Kent News

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

The Bedroom Windows.

There are two favored methods of treating bedroom windows. One is to have plain silk curtains, over those of white, to match the color of the flowers in the wall covering. The other is to repeat in chintz hangings the design of the paper.

Rugs for Summer Cottages.

Algerian rugs made of hemp and decorated with eccentric patterns and striking colors are among the new draperies for the summer cottage. These rugs are heavy enough to afford ample protection from draughts and not being soft or wooly they do not serve as magnets to attract every particle of dust in the vicinity.

The Plate Rail.

In using the very popular plate rail it is well to bear in mind that a plain wall covering should be its background. A paper in a large design, while decorative in itself, destroys the decorative qualities of china. Pictures may be hung below a plate rail or bric-a-brac shelf if they are chosen with a due regard to the paper and the china. They should be fastened below the rail or shelf, without the picture wire showing.

Color Schemes.

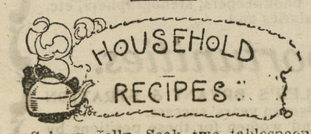
A little thought even in the selection of couch or bench cushions gives more attractive results. For instance, instead of having a "hodge-podge," it is well to confine oneself to three tints, two in the majority and then a little of the third to give contrast and character. The shades, of course, to be determined by the color scheme of the room. Green, yellow and golden brown are an effective trio for a room where weathered oak is used. Or where an old blue wall covering is used or there is blue in the floor rugs, as so often happens with Oriental rugs, cushions of browns and yellows will be brightened by one or two of bright blue.

Work in the Sick Room.

Nerves of the sick are very acute, and it is positive torture to them to see the door open silently and a figure creep in on tiptoe. No one would dream of bursting the door open, or even turning the handle with a rattle, but there is a medium course to pursue.

Walk in quietly, but without any undue and ostentatious silence. Go straight up to the bed, and speak in an every day tone, and, without asking any tiresome questions, commence speaking of matters which you know will interest, but not irritate, the patient. Let your visit be short, and when you rise to leave the room say your "goodby" briefly, and go at once, avoiding any of that lingering which is both annoying and wearying to the invalid.

When visiting a sick friend dress with a certain amount of care and forethought; do not put on your dullest, shabbiest clothes, and, on the other hand, avoid anything that rustles and fidgets the patient. Some people like to take flowers into the sick room. It is as well to ascertain beforehand, from some member of the family, what kind of flower is liked by the patient. A powerful perfume sometimes causes a headache, and even nausea.



Salmon Jelly—Soak two tablespoonfuls of gelatine in one-third of a cup of water for half an hour; then stir it over hot water or on the back of the range; add to this one cupful of boiled dressing and one can of salmon minced fine; add more seasoning if necessary; turn into a mold and put in cold place until serving; serve on a bed of lettuce leaves.

Maple Shortcakes—Make a rich baking powder biscuit dough, roll it very thin, brush half of it with the beaten white of an egg, cover with a layer of maple sugar which has been scraped fine, then put on the other half of the dough; cut into tiny cakes with a small round cutter, brush each one over the top with the egg, and bake in a moderate oven. Serve them hot.

Snapper Soup — One pound of red snapper, one quart of milk, two tablespoonfuls of flour, one tablespoonful of butter, one small onion one bay leaf, parsley, salt and pepper to taste. Put the snapper in a sauce pan, add the bay leaf, parsley and onion, cover with boiling water and simmer fifteen minutes. Take the snapper out, remove the bone and mash flesh fine. Put the milk in a farina boiler, rub the butter and flour together and add to the milk when it boils; stir until it thickens, then add the snapper, salt and pepper and heat thoroughly.

Channelon of Beef—Mix together one pound of chopped beef, yolk of one egg, one tablespoonful of chopped parsley, one tablespoonful of butter or beef drippings, two tablespoonfuls of lemon juice, one and a half teaspoonfuls of salt and a little white pepper; form in a roll about seven inches long; lay this on a greased paper and wrap the meat in it; put it in a baking pan and bake in a quick oven half an hour; baste every ten minutes with melted butter or dripping; remove from the oven, take off the paper; serve on a hot platter with a rich brown gravy.

SPIRITUAL HAPPINESS

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

Why Men Do Not Attend Church — Some Reason Given by Non-Goers—The Value of Sympathy.

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 "And the man said, The woman whom Thou gavest to be with me, she gave me of the tree, and I did eat." Genesis 3: 12.

This may be counted a strange text for a sermon with such a theme as this and yet we will all agree, I am sure, that all men are the sons of Adam in this respect as well as in others, for there is always a disposition to excuse self and place reponsibility upon some one else for wrong doing and failure. I have sent out letters through some personal friends asking those who were non-attendants upon church to give me the reasons for their position, and I have been amazed to see how many have found fault with the church, and how very many with the ministry and how remarkably few with themselves. I shall give you these excuses as they have sent them to my friends, and yet I doubt not but if men were perfectly honest they would say that they were away from the house of God because of something in their own heart and life which made church attendance a constant rebuke to them.

This is an important question we have to consider. More than half the inhabitants of our country do not attend church; of the non-church goers the majority are men, and there are actually millions of men in this land of ours who have no connection with the church whatsoever. A few of this company attend occasionally, some of them are employed and cannot come, but the vast number have become indifferent. In New York City not more than three per cent. of the male population are members of the Protestant churches, and of the church membership it is said three-fourths are women. Not only is this true in the cities, but in the rural districts as well. All classes of people to-day seem to have become affected with this disease, for there are Christless rich as well as Christless poor. It is true that a crowd is not the only thing to be considered in church attendance. It is easy to get a crowd; a balloon ascension always draws a crowd; if the minister is sensational he usually has a crowd about him, but there is this to be said about sensational preaching, while it draws it does not hold, and yet a crowd is necessary to consider, for there is great inspiration in a great company of people. However, let us not forget that some of the greatest sermons in the world's history have been preached to the few. Jesus spent an evening with one man and preached on regeneration as no man has ever preached, and Nicodemus became a child of God. He must needs go through Samaria and stops at the well curb of Jacob because there is one poor woman there, and she had her life transformed by His teaching.

One cold rainy night in England years ago a minister said, "I do not think I shall attend the church to-night, for no one will be there," and when finally he did go he found a scattered few through the pews. He was then almost persuaded to give up the preaching; when finally he did go on a boy up the gallery heard the text and began to live, and the boy was the preacher who led 13,000 people into his own church and drew a multitude to Christ the wide world round. His name was Charles H. Spurgeon. Yet I am persuaded that what is needed to-day is not so much ministers that will draw, that is what we hear on every side, but rather churches that will hold the people that attend, hold them by their sympathy, hold them by their manifestation of the Spirit of Christ. These are the reasons which men have suggested to me for non-church attendance.

I.

First—One man wrote, "I am out of the habit of attending church." It is a very easy thing to form any kind of a habit, but if once broken it is difficult to begin again, especially if it be a habit to do good. Our large cities are remarkable in this respect in these days, for with over thousands of people in them professional church members who do not frequent the church, they lower the spiritual atmosphere of the city and their last state is frequently worse than the first.

Second—Another man wrote that he was not a church attendant because he had never been trained to it in his youth, and this is certainly true, for the homes have changed; for while it used to be that the father and mother and the children attended church, now the children are conspicuous for their absence. I can remember in my own boyhood's days that no one of the children, however young or however old, had the right to stay away from the house of God. I tremble when I think of the next generation of non-church goers unless the church reforms speedily.

Third—One young man writes that he has come to believe that it is not manly to attend church. That is a reflection upon the family life, for the father of the house ought to so reflect Christ in his home life that the children could easily say, "Of all the good men in the world my father is the best, and if church attendance can produce such a character I shall never be absent."

Fourth—"I do not attend church," says another, "because I am too tired," and in many respects this is the most reasonable excuse presented. I believe the time is coming when the business life of our large cities must be adjusted so as to give those who toil more time on Saturday, thereby giving them a better opportunity on Sunday to worship God, and yet one of the busiest men in this country, with whom it was my privilege for a number of years to be associated, the Hon. John Wanamaker, who attends church every Sunday from early morning until late at night, declares that it rests him, and that he begins Monday always refreshed. Rest is not idleness, but a change of occupation.

Fifth—One man writes that he had rather sleep and read than attend church, but that is pure, unadulterated selfishness. A selfish man is one who is out of proportion. I have no right to consider simply my own comfort. I am a citizen and I am responsible for the morality of my city. I ought to be willing to do anything that would make my own life better or my brother's life better.

Sixth—"I do not attend church because the sermons are too long," said another, and yet he confesses that he has not been in church for years. I am well aware that the sermons used to be long. I have sat many a time through an hour sermon with my father, but as a matter of fact very few men preach long sermons to-day, and yet strange to say the very men who object to long sermons could sit through hours of a theatrical performance which would be crucifixion to some of us.

Seventh—"I am fed upon dry husks when I attend church," writes another, and that is true in some places. There are so-called Christian churches where men preach anything but the gospel. They are a disgrace to the profession and a dishonor to Christ. It is, however, my privilege to know as many ministers as the most of men, and I know comparatively few in all this great company who preach anything but the gospel of Christ. It is true, however, that the world feeds upon dry husks. Remember the story of the prodigal.

Eight—"I am just as good as the members of the church; why should I attend?" But that is not at all the question that should be considered by the writer of this letter. He may be as good as some members of the church, but is not it a little strange that men who take this position always pick out the weak members and line up beside them. Why not take the strong characters of the church instead. The question is, "How does your life compare with that of Christ?" He is the ideal.

Ninth—"The reason why I am away from the church is because when I attend the sermon rebukes my manner of living." Then I beseech you, in the name of Christ, change your life, and to the man who writes this letter I send out a special plea that God may lead him speedily to Himself.

Tenth — "If I should attend church," writes another young man, "I should have to give up my evil companions, and I am not prepared now to do that." It is an awful thing for any young man to say that his love of certain companions hinders his desire to be right with God, and the writer of this letter presents the strongest reason why he should turn quickly into the straight and narrow way that leads to life.

Eleventh—"The secular side of life appeals so strongly to me that I find my spiritual interest is becoming deadened," writes a man who used to be a member of the church, "and for this reason I am not attending." It is easy to understand how men who live in a great city would say this, and I wonder sometimes when I see men in their place of business and in the Stock Exchange that they can be as good as they are. It is an alarming condition, and sooner or later such men will find themselves hopelessly enslaved and lost.

These are the reasons presented. It would be better for us to call them excuses, for excuses are very different from reasons. An excuse is a subterfuge behind which men hide; reasons are entirely different. A few reasons have been given in the above remarks, but the most of them are excuses pure and simple.

II.

It is said that an honest confession is good for the soul, and there are some things that we as members of the church and as pastors of the church might as well acknowledge first as last.

First—We ought to recognize that men cannot be driven to the church, but they may be attracted. They will not go simply because it is their duty or because the Bible tells them to go, but they may be won, and we ought to remember that the average church building, shut up for the week, with the undertaker's sign the most prominent upon its exterior, is not attractive to the un-church people. The inside of the building may be beautiful, but doubtless they do not think that.

Second—With each new generation new conditions present themselves. Within twenty-five years the methods of business have entirely changed, and indeed within ten years a new order of business prevails, and the church must keep up with the times. The old truth is sacred and can never be changed. God pity that man who tries to present a new truth which cannot be found in the word of God, but old methods may be absolutely valueless, and we have a Scriptural warrant for changing our methods every Sunday until we have one that will win the indifferent. This warrant is found in the little word "until," in the parable of the lost sheep, the lost piece of money, and the lost boy, for the Shepherd searched, and the woman looked, and the father waited until the lost was found.

The Emperor of Russia in passing through his palace with a distinguished visitor one day was asked as they looked out the window why a sentinel was standing at a certain place on the grass. The Emperor asked the sentinel of the day, and he did not know, and then he questioned the gentleman in command of the forces, and he could not tell, but when the records were studied it was found that years ago the wife of the Emperor had noticed a bunch of wild flowers growing there and had asked a sentinel to stand there and guard them. The order had never been reversed, and for years and years the soldier had been standing there, and there are many people in these days who stand guarding some withered flower in the shape of an old method or an old tradition instead of shaping themselves to the times. We have a gospel infinite in its beauty and its sweetness, and we with such ought to make encouragement apparent to lost men.

Third—We have to preach to a composite man. If a church makes its plans to reach the rich only it is not Christian, whatever else it may be; if it plans simply to reach the poor it is not an Christ would have it. The distinction made between rich and poor are to be despised; the gospel is for all. There is not more electricity to-day in the world than twenty-five years ago, and not more in America than in the heart of Africa, but Edison harnessed it and makes it useful, and that is the need of the day for the church. Oh, for some man who can take the old gospel which has been given to the world for centuries and make it attractive. We find men with the influence of the week of business upon them, and he is the best preacher who finds men as they are and then leads them to Christ. There are some preachers more particular about their pronunciation than about the lifting of a soul into the kingdom of God, but we are thankful that these are few in number.

Fourth—Let it be known that men have never been found in great numbers in any church where the preacher lacks a holy boldness in the presentation of the truth. Men will not come to the church to hear theories or speculations; they want the truth, the whole truth and nothing but the truth, and a positive theology in the pulpit is the most pleasing to the pew.

Fifth—It is the Christlike spirit that draws. Education is well, philanthropy is not to be despised, culture is a good thing, but the church that makes its hold upon society is the church that feels its need and makes its contribution to meet that need.

In other days when the church bells of St. Paul's, in London, chimed the midnight hour there used to be a tall, thin gentleman with a lantern and one or two assistants going from arch to arch and group to group, stooping down by this hungry man and that ragged beggar, picking them up gently, feeding them and clothing them, but better than all, telling them of the Lord Jesus Christ, and so he spent his nights, robbing his sleep of its allotted time. Who is this man? He has in his veins the bluest blood of the British royalty. He is Earl of Shaftesbury, who leaves his palace at West End to dig within the filth and squalor of these places of the Hilton viaduct. Finally the costermongers said they would not receive help from Lord Shaftesbury, for he was too proud and his blood was too blue, and so the great man became one of them, with cart and donkey, and with his crest emblazoned on the harness, and when they saw that they said, "Lord Shaftesbury stands with us and he shall help us." "When did your reformation begin?" a gentleman asked a Christian man who had been formerly a great criminal. "With my talk with the Earl, sir," he replied. "What did the Earl say?" asked the gentleman. "It was not so much anything he said, but he took my hand in his and said, 'Jack, you will be a man yet.' It was the touch of his hand electrified by his soul of love," and that will be a great day for the church when men sit in its pews and pass out, and others say to them, "And what did the preacher say?" and they reply possibly, "Well, I cannot tell what he said." "And what was his text?" might be the question, and the answer, "I do not know his text." Well, then, of what value was your attendance upon the church, and if the reply could be, "I only know that while the minister preached I determined to be a better man," preaching of this sort would draw the un-churched and win a multitude to Christ.

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