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Fred. G. Usilton. - - Wm. B. Usilton, Jr.

TOAST-MAKING FOR INVALIDS.

Tempting Changes From Cream and Fruit to Vegetable Toasts.

The time-honored dish which has always been considered the thing for invalids is toast, in one form or another. The capricious appetite quickly tires of it, however, unless it is served in a number of pleasing varieties. Here are some excellent ways of making it serve as an "appetit sharpener."

* * *

Cream Toast—Tasty cream toast can be quickly prepared by taking a dozen or more crisp slices and dipping each into hot milk or hot water, and packing them closely together to moisten them through. Then take a sufficient quantity of cream or new milk to cover the whole nicely; boil, thicken with a little cream or cornstarch, flavor with a little salt and pour over the mass of toast, or dish over separate slices laid in saucers, as preferred.

* * *

Cream Toast With Poached Eggs—Prepare a toast as above, lay each slice neatly in a saucer before adding the cream dressing, and then finish with a delicately-poached egg. Eggs broken into separate sauce dishes are delicately set, will present a more appetizing appearance than those prepared by being dropped in water, and every nurse knows that a great deal depends upon pleasing the eye of the patient as well as his palate.

* * *

Prune Toast—Take sweet California prunes, cook them until tender, rub through a colander, making them into a mass. In cooking prunes allow three quarts of water for every quart of prunes after they are stoned. Prepare the toast as in previous recipes, lay each slice in a saucer, and put two or three tablespoonfuls of the prepared prunes over it. Dried apricots may be used in place of prunes in the same general preparation, and will be preferred by many.

* * *

Tomato Toast—Stew and strain either fresh or canned tomatoes; thicken with a little flour, season with salt, moisten the toast, and then pour the tomatoes over it.

* * *

Celery Toast—Take the tender and white portions of celery and simmer in a very little water until tender, so that it will fall to pieces. Twenty or thirty minutes will be required for cooking. Add a little sweet cream; thicken with flour, and pour over slices of toasted bread.

Cleaning Cut Glass.

An expert advocates the cleaning of cut glass according to the following method: Wash each piece thoroughly with warm soap suds and cover with sawdust; as soon as the sawdust is dry, brush the glassware very carefully with a soft brush, taking care to reach all the crevices, and the article will come out clear and sparkling.



Croutons are quite good with fruit syrup.

Mortar and paint may be removed from window glass with hot, sharp vinegar.

New tins should be set over the fire with boiling water in them for several hours before food is put into them.

Glue that has become too thick may be reduced to desired consistency by thinning with vinegar, which is much better for this purpose than water.

When bananas are bought by the bunch they should be hung from a hook in the ceiling, as this fruit spoils rapidly laid upon a shelf or dish.

Two tablespoonfuls of washing soda dissolved in a gallon of boiling water makes an excellent disinfectant for the kitchen sink. Pour in while hot.

An expert declares that cut flowers, even of the hot-house variety, may be kept over night with complete success if the stems are clipped a little and the flowers then put in a basin or pail of water deep enough to allow the blossoms to float on the top.

The ivory handles of table knives may be cleaned by the application of a mixture of ammonia and olive oil in equal parts with enough prepared chalk to make a paste. Rub this mixture on the ivory and let is dry before brushing off. If not effective the first time try a second application.

After clearing the table, place a folded towel under any spots that have been made during the meal; if from grease, rub with a cloth wet with gasoline. Other spots may be removed with a cloth and clear hot water, using as little as possible; then rub gently with a dry cloth until nearly dry.

Keep pulverized borax on hand in hot weather. Borax water keeps the dish-cloths sweet, cleans silverware, is used in boiled or cold starch, sets red table linen and saves soap. Borax powder sprinkled over fresh meat will keep it sweet longer, and will preserve dried meats from the attacks of insects.

DANGER IN DELAY.

Dr. Talmage on the Folly of Postponing the Acceptance of the Gospel.

Sympathy for the Skeptics — The Time to Be Religious.

WASHINGTON, D. C.—In the following discourse, prepared by Dr. Talmage before his illness, the folly and danger of postponing the acceptance of the gospel invitation are exposed on the text, Luke xiv, 18, "And they all with one consent began to make excuse."

After the invitations to a levee are sent out the regrets come in. One man apologizes for non-attendance on one ground, another on another ground. The most of the regrets are founded on prior engagements. So in my text a great banquet was spread, the invitations were circulated, and now the regrets come in. The one gives an agricultural reason, the other a stock dealer's reason, the other a domestic reason. All poor reasons. The fact was, they did not want to go. "And they all with one consent began to make excuse."

So now God spreads a great banquet. It is the gospel feast, and the table reaches across the hemispheres, and the invitations go out, and multitudes come and sit down and drink out of the chalices of God's love, while other multitudes decline coming, the one giving this apology, and the other giving that apology, "and they all with one consent begin to make excuse." I propose, so far as God may help me, to examine the apologies which men make for not entering the Christian life.

Apology the first: I am not sure there is anything valuable in the Christian religion. It is pleaded that there are so many impositions in this day; so many things that seem to be real are sham. A gilded outside may have a hollow inside. There is so much quackery in physics, in ethics, in politics, that men come to the habit of incredulity, and after awhile they allow that incredulity to collide with our holy religion. But, my friends, I think religion has made a pretty good record in the world. How many wounds it has salved! How many pillars of fire it has lifted in the midnight wilderness! How many simoom struck deserts it hath turned into the gardens of the Lord! How it hath stilled the chopped sea! What rosy light it hath sent streaming through the rift of the storm-cloud! What pools of cool water it hath gathered for thirsty Hagar and Ishmael! What manna whiter than coriander seed it hath dropped all around the camp of hardy bested pilgrims! What promises it hath sent out like holy watchers to keep the lamps burning around deathbeds, through the darkness that lowers into the sepulcher! What flashes of resurrection morn!

Besides that, this religion has made so many heroes. It brought Summerfield, the Methodist, across the Atlantic ocean with his silver trumpet to blow the acceptable year of the Lord until it seemed as if all our American cities would take the kingdom of heaven by violence. It sent Jehudi Ashman into Africa alone, in a continent of naked barbarians, to lift the standard of civilization and Christianity. It made John Milton among poets, Raphael among painters, Christopher Wren among architects, Thorwaldsen among sculptors, Handel among musicians, Dupont among military commanders, and to give new wings to the imagination and better balance to the judgment and more determination to the will and greater usefulness to the life and grander nobility to the soul there is nothing in all the earth like our Christian religion. Nothing in religion? Why, then, all those Christians were deceived when in their dying moment they thought they saw the castles of the blessed, and your child, that with unutterable agony you put away into the grave, you will never see him again or hear his sweet voice nor feel the throb of his young heart. There is nothing in religion? Sickness will come upon you. Roll and turn on your pillow; no relief. The medicine may be bitter, the night may be dark, the pain may be sharp; no relief. Christ never comes to the sick-room. Let the pain stab; let the fever burn; curse it and die. There is nothing in religion? After awhile death will come. You will hear the pawing of the pale horse on the threshold. The spirit will be breaking away from the body, and it will take flight—whither, whither? There is no God, no ministering angels to conduct, no Christ, no heaven, no home. Nothing in religion? Oh, you are not willing to adopt such a dismal theory!

And yet the world is full of skeptics. And let me say there is no class of people for whom I have a warmer sympathy than for skeptics. We do not know how to treat them. We deride them, we caricature them. We, instead of taking them by the soft hand of Christian love, clutch them with the iron pinchers of ecclesiasticism. Oh, if you knew how those men had fallen away from Christianity and become skeptics you would not be so rough on them! Some were brought up in homes where religion was overdone. The most wretched day in the week was Sunday. Religion was driven into them with a triphammer. They had a surfeit of prayer meetings. They were stuffed and choked with catechisms. They were told by their parents that they were the worst children that ever lived because they liked to ride down hill better than to read "Pilgrim's Progress." They never heard their parents talk of religion but with the corners of the mouth drawn down and the eyes rolled up. Others went into skepticism through maltreatment on the part of some who professed religion. There is a man who says: "My partner in business was conspicuous in prayer meeting, and he was officious in all religious circles, but he cheated me out of $3000, and I don't want any of that religion." Then there are others who get into skepticism by a natural persistence in asking questions, why or how? How can God be one being in three persons? They cannot understand it. Neither can I. How can God be a complete sovereign and yet man a free agent? They cannot understand it. Neither can I. They cannot understand why a holy God lets sin come into the world. Neither can I. They say: "Here is a great mystery; here is a disciple of fashion, frivolous and godless all her days; she lives on to be an octogenarian. Here is a Christian mother, training her children for God and for heaven, self-sacrificing. Christlike, indispensable seemingly to that household; she gets a cancer and dies." The skeptic says, "I can't explain that." Neither can I.

I can see how men reason themselves into skepticism. With burning feet I have trodden that blistering way. I know what it is to have a hundred nights poured into one hour. There are men in the arid desert of doubt who would give their thousands of dollars if they could get back to the old religion of their fathers. Such men are not to be caricatured, but helped, and not through their heads, but through their hearts. When these men really do come into the kingdom of God, they will be worth far more to the cause of Christ than those who never examined the evidences of Christianity. Thomas Chalmers once a skeptic, Robert Hall once a skeptic, Christmas Evans once a skeptic; but when they did lay hold of the gospel chariot how they made it speed ahead! If, therefore, I address men and women who have drifted away into skepticism, I throw out no scoff; I rather implead you by the memory of those good old times when you knelt at your mother's knee and said your evening prayer and those other days of sickness when she watched all night and gave you the medicines at just the right time and turned the pillow when it was hot and with hand long ago turned to dust soothed your pains and with that voice you will never hear again unless you join her in the better country, told you never mind, and by that dying couch where she talked so slowly, catching her breath between the words—by all those memories I ask you to come and take the same religion. It was good enough for her; it is good enough for you. Aye, I make a better plea: By the wounds and the death throe of the Son of God, who approaches you in infinite love with torn brow and lacerated hands and whipped back, crying, "Come unto Me, all ye that labor and are heavy laden, and I will give you rest!"

Other persons apologize for not entering the Christian life because of the incorrigibility of their temperament. Now, we admit it is harder for some people to become Christians than for others, but the grace of God never came to a mountain that it could not climb or to an abyss that it could not fathom or to a bondage that it could not break. The wildest horse that ever trod Arabian sands has been broken to bit and trace.

The maddest torrent tumbling from mountain shelving has been harnessed to the mill wheel and the factory band, setting a thousand shuttles all a-buzz and a-clatter. And the wildest, the haughtiest, the most ungovernable man ever created by the grace of God may be subdued and sent out on ministry of kindness, as God sends an August thunderstorm to water the wild flowers down in the grass. Peter, with nature tempestuous as the sea that he once tried to walk, at one look from Christ went out and wept bitterly. Rich harvests of grace may be grown on the summit of the jagged steep, and flocks of Christian graces may find pasturage in fields of bramble and rock.

Though your disposition may be all a-bristle with fretfulness, though you have a temper a-gleam with quick lightnings, though your avarice be like that of the horse leech, crying, "Give!" though damnable impurities have wrapped you in all consuming fire, God can drive that devil out of your soul, and over the chaos and the darkness He can say, "Let there be light."

The best place for a skillful doctor is in a neighborhood where there are all poor doctors, the best place for an enterprising merchant to open his store is in a place where the bargain makers do not understand their business, and the best place for you who want to become the illustrious and complete Christian, the best place for you is to come right down among us who are so incompetent and so inconsistent sometimes. Show us how. Give us an example.

Exudations from poisonous trees in our neighbor's garden will make a very poor balm for our wounds.

Sickness will come, and we will be pushed out toward the Red Sea which divides this world from the next, and not the inconsistency of Christians, but the rod of faith, will wave back the waters as a commander wheels his host. The judgment will come, with its thunder shod solemnities. Oh, then we will not stop and say, "There was a mean Christian; there was an impure Christian." In that day as now, "If thou be wise, thou shalt be wise for thyself, but if thou scornest thou alone shall bear it." Why, my brother, the inconsistency of Christians, so far from being an argument to keep you away from God, ought to be an argument to drive you to Him.

No time to be religious here! You have no time not to be religious. You might as well have no clerks in your store, no books in your library, no compass on your ship, no rifle in the battle, no hat on your head, no coat for your back, no shoes for your feet.

Better travel on toward eternity bareheaded and barefooted and houseless and homeless and friendless than to go through life without religion.

Did religion make Raleigh any less of a statesman or Havelock any less of a soldier or Grinnell any less of a merchant or West any less of a painter?

Why, my friends, religion is the best security in every bargain; it is the sweetest note in every song; it is the brightest gem in very coronet. No time to be religious? Why, you will have to take time to be sick, to be troubled, to die. Our world is only the wharf from which we are to embark for heaven.

No time to secure the friendship of Christ? No time to buy a lamp and trim it for that walk through the darkness which otherwise will be illumined only by the whiteness of the tombstones? No time to educate the eye for heavenly splendors or the hand for choral harps or the ear for everlasting songs or the soul for honor, glory and immortality? One would think we had time for nothing else.

Other persons apologize for not entering the Christian life because it is time enough yet. That is very like those persons who send regrets and say, "I will come in perhaps at 11 or 12 o'clock; I will not be there at the opening of the banquet, but I will be there at the close." Not yet! Not yet! Now, I do not give any doleful view of this life. There is nothing in my nature, nothing in the grace of God, that tends toward a doleful view of human life.

I have not much sympathy with Addison's description of the "Vision of Mirza," where he represents human life as being a bridge of a hundred arches and both ends of the bridge covered with clouds and, the race coming on, the most of them falling down through the first span and all of them falling down through the last span.

It is a very dismal picture. I have not much sympathy with the Spanish proverb which says, "The sky is good and the earth is good; that which is bad is between the earth and the sky."

But, while we as Christian men are bound to take a cheerful view of life, we must also confess that life is a great uncertainty and that man who says, "I can't become a Christian because there is time enough yet," is running a risk infinite.

You do not perhaps realize the fact that this descending grade of sin gets steeper and steeper and that you are gathering up a rush and velocity which after awhile may not answer to the brakes.

Be not among those who give their whole life to the world and then give their corpse to God. It does not seem fair that while our pulses are in full play of health we serve ourselves and serve the world and then make God at last the present of a coffin. It does not seem right that we run our ship from coast to coast carrying cargoes for ourselves and then, when the ship is crushed in the rocks, give to God the shivered timbers. It is a great thing for a man on his dying pillow to repent—better that than never at all; but how much better, how much more generous, it would have been if he had repented fifty years before! My friends, you will never get over these procrastinations.

We have started on a march from which there is no retreat. The shadows of eternity gather on our pathway. How insignificant is time compared with the vast eternity! As I was thinking of this one day while coming down over the Alleghany Mountains at noon, by that wonderful pass which you all have heard described as the Horseshoe—a depression in the side of the mountain where the train almost turns back again upon itself, and you see how appropriate is the name of the Horseshoe—and thinking on this very theme and preparing this very sermon, it seemed to me as if the great courser of eternity speeding along had just struck the mountain with one hoof and gone on into illimitable space. So short is time, so insignificant is earth, compared with the vast eternity! This moment voices roll down the sky and all the worlds of light are ready to rejoice at your disenthrallment. Rush not into the presence of the King ragged with sin when you may have this robe of righteousness. Dash not your foot pieces against the throne of a crucified Christ. Throw not your crown of life off the battlements. All the scribes of God are at this hour ready with volumes of living light to record the news of your soul emancipated.

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