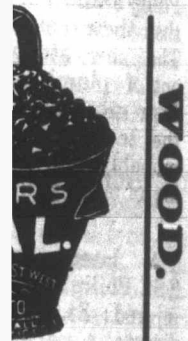


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adds the application, "last shall be first and the first last." Just as, perhaps, these envious labourers were never again employed on the vineyard, their master being justly indignant at their conduct, and thus they became last, while those who were last called, the last in opportunity of service, became first. Remember how we saw in last lesson the Pharisee become last, in the absence of a blessing from God, while the Publican became first by the gift of pardon and peace. Now let us see what this parable says to us. God has a work for us all to do. We have each of us our own vineyard to keep—our own soul. One period of life is the day, in which we must work, if not done before night comes, it cannot be done after. If our work is hard, remember it is but for a day. Reckoning day comes, when God rewards His faithful servants, not because of our deservings, however, see Rom. vi. 23; Ephes. ii. 8, 9. And let us remember that there is nothing in this parable to favour putting off till late in the day entering God's service. None of the labourers are represented as refusing, and being invited later on. They could say "no man hath hired us." We cannot. The call to us is to-day. Now, 2 Cor. vi. 2.

Family Reading.

JUST FOR TO-DAY.

"Lord! for to-morrow and its needs
I do not pray;
Keep me, my God, from stain of sin,
Just for to-day.

Let me both diligently work
And duly pray;
Let me be kind in word and deed,
Just for to-day.

Let me be slow to do my will,
Prompt to obey;
Help me to mortify my flesh,
Just for to-day.

Let me no wrong or idle word
Unthinking say;
Set Thou a seal upon my lips
Just for to-day.

Let me in season, Lord, be grave,
In season gay;
Let me be faithful to Thy grace,
Just for to-day.

And if to-day my life
Should ebb away,
Give me Thy sacraments divine,
Sweet Lord, to-day.

So for to-morrow and its needs
I do not pray;
But keep me, guide me, love me, Lord,
Just for to-day.

—Selected.

A STORY FROM A LIFE OF FAITH IN GOD.

We read the other day an interesting incident in the life of Stilling, a celebrated German writer, who died over fifty years ago. In early life he was very poor. He wished to study medicine, but knew not where to go, nor had he any money to take him anywhere. But, young as he was, he had a firm faith in God. He reasoned thus: "God begins nothing without terminating it gloriously. He alone has ordered my present circumstances, and every thing regarding me He will bring about in His own way."

His friends were as poor as himself, and they wondered where he would get the money he needed for his education. After raising all the money he could for his long journey to Strasburg, where he was to spend the winter, he started on his way, but when he reached Frankfort, which was three days' ride from Strasburg, he had only four shillings left. He said nothing, but he prayed much. While walking the streets he met a merchant belonging to his native place, who said:

"Stilling, what brought you here?"
"I am going to Strasburg to study medicine."
"Where did you get your money to study with?"
"I have a rich Father in heaven."
"How much money have you on hand?"
"Four shillings," said Stilling.

"So!" said the merchant. "Well, I'm one of your Father's stewards," and he handed him seven pounds.

He had not been long in Strasburg when his seven pounds were reduced to seven shillings. One morning his room mate said to him, "Stilling, I believe you did not bring much money with you," and gave him six pounds.

In a few months after this he had no money to pay his college dues. The lecturer's fee must be paid by six o'clock on Thursday evening, or he would be obliged to leave college. Five o'clock came, and still he had no money. Then, while he was in great grief, and praying to God for help, a gentleman came in and gave him eight pounds.

Thus it is that God never fails those who trust in Him. Some of those who read this article may be poor, and trying to get along in the world. Do not get discouraged. Do all you can, and do the best you can, and God will help you. He may not send people with gold or bank notes just at the very time you need them, but He will find some way to keep His promise, "I will never fail thee." *Family Churchman.*

THE SCIENTISTS.

President Newton opened the exercises by inviting Bishop Cox to offer to offer prayer. The reverend gentleman spoke as follows:

To preface my brief "Bidding of Prayer," let me say a word concerning the form I intend to use. To do so, I borrow the language of an eminent American scientist, (John Fiske), who says: "The intellectual atmosphere of Alexandria for two centuries before and three centuries after the time of Christ, was more modern than anything that followed down to the days of Bacon and Descartes." I propose to offer a prayer compiled from the writings of an Alexandrian Jew of the period before Christ thus indicated as in close relations with modern thought. The use of a prayer 2,000 years old to open a meeting of modern scientists will thus proclaim in itself the continuity of science. Let us address that God in whom, Prof. Alexander Allen tells us there is "a recognition and a reconciliation of the philosophical schools that divided the ancient world"; while another tells us that in this Christian theism "the confines of modern thought are closely approached." With such a preface to harmonize and elevate our conceptions, let us pray:

(Wisdom vi. 17.)—Give us, Oh God, the spirit of wisdom, which they that use, become the friends of God, and are commended for the gifts that come from learning. In Thy hand we are, both we and our words, all wisdom, also a knowledge of work. Thou hast given us certain knowledge of things that are; namely, to know how the world was made and the operation of the elements; the beginning, ending, and the midst of the times; the alterations of the turning of the sun and the change of the seasons; the circuits of years and the positions of stars; the natures of living creatures; the furies of wild beasts; the violence of winds; the reasonings of men; the diversities of plants and the virtues of roots; and all such things as are either secret or manifest. By Thy wisdom all things are done, and all things made new; for wisdom is privy to the mysteries of divine knowledge, and a lover of God's work. If a man desireth much experience thy wisdom knoweth things of old and rightly conjectureth what is to come, knowing the subtleties of languages and expounding myths; foreseeing signs and wonders, and the issues of seasons and of times. For Thou, oh Lord, didst create man to be immortal, and madest him to be an image of thine own eternity; but the thoughts of mortal man are miserable and our devices are but uncertain; for the corruptible body presseth down the soul and the earthly tabernacle weigheth down the mind that museth upon many things. And hardly do we guess aright at things that are upon earth, and with labor do we find the things that are before us; but the things that are in heaven who hath searched out? O send Wisdom forth out of Thy holy heavens and from the throne of Thy glory, that being present she may labor with us, that we may know what is pleasing unto Thee, and be led soberly in our doings, and pre-

served by Thy power from error and mistake, and so may the ways of men upon earth be reformed that we may be saved through wisdom. For the whole world before Thee is as a little grain of the balance, yea, as a drop of morning dew that falleth upon the earth, but Thou hast mercy upon all, and lovest the things that are, and abhorrest nothing which Thou hast made. Thou sparest all, for they are Thine, O Lord, Thou lover of souls, and; Thine uncreated wisdom hath taught us to say, "Our Father," etc.

On pronouncing the Lord's Prayer a quite general response was heard over the room. The attendance from all parts of the United States, was very large.

HINTS TO HOUSEKEEPERS.

CANNED APPLES.—As the empty fruit-cans collect toward spring, I fill some of them with apples. Pare, core and cut each quarter in about four pieces; to every pound of fruit add a half-pound of sugar; let apples and sugar stand two or three days to toughen the apples; add water to make the desired amount of juice, and sliced lemon, about one to every four quarts; cook until clear, and then put up in cans and scald.

CANNED RHUBARB.—Cut into pieces about one inch long; to every five pounds of fruit add three pounds of sugar; fill into common mustard jars, shake down well, put into a boiler enough water to come up to shoulder of jar; boil five hours and set off till morning; fill up your jars (take one to fill the others), cork tight, sprinkle powdered resin over and melt with a hot iron; if well done it will keep for two years.

CANNED STRAWBERRIES.—To one pound of fruit add one third of a pound of sugar; boil fifteen minutes; have your glass jars ready, fill, wipe the moisture from the top, fasten down, and, before putting away, give all a final screw down.

CANNED PEACHES.—Pour boiling water over large freestone peaches, remove the skins, divide in half, remove the stone; to every pound of fruit add one quarter of a pound of sugar; allow them to boil twenty minutes and seal. They are delicious.

CANNED PUMPKIN.—Peel, scrape the pulps and seeds, cut in small pieces, put in a close-fitting steamer and boil two hours. Then put in a kettle; to every quart add two ounces of sugar; boil five minutes and seal.

CANNED CORN.—Take nice, tender green corn, cut from the cob with a sharp knife; with the back of the knife scrape the cob to get all the sweetness out; see that your jars are perfect, no cracks; put in the corn, with the small end of your potato-masher and pack it in; when the jar is quite full put on the rubbers; screw on the covers almost tight; put cloths in the bottom of your boiler, lay in the cans of corn in any way you please, put cloths between so they will not touch each other; fill the boiler as full as you wish, cover over with cold water, set it over the fire, and boil three hours without ceasing. Then take out and make as tight as possible: immediately after they are cold tighten again, if you can; put away in a dark, cool place. Pease and succotash will keep in the same way.

CANNED TOMATOES.—Take ripe tomatoes and pour boiling water over to skin; boil twenty minutes, fill your glass self-sealing jars, and seal as quickly as possible.

CANNED BEANS.—Take butter, case-knife, or lima beans, cook as for the table, boil one hour, season lightly with pepper and salt, and fill the jars quite full. They will keep the year round.

CANNED PEASE.—Boil twenty minutes, fill the jars, set in warm water, boil ten minutes more, seal quickly.

CANNED CORN.—Gather when in good eating state, pour boiling water over cobs and all, let remain five minutes, then cut the cobs from the cob, boil one hour; then fill your jars, putting in as little water as possible.