

the confectioner and elsewhere, the uncertainty accompanying the arrival, quality, and distribution of these, is likely to keep the giver of the feast in a fidget which is not allayed by the prominent and questionable officiousness of extra hired attendants in the guest-chamber and the kitchen. Of course, occasions may arise in which some supplementary assistance is desirable, but it should be strictly supplementary, and bear but a small proportion to the waiting and cooking powers of the household. People are in truth never expected or wished by their friends to put themselves to such a strain as is involved in the case which I have indicated.

The charm of home hospitality is thus dissipated. The host does not offer the welcome of his house, but of an imported inn, which does not fit his belongings.

As akin to this radical failure to entertain we may reckon "company manners." It is enough to say that these carry their own condemnation along with them. If the givers of a "party" cannot exhibit, in talking with their guests, the same ease as they feel in conversing among themselves, there is some fundamental defect in its construction. They had better leave the whole thing alone, and pretend to give no entertainment whatever. When people ask friends to their house they should give the best of what they are used to, and no more. They should dress as they are not unaccustomed to dress when alone. They should make no effort to entertain, but talk just as they talk among themselves. They should never invite more than their table will comfortably hold, for want of elbow-room is fatal to sociability. They should never put such ornaments on their board as it does not commonly bear, though, e.g., on a somewhat larger table there will be more flowers than on a small one. They will be strictly "at home" in the true sense of the word. There will be nothing about the room or its equipment to suggest an effort, or radical departure from daily routine. Then, they and their guests will keep their natural humour, not being any wise put out. All will feel at ease and pleasant conversation will accompany whatever wholesome but unpretentious fare is known to characterise the household.

These, I am sure, are some of the principles of entertainment agreeable to practical social science, and many a family which now plagues itself to give a "party" might be relieved by conducting the whole business more simply, and be almost surprised to find how agreeable this exercise of moral courage became to their friends and to themselves. There is nothing which many need more resent than that phase of the slavery of civilization which too often prevails in the matter of social entertainment. The science of the thing lies in the clear perception of the object to be gained. The very nature of this, which requires the subtle presence of the sense of ease, prohibits anything in the shape of an effort, however well intentioned, which often leads only to a petty rivalry in small display. Have your friends to see you, but don't treat them as if they were strangers. And when any must need come or be invited, who are comparatively strangers, dissipate the sense of strangeness by receiving them as friends. It is really the greatest compliment and respect that you can pay to them, if you have them at all. It indicates a degraded phase of sociability if any come or are invited chiefly for the sake of eating specially toothsome viands.

Through the fare is by no means an unimportant feature of the entertainment, it should supplement the "feast of reason and the flow of soul," and not demand the chief attention of the guests.

A judicious mixture of guests is of first importance. Such as are fortunate in knowing people of diverse professions, should study to bring those together who are accustomed to look at the facts of life from different points of view. The science of sociability demands that there should be some variety in the subjects of conversation around the table, as well as in the dishes upon it; and this is obtained by a judicious mixture of guests and their arrangement in the social board. The pains taken beforehand by a host or hostess in these respects are almost always repaid by the obvious pleasure of those whom they would entertain. In considering the furtherance of conversation at a well-assorted party there is, moreover much to be said for the carving of dishes at a sidetable, when they are well carved and served. A large party is not only best so supplied with a choice and sufficiency of the fare provided, but the giver is at liberty to assist in the intellectual as well as material entertainment of his friends. A small one, however, may thus lose that not unpleasant sense of hospitality which comes from the cheery invitation to partake of this or that by the host.

A mistake—I beg my fair readers' pardon—comes from the unconscious persuasion that a feast must needs be supplemented by song. Thus when the party is perhaps broken into several groups engaged in pleasant chat, all is abruptly hushed by the approach of a young lady to the piano. Here and there one season-

ed man goes on with his sentence or story till the voice proclaims that is a "song" and not a "piece" with which the company is to be entertained. The song is sung; a little murmur of relief is accepted as a tribute of praise by the performer, and people begin to enjoy themselves again. If a girl can really sing well, she may at a judicious moment interpose a song and gratify the assemblage; but occasionally she cannot sing well, and perhaps injudiciously begins her performance when conversation is in full buzz. I am almost tempted to respect the hardened sinners who will talk when the conventional song proclaims, after a few bars, that is not of that sort which agreeably surprises the audience, or promises to creep into the heart by the ear. And even those might be pardoned who feel scant pity for the young lady who is left to sing to herself and to two or three who chance to be sitting by the instrument and pose themselves in an attitude of polite attention till the thing is over. She may have taken lessons from the singing-master, but the want of general appreciation is not without being a useful "lesson in music" of another sort.—*Rev. Harry Jones in Leisure Hour (Abridged).*

MAKE HOME HAPPY.

BY MARY A. CARPENTER.

Amusement and recreation are just as essential to health and happiness as labor. I once heard a man say, (because his boys were acting in what he called a silly manner after they went to bed), "I wish I could work those boys so hard that they would be glad to go to bed and behave themselves." Such a wish as that was very wrong. A boy should not be worked so hard that he would crawl to bed in silence, like an old tired horse to his stable. Let boys laugh; it does them good; the old mistaken plan of teaching children to conceal all their mirthfulness has passed away, for the wise among us declare that a desire for recreation is perfectly right and proper. I shall never forget being reproved by my mother for being too mirthful in the presence of a ministerial friend of ours; nor how exultant and joyous I felt, when he said, "Let her laugh, it is conducive to health, and I like to see young people full of fun; if they are not allowed to be merry when children, they are very likely to be dull and misanthropic when old."

Bring up children in habits of industry by all means, but do not make their tasks so great that there shall be no chance for play, when they get through. Let them have their quoits, ball, kite, and swing their jumping pole, gymnastics, or anything else they see fit to amuse themselves with that has no harm in it. But, I hear some farmer say, "I can give my boys exercise enough on the farm, without any of these things." If you do, you give them too much. They will become tired of life, sick of hard work, discontented with their lot, and wonder what is the use of living; nothing but work the year in and the year out, has led many to wish they had never been born. When the long winter evenings come, the farmers' boys in the country have very little chance for amusement, and it is the duty of their parents to try and make those evenings pleasant if they would have their boys stay at home. Instead of doing as many do, take a book, or paper, and sit and read all the evening, expecting the children to be perfectly still, or go to bed, in short, make all the rest of the family miserable, devote a part of the evening at least to making your children happy, playing games with them, telling them stories of your childhood, or anything else you please. Make yourself a child again, and interest yourself in all their plans and pursuits. I am the mother seven boys, and am over fifty years old, but I am not too old to play with my children, and enjoy it too. It makes me feel young again.—*The Household.*

LEGACIES.

BY M. A. S.

In these days of business tribulation, in the midst of the distress occasioned by sudden failures, foreclosed mortgages, inability to pay or collect interest, one cannot but be impressed with the extremely uncertain tenure with which we hold property, and with the difficulty, if not impossibility, of securing it to those we love who are to come after us. Earnestly do we desire to shield our children from trials and deprivations; gladly would we make any sacrifices during our lifetime to make their path less rough. Perhaps we even go farther, and deny them the gratifications and pleasures which we might give them, in order to leave them better provided for when we shall no longer be able to care for them. We die, and leave them, as we think, comfortably provided for. Unexpected difficulties arise. Our last will may be carried out to the letter. Real estate shrinks. Trust companies fail, stock depreciates, and the fruit of our life-work is swept away.

"Well," some of us exclaim "all this is very true, but personally it is a subject that interests me but little; I have all that I can

do to support my family now, and I am very sure I have nothing to leave them." In fact, it is because I was thinking this way that this article came to be written. Then I thought, Is this true? Is there one of us who does not leave a legacy to his children? With all due reference to the constitution, "all men are not born equal."

Take two boys who have to make their own way in life, and leaving out the matter of health, and a good constitution, for which we parents are largely responsible, look now different and how far from equal their chances of success are, though both start on the same basis, without a dollar. One has been trained to regular habits of industry—to do well and thoroughly whatever he does; to do, and to expect to do, his part in the world's work. He is taught by precept and example to expect discouragements, and cheerfully to rise above them, and that, under God, his success depends on willing hands and a cheerful spirit. The other is allowed to work spasmodically, if at all; neglected duties are overlooked, and deficiencies made up by over-indulgent parents or sisters. If disappointed in his plans, he is unduly pitied and circumstances severely blamed. Do these boys start on their life-work with equal advantages, and is not their success or failure due in a great measure to the legacy that was left them?

I have been much interested lately in a man who has within the last year, in common with many others, lost all his property, and found himself, with a family to support, obliged to start anew. Discouragements have met him at every step; but there has been no sitting down to brood over troubles, but with a cheerfulness and hopefulness that was inspiring to all around, he has begun again, and there is but one opinion as to his ultimate success. This resolution and cheerfulness and hopefulness were his legacy from his mother, who, amid all the trials and privations of a Home Missionary life in the far West, set an example of both which her children can never forget. "She being dead yet speaketh."

So, in thinking over this matter, I found that I had been hasty in feeling that I had no interest or responsibility in this matter of legacies, on the plea of having nothing to bequeath; and I realized that good home training, good principles, steady purpose, and a cheerful spirit, enforced by example, might be a more valuable and lasting possession than the "riches that take to themselves wings."—*Illustrated Christian Weekly.*

SORRY IS NOT ENOUGH.

"Allan! Where is Allan?" A moment ago he was playing with his little cart in the yard, hauling dirt to the currant-bushes. I can not tell how many cartfuls he carried. He was busy as a little man. But Allan is gone. Where is his cart?

"Allan! Allan!" "I'm here!" at last said a voice from the back parlor.

"What are you there for?" asked his mother, opening the door and looking in.

Allan did not answer at first. He was standing in the corner, with a pretty sober look on.

"Come out to your little cart," said his mother; "it is waiting for another run."

"I've not been here long 'nuff," said the little boy.

"What are you here for at all?" asked his mother.

"I punishing my own self. I picked some green currants, and they went into my mouth," said Allan.

"Oh, when mother told you not to? Green currants will make my little boy sick," said his mother, in a sorry tone.

"You needn't punish me," said Allan; "I punish myself."

His mother often put him in the back parlor alone when he had been a naughty boy, and, you see, he took the same way with himself.

"Are you not sorry for disobeying your mother?" she asked Allan.

"I sorry, but sorry is not 'nuff. I stay here a good while and have thinks."—*S. S. Advocate.*

A PENNY AND A PRAYER TOO.

"Was that your penny on the table, Susie?" asked grandma as the children came in from Sunday-school. "I saw it after you went and I was afraid you had forgotten it."

"Oh, no, grandma, mine went into the box all safely."

"Did you drop anything in with it?" asked grandma.

"Why, no, ma'am," said Susie, looking surprised. "I hadn't anything to put in. You know I earn my penny every week by getting up early and going for the milk."

"Yes, I remember, dear. Do you know just what becomes of our penny?"

"No, ma'am."

"Do you care?"

"Oh, indeed I do, a great deal. I want it to do good somewhere."

"Well, then, every Sunday when you drop your penny in, why don't you drop a prayer in too, that your penny may be blessed in its work and do good service for God? Don't you think if every penny carried a prayer with it, the money the school sends away would do wonderful work? Just think of the prayers that would go out, some across the ocean, some away off among the Indians."

"I never thought of that, grandma. The prayer would do as much good as the penny, if it was a real true prayer, wouldn't it? I'm going to remember and not let my penny go alone again."—*Child's Paper.*

BIBLE QUESTIONS.

37. Give the occasion on which man first exercised the power of speech.
38. What was the occasion of the first voluntary fast recorded in the Bible?
39. Who was the first president appointed in sacred history and by whom was he appointed?
40. When was the use of flesh as food first allowed to man?
41. What is the first recorded account of female government?
42. Which of the tribes of Israel marched first in their journeyings through the wilderness?
43. What was the first miracle performed by Christ?
44. Where are the wicked first spoken of as sinners in the Bible?
45. Who first took an oath or affidavit?
46. Where is mention first made of a library?
47. Give the first Scripture reference made to God as a king?
48. What was the first prayer for a king?

SCRIPTURE ENIGMA.

My first is oft prefixed to words,
And signifies "beneath,"

My second's blessing is the Lord's,
To save from sin and death,
And planted oft on heathen soil,
It well repays the gracious toil.

When patient Job prepared his soul
To bow beneath the rod,
Without reserve he gave my whole
To meet the will of God.

ANSWERS TO BIBLE QUESTIONS OF APRIL 15TH.

13. Abraham.
14. Nimrod.
15. Noah.
16. Stephen.
17. Pharaoh.
18. Ishmael.
19. Hagar in the wilderness.
20. The song of Moses.
21. Jacob.
22. Rachel.
23. Jewellery.
24. Jacob at the grave of Rachel.

ANSWER TO ENIGMA.

- J-osu-a.
- E-kra-n.
- R-eb-a.
- E-gyp-t.
- M-ephiboshet-h.
- I-dd-o.
- A-n-t.
- H-arma-h.
- Jeremiah—Anathoth.

Some of the answers to the Questions in the April 1st number did not arrive in time for the last publication, but we give names now. John F. Millen, Cottam, O., 8; Mary Bell Duncan, Little Shemoque, N. B., 8; Alexander Fraser, Bridgeville, N. S., 10; David J. Dyson, Kintail, Ont., 8; Erwin L. Whitney, Hartford, Conn., 12; James Rose, Black Heath, Ont., 9; Francis Hooker, Ormstown, Que., 8; T. A. Hay, Hampton Village, N. B., 8; Lizzie Emerson, 10; Harry E. Gowan, Kingsey, Que., 11; N. S. McEachern, North Keppel, Ont., 1; William P. Pratt, Peterborough, Ont., 7; Clara Nurse, Montreal, 9; Sophia M. Lamont, Douglastown, N. B., 8; Kate Vance, Ingersoll, Ont., 6; Edgar Kinsinan, Kirkton, Ont., 1; Anne Donaldson, Ormstown, Que., 8.

The following are the names of those from whom we have received answers to the questions of April 15th, and the number of correct answers given by each.—William P. Pratt, Peterboro, Ont., 7; Sophia M. Lamont, Douglastown, N. B., 9; Mitchell Fulton, Wallace, N. S., 8; N. S. McEachern, North Keppel, Ont., 1; Edgar Kinsinan, Kirkton, Ont., 1; Annie Donaldson, Ormstown, Que., 8; Francis Hooker, Ormstown, Que., 8; Dora Cumings, Brooklyn, N. Y., 8.

