

to vary our meals. We have served hot things hot and cold things cold. We have been tired when the ordeal was over, but we have not been worn to the bone.

Economic conditions, now, are such that women who wish to live in the country must learn that it is neither good form nor good sense to serve the old-fashioned everybody-come-in-and-eat-threshing-dinner. Serve a good, wholesome, sensible meal, and take the extra time to rest for the next meal instead of preparing frilly party things, then things will adjust themselves, and our own farmer men will not need to eat a cold lunch from a tin dinner-pail on threshing-day. —Farm and Fireside.

It is always a problem to keep the draw string in the small boy's blouse and if the waist is gathered into a band that makes them harder to iron. To prevent this trouble get some small brass, steel or white bone rings the size of a dime and sew one in each end of the draw string.

It was his first morning at the new boarding-house. The waitress had begun the meal, she opened a slight conversation. "It looks like rain." "It does," replied the newcomer, glancing into his cup of very weak coffee, "but it smells just a little like coffee."

If the boy is hard on button holes stick around the button hole twice with the machine and then work in the usual way.

The Upward Look

The Church and the Social Problems

The International Christian Endeavor Convention at Los Angeles recently was marked by many stirring addresses. One of the greatest was delivered by Dr. J. A. Macdonald, of Toronto. Among other things he said:

"All over America there has grown up an industrial absolutism more baneful and much more arrogant than that of any Stuart Queen; but where is the Church of John Knox that will stand against tyranny and oppression, for the will of God and for the rights of men?"

"What does the comfortable Church of the well-to-do know about the problem of work or of wages? How can it hear the passionate cry of the children of America, a million of them—some say three millions—caught in the cruel wheels of our vast, heartless industrial machine? How can you measure the agency of women whose only alternative is starvation or shame?"

"Why, because of the Church's so-called social apostasy. Once again the Church has become the conservator of vested interests and worships the god of things as they are."

Dr. Macdonald here introduces a great subject, the relation of the

Church to social problems. The question is, has the Church a duty to perform in looking after a man's physical environment as well as his spiritual welfare? Many leading churchmen will tell you that a church's duty is altogether spiritual, that the Church should avoid anything that even savors of politics.

Moses had no such scruples. He saw with a clearer eye than most religious leaders of to-day are gifted with that the two are inseparable. Hence in the Mosaic law religious ordinances are prescribed along with social duties. Moses worked right into the religious system of his people the principles of property ownership that he believed would enable all to be economically independent. Moses believed that he had ensured a right physical environment for his people. And hundreds of years later Jesus gave His word that "Not one jot or one tittle shall in any wise pass from the law till all be fulfilled."

And to-day, over nineteen hundred years after Christ gave His great assurance, we find people in such intense poverty that they must descend lower than the animals to get a living—they must live on the earnings of their young. We find on every hand the over rich and the intensely poor; the man who works not and lives profusely from the toil of others and the man who works for a bare subsistence or less. In other words we have the very conditions in the world that Christ and Moses both feared and solemnly warned us against.

Should the Church be active in the fight against the social injustice that condemns many to poorly required toil and causes so much shame and misery? Moses thought so. Jesus ever sought to alienate suffering in His day. Is not the duty of His church to follow in His footsteps?

Green Grapes Preserves

Hester Gray

Many housewives make the mistake of delaying with the grapes until they are fully ripe before preserving them.

Taken just as they are turning pink they are far better for this purpose than at any other time. Pick over the grapes and discard all that are imperfect. Weigh and add equal weight of sugar. Put in a preserving kettle with a little water and allow the fruit to boil up. Take a high chair or stool and sitting by the stove skim out the seeds as they come to the surface. This is not so unpleasant as it sounds, especially if there is a gasoline or oil stove to use, as there should be in every farmhouse kitchen. If a few seeds remain they will usually settle to the bottom. It is not necessary that all be removed, although it is more satisfactory to get the most of them.

Boil slowly until the juice jellies, then put in jars and seal, or it may be put in tumblers. The flavor of this preserve is delicious. The color will be pink.—New England Homestead.



"Listen, Rose."

Bud reads:

"Madam, your own white hands are the first to touch FIVE ROSES."

"For nearly one mile it travels through 'hygienic automatic processes—more and more spotless."

"Till in a clear creamy stream it flows into 'clean new packages, filled full-weight by 'infallible machinery—sewed automatically."

"Goodness!" said round-eyed Rose.

Bud reads eagerly:

"Hand-proof, germ-proof. Every littlest 'bit of machinery is bright—polished like 'those piano keys of yours. FIVE ROSES is 'healthy flour, wholesome, none like it. 'Unbleached, too."

"Nobody touches my flour—but me" said Rose. Imagine such purity—get FIVE ROSES.

Five Roses Flour

Not Bleached



Not Blended