

Scientific and Useful.

GINGER CAKE.—One pound flour, one-half-pound brown sugar, half a pint of treacle, one-half pound of fresh butter beaten to a cream, three ounces ground ginger, half a teaspoonful carbonate of soda, five eggs, well-beaten; mix well, fill a buttered mould three parts; bake in a moderate oven for nearly four hours, taking care not to let it burn before it is well done in the middle; let it cool in the tin.

MINCE MEAT.—Mix together four pounds of lean beef chopped fine, nine pounds of apples chopped fine, one and a half pounds of suet chopped fine, three pounds of raisins, two pounds of currants, half a pound of citron sliced fine, five pounds of sugar, three teaspoonfuls ground cloves, ten teaspoonfuls ground cinnamon, five teaspoonfuls ground mace, six tablespoonfuls of salt, two quarts cider, and one quart of molasses. To this add the juice and grated rinds of two lemons.

THE TREATMENT OF DIPHTHERIA.—A correspondent writes: "I have been in practice twenty-eight years, and have seen diphtheria, I think, in all stages. I am satisfied that the only treatment that can be depended on here, at least, is nitrate of silver to the throat, when ulcerated; when not, chlorate of potash internally, with coal oil, or anything else externally, that will keep it a little irritated; with mercurial enough to make the secretory organs act, and all the quinine the system will bear."

TO CLEAN FURS.—Ermine and minever can be cleaned with a piece of soft flannel and flour or bran. Rub the fur well against the grain, then dip the flannel into the flour and rub it gently until it is snowy white; shake off the flour and rub it with another piece of flannel until the flour is removed. Sable, chinchilla, mink, and squirrel, can be cleaned by warm bran heated carefully in a pan so that it will not scorch. Rub it well into the fur with a soft brush, then shake it until all the bran is removed. Brush it softly, and repair the moth-eaten holes.

EFFECT OF IMAGINATION.—The records of medical practice are full of illustrations of the influence of the imagination, for good or evil, over the functions of the body; and philosophy finds in them a key to the wonderful persistence of many popular superstitions. The firm belief that any disastrous physiological result, even death itself, will surely follow a given act or occurrence, is very apt to bring about the dreaded calamity; and every repetition of the seeming sequence of cause and effect tends to confirm and strengthen the mischievous belief. As a means of counteracting this tendency of perverted imagination, charms for averting evil often play a really beneficial part. The protection is as imaginary as the dreaded evil; but, assuming a belief in the fictitious danger—a belief strongly tending to make the danger real, the charm substitutes a more hopeful belief, and the danger ceases. A curious illustration of this action of the mind is reported from San Francisco, in connection with a case of transfusion of blood. An aged negro, at the point of death, was saved by this operation, the blood—about eight ounces—being taken from his wife's arm. The man recovered, but the woman went into a curious decline, against which tonics and nourishing food were of no avail. At last the patient confided to the doctor the secret of her ailment, which kept her from resting day or night. "I tell you, doctor," she said whisperingly, "it's that blood of mine the old man is carrying about inside of him; and, doctor, when that old man comes back, I want you to give me my blood back." The doctor, seeing that the woman would not be appeased unless he complied with her request, promised to return the next day, first informing her of the dangers of the operation, and that it was resorted to only in the most urgent cases. She would hear of no explanations, but demanded that the operation be gone through with. It was accordingly done the next day, the doctor taking from the man about half an ounce of blood and transfusing it into the woman's veins. After the operation the woman brightened up perceptibly, saying, "I'll be all right now, doctor." And that the operation did prove a success was fully demonstrated by the sick woman, who began work a few hours afterward, declaring that the "doctor was a wonderful man, and now that she's got her own blood back again, she was all right."

Glennings.

AN old mystic says somewhere, "God is an unutterable sigh in the innermost depths of the soul." With still greater justice, we may reverse the proposition, and say the soul is a never-ending sigh after God.

THE damps of Autumn sink into the leaves and prepare them for the necessity of their fall; and thus insensibly are we, as years close around us, detached from our tenacity of life by the gentle pressure of recorded sorrow.—*Landor.*

HE that never changed any of his opinions, never corrected any of his mistakes; and he who was never wise enough to find out any mistake in himself, will not be charitable enough to excuse what he reckons mistakes in others.—*Bradbury.*

ALL cannot become great scholars; but all may be wise unto salvation. All cannot acquire wealth; but all may gain the unsearchable riches of Christ. All cannot walk upon the high places of the earth; but all may be great in the sight of the Lord.

IF we rush into a constant round of working, without a corresponding increase in prayer, the work will wane away like the flame of a lamp when the oil is expended. "Still spiritual contemplation," says Dr. Arnot, "soon runs to seed when practical duty is neglected."

WE cannot remove social evils nor relieve great social wants by the very methods that have brought these upon us. Communities, like individuals, must obey the laws which God has written in our nature. Society must care first and last for its own moral condition.—*Doolittle.*

INNATE politeness and nobility of character shew themselves in every gesture, in every accent of the voice and glance of the eye; humble dress and occupation cannot conceal them. Vulgarity cannot put on these high qualities, though it be clad in purple and gold and be housed in a palace.

ALL truly consecrated men learn, little by little, that what they are consecrated to is not joy or sorrow, but a divine idea and a profound obedience, which can find their full outward expression not in joy, and not in sorrow, but in the mysterious and inseparable mingling of the two.—*Phillips Brooks.*

O! HOW vain a thing is man, even in his best estate, while he is nothing but himself, while his heart is not united and fixed on God, and he is disquieted in vain. How small a thing will do it! He needs no other than his own heart; it may prove disquietment enough to itself; his thoughts are his tormentors.—*Leighton.*

THERE is more quiet work done for the Saviour and his suffering people, and other poor, than the world knows of. The men and women who go about on quiet missions, reading the Bible, praying, talking, providing material help in food and clothing, and otherwise distributing their charities, are more numerous than even Christians imagine. They get no mention in the newspapers—it is part of the glory of their work that they do not.—*Anon.*

THERE are two ways of being happy—we may either diminish our wants or augment our means—either will do, the result is the same; and it is for each man to decide for himself, and do that which happens to be easiest. If you are idle or sick or poor, however hard it may be for you to diminish your wants, it will be harder to augment your means. If you are active and prosperous, or young and in good health, it may be easier for you to augment your means than diminish your wants. But if you are wise you will do both at the same time, young or old, rich or poor, sick or well; and if you are very wise, you will do both in such a way as to augment the general happiness of society.—*Benjamin Franklin.*

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Mr. Thos. J. Mason

DEAR SIR, I am glad to report that the "Magneticon" obtained from you last May has been of immense service to me. After wearing the Belt and Scapulae appliance three days there was a marked improvement, and in from two to three weeks the pain had ceased. Since that time I have had no pain of any moment, although much in the saddle and exposed to the weather. I look upon this cure as remarkable, having been a very troublesome case of Sciatica of over two and a half years standing. Heartily recommending the "Magneticon,"

I am yours truly,
FRANCIS WRIGLEY,
Pastor South Caledon Cong'l Church.

EXETER, August 26th, 1879.

Mr. Thos. J. Mason.

DEAR SIR, I informed you some time since of the benefit I had received from the "Magneticon" Chest Protector which you sent me from England, and having now given your Belt a thorough trial also, I am glad to say that it has quite relieved me of the weakness and pain so long sustained in my right side.

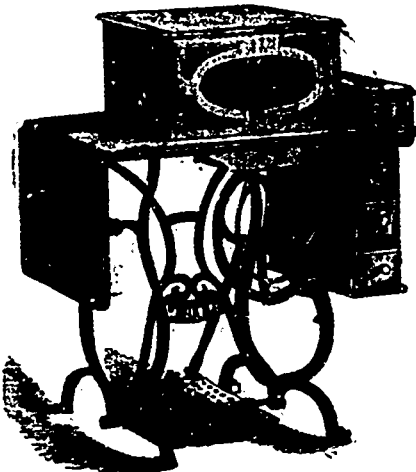
I have at the same time been carefully watching the effect of the "Magneticon" appliances upon a large number of others, being led to do so not only because of the benefit I had received but from their apparent adaptability to the requirements of such a diversity of cases, and the singularly good effects following the action of their gentle, constant currents of magnetism whenever applied. Among the instances thus noticed have been three cases of nervous and constitutional weakness, three cases of weak and affected lungs, two cases of neuralgia, two cases of bronchitis, two cases of swelling on the knee, four cases of lame back, rheumatism, etc. With each of the persons thus afflicted I have had a personal acquaintance, and in almost every case there has been a decided cure. I have much pleasure in thus bearing testimony to the value of your appliances, and am

Very truly yours,
S. JAS. ALLIN,
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