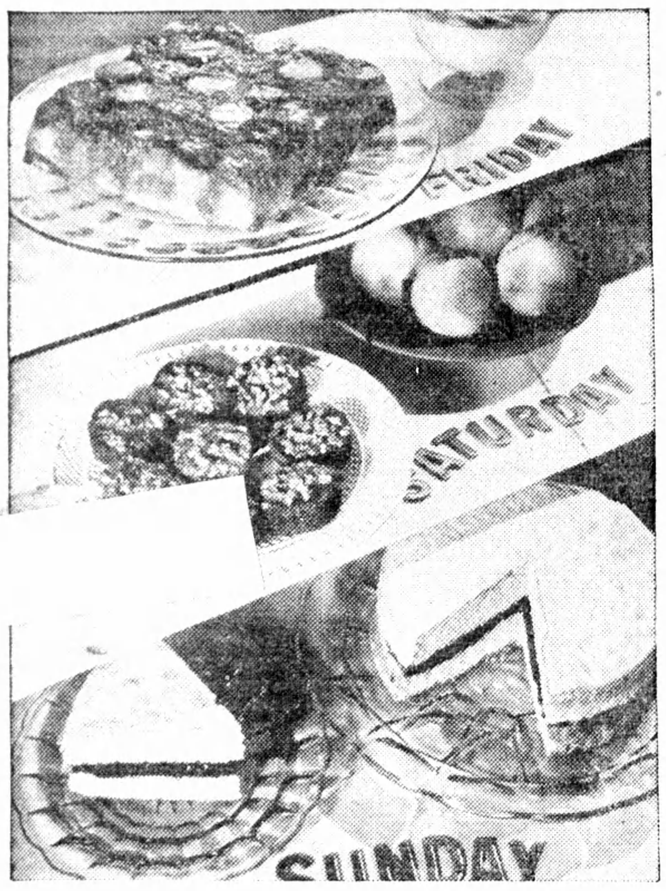
Woman's World

By Mair M. Morgan



Friday's fish dinner is topped off with a fruit dessert and glazed cinnamon rolls made in just two hours from cake flour that responds quickly to leavening. Saturday's casual dinner becomes important with maple nut cup cakes, and Washington Pie with a creamy filling is a perfect finish for Sunday's supper.

Sunday breakfast trailed out half the morning, Sunday dinner with its big roast, Sunday supper with its guests—these all take the rest out of Sunday for Mother even though most Mothers love this day with all the family at home and their friends at the fireside in the evening. But the day can be lightened for Mother with a little planning for Friday and Saturday baking.

Rolls to be toasted for Sunday breakfast or supper can be baked on Friday, and cinnamon rolls which are easily made in two hours used to top off fruit dessert that night. The left-over rolls are delicious if split, toasted and buttered.

1½ tablespoons sugar.
4 cups sifted cake flour (about).
½ tablespoon cinnamon.
1-3 cup sugar.
1 cup milk scalded.
1 egg slightly beaten.
½ cup currants.
4 tablespoons butter.
1 cake compressed yeast.
¾ teaspoon salt.
½ cup sugar.
1½ tablespoons butter or other shortening.

Add sugar to milk, cool to lukewarm, add yeast, and stir until smooth. Add ½ of flour, then egg, salt, and butter, beating well. Add remaining flour (enough to make as soft a dough as can be handled). Knead gently until smooth. Place in greased bowl, cover and let rise in warm place until double in bulk. Press edges of dough to centre, working it down slightly. Turn dough over and let rise again until double in bulk. Roll in sheet ¼ inch thick, sprinkle with currants, sugar, and cinnamon. Dot with butter. Roll as for jelly roll, cut in 1-inch slices. Place cut-side down in pan that has been sprinkled with sugar and dotted with butter. Let rise until double in bulk. Brush with additional melted butter and sprinkle with sugar. Bake in hot oven (400 F.) 40 minutes, or until done. Let stand in pan for several minutes. Invert pan to remove them. Makes 18 rolls.

WEEKLY CASH PRIZES

Winter meals, with their roasts, stews, puddings and pies are due for a change now that Spring is here.

The wise housewife will want to devote less time in her kitchen, consequently she will refer to her files for one of those combination-main-course dishes. Every home-maker has at least one dish that she has concocted out of this and that, which has surprised the family by its delicious flavor.

Such a dish is lima beans, combined with left-over meat, fish, vegetables, or cheese, seasoned with onions, celery or green peppers. Have you another variation of this dish or another combination which is equally economical?

Here is an opportunity for the thrifty housewife. Each week we are offering a cash prize for the most economical, tasty main-course dish. Recipes calling for detailed ingredients and involved method of preparation will not be considered.

One dollar will be paid for each recipe selected for publication.

HOW TO ENTER CONTEST

Plainly write or print out the ingredients and method of your favorite main-course dish and send in together with name and address to Household Science, Room 421, 73 West Adelaide Street, Toronto.

What's Ahead?

The London Daily Herald reports that the Government is constructing gigantic underground steel tanks embedded in cement in which to store the oil supplies for the Navy. Hitherto the fuel has been kept in huge tanks above the surface, which would be shining marks in the event of an enemy airplane raid. Science is advancing so rapidly with effective engines of destruction that governments are kept busy inventing safety devices for the people and their wares. To be safe from each other, men may in time have to build subterranean shelters everywhere.

MOTHER'S FOOL

" 'Tis plain to me," said the farmer's wife,
"Those boys will make their marks in life.
They never were made to handle a hoe,
And at once to college they ought to go
Yes, John and Henry—'tis clear to me—
Great men in this world are sure to be;
But Tom, he's little above a fool—
So John and Henry must go to school."

"Now, really, wife," quoth Farmer Brown
As he set his mug of cider down;
"Tom does more work in a day, for me,
Than both of his brothers do in three.
Book learnin' will never plant beans or corn,
Nor hoe potatoes—sure as you're born;
Nor mend a rod of broken fence;
For my part give me common sense."

But his wife the roost was bound to rule,
And so "the boys" were sent to school;
While Tom, of course, was left behind,
For his mother said he had no mind.

Five years at school the students spent,
Then each one into business went;
John learned to play the flute and fiddle
And parted his hair (of course) in the middle.
Though his brother looked rather higher than he,
And hung out his shingle — "H. Brown, M.D."

Meanwhile, at home, their brother Tom,
Had taken a notion into his head;
Though he said not a word but trimmed his trees
And hoed his corn and sowed his peas;
But somehow, either "by hook or crook,"
He managed to read full many a book.

Well the war broke out; and "Captain Tom,"
To battle a hundred soldiers led,
And when the rebel flag went down
Came marching home as "General Brown."

Repaired the house and broken fence,
But he went to work on the farm again,
Planted his corn and sowed his grain,
And people said he had "common sense."

Now, common sense was rather rare,
And the State House needed a portion there;
So our "family dunce" moved into town,
And people called him "Governor Brown;"
And his brothers, who went to the city school,
Came home to live with mother's fool.

No Announcements to Make, But

Mary Pickford as she arrived at Newark airport from Hollywood. She said she had no announcements to make about rumored engagement to Buddy Rogers, but has not turned back on romance.

SUNDAY SCHOOL LESSON

LESSON XIII — March 29th

JESUS EXPLAINS THE KINGDOM — Luke 13

Golden Text — "They shall come down from the east and west, and from the north and south, and shall sit down in the kingdom of God. — Luke 13:29.

THE LESSON IN ITS SETTING

Time — November and December A.D., 29.

Place — Peraea.

"Why has God a right to expect fruitfulness in our lives? What kind of people today have a dead, selfish, hard religion such as this ruler of the synagogue had."

"He said therefore, Unto, what is the kingdom of God like, and whereunto shall I liken it?" The parable of the mustard seed is found in both the other synoptic Gospels (Matt. 13:31, 32; Mark 4 30, 32). Christ would seem to ask the question as to what the kingdom of God is like at this point, because many of his hearers probably had incorrect ideas of what the kingdom of God really should be.

"It is like unto a grain of mustard seed, which a man took and cast into his own garden; and it grew, and became a tree; and the birds of the heaven lodged in the branches thereof." The grain of mustard seed developing into a great tree is not the sign of the progress of Christianity, but that of an abnormal growth, so that there is room for birds to lodge in the branches. The birds are symbolic of evil things.

"And again he said, Whereunto shall I liken the kingdom of God? It is like unto leaven, which a woman took and hid in three measures of meal, till it was all leavened." We must not interpret this parable, as many do, as the teaching of Christ that the leaven is the gospel, the meal is the world, and that the whole world is ultimately to be converted to the gospel. Leaven, when referred to symbolically or typically is always mentioned in the Old Testament in an evil sense (Gen. 19:3; Ex. 12:8, 15-20, 34, 39; 13, 3-7; 23:15, 18; 29:2, 23; 34 18, 25; Lev. 2:4, 5, 11; 6:16, 17; 7:12 13; 8:2, 26; 10:12; 23:6-17; Num. 6: 15, 17, 19; 9:11; 28:17; Deut. 16:3, 4, 8,16; Amos 4:5). The use of the word in the New Testament explains its symbolic meaning. It is malice and wickedness as constrasted with sincerity and truth (1 Cor 5:6-8).

"And he went on his way through cities and villages, teaching and journeying on unto Jerusalem." The definite time of this journey is not stated. We are possibly pointed back to 9:51. This is Christ's last journey to Jerusalem, ending in his death.

"And one said unto him, Lord, are they few that are saved?" This question may have arisen in the mind of the speaker because of the preceding teachings of Christ. More probably, however, it was a superficial inquiry concerning a matter frequently discussed by Jews, of that time. Many Christians today can ask silly questions, which, even if the answer were known would not be of any definite profit, as, Whom did Cain marry? the answer to which, of course, is that he married his sister, but, when people who ask these questions are answered, they simply go on to another group and continue to ask the same questions. "And he said unto them." "Strive to enter in by the narrow door." Christ did not answer the question of the man at all. It is as if he had said, the number of the saved is no concern of yours. That is a matter for Almighty God.

"For many, I say unto you, shall seek to enter in and shall not be able." Jesus does not say that there are many who strive in vain to enter but that there will be many who will seek in vain to enter, after the time of salvation is past. Those who continue to strive now succeed.

"When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying Lord, open to us; and he shall answer and say to you, I know you not whence ye are." There is a time when it is too late to seek admission into the kingdom of God. That time is after life on this earth.

"Then shall ye begin to say, We did eat and drink in thy presence, and thou didst teach in our streets." These people made the great mistake of assuming that a physical acquaintance with the Lord Jesus would gain them entrance into the Kingdom of God, whereas the only way in which they could enter the Kingdom would be through a surrender of their sins and selfishness, and a real following of Christ himself, walking in obedience to him.

"And he shall say, I tell you, I know not whence ye are; depart from me, all ye workers of iniquity." (Cf. Matt 7:22, 23 and Psalm 6:8). The Lord does not know these people because they had never become his by conversion.

"There shall be the weeping and the gnashing of teeth, when ye shall see Abraham and Issac and Jacob, and all the prophets, in the kingdom of God, and yourselves cast forth without." These words are scarcely in need of comment; their best comment is our trembling prayer that they may not be true of us."

"And they shall come from the east and west, and from the north and the south, and shall sit down in the kingdom of God." The four corners of the earth here referred to indicate that those who will sit down in the kingdom of God shall come from all the nations of the earth. No man is excluded from such an eternal privilege because of his nationality, his colour, or his lack of privileges, but only because he himself refuses to enter the narrow door.

"And behold, there are last who shall be first, and there are first who shall be last. (See Matt. 19:30; 20:16) The last here are probably those who, from all natural circumstances and external appearances would have no right to the privileges of the kingdom of God, but whose hearts had been yielded to Christ, and who, because of this, were given first place in his kingdom. Those who are first here, and this referred to the Jewish people, who were first in the privilege of possessing the Old Testament Scriptures, the temple in Jerusalem, and a knowledge of the true God, in spite of all their privileges have refused the Lord Jesus Christ, and shall be last, that is, they shall be excluded from God's eternal kingdom.

For the "Miss"

An adorable pink grosgrain ribbon bow accents the shirt collar of this darling little blue chambray princess dress. It may have brief puffed sleeves or long sleeves, slightly full toward the wrist and cuffed.

No waist seams to join, makes it very quickly fashioned.

This cute dress is lovely in any of the cottons of the gingham type, quaint and smart calico prints, challis prints, linens or in plain or printed tub silks.

Style No. 2669 is designed for sizes 6, 8, 10 and 12 years. Size 8 requires 2½ yards of 35-inch material with ⅞ yard of 3-inch ribbon for bow.

HOW TO ORDER PATTERNS

Write your name and address plainly, giving number and size of pattern wanted. Enclose 15c in stamps or coin (coin preferred); wrap it carefully, and address your order to Wilson Pattern Service, 73 West Adelaide Street, Toronto.

FU MANCHU By Sax Rohmer

Shinning Little Knives