

They may grow accustomed to being considered of little consequence, may care little for a slighting word or a hasty slap; but if God considers an act of courtesy to be worthy of a place of honor in His Word, surely He does not overlook the countless acts of discourtesy which seem to pass unheeded.

Our Lord gratefully accepted the precious ointment which was poured lavishly on His head and feet, and declared that this courteous attention should always be remembered by His Church. But the discourtesy shown by Simon the Pharisee was keenly felt by the loving heart of Jesus, and the Church can never forget that either. Simon neglected the customary signs of welcome which any honored guest had a right to expect. No water was provided to wash the weary feet, there was no kiss of greeting, and no anointing oil was poured on the head. Discourtesy to the King is no light offence on the part of a subject. It is a great mistake to fancy that a rude or unkind speech to a child is a matter of slight consequence. Our Lord's warning words bear witness to the gravity of the offence. "Take heed," He says, "that ye despise not one of these little ones." And He makes it very plain that any kindness or unkindness shown to a child is accepted by Him, for He says: "Whosoever shall receive one of such children in My Name, receiveth Me: and whosoever shall receive Me, receiveth not Me, but Him that sent Me." If we see Christ in everyone, we cannot be discourteous.

Then we must always remember that a rude, unattractive Christian will tend to drive others away from Christ, making them dislike the very name of Christianity. And terrible indeed is the warning against dragging down Christ's little ones. "Whoso shall cause one of these little ones which believe on Me to stumble, it is profitable for him that a great millstone should be hanged about his neck, and that he should be sunk in the depth of the sea." Holmes says that our Lord's command regarding children—"Forbid them not!"—must refer also to the "forbidding face," because children are great readers of faces, and "a face bright with looking unto Jesus must carry its impressions to those who look upon it. We may be unconscious of it, but if we have been on the Mount with God, others will see it. God works through features, and sometimes we are responsible for the impressions conveyed through our faces."

If we are often on the Mount with God, our eyes will be clear enough and our hearts pure enough to see Him everywhere. As Christ is in His brethren here in the world, the least discourtesy to them must touch Him, and cannot be lightly regarded by those who love and honor Him.

Anyone can be polite to strangers—that fleeting courtesy requires little effort and deserves little praise. But to be bright and pleasant and courteous all day and every day, when other people are unreasonable or complaining, cross or disagreeable, rude or unkind, is by no means so easy. For true courtesy must go under the surface. To be rude in thought and put on a smooth, polite manner, is to be very untrue; and it is also generally very irritating to the other person, who instinctively feels that he is being smoothed down and cajoled. We can generally feel each other's thoughts, and are not easily deceived by outside manners. As Christians we are especially bound to be kind to those who are not particularly attractive to us. "If ye do good to them which do good to you, what thank have ye? for sinners also do even the same," says our Lord. To meet unkindness with cheery kindness, and to meet rudeness with winning courtesy—not once only, but continually—is to be sure of victory in the end, and no ignoble victory either. Love is stronger than hate, good can overcome evil, life must prevail over death. Enemies can, by persistent kindness, be transformed into friends. As God sends His rain and sunshine to carry healing and life to the evil as well as the good, so His children must be ready to show kindly courtesy to all around them. Those who do not seem to deserve, or even appreciate it, may yield quite unexpectedly and turn towards the Sun of Righteousness whose light they see all ways reflected in a sunny, loving face. Like frosty, like sunshine, may win them, but certainly coldness and discourtesy

never will. "By love serve one another," writes St. Paul, and humility grows in loving service; until to "serve one another" becomes a most glorious vocation, and we can understand how our Master and Lord was exalted by His life of lowly ministry. He is always ready to reach out with kindest courtesy to the meanest creature He has made; and how then can we venture to look down with lofty condescension or disdain on any of our brothers and sisters.

The only possible root of true Christian Courtesy is LOVE, which is the grand foundation as well as the crown of everything worth having.

"Familiar acts are beautiful through Love." HOPE.

About the House.

RHUBARB AND ASPARAGUS.

Rhubarb Jam.—Six lbs. rhubarb, 6 lbs. lump sugar, and rind of 3 lemons. Put the rhubarb into preserving kettle with sugar. Mince the lemon rind, and add, keep stirring to prevent rhubarb from burning. When sugar is dissolved, let boil quickly for three-quarters of an hour, skimming well.

Stewed Rhubarb.—Cut into pieces about 3 inches long; cover with cold water, set on a moderate fire, and let come slowly to boiling point, but not actually boil. Drain the water off carefully, not breaking the rhubarb, and to each pint of liquid add 1 lb sugar. Boil this till syrupy, then pour over the rhubarb. A bit of ginger-root may be boiled up with the rhubarb, if preferred.

Rhubarb Marmalade.—Wash young rhubarb (but do not peel) and cut into inch lengths. Weigh, and to each pound allow $\frac{1}{2}$ lb. sugar. Let stand over night. Place in a preserving pan, bring slowly to the boil, then boil an hour, stirring and skimming frequently. About 15 minutes before the boiling is finished, add for each quart the juice and rind of a lemon, the rind being peeled off thinly and cut into fine bits. Seal while hot.

Rhubarb and Orange Marmalade.—Four pounds rhubarb and four oranges, with the juice of all and peel of two, 4 lbs. sugar, 1 lemon, $\frac{1}{2}$ lbs. raisins. Prepare oranges by squeezing out the juice and cooking the peel in water till tender. Drain, and scrape out the white skin. Extract the juice of the lemon. Put rhubarb into a granite kettle, heat it slowly to boiling point; cook 15 minutes; then add sugar, juice, orange peel (cut fine), and raisins. Cook slowly until thick. The raisins may be omitted, if preferred. Rhubarb and pineapple also makes a delicious preserve.

Rhubarb Pudding.—Stew to a pulp, sweeten, and thicken with cornstarch—4 tablespoons to the quart. Let cool in a mould, and serve with cream and sugar.

Rhubarb Conserve.—Chop fine $3\frac{1}{2}$ lbs. rhubarb; add $\frac{1}{2}$ grated yellow rind and juice of 2 lemons, with 3 lbs. sugar, and let cook $\frac{1}{2}$ hour, then add $\frac{1}{2}$ lb. blanched and shredded almonds and $\frac{1}{2}$ cup dried orange peel, and cook a second $\frac{1}{2}$ hour.

Delicious Rhubarb Pie.—Bake in 2 crusts the following mixture: One cup chopped and peeled rhubarb, 1 egg, 1 cup sugar, 1 rolled cracker, and butter, size of a walnut.

Asparagus on Toast.—Boil until tender in salted water, putting in the large stalks first, and adding the small ones six or eight minutes later. Drain, lay on buttered toast, and cover all with a good cream sauce.

Stewed Asparagus.—Break stalks in inch lengths, putting the tough bits on a plate by themselves. Tie the tough pieces in a bit of clean cheesecloth, and lay in the kettle with the tender asparagus and enough slightly-salted water to cover. Cover and stew gently until done. Throw away the part tied in the cheesecloth, which has only been put in to strengthen the juices; season remaining portion with butter, pepper and salt, and serve.

Now, you could tell me where my soul might be.
I could see God and God eluded me,
I could see my brother out and found all
I could see.

—Ernest Crosby.



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