the day of salvation! unquestionably embraces the eleventh hour, the shades of that period falling in early youth, manhood, and through all succeeding years of responsibility and enjoyment to life's remotest verge. The unsearchable riches of Christ often shed a more than sunset glory on that season of reflection and prayer. Not for the encouragement of disobedience, but to illustrate the inestimable truth "He is able to save unto the uttermost all that come unto God by him." We relate two instances now transpiring in this City.

London, Victoria Street, and A. Wilkes, of Bond Street, are in the prime of life, a husband and father; the latter in the early bloom of manhood, and in single life.

The unrequiting attention of the Mission has been given to them for more than six months, and through divine grace not in vain. The first was guilty, conscience-stricken, and uneasy day and night through sin when first visited, but after two months of patient

earnest prayer, the confidence of salvation in Christ, the dawning from on high, spring up within him, and all fear of condemnation passed away.

May 27.—London is near the eternal world, the anchor of his hope remains "sure and steadfast, entering into that within the veil." His dying utterances declare his full assurance of admission among the glorified. This is the finger of God. A. W. mourned a protracted unbeliever. Visit after visit the nature and act of faith were presented by simple illustrations, encouragement given, suitable verses sung, and prayer offered.

May 26th.—While engaged in prayer with D. L. his obstinate unbelief gave way, and the peace of faith filled his soul. Tears of grateful joy flowed from his eyes. "I love Christ, he is precious," he often said, glorified God in his praise, "I will praise thee, though thou wast angry with me, thine anger is turned away and thou comfortest me."

"Salvation, O! thou bleeding Lamb To thee our praise belongs, Salvation shall inspire our hearts And dwell upon our tongues."

J. H. BOYD.

Toronto, May 27th.

### Our Home Work.

#### GUELPH DISTRICT.

DEAR SIR,—It devolves upon me this year to present you a few facts in regard to the work of Guelph upon this District. Our District Meeting, just closed, was one of unusual harmony. Rev. Mr. Griffin, the Chairman, won for himself golden opinions, having visited nearly every Circuit or Mission in the District during the year. At Guelph the Trustees and others are building a beautiful parsonage, doubtless inferior to none in the whole Conference. At Georgetown we have a very commodious and pleasantly situated Minister's residence, well furnished, purchased and nearly paid for during the year. At Fergus a beautiful brick church 40 x 70, costing \$4,500. A new church at Glen Morris, on the Galt Circuit, built and paid for. One on the Teviotdale Mission, a frame church 30 x 36. Another at Drayton, built of brick, 30 x 40. Wellesley parsonage, built of brick, costing \$1,200.

All the connexional collections have been well sustained, especially the Missionary and Superannuated Ministers. Our increase in membership is not very large, and yet the most of the ministers and preachers have spent, as nearly as could be ascertained, from two to three months in special efforts, besides the many other engagements they have had to attend to. Two of our excellent ministers have removed to the United States for the purpose of uniting with the M. E. Church. Another who has served the Church most faithfully has been obliged, from growing infirmity, to ask us to recommend him for a supernumerary relation. The candidates for our ministry have acquitted themselves very creditably; several of them urgently request the Conference to allow them to attend Victoria College. We have recommended but one candidate for reception on trial. One of the candidates died during the year; but died in the triumph of faith. I refer to the Rev. James Far, my late colleague, whose obituary will be found in the Minutes of Conference. Erin Mission requests the Stationing Committee to divide it, and form out of it Erin Mission, Gantrara Circuit and Luther Mission, thereby requiring another man in the District next year. The following resolution was adopted by our District Meeting:—"That anticipating the removal of the Rev. Mr. Griffin from the Guelph District, at the ensuing Conference, this meeting desires to record its entire approval of the courteous and very efficient administrative ability evinced by Mr. Griffin during the time he has occupied the chair of this district; and that the Secretary be hereby requested to transmit the above resolution to the *Guardian* and the *Recorder* for publication."

J. BRIGGS, Secretary of District.

Georgetown, May 23, 1870.

### Religious News.

**SOUTHERN METHODIST CHURCH.**  
The Southern Methodist Church is rapidly losing its colored membership—at least, it reports but 19,686 colored members, against 32,085 last year. Very few of these missing members are in the colored conferences that have just been organized. There are 2,833 itinerant and 4,753 local preachers, and 571,665 members.

**CONFERENCE IN BALTIMORE.**  
The General Conference of the Methodist Protestant Church has been in session in Baltimore. Its members have most of them been empowered to vote on the question of union with the Southern Methodist Church. A committee was present from the Methodist (not Episcopal) Church, and proposed union; but the Conference declined to listen to the propositions, except on conditions tantamount to a rescinding of the arrangement by which the Methodist Church was constituted by a union of Methodist Protestant, Wesleyan, and Free Methodist churches.

**CHURCHES IN WASHINGTON.**  
The Methodists have a Metropolitan church in Washington that has cost them \$200,000. The Congregationalists have one equally large, but less expensive. The Universalists are engaged in raising \$100,000 for a century church. The Lutherans and Christians are believed to have similar projects in hand, and the Unitarians propose to raise \$30,000 outside of the city for a similar enterprise.

**ARCHBISHOP TRENCH ON DISSENTERS.**  
Archbishop Trench, of Dublin, represents the extreme of Broad Churchism and of intolerance towards Dissenters. He thinks it wrong to allow Churchmen to attend a Dissenting chapel, and yet he allows prayers for the dead. A late book which received his sanction, called "Short Prayers for those who have Little Time to Pray," supports the Real Presence, Priestly Absolution, the vital efficacy of the Sacraments, etc. A party in the Irish Church which is thoroughly evangelic, and which much prefers sympathy with Dissenters to union with ritualism, has vigorously remonstrated with him; but he replied that he would a hundred times sooner cease from office than become "the ignoble instrument of narrowing the limits of the Church." On the other hand, Lord Shaftesbury said in a late speech that, rather than allow extreme ritualists to be recognized as ministers in the Church, he would join the Liberation Society. "Better no establishment at all than an establishment existing on such a system."

### ENGLISH BAPTIST MISSIONARY SOCIETY.

The English Baptist Missionary Society reports for the last year larger receipts than ever before, amounting to \$198,697 (allowing \$45 to the pound); of which over \$30,000, a very large proportion, came from legacies. To avoid the irregularity in legacies, the society will in future carry all legacies over into a separate Legacy Reserve Fund, from which to draw in such a way as to make the annual average about the same. A new and convenient mission house has been built in London. In India there have been 190 additions to the churches, and 71 in Ceylon, raising the number there to 600. Other missions are in Che-fu and Hang-kan, in China, South Africa, and the West Indies. Great efforts are making to put the mission churches on a self-supporting basis.

### PERSECUTION IN JAPAN.

We have not heard that the persecution of the Catholic Christians in Japan has to any great extent affected the Protestant missions. Their converts, as yet, are very few; and but one of them, so far as we know, a late Buddhist priest, has been arrested—and he not on the direct charge of his change of religion, but for breaking certain social rules. The missions of the Reformed and Presbyterian Boards are still teaching in government employ. Mr. Cornes, of the latter board, has just accepted a position as teacher for a year in a government school in Yedo. According to the rules of the board in such cases, his salary, so far as it is in advance of expenses, will be paid into the treasury of the society. It is of great importance that the missionaries should not be compromised in the sight of the Japanese as giving up their mission work for money.

### SPANISH AMERICA.

Protestantism is firmly grounding itself in every part of Spanish America. Rev. Mr. Riley, the Episcopal missionary, writes from the city of Mexico, that about forty native Protestant evangelical congregations now meet weekly in this part of the Republic, and that with a little practical sympathy and substantial help from the American churches, these Mexican congregations might not only be sustained, but their power for good be largely increased. A Roman Catholic congregation in a neighbouring town recently "pronounced" in favour of the evangelical church, and after spontaneous ringing of bells, passed their church over to a Mexican Protestant missionary. The general government has recently leased the Protestants a large church building in the capital to aid this promising mission. An effort has been undertaken by gentlemen specially interested in the work to procure a special fund of \$25,000 to sustain the mission of the American and Foreign Christian Union in Mexico City and Valley.

### THE BIBLE IN PALESTINE.

We clip the following interesting incident from a late number of the *Friend's Review*. It was contained in a statement made at a meeting by a friend who had travelled in the East:—"Our Friend related an incident which occurred in Palestine. His company pitched their tents near Shunem, and the inhabitants came out to see and converse with the strangers. He told them that he had a book in which was given the particulars of an event that occurred thousands of years ago, just at that very spot. They cried, 'Read it, read it,' and the story of the Shunemite and her son was read by the interpreter. Though they had never heard of it before, yet they believed it. They were just as much interested and astonished as the Philadelphians would be, if a man should come and tell them that he had a book which told of what took place thousands of years ago, on the very spot where the city now stands, and the citizens believed his story. What a sensation it would produce! and just so excited were the Mahomedans of Shunem. 'Give us the book,' they said, 'that we may read it for ourselves.' They gave a Bible to a Sheikh who could read, and he carefully folded it in his robe and carried it away. Very much the same took place at Nain, and other localities mentioned in the Bible. The present Arabic Bible is difficult to read, but a new translation in the dialect and peculiar letters of the Koran is about to be published by the American Bible Society, and in future, any one who can read the Koran can with the same facility read the Holy Bible.—*Bible Record*."

### RANDOM READINGS.

Religion is the best armor and the worst cloak. It is better to starve than to sin for a sustenance. Pleasure is like a hornet—generally ends with a sting. How can we expect to live with God in heaven if we love not to live with him on earth? There are many laughable things upon the old cart, but she always keeps her gravity. Nothing brings such peace to the heart as a calm trustfulness in God's overruling care. Leisure is sweet to those who have earned it, but burdensome to those who get it for nothing. He who receives a good turn should never forget it; he who does one should never remember it. The flower of Christian graces grows on the shade of the cross, and the root of the humility. Sorrow comes soon enough without despondency; it does a man no good to carry around a lightning rod to attract trouble. Man has two chambers in his heart—the one for himself, the other for a friend; but the latter had far better be empty than filled with that which is false. Every act of sin is more injurious to him who commits it than it can possibly be to any other who suffers by it; it will return into the conscience and perform a strange work there. It was a wise saying among the ancients, that the way to vice lies down hill. If you take but a few steps, the motion becomes so impetuous and violent that it is almost impossible to resist it. Labor is of noble birth, but Prayer is the daughter of heaven. Labor has a place near the throne, but prayer touches the golden sceptre. Labor, Martha-like, is busy with much serving, but prayer sits with Mary at the feet of Jesus. "I never knew a man," says an old author, "who could not bear another's misfortunes just like a Christian"—which reminds us of the old lady who thought every calamity that happened to herself a trial, and every one that happened to her friend a judgment. Mastery over the mind of others is never obtained by those who do not know their own mind. But when a fixed end is kept distinctly in view, and steadily and firmly sought, this always gives confidence to weaker natures, and supplies direction to subordinate help. At a dinner-party where Charles Dickens was present, a young writer was inveighing against the world in a very "forcible, feeble manner." During a pause in this philippic against the human race, Dickens said across the table, in the most self-congratulatory of tones: "I say, what a lucky thing it is you and I don't belong to it. It reminds me," continued the author of Pickwick, "of two men who, on a raised scaffold, were awaiting the final delicate attention of the hangman. The notice of one was aroused by observing that a bull had got into the crowd of spectators and was busily engaged in tossing one here and another there; whereupon he said to the other: 'Say, Bill, how lucky it is for us that we are up here!'"

Moved by Wm. McG... Howard... Chairman... tion with... force this... take place... for him, and... he has con... as his gen... its member... the blessing... family, who... Before le... Indians, th... and address... proceed the... rate of heal... ly interest... days and... of Mrs. S... but... I stated... fathers of th... ment, and h... and, cons... Re-Opening... A few mon... with the ab... in the inter... tion. The... mtee was de... On Sunday... cated to the... Wood, D.D.,... crowded not... people of th... fourteen year... house. At t... preached to... remember se... tally packe... as the grou... xions to hea... Gought that... ual who had... fallen upon... On Mond... D.D., deliv... prints of a... including a... a discip... During the... warmly app... row evening... several Rev... We have ev... scriptions an... he made the... Allow me... pleased to r... by sending... have Superi... bor of a Wis... ley of Disti... Mr. Phipps... cut for two... vital godli... makes a suc... but that he... Methodist... It is to be... while they... a man mig... Disciplinari... his salary, ... so. Suddenly... Eather, wh... Hobbicke, ... THE S... In M... Upp... 6,072... This... for a... serom... Sw... NN... Subscrip... invariably... For 1 Cop... " 2 Cop... " 10 "... " 20 "... " 30 "... " 40 "... " 50 "... REV. S. B... Sewel... HAVIN... to l... in no... Public li... Watche... All o... The Sto... Manufact... most of... N. B., and exp... Jewell... (Fie)