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| VOLUME XLIX. No. 36. | TORONTO, WEDNESDAY, SEPTEMBER 4, 1878. |  |  |  | N |
| :---: | :---: | :---: | :---: | :---: | :---: |
|  | tells me that in my embryo experience I go through all these types from fish to man, a short review of the long advance I have made in the ages. While it is true that the human embryo at one time is like that of the fish, then like that of the bira, then like that of the quadraped, and then perfected in the human type, yet Agassiz says it is not pos- | pelled to see the people who now hang about the pablic houses and guzzle whiskey so changed in their religious principles that they will <br> Walk together to the kirk | year of Charles'sreign. Péchardthe Second;deposed and assassinated, is here entombed;and within a few feet of hum are the relies of his uncle, the able and powerful Dakeof Glazicester, whom so treacherously be ensnared; and betrajed to death.- Here-also, huge, rough, and gray, is the marble sarcophagus of Edward the First, which, when opened; more | instraction to those who wonle bewtilinatracted. It once had a chair of sstrology, a fact notto beoveriooken, when we set downa the astredogistsas fools or impostoss.. We may have chairs of Biology and Spisitpulisme in our ova universities, and three bandrad years afterwards we shall be lavabodat as now we laugh at the iden of teacithy astrology. | Protestant sebeods; in them thero-ist less: study onsolid subjects than in good Protestant scinools; in them it is impossibie for the pupil tar gain laeadth of thought ;in them there is exxemeous instruction in suah branckes as history, and in them there. is. no solicitation," bat very strong influ:nce used: to pervert, the pupils to Roman Catholicism. Shall we pabronize them? Christian. Olserver. |
|  |  |  |  |  |  |
|  | sible to develop the germ of a fish into the germ of a man, nor into any of the other |  |  |  |  |
|  | types, nor to stop the human type in any other, realm than its own. Though no chem. istry can detect the difference, and no micro- |  |  |  | ver. enligious Riotsri <br> Azounce of prevention is worthe a pound of |
|  |  |  |  |  |  |
|  |  |  |  |  | on to.the end of the chapter. Which is to say thatr the xiots in Canada, growingoat of the |
|  |  |  |  |  |  |
|  |  |  |  |  | mad zeal of Roman Catholics, in their detormination to prevent Protestant Orangeman |
|  |  |  |  |  | from zoaking pablic parades, should forewarn n3, on this side of her Majesty's dominions, |
|  | and power in the ine ite issli. Science, takes me back through all this long line of progress, |  |  |  |  |
|  |  |  |  |  | that the same causes will producen the same besults. We have seen this city in the hands |
|  |  |  |  |  | Of Reman Catholic rioeters: we kave seen ini. |
|  |  |  |  |  | nocent men shot down, others hang at hamp posts, hooses burned, and wormen and ch ildwen Hying from them in terror, and, all this and |
|  |  |  |  |  |  |
|  |  |  |  |  | Asing from theom in terror, and, all this and |
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|  |  |  |  |  | (liss, insanely seeking to rule the city and to |
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|  |  |  |  |  | an in inorat, whisey-dxisising foreigner, that |
|  |  |  |  |  |  |
|  |  |  |  |  | alike. These Roman, Gatholies came to "Ameriky, swate lando" liberty," thinking |
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|  |  |  |  |  | that in Canada or thestates they would have their own may with none to make them |
|  |  |  |  |  | afraid. They brought nothing with them bat the clab, their friend "at the fair." Thay claim the xight to parade as Roman |
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|  | Free Presbyterians of Scotland are |  |  |  |  |
|  |  |  |  |  | Catholics on St. Patrick's or any other day, gnd to celebrate their festivals in their own |
|  |  | on |  |  | way. Nobody molests them. Oftentimes for whole hours, in the midale of the day, the |
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|  |  |  |  |  | ant Irish were thus to usarp the streets, there would be a riot. Probably the police would break up the procession, and so preserve the |
|  |  |  |  |  |  |
|  |  |  |  |  | peace of the city. But the Roman Cathodicswoula not pernit Protestants to eujoy what |
|  |  |  |  |  |  |
|  |  |  |  |  | they claim for themselves. This is the matter |
|  |  |  |  |  |  |
|  |  |  |  |  |  |
|  |  |  |  |  | Noman Catholics, and the Protestants siehed as Christian men for the sake of peace. <br> We must be prepraed for: the same scenes in this city and in other cities. The confliet is irrin ressible. And the result is not doubt- |
|  |  |  |  |  |  |
|  |  |  | Yet he will not fail to moralize, as he strolls in Poets' Corner, upon the inezorable jastice | bideoas and revolting, such as God has tbreatened the impious and reprobate witll. Queen Elizabeth breathed her last in derp |  |
|  | It is not, of course, the holdiag of a prayer. | When the gentle ola angler, Izaik Waiton, |  |  | ful. Equal rigbts for all is the motto of this land, and we have no fegr that the rule of Romanism will ever be established.-N. r. observer. |
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| million sans blaze on the visible hrow of nioht. Better leuses will multiply them by |  |  |  |  | SPIRITUAL-MINDEDNESS. |
|  |  |  |  |  | True faith and right spiritual-mindedness do not unfit us for the plainest daties of life. |
|  |  |  |  |  |  |
|  |  |  |  |  | There ere the things we must do and to dotheem we must think oft them, and thought isoften care. True |
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|  |  |  |  |  | lessness. A man has not become extraordin-arily pious when he does not care how his busincss goes and what people thund of bum |
|  |  |  |  |  |  |
|  |  |  |  |  | A woman does not deserve canonization "ibeeidshle is so taken up with her prayers and her religions conversation that her children go |
|  |  |  |  |  |  |
|  |  |  |  |  |  |
|  |  |  |  | ways briag their Bibles, and we always allow | unwasted and uncombed, and she does not caxe for it. The care of earrest thoughtul. |
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|  |  |  |  |  | pulls one's mind many ways, that disturbs |
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|  |  |  |  |  | and distresses and perplexes, which a wise man would desire to aroid, so that he may have all his power to devote to caring for |
| and bring me into that eternal city that hath foundations whose builder and maker is |  |  |  |  |  |
| Cod! Who can measure the promis |  |  |  |  | those thins which are of realimportance and. |
| is'm thiese two yolumes of nature and reve- |  |  |  |  |  |
| 隹 | inordinate and orersmastering craving of |  |  |  |  |
| me up the long lines of life ee |  |  |  |  |  |
|  |  |  |  |  | the Lord stands by him, nigh, "at band" to observe and to help him. <br> To believe that the Lord is at my hand, and |
| them as prosented by Agassiz. Yonder I | undoubtedly does; and his knowledgee is suffient for the |  |  |  |  |
| find the first form of life, a fish with a large |  |  |  |  | at the hand of the men whom I most fear or most love, influencing them and me, connect- |
| back brain and only 'erminal front brain. |  |  |  |  |  |
|  |  |  |  |  | ing all business and acts, working together with men for graud results which are to affect |
| est condition, most likie being carried about in |  |  |  |  |  |
|  | and wlo propose to "resist the beginnings" of |  |  | teacher. The Catholic girls at these schools complained that markedattentions are lavish. |  |
| a |  |  |  |  |  |
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|  |  |  | chiefly professional and scientific books, in | of |  |
| with the line of the back. The next type |  |  |  | er. |  |
| is the quadruped. Spine parallel with the earth, but elevated on four pillars and so |  | Prince George. At the tomb of Henry the |  | ne |  |
|  |  |  |  | $\begin{aligned} \substack{0,5 \\ \text { in }} \end{aligned}$ |  |
|  |  |  |  | ne. |  |
| back brain, and the line of the face at right |  |  | tive of the signit cant fact that the English | ne |  |
|  |  |  |  | n- |  |
|  |  |  |  | $\begin{aligned} & \text { ne- } \\ & \text { ave } \end{aligned}$ |  |
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| limbs, with large front brain and small back lirain, and the line of the face paralle with ate |  |  |  | $\dot{c}$ |  |
|  |  |  |  | on |  |
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## Tly Jamily Trasuxy.

## It is astive which sweeps the whate hor

 sonal holiness, in his work for the lenefit on
his fellow-men, in his exduring of sisifing
for conscience sake, and in the makieng of

 ried on for the welfare of the hyman race
This is the loeve that iftee their lives myp to sublinity, and this is the influence which is to
elerateours above the dead level of mere woll
 Him, and the sence of innrite obligation to
 whico they have put forth In In all ages, gnd
 the impurise and inspiration of hiss ac
Christiun at Work.
and The best and noblast service in life is
prompted by love, and love works without
 the slataster box and ponreäan the comstly and
fragrant oint ment won the head of Jesus, wa3, on ther part, an anconscions act, expres
sive of the suareme affection of a h hart thas
. wourd give ail to him.. Even the discipiplo,
were blind ot its meaning, until this Master
hushed their compent with the hushed their complaint with the revelation
that tios service of womanly derotion should evermor be reemembered a a memorial o
her. The fragrance of this simple act could
and
 ing of affection bad anointed his bocy for
barial-a deed of derotion which angel would have begged to tenditer.
Duty is a task-master and galls the nedl
with its yokso, where lore bears hearier bur dens and sings with joy, unconscious of its
Bervice. Wbatever is done, impelled $b y$ the supreme affection of the Leart towaras christ
is sure to be tie right thing. That which fo a moment seems to be a blunder, and whicl to be just the right thing. Luve has an in in
tuatite perception, and goivg easily and
and thinks that its work is go simple as scarcely to meritit recognition. The fact that seif is
not thought of is the reason often why so much rani good is accorplished. The wor
spoben in love by one who is neither great ot renowned is recoived and thought of tor its own worth and need, while the same messay
spoken in eloguence of perssonal utterance is torgotton in this remembranco of the manne
of titex expession. The unconscious service done for its own sake, and such words an
acts are conquering forces. : Men aro brave to stand against influences back of whic
they see obbruding personal pride or p pancming br doene tis simply from a supreme desire to domn. When the Master welcomed His faithful servant the osclamation of glad surpris
leaps from his lipe, "Lorr, when
did w these things? "' He knew ${ }^{\circ}$ it not until then
that those deeds of wunconscioas service that prompted him to help the lowlicst of his fel.
low men was remembered as if done for the King of king. It is tie whiconscions ministr Ludiow caste.
From Shreesbury ${ }^{\text {to }}$ Luadow the rond
pasese therogzb the Golden Valley of shrop. Silire, whici is sa part of the pastoral and har
vest land of England. It is bounded on one side ob the tamed hills of Church Strettoo,
with whose domns of living greeu those who know rural England have loug agob been made tamidiar ; but to one can understand that
tender color of a slopipg down until he has
and seen, of an English atternoon, the cocil shad
ows of uneven cisond break in upon the rich
Thembe
 thur and Qaeen Catharine, or that it stood
sieges by King Stephen or Simon de
Nont. "Hudibras," but becanse it was the birth.
 gical loveliness, the mirror of his yoong
mind and the "sun fancies of his youth"

 though Miilton did not live here, and only
come at the invitation of the Earl of Pridge. water, and wrote but a part of the poem in
one of the smail rooms of the tower, and saw
in tete in the baronial hall, bis spirits still it acted it ine barowal ind has outived the
hanuts the old place, ind hat
memories of kings. It is easy to mimagion


 that deep iood which made the dails wall
and ancient neighboriood of Coruus. Thero are the lovelelel streesms and river. banks, the
deep tavgled forest and emerald meadow
$\underset{\substack{\text { deep } \\ \text { glades } \\ \text { grom } \\ \text { Roses ilib }}}{ }$

 peopled by his samecy, aud hamanaized hy his

 tho Inns of tho Templo, or in the low cotiage
by the bsnls of the Doon, they are all suike





This remarkable inventor, of whom the pub.
io has recently heard so mach, is still a
 of Scotch parentage, but born in Massachu-

 still livinin, gead serentyt.for. When he was
seven years old, his parents removed to Port Huron, Nichigan. The boy disiliked mathe.
maties, but was fond of readirgs, and before
ho was twelve sears old, had read the " Pen-

 had access to a library, which he undertook
to read through ; but, after skimming orer
many handred miseellaneons books, he adoptod the plan of select reading on subjects of riterest to him. Becoming interested in chems up a laboratory in one of the cars. An
unfortunate comiustion of phosphoras on day caree near setting fire to the train, and
the consequance was, that the conductor
the exclusive right to sell papers on the road, and with this, he botght a lot of second-hand
trpe, and printed on the cars a little paper
of his own, ealled the Ground 7runh Herald. of his own, ealled the Grund 7 runk Heraka tors along the road, he took. a notion to bemeans and opportuuities, be resorted to the
expedient of making bis own apparatus at and
hometles, was made to do service as the lincire. The wire for his electro-magnets he
ound with rags, and in a similar way perse.
ored until he had tho crude elements of a tered untin he had tolectricity being wanting,
and as he could not buy a battery, he tried rubbing the for of cata' backs, but says elec
tricity from this source was a failuve for tel tricity from this source was a failove for
egraphic purposes. $\rightarrow$ Populur Scoince Mo
The True Vision of God. If you have \& vision of God which revenls
him somewhat definitely, which comes readily est in the incitements of controversy or under
pressure of affairs, which tends to explain mysteries and appears to reveal somewhat of
the nature and methods of the divine admin istration, which assists in solving questions
of right and wrong and in framing standard of duty by which other people are to b
judged and which moves the soul forward to ward a complacent, assurance, this is to
distrusted; it should be tested. We do no given to any one to say what are the bound or the variesies of luman perceptions of God
but this vision is likely to be only the reflec. But if you have a vision of God which
comes rather of its own will than at yours, yet nostly under the conditions of solitud and in answer to Bome prayer or yearning o
the heart for a communion with God, which
is shapeless and is shapeless and eludes description,
a companion rather than a teacher, and will
not stan to answer hard questions of doctrin or solve the problems of the universe, bu
gives support in sorrow, aid ayainst tempt
tion, aud sympathy in effort
whi tion, aud sympathy in eflort and progres
which incites a humbler sympathy with fel
low men in their long, slow struggle' apward and alleviates the judgment of their eriors
whicl grows with increased fidelity and in $\left\lvert\, \begin{aligned} & \text { which } \\ & \text { tegrit } \\ & \text { dail }\end{aligned}\right.$


| A correspondent of the Charehman The great majority of operas, pla ces are licentious, pandering to the ssions of the idle and corrapt, setting um on vice and sneering at virtne, in oaths and indecent jests. Th d to le a few pure plays, but to , and patronize these only, requi ount of 'good taste' (not to say. atiment) possessed by very few. te has in all ages been the firstlesso by the beginners in vice. It stand trazce of a way-station, on which ce-course; the liquor-saloon, the gambling-house, and the end Wen a young man sets out to be a gins first of all with the theatre. e, by exacting large outlays of mo ing ilttle in return, encourages nce. It also compels late hours an time. Its surroundiags are the re idle and vicious. Where the the bar-room and brothel are not far of I entirely ignozant of what I am |
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| The fact that many wish to delay until some indefinite future the important work of reconciliation with God, is astonishing, as well as sad, to every thoughtful mind. Those who this delay probably never subject their motives to any sualysis; they are only too glad to be rid of the entire subject, and hence, are content, when they have deadened the voice of conscience, with the old cry of "To-morrow." Yet we think such an ana. lysis not ouly possible, bat highly necessary. We are satisfied that by whatever plausible | trouble," said I. "My mother never made any troulle anywlere," said he. "I mean that I can't take any more worls." "My have to do is to put on another plate." I saia no more.' Bat from that day to this each year, she comes with her childron and grandehildren. They sit on the cool piazza and I cook for them over the hot kitchen stove, with one child in my arms and another hanging at my skirts. It is a cruel way to treat any woman. If it were not for my children I should run away.-Corr. of the $N$. Y. Tribune. |
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## the wrong way made to appear the right one there is at the bottom of all this delay a love

 of sin, concealed it may bo from the eye othe sinner, like a serpent coiled in some dar corner of the soul, yet truly there, and exer.
cising a deady influence on the moral life The pleasures of sin are attractive, and the
temporary worddy gains of sin sometimes temporary worldy gains of sin sometizes
great. It repeutance can be delayed for
while until those ere enjoyed, the unthinking while until these are enjoyed, the unthinking
transgressor imagines that a great profit will
be made. The sacrifices of a life of piety are be made. The sacriices of a life of piety ar
also brought before the mind, magnified i
their proportions, and unrelieved by the
presence of the real advantages of such life, and th
forbidaing
Many wrong notions of religion are preva
lent, and therebs some are induced to delay
the commencement of a religions life. The
very design of religion is misunderstood by
them. They fancy that its
prepare men for death. If this were troe
then we should have no need of its discipline or of its comforts until a dying bous
but when we consider that religion is falness and happiness, it must be evident to
divine in
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 THE OUTLOOK








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The reporists stom tisis soathath rex.







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| contributcd in the way of pecuniary said \$14,000; Philadelphia, $\$ 20,613 ;$ and Boston, \$4,422. The Southern cities to which the plagua has notextexanded are also contribating nolly to the reief of the sufferess. There is, perhaps, no pestilence so hard to dofend against in the regions wiere it has its hanutss Erean the Asiatio clolera is, perhaps not so much to be dreaded. |  <br> from the menthe passing it from one to |
| :---: | :---: |
| Sereral weeks have elapsed since Secretary Evarts addressed a note to the British Governments settings forth reasons why the fire and a half milhions of dollars, of the Fish |  |
|  | I was told that ing poker. It |
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| Award is considered excessive, and why the |  |
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| Amperican Gorerumst directing Collectors of Customs to obtain-teports showing the |  |
| tity and kind of iskl talken within three milies |  |
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| paratively small value of such fish as contrasted with the award. Some American |  |
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| papess regard it almost as an offense that |  |


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| ROMISH BIPTISM. |  |
| Louisrille Pressbutrian expresses stron, |  |
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| on the question of the re-baptism of Roman Catholica. As long ago as 1845, the Geveral |  |
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| Assembily. Asave an explicit deliverance heng-ing that the Church of Rome was a branch |  |
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| of the true Clurch of Christ, or that its ee. |  |
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| ciesiastical acts were valid. Sat the reent Assenbly practicall rescinded this solemn |  |
| deliverance, by leaving it.to exch chareh session to decide whether a convert from |  |
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| of Christ, and of her priesthood as a Christian |  |
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| Curch no longer stestimony gaginst |  |
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| We do not krow of ány Methodistdeliveranceon this subject, invested with tho authority of law, to govern our rasage. But ourpersonal |  |
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| sympathies and convictions are in harmong |  |
| with the felings and argaments of our, Pres- bsterian contemporarg. |  |
| Dr. Hodge had maintained s laxer doctrine. declaring that where the spinit is there |  |
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| the Church. But the operations of the Spririt |  |
| in human hearts certainly extend organized agencies, The fact that theremay |  |
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| be in the Roman Catholic Church, in spite of its heresies and corraptions, aevout persons |  |
| who have a saving knowledge of Christ, does not prove that it is a true branch of the |  |
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| Chnrch of Christ. The Preshyterian argues that the fact of Episcopalians acknowledging |  |
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| woight with thoso who do not hold Episcopal views of baptism. Dr. Hodge, indeed, in the Assembly of 184 , Dieusibly arged:- |  |
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| that the Romish baptism had the essential ele. |  |
| ment of baptism; second, that the Tomish |  |
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| Romish sect to be no Church of Christ, it would not follow that her baptism is invalia- |  |
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| but without convincing the Assembly of the soundness of his position. In fact, each one of |  |
| the propositions may be disputed. In reply to the first, it'may be shewn that the |  |
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| application of water in thename of tho Trinity, |  |
| without any regard to the character of eitherperformer or subject, cannot claim to be scrip- |  |
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| tural baptism. Secondly, ant orgaiizacionwhich doesnot told and teach the tratt respee |  |
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| tiog the way of salration, cainot bo a Christian |  |
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| can be no charchly action. |  |
| In reply to the plea that the Reformers recognized the velidity of Romist Baptism, the | duplicate English plates, is only \$4.75. |
| in their |  |
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 bedience to God is a greaterevil than discord

 regation tonad tante whith theirit pastors
 $\xrightarrow{\text { tutut }}$






THE CANADIAN Mr. E. CHURCH. Ciurch of Canada openod at Belleville en
Tuessday, August 27th, Bishop Carman pre-
siding. There were nearly sixty delegates present. After the usual Conference prayer-
mecting and organization, Rev. F. B: Stratton
was elected secretary, liamson and Thomam Argue assistant secreTodd of Philadelphia, representative of the
M. . Church, United States, was introduced
by Rev. W. Pirrite, cordially received by apon the platform. Bishing, and invited to a sear
livered an elaborate quadreunial ndiden dewhich he reviewed the history of his denom
ination, claining, as osual, that the present M. E. Churchi is the legitimate successor of
the original Metho dist Charel of CanalaHe referred to the varions current issues
which claimed consideration and action. The call for an (Ecumenical Council of Metho-
dism was glowingly spoken of, wad the 110 priety of accepting the kind invitation of the
Bishops of the United States to join in such hymnology, the claims of the Clurch Exten. sion Society, the necessity of thoroughness in
the examinations for the ministry were all redemanded. We are glad tosee among ronthe topies allhough there is no immediate prospect of
organic union, we still live in luope of seeing
 shall be glad to welcome at our approaching General Conference in Montreal, a fraternai delegation from the
the M. E. Church.

## HONDERFUL MINE.

Beyond all doubt, the Bonanza, mines of anything of the kind before koown. The
ore deposit fonnd has been simply fabulous. We learn from the Virginia city Enterprise of bullion which made the enormons aggretained from two mines-the " Califormia" and
the "Consolidated Virginia." The exact fig. aros were, from the California $\$ 40,517,552.20$,
and from the Consolidated Virginia $\$ 50,933$, sum dividends, amounting to nearly seventy
per cent. of the whole gross product of the mines, have been received. In whaterer way
one examines these itgaros, the result is
magnifcent. The vield is teenth of the interest-bearing portion of the equal to the value of anl the property of all
hinds in an average city of 125,000 inhabided indefinitely. This amount has been
takon from a littlo spot of ground less ben 800 feet in length, and from sixty to 300 feet
in width. And the marvellous deposit is still yielding princely sarms. As one looks upon
the figures, be finds himself wondering there are any poor in this world, and why,
so long as gold and siliver will purchase any
luxury and all reasonvble service there and so many who are in pecuniary distress.
This immense sum has not been obtained
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THE CHRISTIAN GUUARDIAN AND EVANGELICAL WITNESS.

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THE CHRISTIAN GUARDIAN AND EVANGELICAL WITNESS.

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THE CHRISTIAN GUARDIAN AND EVANGELICAL WITNESS
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