

THE CRITERION.

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THE CRITERION,

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Edited by REV. JOHN W. TREEN, Toronto.

The design of the Publisher is to present to the Public a Weekly Report of the Services of the City Churches, and a complete summary of religious work in all the denominations, in addition to all items of interest contained in the latest domestic and foreign news.

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Editorial Notes.

TO OUR SUBSCRIBERS.

WE beg to state that we have made arrangements for publishing in our columns each week, a verbatim report of Rev. Dr. Wild's Sunday evening sermon, taken by our own reporter and revised by Dr. Wild.—[Ed. C.]

LIBERAL TEMPERANCE.

WHEN we first heard of the so-called "new movement" designated "Liberal Temperance," we asked ourselves the question, what is it? what does the name imply? It has rather a political sound; surely it cannot be that in consequence of the muddling in political matters which has been so long going on, it is thought to be necessary to start a movement as a counterpoise to some other organization which, perhaps, has existed without our cognizance under the name of "Tory Intemperance."

We had to dismiss that idea at once. Presently we met a friend who told us that the whole programme would be given to the public, on Thursday evening, April 2, 1885, at a meeting to be held in Occident Hall.

On that said evening (which evening, by the way, was one of the Globe Weather Prophet's worst, or best, we cannot say which, from a "Liberal Temperance" standpoint, as there was on hand, coming from above, a very "liberal" supply of water, and under foot a too "liberal" collection of Toronto mud) we attended the meeting. On arriving at the Hall, we found a fairly representative and attentive audience assembled, listening to an address from a respected friend of ours.

With all due deference to our friend's opinion, we are inclined to the belief that the main plank in the platform of the "new movement" is rotten. The objection on the part of the "new movement" to the principle of prohibition does not stand for much, when it is seen that one of the new ideas is that of the entire prohibition of the sale of ardent spirits in any house of entertainment.

Oh, consistency! thou art a commodity of which there seems to be as small a portion in the "new movement" as in any other!

If the "Liberal Temperance" movement is not started in the interests of a new Canadian industry, our sprightly morning contemporary must have been trying to get off a joke in these troublous times, when in a late issue it speaks of the new "Liberal Temperance" movement as "the very thing wanted," and then proceeds to tell its advocates that "to promote true temperance, and to secure to temperate people the use of good wine or beer when they want it, the first requisite is to make a 'dead sure thing' against whiskey."

If the attempt to create amongst the people a taste for milder beverages be a step forward, we are with it, but if, judging from a remark made by the principal speaker, who admitted that he had once been a total abstainer, but was now, as a "Liberal Temperance" advocate, a moderate drinker, it be a step backward, we cannot think the adoption of such principles, or habits, or tastes, can be for the public weal.

For our own part we cannot understand how men who have arrived at years of discretion, professed workers for the moral and social well-being of their fellows, come to bother their brains about a taste for some special beverage, especially when such taste is expensive and of necessity cannot be indulged in by all, honestly; and when the physical benefit to be derived from the cultivation of it is more imaginary than real. One argument made use of in the advocacy of the Canadian Light Wine Industry was the one just hinted at, viz., the benefit to health likely to accrue from the use of light wines as a beverage.

Fancy our stalwart friend getting the idea into his head that a Liberal Temperate use of light wine tones him up and keeps away dyspepsia; fiddle-de-dee! why, he is all tone now. Let a man eat plain wholesome food, (not too much of it) quit wine, whiskey, beer and tobacco, help his poorer or more ill informed neighbor, as far as he can, to do the same, he will not be troubled with nightmare, or have too much or too little tone in his stomach.

May we suggest to the new organization, that if it is satisfied that it is working for the general well-being, mental and physical, of the whole community, that it does not let its zeal flag, or relax its efforts until it has placed the many benefits which it advocates within the reach of the masses. Would it not be a good idea to organize a staff of men whose duty it would be to administer a "liberal" allowance of the choicest light wines and other health-giving beverages to all those estimable members of society who, like ourselves, cannot afford to purchase such medicinal luxuries, and yet might be all the better for a little toning up?

Who can calculate the vast amount of good which might result from such a course. In a few years we might expect to see our fair Dominion peopled with a race of physical and mental giants, men far too wise to be any more troubled with such small affairs as North-West Rebellions, Canada Pacific Frauds, National Policy Fizzles, or Total Abstinence Societies. As a matter of course, there would then be no more crime or poverty, perhaps no more sorrow or suffering, and perhaps, perhaps, as we once heard in this city a lecturer assert, that if we did but know what to eat and drink, or (we forget which) what not to eat and drink, we might, perhaps, live forever on this earth. We are sadly afraid that there is too much of a big "If" in the whole affair.

REBELLION IN THE NORTH-WEST.

The fear that the Indian tribes would be induced to join the half-breeds has to some extent been realized. The tribes under the chiefs Pipot, Poundmaker, Little Pine, Lucky Man, and others, in the Reserves in the neighborhood of Battleford, and the course of the Battle and the North Saskatchewan Rivers, are reported to be on the warpath.

The few white settlers at Battleford have taken the precaution to retire within the walls of the Police Barracks, and as a result, the lawless and idle half-breed and Indian have ransacked empty houses, and have killed their farm instructors.

The fact of the few settlers retiring to the Police Barracks for safety in itself was sufficient to induce these lawless ones to follow their natural instincts. At the best of times there is always a given amount of restlessness, and inclination to defy authority beyond that which in the tribes is exercised by the chiefs. The attempts that have been made by the Government to encourage and teach the Indian element to live a life consonant with civilization by cultivating the soil and providing for the future, is a mode of life so devoid of that incident and excitement peculiar to their previous nomadic life, that on an opportunity presenting itself, no wonder the savage nature should for a time be allowed, unrestricted, to sway their actions. A great number of the reports are no doubt but the fervid exaggeration of people who are more or less influenced by interest, or difficulties by which they are surrounded. One thing is certain to everybody of a dispassionate judgment, that an amount of mismanagement and bad government has been exercised at Ottawa, and by the Ministers' nominees in high authority in the North-West. Six months back was the time to crush the revolt. The Police and settlers from Prince Albert to Edmonton (West), and to Qu'Appelle (South), have been fully acquainted with the strained condition of matters, and the deep-rooted feelings of discontent prevailing amongst the classes now up in arms. Yet Governor Dewdney reported all quiet, and the reports published of any discontent were false; this is Sir John A. Macdonald's answer in Parliament at Ottawa. The public knows now "that some one has blundered." At Ottawa there is a new phase in the difficulty. The Quebec Bleus are protesting and threatening Sir John for permitting such a state of things, and whether Sir David Macpherson or Governor Dewdney be sacrificed to satisfy the Quebec supporters, will not relieve the responsibility from the Ministers.

The expression of Mr. Lowe in the Imperial Parliament during the discussion on the Franchise Bill, in 1866, "What will 'Our Masters' say," is very applicable to this difficulty: "Our Masters" are those fathers and sons called away from comfortable homes, and leaving wives and children at a moment's notice at such an inclement season, without any preparatory training, to fight a semi-barbarous savage, on a boundless and trackless prairie, a quarrel that will be devoid of all civilized mode of warfare, with a foe gifted by instinct and nature and training for such an internecine war; who is tireless and unwearied in the carrying out of his strategy or tactics; is rapacious, wanton and cruel; accepts nor gives any quarter.

It is as grave a mistake as the fact of the neglect already seen to have characterized the North-West policy, to send out half-trained men, and particularly infantry, as the larger number are, to fight in an Indian war. American experience tells us that it is only by cavalry that any success can be attained against Indians or half-breeds. It is a guerrilla and irregular cavalry, with the Mounted Police as the basis of formation and equipment and training, that will be of any service at all. Yet with all the experience and teachings of American border warfare, the Government, by their inactivity and bungling and injustice, have allowed

to come about a state of things to cope with which they have not made any arrangement. Enthusiasm goes a long way, but is a poor substitute for training, or departmental preparation.

The French sang through the streets of Paris, "*A Berlin!*" but it is a matter of history how complete and disastrous were they repulsed, defeated and destroyed at Saarbrücken and Woerth—never invading their enemy's territory at all. There is not a single regiment or company of irregular horse that has as yet gone away to the North-West, that are fitted by either training, experience or knowledge of the tactics or movements necessary in such a contest. The infantry will be very little use—only to garrison strategic points, and by which to overawe the rebels.

There is another phase that cannot be overlooked. The French-Canadian population in the Eastern provinces are very lukewarm in the whole thing. They would be fighting against a French element in the half-breeds, which to some extent they sympathize with. If Ontario can only be relied upon to defend the Dominion from lawlessness, rapine and plunder, it is time for a proper understanding to be arrived at on this point. What with the bungling incapacity of Ministers, backed by a following from Provinces that evidently have but a limited Dominion enthusiasm, and prompted by Provincial interests and jealousies, to be got at the expense and interest of the remainder of the Provinces of the Dominion.

Selfishness and vile corruption appears to be at the very bottom of everything. Then where are "Our Masters?" Can this state of chronic decay and disruption exist much longer? It ought not to do. Equal rights and privileges, just and honest Government, faithfulness and truthfulness to the trust imposed upon the Ministers by the suffrages of the people, should be the guiding beacon lights of Sir John A. Macdonald, K.C.B., and his servile Ministers at Ottawa. Instead of which, we are groaning under burdens of unjust taxation, extravagant expenditure of the large surpluses of revenue, bartering the Dominion credit to carry out a scheme which is characterized by jobbery and rascality in nearly all its dealings. All this reacting upon the trade of the Dominion—money scarce, workmen on reduced wages and reduced hours of labor; merchants crying out carrying heavy stocks, and no profit upon transactions; industries closing up, or shutting down to save expenses, because they cannot sell their manufactured goods but at most ruinous prices; foreign markets, except for the farmer, hermetically closed as far as making any profit by exportation, on account of the largely increased cost of production, caused by a bad fiscal policy.

Nova Scotia threatening to withdraw from the Confederation; Newfoundland still refusing to join the Dominion—to her credit and safety be it said;—rebellion in the North-West; Manitoba in a chronic dissatisfied state; increasing taxation upon necessities of life, when reduced incomes by all classes is the cry; starvation threatening thousands of our humbler brethren, which private charity cannot successfully meet—all these evils following close upon the heels of each other, threatening a national disaster too serious to contemplate with any satisfaction! Who is to blame for all this? is the question in the mouth of every inquiring lover of his country. The Ministers at Ottawa must some day answer for these deeds done in their political capacity.

VERAX.

AFGHANISTAN AND RUSSIA.

THE long expected meeting of the two greatest territorial grabbing powers in the world is "un fait accompli."

England carried her conquest to the borders of South Afghanistan fifty years ago. Russia has achieved her conquest of Khiva, Bokharia and Merv during the past ten years, and arrived

at the borders of northwestern Afghanistan during the last six months. Upon representation of the English Government, Russia agreed to a joint commission of Russian and English engineers, to arrange for a line to be officially recognized as the border of Afghanistan and Persia. The Russian military leaders, with their characteristic duplicity and diplomacy have sought to seize upon certain strategical points, viz., Pendljeh and Herat, and have these included in their proposed territorial line. Afghanistan is a natural barrier sufficient to keep back Russia. It is a mountainous country, and peopled by the warlike, cruel and bloodthirsty Pathan, who have hitherto successfully resisted the force of England to reduce them to subjection. The Afghan War of 1878 was undertaken at the instance of Lord Beaconsfield's Government to create a scientific frontier betwixt Russia and India. The massacre at Cabul of Sir Louis Caragnaria and the whole of the British Embassy, proved a second time the insurmountable difficulty, without an expensive standing army, of reducing the Afghan. The internecine quarrels of the claimants to the throne keep the various tribes in constant bitterness and turmoil, but they unite to drive away the invader, whether Persian, Bokharian or English. The policy advocated by Sir George Laurence forty-five years ago, was revived by Mr. Gladstone's Ministry, who changed with this object the Viceroy Lord Lytton for Lord Ripon.

The first was appointed to carry into effect the Imperial ideas so prominently portrayed by Lord Beaconsfield in one of his novels, which ended so disastrously by the massacre at Cabul. Lord Ripon superseded Lord Lytton to initiate a policy of friendship based upon Imperial support and succor to the recognized ruler whom the Afghans themselves should choose to occupy the throne at Cabul. Abdurhaman Khan, who was a refugee under Russian protection, being the recognized claimant, was invested by a majority of the military tribal leaders with regal power.

To-day England, by the treaty engagements made with Abdurhaman, is bound to help the Afghans in the protection of their frontier from the Russian aggression now threatened, if not actually invaded. In face of these facts and of past history, England must put a stop to Russian aggression Indiawards. Herat and Pendljeh, being the two extreme points and cities, and fortified as strategical centres belonging to Afghanistan, at all cost must be kept intact, and in the hands of Afghan rulers. Once in Russian possession, the highway to India would be insecure, and the passes Bolan, Koorum, Shuturgadun and Khyber, at an enormous outlay in money, would have to be fortified, and a large army told off to occupy them. The prospective danger of such a contingency as the possession of these two "points d'appui," by Russian troops cannot be gauged. So the time has arrived when the "Bear" and the "Lion" must settle the difficulty. If the Afghans keep true to their English engagements, and are still possessed of their wild patriotism, Russia will have to deal with a race as warlike and brave—as bloodthirsty as the Circassian.

But if war does really break out, Russia will have a rather extended border to defend. The Baltic and the Black Sea will again become the scenes of naval combats; the whole of the Russian commercial navy would be swept from the sea, besides having all her seaports blockaded; then she has only an outlet by the borders of Prussia and Austria, and these whilom friends will add little if any to aid Russia in her career of conquest and aggression. The fight would include European interests, since Constantinople, with the rapidly decaying Turkish Empire would be a cause of contention, the extent of which cannot at present be estimated.

Any aid Russia may get from France will only be of a sympathetic character, which need not be reckoned at much, because German sympathies are neither French nor Russian, therefore

completely check any desire on the part of French diplomats in that direction.

There is one almost insurmountable difficulty with which Russia has to grapple, viz., the raising the necessary funds. In what market can she float her loans? She is already so heavily weighted and handicapped by the present social and political internecine revolt of Nihilism, that the question of loaning money upon Russian securities is on a par with the South American Republics. If there is any drawing back at all it will be Russia, and more on account of this last difficulty. England will not withdraw, in fact, cannot, and with such a far-seeing diplomatist, so lately from the scene of aggravating Russian diplomacy at the Embassy of the Turkish Government, Lord Dufferin, as Viceroy of India, who, with characteristic firmness and foresight, will brook no supineness or pusillanimity in his dealings with the various interests now at stake in the northwest of India, lively times are likely now to ensue: it is a very important manifestation when Joseph Chamberlain and Sir Charles Dilke, the Radical members of the Cabinet, speak for war. Gladstone, much as he hates war and the spilling of a nation's blood, will have to steer the ship even if it comes to that, which seems a most cruel fate, at the close of a career which has been characterized by the disposition to leave international difficulties to the arbitrament of an International Tribunal, and avoid the recourse of war with all its concomitants, evils and disastrous ruin and sufferings. Let us hope wise counsels will prevail with the Russian statesmen.

VERAX.

THE MODERN SHAKESPEARE.

SOME of our readers have perhaps already heard this title applied to the subject of this article. It seems to convey the idea of a sphere much too elevated for the author of perhaps her best work, "Adam Bede." She was a woman possessed of unusually high intellect, combined with womanly feelings and sympathy. Under her assumed name of "George Eliot," many laughable conjectures as to the real person had been made. Mrs. Carlyle thought it must have been a man with womanly instincts, but Dickens declared if it was not a woman no man since the world began had such powers of vision in the field of thought in which George Eliot roamed.

Mrs. Cross was the daughter of a carpenter, who afterwards became a successful land agent. Her father used to call her "his cute little wench." She was wonderfully fond of Scott's novels at eight years of age, and exhibited great fondness for an only and younger brother. As they grew up she became a consistent member of the Church of England. After her brother's marriage she was thrown into society which had the effect in a short time of preventing her attendance at religious services, which condition of mind gradually developed into the view that man's highest aim is to aid his fellow-man—that sympathy needs no selfish reward of heaven or a coward's respite from punishment. Fellow-feeling was co-ordinate with her existence, and unfortunately it became the sole motive of her powerful intellect—lacking, apparently, in the element which extends human thought and faith into the region of an infinite and eternal consanguinity. If the advancement of man's happiness is to be our chief aim, then man must be the chief factor in this illimitable universe—a mediæval notion for which the Roman Church was scourged by more than one philosopher. The Romish hierarchy only subjected him to the power of an Infinite Being—the Bible and Science point to something further—there is to be a "new heaven and a new earth." The geological record points to a series of life epochs of gradually increasing intellectual power, commencing apparently with an age of Plant life, and reaching the present intellectual status after the

lapse of Reptilian, Bird and lower Mammalian periods. The monkey was at one time the most highly developed animal. He has been superseded by an animal transcendentally his superior—viewed from our standpoint of superiority. Will man in his turn be superseded by a being separated from him by an intellectual gulf which we can conceive but cannot span? If philosophical or mathematical induction counts for anything, we might as well ask, "Will the sun rise to-morrow?"

Hence, we are viewing Creation and its Creator from a very limited standpoint when we believe our sympathies and aspirations should only extend to our fellow-man, and this system of philosophy—Positivism—will do much to degrade the tendencies of humanity. George Eliot's loose manner of life prepared her mind for the acceptance, or partial acceptance, of such a theory—yet her writings retained a purity of thought and womanliness, withal, which will make them a worthy subject of perusal by all who study carefully the essential phases of human life which she presents with such masterful and smooth-flowing eloquence.

THE MILLENNIUM.

IN these times of war and change, the solution of long-contested questions is frequently sought, especially, the equality of mankind. It is said, "money is the root of all evil," whereas it is oftener merely the agent. In countries whose flags have braved for centuries the battle and the breeze, we see developed a system of caste which engenders strife and bloodshed. The Romans had their patricians and plebeians—and many a blood-stained page of Roman history is the only decision left to posterity. The question assumes various phases according to the exigencies and outward circumstances of the aggrieved. In Russia, for example, we see millions groaning under the iron heel of a deep-seated and long-established tyranny. In America, the most democratic of countries, we see the same evil cropping up. There, wealth, unalloyed by the no more unjust domination of hereditary power, holds the poor man's fate in its avaricious clutches, and condemns him to the slavery of poverty. Personal superiority of body or mind, or even fostering fortune may be the potential that places one man above his fellow and leads him into the sin of oppression. The question still is asked, "Who made thee a prince and a judge over us?" It has never been answered to the satisfaction of the working man. As to government, the people are evidently most contented when they have representation by population, but that approach to perfection cannot be said to have been reached in the domain of capital and labor. It may be reached on similar lines, but trades-unions are not a parallel case. The problem may yet be solved.

THE TWOFOLD MISSION OF THE CHURCH.

Two remarkable gatherings in London, taken together, afford significant evidence of the missionary spirit which, thank God, is now a leading feature of the religious life of England. Exeter Hall, on the occasion of the farewell of the Cambridge contingent of the China Inland Mission, presented a scene almost without a precedent, even in the long list of its historic assemblies. Westminster Abbey on Saturday afternoon furnished a very different spectacle, yet one which it would have been equally impossible to predict thirty years ago. Exeter Hall has often turned away hundreds from its doors, but never before found special places for forty undergraduates come to bid God-speed to fellow-students going forth to preach the Gospel to the heathen. The Abbey has had many grander gatherings, but never before was it crowded by clergy and laity about to engage in ten days' strenuous warfare with the ungodliness of London, and come together to receive

the marching orders of one just chosen to be their bishop. In each case there was what was in effect the initiation of a new work. It is true that China has been a mission-field for forty years, and that much more has been done there by the older agencies than is at all realized by the enthusiastic admirers of Messrs. Studd and Smith. It is true also that West London has not had to wait for the Gospel until the Mission of February, 1885. Still, all thoughtful men who were present at Exeter Hall must have felt that foreign missions were being presented in a fresh aspect; and although London has had a general Church Mission before, the fact that the West-end is this week being attacked by itself, has emphasized with new force the fact that the rich and educated classes, and the poor who are more immediately dependent upon them, need special efforts for their evangelization as well as the so-called "heathen" of the East-end.

But the two gatherings have a mutual connection quite apart from the coincidence of their occurring in the same week. In the first place, the modern Home Mission movement, at least in many of its most characteristic phases, dates from 1859-60; and it began, so far as those particular phases are concerned, with the first Week of United Prayer, held in January, 1860. That Week of Prayer was observed in response to an invitation, not from Church authorities or great popular leaders, but from a little band of American missionaries at a station in India (Ludiana) scarcely heard of before. No doubt the system of Special Parochial Missions, as now understood, was introduced some years later by the younger High Church party; but it won its way to general acceptance, because the evangelistic zeal and devotional fervor fostered by the movement of 1860 had prepared men's minds and hearts for some method of the kind. Now, surprise has often been expressed that this movement, which owed so much to the impetus given by the Ludiana circular, should have given back so little to the foreign field in the shape of missionaries and missionary interest. There can be no doubt that the development of parochial missions and the like has actually been in one sense a hindrance to foreign missionary societies. Some of our best preachers and speakers are not available for missionary sermons and meetings (as men of similar powers used to be), because they are "holding missions." Young men of fervor and devotion are working in the dens of London, who at one time might have bent their steps to the heart of Africa. But the tide seems to be turning now; and the Abbey and Exeter Hall last week really represented its twofold course in the channels of home and foreign missions respectively. Both the West-end February Mission and the Cambridge missionary movement are, in part, at least, direct results of the prayer-meetings of 1860. It would be easy to trace both genealogies more in detail if space permitted. We will only add that the name of Moody must not be omitted from either.

Again, it is interesting to compare the utterances of the speakers on the two occasions. What gave Mr. Studd and Mr. Smith their power as missionary advocates was not their eloquent pictures of heathen misery, still less their skilful presentation of missionary results. Very wisely, indeed, they attempted neither. Others could do it much better. But they dwelt rather on the need of personal consecration of heart and life to God, both on their own part and on that of their hearers; and we believe many have been stirred by their exhortations to yield their own selves to the Lord, and then to ask, "Am not I called to go to the heathen?" Now read the following:—

He who would reach his hearer's soul must preach to himself. His words must produce an effect upon his own life, or he will find it quite impossible to affect their lives. Every man, therefore, who takes part in such a Mission as this must be understood as pledging himself before God that he is desirous of awaking from his own slumbers; that he is longing for a higher life, and for a life lived closer to God; that he would

rise above himself; that he regards the Mission as being as much to his own soul as to any one to whom he may speak. Only those whose hearts are touched by God's grace, and whose souls are lifted up by God's Holy Spirit, can have any real power in arousing the consciences and touching the hearts of those who may listen to them. . . . You must begin by a deeper and more entire surrender of yourselves to God, and an earnest desire to be more devoted, more entirely unselfish, more true, and more thorough in the service which you are rendering to the Lord Jesus in your ordinary life.

Whence have we taken this extract? From Mr. Studd's or Mr. Stanley Smith's speech? It very well might be. But it is from the address of the Bishop-Designate of London, at the Abbey service. We cannot but recall the fact that the very year 1860, which saw the prayer-meetings mentioned above, was the "Essays and Reviews" year also. Dr. Temple has much changed since then, but it is truly significant, and a cause of much thankfulness, that such words as the foregoing should be his. Certainly they express very forcibly the old and peculiarly distinctive Evangelical principle, "Spiritual men for spiritual work." The assertion of that principle was the leading feature of the Exeter Hall meeting; and we rejoice that it was also so emphatically made at the Abbey.

By a happy coincidence, therefore, public attention has been simultaneously called to the twofold mission of the Church of Christ. That she must be a missionary Church at home and a missionary Church-abroad seems now to be recognized as it was never recognized before. The men and the agencies that are producing this effect are naturally prominent, more so than they, in fact, relatively deserve. There is a tendency to ignore old work and old workers. In fact, there is a fashion in these things. Some people imagine that nobody is working in the East end except Dr. Barnardo. Others imagined the same thing of the late Mr. Lowther, and others now do of the Rev. S. A. Barnett who gets Mr. Matthew Arnold's patronage. All the while the most real and lasting work there is being done by the Evangelical parochial clergy. So, again, the newspapers seem to suppose that no working men ever preached to their fellows till Mr.

Charles Powell organized the processions of the Church of England Working Men's Society! Mistakes not less egregious are being made just now about missions in China. But all this is merely the fleeting and fickle breeze of popular opinion. There is no occasion to be troubled about it. "Who is Paul, and who is Apollus?" The great thing is that men are awake. It is for the old and well-tried Evangelical Mission Agencies, both home and foreign, to brace themselves for fresh and persevering efforts to win souls for Christ.—*The Record*.

REBUKING CURIOSITY.

THE other day a mysterious looking stranger appeared in P—, and remained five whole days without the inhabitants finding out his name, where he came from, or his business. Even the bar-room loafers were baffled in their attempts to extract some definite information, and the entire town lay awake at night worrying over the matter. At last general agitation grew to such a pitch that the landlord volunteered to interview the stranger on behalf of the public weal. Approaching the taciturn stranger as he sat in the reading room of the hotel, he remarked—"Fine day, sir" "Is it?" inquired the stranger, dubiously. "Going to stay long in these parts?" "Just four days, two hours, and thirty-one minutes longer," replied the other, consulting his watch and a time-table. "Then!—ahem!—may I ask what your business is?" persisted the landlord as the crowd gathered up closer. "Well, I don't wish it generally known," replied the stranger, confidentially; "but I'm a Russian Nihilist." "You don't mean it?" gasped the landlord. "Fact," replied the man mournfully. "But, er—what brings you here?" asked the landlord. "Well, you see I was captured in St. Petersburg last month, and you know how severe that government is on Nihilists, don't you?" "Oh!—yes—of course. Go on!" "Well, they sentenced me to twenty years in Siberia or a week in P—, and I was fool enough to choose P—." And with a heavy sigh the condemned man drifted in to dinner.

GENERAL GORDON.

THE following extract well describes some of the characteristics of the man:

The Puritans were men whose minds had derived a peculiar character from the daily contemplation of superior beings and eternal interests. Not content with acknowledging, in general terms, an overruling Providence, they habitually ascribe every event to the will of the Great Being for whose power nothing was too vast, for whose inspection nothing was too minute. To know Him, to serve Him, to enjoy Him, was with them the great end of existence. They rejected with contempt the ceremonious homage which other sects substituted for the pure worship of the soul. Instead of catching occasional glimpses of the Deity through an obscuring veil, they aspired to gaze full on His intolerable brightness, and to commune with him face to face. Hence originated their contempt for terrestrial distinctions. The difference between the greatest and the meanest of mankind seemed to vanish, when compared with the boundless interval which separated the whole race from Him on whom their own eyes were constantly fixed. They recognize no title to superiority but His favor; and, confident of that favor, they despise all the accomplishments and all the dignities of the world. If they were unacquainted with the works of philosophers and poets, they were deeply read in the oracles of God. If their names were not found in the registers of heralds, they were recorded in the Book of Life. If their steps were not accompanied by a splendid train of menials, legions of ministering angels had charge over them. Their places were houses not made with hands; their diadems crowns of glory which should never fade away. On the rich and the eloquent, on nobles and priests, they looked down with contempt; for they esteemed themselves rich in a more precious treasure, and eloquent in a more sublime language, nobles by the right of an earlier creation, and priests by the imposition of a mightier hand. The very meanness of them was a being to whose fate a mysterious and terrible importance belonged, on whose slightest action the spirit of light and darkness looked with anxious interest, who had been destined, before heaven and earth were created, to enjoy a felicity which should continue when heaven and earth should have passed away. Events which short-sighted politicians ascribed to earthly causes, had been ordained on his account. For his sake empires had risen, and flourished, and decayed. For his sake the Almighty had proclaimed His will by the pen of the Evangelist, and the harp of the prophet. He had been wrested by no common deliverer from the grasp of no common foe. He had been ransomed by the sweat of no vulgar agony, by the blood of no earthly sacrifice. It was for him that the sun had been darkened, that the rocks had been rent, that the dead had risen, that all nature had shuddered at the sufferings of her expiring God.

Thus the Puritan was made up of two different men, the one all self-abasement, penitence, gratitude, passion; the other proud, calm, inflexible, sagacious. He prostrated himself in the dust before his Maker; but he set his foot on the neck of his king. In his devotional retirement, he preyed with convulsions, and groans, and tears. He was half-maddened by glorious or terrible allusions. He heard the lyres of angels or the tempting whispers of fiends. He caught a gleam of the Beatific Vision, or woke screaming from visions of everlasting fire. Like Vane, he thought himself intrusted with the sceptre of the millennial year. Like Fleetwood, he cried in bitterness of his soul that God had hid His face from him. But when he took his seat in the council, or girt on his sword for war, these tempestuous workings of the soul had left no perceptible trace behind them. People who saw nothing of the golly but their uncounted visages, and heard nothing from them but their groans and their whining hymns, might laugh at them. But those had little reason to laugh who encountered them in the hall of debate or in the field of battle. These fanatics brought to civil and military affairs a coolness of judgment and an immutability of purpose which some writers have thought inconsistent with their religious zeal, but which were in fact the necessary effects of it. The intensity of their feelings on one subject made them tranquil on every other. One overpowering sentiment had subjected to itself pity and hatred, ambition and fear. Death had lost its terrors and pleasure its charms. They had their smiles and their tears, their raptures and their sorrows, but not for the things of this world.

Enthusiasm had made them Stoics, had cleared their minds from every vulgar passion and prejudice, and raised them above the influence of danger and corruption. It sometimes might lead them to pursue unwise ends, but never to choose unwise means. They went through the world, like Sir Artegal's iron man Talus with his flail, crushing and trampling down oppressors, mingling with human beings, but having neither part nor lot in human infirmities, insensible to fatigue, to pleasure and to pain, not to be pierced by any weapon, not to be withstood by any barrier.—*T. B. Macaulay*.

WISE men are instructed by reason, men of less understanding by experience, the most ignorant by necessity, and beasts by nature.—*Cicero*.

WHITE BOOKS AND BLUE.

The following article is very suggestive, and may be of use to the Dominion Government in the time to come:—

LORD GRANVILLE and his colleague at the Colonial Office have a natural desire to play Prince Bismarck a return match for his White Books. Accordingly they have been discharging counter volleys of Blue Books. If all they desire to prove is their confidence in the justice of their cause, they have succeeded. After considering these productions, no fair-minded man can doubt that Lord Granville and Lord Derby are firmly persuaded they have managed everything very well, and are grossly ill-used men. It may be doubted, however, whether this of itself will give general satisfaction; and, for the rest, the Blue Books only confirm the German Chancellor's statement of his case. They prove most convincingly once more that our Foreign and Colonial Secretaries have been completely outgeneralled by Prince Bismarck. Of course, looking at things from a high moral point of view, the Prince comes very badly out of all this correspondence. He does not appear at all like the sort of good man one might expect to find figuring as hero of a story published for purposes of edification by the Religious Tract Society or the S.P.C.K. On the contrary, he plays all through the part of a very high-handed, wrathful, and peremptory person indeed, who is thoroughly resolved to have his own way. To people of a pious turn and weak nerves he may even appear unscrupulous, which means, we suppose, that when he is minded to play somebody an ill turn he does not find it necessary to go and tell him how and when. Lord Granville seems to have been quite horrified by this brutality on his part, in the affair of the Cameroons. At the end of it all, however, he attains to a reasonable measure of success, while the good and gentle Lord Granville finds himself in the awkward position of being outwitted, and yet having to imitate his enemy when it is too late. On the whole, these Blue Books will not do much to win back the waning popularity of the moral and sentimental statesmanship which was in such favor a few years ago. It will be very little consolation to a country which is getting very tired of insult and loss to know that Lord Granville thinks Prince Bismarck's action too peremptory, and Lord Derby is sure he is violating all the forms.

The last of our Minister's apologetic publications contains the history of a series of obscure intrigues in the Cameroons. It is distinguished by all the usual notes of Lord Granville's policy—and not his only, but the policy of our Colonial Office generally. The books show that our Government was for a long time asked to establish a Protectorate, that it refused; that somebody else stepped in; that the Foreign and Colonial Offices then got frightened, and after much outcry did annex something, giving us a dangerous neighbor where we might have had complete and peaceful possession. Reduced to its mere elements, this is the story of the Angra Pequena muddle and the New Guinea fiasco, and of more elsewhere of which we may hear. The details have, however, a certain piquancy. As far back as 1879 Her Majesty's Government was asked by the Cameroons chiefs to annex their country, and the request was repeated at divers times up to November, 1883. By this date the Cabinet had decided to do as they were asked, and they had got so far that Lord Granville was asking Lord Derby to do something, which is to say, they were still at the very beginning. Meanwhile, they do not seem to have found it necessary to say anything, either good or evil, to the Cameroons chiefs, and, to the ineffable amazement of Downing Street, these high and mighty lords disposed of themselves elsewhere. Some time in July of last year King Bell and other kings accepted the protection of Germany. When asked by Captain Brooke, of H.M.S. *Opal*, why they did this "after writing the letters to Her Majesty's Consul which they had," the chiefs were prepared with an excellent answer. They had got tired of writing to Her Majesty's Consul and getting no answer; they were badly in want of rum and tobacco; there came past a German prepared to offer these luxuries, and they at once put themselves under the protection of a nation lavish of creature comforts. They maliciously added that they were satisfied; whether with the Germans or with the quality of the mess of rum and tobacco for which they sold their birthright does not appear. Since they did go to the opposition shop, even under provocation, let us hope the tobacco was German and the rum made at Hamburg. This piece of news reached the Cabinet at a singularly inopportune moment, for they had just told everybody that England had decided at last on annexing the Cameroons. Lord Derby had been goaded into taking the necessary steps just in time to be too late as usual. Now in all this there was a wicked plot, and Prince Bismarck had behaved most basely. He had asked the friendly offices of our consuls and naval officers on the coast for Dr. Nachtigal, a traveller and scientific gentleman about to visit those parts. It was this very Dr. Nachtigal who corrupted the Cameroons chiefs with rum and tobacco. In fact, he was sent out for the very purpose, and the wily Prince Bismarck never told Lord Granville a word about it. When taxed with his perfidy he answered with brazen impudence. Lord Granville, beginning like Mr. Chucks, but not ending like that efficient officer, pointed out to him in the gentlest way in the world, just ventured to hint to him, that, if Her Majesty's Government had known Dr. Nachtigal was going to annex the Cameroons,

"they would have exchanged explanations with the German Government, which must have prevented the present state of things." Our Cabinet only thought they were helping a speculative German gentleman who was on a mission "having for its object the collection of information on the state of German trade, and the settlement of certain questions which had arisen." They were astounded to learn that the question of annexation was covered by this vague phrase. To this Prince Bismarck practically answered, Just so. We knew you would exchange explanations; we credited you with activity enough to annex first; and, as we did not want to be bothered with your explanations or to be forestalled, we told you nothing of our intentions. This answer Lord Granville and Lord Derby may put in their pipes and smoke at their leisure. There is some satisfaction to be got from the end of the Blue Book. The Cameroons being annexed by Germany, Her Majesty's Government "found it expedient, in pursuance of a policy formed before they had any idea of the interest taken by Germany in the West Coast of Africa, to place under the sovereignty or protection of Her Majesty the Queen the territories extending from Amba Bay to the limits of the Lagos Colony." They have done something as a protest, and have not merely contented themselves with uttering feeble platitudes in diplomatic letters; and that is so far good news. It would be unfair to pass over the fact that Lord Granville ends his Blue Book in a tone not unbecoming an English Minister for Foreign Affairs. His answer to the charges brought by Prince Bismarck against Captain Campbell, of the *Rapid*, and Mr. Consul Hewett, are perhaps a sign that our Minister is at last learning the wholesome uses of firmness in international affairs. Prince Bismarck had been weak enough to adopt the swagger of Admiral Pierre to Captain Johnstone, and was, on the whole, answered as he deserved to be answered.

There will, as usual, be two opinions on the merits of this business. The politicians who think that the use of a Foreign or Colonial Office is to help some public man to qualify for the kingdom of heaven will have a word of praise for Lord Granville. No party has ever openly taken this view that we know of; but it is impossible to account for the horror Prince Bismarck's conduct has aroused in some quarters except in the supposition that it is the secret creed of many. Lord Granville and Lord Derby have shown a trusting heart and a belief in virtue which are touching; but, on the theory that a certain hardness of head is needed in diplomacy, they must be judged to have failed. It is a matter of no great importance who has the privilege of supplying the Cameroons chiefs with rum and tobacco; but the method in which our colonial affairs are conducted is not a thing of trivial interest. After the light thrown on it during these months from Berlin and Downing Street, we ought to know what it is, even if there had been any mystery about it before. It may now be taken for granted that our Cabinet will always refuse to do a convenient thing when they can do it thoroughly and quietly. Then they will get scared when somebody else steps in, and seize at some half-measure as a resource; whereby we shall find ourselves in possession of the half of what we might have had, and with a diplomatic quarrel on hand into the bargain. The remedy for these things is not squalling at Prince Bismarck, but a change of measures, which is most likely to be promoted by a change of men.—*Saturday Review*.

AN ATHEIST'S SOLITUDE.

"I AM appalled," said David Hume, "at the solemn solitude in which I am placed by my philosophy; and I begin to fancy myself in the most deplorable condition imaginable, environed in the deepest darkness."

And how could he help being so? What was there in his conception to prevent it? Get rid of a personal God, who watches over and cares for his creatures, and there can be no solitude so terrible and so profound.

The author of a "Candid Examination of Theism" writes thus:—

"I AM not ashamed to confess that with this virtual negation of God, the universe to me has lost its soul of loveliness." "Moreover," he adds, "when at times I think, as think at times I must, of the appalling contrast between the hallowed glory of that creed which once was mine, and the lonely mystery of existence as now I find it—at such time I shall ever feel it impossible to avoid the sharpest pang of which my nature is susceptible."

Why should he be surprised? Could any other conclusion be so logical in its necessity? Starting from the premise, *There is no God*, where can he expect to bring up? Is it strange that "the soul of loveliness" is banished from the world before such an idea? If the universe be only a system of law—very perfect indeed, but still only *Law*—we do not see where "the soul of loveliness," or any other soul could possibly come in.

The truth is, Man was made for God. And until he finds him he will own, in the deepest recesses of his nature, the deep and deadly wrong he has put upon himself.

DR. WILD'S SERMON.

SUNDAY, APRIL FIFTH, 1885.*

THE NORTH POLE AND PARADISE.

(Reported for the Criterion.)

TEXT.—And the Lord God planted a garden eastward in Eden, and there He put the man whom He had formed.—Genesis ii., 8.

In these words we have a simple and definite statement of an act performed by our God. All admit that man had a beginning; such a beginning would naturally imply a particular location, a certain time, and peculiar conditions. Some persons object to an author; they seem to dislike the idea that man should be the offspring of God, the Creator, although they cannot submit a better parent. Some also object to the time; they are grieved to think that the Bible should limit the first appearance of man upon earth to about 6,000 years ago, although they have no evidence to the contrary, for all their boasting. No skeleton, nor remains, nor fossils have yet been found to indicate or teach an earlier advent of man upon this earth; and I challenge any author, any man, to give the first iota of contradictory evidence on this point—against the statement now just made. From no department of the sciences have we anything contradictory. The Bible statement as to it is confirmed historically, ethnologically, mythologically, philologically and geologically. With regard to the time, men of science are widely apart in their estimate. They would demand of me, as a minister, precision, and would not allow me to vary a few thousand years; but the fact remains, that not two of them agree, and they will wander over a vast space of time. Prof. Mortillet, in his work, thinks that man first appeared about 230,000 years ago. Achil thinks at least 20,000 years, probably more than a hundred thousand; perhaps many hundred thousand! Lyall, Fiske, and others, anywhere from one hundred thousand to billions of years. I am always amused when men bring science against theology and against Scripture, and screw you down. Be very careful, they say, fix that to a year, and they will wander with millions of years of latitude, just as if they had the right and we had none at all! But why have no remains been found? Why have we no record of man, if he be so old a resident upon the face of this earth?

Some, again, object to the environments and conditions of the first man, Adam; they actually tell us that they cannot suppose that the Creator could make a garden. Now, to my mind, such an objection appears very unreasonable. Since I admit of man's existence (leaving out of the question by whom, what, or how he was made), I can easily believe that his author, who or whatever it might be, that made him, could furnish him such a home. To my mind the man is greater than the garden, and would be more difficult to make, if we do, or can attach difficulties to a Creator. Anyone who can believe in the existence of man, and cannot believe that the author of that man could make a garden for him to dwell in—wants to attend this church very regularly!

The location of this garden has been a very fruitful theme for discussion; widely have they distributed this location o'er the face of the earth, all points of the compass, all continents, nearly all lands. The word "Paradise" is a compound word, formed of two others, meaning, "among the stars." The Persian idea, however, is the one generally applied as the meaning of the word, which stands for a park or a pleasure ground. The human family numbers about fourteen hundred millions, at the present time; and we find as we travel back through the centuries, they diminish very rapidly. They narrow down geographically also, and the centre retreats toward Central Asia. Three thousand five hundred years ago we will find the world sparsely inhabited. The American, Australian and European continents, if not altogether, are almost void of inhabitants. By any accepted rule of increase, we will find four thousand years sufficient for the production of fourteen hundred millions of people. If we allow of 6,000 years, then there ought, at the very least, to be seventy thousand million in existence—allowing thirty-three years as a generation and five as the standard of a family. If the human family shall increase the next five hundred years, by the rule, and at the same ratio of the past five hundred, there will be a population of one hundred and twelve thousand millions, in the year 2385. And now, supposing you add another 150 years, which will double that number, and you naturally come to a state of things where the world must end, owing to the very multitude, or the laws must change.

By this kind of reasoning, we can see the end as well as the beginning. Now, it is worth your attention to notice that science has no law or rule for the continuance of this world for another thousand

years; by every scientific law, the world must end before that. Where would you put the people if they were to continue for another thousand years, and the laws that are in operation continue as they are now? How, I ask, would the people live? The number would exceed the earth's capacity to contain them. I know of no scientist who has any rule or law for the world, one thousand years from to-night! The stability and continuance of law are matters of fact with him, in which he prides himself, yet no one can deny that if things go on as they now are the world would have come to an end from very excess in a thousand years from to-night.

The scientists have the world end by some catastrophe in which man has no special protection; he is destroyed and swallowed up with rude nature. But the Scriptures allot a little more than a thousand years yet for this world to run; for after the millennial morning dawns upon the earth, a thousand years are to circle by, ere the end shall come, and we know that the millennium is not here now, so that there is yet more than a thousand years for this world to continue, as we are informed in the Bible. But scientifically it could not continue so long. How does the Bible provide for that abundant excess, and destruction through that excess? By pointing out to you that when the millennium has fully set in births cease, and life is lengthened out. A very sensible, and, indeed, the only sensible method that positively could be scientific, and so, instead of the millions that will then be living being destroyed, they will be changed from time to eternity, from mortality to immortality, in the twinkling of an eye, by the Great Creator, caught up from earth into mid-air, and then though the earth is wrapped in flames, not a creature will be in all its burning. Young gentlemen, the Bible is scientific and reasonable at every point. There is not one of you here to-night but can see the plainness of the reasoning I am offering.

Allowing that it is six thousand years since Adam lived, then we are forced to admit that there has been some draw-back, sometime, somewhere, somehow. For if we had been on the earth six thousand years, multiplying as one man multiplies, there would have been many more people, the population would have been ten times larger than it is now. Why have we not that number? The Bible gives us the reason. There came a flood, after the world of men had been in existence about two thousand years, and swept them off, and it started anew with eight. The Bible is scientific. Six thousand years, I avow, to-night, is too much by any rule to account for the present population, i. e., there would be more if we allowed six thousand years of uninterrupted increase!

There is no doubt in my mind but that the flood made some great changes geographically as well as in a humanitarian sense. Antediluvian civilization and landmarks were wiped out, I presume many of them, indeed, utterly destroyed. The history of that period of two thousand years, that time before the flood is as yet rather meagre. The best work written on it, the best authority that we can possibly get at, is the first few chapters of this book of Genesis. Eliphaz the Temanite when speaking to Job (xxii., 15) asks if he had marked the old way which wicked men had trodden, which were cut down out of time, whose foundations were overflowed with a flood. No doubt he refers to the antediluvian world, and to the destruction of that world by a flood.

The set boundaries and landmarks of Eden as well as of Paradise were swept away, or, at least, greatly changed by the Noachic flood. For until then, I suppose, the Garden of Paradise was in existence. The great error in trying to fix the site of Paradise is, that men seek to do so by post-diluvian marks, and I believe Moses describes it by antediluvian. The rivers Pison, Gihon, Hiddekel, and Euphrates, were rivers of the ante-diluvian world, and not post-diluvian, and very naturally the children and near descendants of Noah would know the names of these four rivers before the flood, and soon after they had left the ark and settled and spread out, they would come in contact with the river Euphrates, and so they would name it by an "Old Country" name. But these Old World names would have lost their charm before the descendants of Noah came in contact with other large rivers. That is why that one river is named and the others are not named nor can they be found.

The past week I have carefully read and studied a new book called "Paradise Found, the Cradle of the Human Race at the North Pole; a Study of the Pre-Historic World," by Prof. William F. Warren, S.T.D., LL.D., President of Boston University, published by Houghton, Mifflin & Co., Boston; it is a 12 mo., of some five hundred pages, price \$2.25 (maybe they have it at the Methodist Book Room; so much for nothing—advertising, I mean).

A kind and free spirit breathes through all the book. The author is a man of good reputation, of fine intellect, of generous spirit. I presume, however, the work is too scientific for the mass. In fact, there is too little of Prof. Warren in it, and too much of other people. The quotations are very numerous, and, I think, too detailed. He quotes from and refers to some 575 authors, and some of these he quotes many a time, so that you will readily see that he cannot have much of his own opinion in it. I generally write at the end of a book my opinion and impression as soon as I have finished it, while I think I have the ability. This is what I have written at the close of that book:—

* Subject for next Sabbath morning, "A Strong Man Bound;" evening, "Our North West."

"Have read this book. I hardly know what to think of it. The author seems to make out a good case, but in such a way that I do not feel either convinced or persuaded that he has proved his point. I have read it with great interest, but not with the profit that I expected. The spirit and candor running through the whole book are wholesome and good."

His chief arguments are based upon and drawn from comparative mythology, ancient cosmology, mythical geography, general geology, astronomical geography (sic), geology, climatology, paleontological zoology and anthropology, ethnology and biology. These are the lines of thought that the author traces, and he does so ingeniously, but very briefly, and so far as serving his own purpose, very cleverly; but I read about two years ago and reviewed to you in this pulpit, a work by Ignatius Donnelly, entitled "Lost Atlantis," and in that book Mr. Donnelly tried to prove that the Island of Atlantis was a veritable fact once, and he located in the centre of that Island, Paradise, and went through all ancient history to cull evidences of the same. His book is about the same size as Prof. Warren's, and he has nearly as many quotations to prove that Paradise was located in Atlantis as the Professor has that it was located at the North Pole. In fact, I am rather inclined to think that Mr. Donnelly has the greatest evidence. The delusion and weakness of such books is not in the number of the authors quoted, but in the weakness of the evidences submitted; the number and variety of myths, legends, folklore and traditions, are so great that a person carefully searching and culling may prove some strange things. Indeed, they might with equal authority prove the very opposite; for all the nations and races have had their own traditions, their own myths, drawn from some original, or invented by themselves.

Supposing two Chinamen should be converted, and one becomes an Episcopalian and the other a Congregationalist. The Episcopalian wants to prove to his Chinese brethren certain things with regard to the material and construction of their houses of worship. He alleges that the only way for a church to be constructed is that it must be properly oriented, its sides agreeable to the four points of the compass, with the front to the east! Now, that Chinese-Episcopalian will go through English literature, and he can cull from hundreds of authors evidence of the same. This Congregational Chinese, he wants also to prove that there is no force in such a thing, that it makes but little matter how you build a church, that it may be asked of the points of the compass, and he searches the Pilgrim and Puritanical authors, and he finds abundant evidence that there is no significance in the position of a church. So they might each, by culling from history, prove the opposite. The Episcopalian wants to make his friends believe, in China, that certain days are sacred, for instance, Good Friday, a national holiday, a revered and holy day, and he quotes from history, and he proves it. The Chinese Congregationalist wants to make out that there are no holidays, and he quotes from the Pilgrims and Puritan writers, and proves that such is the case; he could easily do so. And so we see they prove the opposite. So also, if one goes back through the line of the centuries, there have been so many authors, each sustaining his own point, and these points directly opposite one to another, that a man may prove almost anything, if he will only be careful in his culling, and if these quotations shall be accepted as evidence.

If Paradise was at the North Pole, then scientists have got a grand work before them, or the professor has one that I don't think he sees in clearness; that is, the glacial period, the ice period of the North, that has been covering that northland so long, will have to be got rid of. He must get at the other side of that period, in order that man can live yonder, that is evident to you all! Well, now, how long has this glacial period, or iceberg period, been in force? Prof. James Geikie, with very many other scientists, holds that man was pre-glacial, so must Prof. Warren also hold that men lived before these icebergs formed in the north. Prof. Evan Hopkins states that some geologists hold or estimate the glacial period to have been commenced twelve hundred and eighty million years ago. If this be so, man is an old resident indeed, and it is a long time since our father Adam lived—that is a very safe conclusion. Sir Charles Lisle, a good authority, in his last and corrected estimate says, 200,000 years, at least. Sir John Lubbock says 240,000 years. Now, sir, no man living can prove that the present Adamic race can have been on this earth anything like that length of time; if they have, then they have been evading the law of multiplication, or how is it that there is only the present number? I do imagine the professor has not seen the point that the glacial period is one of the most definite and best sustained of the geological epochs that we know of, and that he will have to have man pre-glacial, as well as the others, in order to have him live at the Pole. He argues that the earth began to cool first at the north, and hence land would appear there first; and it has passed from a generous clime, to a cold one, during the lapse of the centuries. Now, I question whether a world, in a molten liquid condition, revolving upon its axis, would begin to cool at the North Pole first. I think it would begin to cool where the largest exposure was, somewhere toward the equator, and the land would crystallize and float toward the north. I do not think, if you make a large body of that kind, and set it revolving, that it would

cool at its poles first, or that cold began at the north and came gradually southward, so that there has been a continual decrease of heat, from the north, the cold following after the heat as it retreated southward. Now, that is not true, for there have been reverses in the geological periods. The temperature in England was twenty degrees lower in the Palaeolithic age than in the succeeding Neolithic age. So that temperature does not follow by that rule at all. Dr. Arnold, in his history of the Roman Empire (as do many others I find), speaks of the severe winters of Gaul, when grapes could not be grown, near Rome, whereas they have a very fine climate there now. In Julius Caesar's time, they had intense winters, he tells us.

One must grant that there is a strange traditional instinct about the North Pole. We have been about 464 miles from it. People keep pressing toward it. The nations seem anxious to get at it. A Polar Commission was organized at St. Petersburg, in Russia, August 1st, 1881. Eleven nations joined, agreeing to send out persons and vessels to observe at different points. These eleven nations are the following:—Great Britain, the United States, Russia, Germany, Australia, France, Italy, Denmark, Sweden, the Argentine Republic and Holland. They have fourteen stations in the North and four in the South, all within thirty degrees of the Poles. Besides this, they have forty auxiliary stations scattered through the earth. They have a regular table of observations and rules to go by, so that millions are being spent while you and I are here, and these men are stationed all over these lonely parts of the earth, to take observations, and if possible ascertain how they may get to the Pole, and what there would really be if they once got there.

I do not think the North Pole and the Garden of Paradise are agreeable. I shall have to give you the ideas that I gave you once before, in a sermon, and which I have not any reason, at present, to modify, as to the position of Paradise.

If you will turn to Isaiah xix., 19, you will find that it is said that there shall be an altar unto the Lord in the midst of the Land of Egypt, and a pillar at the border thereof, and it shall be for a witness and for a sign unto the Lord of Hosts in the Land of Egypt. Now here, you see, is an altar; how comes it to have the name of an altar? It is at the same time a pillar, that is, a monument, it is at the same time a witness, it is at the same time a sign, pointing to something. I refer to the great pyramid. I am persuaded that Melchisedec is only the priestly name of the patriarch Shem, who was the superintendent of this great construction. Born, himself, one hundred years before the flood, and living over five hundred years after it, living a number of years after Abraham was dead and buried, specially preserved by God to perform this work. The pyramid has in it a world of meaning, and having these four qualities, an altar and a pillar, a witness and a sign, it ought to reveal something unto us. Of course I take it for granted—and it is very probable, I know nothing to the contrary—that the Garden of Eden remained to the time of the Flood. After our first parents were driven from Paradise, there was placed at the east of the Garden a cherubim and flaming sword, which turned every way, and kept the way of the Tree of Life—thus this Garden of Eden would be a notable geographic point in the Old World—it was called the "Presence of God." Here in fact was built the first altar, right under this flaming presence, where Cain and Abel offered their sacrifice, the first altar was there constructed, the first memorial of the divine presence in the world, the first witness when he descended to consume the sacrifice of Abel and reject that of Cain, the first sign is here. Would it be that the Almighty would allow such a notable point to be wiped out of existence? It was also called the Face of the Earth, and the Presence of God, meaning the centre of the earth. "Behold," says Cain, "Thou hast driven me out this day from the face of the earth, and from Thy face shall I be hid. This flaming sword was God's presence, and the phrase, "Face of the Earth," means centre of the earth. Guided by inspiration, and having lived before the Flood, Shem built the great pyramid on the selfsame site as before was the gate of Eden's Garden. That pyramid stands exactly where the gate was, into Eden, and where the first altar was constructed; and so it comes to pass, the wonderment of the scientists of to-day, that they find that God has a witness in this great pyramid.

Independent of inspiration, it would be a serious question to answer how the builders of the pyramid knew at so early a day such a centre, when, according to history, America, Australia, and other vast portions of the earth were unknown. After locating the important point of Eden's gate, Melchisedec was instructed to locate another important point, namely, the centre of Paradise. In doing this he had to select the present site of Jerusalem. In Paradise were two important points, where stood the Tree of Life, and where stood the Tree of the Knowledge of Good and Evil! The Temple was on the site of the Tree of the Knowledge of Good and Evil, for in the Temple the people were instructed in right and wrong, and here good and evil met in sacrifice, and in forgiveness. Mount Moriah where Isaac was offered, typically foreshadowing Christ, was where had stood the Tree of Life. Christ was crucified there, Christ was crucified at the centre of the earth. The first Adam fell at the centre, and the second Adam redeemed him and us at the centre, and that is why Jerusalem is God's chosen place. So we understand, in

Ezekiel v., 5, where he says, "This saith the Lord God, 'This is Jerusalem, I have set it in the midst of the nations and countries that are round about her.' I have set her in the very centre."

Types and anti-types, and performance and design, agree. In providence all things are unique and sublime, there is nothing at random. Scientists glorify in design, therefore I may with them glory in this fact. Eden embraced all the land given to Abraham, from the river of Egypt to the Euphrates, from Mount Lebanon to the Great Sea. And Paradise and Eden embraced that portion of the land given to Abraham, known as Palestine, 140 by 70 miles in dimension, and the centre of this garden was where the temple was built, where Jerusalem now is; and so, if you go to the Greek Church, in the very centre of their dome, on the floor, they have a pillar of marble, to denote the centre of the earth; you can go into the church of the Holy Sepulchre, and they have the same, and the people of the mosque of Omar claim that it is built on the very centre of the earth.

What I do claim, my dear friends, is this, that the reason why Palestine is so notable a place is because it is the portion that God first gave to man, and why Jerusalem was selected is because it will commemorate to us the Tree of Life, and the place where Christ died, and also, the Tree of the Knowledge of Good and Evil.

Now, there seems to me to be more harmony in this than in any theory of the North Pole, but time is gone, my dear friends. One thing is very certain—just as our sacrament doubles up the passover, and continues it, I believe that Palestine, Jerusalem and the pyramid continue as a sign from the other side of the flood, and are the evidence of God, of ancient civilization: and God who selected Jerusalem, and selected Palestine, knew exactly the old landmarks.

That Paradise is gone; Revelation tells us we may enter into the temple of Paradise yonder. Let us rejoice that if Paradise was lost, it may be regained, and this earth shall again be restored, for we look for a new Heavens and a new earth, in which shall dwell righteousness. May we be residents thereof, at that time. Amen.

As usual on Easter Sunday, the ladies of the congregation had furnished some exquisite flowers to decorate the pulpit and communion table—three lovely wax-like lilies attracted universal attention. After the close of his sermon the Doctor, in a few appropriate words, thanked the ladies for the beautiful floral offerings.

ALL OPINIONS SUITED.

SOME writers are puzzled beyond measure, sometimes, so to express themselves that their phrases shall bear two interpretations, and so come out right. Here is the effusion of a poet who has been tolerably successful, if only it is read properly. If you are a confirmed old bachelor, or want to tease your wife, read it right through as it appears. If you appreciate the sweets of matrimony, read the first and third lines of each verse right through, and then read the second and last lines of each verse:—

Happy he must pass his life,
Who's free from matrimonial chains;
Who is directed by a wife,
Is sure to suffer for his pains.

Adam could find no solid peace,
When Eve was given for a mate;
Until he saw a woman's face,
Adam was in a happy state.

In the female race appear,
Hypocrisy, deceit, and pride;
Truth, darling of a heart sincere,
In woman never did reside.

What tongue is able to unfold
The failings that in woman dwell?
The worth in woman we behold
Is almost imperceptible.

Confusion take the man, I say,
Who makes a woman his delight!
Who no regard to women pay,
Has reason always in his sight.

ANTI-WAR MOVEMENT.

A MOVEMENT is being promoted by the Workmen's Peace Association, of which Mr. T. Burt, M.P., is President, to raise a considerable sum of money with the object of providing means for an effective and persistent agitation against the continuance of the war in the Soudan. The action of the association in this matter is being warmly taken up by Liberals and Radicals both inside and outside the House of Commons. In order to forward the movement and give effect to the spirit of defection which exists in the ranks of the Liberal party with respect to the hostilities in the Soudan, the association will convene a great meeting in London, to be held at an early date.

Devotional.

RELIGION is the best armor that a man can have, but it is the worst cloak.—*Ruangan.*

"WHAT did the Puritans come to this country for?" asked a teacher of his class. "To worship in their own way and make other people do the same," was the reply.

JOSH BILLINGS says: "When I hear a noisy infidel proclaiming his unbelief, I wonder if he will send for some brother infidel to cum and see him die. I guess not. He will be more likely to send for the orthodox man who engineers the 'little brick church around the corner.'"

I know that my Redeemer liveth.—*JON xix., 25.*

Blessed be the God and Father of our Lord Jesus Christ, which, according to his abundant mercy, hath begotten us again, unto a lively hope, by the Resurrection of Jesus Christ from the dead.—*1 PEr. i., 3.*

TEARS falling fast shut out the light,
Onward we go, what hope, what choice,
Before us lies the tomb's dark night;
But listen! We can hear His voice,
His voice:
"I have abolished death;
Be strong in that bright faith—
Look up,—rejoice."—*Downing.*

I am the Resurrection and the Life.—*JOHN xi., 25.*

We are the children of God being the children of the Resurrection.—*LUKE xx., 36.*
Thanks be to God which giveth us the victory through our Lord Jesus Christ.—*1 COR. xv., 57.*

THE Lord is Risen indeed.
Have we seen in His death the secret of our life?
Oh, let us now hear His benediction! Let the
comforting thought follow us wherever we go,
"Jesus is pleading for us within the veil."
He left this world blessing.
He is engaged in blessing still.
"He ever liveth to make intercession for us."—*MacLuff.*

POWER OF PRAYER.

JAMES V., 16.

SPURGEON tells of a woman who wanted the use of a school-house for a Sunday-school. The man to whom she had to apply was a sceptic; and before going to him, she asked God that she might have the house. She then asked the man, and he said:

"No! The school-house was built for secular learning, and we want none of your Bible nonsense."

"Well," said the woman, "I didn't ask you first; I asked a higher one than you, and I believe I shall get what I want, because I mean to pray for it until I do; for, do you know that when I pray with all my heart, there is something that always gives way? Sometimes it is a man's health, sometimes his life, but always something, and I am certain when I get the full strain of prayer on, something will snap."

And something did snap. The man couldn't get the matter of this woman's praying out his mind, and he sent word to her that she might have the house.

A REMARKABLE FACT.

"I AM not disappointed!" was the significant dying testimony of the beloved Bishop James. We do not enough emphasize this most remarkable fact, that in all the history of human life and death there is not on record a solitary instance of any Christian ever having turned away from Christ in the dying hour, disappointed, deceived and regretful! Mark this! Has infidelity a similar record to show?

"Thank God!" exclaims a backslider, who had wandered away from God into infidelity, and came back to the old gospel again on his death-bed. "Thank God! back again on the old Rock to die!"

A famous man on his dying bed was addressed by a friend who spoke to him of the Savior.

"As to the Bible," replied the dying man, "it may be true. I don't know."

"What then," asked his friend, "are your prospects?"
The answer, whispered with pallid lips, sounded like the knell of doom: "Dark—very dark!"

"But have you no light from the Sun of Righteousness? Have you done justice to the Bible?"

"Perhaps not," he replied, "but it is now too late—too late!"

A mother who had laughed at and ridiculed religion and religious people, was seen restless and miserable on her death-bed. She desired that her children should be called. They came. With intense feeling she addressed them:—

"My children, I have been leading you in the wrong road all your life. I now find the broad road ends in destruction. I did not believe it before. Oh, seek to serve God, and try to find the gate of heaven, though you may not find your mother there!"

With these affecting words the poor mother's lips closed forever, and her spirit passed into eternity, while the household looked on the sad scene in helpless terror and awe.

Nothing can sustain and satisfy the soul when heart and flesh are failing, save Christ. Everything else disappears and fails. Even if tempted to turn away from him, the clear-sighted soul would cry out: "To whom shall I go? Thou hast the words of eternal life. Thee will I trust; to Thee will I cling."—*Richmond Christian Advocate.*

BUILDING UPON SAND.

THE poor, foolish man makes a concession to the need of religion in that he also builds a house. He takes much trouble and great pains, collects materials, makes disposition of them, ornaments the building internally and externally—but all is in vain. It is built upon the sand. In how many various ways many go about to establish their own righteousness. When I think of the seclusion of the dervish, the incarceration of the monk, the solitude of the nun, the pilgrimage of the Mussulman, the orisons of the Jews, the penances of the Romanist and the self-righteous observances of the Pharisee, who thinks he can be saved by his alms-deeds, by bequeathing his property to the poor and leaving his name high in the gilded roll of a hospital or asylum—I think of the man who builds his house upon the sand.

But that house fell, and its fall was great, because irrevocable. So it is with the soul that has depended for its salvation upon any foundation but Jesus Christ. Its fall is great, irrevocable and ruinous. How dreadful to think of one who has departed, having built upon the sand. We do not like a moonless night nor a starless desolation, and cannot dwell upon hopeless misery. We rather hurry away to the glory and blessedness of those who are with the Lord, who built upon the rock Christ, and when the edifice was completed it was with shoutings of "grace, grace unto it."—*E. Andrews, D.D.*

ADVERSITY.—In times of good fortune it is easy to appear great—nay, even to act greatly; but in misfortune very difficult. The greatest man will commit blunders in misfortune, because the want of proportion between his means and his ends progressively increases, and his inward strength is exhausted in fruitless efforts.—*Niebuhr.*

"I KNOW WHERE THE STUMP IS."

It was a very telling point made by the late Lyman Beecher, D.D., when he said in one of his addresses:—

"Young gentlemen, theology is mighty deep. It has its calms and its storms, its joys and its dangers. And many weak souls and some strong ones are wrecked because they venture too far without taking the proper bearings. I go out myself sometimes, but I try to be careful. I walk along the shore and pick out some sturdy old stump of a doctrine, which has stood there firmly for thousands of years and never pulled out. I make fast to that, and so, when I miss my footing, I haul on the line. I don't know where I am, but I know where the stump is. I settled that point before I started."

NORTH-WEST INDIANS.

THERE are several important and distinct nations. The Ojibwas, occupying the Red River region, not likely to take part in the present uprising, number 4,000.

The Crees, occupying west of Manitoba, consist of numerous bands, some of which are pacific and would only take up arms if they thought themselves wronged—which unfortunately seems to be the opinion of some of their leaders, such as the influential Poundmaker and Piapot. They number about 7,000.

The Blackfeet, consisting of the sub-tribes Bloods, Blackfeet proper, Piegans and Sarcees, are concentrated within a radius of sixty miles, and number about 6,000. They are warlike, fond of "Counting Coo,"—i. e., telling of warlike feats—and like stealing ponies much better than cultivating the soil. Crowfoot, an Indian of superior intelligence, is their chief and friendly, but is getting old, and is influenced by others of a more reckless and insubordinate disposition.

The Sioux are not very numerous, and belong rather across the border.

Temperance.

W. C. T. U., RIVERSIDE.

A NEW Woman's Christian Temperance Union was formed recently at Riverside. A number of ladies met in the vestry of the Presbyterian church. The following ladies were elected officers:—Mrs. Barker, president; Mesdames Frizzell, Ouser, White, Harrison, Fox, vice-presidents, from each church represented; Mrs. Gray and Miss Ford, secretaries; Mrs. Armstrong, treasurer. Committees were formed for work. The next meeting will be a week from Friday in the same place.

THE SCOTT ACT VICTORY.

THE carrying of the Scott Act in Wellington by a majority exceeding 1,200 is a victory which the most ardent temperance men scarcely expected to achieve. There was in this county a real fight such as the Scott Act Association has not had in some of the other counties in which large majorities have been achieved. Such a victory shows the thoroughness of the organization and the earnestness with which the Scott Act Association worked.

ANNIVERSARY OF GOLDEN RULE LODGE, I. O. G. T.

THE Golden Rule Lodge No. 3, Galt Branch of the I. O. G. T. of the World, held their first anniversary on Friday evening last in the Sons' Hall, where they meet every Friday evening at 7:30. Tea was served from 6 to 8 p. m., after which an excellent programme of songs, speeches, readings and recitations was gone through. There was a large attendance of members and friends, also a large delegation from Unity (colored) Lodge and International Lodge, Hamilton, which added very much to the interest of the meeting. Bro. John E. Wilson occupied the chair, supported by Bro. Morrison, D. R. W. G. T., and Bro. Whitehead, W. C. T., of Hamilton. The Messrs. Coultts, McKenzie and Weir, Messrs. McKenzie, McFeiggan and Ferguson, of Galt; Sister Keith, Bros. Keith, Johnston, Soaper, Robbs and Baird, sr., of the Golden Rule, with Sisters Williams and Weaver and Bros. Williams and Crawford, of Unity Lodge, and Bros. Hammond, Halstead, Murray, Madgewick, Williams and Whitehead, W. C. T., of the International, with Bro. Morrison, D. R. W. G. T., made up a programme which for variety and excellence in an amateur concert is seldom equalled and never excelled. A very happy evening was spent, an evening which we trust will mark an important era in the history of Golden Rule Lodge, and we hope may be productive of much good. It speaks well for the energy of its members when at the end of its first year it has over 60 names on its roll and still increasing, and not a few of its members who twelve months ago were under the control of King Alcohol, are now enlisted in the Golden Rule Lodge army of I. O. G. T. working for King Jesus. Some idea of the missionary spirit and enterprise that characterize this order of Good Templars may be had by reading this paragraph from the Scottish Temperance League:—"The Good Templar soldiers in the Soudan have held a Lodge session in three days' journey beyond Dongola. A new Naval Lodge has just been instituted at Alexandria. The "Royal Lancers" Lodge at Bangalore, India, is starting a juvenile Temple. The Madras Templar is the organ of the Good Templars' Grand Lodge at Madras. A new Lodge has been formed at the Mauritius, among the Creoles, and will work in the French language. The R. W. G. Templar, Mr. Malius, has just commissioned Mr. Ferdinand de Rose to go to Schleswig Holstein, to plant the Order there. The new Spanish Lodge in Winguay is the only Spanish teetotal society in the world. There are now three lodges in Finland and the members are awaiting the sanction of the Russian Emperor to proceed. On New Year's Day the corner stones of a Good Templar Hall were laid at Nassau in the Bahama Islands."—*Galt Reporter.*

NEW TEMPERANCE MOVEMENT.

INAUGURAL MEETING OF THE NATIONAL LIBERAL ASSOCIATION.

A MEETING was held in Occident Hall recently for the purpose of organizing a branch of the National Liberal Temperance Union. Mr. Joseph Donohue, President, who occupied the chair, briefly stated the platform of the temperance party. He said they would advise and encourage total abstinence where necessary, permit the sale of beer and light wines, condemn drunkenness, and advocate the abolition of ardent spirits.

The chairman introduced J. Gordon Mowat, who made an exhaustive speech on the policy of the new party. He said they had in the movement such men as Prof. Goldwin Smith, Rev. T. W. Jeffrey, Rev. A. Baldwin, and other leading men of Toronto and of the Province. He had held views of total abstinence for some time, but he had come to the conclusion that they had no foundation. The testimony went to show

that beer was good for the health and that it was nutritious. They had in this country a good deal of drunkenness, but it was diminishing. There was not so much drunkenness in Canada now as there was ten years ago. Sixty years ago in the United States twenty-five million gallons of whiskey had been consumed in a year. The returns for a recent year showed a consumption of 50 million gallons of beer in the United States, while the population had increased eight-fold over what it was when the 25 million gallons was consumed. This was largely due to the German custom of beer drinking being introduced. Germany, years ago, was the most drunken country in the world; to-day Germany was, except the North part of it, the most sober country in the world. The Scott Act meant bad whiskey. Their platform meant the development of the wine industry of the country, the prevention of forty million dollars worth of property being swept away, the sweeping away of ardent spirits, and money to the farmers.

Mr. Tussie also addressed the meeting advocating compensation in the event of prohibition being carried.

Several Scott Act supporters who were present asked permission to discuss the questions touched on by the speakers. The chairman stated that as the meeting had been called to organize it was not intended to allow gentlemen opposed to the movement to discuss the questions on this occasion.

After a vote of thanks had been tendered to Mr. Mowat for his address, the meeting adjourned.

INTEMPERANCE AND PAUPERISM IN ENGLAND.

At a representative body of relieving-officers of the Metropolis held in Exeter Hall, by invitation of the National Temperance League, to consider the relation of intemperance to pauperism, Mr. Samuel Morley, M.P., who presided, said he desired very much to arrive at the truth in certain aspects of the temperance question. He was increasingly persuaded that much of the misery from which the people suffered was self-inflicted, and that the remedy was, to a large extent, in their own hands. As a member of the Royal Commission to inquire into the housing of the poor, he did not hesitate to say that drink lay at the bottom of very much of the misery which existed at the present moment. Many of these people could at once improve their dwellings if they kept out of the public-house and abstained from intoxicating liquors, as they might well do. So impressed was he with the importance of this drink question that when he retired from Parliamentary life, as he intended to do at the next dissolution, he was resolved to devote himself to temperance effort among the people, and to try and persuade them to follow his example and become abstainers. A large number of relieving officers then addressed the meeting. There was unanimity on the point that drinking largely increased pauperism, though the estimates differed. Several went so far as to state that three-fourths of the poverty now prevailing was caused by improvidence and drink; among other causes mentioned were bad homes, early marriages, and the cupidity of landlords in demanding rents higher than the people could afford. Several of the speakers also said that drink was the main cause of lunacy. One speaker deplored the absence of what he termed "the chivalrous spirit" which workmen should have for their wives. There was general unanimity as to the absence of teetotalers from the books of relieving officers; one speaker said that out of 21,000 applications he had only known of two proceeding from total abstainers. Another mentioned that the Phoenix teetotal orders have about 16,000 members; nearly all of these members are workmen of the poorer class, but in his district they had only to the number of two applied for relief. The National Temperance League will shortly hold two other conferences for the purpose of considering the bearing of intemperance upon the religious condition of the poor of London.

I. O. G. T.

CONVENTION AT HAMILTON.

The representatives from the various lodges in the Province of Ontario under the jurisdiction of the Right Worthy Grand Lodge of the World, met at the International Hall, Hamilton, on Friday, April 3rd, under the presidency of Bro. Ed. Potts, S. D., R. W. G. T. Upon the platform were Bros. Staunton, Murray, Roman, Whitehead, Miller, and F. S. Morrison, D. R. W. G. J.

The officers, appointed for the Convention were:—W. V. T. S., Sis. James; W. Secretary and Reporter, Bro. C. S. Cresshall; W. Chap., Bro. Williams, of Unity Lodge, (colored); W. M., Bro. H. Brooks; W. G., Bro. R. Morrison, jr.; W. A. S., Bro. Croxford; W. D. M., Sis. Peterson; P. W. G. T., Fk. Theaker. The convention was then opened in due form at 2.30 p.m.

After the reading of the minutes of the previous Convention by the W. Sec., which were confirmed, Bro. Whitehead made a motion, which was seconded by Bro. Miller, "That this Convention take steps to form a Grand Lodge for the Province of Ontario." This was the principal item of business and caused a warm discussion.

Bro. Whitehead, in alluding to his motion, said he trusted all the representatives would do all in their power to establish a Grand Lodge in Ontario.

Bro. Williams said he hoped that all Lodges would use every effort to organize this much desired Grand Lodge free of all debts, and believed each member of the Order would subscribe to a fund for that purpose. Bro. Murray, senr., D. R. G. W. T., said he would vote for the motion, and was sure that if the difficulties respecting the question of expenses attached to the institution of a Grand Lodge were made known to R. W. G. Lodge of the World, that the executive officers would come forward to help them, and with harmony amongst the members of this Province success was theirs.

Bro. F. S. Morrison, D. R. W. G., said he had always had a desire for a Grand Lodge in Ontario, as its existence would not only encourage members but strengthen the Order—he concluded by favoring an appeal for funds to the Order. The motion was then put to the members present and carried by acclamation.

Bro. E. Potts suggested the first session of the Grand Lodge be held in Toronto, and asked forgiveness for being "ambitious" like his brethren of Hamilton.

Bro. Madgwick moved an amendment which was carried, "That this Convention meet again in the City of Galt, on or before the 24th of May next, to hear reports from the several Lodge delegates.

Bro. John E. Wilson, of Galt, extended to all present a hearty welcome, and was sure the members there would do likewise.

Bro. Cresshall moved that as a representative was present from all the Lodges that they be asked to explain the objects of this Convention to their Lodges, and solicit aid for the founding of a Grand Lodge. A delegate from each Lodge was in accordance with this motion (which was carried) appointed.

Bro. Roman (one of the many colored brothers present) said he felt sure his lodge would help and others would encourage them in their efforts to start this Grand Lodge.

Several other matters were then got through with credit to all present. A recess for tea (one hour) was then granted, which was served by the good sisters in first rate style, in their lodge room, during which many of the colored brothers and sisters present favored the company with songs, etc., accompanied with music, when the chairman called the meeting to order again. A feeling of grief was expressed for Bro. Madgwick who was about to take his departure with the regiment to which he belonged the morning following for the rebellion. A hearty shake of hand from all present with few words, but sad faces, expressed the feelings of all as they parted.

A vote of thanks to the Worthy Chairman was then unanimously passed, which elicited from him the following remarks:—He said it had given him great pleasure to preside over this meeting, and he was rejoiced to see so many colored brothers and sisters present. To them he would explain the difference of the two Orders of Good Templars. We, he said, acknowledge the Fatherhood of God and brotherhood of man, irrespective of race, creed or color. Mind you, he said, the brotherhood of man; never mind his color. God had formed all mankind out of the dust of the earth, and it was our duty as Good Templars to take by the hand all mankind, whether they were white or colored, English, Irish, Scotch, Indian or Chinese. This was what the Right Worthy Grand Lodge of the World has fought for and maintained, and which we as members must encourage, and should appreciate, although it had caused a division in our noble order, and he hoped the good feeling which had prevailed with them during their deliberations that day would ever remain amongst them, and so strengthen the Order and finally lead to its success in this Province.

The delegates by a standing vote expressed their thanks to the brothers and sisters of Hamilton, for the kind manner in which they had been entertained, bringing to a close after six hours duration a meeting to be remembered by all present, and one that bodes good for the cause of temperance and this noble Order in Ontario.

The dynamiters are pretty well done for. Disgraced in America, dispersed in England, driven out of Switzerland, arrested in France, and under a ban in Russia and Germany, they had better throw up the sponge and acknowledge themselves beaten. In using the resources of civilization against civilization, the odds have been against them. Their doings have not been commensurate with their dreams, and they may now retire from the field, sadder if not wiser men.

We certainly live in revolutionary times. Mr. Froude has been advocating that the Colonies should send representatives to Parliament—not, however, to sit in the Commons, but in the House of Lords. Some people advocate the abolition of all rights in private property, and now a paper called the *Anarchist* advocates "the abolition of the State." After this we need not be surprised by some society of fanatics being formed to promote the abolition of the law of gravitation.

Church News.

DUNDAS STREET METHODIST CHURCH—REV. C. M'INTYRE PASTOR.

GOOD FRIDAY sacred concert was well attended and taken part in by the following ladies and gentlemen:—Misses Bruire, Garner, Howard, Alford, C. Dunn, A. Hook; Messrs. French, Howe, and Dempster. Miss C. Hook presided at the organ; chairman, Mr. Staunton. The varied musical pieces were well rendered and received by the large company present.

GOOD FRIDAY.

GOOD FRIDAY was generally kept as a holiday by the citizens of Toronto. During the morning, services were held in the Anglican, Baptist, Presbyterian, Methodist and Roman Catholic churches. Church concerts were given by several choirs in the evening. There was not, however, the usual quietness which is noticed on such a holiday. Everyone was on the lookout for news from the North-West, consequently the newspapers were in great demand on the way home from church. Banks and public institutions were also closed and the clerks given a holiday. Owing to the inclement weather, however, a great many people remained at their homes. Easter Monday was also kept as a general holiday by the banks, and the civic offices were closed during the day.

METHODIST CHURCH, KING ST. EAST, TORONTO.

This church, situated in a poor and struggling neighborhood, is working hard in its Blessed Master's service.

On Easter Sunday it celebrated its semi-annual anniversary. The sermons were preached both morning and evening to good congregations by the Rev. L. Phelps, of Aurora, a promising young divine, and there is every reason to believe his remarks at both services were blessed to many. On Easter Monday evening, the same rev. gentleman presided at a concert given to the members of the congregation and their friends by the children of the Sunday School attached to this church, the many little faces that made up an interesting programme went through their songs, recitations and dialogues much to the merriment of all present. The concert was brought to a close by the distribution of prizes to the successful scholars by the rev. chairman and the secretary of the school, Mr. Geo. White, senior.

The advocate of auricular confession, says *London Truth*, will be grievously shocked by a case which has come before the Salisbury magistrates. A High Church member of the Theological College induced a small tradesman to relieve his mind by confessing his sins, and among the offences disclosed was a theft of money at a bro which took place recently in a neighboring village. The student (presumably) dismissed the penitent with an absolution, but could not be content to leave well alone; and, acting "with a zeal that was not according to knowledge," proceeded to write to the man who had been robbed, asking his forgiveness for the thief, and promising to repay the money in course of time. The sufferer did not take a "spiritual" view of the transaction, but at once called in the police, and the culprit was promptly arrested. The case ended with three months' hard labor, and a vow (by the prisoner), sanctified by vehement imprecations, that never again would he hold communion with innumerate young Ritualists.

SACRED CONCERT.

The Elm-street Methodist church was crowded to the doors on Friday evening, on the occasion of a sacred concert given by the choir of that church. The choir sat in front of the organ, and with the floral surroundings, presented a most pleasing appearance. The programme was excellent, the pieces being well selected and the vocalists were all in good voice. Besides local talent, there were two musical celebrities who took part, Mr. R. Sutcliffe, of New York, late principal tenor at York Cathedral, England, and Master Allan Hadson, late principal chorister at Westminster Abbey. Among those belonging to Toronto who took part in the programme were:—Mrs. J. W. Lawrence, Miss Berryman, Miss Hardman, Miss Annie Scott, Mr. Brandon, Mr. Van Allan, Mr. R. G. Doherty, and Mr. F. Warrington. Mrs. H. M. Hight acted as organist, and the concert was conducted by Mr. Warrington. The programme consisted of a number of selections from the standard oratorios. The concert closed with the National Anthem, sung by the choir and audience. A most enjoyable evening was spent, and the audience received what might well be called a musical treat.

Society News.

ROYAL ARCANUM.

On March 31st, at Galt, Galt Council R. A. was instituted with the following named charter members:—G. P. Sylvester, James W. Ward, James D. Allan, R. McMillan, James M. Wood, Wm. Mackenzie, A. McCausland, S. F. B. Reid, Charles McWilliam, Alfred Dennis, Richard Dennis, William Seale, A. G. Habbick, J. L. Cowan, Emil Roos, James Cushman, R. S. Strong, Wm. Scott, Frank Hogg, J. R. Mitchell. G. P. Sylvester, M. D., was elected Past Regent, and James D. Allan, Regent.

SONS OF ENGLAND.

At the last meeting of Brighton Lodge No. 7, Sons of England, Bro. Miles, W. President, in the chair, the past president was reported still unable to leave his house. An invitation was received and accepted from the St. George's Society to attend their anniversary services in St. James's cathedral, April 19th. Delegates were appointed to arrange with the other city lodges for the annual picnic. The arrangements for annual reunion to take place on Friday evening, April 3rd, are progressing satisfactorily, and a good time is expected. At the last meeting of Lodge Middlesex, No. 2, Sons of England, over 200 members were present. The Lodge decided to accept the invitation of the St. George's Society to attend Divine Service in St. James's cathedral, on Sunday, April 19th.

C. O. O. F.

At the quarterly meeting of the Loyal City of Toronto Lodge, of the C. O. O. F., held on Wednesday evening, there was a large gathering of members and visiting members, to meet the Grand Master of the Order, Bro. Pierce, of Hamilton, on the occasion of his official visit. Bro. Gearing, the D. G. M., being also present. A most cordial greeting was given to both, and acknowledged in appropriate terms. Some useful and pertinent remarks followed. The Grand Master stated that dispensations were being granted for new lodges, some as far away as British Columbia. A very pleasant time was spent by all present, and additions were made to the lodge, both by clearance and initiation, Bro. P. R. Harris officiating in good style. Five members of the lodge are now away on duty as volunteers in the North-West, and will be kept good on the books during their absence. The lodge officers for the present term are as follows:—P. N. G., Bro. J. W. Chard; N. G., Thomas Dean; V. G., F. W. Petty; Secretary, G. P. Parkinson; R. S. N. G., G. Boxall; L. S. N. G., T. Graham; R. S. V. G., James Hobbs; L. S. V. G., H. Budge; Warden, — Leaman; Conductor, R. J. Clark; J. G., M. Alexander; O. G., J. Patterson; Lecture Master, W. H. Boxall; Initiating Master, S. R. Harris; Treasurer, G. Boxall.

The following were elected officers of Dominion Lodge No. 56, and installed, Lecture Master, P. G., Charles Kusiar officiating:—H. G., Bro. Frederick Alexander; V. G., Bro. James S. Robertson; Secretary, P. G., Walter Hurst; Warden, Bro. M. A. Martin; Con., Bro. J. Armitage, R. S. N. G., Bro. A. Davis; L. S. N. G., Bro. W. Maron; R. S. V. G., P. G., Thos. V. Gearing; L. S. V. G., P. G., Wm. Geo; J. T., P. G., Walter Bell.

Science Notes.

TAKE a card, white on one side, and half green, half white on the other, with a dot in the centre of each side to hold the attention. Look steadily at the green and white side for a minute, then turn the card, and the half corresponding to the green will have a red tint and the other half will have a complimentary green tint.

Mountain air contains fewer organisms than that of lower regions—but it is surpassed in purity by sea air, there being only five or six microbes to ten cubic metres (a metre is about thirty-nine inches). Moral—go to the sea side next summer to avoid the cholera.

Butter is to be made by electricity now—a current of forty volts is passed through the milk and little balls of butter accumulate at the end of one of the wires (or electrodes) which are inserted in the milk. It claims to remove rancidity.

Peach blossoms, etc., which have been nipped in a frosty night may be saved by sprinkling with water before the sun's rays fall upon them, because they are thus thawed more gently.

Cultivate mushrooms for your own use. You can buy the spawn.

Correspondence.

BANKING.

To the Editor of THE CRITERION:—

DEAR SIR,—Under the above heading the letter of "Canadian" in your issue of 15th March last, shows how men of small income and means can combine small amounts of capital to be paid in small calls or easy instalments, and provide themselves with banking accommodation independent of large capitalists. There is no reason why they should not have accommodation, and get loans from the banks at present established, save that the bank authorities think small loans beneath their attention and notice. The chief concern of the directors is how to make the largest possible dividends for their shareholders, and to do this they must contract the circulation of money as much as possible, refuse to discount, and thus make money scarce. This course tends to raise the rate of interest, or, at least, prevents it from falling. The accommodation of the public is not considered by them at all; they work simply for their own selfish ends. If ever the people want banking accommodation at reasonable rates, they must proceed on the basis laid down in the letter of "Canadian." Let us hear from others on this subject; the letters you have published are in the right direction.

Yours truly,
CYCLOS.

ST. MATTHIAS' CHURCH.

To the Editor of THE CRITERION:—

DEAR SIR,—I attended the services at the above church on Easter Sunday morning. The service at 11 a.m., I believe, was what is called a full choral administration of the Holy Communion. I do not suppose you would care for a full description of the performance; suffice it for me to say that if the whole affair is not a caricature of the English Church, it certainly has the appearance of a very sombre melancholy farce, as far removed from all my notions of Anglican Church worship, as are the ludicrous antics of the Salvation Army.

How any three sane men, claiming to be ministers of Christ, could go through such a series of automatic movements, and execute a succession of such mechanical sounds as the respective priests did at St. Matthias last Sunday, or, again, how some hundreds of, to all appearance, civilized and to some extent educated people, inhabitants of Free School Toronto, could sit there looking on, by their presence endorsing such a desecration of the Sabbath, passes my comprehension. I have always supposed myself a member of the English Church in England. I admit I have not attended at any Ritualistic Church. I have always looked upon that party as a species of ecclesiastical law breakers. St. Matthias' church seems to me to be situated on the outskirts of a populous, and judging from its surrounding poor neighborhood, maybe with a large admixture of the Irish emigrant, a *la* Conway-street class resident; if so, perhaps the English Church authorities deem it right to have a service conducted there somewhat on the old lines to which they have been accustomed in the south of Ireland; if so, it does not say much for the respect which such quondam Anglicans have for the intelligence even of that class. If a little tinsel, a little "dim religious light," a medium of sepulchral, vocal and instrumental sound, constitute the present form of worship of the Anglican Church in Canada, the sooner we get some South Sea Island Christian converts out here to act as missionaries the better. Seeing by your own invitation that your columns are open to correspondents on any subject, I hope you will do me the favor of inserting this and oblige.

ASTONISHED.

SALVATION ARMY HEALING IN LONDON, ENGLAND.

THE account given by the *Daily News* of the "testimonies" borne at a meeting held in a chapel near the Edgware-road, on Thursday, to the triumphs of "faith-healing," is not calculated to enlist the public opinion in favor of the reality of the alleged successes. It was certainly unfortunate, at any rate, that the "brother" who professed that the sight of one of his eyes, which was destroyed twenty-six years ago by the prick of a needle, had been coming back since last September after prayer and anointing, could not spare the time to show the meeting that he could tell how many fingers were held up by a person between him and the gas. When, moreover, the same brother talks of having cast out a foul spirit from a young woman, he simply gives occasion for mockery; and when his wife reports herself as having been miraculously cured of cancer in the lip and liver complaint, the public may, at least, ask for medical evidence as to the exact nature of the complaints from which she has recovered. On the whole, the general impression will be that there has been a good deal of delusion, not to say humbug, about this business of faith-healing, and that true religion is not likely to be advanced by the meetings held in connection with it.

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—I. O. G. T.—

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L. D. BRO. H. TEW, 11 Sullivan St. West.

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 W.A.S., SIS. EASTWOOD.
 W.D.M., SIS. OWENS.
 P.W.C.T., BRO. A. BURGESS.

PROGRAMME.

FOR THE QUARTER ENDING APRIL 30TH, 1885.

Feb. 2—Installation of Officers; Feb. 9—Public Meeting; Feb. 16—Songs, Readings and Recitations; Feb. 23—Br-ther's Night; Mar. 2—Lodge Amusements; Mar. 9—Invitation to and Entertainment by "Templar's Home Lodge"; Mar. 16—Mystery Bag; Mar. 23—Sisters' Night; Mar. 30—Public Meeting; April 6—Constitution Night; April 13—Quarterly Tea and Social; April 20—Invitation to and Entertainment by "May Flower Lodge"; April 27—Election of Officers; May 3—Installation of Officers.

W. Secretary's address, 33 Haydon St.

"The May Flower Lodge." No. 4.

TEMPERANCE HALL, TEMPERANCE ST, THURSDAY, 8 O'CLOCK P. M.

L. D. BRO. J. R. MARSHALL, Sec. Tem. Reformation Society 62 King Street East.

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 W.TREAS., BRO. COLES, SEN.
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 W.G., BRO. ROULLEY, JUN.
 W.SEN., BRO. J. CROSBY.
 W.A.S., BRO. J. MOUNT.
 W.D.M., SISTER LEVRIER.
 P.W.C.T., BRO. JOHN COOK.

PROGRAMME.

FOR THE QUARTER ENDING APRIL 30TH, 1885.

Feb. 5—Election and Installation of Officers; Feb. 12—Officers to entertain the Lodge; Feb. 19—Lodge Drill; Feb. 26—Pound Night; Mar. 5—Ole Practice; Mar. 12—Visit from a Sister Lodge; Mar. 19—Question Box; Mar. 26—Public Tea and Concert; April 2—Degree Temple; April 9—Sisters' Night; April 16—Brothers' Night; April 23—Night with the Poets; April 30—Sacred Songs and Solos; May 8—Lodge Anniversary.

W. Secretary's address, Temperance Hall, Temperance Street.

"TEMPLARS' HOME LODGE." No. 7.

195 KING STREET EAST, FRIDAY, 8 O'CLOCK P. M.

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 W.SEN., SISTER A. HUTCHINSON.
 W.A.S., BRO. G. DICKINSON.
 W.D.M., SISTER A. CALLOW.
 P.W.C.T., BRO. SWALM.

PROGRAMME.

FOR THE QUARTER ENDING APRIL 30TH, 1885.

Feb. 6—Election and Installation of Officers; Feb. 13—Tea and Entertainment; Feb. 20—Devotional Night; Feb. 27—Invitation to and Entertainment by "Hope of Toronto Lodge"; Mar. 6—Pound Night; Mar. 13—Lodge Drill; Mar. 20—Open Meeting; Mar. 27—Comic Readings, &c.; April 3—Extempore Speaking; April 10—Invitation to and Entertainment by "May Flower Lodge"; April 17—Parour Games; April 24—Election of Officers; May 1—Installation of Officers and Reports; May 8—New Officers to entertain the Lodge.

W. Secretary's address, 195 King St. East.

GOOD NEWS FROM HOME.

The following testimonials have been received from patients residing in the Dominion of Canada. The first is from a clergyman, Rev. I. S. Cole, of Manitowaning, and refers to important cases which came under his personal observation:

"MANITOWANING, ALGOMA, CANADA, August, 1884.

"Gentlemen:—I have never sent you any expression of opinion with regard to the Oxygen Treatment, simply because, as you receive so many, I feared that mine would be 'crowded out.'

"Our medical attendant told me, July 11th, 1880, that 'a certain lady friend would probably be in a rapid decline in a few days without the greatest care.' In that case the treatment was cod liver oil and malt, and good was undoubtedly effected by it. I state this, because, having tried those things, the lady is in all the better position for forming an opinion.

"Her health became bad again some eighteen months later, when a friend in the States having providentially sent her one of your pamphlets, who was able to certify to the actuality of the statements in the most important testimonials, she procured the Home Treatment for two months. At the end of a week I asked: 'Well, what about the Oxygen? is it doing any good?' 'No, I think not. It may be giving me a little appetite.' Two weeks later the answer was 'Yes, a little.' At the end of the first month, 'Yes, it certainly is doing me good.' And belief in its powers continued to grow till most of the members of the lady's family look on it as next door to miraculous.

"My brother-in-law's wife was being pushed along the sidewalk in a bath chair, lame from careless treatment in the foot, and on meeting a friend said, 'Ah, you know I never expect to walk again.' The treatment was begun on the morrow, and a fortnight later my sister-in-law walked down to see this very friend, a distance of half a mile and back, without fatigue.

"The Rev. —, of Gravenhurst, was in an extremely low state of health two years ago. He used the Oxygen for two months, and was so wonderfully restored that when medical friends from England, who had treated him formerly, heard of the effects of Oxygen they were astounded.

"I had always, before I knew of the Compound Oxygen, thought Fellows' Hypophosphites the best of all tonics, but at best it is a drug; while Oxygen cannot certainly be so classed. We may live a lifetime and take few of the ingredients of Fellows' Compound, while we can live but a few moments without oxygen.

"Your system is an artificial mode of supplying a natural universal need, and paying up the arrears due to an artificial life.

"With many expressions of gratitude,

"Believe me to remain, gentlemen,

"Yours faithfully,

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"Incumbent, Manitowaning, Algoma, Can.

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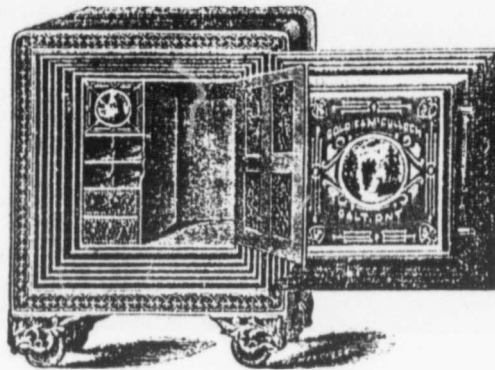
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