

## About the House

## Useful Hints and General Information for the Busy Housewife

### Miscellaneous Recipes.

For a new dessert, try this: Take sponge cake and cut it into squares. Pare, halve and core some large pears. Boil in a syrup colored with half a cupful of cranberry or other red fruit juice. When tender remove from the syrup and place one of the halves on each sponge square. Decorate with cranberry jelly and serve with plain or whipped cream or with a sauce.

Here is a Belgian recipe for vegetable soup: Take four celeries, four leeks, two turnips, a cabbage, two onions, a few bones, pepper and salt and five quarts of water. Boil for about three hours keeping the vegetable always well covered with the water. Take up and rub the vegetable through a sieve or cloth and let them boil again for at least an hour.

**White Ginger Bread.**—One pound dry, sifted flour, one-half pound fresh butter, one-half pound granulated sugar, grated rind of one lemon, one ounce new ground ginger root, one-half grated nutmeg, one-half teaspoon soda, one gill milk. Rub flour and butter together, add sugar, lemon rind, ginger and nutmeg. Warm milk slightly, stir in soda and mix to smooth paste. Shape according to fancy and bake fifteen minutes.

To make croquettes of boiled meat, mince your meat and put it into a thick, white sauce well spiced with pepper, salt and nutmeg, and let it remain for two hours. Then prepare your croquettes by rolling the mixture in white of egg and fine bread crumbs. Put a piece of butter in the saucepan, sufficient to take all the croquettes, and let them brown in it for about 10 minutes. A white sauce served with them is a good addition.

**Egg Salad.**—Cover the eggs with boiling water and reduce the heat at once, cooking the eggs slowly from 25 to 28 minutes over the simmer burner of the gas stove. When the eggs are done, cover them with cold water. Prepare mayonnaise, when thick, add four or five sardines that have been skinned, boned and pounded to a paste. Cut the egg enghwise, lay on chilled lettuce and serve the dressing.

**Pickling Brine.**—A "universal" pickle—that is, a pickling liquid that may be used with nearly all kinds of vegetables and fruits—is made like this: A cupful of sugar added to four quarts of vinegar, two dozen whole black peppers and a handful of cloves, a few blades of mace and 18 whole allspice. Boil all the ingredients for five minutes and pour over the fruit.

**Cream of Spinach Soup.**—Two quarts spinach, six cupfuls cold water, two cupfuls milk, one clove garlic or two tablespoonfuls chopped onion, bit of bay leaf, one teaspoonful salt, cayenne pepper and celery salt, three tablespoonfuls each butter and flour, one-half cupful cream. Cook spinach in water thirty minutes. Press through sieve, scald milk with onion and bay leaf, add butter and flour, cooked together, strain, add seasonings and spinach mixture. Cook five minutes, and serve, garnished with beaten cream.

**Baked Apple Pudding.**—Butter an agate baking dish. Slice into this tart apples enough to fill the dish; sprinkle with salt and pour in two or three tablespoonfuls of water. Sift together a cup and a half of flour, three tablespoonfuls of baking powder and one-fourth teaspoonful of salt. Into this work with the tips of the fingers three tablespoonfuls of butter. Beat an egg, add three-fourths of a cup of milk (scant measure), and stir into the dry ingredients. When thoroughly mixed spread over the apples. Bake in a quick oven about 25 minutes. Invert the dish so as to have the apples on the top. Serve hot with butter and sugar or syrup.

**Mixed Conserve.**—Six pounds of the large blue plums, measured after the pits are removed and the plums halved. Four pounds of granulated sugar. Two pounds of chopped raisins. Half a pound of English walnut meats, chopped fine. Juice of one orange. Skins of four oranges, chopped and parboiled fifteen to twenty minutes. Pour boiling water on the raisins and let stand two minutes. Mix all the ingredients and let simmer fifteen minutes. Add sugar and cook ten minutes in double boiler or until jelly-like. Pour into hot sterilized jars and when cool cover with paraffin. Do not peel the plums, as the skins give the conserve a pretty color. Do not stir the plums to pieces; keep them in halves. When done the mixture will thicken on a cold plate.

**Beef Stew.**—Use two pounds of round steak cut from one to one and a half inches thick. The steak may be left whole or cut into pieces two inches square. Heat an iron frying pan, rub over the surface with a bit of fat from the meat, put in the steak and cook, first on one side, then on the other, to harden the meat on the outside and thus keep in the juices. Put the meat into the casserole with a dozen and a half pieces each of carrot and turnip, cut in similar shaped slices, cubes or triangles. Add a dozen very small peeled onions, one tablespoonful kitchen bouquet and a generous pint of brown stock or boiling water. Cover and let cook gently in the oven about an hour and a half. After cooking an hour add salt

and more stock, if needed. Serve from the casserole. The vegetables may be browned in one-fourth cupful of drippings before being put into the casserole. For this style of cooking round steak gives a richer dish than does a sirloin steak.

### Useful Hints.

Celery and pineapple make a delicious salad.

It is better to cook carrots whole and then skin them.

After a whiskbroom has become ragged, trim off evenly and use as a sink brush.

Prick the small end of a potato before putting it in the oven and it will not burst.

A salad of onions, sardines, tomatoes and peppers is properly served with brown bread.

Never brown old clothing or household articles—give them to somebody who can use them.

Yellow will light up the gloomiest of rooms, just as green will cool and soften the most garish.

Skim milk used instead of water in the cooking of cereals adds to their nutritive value.

Pushing screws in common soap before using will cause them to enter the wood more easily.

It's always more economical to measure materials in cooking than it is to guess at them.

It is the greatest economy to purchase the best spices; poor ones are usually adulterated.

If a small piece of velvet is glued inside the heel of a shoe, stockings will not wear out so fast.

Split a clothespin down the centre, and you have a good tool for scraping pans and kettles.

Always rinse black stockings in blue water, and they will keep a good color right on to the end.

If sugar is too high-priced to preserve fruit, then dry it. You can't starve to death very well on dried fruit.

Before cleaning knives on a knifeboard, damp them slightly. They clean more quickly and gain a better polish.

A few drops of ammonia in the water in which silver is washed will keep it bright for a long time without cleaning.

To prevent carpet from unraveling, when cut, run two rows of machine stitching with the machine where it is to be cut.

Grind a handful of sunflower seeds and give them to the canary. The birds relish the little tender pieces that are found among the seeds.

Stains in table linen are easily removed by plunging the articles in pure boiling water. The addition of soap or soda would have the effect of fixing the stain.

If new enamel pans are placed in a pan of water and allowed to come to the boil and then cool, they will be found to last much longer without burning or cracking.

Watering Boston ferns with weak tea instead of water will cause them to thrive wonderfully. When rice appears on ferns, stick some sulphur matches head down in soil.

For waterproofing boots and shoes, equal quantities of white wax, olive oil, and dectified lard, melted down make an excellent mixture but a little oil of turpentine should also be added.

To wash brushes and combs, put a teaspoonful of ammonia into a basin of hot water and dip the brush up and down in it letting the comb remain in the water for a few minutes. Afterward rinse in cold water.

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## THE SUNDAY LESSON

INTERNATIONAL LESSON  
SEPTEMBER 3.

Third Quarter.—Lesson V.—Paul's Sorrows and Comforts.—2 Cor. 11.21 to 12. 10. Golden Text 2 Cor. 12. 9.

Verse 21. Paul wants to make it clear that the braggarts must not be taken at their own valuation: he is obliged to explain—and the parenthesis here and in verse 23 shows how distasteful it was—that he could not honestly admit their superiority on any account.

22. Hebrews, as speakers of the sacred language; Israelites, as members of the sacred nation. Similarly in Phil. 3, 5 Paul claims to be "of the Israel" and "a Hebrew of Hebrew descent." Abraham's seed is best illustrated by John 8, 33, 37.

23. We can see how acutely Paul felt the necessity of actually recounting the sufferings and tolls he had undergone for his Master: the very preciousness of them was in their unconsciousness. The catalogue thus wrung from him vividly illustrates the gaps in Luke's narrative regarded as a biography. One beating (Acts 16, 22) and one stinging (Acts 14, 19) are chronicled there; a fourth shipwreck (Acts 27) was yet to come. Prisons—Paul's familiarity with prison life is abundantly illustrated in the Acts, where two periods of two years are recorded subsequent to the time of this letter. What waste of unspeakably precious time! Yet God saw that the time was not lost after all. Deaths—The plural implies different forms of deadly peril.

24. Jews—The name of his own loved countrymen stands in reproachful emphasis, as in Acts 26, 2. Forty stripes save one—In Deut. 25, 3 forty was named as the maximum; the punctilious Jew was so careful not to exceed that he made thirty-nine the limit—he could take it out in quality where desired! Jesus told his disciples they should be scourged in synagogues, as breakers of divine law.

25. Sudden floods in dry riverbeds are familiar in countries, where the rain comes in mass. We may conjecture that Paul from highwaymen was especially serious when crossing the mountain passes in the first journey, the point at which John Mark's heart failed him. Note the climax at the end—human treachery is worse than all.

26. The trials of this verse are arranged in three groups. First comes the weariness of physical and mental toil, with frequent denial of the sleep that would restore energy. Then the long waits for food and drink, often ending in failure of an expected supply. (We may be sure Paul is not thinking of useless austerities: he had quite enough unavoidable fasts without imposing mere ritual fasts on himself! And we may well doubt whether a man so emancipated from the ritual law found fasting a means of grace, which is its only justification.) Then comes the necessity of traveling in all weathers, and often without clothes enough to withstand the cold.

27. From things that are without, which touched his bodily comfort or even threatened his life, Paul comes to that which alone found an entry to his soul. How does this confession of daily "worrying" square with Paul's own precept "In nothing be anxious" (Phil. 4, 6), or the Master's own commands about anxiety? (Matt. 6, 25, 34.) We find that the forbidden anxiety is purely selfish; anxiety for others is an essential part of love's burden. The New Testament takes us far beyond the message given to Ezekiel. Those who "watch on behalf of souls" may "deliver their own soul" by faithfully warning the sinner of backsliding; but that cannot mean washing one's hands of an unworthy man as soon as he has been adequately admonished.

28. Weak—How this colossal strong man "bore the infirmities of the weak" appears in many of Paul's chapters. He felt for them so deeply that he truly put himself in their place. Caused to stumble—There is good reason to believe that this word would be more exactly rendered "ensnared, entrapped, tempted so as to fall." Just as to the Old Testament prophet the undelivered message was "as a fire in his bones," so is the news of a Christian's fall to the apostle.

29. Weakness—In quotation marks, as it were. The world might scoff at a saint's tears over the "sinners against their own selves" (Heb. 12, 3, as it should be read). God does not count them effeminate! So again, men do not boast of their prison record or judicial or flogging! Paul's humility puts aside all those splendors—so razzingly clear to us—which would have prompted any small man to boastfulness had he possessed a fragment of them. He declares (as in 2 Cor. 12, 6) that his appeal will be to the most rigid standard of truth, attested by God himself.

30. God is named first as "the God and Father" of the Lord for whose dear sake Paul boiled and suffered. Then—as constantly in the language of pious Jews (and others)—see Mark 14, 61)—he is the recipient of eternal thanksgiving from grateful mankind.

31. A typical instance of his hairbreadth escapes is added as an afterthought. Aretas—Father-in-law of Herod Antipas, who divorced his wife to marry Herodias, and, thus brought

down on Galilee the armies of the outraged Arab king. Aretas was specially friendly to the Jews, which explains Saul's commission to arrest Christians in Damascus.

33. Here is a close link with Acts (9, 24, 25). The words there through the wall, lowering him, are identical (except for the passive) with Paul's own "I was lowered through the wall" here; the words for basket differ. Luke had heard Paul tell of it, but did not preserve the exact form. The window would be in a house overhanging the wall, like that of Rahab in Josh. 2, 15.

## THE FASHIONS

**Popularity of Georgette Frocks**  
The white Russian frock of Georgette, with perhaps a touch of contrasting color on cuffs or collar, is one of the favored designs for afternoon and evening wear. Georgette is delightfully cool and graceful and lends itself particularly well to the season's styles, both for daytime and for evening wear. It is one of the sheer materials which really washes and wears very well, making it practical for the modish transparent sleeve, the costume blouse and the dance dress.

For dance dresses, the printed Georgettes are youthful and pretty; some of these have printed borders, and



Russian Blouse Costume.

plain white or colored grounds, and then again the softly tinted rose or conventionalized design is scattered over the material, on a ground of white, or stripes. It is most effective and satisfactory for many purposes.

**One-Piece Frocks**  
Although many cling to the tailored suit with its contrasting blouse, even in the warmest weather, the one-piece dress is becoming more and more of a favorite. One of the most attractive of simple serges noticed recently, was made of two straight widths, belted in loosely with a belt of the material embroidered in a dark red soutache. The armholes were cut out deeply and

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Smart Flowered Voile

bound. With this frock was worn a white Georgette underblouse with loose flowing sleeves, the lower edges bound with rose color; the wide collar was also bound with the rose. It was a charming little model because of its simplicity, and very youthful in its straight lines.

The heavy linens, too, are effective for street wear. Ivory white, French blue, the soft pale grays, and cool looking greens are among the favored shades in these linens. Many of them are cut along the straight lines of the serges being pleated often on to a shoulder yoke, and belted in loosely with a belt or sash of the same

## CHRIST IN FLANDERS

We had forgotten You or very nearly. You did not seem to touch us very nearly. Of course we thought about You now and then, Especially in any time of trouble, We knew that You were good in time of trouble, But we are very ordinary men.

And there were always other things to think of; There's lots of things a man has got to think of; His work, his home, his pleasure, and his wife; And so we only thought of You on Sunday, Sometimes, perhaps, not even on a Sunday, Because there's always lots to fill one's life.

And all the while, in street or lane or byway, In country lane, in city street or byway, You walked among us and we did not see. Your feet were bleeding as You walked our pavements. How did we miss Your footprints on our pavements? Can there be other folk as blind as we?

Now we remember over here in Flanders (It isn't strange to think of You in Flanders); This hideous warfare seems to make things clear. We never thought about You much in England, But now that we are far away from England We have no doubts, we know that You are here.

You helped us pass the jest along the trenches, Where in cold blood we waited in the trenches. You touched its ribaldry and made it fine. You stood beside us in our pain and weakness, We're glad to think You understand our weakness, Somehow it seems to help us not to whine.

We think about You kneeling in the garden, Ah, God! the agony of that dread garden; We know You prayed for us upon the cross; If anything could make us glad to bear it, 'Twould be the knowledge that You will to bear it, Pain—death—the uttermost of human loss.

Though we forgot You, You will not forget us; We feel so sure that You will not forget us, But stay with us until this dream is past; And so we ask for courage, strength, and pardon, Especially, I think, we ask for pardon, And that You'll stand beside us to the last.

—London Spectator.

material as the frock. An especially pretty white linen on this order. was made with a touch of black on the collar and sash.

The sash is quite smart just now on all types of dresses, from the simple serge to the afternoon taffeta or pongee. It is usually narrow, and made of the material of the dress, or of satin, when the frock is serge; generally a motif is embroidered on the ends, in colored beads or wool.

Many of these sashes cross in front and are knotted in the back loosely and gracefully.

**Serge and Silk Combinations**

Many of the favored silk frocks are combined effectively with a wool material, serge, gabardine or cloth. This is an idea which appeals to many and which is being used considerably in the ready-made garments. The lower portion of the skirt, the sleeveless jumper, wide cuffs and collar are generally made of the serge, and the body of the frock of the silk, taffeta, satin, or one of the Japanese silks, as the case may be.

These patterns may be obtained

from your local McCall Dealer or from The McCall Co., 70 Bond Street, Toronto, Ontario.

**CHINA'S GREAT CANAL.**  
Its Total Length is Very Nearly 850 Miles.

China is reported to be considering the restoration of the old canal system, of which there were at one time 60,000 miles within the empire. Centuries before the Christian era the great rivers of China were diverted from their natural courses, the waters of one turned into another's bed, and the waterways carried along in the direction of desired traffic. The ancient Grand Canal extends from Hangchow to Tientsin, traversing the Provinces of Chekiang, Kiangsu, Shantung and Chili, the total length of the canal being about 850 miles. China is in desperate need of transportation, and it has been estimated by engineers that the canal system can be restored at a less cost than that which would be involved in the building of the necessary railways. With the canals again in operation the railway building can go on at greater leisure.—Christian Herald.

## FORBEAR, FORGIVE, FORGET

We Are Too Often Angry and Resentful Unnecessarily and Unrighteously.

"He is forbearing and of abundant mercy."—Exodus, xxxv., 6.

Forbear, forgive, forget. Three little words that help to build great happiness.

Three little words that mean great victory.

Three little words that prove us worthy of great privilege.

The great happiness which these simple words build is the happiness of peace. The victory they mean is victory over one's self. And the great privilege which they gain for us is the privilege of being through our conduct adjudged worthy sons and daughters of the Heavenly Father of us all.

Men anger us. We are human and therefore we resent. But every time we resent we lower ourselves to the level of him who offends us; we lose our own self-respect, which is a valuable asset; we raise the offender to the opinion that he is worth noticing, which he may desire but which we are frequently unwilling to concede; we provoke by our act or word of resentment future or further offence, which will only mean more anger or resentment on our part; we fail to convince the offender that he has wronged us, and our failure to do so means possibly our mortification and certainly a loss of our nervous energy wasted upon one who is not worthy of the expenditure.

**To Quick to Take Offence.**

Like most human emotions, anger or resentment can be holy or unholy. It is holy when directed against wrong that perils life in serious directions. For such wrong may mean grave consequences. There is such a thing as righteous anger. Witness the anger which directed the extermination of the Canaanite nations so persistently guilty of the grossest immoralities, which, under the guise of worship, meant man's physical, mental and moral deterioration and death. But we speak of ordinary life as we ordinary human beings live it. We are too quick to take offence. We resent angrily when a "soft answer" would "turn aside the wrath," and we thereby de-

Forbear, forgive and forget. Who has not felt all the better for doing so?

And forgetting that we prove ourselves worthy of high privilege, worthy of our privilege of being sons and daughters of the good Father of all of us. For He is forbearing and forgiving and graciously forgets.

If He finds that our faults, whereby we offend him, are just human weaknesses that we honestly try to correct; if He finds that we are sincerely trying for a "change of heart," He will forbear, forgive and forget. He only desires that we shall return to the right way. He takes no delight in punishing or inflicting penalty. "In our sorrows He sorrows," as the prophet teaches us.

Let us therefore try to lead those who offend us to a change of heart. Let us try to correct the causes of their offending us. We can do so by tactful response, by soft answer, instead of by angry word or by angry bone, which is even worse!

It is only when truth, righteousness and honor are involved that our anger becomes righteous anger and our resentment becomes excusable.—Rev. H. Pereira Mendes, D. D. demonstrate that "anger resteth in the bosom of fools," among whom there is no need for us to be numbered. It all means our annoyance. Any annoyance, even when caused by a pinprick, means a disturbance of our happiness.

If we can overcome our pride, conquer our anger, subdue our resentment, it means that we gain a great victory over the less worthy self and that the more worthy self, the "better self" within us, is mightier. That will mean our peace of mind and therefore our happiness.

After all, no man is infallible. And we are only men. Offence is oft the child of our own fault—or folly.

**"In Our Sorrows He Sorrows."**

He is a wise man that recognizes when he is foolish. He is a wise man that applies to himself Job's satire, "Wisdom will die with you!" and give credit to his offender for at least a little wisdom and possibly more right!