Kent News

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

Pretty China Bowls.

Fine china bowls, usually with handles and covers, after the fashion of the rice bowls familiar in collections of Oriental ceramics, have to some extent supplanted the time honored soup plate as well as the bouillon cup.

For Cleaning Cut Glass.

A strong solution of soda is the best agent for cleaning cut glass. If the carafe shows murky inside markings, fill it half full of the liquid and add some small pieces of potato parings. Shake it vigorously and rinse it carefully in clear water. Scrub the outside with a small brush.

To Clean Household Brushes.

Household brushes are easily cleansed by the use of a solution of soda. Dissolve one pound of the soda in one quart of water, stir over the fire until dissolved and then bottle for use. When washing the brushes put a tablespoonful of this soda solution in a quart of water, adding a little soap for the soft hair ones. Rinse in clear, cold water and dry in the open air.

Too Much Bric-a-Brac.

Artistic decorators are much averse to the too frequent practice of "cluttering" the top of every available piece of furniture and every shelf with a lot of bric-a-brac. This specially applies to the tops of the built-in book shelves so much used now. They affirm bric-a-brac needs very careful, very sparing treatment, and that the upper part of such cases form a shelf that is a very decorative part of a room when not crowded with a number of superfluous articles.

Domestic Pointers.

To keep seed-beans from being eaten by weevils, put in a sieve and pour boiling water over them; dry in the sunshine.

Lemon pies and lemonade can be made without lemons by the use of acid phosphate and lemon essence. The difference cannot be detected.

To tone down and beautify the complexion, bathe the face in bran-water to which has been added a few drops of ammonia.

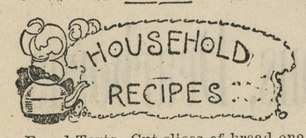
For neuralgia, cut a thick slice of bread, soak one side for a minute in boiling water, rapidly sprinkle cayenne pepper over the hot side, and apply to face. It will not blister as mustard does.

A spoonful of ox-gall in a gallon of water will set the colors of almost any goods. Soak before washing.

A teacupful of lye in a pailful of water will improve the color of black goods.

Take a new flower-pot, wrap in a wet cloth, put over butter, and the butter will keep as upon ice.

A raw onion bruised and applied as soon as possible to a bite of any venomous thing, snakes included, will cure the wound.—Woman's Home Companion.



Bread Tarts—Cut slices of bread one-quarter inch thick, cut them with a biscuit cutter into rounds; moisten the surface with a little milk, using a small brush; spread with jam or marmalade; put two tarts together; heat a little butter in the frying pan, lay in the tarts, fry on both sides a delicate brown; sprinkle with powdered sugar; serve hot.

Corn Oysters—One can of corn; beat the yolks of two eggs; add them to the corn, then add the beaten whites; mix thoroughly; add half a teaspoon of salt, a dash or two of white and cayenne pepper and about one-third cup of flour; beat thoroughly; put two tablespoonfuls of butter or dripping in a frying pan; when very hot drop in the mixture by spoonfuls; brown on both sides; serve very hot.

Peanut Cookies—Cream together one cupful of sugar and four tablespoonfuls of butter, add two beaten eggs and when blended add alternately one-half cupful of milk and one cupful of flour, in which you have used two teaspoonfuls of baking powder, if preferred. Shell two quarts of peanuts, chop them fine and stir into the dough. Do not roll out the dough, but turn the baking pan bottom up and butter it slightly; then drop the dough by the teaspoonful on the pan and bake quickly. Remove carefully, and when cool put them in a tin box.

Chicken Terrapin—Chicken terrapin may be served in hot ramekins. Cut a cold chicken into cubes and marinate with oil, vinegar, bay leaf, onion and parsley. Make a sauce of two tablespoonfuls of butter, two tablespoonfuls of flour, the mashed yolks of three hard-boiled eggs, salt and parika and a pint of cream. Cut the whites of the eggs and the chicken liver fine and mix them with the drained meat. Mix them with the hot sauce. A dash of nutmeg is liked by some people. Each ramekin should stand on a plate on a folded napkin. By its side should rest a fork. The ramekin should go to the table covered.

If the wife is a slave to fashion the poor husband must of necessity be a slave to the almighty dollar.

"A CHANGED NAME."

An Eloquent Sermon by Rev. Dr. J. Wilbur Chapman.

Some Comforting Lessons From the Story of the Angel and Jacob—Every Act Shapes Our Character and Name.

NEW YORK CITY.—The following sermon, entitled "A Changed Name," has been furnished for publication by the distinguished and eloquent evangelist, the Rev. Dr. J. Wilbur Chapman. It was preached from the text: "And he said unto him, What is thy name? And he said Jacob." Genesis 32: 27.

This is an angel's question to a man from whose embrace he was trying in every possible manner to break away. Locked together after the manner of ancient wrestlers they bend first this way and then that, and the angel cries, "Let me go, for the day breaketh." Jacob responds, "I will not let thee go except thou bless me," and then the words of the text were spoken. "And he said unto him, What is thy name? And he said Jacob."

Jacob might have answered the question in different ways at different times. He might well have said at one time, my name is Jacob, for he had deceived his father and supplanted his brother, but he might have said at another time, my name is Revealer, for he has given us a vision of the open heaven. In his dream we have heard the voice of God. He might have said on still another occasion, my name is Teacher, for under his tuition we have made a pilgrimage into the deep things of God, and he could truly have said as he came to the end of his career, my name is Israel, for as a prince he had power with God and with men had prevailed. You will notice the divine order, power with God first and with men afterward. Oh that we might soon learn that the way to influence earth is by the way of heaven. It is a singular question in the text, for in the olden days a name was given not merely to gratify the passing whim of the parents, nor for the sake of euphony, but because of character; a man's character was his name and his name was his character. A changed name indicates a changed character. Abram in the Old Testament is changed to Abraham as he steps into closer fellowship with God. Saul, of Tarsus, became Paul, the apostle, after the heavenly vision. Thou shalt call His name Jesus because He shall save His people from their sins, and He is Immanuel, which signifies God with us. It is a most singular question, "what is thy name?" in the sight of God. He certainly knows what it is. It is said that our names are written on the palms of His hands; that they are also written in the Lamb's Book of Life, but what name? Hardly the name given to you by your mother, but rather the name that you have made for yourself under the direction of God, by your patience, by your meekness, your brotherly kindness. It is a solemn thought that every act as well as every word in shaping the character and the name by which we shall be known throughout eternity.

This story of the change of Jacob's name is interesting. I do not forget that he lived 1800 years before Christ, but still it is interesting for the reason that human nature has always been the same. Interesting, too, because he was a typical Jew. His life was the life of Israel in epitome; that people found in every country and belonging to none; that people which have supplied to us the liveliest religious literature and are themselves a by-word, which have given to us the liveliest ideals in life and are themselves an object of ridicule; that people which have supplied the world's greatest characters, for Paul was a Jew and Jesus was a Jew. If you understand Jacob you will understand the Jew always, but while he began as a supplanter his character was purified at the last. The furnace was heated seven times hotter than it was wont to be heated, but he comes purified. He is very much like ourselves, too, and for that reason is interesting. Abraham was a hero, Moses a great leader of men, Elijah was a prophet, David was a king. All of these men discourage us with their greatness, but Jacob was a plain man dwelling in tents. We find our likeness in Peter in the New Testament, and in this man Jacob in the Old Testament. His feelings appeal to us, for whether we will acknowledge it or not his sins are in us in germ whether we have permitted them to develop or not; his aspirations appeal to us. Where is there the man who has not had his Bethel, giving him views of heaven and permitting him to hear the voice of God. His sorrows appeal to us; in his limping away from Jabbok's ford, in his sorrow at the lonely grave where his beloved Rachel was buried, and in his agony over his lost Joseph many of us have the deepest sympathy because we ourselves have suffered, but it is a great comfort at the end to see him coming forth more than conqueror, which leads me to say that there is hope for every one.

I.

"What is thy name, and he said Jacob." Look at him by his father's side as he deceives the old man in his blindness, telling him that he is Esau when he is Jacob, and the old father saying to him the voice is the voice of Esau, but the hands do not belong to him. How he must have trembled. I can see his face get white and hear his heart beat quickly. What if God should strike him dead as he stands in the presence of the old patriarch? In this part of his history I learn that one sin leads to another. We cannot commit a single sin and stop with that.

Mr. Spurgeon used to tell of the king who commanded his subject to make a chain of three links, and then told him to make it longer and still longer, and with the chain bound him and cast him into prison. How like unto Satan that is. Graces and vice go with linked hands. Notice in Paul's Epistle to the Galatians concerning the works of the flesh, Galatians 5: 19-21, "Now the works of the flesh are manifest, which are these: Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelings and such like, of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God." And also notice his description of the fruit of the spirit, Galatians 5: 22-23, "But the fruit of the Spirit is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law." Yet this man who deceived his father and defrauded his brother became a prince. What is thy name? I put the question to you, and if you answer correctly some would say, "My name is impatience, or mine is unkindness, or mine is selfishness, or mine is pride, for these are the dominant factors in our character. I bid you take hope this morning because your name may be changed.

II.

What is thy name? and he might have said Revealer. I can see him as he hurries away from his old home when his mother told him of the just anger of Esau, and I behold him fleeing to the north. The night comes quickly upon him, and he lands upon a certain place and tarries there all night, and this place is Bethel. It is bleak and barren. His only pillow is the stones about him, and as he falls upon the ground he sleeps and as he sleeps he dreams, and in this dream he beholds the ladder which leads me to say that earth has always been linked to heaven, not with a golden chain as the poet sings, not with the silken cords of gravitation as the scientist declares, these certainly, but before all of these heaven united in Him who became incarnate 1900 years ago. The interesting thing to me about this ladder is that it reaches down just where we are. It may be we are in poverty, possibly in suffering, perhaps in despair, but the ladder is just before us. Bring your burdens to the foot of it, and let the ascending angels bear them away and then wait until the descending angels bring heaven's blessing upon you. You will notice that when he was asleep that he had his revelation of heaven. His eyes were closed, his fever had cooled, his excitement had subsided. In other words he lost himself and then he beheld heaven. When we lose ourselves this weary, selfish, busy, self-life of ours, we shall see Him.

The lark never sings when it is on the ground. The moment it leaves the ground it bursts into song, but just the instant that it folds its wings it begins to drop to the earth. So let us mount up this morning, and as we mount let us rejoice that our names, which in the olden time stood for sufferings and sin may stand for power.

III.

What is thy name? and he might well have said Teacher, for he teaches what discipline really is, and the story of how this man was changed from Jacob to Israel is helpful to us all. It was real spiritual education, but education means to draw out, and you might draw out from something which has been implanted, and that something must be the divine nature. Discipline for the man who is not a Christian is a failure. You will remember when Jacob was at Haran he began to be discontented with his lot, and the craftiness of his nature was constantly growing, so God sent him away from the place. He had everything a man could want, but he must become a wanderer if he would go on to the Israel nature. We doubtless all of us have learned that that which is loss for us has been gain for Christ, and suffering is a good thing, but it is comforting to know that the hand that stirs the nest is the hand of Christ and the hand that leads out is the one that is pierced by the nails, while the one that goes before us is the good Shepherd Himself. He will not lead us too far nor suffer us to be tempted above that we are able to bear. The love of God often means discipline. People ordinarily have low thoughts of love; they only count that love which caresses and sooths and makes of itself a shield that no rough wind may blow upon us. They have no notion of a love that can say no, a love that can use the rod and the scourge and call the object of its power to pass through the fire, and it is interesting to hear the Scripture declare concerning God and Jacob, "Thou are Jacob whom I have loved," yet his life was one long struggle filled with constant disappointment. However, it is true that every trial and every disappointment was a step nearer his princely nature. I myself would take every trial he had and every disappointment he met, would endure every heart ache if only I might become a prince having power with God and with men.

IV.

We are nearing the time when his name is to be changed. Behind him is Laban, before him Esau, for he is coming nearer to him constantly, and he is afraid. Above him is God. He has come to Jabbok's ford, the loneliest place in the Holy Land. One could not easily remain there the night through. He has reached the loneliest hour of the night: across the Jabbok is his property, his children, his beloved Rachel, and Jacob was left alone. Around him the profound silence of the desert place, beside him the murmur of the brook as it hurries on to the sea, above him the heavens studded with stars. This is not an illustration of Jacob's earnestness in prayer, but rather the earnestness of the angel of the Lord, who would take from Jacob that which is between him and power.

Notice first, how Jacob holds on to the angel. It is a marvelous thing how long a man can hold out against God. Some of us have been doing it for years.

Notice, second, that the angel touched the hollow of his thigh. Whatever enables a soul to hold out against God He will touch. It may be pride, wealth, affection, it may be something natural, as a sinew and as small as a sinew, but He will touch it. I can see Jacob struggle in the angel's embrace, and then I behold him coming away with a new name; he is Israel, the prince. The way to princeliness is the way of sure surrender. We must yield ourselves to God for power afterward. It is said he called the place Peniel, for said he, "I have seen God face to face," and as he crossed over Jabbok the sun rose. Doubtless he felt as if he had never seen it rise before.

My dear friend, Mr. S. H. Hadley, the morning after his conversion said as he opened his eyes and looked out of the window, "Why, is this heaven? I have never seen the sun shine like this, and are those the trees of life? for I have never seen trees like these," and yet they were the same trees and it was the same sun that was shining yesterday, but he was looking with the power of a new vision. Oh, may God help us to come to the same experience to-day.

V.

And Jacob went down and met Esau, and then we are told he went over to Shechem. Somebody has said that doubtless his wife might have said to him, "It is far better for us to live in the city rather than the plain; it will be better for our children, they will become more cultured," and they went to Shechem only to make the greatest shipwreck of their home, and they turned away from it after a while with broken hearts, and God said to him, "Arise, and go up to Bethel and dwell there." Christians suffer spiritual declination for very many reasons, but in this expression to-day I have the secret of a renewed consecration. It is necessary in these days if Christians are to be as they would like to be for them to pray as they used to pray, read the Bible as they used to read it, yield themselves to God as they did in former times and the old joy will come back with increasing force. If we are to have times of blessing in the days to come the individual who is the leader of a home must go back to Bethel and live in his home as he used to live, and the church must go back to Bethel and be filled with the Spirit of God as she was in other days. But the end has come at last, the scaffolding is taken down from about this wonderful character, life has been a long struggle with him, the last word is spoken, the last command is given, the Jacob look is leaving his face, the Israel nature has gained control. He was a prince indeed.

A Discovery Worth Making.

A prisoner in one of our State penitentiaries writes that he "thoroughly comprehends the kindness of his unkind condition." He has learned to trust "the fight against inhospitable surroundings" to be the means of developing in him power to resist the adversities which he is likely to encounter after he is released. How fortunate would the world be if all men could learn to see the kindness in unkindness. Not only would the rigor of the law then always work out its purposed object of reclamation and restoration, as it seems to be doing in this case, but under the infinitely juster government of God sinners would always turn back to Him from His beneficent punishments. Yea, even Christians would forbear to murmur at afflictions and necessities until they saw what quality of character their Lord desired to strengthen in them by His loving discipline.—Chicago Interior.

Energy is Eternal.

Who is there who dares to say that when old age is reached there is not as much laid by in that soul wrapped in its weary body as there was in the infant full of latent power? We know not where the infant's forces come from, nor where the dying man's energy goes to, but if nature teaches us anything it teaches us that forces such as these are eternal in the same sense that matter is eternal and space endless.—Frank Bolles.

The Needed Guide.

Christ is the needed guide through the devious paths and temptations of this life. He is a king in the purest and best sense, to whom we can with gladness yield ourselves. He is the hope of glory for the plain man, and he who possesses that hope is the strong man.—Rev. M. F. Johnson.

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