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

For the piazza the mooji rug, made of heavy grass, is among the newest and most sought. These are about a half-inch thick and are very light and cool. Indian dhurries of cotton are also quite popular. The characteristic Indian colorings, bright tones of rich reds, blues, yellows and greens, are the preferred colorings.

Gaslight Bad For Palms.

Most palms and ferns do not like gaslight, and often when left in an atmosphere charged with it will droop. The windows should be opened and the roof well aired twice a day. The plants should be turned around each day, so that one side after another is exposed to the light, as the leaves will naturally grow toward the sunlight. Palms and ferns should never be allowed to stand in a draught.

A Novel Idea.

An attractive, novel and yet inexpensive idea in room decoration consists in running up in each corner of the room, from the baseboard to the ceiling, four-inch strips of wood fitted box-like into the corners. A similar treatment also outlines the ceiling and side walls. The picture molding is also a four-inch strip of wood to hold the books, and is placed eighteen inches below the ceiling. This forms an exceedingly decorative treatment in itself, necessitating very few pictures.

A Cheerful Wall Paper.

A wall paper for a "flower room" is patterned with daisies, the green and white and yellow in the rolls being so stamped on with an effect of perspective that when the paper is hung the walls seem to widen out into rolling daisy-grown meadows, while the ceiling above is covered with an opalescent blue and white paper to represent a summer sky. It is these perspective papers that more than any other device yet tried have solved the problem of how to make a small room look large and a big, badly lighted one look at once cheerful and airy and sunshiny.

Kitchen Conveniences.

The modern kitchen is ideal when compared with the old-fashioned kitchen in which our grandmothers were compelled to do their work. The kitchen floor of to-day is usually of hard wood. The boards are about three inches wide by an inch thick, though they vary in different kitchens. This floor when first laid is generally rubbed with as much raw oil as the wood will hold. After this thorough treatment it will not be necessary to oil the floor oftener than once in three months. For the second application boiled oil is better, as it dries much more quickly.

There is generally plenty of sunshine and light in a modern kitchen. The modern sink is made of galvanized iron or steel. Porcelain sinks are said not to wear well if given hard usage. The best kitchen faucets are now plated with nickel. The old-fashioned brass faucet, which required to be laboriously cleaned and scoured, is no longer used. Galvanized boilers are now generally painted like the woodwork of the room. Unless they are treated in this way they are easily discolored. The costly old-fashioned brass boiler, which required cleaning every week, is rarely found in kitchens.

Some of the best ranges are still blackened, but many in use are made of polished iron. All modern ranges have ground edges that do not need to be blackened, but can be polished with brick dust, like a ground knife.—New York Tribune.

HOUSEHOLD RECIPES

Mock Cherry Pie—One cup of cranberries chopped, one-half cup of raisins seeded and chopped, one-half cup of cold water, one tablespoonful of flour, one cup of sugar, one-half teaspoonful extract of vanilla. Stir thoroughly and bake in two crusts.

Baked Rhubarb—Wash, peel and cut the stalks into inch pieces. Put it in a baking dish in layers, sprinkling each layer with sugar, thin shavings of yellow rind of lemon and ginger. Add just enough water to cover, or a cup of water to a pound of rhubarb. Cover the dish with a plate or earthen dish (do not use tin) and bake in the oven until tender.

Sponge Gingerbread—Beat one egg, add to it half a cup of melted butter, half a cup of brown sugar, half a cup of molasses; dissolve one teaspoonful of soda in half a cup of hot water; mix together one and a half cups of sifted flour, one teaspoon of cinnamon, one teaspoon of ginger, half a teaspoon of cloves and half a teaspoon of salt; add this to the first mixture; beat well and pour in a shallow pan; bake twenty minutes.

Macedoine of Fruit—Soak half a box of gelatine in half a cup of cold water one hour; peel the rind of one lemon, add it to the soaking gelatine; pour over one cupful of boiling water, stir over the fire two minutes, add one cupful of sugar, juice of one lemon and one pint of orange juice; strain; pour in a mold to the depth of half an inch some of the liquid; when it is stiffened put in a layer of mixed fruits—bananas, oranges or pineapple—then more liquid; when stiffened add more fruit and continue until fruit and liquid are used; stand the mold in a cool place; serve with cream.

FROM BETHEL TO BETHEL

Sunday Discourse by Dr. Chapman, the Noted Pastor-Evangelist.

Thirty Years of Time Between the Two—Various Experiences of Jacob—Pray As You Used To.

NEW YORK CITY.—The Rev. Dr. J. Wilbur Chapman, the popular pastor-evangelist, who is now preaching to overflowing congregations in this city, has furnished the following eloquent sermon to the press. It was preached from the text "Let us arise and go up to Bethel." Genesis 35: 3.

I doubt not you have frequently seen the sky when throughout a long day it has been overcast with clouds, only now and then the sun would break forth but for a moment and then the curtain would be drawn together once more and only the clouds were to be seen. To me this is an illustration of the life of Jacob. The sun breaks through at Bethel, and while this seems to be a mixing of figures, for the hour of the vision was in the night, yet the glory of heaven was upon him brighter than the shining of the sun. It pushes its way through at Peniel, once more appears in his pathetic love for Joseph, and later in his dignified appearance in the presence of Pharaoh, but for the most part his was a life with a cloudy sky, and yet there are few stories more interesting. What Peter is to the New Testament Jacob is to the Old. The Bible would hardly be complete without the accounts of these two remarkable men. When we read of the "Saviour of Peter" we are comforted, for we find ourselves saying, "If Jesus can save such a man as Peter, transforming him from the fisherman to the preacher, from the profane man to the writer of Epistles, there is hope for every one of us." We read about the "God of Jacob" and are inspired, for there are few of us to-day whose lives are so deceitful, whose characters are so questionable as Jacob's, and yet he became Israel the Prince. Is anything too hard for the Lord?

From Bethel to Bethel is a good subject growing out of such a text. Thirty years of time stretch out between the two experiences, and yet in these thirty years Jacob passes through much that is beyond ordinary interest, as, for example, his experiences with Laban, when he toiled fourteen years for his beloved Rachel, the prosperity which came to him both by fair means and foul, his struggling with the angel at Jabbok's Ford, and his tarrying at Shechem contrary to the command of God, for in it all he was never satisfied, for I hold it true that if one has once been to Bethel nothing else can satisfy, and if we have ever had a vision of heaven the earth ever afterward seems dull and uninteresting.

After all this varied experience Jacob is at Bethel once again. It is not much in itself, just a long range of hills running north and south, the eastern slope descending to the Jordan and the western slope stretching away toward the more thickly populated part of the country. Through the valley before us illustrous travelers in all the history of the Holy Land have made their journey, and up the rough mountain road people have climbed with great delight. There is no house in sight and no animals are to be seen excepting now and then an eagle or a wild mountain goat, but to Jacob it was a sacred place. There the first night of his flight from Esau he saw the ladder which linked earth to heaven, the ladder which was thronged with angels performing their heavenly ministry, and he heard the voice of God. There are some words we cannot speak without arousing the tenderest emotions and the holiest memories. Mother is such an one. I well remember preaching to a crowd of rough miners in the mountains, holding their interest passably well until I spoke this matchless name, when all faces were softened and tears were seen in many eyes. Home is another such word. You doubtless remember the soldiers at Sebastopol, brave men who were ready to die, many of whom did die, bursting into tears as they heard the band of musicians playing "Home, Sweet Home," and Bethel was such a word to Jacob. It stirred the best that was in him, and was the summons of God bidding his better nature to arouse itself.

We have all of us had our Bethels. Some of us are separated from them by the dreary lapse of time, and between those happy days and our present unsatisfactory experience days, weeks, months and even years stretch out, we say it to our shame. For some of us an active business life has separated us from Bethel, and yet this is positively unnecessary. "Not slothful in business, fervent in spirit, serving the Lord," and if there is anything in your business that dampens your spiritual ardor, or blinds your vision of Christ, either your business is wrong or you are wrong yourself.

With some a foreign residence lies between us and Bethel. Back in the old country we were most faithful and devoted to Christ and constantly serving the church, but in this free land we have forgotten our vows, we have made the fatal mistake of leaving God out of our calculations, and somehow seem to forget the words of the Psalmist, "If I take the wings of the morning and dwell in the uttermost parts of the earth and the sea Thou art there." We might have been in fellowship with God all these days if we would.

With some of us it is worldliness that has dimmed our vision and robbed us of power, and that is the sad part of the story. Obligations once taken upon us have been overlaid and buried with the lapse of years, and I would like if I might to touch the harp of memory and bring back those happy days once more when our vision of Christ was unclouded, our appropriation of the spirit of God complete and our joy inexpressible, so therefore I say, "Let us arise and go to Bethel." I would like to carry you back perhaps a quarter of a century when you left your home like Jacob and you said, "If God will I will." All these years He has been near to you pouring out upon you His best blessings. I ask you, have you kept your vow? Many Christians suffer from spiritual declension; they scarcely realize it, the stupor has come on so gradually, and it is only on a day like this when they compare what they are with what they once were that they realize their dangerous position. We do not come to be like Judas in a day or even like Peter, but we leave our Lord by inches, some little sin creeps in at which we smile to-day, but which defeats us to-morrow, and we are out of tune, we have lost our power, we are not what we want to be ourselves, and if our heart condemn us God is greater than our heart and knoweth all things. We need, therefore, to go back to Bethel.

Where was your Bethel? Perhaps in some little church where on a certain occasion you forgot the minister and the one sitting by your side and had a vision of glory, or in some home where poverty abounded, but you were utterly unmindful of it. The house was filled with heaven, and down to every pillow was sent the ladder, up and down which angels of God made their way. Or it may have been in some other land where you had a vision of God, and while we may not make the journey back to these places in the flesh we can go back in thought and meet Him. Shall we not do so? As many as God loves He reminds constantly of neglected duties, sometimes using conscience, sometimes His providences; to-day in the loss of property He speaks, to-morrow in the departure of health, again in the death of a friend. It would be a good thing if we should stop and listen to His warning and then arise and go to Bethel.

I.

Some preliminary steps. Before we may ever expect to go back to the place of blessing it will be necessary for us to observe the instructions which Jacob gave to his household.

First, "Put away the strange gods," that is, literally, "the God of the strangers." They have been living with the enemies of God's people, and little by little the gods of these people had gotten possession of them. They were taken into their tents and then into their hearts, and they were out of fellowship with God. Wherever there is a fungus growth in the forests there is corruption and decay, wherever there is an idol in the heart there is a fresh indication of weakness, and we cannot hide our idols; they refuse to be hidden. When we least expect it there is a resurrection.

What is an idol? It may be a very little thing. That which tends to usurp an undue place in our affections, which gives us more pleasure than the thought of God, is an idol. The thing in our life which makes us sacrifice nearness to God, which may not necessarily be sinful, only questionable, is an idol. That which make us indifferent to spiritual advantages and indifferent to Bethel is an idol. Your reputation, your fortune, that unworthy friend upon whom you lavish your affection, these may be idols, for "no man can serve two masters, for either he will hate the one and love the other, or will cleave to the one and depart from the other." Therefore put away the strange gods, and if we really want to be near to God how easy it will be to find out the thing that hinders us, and yet as a matter of fact who can put away his idols? I cannot, I am sure, but there is a deliverance. Do you remember the story of David and Nathan, when David forgets that he is a king and a father and sins, and Nathan is the messenger of God who comes to rebuke him with the touching story of the ewe lamb. When David acknowledges his sin Nathan immediately responds, "The Lord also hath put away thy sin," and there is in this expression a reference to the scapegoat of the Old Testament on the day of Atonement, when the priest confessed the sins of the people, and the goat was represented as staggering away under the load of Israel's sins, down through the valley, up the mountain yonder until he is lost to sight, and then finally, according to tradition is pushed over into the abyss where no man is. He can put away our sins on whom the Lord hath laid our iniquity.

Second, be clean. This refers to inner cleanness, which is only brought about by the indwelling of Christ. God puts away our sins, it is true, when He forgives us, but it is one thing to be set right concerning the guilt of sin and quite another thing to be set free from the pollution of sin. This second privilege is ours when Christ comes in to dwell with us. We are very much afraid of the word "holiness," in preaching and teaching, yet we have as much of holiness as we have of Christ, no more or no less. Let us be clean in heart. This is possible by the word of God which is cleansing in its very touch. Let us be clean in what we say, making a covenant with Christ to guard our lips, asking Him to keep our eyes. Let us not do the things that will grieve the spirit, remembering that God can only use that which is clean.

Third, let us change our garments. This must refer to the outward practices of our life; in other words, our habits. What is the garment we are wearing to-day? With some of us it is a robe of our own weaving, the robe of selfishness and pride, and mark you this, where self comes into a life Christ passes out. There is another robe which we may wear to-day woven in the loom of heaven bearing the red mark of the blood of Christ.

I traveled the other day with a missionary from Wisconsin, who told me how he had reached a drunken man in the woods of Wisconsin, told him the story of Christ and won him, and later had the joy of receiving the man and the six members of his household into the fellowship of the church. When Noah entered the ark his family went with him. Let us arise and go up to Bethel.

II.

Results. In the 5th verse we read that the people were afraid of Jacob and his company, for the terror of the Lord was upon them. Matthew Henry has said that when sin was in Jacob's house he was afraid of his neighbors, but when the idols were put away his neighbors were afraid of him. When shall we learn the lesson that we have power over men by the way of God. The world does not fear a worldly Christian, nor does the devil, and we need expect no triumph over men until we have prevailed with God first.

Second. God appeared and talked with Jacob. This we read in verses nine and ten. Of course no man can see God as He is and live. Moses asked this of God and He said, "I will put thee in the cleft of the rock and cover thee with My hand while I pass by," and he saw the glory of the garments of God and His face did shine, but we can see Christ, and when we behold Him in His tenderness with little children and His ministering to the sick and suffering everywhere we hear Him say, 'He that hath seen Me hath seen My Father also." God still speaks to us; if we did but have our ears open we should find Him speaking in nature. I can remember as a boy out in the country putting my ears up against the telegraph pole and listening to what I was told was the whirr of the messages flashing from city to city, and I used to wonder if it might be possible for some one to hear what might even then be passing through the air, and now to-day we have accomplished this in the wireless telegraphy, and if we did but have our ears open I am sure that with every rising sun, with every running stream, with every singing bird, with every thing in nature we should hear God speak. And He speaks to us in the Bible, but the difficulty with us is that we have not faith. It has long been my desire to own one of the large old-fashioned clocks used by our forefathers, and recently it became possible for me to gain possession of one. The works are perfect, the pendulum is perfect, and the whole clock is a thing of beauty, and I started it, but the pendulum would swing for a moment and then stop, and I thought I had made a poor bargain in the purchase of my clock, but at last I discovered there was a little catch by means of which the pendulum was united to the works, and I started the clock once more, and it is keeping perfect time. Here is this Old Book truer than ever, if that were possible, certainly more precious than ever. We have called it uninteresting; we have let it alone when we might have been listening to its heaven born messages, none other than the voice of God, if we had but had faith. God said to Jacob, "I am God Almighty," and that was enough for Him to say. "I will walk with thee." "If God be for us who can be against us?"

Third, in this 35th chapter of Genesis are four burials. There is the burial of the idols, the burial of Deborah, the burial of Rachel and the burial of Isaac. It is a chapter of sorrow, but what a difference Bethel must have made in the way that sorrow was endured. I stood not long ago in the home of a man whose child was dead, and I heard him say, although he had once been a Christian, that he all but hated God, and I recall another experience where a woman with a breaking heart said with the tears flowing down her face that was shining, "The Lord gave and He hath taken away," and she was dwelling at Bethel. It is a beautiful thing to know that over the body of Isaac, Esau and Jacob clasped hands and were united once more. If we did but live at Bethel old differences would be put away, trying experiences would be easily met. Come, let us arise and go to Bethel. We have all of us had Bethel experiences, so let us go back and pray as we used to pray, work as we used to work and preach as we used to preach, and the heavens will be opened above us.

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