

THE HOUSEHOLD.

THE HOME AS A DISTRIBUTING CENTRE.

The beauty of a fountain is its overflow. The good it does outside of itself it does by means of its overflow. Deep down, out of sight, is the cool, clear pool from which the sparkling jets arise, but the world sees and finds refreshment in the overflowing streams.

The cultivated Christian home of these later times is something almost unique in its beauty. Its possibilities for good grow greater with every passing decade, and with every enlargement of the application of Christian principles. As the family is the unit in the church as well as in the state, it is to thoroughly good and righteous family life that the church must look for its greatest element of strength. That family life is strongest which regards itself, not exclusively in the individuals of which it is made up, but which looks at itself in its solidarity, in its wholeness, in its unbroken oneness. It is not, however, so particularly of what the family is in itself and for itself that we now speak, as of what the home may be and should be for others, outside itself.

Every home might doubtless ask itself with profit whether from its deep inner life an overflow richer in quality and in quantity and streams of life and refreshment steadier in their outgoing to a greater number all about it, are not possible, and for all reasons desirable.

As the fountain collects its waters from many a trickling rill, from the welling up of many underground veins of moisture, threading their way through the great rock-layers, from a thousand seen and unseen sources, so the home of to-day has poured into it numberless contributions from a thousand sources of knowledge, of education, of thought, of art, of culture, of religion,—never-ending streams of supply, which should pour out again in more beautiful and beneficent forms than those in which they entered them, even as the lovely jets of the fountain rise in arcs of finished beauty and fall in vitalizing showers. Indeed, without this constant outgoing we should sometimes feel that our homes were over-full,—that we could not assimilate all that we so increasingly receive. The relief to this plethora will come by distributing of our fulness to homes where there is a scarcity.

In respect of this material overflow, it is quite true that some homes are bound by their fulness of supply to be larger and freer distributing centres than others. How different the busy scenes in a large distributing office in our postal service and in the quiet country post-office with few letters and meagre relations with the great world! There should be an overflow in every home in accordance with its material advantages, and in a direct ratio to what so freely flows into it.

But it is in a far deeper sense than in the mere giving of external and material gifts,—though these, too, are oftentimes the channels of the spiritual,—that the home is to be a distributing centre. Centres, beside those furnished by churches and Sunday-schools, are needed all through society for the communication of new spiritual force, just as the nervous ganglia at different points serve for the storing up, and impartation of, fresh nervous force to the body. We touch here upon the mystery of the impartation of spiritual force from one person to another, which is the way by which the kingdom is carried on in this world; and although we cannot tell the precise manner of its working, nor analyze it too closely, lest the spirit escape in the dissection, we know that certain homes give out a helpful influence, that a breath of something divine is mingled in their atmosphere, and that life and regenerative influence flow out from them to whole neighborhoods. Such homes stand for God and goodness in the world.

To emphasize one of the ways, and one quite within the power of most homes, in which the home exerts its influence and diffuses its own spirit, we instance hospitality. Hospitality stands on the borderline of the spiritual and the material. In its form material, its best part is the accompanying power to bestow with the material and the substantial the gift of our-

selves, our thoughts, our aspirations, our hopes, our beliefs, for the strengthening and stimulating of our guests. "The gift without the giver is bare." That we do occasionally find that we have entertained angels unawares, is perhaps the reward of our endeavor to present with the visible hospitality the invisible hospitality of the spirit also.

Hospitality is one way in which every family gives of the overflow of its life. And the old saying, that "every man's house is his castle," should not, in these days, be taken to mean that we are privileged to barricade ourselves against our fellows, and desperately keep the world at bay, but rather that our homes and houses furnish us a place where we can call together those whom we can benefit and please, and share our home life with them.

It is not always the home in which modern appliances most abound that is most helpful to those outside. It is the household whose sources of supply are deepest, that can most unfailingly furnish an outgoing and overflowing stream of good influence. It is the home whose interior life is one of thorough integrity, loving sympathy, and noble comprehensive Christian thought, that will tell on the community where it is placed. Every home can, in its own way, according to its peculiar genius and after its own ability, become a distributing centre of good,—the little homes as well as the larger, the humble as well as the grand, the poor as well as the rich ones. The spirit of ministry and service does not depend for its strength on the amount of material with which it has to deal.

Perhaps, in the intense individualism of the present time, the family idea, the family as the unit of society, has too much fallen into the background. It is not the divided family, rent by internal divisions, that effects good in a community. It is that family which is centred around a common idea,—that one whose unity springs from a common grafting into one Branch,—that has a power for good. It is the family whose members are united in a common aim that has a cumulative influence according to its membership.

It is the nature of the over-full to overflow. How can we distribute that which we do not possess? Our homes cannot be distributing centres of good until they are good, and possess goodness in an overflowing measure. How small are our ideas of what God is willing to give us in order that we may dispense it! But, as Spurgeon says "God blesses us all up to the full measure and extremity of what it is safe for him to do." If we ask in order to consume the answers to our prayers on ourselves, we shall not receive; but if we ask in order that we may dispense God's good gifts, he will hear our prayer.

What is nearer the idea of heaven on earth than the true Christian home, where hearts are centred and anchored in each other's faithful affection? To reach out, from that firm rock, a hand to the buffeted and homeless ones,—to let streams of comfort flow out from our comfortable, well-ordered homes, is one design of God for the inmate of such a home. Who are so able to help the unsteady as those who have found a state of stable equilibrium, their hearts stayed on God, and resting in the roomy spaces of a great mutual affection?

"The heart grows so large, so rich, so variously endowed, when it has a great sense of bliss, that it can give smiles to some, and tears to others, with equal sincerity, and enjoy its own peace throughout all," says Hawthorne; and what is true of the individual is true of the family.—*Sunday School Times.*

TO BE A MODEL HOSTESS.

All the beautiful decorations on the table will amount to nothing unless the hostess herself wears, as a decoration, a charming manner and an absolute ignoring of anything except that which will give pleasure to her guests, says *The Ladies Home Journal*. If mistakes should occur it will be wiser for her not to see them. If an awkward servant should stumble and upset a dish she should be as equable as if some one had only thrown a crown of roses about her. While it is her duty to permit no guest to be neglected, it is also her duty not to seem flustered or worried, and she is the best hostess always who manages to make people feel most at ease.

Don't attempt to do too much unless

you have servants who are capable of carrying out your orders. A simple dinner, well served, is always better form than an elaborate one badly served, and with a half-cooked hostess at the head of the table. Invite people who will help make your dinner a success, people who talk well, and yet do not talk too much. Flashes of silence are as much of an art in conversation as are flashes of wit. Put together the people who will grow interested in each other, and under no circumstances yield to the selfish desire of some young woman who wants to be near somebody who won't be interested in her at all, and who will in this way cause a rift in the harmony you desire to achieve. Have your table as prettily decorated as you can, have your linen as immaculate as possible, have everything hot, as hot as it can be, and everything cold, well iced. Do not make the mistake of serving anything tepid; and as for yourself be as cool as your ice, as bright as the candle light, as charming as the flowers and as sweet as the bombons that mean dinner is over.

MAKE HOME HAPPY.

Don't shut up your house lest the sun should fade your carpets, nor your hearts lest a merry laugh should shake down some of the musty old cobwebs there. If you want to ruin your sons, let them think that all mirth and social enjoyment must be left on the threshold without when they come home at night.

When once a home is regarded as only a place to eat, drink and sleep in, the work is begun that ends in disappointment. Young people must have fun and relaxation somewhere. If they don't find it at their own hearthstone, it will be sought at other and less profitable places.

Therefore, let the fire burn brightly at night, and make the homestead delightful with all those little arts that parents so perfectly understand.

Don't repress the buoyant spirit of your children. Half an hour of merriment around the firelight of a home blots out many a care and annoyance during the day, and the best safeguard they can take with them into the world is the unseen influence of a bright little domestic circle.

Put home first and foremost; for there will come a time when the home circle will be broken; when you will "long for a touch of a vanished hand and the sound of a voice that is still," and when your greatest pleasure will be in remembering that you did all in your power to put a song under every burden; to make each other happy.—*Exchange.*

A GOOD THING FOR BOYS.

Manual training is one of the few things that are good for everybody. It is good for the rich boy, to teach him respect for the dignity of beautiful work; it is good for the poor boy, to increase his facility for handling tools, if tools prove to be the things he must handle for a living afterwards; it is good for a bookish boy, to draw him away from books; but, most of all, it is good for the non-bookish boy, in showing him there is something he can do well.

The boy utterly unable, even if he were studious, to keep up in book knowledge and percentage with the brighter boys, becomes discouraged, dull and moody.

Let him go to the workmen for an hour and find that he can make a box or plane a rough piece of board as well as the brightest scholar—nay, very likely better than his brighter neighbor,—and you have given him an impulse of self-respect that is of untold benefit to him when he goes back to his studies. He will be a brighter and better boy for finding out something that he can do well.—*Selected.*

THE MOST PRECIOUS THING.

The most precious thing in the household is the mother, says Emily Huntington Miller in the *Home Magazine*. She is worth infinitely more to her children as a mother, a counselor, a close personal friend, a genial companion, a sympathetic teacher, a wise and watchful guardian, than she can possibly be as seamstress or caterer. Let her be slow to waste herself on duties that are not supreme, or lose the preciousness of her home-life by making herself a slave to what is not essential. Here is a piece of work

she can do; but some beautiful purpose that might elevate her own and her children's lives could be accomplished in the same time, and must be set aside for it. What are her woman's wit and ingenuity for, if they can not help her to some device by which she can accomplish the double good of saving herself and putting the work and money into some other people's hands?

RECIPES.

HARD SAUCE FOR PUDDINGS.—One half teacupful butter beaten with one teacupful powdered sugar. Add to this mixture the white of one egg beaten to a stiff froth. Flavor with fruit juice, lemon or vanilla.

SAUCE FOR PUDDING.—One cupful of sweet milk, one egg, two tablespoonfuls of sugar, one spoonful each of butter and corn-starch; let all boil a few minutes, being careful to keep from burning; flavor with lemon.

POTATO SOUP.—Three pints of rich milk, or half-cream is preferable, one pint of mashed potatoes, two tablespoonfuls of butter, salt and pepper to taste. Boil the milk, add the potato and boil again, stirring frequently, that the potato may become thoroughly dissolved, and season just before serving. Serve very hot.

GRAHAM BREAKFAST GEMS.—For these take two cupfuls of graham flour, take one cupful of white flour, two eggs well beaten and a little salt. These ingredients mix with sweet milk, enough to make a thin batter, and bake in well-heated greased gem-irons fifteen minutes.

APPLE TAPIOCA.—Soak one cup of pearl tapioca one and a half hours in water to cover. Peel and slice sour, juicy apples in an earthen pudding dish. Stir half a cup of sugar and a little salt into the tapioca, and pour over the apples and bake one hour. Serve with cream and sugar. This is a most delicious dessert and much used for invalids.

TAPIOCA FRUIT PUDDING.—Soak half a cupful of tapioca over night in nearly one quart of water. In the morning take one pint of pitted cherries (fresh or canned) and put in the bottom of a pudding-dish, with two-thirds of a cupful of sugar sprinkled over them. Put half a teaspoonful of salt in the tapioca, pour over the fruit, and bake in a moderate oven one hour. Serve with cream and sugar.

RICE.—Pick and wash in three waters one quart of Carolina rice. Have your steamer ready with the water boiling. Put the rice in a pan with salt to taste, and one quart of cold water, set in the steamer and cover closely. From time to time stir the rice with a fork. It will require one hour to cook, and at the end of that time every grain will be tender and perfectly distinct.

CANDIED GINGER.—Make a syrup of one pound of granulated sugar, and a large cup of water. Place over the fire, let come to a boil, and skim. Cut a quarter of a pound of ginger root into small pieces, and put in some water to boil for an hour, drain off the water, pour some of the syrup over, enough to cover, and let boil an hour and a half, if the syrup cooks away add more; when the ginger is tender, take up, drain on a sieve, let cool, and dust with granulated sugar, dip again in the thick syrup, set aside to cool, and when cold, roll in sugar again. The syrup should be boiled until it will crystallize the ginger.

BAKED APPLE DUMPLINGS.—One quart flour, three large teaspoonfuls baking powder, one-half teaspoonful salt mixed well together. Add one large tablespoonful butter and enough sweet milk to make a soft dough. Roll out into half-inch pieces. Peel and quarter some good tart apples. Put each quarter on a square of dough, sprinkle over it sugar, and press the edges firmly together. Place in a deep pan, sprinkle over sugar and a little cinnamon, and put a bit of butter on each. Fill the pan with water (boiling) just leaving top of dumplings uncovered. Serve with sweetened cream or hard sauce.

PUZZLES.—No. 5.

HIDDEN AUTHORS.

1. Philip L --- at Ottawa, heard his speech.
2. A snook eats more than he is worth.
3. As I went by Ronald's house I heard him singing.
4. The home rules the state.
5. Philip, open the door at once.
6. My brother Dick censured several wild birds.
7. My boy Eli, (others say) found a silver dollar.

ETHEL MACNISH.

PI.

Lichl rais dan nirtwy sniwd! Ym rea
Lha wrong arimall twih royu nogis;
Ierha ti ni chit nigennop arey,
I selnit, dan ti shorec em gohn.

GEOGRAPHICAL PUZZLE.

Sir Henry (Bay in North America) and I went skating one day a short time ago. We were warned by General (Island in Lake Ontario) that the ice was not strong enough to hold such heavy men as we were. However, disregarding his warning, we went on the ice where we were met by Sir Randolph (River in North America.) In a few minutes Sir Henry (Bay in North America) who was the heaviest of the party, fell through the ice and when dragged ashore by Governor (Lake in Canada) was much exhausted. We took him to (Island on West coast of North America)'s palace, where he was kindly treated by the Queen who lent him her smelling salts and who introduced him to her son and heir-apparent, (Island on West coast of North America) who gave him a carriage to take him home.

JENNIE M. GAYNOR.

ANSWERS TO PUZZLES.—NUMBER 4.

CROSS-WORD ENIGMA.—Know the Lord. Hebrews 8. 11.

CHARADE.—Fieldfare.

SQUARE WORD.—

T H A T
H A R E
A R T S
T E S T

CORRECT ANSWERS RECEIVED.

The following correct answers have been received: From Robert B. Layton, 1; Maggie Thompson, 1; Ethel MacNish, 2.

EDITOR PUZZLES.