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# THE FARMER'S ADVOCATE.

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joy and strength and courage, are usually the old, tried friendships which have slowly but surely woven themselves into our very being. Such fellowship is restful and satisfying. It may not show itself in many words—there is little need of speech when we are perfectly sure of our friends' loyalty, and when "as in water face answereth to face, so the heart of man to man." It is, indeed, a joy to those who fear the LORD to speak often one to another; but speech is only outward after all, while fellowship is inward and mysteriously unexplainable. The friend who knows our thoughts before they are spoken is always easy to converse with or to be silent with. Such a friend not only brings out the best that is in us, but also brings out an "ideal, possible best" which is not yet ours. Love is not blind, but rather has eyes so keen and far-sighted that they can see the oak in the acorn, the butterfly in the crawling worm. It is very discouraging to have "friends"—so-called—who are continually finding fault, on the principle that it is wholesome to be told of faults so that they may be corrected. On the other hand, it is grandly inspiring to have friends who see in you a beauty of holiness which is not yet yours. Rather than disappoint their trust, you will reach after that potential beauty until it becomes your rich possession.

Of course I am talking of real friends, with whom real spiritual fellowship is alone possible. A friendship of convenience—a sort of partnership for business purposes—is like a marriage of convenience, there is nothing sacramental or immortal about it. Such "friends" can be cultivated or dropped without much trouble or inconvenience; but true friends are not won so easily, and a real parting with a real friend involves terrible pain. By a "real parting," I don't mean a physical parting, for friends who can be divided by distance or death are certainly not real friends. As Hugh Black says:

"The highest love is not starved by the absence of its object; it rather becomes more tender and spiritual, with more of the ideal in it. Ordinary affection, on a lower plane, dependent on physical attraction, or on the earthly side of life, naturally crumbles to dust when its foundation is removed. But love is independent of time or space, and as a matter of fact is purified and intensified by absence. Separation of friends is not a physical thing. Lives can be sundered as if divided by infinite

distance, even although materially they are near each other. This tragedy is often enough enacted in our midst. We can often be more really "in touch" with people when they are not near enough in body to irritate us with little mannerisms and uncongenial habits. Those who are living in the midst of friends are often more to be pitied than those who appear to be in far more lonely circumstances. It is never wise to judge by outward appearance, for Browning is not the only person who has discovered that—

"If I think but deep enough,  
You are wont to answer, prompt as rhyme;  
And you, too, find without a rebuff  
The response your soul seeks many a time  
Piercing its fine flesh-stuff."

But let us remember the warning Tennyson gives in "Geraint and Enid," and never let the power of fellowship do harm to ourselves or others. If happiness—even the purest earthly happiness—be our aim and object in life, then the heart will be a clog and weight to the spirit, and human fellowship will be a power to drag down instead of wings to uplift the soul. To hold back—or to try to hold back—another from the path of duty because it involves pain, is to degrade the glorious God-given power of fellowship, and it can only result as Eve's misuse of her strong influence over Adam resulted, in failure and misery. The mother who encouraged her seven sons to be faithful to their conscience and their God, though she was sending them to torture and death, was not unfeeling. Her strong, clear-sighted love saw that the kingly "spirit" must never be sacrificed to save its servant, the "body." She knew it was far better to part for a time from those she loved rather than, by word or thought, attempt to hold them back when God called them to go forward.

The power of Christian fellowship flows—as all power does—from God. To say, with S. Paul, "I have you in my heart," is to say also with him, "This we also pray for, even your perfecting." When a heart is uplifted to God, the friends whose hearts are knit with it must be uplifted too. How often conscientious people actually try to cut out of their prayers the dear ones who are linked more closely to them by the mysterious bond of death. How the angels must wonder at such a hopeless

attempt to go directly against our highest, holiest instinct. To deliberately cut the name of a departed friend out of one's daily prayers is not to cease to pray for him. God reads our unuttered desires, He does not need words. A prayer that is made of words alone, without the desire of the heart, may be meaningless to Him, but the unspoken love of a faithful, loyal heart for those who, though out of sight, are certainly not out of mind, is real prayer, and cannot fail to help in the perfecting of those who are still very members with us in the mystical body of Christ. Death was never intended to be a barrier between souls. They are not dead but living, and while our hearts are linked indissolubly with theirs, every prayer which a loving child of God breathes into His ear cannot fail to be a prayer to "our" Father for "our" daily bread—whether any names are mentioned or not. Though we may deceive ourselves, we can never deceive God into thinking that words without love are real prayer, neither can He fail to recognize real prayer if love without words be held up longingly to Him. The hearts of men on both sides of the veil are bound with the living, throbbing cord of love to the Heart of God, and love—being of the very essence of God—is living fellowship and communion with Him, and, therefore, the only true and real prayer. For prayer is by no means necessarily asking for something.

Lastly, let us not make the mistake of under-estimating the cost of Christian fellowship. The King and Lord of Love could not be joined in closest fellowship with us without deliberately choosing the Cross, and if we link ourselves in close fellowship with others, we, too, must be prepared to pay the price of love. To some extent we must, like our Master, make our brother's burden of sin and suffering our own, and how can we tell where the path of love may lead? If fellowship is sure to bring joy, it can hardly fail also to bring pain, not merely an easy, sentimental emotion, but a stern, cold reality, which is not pleasant at all. There cannot be a real sharing in the joy of Christ's other members without a real sharing also in their suffering. How can we look down unconcernedly on scornfully on a sinner if we are "one with him," and his sin is, in a very real sense, our sin too? The battle against sin is forced upon us by the misery it brings; for the sin of each member of the Body is a matter of vital concern to the

whole Body as well as to Christ, its Head.

If we do not fail our brethren, then there is little fear that they will fail us. We shall be the greatest losers if we neglect to use for God's glory the wonderful power of fellowship. Life is a mirror, in prayer as in everything else, and what we give in good measure will be rendered back richly and generously. Pray for your friends, and trust your friends to pray for you. Can you render to them grander service than that? If so, what is it?

"One friend in that path shall be  
To secure my steps from wrong;  
One to count night day for me,  
Patient through the watches long,  
Serving most with none to see."

HOPE.

## Too Late.

What silences we keep year after year  
With those who are most near to us and dear;  
We live beside each other day by day,  
And speak of myriad things, but seldom say  
The full, sweet word that lies just in  
our reach,  
Beneath the commonplace of common  
speech.  
Then out of sight and out of reach they go—  
These close, familiar friends who loved  
us so!  
And sitting in the shadow they have  
left  
Alone with loneliness and sore bereft,  
We think with vain regret of some fond  
word  
That once we might have said, and they  
have heard.  
For weak and poor the love that we ex-  
pressed  
Now seems beside the vast sweet un-  
confessed,  
And slight the deeds we did to those  
undone,  
And small the service spent to treasure  
won,  
And undeserved the praise for word and  
deed,  
That could have overflowed the simple  
need.  
This is the cruel cross of life, to be  
Full visioned only when the ministry  
Of some dear presence is but empty space,  
What recollected service can give then  
Sweet consolation for the "might have  
been."

## About the House.

### Hot Weather Diet.

The hot, midsummer days are looming up in the near future, and already people are saying: "I don't like meat in summer. If I only knew what to eat that would be just as good!"

As we have said before, meat is valuable on account of its wealth in proteid (flesh-forming) and mineral substances, and on this account some "authorities" hold that it should not be given up, even in hot weather. One writer even goes so far as to state as a general rule that "Ordinary diet should contain one part raw animal food to three parts uncooked vegetable material." However, since it is a well-known fact that people who live in hot climates naturally eat very little meat, while inhabitants of the polar regions revel in it, it would seem only reasonable to suppose that meat rations may very well be cut down, to some extent, at least, in hot weather, and increased again as the colder days of fall come on. As a rule, one may trust one's likes and dislikes, and if one almost revolts at the very thought of meat in dog-day weather, one may very safely take it as a sign that then a meat diet is not advisable.

It is at all times necessary, however, that an adequate supply of proteid be kept up; and it is certainly a consolation to know that all the starchy foods, e. g., wheat, oats, corn, peas, beans, nuts, rice, barley, lentils, etc., contain, beside carbohydrates, also proteid and fat. If to these are added eggs, milk, fish, cheese, bananas, raisins and figs, all excellent "meat" foods, it will be seen that even though meat be to a great extent eliminated, a very good choice of proteid-carrying food will still

be left. Two eggs, it may be mentioned in passing, are about equal to the amount of beefsteak usually served to one person. Oats are the most nutritious of all the cereals, being exceedingly rich in nitrogenous matter. To many people, however, oatmeal in any form is very heating. Indian meal is also very nutritious, containing more fat than any cereal, except oats; so now when you eat corn-meal gems with butter and syrup for breakfast, you may know that you are laying up a good source of energy for your morning's work.

### COOKING STARCHY VEGETABLES.

If you pour cold water on starch, you will notice that it merely becomes wet—does not dissolve. Pour boiling water on it, however, and you at once perceive a remarkable change. Now, the reason of this is that each starch grain, so small that it is invisible to the eye, is enclosed by a small, hard case, formed, chiefly, of a substance called cellulose. This wall is absolutely proof against cold water, but if the water be hot enough, it bursts open, and its contents, which are soluble, escape, to be acted upon and changed into the gelatinous mass which we all know.

Now, this process is the very one which takes place in the cooking of all the starchy foods, whether by boiling, or by dry heat, which, it may be necessary to notice, induces a change which also renders the starch soluble in water. Hence, since uncooked starch is just as insoluble in the stomach as out of it, it must be seen that very thorough cooking is necessary for all starchy foods. A half-cooked, "soggy" loaf of bread, potatoes with a "core" in them, insufficiently-boiled rice, tapioca, porridge, etc., are all extremely indigestible, and extremely wasteful of food materials. Porridge, in fact, especially when made

of wheat meal or oatmeal, should be boiled several hours. In order to accomplish this, many cooks now boil it in a double boiler on the "day before," and simply reheat in the morning.

### GREEN VEGETABLES.

Green vegetables are chiefly valuable on account of the various salts they contain—as medicines rather than as sources of nutriment. Their low nutritive value is due to the large proportion of water which they contain, their apparent solidity being due to the little army of cell-walls which give them form and "body." It is a rather peculiar fact that cabbage and turnips are actually more watery foods than milk, containing about 90 per cent. of water, while milk contains only 87 per cent. Cooking in water, as a rule, renders vegetables even less nutritive, as part of the nitrogenous and mineral substances are drained off, hence, when possible, steaming is preferable to boiling. For this reason also, as will be judged, "raw" salads, especially when prepared with a rich cream or olive-oil dressing, are likely to be more nutritive than a cooked dish made with the same vegetables. However, boiled onions, carrots, etc., may be made nutritious by the addition of butter, or a cream or milk sauce.

Nuts, which are a very, very valuable food, are more digestible when cooked and seasoned with salt. When uncooked, they should be very thoroughly chewed. They should never be covered with butter and heated in the oven. Raisins, asparagus, spinach, carrots and lentils contain iron, and are useful for anemic people. Onions, celery, lettuce and carrots are nervines. Dandelions in very early spring, tomatoes and spinach (called in France the "broom of the stomach") also contain valuable medicinal properties.

In cooking vegetables, it should be re-

membered that all green varieties should be put on in boiling salted water and boiled gently, in uncovered vessels. Underground vegetables should also be boiled gently, but the salt should not be added until done, else the fibre of the vegetable may be hardened.

### HOT-WEATHER RECIPES.

Sandwiches made with chopped nuts mixed with dressing, also cheese sandwiches, are very nutritious and wholesome, as are also vegetable soups made with milk, and all desserts served with sugar and plenty of whipped cream.

Cream of Potato Soup.—Mash some boiled potatoes. Boil 1 pint water and 1 quart milk together. Add small half cup butter, salt and pepper, and two large spoonfuls of the potato. Beat the yolks of 2 eggs light; add to them 1 tablespoon flour mixed smooth in a half-cup of water, and stir into boiling soup. Just before serving, add a cup of whipped cream.

Chestnut Soup.—Boil 1 quart chestnuts until soft. Peel, drain and mash. Rub through a sieve. Blend 1 tablespoon butter and 2 <sup>1</sup>/<sub>2</sub> flour. Place over fire, and add 1 quart rich milk, gradually. When scalding hot, add cayenne, salt and nutmeg. Put in the chestnuts; bring to a boil, and serve with a tablespoon whipped cream on each plate.

Fruit Soup.—One quart strained fruit juice, any kind. Put on in a double boiler. Add <sup>1</sup>/<sub>2</sub> cup sugar. Moisten 2 tablespoons arrowroot with water, and add to hot juice, stirring till smooth. Cool, flavor, and serve in cups with a bit of ice in each.

Blanc Mange.—To 1 quart milk, add a little grated lemon rind, cinnamon and sugar. Bring to boiling point. Add 4 tablespoons cornstarch blended in milk. Stir till thick. Put in mould, and serve with a jelly and cream.

Cocoanut.—Put in a double boiler 1