

devil, and the difference in the word puts a distinct mark upon the Christian and un-Christian home. There is no culture, or display of wealth, no earthly comfort that can substitute the family altar. A prayerless home is like a house without a roof, wholly incomplete. There is no assured hope for the home as long as it is prayerless. On the other hand, a family gathered about the altar of prayer in the morning, the father reading the Word of God—or the mother, in his absence or refusal—and then commending all to God for the day, this is a most forceful example and testimony, and one of the most beautiful pictures of heaven ever witnessed on earth. After that you may have equipage and splendor, put on diamonds and costly garments if you can, but without God's altar in the house they are mockery and a vain show. The merciful God increase the number of quiet Christian homes!—'St. Mark's Messenger.'

Soup Stock.

In regard to the making of soup stock, a writer says in Table Talk: There are but a few essential points in soup-making and serving. Having mastered these every house-keeper who has the will can make a good soup. The basis of the majority of soups is the meat stock, whether it be made from beef, veal, or poultry. Meat consists of five elements—albumen, gelatine, fibrin, fat and osmazome, and in making stock the object is to extract all the nutriment or the elements of the meat, leaving a residue of muscular fibre. In selecting the meat for the stock remember that the cheaper inferior parts will yield the most nutriment for this purpose, and that odds and ends of cooked meat can be used which are otherwise useless. In an economically managed household, where much meat is used, especially large roasts, there should be little need for fresh meat for stock except in making consomme or bouillon. A shin of beef is usually taken, as the proportion of bone and meat should be about equal by weight. The first point to be enforced, after the raw material is put in the hands of the cook, is, do not wash the meat, wipe it thoroughly with a damp cloth; to wash it wastes the juices, which are needed for the stock. Then the meat must be cut from the bone, cut in pieces and the bone cracked to expose as much surface as possible, and allow the juices to flow. Put the bones in the bottom of the kettle, the meat on top, and cover with cold soft water, allowing one quart to every pound of meat and bone—cold water draws out the nutriment and it must be soft, as hard water toughens the fibre and prevents the free flowing of the juices of the meat. For this reason salt must not be added until the stock is done. It must be simmered, never boiled, unless the liquid is to be skimmed, which is unnecessary. The scum is the coagulated albumen and juice of the meat, which being lighter than the water, rises to the surface as the water heats, and by skimming a portion of the nutriment is lost. The vegetables are added to the stock merely to give it flavor, and in summer the stock will keep longer if they are omitted.

How to Keep a Child's Confidence.

(S. V. DuBois, in the 'Christian Intelligencer.')

There are problems which all are called upon to solve of more or less importance, but none of them should receive more careful attention than that of keeping a child's confidence. For the child himself, this close and frank intimacy is essential to his well being, and without it there cannot be normal development and growth.

Few have reached mature years without learning that what we are carries far more weight and influence than what we say, and that there is no one quicker to discern the real motive which prompts our actions than the child whose life touches ours. Confidence cannot be demanded, and to inspire it we must ourselves be deserving of it. The poet has truthfully said:

Thou must be true thyself if thou the truth wouldst teach,

Thy soul must overflow if thou another soul wouldst reach,
It would the overflow of hearts to give the lips full speech.'

There is no more interesting class than that of the little ones fresh from the infant room. It is sometimes surprising how their memory has been developed and their knowledge, along Scripture lines, to the uninitiated, seems little short of marvellous. They are in a senior school now, and are expecting great things, and the new teacher sits among them keenly feeling her own inefficiency. First of all, win their confidence. Be what you seem and stand among them for truth and righteousness.

If we cannot sing like angels,
If we cannot preach like Paul,
We can tell the love of Jesus,
We can say, He died for all.'

God only holds us responsible for the talents which are ours, and these discerning children whom we are attempting to instruct are not questioning our wisdom to any marked degree; they are more interested to know if we mean what we say, and live what we mean.

Do not expect too much of these little ones, and if they sometimes lapse into indifference, do not be too readily shocked; kindness on your part and a quiet dismissal of the matter will count for more than any words of reproof.

Once having won their confidence you can hold it without reserve. A good fellowship exists between you; they look upon you as a comrade and tell you many little things about themselves. You appreciate the confidence and make note of it as bringing you a step nearer.

Sometimes they make remarks or ask questions of a personal nature which might seem disrespectful, but it is doubtful if they intended them as such; they have given you their confidence, and like deserves like, according to their childish idea.

In the midst of a lesson on 'The Boyhood of Jesus' a little girl leaned over and touched her teacher's chain. 'Is this gold?' she said. 'Yes, dear,' was the quiet answer, and the lesson was resumed.

We must not forget how many experiences have combined and taught us, as older scholars, the distinctions which seem so simple now. As teachers let us take heart; there is always a golden age, soon to be behind us, just as to-morrow's yesterday is still to-day. Carefully and prayerfully let us come in contact with the souls entrusted to us.

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1106

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