

'Give us this day our daily bread'.
Needing our Father's provision.

Our reading consists of just one verse: Matthew chapter 6, verse 11, 'Give us this day our daily bread'.

But, before we launch into our subject, let us briefly get our bearings. As has been often noticed, the prayer which our Lord taught His disciples to pray does not begin with one's personal (still less physical) needs. For, before our Lord even mentions the disciples' needs (whether their need of the Father's *provision* of food, their need of His *pardon* for sin, or the need of His *protection* from temptation and from the evil one),¹ He focuses their prayer very clearly on the Father Himself ... on His name, His kingdom and His will.²

I have been a Christian for more-or-less 60 years, having been converted at the end of October in 1960. But I can still remember that, during the year following my conversion and baptism, there were some special meetings at the assembly in which I was then in fellowship.³ One evening the visiting preacher⁴ spoke on the so-called 'Lords' Prayer', and, when I talked with him after the meeting, the speaker very kindly wrote out his outline of that 'Prayer' for me. And I have that outline to this day, safe in one of my files.

That outline read: "We come to God as a *Son* ('Our Father which art in heaven'), as a *Saint* ('Hallowed be Thy name'), as a *Subject* ('Thy kingdom come'), as a *Servant* ('Thy will be done'), as a *Suppliant* ('Give us this day'), as a *Sinner* ('forgive us our sins'), and as a *Soldier* ('lead us not into temptation').

I confess that I have never been a great fan of outlines constructed around words which begin with the same letter. And I do find one or two of the preacher's headings somewhat forced and artificial. Nevertheless, I cannot miss the point that it is only after first focusing on the name, kingdom and will of God that the Lord Jesus directed His disciples to make supplication for their own needs, whether spiritual or material.

But we may well be struck by the order of supplications which the Lord follows. Because, rather surprisingly perhaps, the plea for God to '*give*' comes before the plea for Him to '*forgive*'. That is, the petition for the meeting of the disciples' *physical* needs comes in advance of any petitions for the meeting of their *spiritual* needs.⁵

Or maybe it is not that surprising. Long ago, one Bible commentator suggested (quite sensibly I think), 'Because our natural being is necessary to our spiritual well-being in this world, therefore, after the things of God's glory, kingdom, and will, we pray for the necessary supports ... of this present life'.⁶

I have read that Samuel Johnson (known best perhaps for his English dictionary) 'was once challenged about the amount of care he was taking over his stomach. Dr Johnson replied (making much the same point as the Bible commentator), "My dear sir, if I did not take good care of this place, I would not be able to take good care of anything else".⁷

And what an encouragement it is for us to know that, not only we, but God our Father cares that our stomachs do not go empty.

You may have noticed that the 'subtitle' of this message is 'Needing our Father's provision'. This raises, of course, one obvious question; namely, whether those of us who live in an affluent and prosperous society, where most of us know well where our food for today (and indeed for as many days as we can foresee) is coming from ... whether we really do appreciate 'our Father's provision'?

It is true, of course, that our Lord's immediate hearers were, for the most part, in a very different situation to our own. For not only was their lot in life far less comfortable than ours, but it was also far less certain and secure.

It was customary then (as it had been from Israel's earliest days⁸) for many men to be paid, not on a weekly or monthly basis, but on a daily basis.⁹ And, therefore, if illness or some other crisis prevented them from working, they had no sick pay or state aid to fall back on, and both they and their families therefore went without. Clearly then it was easier for those with such a precarious lifestyle than it is for us to feel a sense of dependence upon God.

And yet they knew full well that, in a very real sense, they earned their own 'daily bread' by the 'sweat of their brow'¹⁰ ... that, in the words of the apostle Paul, 'if any would not work, neither should he eat'.¹¹

Why, therefore, should our Lord teach His hearers to ask their heavenly Father to give them that which they knew full well they needed to earn by their own industry? And most certainly the Saviour was not teaching that prayer should take the place of honest toil. Our Lord was not in the business of encouraging indolence and laziness!

But why should then He tell His disciples to look God to 'give' them their daily, necessary food?

Clearly, our Lord was *not* leading them to expect any form of *miraculous provision*, such as:

(i) Moses and Israel enjoyed from the time they left Egypt until they reached and entered the Promised Land, with 'the old corn of the land' and 'the fruit of the land of Canaan',¹² or

(ii) the prophet Elijah had enjoyed, whether that provision (a) came courtesy of the God-commanded ravens,¹³ (b) came from the unfailing barrel of flour,¹⁴ or (c) came in the form of breakfast supplied (twice) by angelic hands.¹⁵

Nor were our Lord's disciples to expect that God would satisfy their hunger by remarkable and *exceptional means*, as He has on numerous occasions since.

In that connection, I have only to mention the name of George Müller, and possibly that of August Hermann Francke, whose own experiences some 130 years previously¹⁶ provided Mr. Müller with much of the inspiration for his work with orphans.

At the end of the seventeenth century Mr. Francke founded an Orphan House and school at Halle in Germany. At several times of great need, he received, in answer to special prayer, twenty, thirty, or fifty crowns.

But I am particularly interested in one occasion of which he wrote: 'Another time all our provision was spent. Then it fell out, that in addressing myself to the Lord, I found myself deeply affected with the fourth petition of the Lord's prayer, '**Give us this day our daily bread**'; and my thoughts were fixed in a more special manner upon the words *this day*, because on that very same day we had great occasion ('need') for it. While I was yet praying,¹⁷ a friend of mine came before my door in a coach, and brought the sum of four hundred crowns'.¹⁸

Some 130 years later, in early 1832,¹⁹ young George Müller began reading Mr. Francke's biography, and the seeds were sown for his own orphan work.

Almost four years later, in the good man's own words, 'This evening I took tea at a sister's house, where I found Francke's life. I have', he added, 'frequently, for a long time, thought of labouring in a similar way ... May God make it plain!' That was on the 20th of November 1835. In the following day's entry, Mr. Müller wrote the now historic words, 'To-day I have had it very much impressed on my heart, no longer merely to think about the establishment of an Orphan-House, but actually to set about it'.²⁰

But I want to turn Mr. Müller's clock back to another November, to November 1830.

In his journal for that day he wrote concerning himself and his young wife, 'Our money had been reduced to two and half pence; our bread was hardly enough for this day. I had several times brought our need before the Lord. After dinner, when I returned thanks, I asked Him to **give us our daily bread**, meaning literally that He would send us bread for the evening. Whilst I was praying,²¹ there was a knock at the door ... a poor sister came in, and brought us some of her dinner, and from another poor sister, 5 shillings. In the afternoon she also brought us a large loaf. Thus the Lord not only literally gave us bread, but also money'.²²

It was another case (if I might borrow part of the title of one of Mr. Francke's books) of '*The Bountiful Hand of Heaven Defraying the Expenses of Faith*'.²³

Oh yes, God has on many occasions, in response to the believing prayer of His people, seen fit to satisfy their hunger in the most remarkable and exceptional of ways.

Personally, I enjoy the story recounted by F. B. Meyer: 'A little boy, having read this incident [Elijah fed by the ravens] with his widowed mother one wintry night, as they sat in a fireless room beside a bare table, asked her if he might open the door for God's ravens to come in as he was sure that they must be on their way. The burgomaster [the 'mayor'] of that German town, passing by, was attracted by the sight of the open door, and entered, inquiring the cause. When he learned the reason, he said, "I will be God's raven"; and relieved their need then and afterward'.²⁴

And happy incidents of this kind have been multiplied a thousand times over, through the wonderful workings of a God who is good at doing things like that.

But it was not for such exceptional happenings, any more than for dramatically miraculous ways (as with Moses and Elijah), that our Lord was asking His disciples to pray.

But why then, we ask again, did He teach them to pray to their heavenly Father for that which they knew they would obtain themselves by their own diligence and hard work? For the very simple reason that *God uses means both to fulfil His will and to answer His people's prayers.*

A little later (in verse 26 of this very chapter), the Lord Jesus points out that 'the birds of the air ... neither sow nor reap nor gather into barns (that is, they make no long-term provision for their future), and yet your heavenly Father feeds them'. And He certainly does. 'Who provides for the raven its prey', God asked Job, 'when its young ones cry to God, and wander about for lack of food?'²⁵ Well, there are no prizes for the answer to that question! As the psalmist insisted, it is 'the Lord' who 'gives ... their food ... to the young ravens that call'.²⁶

But that does *not* mean that he is going to drop the birds' food either into their nests or into their beaks for them. He expects them to search for it.

And, indeed, we know that our God not only provides for the birds of the air, but for the animals of earth, whether domestic (He 'causes the grass to grow for the cattle'²⁷) or wild ('the young lions roar for their prey, seeking their food from God'.²⁸)

And, again, He not only feeds the birds of the air and the beasts of the earth, but the fish of the sea. 'Yonder', the psalmist said, 'is the great and wide sea, teeming with things innumerable, living things both small and great ... these all look to you, to give them their food in due season ... you open your hand, they are filled ...'.²⁹

And yet we would have to say concerning each and all of these, as Jesus did of the birds, 'are you (disciples) not of much more value than they'.³⁰ For though the birds of the air, the beasts of the earth, and the fish of the sea are all ranked among God's *creatures*, they are not, as we, reckoned among His *children*.

We understand well that God our Father works through means (through our circumstances as well as through our labours) to meet our material and earthly needs. God taught the people of Israel at the outset of their history, 'you shall remember the Lord your God, for it is He who gives you power to get wealth'.³¹

How thankful we should be that we live where we do (and not in one of those countries where, together, towards one billion under-nourished people are found today³²), and that we live when we do (and not, for example, in the UK at the time of the Great Famine in the early 14th century, or even during the Great Depression of 90 years ago). Or we might well be crying out to God with a depth of meaning which, frankly, in my present circumstances I cannot, 'Give us this day our daily bread'.

And yet let me remind you that the 'subtitle' of this message is 'Needing our Father's provision'. And we must each acknowledge that, whatever means He sees fit to employ to meet our basic needs, in the final analysis, it is to our Father's unflinching care that we look for the provision of our necessary food.³³

And that expression 'our necessary food' sits well with the point sometimes made that our Lord taught His disciples to make known to God their 'needs' and not their 'greeds'. If you are prepared to overlook the violence done to the English language by that word 'greeds', the point is well made. For the Lord Jesus speaks here in terms of 'bread', in all likelihood referring more generally to basic foodstuffs. Bring to God, He was saying, your requests for the necessities of life, not for its luxuries ... for 'bread' and not caviar!³⁴ Pray that you may have *something to eat* every day,³⁵ not that you might, as a certain rich man of whom He once spoke, '*fare sumptuously every day*'.³⁶

It is true, of course, as our Lord had said just before, that God the Father knows what we need before we ask Him.³⁷ But we know also that He *still* wants us to ask, that we might thereby develop and deepen our sense of dependence upon Him. Because a humble prayer of *creature-need* is at one and the same time a trustful prayer of *childlike-dependence*.

And such is the Father's tender care and abundant provision that, when asking for bread, the disciples could have absolute confidence that, as Jesus assured them a little later, their 'Father who is in heaven' would no more give them a stone instead of bread than would any of them give a stone to a son who asked him for bread.³⁸

And it is because we recognise that the provision for our basic bodily needs ultimately 'comes down' (as does everything that is good³⁹) from the Father, that we readily give thanks to God for our every meal.

And here the Lord Jesus, as in all else,⁴⁰ has left us the perfect example.

For, although He knew that the five barley loaves which He took into His hands in chapter 14 of our gospel had come directly from a young lad,⁴¹ He gave thanks *to God* for that bread before distributing it through His disciples to the multitude of '5,000 men, beside the women and children'.⁴²

And although He knew that the seven loaves which He took into His hands in chapter 15 of our gospel came directly from His own disciples, He gave thanks for the bread *to God* before giving it back to His disciples for passing on to the multitude of '4,000 men, beside the women and children'.⁴³

And, again, although He knew that the bread in the Upper Room in chapter 26 of our gospel had been provided by Peter and John⁴⁴ as part of the preparation for the Passover meal, He gave thanks for it *to God* before giving it to His disciples as a token of His body about to be given for them.⁴⁵

And yet again, although He knew that the loaf in the village home at Emmaus had come from the store of the two disciples who lived there, He gave thanks for the bread *to God* before breaking it and giving it to them – with such dramatic results!⁴⁶

In each case, although our Lord knew well *through whom* God had supplied the bread, He was careful to give God thanks for it, in glad recognition that, when all was said and done, it represented His Father's provision.⁴⁷

And no one could tell Him (the Saviour) about the importance of having 'daily bread'. For, having once fasted for forty days and nights,⁴⁸ and on more than one occasion been so busy that He had no opportunity to eat,⁴⁹ He knew well what it was to be hungry, whether that was at the commencement of His public ministry in the wilderness of Judea in chapter 4,⁵⁰ or at the close of that ministry on the way into Jerusalem in chapter 21.⁵¹

I am not surprised to read therefore that, before He acted to satisfy the hunger of the four thousand men in chapter 15, the One who knew hunger at first-hand Himself 'called His disciples to Him and said, "I have compassion on the crowd, because they have been with me now three days, and have nothing to eat; and I am unwilling to send them away hungry, lest they faint on the way".⁵² He understood!

Yes, as we noted above, the Lord Jesus 'was careful to give God thanks' for food 'in glad recognition that, when all was said and done, it represented His Father's provision'. And how thankful we should be for the daily provision which our Father makes for us.

When writing to the churches at Rome, the apostle Paul had occasion to address two factions there who disagreed strongly over which food Christians could and should eat.

'He who eats (who freely eats *all* kinds of meat, that is), eats to the Lord, for he gives God thanks', Paul wrote, 'and he who does not eat (who avoids, that is, certain meats which⁵³ he believes are still off God's menu), to the Lord he does not eat, and gives God thanks'.⁵⁴ The evidence that both parties ate 'to the Lord' and to the glory of God was clearly seen in both parties giving God thanks, whether, in the context, they were sitting down to a sirloin steak or to a vegetarian salad!

Make no mistake, our very lives depend on the daily provision which God the Father consistently makes for us. And, as Christians, we owe Him, at the very least, our thanks. And

by that I do not mean hurriedly muttering a few unthinking and monotonous words before tucking into our meal.

At a much later period of his life, Paul wrote to Timothy concerning demonically-deluded false teachers who would, he said, maintain that certain foods were taboo, demanding that believers abstain from them. Listen to Paul's words. These are 'foods', he said, 'which God created to be received with thanksgiving by those who believe ... For every creature of God is good, and nothing is to be refused if it is received with thanksgiving'.⁵⁵

The apostle explained, 'for it is sanctified (set apart for our use and benefit) by the word of God (which has pronounced all foods now clean) and prayer (when we lift our hearts to God in thanksgiving for it)'; that is, the food is sanctified both by His word to us and by ours to Him.

And perhaps some of us would do well expanding our thanksgiving just a little.

I was affected many years ago by some words which I came across from an American author and preacher by the name of Lewis Smedes. Even though Mr Smedes was devoted to the Lord, he suffered badly at times from deep depression. Indeed, at one point he sank so low that he stopped preaching altogether.⁵⁶ But, as he put it, God lifted him up from his black pit.

Later he wrote, and I quote his own words, 'I have not been ... depressed since that day, though I must ... tell you that God ... comes to me each morning and offers me a 20 milligram capsule of Prozac. With this medication He clears away the garbage that accumulates in the canal of my brain overnight and gives me a chance to get a fresh morning start'. And then came the words which hit me the hardest, 'I swallow every capsule', Mr. Smedes wrote, 'with gratitude to God'.⁵⁷

Was taking the Prozac capsules a sign of weak faith on Lewis Smedes's part? Certainly not! Brother Smedes had it right, that his Prozac capsule wasn't a substitute for God; it was a daily gift from God.

And as I read his testimony I realized that not once when I had given thanks with my wife, Linda, for our breakfast and for whatever sleep we had enjoyed the night before ... that not once had I thought to give thanks to my Father for the medication upon which her life depends and which helps me on my way.

Guess what, not a morning passes now but that each morning we bow our heads to offer our thanks to God for our food, our rest ... *and our medication*.

How easy it is to accept gladly the benefits which come from the careful use of painkillers, from sleeping tablets, possibly from anti-depressants, from even more critical treatments such as radiotherapy, or whatever ... and never to think of expressing our gratitude to the One without whose direction the medical world would have lacked the wisdom and skill to make such help available to us.

And Paul, I note, practised what he taught. Because, sometime between his letter to Rome and his letter to Timothy, he suffered a shipwreck at Malta. Luke tells us that the day before the ship ran aground, and after those on board had eaten no proper meal for two whole weeks, 'Paul urged them all to take some food', adding, 'when he (Paul) had said this, he took bread, and giving thanks to God in the presence of all he broke it and began to eat'.⁵⁸

And, inasmuch as every day in one sense we each 'live from hand to mouth' (by which I mean our Father's 'hand' and our own 'mouth'), we are honour bound to thank Him for 'our daily bread', for the provision which He faithfully and consistently makes to meet our need.

I close with a (possibly true) story I came across some time ago.

An elderly Christian farmer spent a day in a large city. Entering a restaurant for his noon meal, he found a table near a group of young men. When his meal was served, he quietly, with bowed head, gave thanks for the food before him. The young men, observing this, thought they would ridicule and embarrass the old gentleman. One called out in a loud voice: 'Hey farmer, does everyone do that where you live?' The old man looked at the youth and calmly said: 'No, son, the pigs don't'.⁵⁹

So next time you sit down to a nice meal, be careful ...

... not to make a pig of yourself!

Notes

¹ Matt. 6. 11-13.

² Matt. 6. 9-10.

³ The Adamsdown assembly in Cardiff.

⁴ Mr William Freel, better known many as 'Bill Freel'.

⁵ Writing of the three petitions for bread, forgiveness and spiritual victory (Matt. 6. 11-13), Dr Martyn Lloyd-Jones said, 'Our whole life is found there in those three petitions, and that is what makes this prayer so utterly amazing. In such a small compass our Lord has covered the whole life of the believer in every respect. Our physical needs, our mental needs and, of course, our spiritual needs are included. The body is remembered, the soul is remembered, the spirit is remembered. And that is the whole of man', D. Martyn Lloyd-Jones, '*Studies in the Sermon on the Mount*', vol. 2, pages 67–68.

⁶ Matthew Henry on Matthew 6. 9-15.

⁷ John Belham, '*The Lord's Prayer: Give us this day our Daily Bread*'; accessed at ...
<https://www.lords-prayer.co.uk/give-us-today-our-daily-bread-strength-and-freedom-to-live/>.

⁸ Lev. 19. 13; Deut. 24. 15.

⁹ The Greek word 'daily' may be 'the equivalent of the Latin *diaria*, the daily rations issued to slaves, soldiers and workmen'. T. W. Manson, '*The Sayings of Jesus*', page 169.

¹⁰ Cf. Gen. 3. 19.

¹¹ 2 Thess. 3. 10.

¹² Josh. 5. 11-12.

¹³ 1 Kings 17. 6.

¹⁴ 1 Kings 17. 15-16.

¹⁵ 1 Kings 19. 5-8.

¹⁶ August Hermann Francke (March 22, 1663 – June 8, 1727). Mr Francke's orphan work began in the late 1600s. In 1698 he had 100 orphans under his charge.

¹⁷ See Isaiah 65. 24, and compare the quotation from George Müller linked to note 21 below.

¹⁸ A. H. Francke, '*The Footsteps of Divine Providence; or The Bountiful Hand of Heaven Defraying the Expenses of Faith*', page 43. Also quoted (a little loosely) at S. B. Shaw, '*Touching Incidents and Remarkable Answers to Prayer*'.

¹⁹ February 1832 to be precise.

²⁰ '*A Narrative of Some of the Lord's Dealings With George Müller – First Part*', page 143.

²¹ See note 17 above.

²² *Op. cit.*, page 81.

²³ The account of his orphanage work, entitled *Segensvolle Fußstapfen*, (1709), which subsequently passed through several editions, has also been translated, under the title 'The Footsteps of Divine Providence; or The Bountiful Hand of Heaven Defraying the Expenses of Faith'. The English translation can be freely downloaded from <https://archive.org/details/b28777104/page/n13/mode/2up>.

²⁴ F. B. Meyer, '*Elijah, and the Secret of his Power*', page 29.

²⁵ Job 38. 41.

²⁶ Psa. 147. 9.

²⁷ Psa. 104. 14.

²⁸ Psa. 104. 21.

²⁹ Psa. 104. 25-28.

³⁰ Matt. 6. 26 ESV.

³¹ Deut. 8. 18.

³² <https://www.worldometers.info/undernourishment/>.

³³ Indeed, the expression translated 'our daily bread' could well be (and, quite possibly, should be) rendered '*our needful ... our necessary bread*', the bread, that is, which is necessary for our very existence. See, for example, 'there can be little doubt that its force is adequately brought out in the rendering, "The bread which we need, give us today"', W. Foerster, '*Theological Dictionary of the New Testament*', volume II, page 599. Also "'Our necessary (or sufficient) bread" has the best claim to be received, as in fact it is, in the oldest known version, the Peschito Syriac', William Kelly, *Thoughts on the Lord's Prayer*, at : <http://www.stempublishing.com/authors/kelly/7subjects/LORDSPRA.html>.

³⁴ Cf. 'Give me not wealth or poverty; but appoint me what is *needful and sufficient*', Prov. 25. 8 (Greek Old Testament of Prov. 25. 8; this is Prov. 31. 8 in the Hebrew Old Testament.)

³⁵ Luke 11. 3.

³⁶ Luke 16. 19.

³⁷ Matt. 6. 8.

³⁸ Matt. 7. 9-11; cf. Luke 11. 11-13.

³⁹ James 1. 17.

⁴⁰ The Lord Jesus is our pattern and our standard in:

(i) Humility (John 13. 14-15).

(ii) Selflessness (Rom. 15. 2-3; Phil. 2. 4-8).

(iii) Gracious giving (2 Cor. 8. 9).

(iv) Love (Eph. 5. 2).

(v) Forgiveness (Col. 3. 13).

(vi) Patient endurance in suffering (Heb. 12. 1-3; 1 Pet. 2. 20-23).

(vii) Purity (1 John 3. 3).

(viii) Righteousness (! John 3. 7).

(ix) Self-sacrifice (1 John 3. 16).

⁴¹ John 6. 9.

⁴² Matt. 14. 19; John 6. 11.

⁴³ Matt. 15. 34-38.

⁴⁴ Luke 22. 8.

⁴⁵ Matt. 26. 26.

⁴⁶ Luke 24. 28-31.

⁴⁷ It is interesting to observe the pattern followed in the Gospel of Luke:

(i) The feeding of the multitude: 'He took the five loaves and the two fish, and looking up to heaven, He blessed

and broke them, and gave them to the disciples to set before the multitude' (Luke 9. 16).

(ii) The institution of the Lord's Supper: 'He took bread, gave thanks ['blessed' in the parallel accounts in Matt.

26. 26 and Mark 14. 22] and broke it, and gave it to them, saying, "This is my body" (Luke 22. 19).

(iii) The incident at Emmaus: 'He took bread, blessed and broke it, and gave it to them' (Luke 24. 30).

I note two points:

(a) On each of these occasions the Lord gave thanks for food *for others*, and (as far as we know) not for Himself.

(b) On the only known occasion when the *Risen* Lord ate food *Himself*, there is no record that He gave thanks for it (Luke 24. 41-43). Without being dogmatic, I suspect that it would have been inappropriate for the *Glorified* Lord to give thanks for food which He did not need to sustain Him; cf. 1 Cor. 15. 42-44. (I regard His eating the boiled fish and bread as a further evidence for the disciples that He had really risen from the dead and that what they saw was not a 'spirit'; cf. Luke 24. 38-40.)

⁴⁸ Matt. 4. 2.

⁴⁹ Mark 3. 20; 6. 31.

⁵⁰ Matt. 4. 1.

⁵¹ Matt. 21. 18.

⁵² Matt. 15. 32.

⁵³ In accordance with the Old Testament dietary laws.

⁵⁴ Rom. 14. 6.

⁵⁵ 1 Tim. 4. 3-5.

⁵⁶ He went so far as to isolate himself in a cabin (in Puget Sound, located along the north-western coast of the U.S. state of Washington).

⁵⁷ Lewis Smedes, *'My God and I: A Spiritual Memoir'*, page 133; quoted (with just one small omission) in John Ortberg, *'God is closer than you think'*, pages 161-162.

⁵⁸ Acts 27. 33-35. Cf. 1 Sam. 9. 13: 'the people will not eat until he (Samuel) comes, because he must bless the sacrifice; afterward those who are invited will eat'.

⁵⁹ The full story runs, "Clyde Murdock tells of a Christian farmer who was spending a day in a large city. Entering the restaurant for his noon meal, he found a table near a group of young men. When his meal was served, he quietly, with bowed head, gave thanks for the food before him. The young men, observing this, thought they would ridicule and embarrass the old gentleman. One called out in a loud voice: 'Hey farmer, does everyone do that where you live?' The old man looked at the callow youth and calmly said: 'No, son, the pigs don't'", *The Prairie Overcomer*, October 1987, p. 36. Quoted at <http://www.lilesnet.com/thanksgiving/quotes/>.