

TIMELY TOPICS FOR WOMEN . . .

By **Barbara Baines**

"CANADA'S ANSWER"

The 63rd Canadian National Exhibition, which is opening on Friday, will present one of the most dramatic spectacles ever offered, a thrilling, informative, close-up picture of a country at war . . . the theme of which will be "Canada's Answer."

Martial music, marching men, fighting machines, and industry geared for battle are just a few of the highlights. You will see the newest tricks in flak gunnery as a mosquito fleet goes into action; and how the men live, eat and sleep aboard a modern Canadian-built warship. You will see artillery tractors and gun-carriers fight their way through trenches, muck and shell-holes; and dive-bombers and fighting formations in thrilling air manoeuvres. You will see a large munition plant, covering 17,000 feet of floor space, in full wartime operation. Ships, tanks, guns, and planes, and all the other "tools of war," from the mightiest bomber to the smallest tracer bullet, will be on display.

Nor will the "soldiers of the soil" be overlooked. Farmers will parade their finest livestock, and demonstrate the newest and most improved methods of scientific farming, in an effort to encourage production of a plentiful supply of the food which is so vital to Britain.

But readers of this column will be, perhaps, most keenly interested in the Women's Section of "The Ex." In spite of war and other distractions the entries for handicraft and cooking are exactly double what they were last year, and have come from as far away as Halifax and Vancouver. I always look forward to spending a couple of very enjoyable hours examining the fine sewing, pottery, weaving and other handwork, and I hope to be able to get some new recipes for you from the prize-winning entrants in the cooking section.

The Canadian Homes Beautiful offer new ideas in home-planning and home decoration, and will have the very latest space-saving and labour-saving devices on display.

And, of course, none of us will want to miss the new War Wing in which 1,700 women, representing 30 national organizations, will knit, cut, sew, and press garments for the bombed-out cities of Britain. It is a huge undertaking for which Mrs. H. M. Aitken, Director of Women's Activities, deserves much credit.

Another new feature this year is the Women's Forum in which 1,000 women may hear problems of health, food, homemaking, training for public life, and other topics discussed in fifteen minute talks by well known speakers.

There are many things of which I could tell you, the cooking school, the flower show, the grandstand pageant, sports on the water front, dancing to America's big-name bands, and Froelund, as well as other attractions which are being featured at "The Ex" this year for the first time, but space does not permit.

So, if you want to see Canada at work, at war, and at play, "All Aboard for the Fair," where there is something new doing every minute of every day.

GRASS ON THE MENU

Grass, properly processed and put up in appetizing form, is so rich in vitamins that, according to an article in Popular Mechanics, we'll all be eating it and liking it before long.

We are told on the menus of tomorrow you'll likely find breakfast foods, pancakes, bread and cookies, and even ice-cream and candy containing quantities of grass; and that low-income families will be provided with diets more abundant in vitamins than are now enjoyed by the wealthy.

Young cereal grasses—oats, wheat, barley, and rye—are most suitable, and should be cut just before jointing, usually when they are about ten days old. Several cuttings can then be made before the field is allowed to stand out and produce a grain crop.

The grass is run through an ensilage cutter, dehydrated, powdered, and bleached to a neutral color which is not offensive in bread or other products.

FOR OUR SCRAP BOOK

If you have built castles in the air your work need not be lost; that is where they should be. Now put foundations under them. —Thoreau—

BOOK REVIEW

"FAMILIAR FACES" By Mary Roberts Rinehart (Oxford Press, 310pp. \$3.00)

Mary Roberts Rinehart's new book of short stories deals, for the most part, with love and marriage, a theme which she handles with discernment and sympathy. Each story is complete in itself, and whether the chief characters are adolescent or mature their problems are treated with wit, sparkle, and understanding.

It is difficult to choose among them, but I particularly liked "The Young Visitor," the story of a temperamental author, whose wife was sensible enough to not be alarmed by the idiosyncrasies during the period of suspense while he was waiting to hear from his publishers.

An ocean trip in wartime brings things to a climax in "Dorothy Dresses for Dinner," the story of an ambitious young man who is forced into the bitter realization that the wife he fell in love with because of her childish charm will never grow up.

"One Night in Spring" and "The Door That Would Not Stay Closed" are mystery stories handled with the author's usual skill. "Lily Comes Home at Last" tells of a woman who felt the world well lost for love, but found on her return from France to America that all was not smooth-sailing.

One of the best is "Mr. Caswell Looks Out the Window," a story of fifth columnist activities that is very timely.

CORN ON THE COB

About the middle of July each year my husband begins remarking, "Well, it shouldn't be long now until we get corn on the cob." I guess he is just one of many though, for corn on the cob is a top-ranking favourite among vegetables with most Canadians. It is a pity the season is so short. We can never get enough of it, it seems.

The usual way of cooking it is to boil it just long enough for the kernels to become tender. And how tempting the golden cobs do look when the heaping platter is brought to the table. But have you ever tried steaming it? Ten to fifteen minutes in a tightly covered kettle should be enough. The flavour is better and it retains all the vitamins. Some cooks tell us it should be steamed in the husks to be truly delectable. Remove the coarse outer ones and the silk. Then when it is steamed remove the inner ones before serving.

Ask the young folks what the prize way of cooking corn is, and no doubt they will say "roasting." The usual technique is to leave the ears in the husks, wet them with salted water, and then bury them deep in the embers of a slow-burning fire. They will need about half an hour. When done they will be charred black, but the corn underneath cannot be equalled. Better still, if you find a sandy bank, bury the corn two inches under the sand and build a fire above it. Serve it with lots of butter and salt—and paper napkins, and see if it isn't extra sweet!

Some of you can corn for winter use, but it is not always satisfactory. Here is a recipe for CORN RELISH, however, that will be a welcome addition to winter menus.

8 cobs corn (large) ¼ cup mustard
2 cups chopped onion 1-3 cup flour
1 cup diced celery 4 cups sugar
2 sweet red peppers ½ ounce tumeric
1 quart vinegar ¼ ounce celery seed
Cut corn off cob, add chopped onion, celery, and peppers. Soak in brine over night. Drain. Pour boiling water over and drain well. Mix dry ingredients, add 1 cup vinegar and stir until dissolved. Heat remainder of vinegar. Add first mixture gradually, stirring constantly. As soon as it is cooked, add drained vegetables. Let come to a boil, bottle and seal.

Editor's Note: Letters are welcome from interested readers. How about sending us your favourite quotation for "Our Scrap Book." Address all letters to Barbara Baines in care of this paper.

The Nicest Tribute You Can Pay Your Guests . . .

. . . is to have them mentioned in the Herald's Social Column. Or if you've been a visitor yourself, Phone 8, and tell us about it.

INTERNATIONAL UNIFORM Sunday School LESSON

THE WRITER OF HEBREWS EXPLAINS THE NEW COVENANT SUNDAY, AUGUST 24th, 1941

GOLDEN TEXT: "Being made perfect, he became the author of eternal salvation unto all them that obey him." Hebrews 5: 9.

LESSON PASSAGE: Hebrews 9: 11-22.

"And wilt thou break the bread for me? For we pour out the sacred wine? And as we eat, and drink wilt thou Renew in me the holy vows, And fill me with new love for thee? Since I am thine?" —John Oxenham.

The Sacrificial System, 11, 12

There were deep meanings in the Hebrew sacrificial system. For people who could not read, the act of sacrifice gave visibility to religious truths. There was the public recognition of God and a collective confession of sin. The slaying of unblemished cattle called for financial sacrifice—they gave their best. The ritual was linked up with the law and was an agency of education. The shedding of blood was impressive. It indicated that sin was no surface fault. Primitive people have always seen solemn significance in blood. Long before the circulation of the blood was discovered and explained, the Hebrews said that the blood was the life. Its use in sacrifice is one of the basic facts in religion. Let us not discount the practice but try to see the meaning back of it. Hunters saw wounded beasts die and soldiers saw their comrades become unconscious from loss of blood. What more natural than for sacred meanings to become associated with blood! The conviction grew that without the shedding of blood there could be no remission of sins.

Christ's Sacrifice, 13, 14

Among the psalmists and prophets of Israel, however, there were some who craved for something better than animal sacrifices. In the psalmist we find these words: "For thou desirest not sacrifice; else would I give it; thou delightest not in burnt offering. The sacrifices of God are a broken spirit: a broken and contrite heart, O God, thou wilt not despise." Prophets stressed the fact that to obey was better than to sacrifice. The highest sacrifice was offered by Christ. He gave himself. His sacrifice was conscious, personal, voluntary and eternal. It is this sacrifice that we commemorate in the sacrament of the Lord's supper. Christ took bread and blessed it and gave it to his disciples, saying, "This is my body which is given for you." In like manner he took the cup saying, "This is my blood of the covenant which is shed for you and for many for the remission of sins. Do this in remembrance of me." All that earnest Hebrews sought through animal sacrifice is made individual and accessible through the Cross. Through the atonement of Christ we are offered forgiveness freely. That is the good news of the Christian Gospel.

The New Testament, 15 - 17

Here let us think of the Old and New Testaments not as printed books in the Bible but in the original sense of covenants. The distinctive thing in the religion of Israel was that the relation between Jehovah and Israel was based on and dependent on a covenant, made with Abraham and renewed with Moses. The reason why atonement was necessary was because this covenant had been broken. The Old Testament or Covenant was made with the Church, the believers in Christ to his disciples and to the personal relationship between the believers and their Lord. The symbol of it is a sacrament instead of a sacrifice. The new relationship is established by the shedding of the precious blood of Christ, not the blood of bulls and goats. This sacrifice results in an inner quickening of conscience and is not an external rite alone. Those who enter into it do not live under the bondage of law but in the freedom of grace. The material sacrifice of the Old Testament foreshadowed the spiritual experience of the New.

The New Testament, 18 - 21

The Old Covenant grew out of the Old. The Old Covenant was a foretaste of better things to come. The right attitude in which to study them is to see the way in which the New Covenant fulfilled the Old. The Old Covenant was national but Christ's kingdom is universal. The New Covenant give to us the fellowship of the Christian Church. We may still think of it as a covenant relationship. Instead of an altar where animal blood is spilt there is the leading of the Holy Spirit. Even under the old order there was a yearning for a religion of truth, character and life. The most spiritual of all the Old Testament anticipations of the Kingdom was that of Jeremiah: "I will make a new covenant with the house of Jacob and the house of Israel: I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. For I will forgive their iniquity, and I will remember their sin no more." This verse may have been in the mind of Christ at the Last Supper as he was impressing on his disciples the significance of his death.

The Inner Meaning, 22

The sensible thing to do is to discover the truth a metaphor seeks to teach. When Christ says that he is the Bread, or the Door, or the Road, we see the spiritual meaning and do not take the words with crude literalism. We limit the meaning of the scriptural metaphors of blood if we limit its significance to a physical fluid. Here the Bible is its own interpreter. The blood symbolizes the life, mind and heart, soul and spirit. Christ's sacrifice had to do with his personality, his will and his loving heart. His sacrifice was that of an

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eternal spirit. There need be no revolution of good taste from such a hymn as "There is a fountain filled with blood," when we understand the spiritual meaning of the words. It is when we think of what it cost Christ to die that our consciences are quickened. Thus he makes atonement, bridging the gulf between the love of God and our wayward purposes. Through Christ we enter into a covenant relationship with God. He has become the author of eternal salvation unto all them that obey him.

Questions for Discussion

1. What associations does the word "altar" call to your mind?
2. Religion makes great use of symbols. Why?
3. Is the war increasing or decreasing my faith in God?
4. Why did Christ attach such great importance to his death?
5. When conscience is troubled how may we find forgiveness for our sins?

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Alan Hale (left) and George Tobias (right) buy War Savings Stamps from the Steward of the Canadian National Railways diner on route on the "Film Special" to Ottawa where "shooting" takes place on "Captains of the Clouds" to be produced by Warner Brothers in co-operation with the Royal Canadian Air Force. Hale and Tobias play leading roles in this war film the background of which will demonstrate what Canada is doing in the training of Airmen for Empire Defense.