

Christ in the person of some of His poor children. The Secretary writes:

"Some of the friends who took the children last year wrote to us saying that they would have to send the children home, because they would not eat, and they were so afraid they might get sick. The children would have been all right in a few days. The reason why they do not eat what is given them is that the sight of so much food seems to almost frighten them—at home, very often, they only have bread for breakfast, dinner and tea, and can hardly understand seeing so much. Then, too, they will not drink the milk when they see the cows, as one little fellow said, he 'could not drink the milk unless it was from a wagon, for that was where they got it at home.' And eggs, too, they hardly ever have, consequently they say they don't like them. When we ask the children how they like the country, they almost always say, 'We had all we could eat,' which shows what a marvel it is to them. If they are only let alone for a day or two, they will eat all that comes to them, but at first it seems to frighten them."

It is said that President Lincoln once found that a robin's nest, containing three little robins, had been knocked off an evergreen tree near the White House by a careless cab driver. He put the nest and nestlings back into the tree, saying: "These birds are helpless, and I'll make them happy again." Surely the King who watches in careful tenderness over every sparrow that falls to the ground, is always pleased when we try to make the smallest of His creatures happy—especially the children, who are of more value than many sparrows. Sins of omission are very apt to pile up day by day. Think of the wonderful opportunities of ministering to our Lord, in "the least of these," that we are letting slip. He has told us that these wasted opportunities will rise up to condemn us in the last day. Each one of us should be a link binding the whole creation closer to GOD, the Creator. As one of our own Canadian poets has written:

"All Life is one; this truth sublime,  
Shall permeate all realms of thought,  
And nearer bring the golden time,  
We have for ages striving sought.

"For no one can another harm,  
And himself know no pang of pain,  
Since the same omnipresent Arm,  
Doth great and small alway restrain.

"All Life is one, and I am one  
With bird and bee and flowers,  
That gladden mead and forest lawn,  
All through the lovely summer hours.

"All from a single source do spring,  
All from one Cosmic Oversoul,  
And to the self-same God they sing  
The loving, all-embracing Whole.

"Though I am one with fragile flower,  
That nestles in the silent sod,  
And singing-bird in wildwood bower,—  
Yet I am also one with God."

If there is one talent we all have in our hands which can do great things, it is surely the power of showing kindness. The other day a visitor offered me some tracts to give away, but I assured her that I was strongly of the opinion that tracts did harm rather than good, rousing people's antagonism to a religion that made its votaries meddlesome as to the private concerns of others. She did not agree with me, of course; and many of our readers will probably feel like arguing the question with me—which will be a useless waste of energy on their part. I am quite willing that they should distribute tracts, if they choose, and I shall steadily refuse to do so. But—though Christians may differ on that subject—surely we are all agreed that kindness, done from pure and lofty motive, is never wasted. Yesterday, I was busy writing this Quiet Hour when one of my dear Jewish boys came in to call on me. Do you think I was wrong, or turning from a high duty to a low one, when I left my typewriter in order to play a quiet game with him? I don't. I saw in him someone sent by my Master. As—for once—I was not pressed for time, it would have been actually unkind to have made the shy boy feel himself a bother and an interruption. I could get into touch with him in a game more quickly than in any

other way; therefore, this letter, addressed to thousands of people, seemed to me for the moment of less consequence than the warm, living fellowship with one of my neighbors. How often we repel these young souls by making them think themselves of less consequence than a bit of fancywork. How often a mother will grow steadily away from her children just because she is always "too busy" to meet them on their own ground, just because she is too absorbed in housekeeping to be interested in their games and playfellows. The other day I was calling on the mother of one of my boys, and she said: "I am afraid the room is not very tidy, but my boy has one of his friends in here. I never want my children to think that their mother thinks more of any room in the house than she does of them." That boy cares little for street games, and prefers to take his friends home with him. He is quiet and gentlemanly, a credit to his up-bringing; but such cases are sadly rare. More often the children feel themselves always in the way. Is it likely that they will grow up with a strong perception of the value of their own immortal souls, when they see that the one who loves them best on earth is utterly careless about the invisible growth that is hardening so steadily through habits into character? The mind of the age is waking up to the influence of soul on body. The connection is always there, though too often it is overlooked. For instance, one noted doctor says that he has reasons for believing that cancer has had its origin in prolonged anxiety. His opinion is backed by other medical observers. It is now generally conceded that, as Prof. Clouston writes in *British Medical Journal*: "Those predisposed to special disease find a sound and well-working mind and cortex their great protection. When disturbed in mind, they fall victims to their diathesis. I have no doubt, myself, this is the strongest of all the forces from within that preserve health and protect from disease. For the healing, as well as the prevention of disease, a sound cortex and a cheerful and buoyant mind are all-important." So the best way of keeping healthy as well as happy is to obey Christ's orders and cast all our care on Him. Then, with hearts free from anxiety, and hands ready to serve, we make life bright and beautiful; wherever we are if we value invisible realities of fellowship and personal influence—the influence of a pure and lovely soul—above the outward things which too often crowd our days over-full. I am not pleading for neglect of necessary duty, but for a correct balance. There is not time enough nor strength enough to do everything we should like to do; therefore let us choose to spend all the time possible in doing what will tell for eternity in our own souls or in the souls of others, especially in the plastic, growing souls of the young. And, as I have said, cheerful, ready kindness is a passport to fellowship in every land. No matter how busy we may be, let us never be foolish enough to fancy that we are wasting time when we are reaching out in simple fellowship to get into touch with God's other children. As someone has said: "Love is not only the greatest thing in the world, but it is the greatest power in the world to work the good of mankind." We all waste a great deal of time in hard work; as the Psalmist says, it is often "vain for you to rise up early, to sit up late, to eat the bread of sorrows"; because, while the bodily affairs are receiving such minute attention, the soul is being neglected and starved. Don't let us devote all our time to the lesser things of life—the visible things—letting slip each day the wonderful opportunities given us of soul-culture. Souls count most, in this world as in the next, and it is utter folly to spend a lifetime in scraping wealth together by unremitting attention to this absorbing pursuit, and find at last that we have to drop all we have gained, and go out into the world of realities, naked and poor. Day by day, hour by hour, a wonderful opportunity is given us of laying up treasure in a land where neither moth nor rust doth corrupt, nor thieves break through nor steal. Do you really care about this incorruptible treasure? Are you constantly letting slip this wonderful opportunity? Let us see to it that the seed of Life within our souls is not

choked with cares and riches and pleasures of this life.

"The world is too much with us: late and soon,  
Getting and spending, we lay waste  
our powers:  
We have given our hearts away—a  
sordid boon."  
HOPE.

## About the House.

### CARE OF THE TEETH.

Once in a while, after meeting with a score of examples of the wrong sort, one is constrained to ask the question: Do the farming classes, as a rule, give proper attention to cleanliness of the teeth? Or, do they, in the hurry of getting up and out with the lark in the mornings, sometimes neglect this very necessary duty? If so, time thus gained is very sorely misspent.

There are very many reasons why absolute cleanliness of the teeth is essential. In the first place, nothing is more unattractive, more repulsive one may say, than a mouthful of yellow fangs, grimed and marked with the tartar which is almost sure to collect on these neglected members. . . . In the second, preservation of the teeth and gums demands cleanliness. Particles of decayed food lodging undisturbed for days at a time in crevices from whence they are not readily dislodged during the process of eating and drinking speedily set up a microbial action, which works upon the enamel to form a tiny opening, after which the process of decay, with all its train of toothache and misery, is rapid. On the other hand, with the growth of the tartar—a hard yellow substance, deposited by evaporation of the saliva on the teeth, especially close to the gums—the gums recede, bleeding often ensues on the slightest provocation, even while cleaning the teeth, and a generally unhealthy state of the mouth is induced.

In the third place, health itself is affected by the condition of the teeth. When they are not cleaned carefully every day, bits of food, which are decayed and fairly reeking with bacteria, are continually being dislodged and swallowed. Reaching the stomach and intestines, each of these proceeds to multiply rapidly, generating a foul brood of similar bacteria, and so disorders are very likely to be set up.

Care of the teeth should begin as soon as they make their appearance. The baby mouth should be gently washed out several times a day, and the small teeth rubbed clean. As the child grows older, a "baby" brush should be used, and when older still he should be taught to clean his own teeth, and the necessity of the duty should be impressed upon him so strongly that so long as he lives he will be as willing to go without his breakfast as without cleaning his teeth.

Teeth should be thoroughly brushed, gently, yet firmly, twice a day, on getting up in the morning and immediately before going to bed at night; they should also be well rinsed by forcing quantities of water through between them after every meal.

While brushing, a rotary motion from the gums towards the edge of the teeth should be adopted; it is of little use to brush only crosswise, a process which cleans the outer surface of the teeth, but forces food particles into the interstices between them.

The use of tooth powder is, of course, to be recommended, although a few people in whose mouths there is but little tendency to the formation of tartar, find clear water sufficient. There are many good tooth powders on the market, but camphorated chalk is, perhaps, as good as any, and has the additional advantage of being cheap. It should be kept in a closely-corked bottle. . . . Once in a great while, fine table salt, rubbed through a sieve, may be used with benefit; but charcoal, which is sometimes recommended, should be used with discretion, as it is likely in time to form a dark rim around the gums. . . . Tooth pastes, Euthymol, etc., are also very useful, being antiseptic and cleansing. . . . Where the gums show symptoms of disease, a little listerine rubbed all over them every night before retiring will be found beneficial, as will a s-

frequent massaging of the gums with the fingers.

All this will not take up very much time, and teeth-cleaning is not strenuous work. When one gets into the habit of giving the teeth proper attention, the time will not be missed, and it will certainly be well spent.

Finally, if you wish to have sound teeth, do not neglect visiting a reliable dentist at rather frequent intervals; once a year is not too often, if there is any weakness of the enamel and consequent tendency to decay. You can't fill your own teeth, neither can you evade the suffering which must ensue if they are not kept filled. Do not wait until the cavities are large. Have them attended to while small, and the operation will cost you less, both in money and pain.

If you prefer to make your own preparations, you may use one of the following:

1. Take prepared (ground) chalk, one pound; camphor, one to two drams. Powder the camphor; moisten it with a little spirits of wine, and mix well with the chalk.

2. Six ounces prepared chalk, one-half ounce cassia powder, one ounce orris. Mix well.

3. Powdered orris root, one ounce; Peruvian bark, one ounce; prepared chalk, one ounce; myrrh, one-half ounce.

### DRESSING FOR MATERNITY.

There are still women who, as soon as the garments usually worn begin to be uncomfortable, think they must don wrappers and stay at home. Others make a pretence at altering these ordinary garments to be "presentable" a few weeks longer; then, they, too, stay at home. But if these women only knew how comfortable and "presentable" the real maternity garments are, they would never again attempt to wear ordinary clothes during this period; and, since it takes considerable time for the figure to return to its natural proportions, these special garments are still serviceable for some time after maternity takes place.

Special patterns for maternity skirts are shown in all fashion plates; but if one is at all experienced in dressmaking, an ordinary skirt pattern may be altered to suit. The front and side gores are lengthened at the top, the center of the front being about four inches longer than the usual pattern, and the side gores are tapered to the natural waist-line, just back of the turn of the hips. The waist measure is increased from twelve to fourteen inches, and the hip measure from sixteen to eighteen inches. The back gores are not changed at all, but are fastened to a band, and finished as usual. The front fullness is regulated by a draw-string run through a casing, which is stitched by hand to the inside of the skirt. This string is tied in the center of the front gore, and is loosened as required. As greater length is required, the casing is taken off and raised sufficiently to preserve a properly-hanging skirt at the floor.

An ordinary blouse waist may be used if it has a very full front, but it must be finished at the waist and worn outside the skirt. If a lined waist is wanted, the front dart is not stitched up, but up each side of it is placed a row of ordinary eyes, through which a round elastic lace is run. Another method is to cut the lining front as usual, but do not cut out the darts; take a piece of lining the full length of the darts, and wide enough to cover the extreme edges of the dart portion. This lining is pinked about the edges, then basted over the dart portion, and stitched in double rows across to form casings about an inch apart. Through these casings, elastic is run, fastened at the end, and the other end drawn up until the waist fits neatly. The stretch of the elastic gives comfort for a time, and may be let out as needed. Many like a lining waist made on this principle, to wear instead of a corset cover, as it gives a neater appearance than the ordinary-trimmed underwaist. In finishing the bottom of the blouse-waist, it must be separate from the lining in front, and finished with a draw-string. The girdle may be of bias material, and should be cut sixteen inches longer than the ordinary belt. It may be tacked to the waist at back and sides, and the front ends, overlapping each other, are tacked under the waist. A rather nearer