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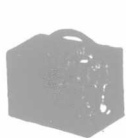
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white flour (not Manitoba), finish setting
with Graham flour, and to this add the
sponge. In the morning, put two
handfuls salt, stiffen with white flour,
and set to rise. One thing to be remem-
bered is it rises much faster than the
white bread, and will have to be watch-
ed or else it will sour. Then put in pans,
and let sit one-half hour; then put in the

oven and bake as you would other
bread. This will make five loaves.

If your stove rusts in the summer,
just clean with James' dome lead and
turpentine, but be sure the stove is cold
before you start. I find this good to
keep it from rusting.

Hoping these may help someone,
YOUR UNHEARD-FROM SIS.

THE QUIET HOUR

GIVE YE THEM TO EAT.

(St. Matt. xiv. : 14.)

If I have eaten my morsel
myself alone.—Job xxxi. 17.

"If I have eaten my morsel alone,"
The patriarch spoke in scorn;
What would he think of the Church,
were he shown
Heathendom, huge, forlorn,
Godless, Christless, with soul unfed,
While the Church's ailment is fulness of
bread,
Eating her morsel alone?"

Is the Bishop of Derry's stern rebuke
entirely undeserved, do you think?
Think of the rich spiritual advantages
laid at our feet, to be taken up or care-
lessly pushed aside, according to our
mood. Think of the frivolous excuses
which keep us from meeting together to
praise and thank God and seek help
and wisdom from Him. If we were far
away from any church, we should soon
learn to value the privileges we regard
so lightly now. When I look round the
church and see all the empty seats—
emptied by a little hot weather—I wonder
what our Lord thinks of us, His
disciples. Many of His disciples have
braved more than a little heat for Him.
Think of the African boys who only a
few years ago sang hymns of praise to
Him while they were slowly dying an
awful death—they had not so learned
Christ as to give up their worship be-
cause of a little inconvenience. Let us
wake up to the knowledge of our
privileges and of our corresponding re-
sponsibilities. Our Lord's command to
those to whom He has given anything is
to minister to others. "Give ye them
to eat," He says to us. Job seems to
think that it was an impossible thing to
eat his morsel himself alone, are we—
Christians!—willing to sit down com-
fortably and enjoy the good news of
God's love to the world, as shown in
the Cross of Christ, without trying to
pass on the glad message?

Let us look at a picture painted long
ago, but still fresh in its clear coloring.
A city has been besieged until the people
inside the walls are reduced to the lowest
state of starvation and misery. Pro-
visions are so scarce that the head of an
ass is sold for eighty silver pieces, and
one woman, maddened by hunger, has
even killed and eaten her own son. Out-
side the gates are four miserable lepers
who desperately resolve to throw them-
selves on the mercy of the enemy. To
stay in the city is certain death, while
there is a chance that the Syrians may
spare their lives. They rise up in the

twilight and go to the Syrian camp,
where they are met by a strange silence.
Tent after tent they enter, unchallenged
and unmolested, finding rich treasures
of gold and silver, and, richer treasures
still for starving men, immense quan-
tities of food lying ready to be taken by
anyone who wants it. Thinking only of
their own needs, they eat and drink in
ravenous haste, then pass swiftly from
tent to tent, seizing gold and silver and
hiding it. Then their human instincts
assert themselves, and they realize sud-
denly that they are acting in a most in-
human fashion. Near at hand are men
and women, groaning in the agony of
hunger, can they enjoy this abundance
while their brothers and sisters are
starving so near them; and all they have
to do is to tell the good news? There is
enough and to spare for everybody, and
they say one to another: "We do not
well: this day is a day of good tidings,
and we hold our peace: if we tarry till
the morning light, some mischief will
come upon us; now, therefore, come,
that we may go and tell the king's
household."

They knew that it was not only sel-
fish, but actually criminal, to secure
plenty of good food for themselves while
their fellows were left in the darkness of
despair and famine. To wait even a
few hours—until the morning—to be
slow in spreading the good tidings that
would turn misery into gladness, would
be a terrible sin. God's swift judgment
was to be feared in such a case. He had
led them into the midst of plenty, not
that they might eat by themselves alone,
but that they might be His messengers
to His other children who did not know
that rich treasures were lying there—
treasures for all who would put out a
hand to take them.

What a parable this wonderful story
of the relief of Samaria is! People talk
so easily about missionary work being
of little or no use. Some even say that
the heathen are better if left alone in
their old religion. They sit down com-
fortably after making such remarks,
feeling that the matter is settled and
that they are quite free from responsi-
bility. How would such persons like to
change places with the heathen? How
would they like to be deprived of their
rich Christian heritage of joy and light?
They are thankful to know that a lov-
ing Father is watching over them. They
can accept even pain and trouble as
blessings in disguise, knowing that He
has sent these trials to perfect them.
They can face the last enemy fearlessly,
because they know that death only
opens the gate of a fuller and more
abundant life. They are drinking in
unconsciously the thrill of that marvel-
lous Life that for nearly two thousand
years has inspired men to suffer and to
die. They rejoice in the good things
provided for them; but how few, com-
paratively, seem to recognize the re-
sponsibility of their privileges. How
few are like the lepers in fearing that
punishment will follow if they are con-
tent to leave others a moment longer
than is absolutely necessary in the dark-
ness of doubt and uncertainty. We
may say that, of course, souls are of
far more consequence than bodies, and
yet any of us would act as the lepers
did, and eagerly proclaim to a starving
city the good news that bodily food was
to be had in plenty. But spiritual food
is quite another thing. We don't really
believe that the heathen suffer much for
the want of it, or we couldn't be so in-
different. How could we face death
calmly, for ourselves or our friends, if we
knew absolutely nothing about the after
life? God has proclaimed to us the
good news that he loves not only the
human race, but also each individual



Steedman's

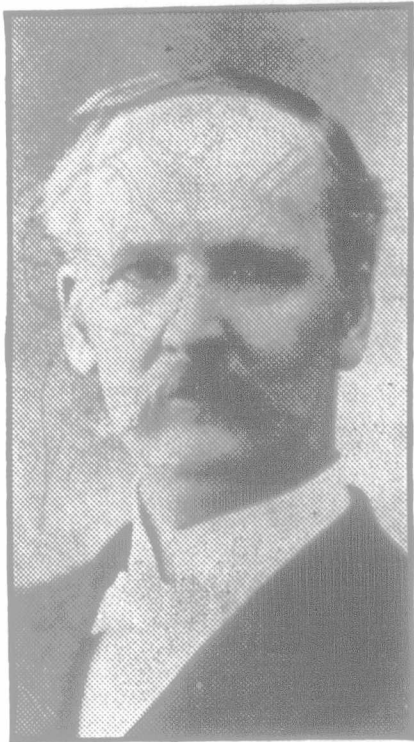
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