

HOUSEHOLD.

Why Do We Wait?

Why do we wait till ears are deaf
Before we speak our kindly word,
And only utter loving praise
When not a whisper can be heard?

Why do we wait till hands are laid
Close folded, pulseless, ere we place
Within them roses sweet and rare,
And lilies in their flawless grace?

Why do we wait till eyes are sealed
To light and love in death's deep
trance—
Dear wistful eyes—before we bend
Above them with impassioned glance?

Why do we wait till hearts are still
To tell them all the love in ours,
And give them such late meed of praise,
And lay above them fragrant flowers?

How oft we, careless, wait till life's
Sweet opportunities are past,
And break our 'alabaster box
Of ointment' at the very last!

Oh, let us heed the living friend
Who walks with us life's common
ways,
Watching our eyes for look of love,
And hungering for a word of praise!
—British Weekly.

Tom and His Teachers.

(By Bishop John H. Vincent, Chautauqua.)

Tom, the average boy, has many teachers besides professional ones. Father's remarks at the breakfast table about the abominably weak coffee, the way mother speaks to the servants or talks about her callers of the afternoon before, have a great influence upon Tom. The pictures in the home, the circus posters, the theatre bills, are all educators for good or bad. I think the time is coming when the women of our cities will go in a body to the municipal authorities and demand that the outrageous caricatures be torn down. The architecture of the school-house, the tones of the teacher's voice, the atmosphere in which Tom sleeps may determine the motives of his life. I shall consider some minor matters which Tom's teachers must teach Tom, and some radical lessons which are quite as important. First among minor matters, Tom should be taught to think on his own hook, to exercise his own judgment. He must acquire the faculty of formulating premises and drawing his own conclusions from them, the power of saying and doing the right thing at the right time. When he has learned to find, without hesitation, a practical answer to meet an emergency, he has advanced farther in his education than he would have done by the memorizing and recitation of whole chapters. Common sense is not born in a boy; it must be developed.

Tom should be taught to observe the realities of nature and of life. He has native power for such observation, and it ought to be cultivated. Then, too, he must learn to report accurately what he sees. There is an ethical principle at the basis of all study. Tom's teachers should teach him to report what he sees in good English; and in this work they need the co-operation of the parents. Tom should learn to be an altruist, to take other people into account in the ordering of his daily life, for the habit of unselfish living is the cornerstone of all that is valuable in culture. He should have reverence for old age, whether it is clad in broadcloth or in linsey-woolsey.

Now for the radical lessons which Tom must learn. He must be taught to consider himself a person and not a thing, a cause and not an effect. There is current an idea which receives its support from weak fiction, cheap lecture platforms, and even from shabby pulpits—the idea that men are the creatures of circumstance and environment, that evil tendencies are the result of the choice of a great-grandfather. Tom must learn that he is in the world for the purpose of overcoming heredity, breaking through environment, and putting circumstances under foot, and he must stand a man, not a thing. I take great stock in a boy who is courageous enough to assert his principles in

spite of "the fellows"; such a boy is a power and not a piece of putty.

Knowing that he is a power, Tom must be taught to be independent and to earn his own way. And this applies to girls as well as to boys. I detest tramps, rich and poor. When Tom has learned to be independent himself, he will respect others who have to earn their own way in the world. Again, Tom's teachers must teach him that he, being a power, and independent, should not forget the law of interdependence. That is why I like the public school. It brings future citizens together on an equal footing. It is a good thing for broadcloth and homespun to sit side by side; it doesn't hurt homespun, and it does broadcloth good.

Tom's most effective teacher, when the boy is between 14 and 21, is the man for whom he works, and who pays him money. Here Tom's parents have a responsibility. They must choose his employer wisely. Finally, I would say, never give Tom up. If his teacher is cross and sarcastic, take up a missionary collection and send that teacher to the North Pole. Remember that some boys do not mature until they are 25, and some men have astonished the world at 50. The stupid school-boy of to-day may be the valedictorian at college, the statesman of future years. Again I say, never give Tom up! — 'Educational Record.'

Confidence and Candor in Home Relationships.

(By Mrs. Margaret E. Sangster.)

Our sons and daughters are, from motives of mistaken kindness, kept in ignorance of their parents' struggles for a foothold in the world. They would willingly share the sacrifices if they were admitted into the confidence of their fathers and mothers, but, kept on the outside, they misjudge and resent where they might help and encourage. Fathers grow old prematurely in their efforts to meet the demands made by their families, the families straining after a false standard of living, the young people indignant that certain restrictions are placed upon them which seem unnecessary and despotic, while, if only the household life were built upon perfect sincerity, burdens would be distributed and trials would grow light. In temporalities, at least, the ideal home should be fortified by sincerity.

The rule works in another way and has its exceptions, which are equally unjust in another department. A year ago, in a Western town, a man died, all of whose life, so far as his family knew, had been a losing battle. Strenuous care had been the portion of his wife, constant and irritating limitations had hedged about his children, and his own days had been passed in a long and exhausting strife to make both ends meet. Lo! when he had been laid to rest with his fathers it transpired that the toiler had been laying up treasures and that he had left a large fortune, into the possession of which the bewildered heirs came, pleased perhaps, but still hurt that their lives had been needlessly clouded and hampered through the father's iron will and relentless self-denial. The wife, kept back, like a child, from acquaintance with her husband's affairs, was ill prepared for the changed conditions, and for the older children the change came too late to give them the culture and the wider opportunities they should have had in full measure at an earlier period. Deceit, even for a purpose of ultimate advantage, is never justifiable. Who erects his house on falsehood builds on the shifting sands.

The very tenderness of love sometimes seeks refuge in the veiling of truth in home relationships. We see in one very dear to us a defect of manner, a fault which mars the otherwise lovely and amiable character and hinders the symmetry which we desire to see from gaining its just proportions; yet we hesitate to speak, are evasive or silent, or cowardly, where to speak in plainness and gentleness would be kind. 'Experience will teach that child,' we say, forgetful that experience is often a very hard taskmaster, whose wounds are grievous and leave inefaceable scars. Surely from the lips of the home circle the truth might be borne, and candor of true love might aid the one criticised to escape into freedom from the fault which invited censure.

When our heavenly Father set us into groups and families and households, and

gave us the strong bond of blood relationship, the tender tie of kith and kin, it must have been because in this way we could reach our highest development and attain to our noblest possibilities. That each family may arrive at the fullest and most sacred ideal of Christian living there must needs be entire confidence in one another, and a continual and faithful striving to abide in the service and love of God.—'Congregationalist.'

Selected Recipes.

Tapioca Cream.—Soak half a cup of tapioca in cold water for an hour or two, then put it over in a double boiler and add milk to make a quart in all. Let it cook slowly for hours, until the tapioca is almost dissolved. Add a pinch of salt, three tablespoonfuls of sugar, and the beaten yolks of three eggs. Stir for two or three minutes to cook the eggs, and remove from the fire. Flavor delicately, and stir in the whites of the eggs, beaten to a very stiff froth. Set on the ice and serve very cold.

Mashed Potatoes and Ham.—A new dish for breakfast consists of mashed potatoes and lean cooked ham. Mash half a dozen boiled potatoes, and season with butter, milk, salt and pepper. Mix with the potatoes two heaping tablespoonfuls of ham chopped very fine, a tablespoonful of chopped parsley, and a teaspoonful of onion juice, if you like it. Beat until very light, and turn into a buttered baking dish. Smooth and scatter the top with a layer of fine stale bread crumbs. Brown in the oven. If mashed potatoes that are left over are used for the dish, you should heat them before mixing with the other ingredients.

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