

The Upward Look

Concern for Others

But a certain Samaritan as he journeyed came where he was; and when he saw him he had compassion on him.

And on the morrow when he departed he took two pence and gave them to the host and said unto him: Take care of him and whatever thou spendest more, when I come again I will repay thee.—Luke 10: 33-35.

This parable of the Good Samaritan presents to us very plainly that concern for others is the best religion in the world. Is it not the great tenderness of heart of our Lord for everyone that has prompted the world to take Him as their example? And likewise is this same concern for others that constitutes the life and character of saints.

Byron H. Stauffer says: "Concern for lepers is the one thing about Father Manien entitling him to a place among the world's heroes. Concern for wounded soldiers is what prompted Florence Nightingale and Clara Barton to deeds which men will always call Christlike. Concern for the deep fishermen of Labrador is making Dr. Grenfell one of the apostles of the 20th Century. And concern for the others is the connecting link whereby we in our smaller

spheres may become members of the fraternity of earth's real saviours."

Jesus brings forth in this parable that the priest and Levite, both church leaders were too busy with their church duties or too indifferent to serve God in this manner; but the Samaritan who was not considered of much consequence in the religious world found time to love his neighbor. And by loving our neighbors we can most assuredly show our love for God.

One of the greatest joys of life is to make others happy. Little acts of kindness frequently performed are of more value also than an occasional big gesture or sacrifice, as the more we practice them the more they will become our second nature.

And how true it is that in trying to help others we will forget our own troubles. If we can bear our own burdens with a bright eye, cheerful countenance and brave heart and at the same time try to help some one else over the rough places, we are doing one of the noblest works possible for the Master. And in trying to soothe others we ourselves will unconsciously sink into peace. The following lines should be an inspiration to each and everyone of us:

"These are the gifts I ask of thee,
Spirit serene;
Strength for the daily task,
Courage to face the road,
Good cheer, to help me bear the traveler's load,
And for the hours of rest that come between,

An inward joy in all things heard and seen.

These are the sins I faint
Would have thee take away:
Malice and cold disdain,
Hot anger, sullen hate,
Scorn of the lowly, envy of the great,
And discontent that casts a shadow gray
On all the brightness of the common day."

R. M. M.

Going to Bed Hungry

It is a mistake to suppose that it is never good to eat before sleeping. Many on hour of sleeplessness may be avoided by nibbling a biscuit at bedtime.

All animals, except man, eat before sleeping, and there is no reason why man should form an exception to the rule. Fastings between the long interval between supper and breakfast, and especially the complete emptiness of the stomach during sleep, add greatly to the amount of emaciation, sleeplessness, and general weakness so often met with. It is well known that in the body there is a perpetual disintegration of tissue—sleeping or waking; it is, therefore, natural to believe that the supply of nourishment should be somewhat continuous, especially in those in whom the vitality is lowered. As bodily exercise is suspended during sleep, with wear and tear correspondingly diminished, while digestion, assimilation, and nutritive activity continue as usual, the

food furnished during this period adds more than is destroyed, and increased weight and improved general vigor is the result.

If the weakly, the emaciated, and the sleepless were to take nightly a light meal of simple, nutritious food before going to bed for a prolonged period, they would be raised to a better standard of health. It has been our experience that after digesting a bowl of bread and milk, before going to bed, for a few months, a surprising increase in weight, strength, and general tone have resulted.

Cleaning Aluminum.

Aluminum ware may be cleaned by washing in hot water with plenty of soapuds. It may be polished with a paste of jeweller's whiting, which has been sifted to remove hard particles. Paste may be made with soapy water or water and alcohol, or water and ammonia added to the whiting; spread paste smoothly on surface, and polish with soft cloth or chamois skin. Nickel and silver are polished in the same way. Any good metal polish may be used. If the stain is very bad polish with sapollo. If this fails discoloration may be removed with a very dilute solution of nitric acid. Never use alkalies such as washing soda or potash in cleaning aluminum.

Iron pillow slips lengthwise instead of crosswise if you wish to iron wrinkles out.



Note the Color of your flour—
And the Bread it makes for you.
Delicately creamy is FIVE ROSES flour.
Because it is not bleached, don't you see.

Clear—Immaculate—Desirable.
A pure Manitoba wheat flour—FIVE ROSES.

And the healthy sun-ripened spring wheat berries are naturally of a golden glow.
And the meaty heart of the polished kernels is creamy.

Milled from this cream, FIVE ROSES is delicately "creamy."

The only natural flour from Manitoba's prime wheat.

Which gets whiter and whiter as you knead it.

And your bread is most appetizing, unusually attractive in appearance.

Looks good.

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Makes this pure unbleached flour.

Five Roses Flour

Not Bleached



Not Blended