Kent News

ESTABLISHED 1841.

Subscription - - - $1 Per Year

WM. B. USILTON'S SONS, Publishers.

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

Copper Kettles.

Salt and vinegar will be found the best for scouring the copper preserving kettle, and a lemon cut in halves and dipped in salt will remove all stains.

Durability of Oilcloth.

If in covering a kitchen table with oilcloth a layer of brown paper is put on first, it will prevent the oilcloth cracking and make it wear three times as long.

Children's Wet Boots.

Here is a wrinkle that may be worth some dollars a year in the house where there are children. When wet shoes are removed fill them with oats. The oats, it is said, will absorb all the moisture, leaving the leather dry and soft.

To Clean a White Felt Hat.

Take a little soda or spirits of ammonia, pipe clay and white precipitated chalk. The grease spots should be removed by washing or brushing with a hot solution of soda or ammonia. Then the hat should be entirely covered with a paste of pipe clay and water tempered with precipitated chalk. This paste should be left on until it has become dry and then brushed off.

Dry Cleaning at Home.

The mother and housewife who has to economize in her costume and those of her children will be aided by the following cleansing hints:

Laces or delicate materials which are soaked in borax water do not require rubbing.

The daintiest neckwear, which it is impossible to wash, if left over night in an air-tight vessel of gasolene will look fresh and new when carefully dried.

To clean a white felt hat wash the grease spots with a hot solution of soda or spirits of ammonia, cover with a paste of pipe clay and water and precipitated chalk, and when dry brush off.

A flannel wet with kerosene oil will remove fly specks from brass. Polish with chamois.

A woolen cloth dampened with gasolene will make the dirt disappear as if by magic when used for cleaning porcelain sinks, bathtubs or marble washbowls.

Gasolene is a sovereign remedy for bugs. It can be literally poured on the mattress, springs and bed without injuring the most delicate carpet, and every bug will disappear.

To remove stains from and thoroughly clean stone sinks they should be sprinkled over night with chloride of lime, which should be merely brushed down with water the following morning.

Glassware should be washed in hot soapsuds, rinsed in cold water. A clean glass towel does the rest. Use a brush for cut glass.—New York American.

HOUSEHOLD RECIPES

Braised Fowl—Singe, draw and wash a fowl; sprinkle with salt and pepper, brush with soft butter, dredge with flour; put it in a deep pan and brown the fowl in a quick oven; then put one cupful of water in the pan, one onion and a teaspoon of herbs; cover the pan and bake two or three hours, or until tender; baste occasionally; thicken the liquid in the pan with flour, after lifting the fowl on a hot platter; add seasoning; strain it, and add the giblet, chopped fine.

Rye Bread—Take two pounds of rye flour, one and one-half pints of warm water, a little wheat bread dough, a heaping teaspoonful of caraway seed, if you like them. Use half the flour, the dough and water for making a sponge, and let it rise three or four hours, then add the salt and caraway seed and remainder of the flour. Mix and stir thoroughly. Cover, set in a warm place to rise; when double its bulk, after turning into well-buttered pans, bake for thirty-five or forty-five minutes in a moderately hot oven.

Apple Pudding—Peel and core eighteen sour apples and cut them in pieces. Stew them slowly, with a little water, a piece of cinnamon, two whole cloves and a strip of lemon peel until they are soft. Sweeten to taste and push through a sieve. Incorporate the yolks of four eggs, the white of one, four tablespoonfuls of butter, some nutmeg and the juice and grated peel of a lemon. Beat the mixture thoroughly and fill into a pudding dish which is lined with puff paste. Bake half an hour. The pudding may be covered with a meringue.

Cucumbers with Chicken Forcemeat—Pare six large, plump cucumbers; cut off the stem ends and with a small spoon scoop out the seeds. Place them in cold water to which you have added a little vinegar and let them stand a few minutes; then parboil them for a few minutes in salted water, then drain and lay in cold water, drain again and stuff them with a good chicken and sweetbread forcemeat. Line a baking pan that will just hold them with slices of salt, lay in the cucumbers, season with pepper and minced herbs; baste well with melted butter, cover with buttered paper and roast in a hot oven for twenty or thirty minutes. Serve with a brown piquant sauce.

"A THREE-FOLD CHORD."

Sunday Sermon by Dr. Chapman the Noted Evangelist.

Points Out Why Even Seemingly Unfortunate Mortals Have Better Reasons for Thanksgiving Than Faultfinding.

NEW YORK CITY.—The Rev. Dr. J. Wilbur Chapman has furnished to the press a most striking and popular sermon which is intended for all those who would rise to better things. It is entitled "A Three-Fold Cord," and was preached from the text, "A three-fold cord is not quickly broken." Ecclesiastes 4: 12.

Did you ever stop to think how many things you have in your life for which you ought to be grateful to God? Doubtless some of my readers may pause and say "I have very little for which I need to be thankful," and then, as a matter of fact, we have had more of joy than of sorrow, more days of sunshine than of storm, and if we were honest we should be obliged to say that there is more reason for thanksgiving than faultfinding.

An old friend of mine, blind from his birth, told me that he had never seen the sun rise and had never looked upon his son's face, and then he said to me, "Have you ever thanked God for your eye sight," and I never had up to that time. In the city of Hartford, going through an insane hospital with the attending physician, I stopped with him at the door of a room where a young girl frantically said, "Doctor, I must have a breath of fresh air, for I am being consumed with an inward fire." The doctor gently closed the door and said, "This has been her mania for a year," and then we entered a room where in close confinement was kept a man who was reckoned one of the most brilliant journalists in the city, who said, "These walls are coming nearer together, and the floor and ceiling are every day approaching each other, and my enemies have kept me here until my life is to be crushed out." I doubt not but that he suffered as much as if it were an honest fact. I turned away from the hospital with a heavy heart, but condemned, too, because up to that time I had never thanked God for my reason. There are so many things for which we ought to be grateful, but most of all to my mind there is cause for gratitude in the way God has sought for the lost world ever since men have begun to wander from Him. Adam no sooner sins than God seeks him in the garden and cries out, "Where art thou?" God will not unlock the fountains of the deep and bring the flood until he sends Noah for 120 years as the preacher of righteousness to warn the people, nor will He let Sodom be destroyed until the angel visitors take hold of Lot and drag him forth from the city, and also strive in every way to bring the inhabitants forth to a place of safety. Every representative of a father in the Old Testament is a picture of God. Jacob's concern for his children; David, who stops and cries, "Oh, Absalom," are but hints as to God's concern for His own lost children, and He is in every way seeking them and calling upon them to return. In the Old Testament He gives the law that they may behold His precepts written upon tables of stone, and when men will not heed His written word He opens the windows of heaven and with an angel choir sends His only Son and locates the place of His birth by the star of Bethlehem, and leads the shepherds to adore Him with sounds of angels' music, and this Son of God, Jesus of Nazareth, went up and down the land teaching and preaching, but most of all living in order that men might one day through Him come back to the Father. When the world became so skilled in wickedness that they would not have Him live in their presence because their lives were a condemnation in themselves He made His way to Calvary and died upon the cross, the just for the unjust, that He might bring us to God, and when He had been crucified, placed in the tomb and had risen He dwelt with them at Jerusalem until they should be endowed with power from on high. They kept His commands, and when the fulness of time had come with a rushing sound as of a mighty wind the Holy Ghost came upon them. They were immediately changed men; they began to speak with other tongues as the Spirit gave them utterance. From that day to this the Holy Ghost has been in the world, and so that half the trinity of God has been all but repelled in the interests of sinful man. The God of law, the God of grace, the God of power. This three-fold vision we have had of the Divine One and in every disposition He is seeking. This is a most solemn subject, because we are living in the dispensation of the Holy Ghost, the last cord as it were of the trinity.

When the Octire went down on the English coast, one boy, Stewart Holland, by name, became a hero because while the passengers were frantic and the other seamen and officers were otherwise engaged he broke into the powder magazine and again and again fired off the ship's cannon that he might arouse the life savers and let them know of the perilous condition of the ship and her crew. It would seem to me that this is the time when those who preach the gospel ought simply to stand and cry aloud, "Flee from the wrath to come, flee from the wrath to come," because we are in the dispensation of the Holy Ghost.

I.

This is a solemn subject because of the peculiar kind of sin which may drive away God's spirit. In the Old Testament the sin of the people was largely idolatry. They would not have God rule over them, and so they bowed down to gods of wood and stone. That is not our particular trouble to-day. In the New Testament envy and jealousy hounded Christ to the cross; men feared Him and because they were jealous of Him they hated Him, but that is not our special sin to-day. The sin of this present day seems to be indifference, and it is a dangerous sin because it will drive from our presence the Holy One of God who pleads and waits for us to turn. Every time one says no to Christ he is in danger of saying it for the last time, and every time he says no he but hardens his heart the more, until at last the very pleadings of God Himself become of no effect.

In the days when the plague swept over London and funeral processions by the score wended their way to the grave, and there was scarcely a home that was not touched with death, ministers, indeed, preached as dying men to dying men, they cried aloud and spared not. Old time seemed to say to them, "Strike now," and the angel death seemed to say "if you do not strike I will." These demands to-day are almost as serious. Men's hearts are becoming hardened, their wills more and more stubborn. It is the time to cry aloud with no uncertain tone.

II.

A three-fold cord is not quickly broken, but there is one way to break it easily; untwist the cord and break the strands separately, and if you are bound as a prisoner you can easily go free. The representative of the Godhead in the world to-day is the Holy Ghost. We may sin against God, the Father, and there is forgiveness.

A father in the South sent his son North to college, and when he graduated he came back not only with his diploma, but with the habit of intemperance so fastened upon him that he disgraced his father's name and broke his mother's heart, and still his father loved him. Matters went from bad to worse until one day they met on the street, and when the son made a request of the father which was not granted he struck him in the face. The old father staggered, then stepped into his carriage and drove home. He made his way out to the family burying ground and fell down upon his knees and shrieked again and again, and when the son came back he said to him, You have disgraced me and broken my heart and I have loved you; now you must go away, and he turned and walked from his father's house an outcast. A human father can do this; God has not yet done it. We may sin against Him, but He will forgive us, and we may sin against the Son of Man and He has promised forgiveness. How men can do it is something I cannot understand.

One of the members of my church told me that he had constructed many of the large manufacturing buildings in Ireland, but one day he saw that one building was out of line and stepping back he called to the workmen who were working on a scaffolding to step aside that he might see where the difficulty was. One man lost his balance and started to fall, and said my friend, a man standing by my side, a workman, ran with outstretched arms and caught him. He broke his fall so that he was scarcely injured at all, but his own arms were driven into their sockets and his back was twisted out of shape. He never recovered, and was ever after that an object of pity as he made his way along the streets. The man who had been saved gave half of all he had to the man who had saved him. His wages were always divided with the one who suffered for him, and we understand this as being right and true, but when Christ suffers for us we do naught but reject Him, yet in the face of all this rejection God says, "I will forgive you," but if we sin against the Holy Ghost there is no hope. We may snap the two cords in the trinity, but when we snap the third by indifference and sin it is a dangerous thing.

In the days of the flood on the Ohio River at that point in the river where three bridges one after another span the river, when frequently men and women are seen drifting upon rafts and striving frantically to be saved, ropes are let down from these bridges in order that they may attempt to catch them. If they miss the two bridges men stand upon the second bridge and shout after them as they go. There is but one more bridge, and as a rule it is their last chance. So it is with us, except that the statement of God's word is that if we sin against the Holy Ghost there is no forgiveness. Our refusal may one day be accepted.

III.

We are not so familiar with the Holy Ghost as with the Son of God and with God Himself. We have learned concerning His personality, we have had visions of His power, we read stories of His work, but it ought to be remembered that every impression we have toward good in these days comes from Him, for He talks of the things of Christ and shows them unto us. Sometimes His seekings have been in trouble, always in a revival. He calls sometimes by the ministry. There is a special call given to us frequently in God's providences; generally through our friends who are Christians He speaks to us the things of God. One of my friends took a seat in a railway train next to a man, and in his conversation learned that he had just become a Christian. He said that it was through a letter written him by his mother. My friend asked to see the letter which would mean the conversion of a man, and he answered, it is not so much in what she says, but it is the way she signs her name; you can see that her hand has trembled, and when I read it I said, if she dies no one else will ever ask me to be a Christian again. This is true of the Holy Ghost. If we sin against Him there is no hope for us. A three-fold cord is not quickly broken, but we have, as it were, snapped two of the strands and the third is day by day swinging just to our hands. To say no once again may be to reject Him forever.

Self-Surrender.

There will come to every manly man times in his life when he will see that there is something which is legitimately his, something which he has a right to, something which nobody can blame him if he takes and enjoys to the fullest, and yet something by whose voluntary and uncompelled surrender he can help his fellow man and aid the work of Christ and make the world better. Then will come that man's trial. If he fails and cannot make the sacrifice, nobody will blame him; he will simply sink into the great multitude of honorable, respectable, self-indulgent people who take the comfortable things which everybody says they are entitled to, and live their easy life without a question. But if he is of better stuff, and makes the renunciation of comfort for a higher work, then he goes up and stands humbly, but really, with Jesus Christ. He enters into the other range, that other sort of life where Jesus Christ lived. He is perfectly satisfied with that higher life. He does not envy, he does not grudge, the self-indulgent lives which he has left behind. He does not count up what he has lost; he does not ask whether he is happier or less happy than he would have been if he had kept what everybody said he had a right to keep. It is not a question of happiness with him at all, but gradually, without his seeking it, he finds that the soul of the happiness which he has left behind him is in him still. Like fountains of sweet water in the sea it rises up and keeps him a living soul. He has left the world's pleasures and its privileges only to draw nearer to its necessities, which are its real life. So what he gave he keeps a thousand fold in this present time, and eternity is still before him, in the end everlasting life.—Phillips Brooks.

Sermons the Preacher's Deepest Thoughts

"Almost no preacher to-day dwells exclusively upon sin, salvation and the relation of Christ to the sinner," says the Congregationalist, of Boston and Chicago. "Important as these themes are, other aspects of the mission of Christ in the world and of the purpose of Christianity are being brought to the front. We regard this as extremely desirable. Preaching is something more than the reiteration of traditional truths in conventional ecclesiastical language. A sermon is the embodiment of a man's deepest and most real thought, phrased in words which everybody can understand and addressed to the real needs of real people. Jesus Christ was a popular preacher. He employed parables and talked about the lilies and the clouds, the barrel of meal and the play of little children, and weighed carefully all His words with a view to making the truth which filled and flooded His own soul plain, winsome and powerful in the eyes of others."

God's Mercy.

The more we fear crosses the more reason we have to think that we need them. Let us not be discouraged when the hand of God layeth heavy woes upon us. We ought to judge of the violence of our disease by the violence of the remedies which our spiritual physician prescribes for us. It is a great argument for our own wretchedness and of God's mercy that, notwithstanding the difficulty of our recovery He vouchsafes to undertake our cure. Let us, then, draw from our afflictions a source of love, of comfort and trust in God, saying with His apostle: "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." "Blessed are they that mourn, and sow in tears, because they shall reap with joy the harvest of eternal glory."—Fenelon.

Mother.

God give us but one mother. Remember, she has borne for you that which no other human being has or can. Remember that in the natural course of events the grave will in a few years, at most, close over her, leaving you behind. Remember that, when she is gone, you will think of her faults and her failings with pitiful tenderness, and want to cover them from all human eyes. And remember, also, that the deepest sting which sorrow has for us is hidden in those soul-harrowing words, "if I only had!" or "had not!" It would be blessed to live, no matter what the provocation, so that, standing beside an open grave those words could have no sting for us.—Mrs. G. R. Alden.

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