



SIR DONALD A. SMITH.

until the end of the year. In the construction, 200 stone-masons, 80 carpenters, 40 plasterers, 20 steam-fitters, and over 200 laborers were employed. The building itself cost \$650,000, the heating, plumbing, and electric wiring \$50,000 more, and fixtures, furniture, and machinery about \$70,000 additional. While the building is practically in one, there are in reality three separate buildings, the wings being connected with the main structure by stone bridges. The main building will be devoted to the administrative work of the institution. The chief entrance leads into a spacious hall, wide, lofty, well ventilated, and well lighted. The floor is of marble, beautifully tiled and wainscoted. The walls are of cement, and they, together with the ceiling, are delicately tinted. At the head of the staircase leading to the upper stories is a statue of Queen Victoria, ably executed. The staircase referred to adds greatly to the beauty of the hall, and is constructed with slabs of slate bound together with iron straps in such a manner as to unite beauty with strength and at the same time preserve the fire-proof nature of the building, a matter which has been carefully attended to throughout. On the ground-floor, to the left of the main entrance, are the secretary's office and the board-room; on the right, the medical staff's room and the porter's room. On the second floor are situated the lady superintendent's apartments, the nurses' parlor, dining-rooms, and bedrooms. On the third floor access is obtained to the wings from the main edifice by means of the stone bridges. Owing to the sloping nature of the ground, this third floor in the rear is only a few feet above the level of the ground, and here is found the entrance for the patients. Near the doorway are the admission and casualty rooms, where the applicants for admission will be examined by the medical officer, and on being passed by him will be conducted either to the surgical or the medical wing, as the case may be, by means of an elevator large enough to contain a bed and other necessities. On this floor are also to be found a large waiting-room, medical officers' mess-room, linen-room, work-room, and a few nurses' bedrooms, as also the dispensary. The fourth floor is entirely given up to the nurses, while on the fifth floor are the kitchen, and the housekeeper's and the cook's quarters, and the servants' dining-hall. The kitchen is an ideal one for a true housekeeper—44 feet long, 26 wide, and 18½ in height. It is fitted up

with kitchen utensils and apparatus of the most approved fashion. On the sixth floor are the servants' quarters, and from the windows of this floor a splendid panoramic view is had.

Crossing the bridge to the east the medical wing is entered. Here are found three long wards, alike in every respect, each 123½ feet long, 26½ feet wide, and 14 feet high, and each with accommodation for thirty patients. The floors are of hardwood, thoroughly saturated with boiled linseed oil, which fills up the crevices between the planks and makes the floor like a solid piece of wood. Above each bed hangs an improved contrivance by which the patient can be turned or raised in his bed, when necessary. The system of ventilation, it is claimed, is wellnigh perfection. Ducts at regular intervals along the side of the walls lead to a great tunnel running along the bottom of the wing, and opening into an octagonal shaft, which surrounds the smoke-stack, and which is carried up with it to the outer air. The heated air passing up the smoke-stack causes an upward current in the shaft, and thus draws the air from the wards through the ducts into the tunnel. Fresh air is supplied to the wards by ducts similar to those used for the withdrawal of the foul air. At the end of each ward is a room 12 feet long by 16 feet wide, which may be used as necessity shall dictate. The three flats of both wings are alike, with the exception that in the medical wing there is a bright, cozy children's ward, and a medical theatre fitted up with all the most improved appliances, and seated for 250 nurses and students, while in the surgical wing there are a children's ward, several female wards, and a surgical theatre on the ground-floor with accommodation for 300 students. Between the theatre and the ward is a series of rooms—the anaesthetic room, the after-recovery room, the splint room, the surgeons' private room, and the nurses' private room.

The building is heated by hot water supplied by boilers in the basement of each wing. The sanitary arrangements are considered perfect, as is also the plumbing. From the situation of the hospital there should be no difficulty as to thorough drainage. Not only has everything been done to secure the comfort of patients by all needful and improved appliances, but much attention has been given to the adornment, as far as possible, of the various apartments, so that weary sufferers may not become still more worn and wearied by

gazing on bare and unsightly walls. With all the natural advantages in its favor, and all the appliances of modern science placed at the disposal of a staff of skilled physicians, and erected under the daily and personal supervision of Mr. James R. Rind, the assistant architect, the Royal Victoria Hospital of Montreal should be not only a credit to its founders, its architect, and the city, but a boon and a blessing to suffering humanity.

YOU ARE LATE.

If your society is troubled with members who uniformly come late to the meetings, let the prayer-meeting committee try a plan which is put into effective operation by the Central Presbyterian Society of Kansas city. They got a blackboard, and printed upon it in great staring letters these words: 'you are late.' As soon as the meeting is open they put the blackboard in a prominent position, so that all the new-comers may see it, as well as the members of the society. It is said that those who are tardy once are not tardy again.—*Golden Rule.*

TAKING TIME.

Linger at the place of secret prayer. If you do not know just what to pray about, look to Jesus for him to give you prayer. Look to him for your prayer and your faith. After you have opened all your heart to him, take time to linger for his answer, to listen to marching orders; and should he choose not to speak, trust him just the same, and take time to adore him.—*Watson.*

BUT PRAYER IS NOT ALL.

We can no more pray the gospel out to China than we can pray a harvest out on a Manitoba farm. If we want the gospel to go to China we must send somebody with it. And the gospel must go not only with somebody, but inside of somebody. And one thing is sure, we cannot dedicate other people's children; and somebody's sons and daughters must be sent, if the heathen world is ever to hear of Jesus Christ.—*Dr. Herrick Johnson.*

SCHOLAR'S NOTES.

(From Westminster Question Book.)

LESSON X.—MARCH 11, 1894.

JACOB AT BETHEL.—Gen. 28:10-22.

COMMIT TO MEMORY VS. 12-14.

GOLDEN TEXT.

'I am with thee, and will keep thee.'—Gen. 28:15.

HOME READINGS.

M. Gen. 27:1-21.—Isaac Deceived.
Th. Gen. 27:24.—The Birthright Blessing.
W. Gen. 27:41-28:5.—Esau's Hatred.
Th. Gen. 28:10-22.—Jacob at Bethel.
F. John 1:43-51.—Heaven Opened.
S. Psalm 46:1-11.—The Lord of Jacob.
S. Psalm 121:1-8.—The Lord thy Keeper.

LESSON PLAN.

I. The Pillow of Stone. vs. 10, 11.
II. The Revealing of God. vs. 12-17.
III. The Memorial of Blessing. vs. 18-22.

TIME.—B.C. 1760, or, according to others, B.C. 1780.

PLACE.—A place near Luz, about twelve miles north of Jerusalem, which Jacob named Bethel, 'the house of God.'

OPENING WORDS.

The principal recorded events between the last and this lesson are—Isaac's prosperity in Gerar and at Beersheba; Esau's marriage; Isaac's blessing of Jacob; Esau's hatred of Jacob; Jacob's departure from Beersheba for Padan-aram. Jacob travelled alone, and stopped for the night near Luz, where the events of this lesson occurred.

HELPS IN STUDYING.

10. *Beersheba*—on the southern border of Canaan. *Haran*—on a branch of the Euphrates, where the modern village of Haran stands. 12. *A ladder*—steps upward, connecting earth and heaven. 13. *To thee will I give*—the three things promised to Abraham (Gen. 12:1-3), and afterward to Isaac (Gen. 26:3, 4), are here promised to Jacob. 15. *I am with thee*—thy Guide, Guard, and Helper. 17. *Away*—filled with awe. *Dreadful*—holy, sacred, (Compare Isa. 6:1-7.) *Gate of heaven*—a reference to the ladder which he saw. 18. *Pillar*—as a memorial. 1 Sam. 7:12. *Poured oil*—thus setting it apart as sacred, and as a witness to his vow. 19. *Bethel*—'house of God.' 20. *If God will be with me*—or, 'because God will be with me.' 22. *Tenth*—as an acknowledgment that all comes from God.

QUESTIONS.

INTRODUCTORY.—What was the subject of the last lesson? What was the cause of Esau's hatred of Jacob? What effect did it produce? Whither did Isaac send Jacob? Title? Golden Text? Lesson Plan? Time? Place? Memory verses?
I. THE PILLOW OF STONE. vs. 10, 11.—From what place did Jacob start? To what place was he going? Where did he stop? What did he do there?
II. THE REVEALING OF GOD. vs. 12-17.—What dream did Jacob have? Who stood above the ladder? What did the Lord promise Jacob? How were these promises fulfilled? What did

Jacob say when he awoke? What effect did the vision have upon him? How did he express his reverence?

III. THE MEMORIAL OF BLESSING. vs. 18-22.—What did Jacob do in the morning? How did he consecrate his pillow of stone to God? What did he call the name of the place? Meaning of *Bethel*? What vow did Jacob make? What did he promise?

PRACTICAL LESSONS LEARNED.

1. God is always with us, and will keep us in time of need.
2. Christ is our ladder; through him we have access to God.
3. Our vow should be, 'The Lord shall be my God.'
4. Gifts of mercy call for returns of duty.
5. Giving is a part of worship.

REVIEW QUESTIONS.

1. Where did Jacob go from Beersheba? Ans. He went to Haran.
2. How did he spend a night on the way? Ans. He slept in an open field upon a pillow of stone.
3. What did he see in a dream? Ans. A ladder from earth to heaven.
4. What did the Lord promise him? Ans. That he should be blessed and prospered, and that in his seed all the families of the earth should be blessed.
5. What name did Jacob give the place? Ans. He called the name of that place Bethel, 'house of God.'

LESSON XI.—MARCH 18, 1894.

WINE A MOCKER.—Prov. 20:1-7.

A Temperance Lesson.

COMMIT TO MEMORY VS. 1-7.

GOLDEN TEXT.

'Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise.'—Prov. 20:1.

HOME READINGS.

M. Prov. 20:1-7.—Wine a Mocker.
Th. Prov. 23:29-35.—'Who hath Woe?'
W. Isa. 5:11-25.—Mighty to Drink Wine.
Th. Isa. 28:1-13.—Swallowed Up of Wine.
F. Eph. 5:1-20.—Be not Drunk with Wine.
S. 1 Th. 5:2:12-20.—Woe to the Drunkard-Maker.
S. 1 Cor. 8:1-13.—Make Not thy Brother to Offend.

LESSON PLAN.

I. The Deceitfulness of Drink. v. 1.
II. The Curse of Folly. vs. 2-4.
III. The Blessing of Faithfulness. vs. 5-7.
TIME.—About B.C. 1,000: Solomon king of all Israel.
PLACE.—Written by Solomon in Jerusalem.

OPENING WORDS.

The book of Proverbs is a treasure-house of wisdom, containing many plain, practical rules for guidance in almost every duty and relation of life. The verses we are now to study have been selected as the basis for a temperance lesson, though only the first two have direct reference to that subject. But the entire passage is timely, and should be carefully noted by every scholar. Hear counsel, and receive instruction, that thou mayest be wise in thy latter end.'—Prov. 19:20.

HELPS IN STUDYING.

1. *Wine is a mocker*—makes men scoff at what is holy. *Strong drink is raging*—a brawler. 'The word translated *strong drink* is usually employed of any intoxicating drink not made from grapes. *Whosoever is deceived thereby is not wise*—no one who is overpowered by wine is wise. Isa. 28:7. There is a German saying, 'More are drowned in the wine-cup than in the ocean.' 2. *The fear of a king*—the terror which a king causes. *Smile against his own soul*—imperils his life. 3. *To cease from strife*—to have nothing to do with contention. *Every fool will be meddling*—finds pleasure in strife. 4. *Therefore shall he beg*—the lazy man, having neglected to have his land ploughed at the proper time, will have no crop to reap when autumn comes. 5. *Counsel in the heart of man*—the thoughts and purposes hidden in his heart. *Like deep water*—hard to get. *Will draw it out*—by skillful questions and remarks. 6. *Will proclaim his own goodness*—boasts of his own liberality. *A faithful man*—one true to his promises, who really practices his boasted benevolence. 7. The man who performs his duty toward God and man shall bring a blessing upon his children.

QUESTIONS.

INTRODUCTORY.—What is the title of this lesson? Golden Text? Lesson Plan? Time? Place? Memory verses?

I. THE DECEITFULNESS OF DRINK. v. 1.—What is said of wine? Of strong drink? What is meant by *strong drink*? How does the one who is deceived thereby show his lack of wisdom? What counsel does Solomon give in Prov. 23:20? What counsel and warning in Prov. 23:31, 33?

II. THE CURSE OF FOLLY. vs. 2-5.—What do we learn from verse 2? From verse 3? How does the sluggard show his folly? Wherein consists the wine-bibber's folly?

III. THE BLESSING OF FAITHFULNESS. vs. 5-7.—What is the meaning of verse 5? Explain verse 6. What are we taught in verse 7?

PRACTICAL LESSONS LEARNED.

1. Wine is a mocker because it allures the weak and deceives the unwary.
2. Wine is a mocker because it brings ruin on its victims.
3. We may best guard ourselves against the mockery of wine by abstaining from all use of it.
4. Remember the wise man's caution: Look not thou upon the wine.... at the last it biteth like a serpent, and stingeth like an adder.

REVIEW QUESTIONS.

1. What does Solomon say of wine and strong drink? Ans. Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise.
2. What do we read in Prov. 23:21? Ans. The drunkard and the glutton shall come to poverty; and drowsiness shall clothe a man with rags.
3. What warning does Solomon give of the deceitfulness of wine? Ans. It promises pleasure and the gratification of the taste, but at the last it biteth like a serpent and stingeth like an adder. Prov. 23:32.
4. What do we learn from 1 Cor. 6:10? Ans. Drunkards shall not inherit the kingdom of God.