

# THE CHRISTIAN SUN.

IN ESSENTIALS, UNITY;

IN NON-ESSENTIALS, LIBERTY;

IN ALL THINGS, CHARITY.

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## Poetry.

### SHALL WE FIND THEM AT THE PORTALS?

BY J. E. RANKIN, D. D.

Will they meet us, cheer and greet us,  
Those we've loved, who've gone before?  
Shall we find them at the portals,  
Find our beautiful immortals,  
When we reach that radiant shore?

Hearts are broken, for some token  
That they live, and love us yet!  
And we ask, "Can those who've left us,  
Of love's look and tone bereft us,  
Though in heaven, can they forget?"

And we often, as days soften,  
And comes out the evening star,  
Looking westward, sit and wonder,  
Whether, when so far asunder,  
They still think how dear they are!

Past our portals, our immortals,  
Those who walk with Him in white,  
Do they, mid their bliss, recall us?  
Know they what events befall us?  
Will our coming wake delight?

They will meet us, cheer and greet us,  
Those we've loved, who've gone before:  
We shall find them at the portals,  
Find our beautiful immortals,  
When we reach that radiant shore.

—American Messenger.

## Selections.

### A PASTOR'S MODEL WIFE.

Among the models which we have recently drawn for the imitation of our readers, we have failed to furnish the model of a pastor's wife. She occupies a position of no little importance, and must be a help or a hindrance, a comfort or a grief, to her husband, in his responsible and arduous labors. We have known not a few ministers of piety and excellent gifts whose usefulness was diminished or prevented by the worldliness, indiscretion and follies of their wives. We have been acquainted with others whose influence and success in their work were greatly promoted by the careful arrangements, judicious counsels, and timely assistance of their wives. In selecting a pastor, every prudent church will make the qualifications of his wife an important consideration in the choice. It cannot, then, be untimely to present some remarks on the qualities of a pastor's first class wife.

It is hardly necessary to say that she should be a pious, intelligent, energetic lady. It is very desirable that she should have sound health and a vigorous constitution; but these endowments do not lie within human control, and are not essential to her usefulness. Ungodliness, ignorance and indolence utterly unfit a woman to preside in a pastor's home; and her continued ill-health must greatly obstruct his labors and success.

She should be a first rate housewife. It is a great mistake to suppose that a pastor's wife should be chiefly devoted to church duties. There was a servant of the church at Cenchrea; but she was not a pastor's wife. If a church desires to have a female servant, that is, a deaconess, they should select her, and see that she is duly rewarded for her services. The chief duties of a pastor's wife are in her household. To make her home pleasant, should be her aim. This will be a relief to her husband under his arduous, anxious and exhausting toils. He will go forth daily from his domestic circle refreshed and invigorated for his studies, his visitings and his public ministrations. If she has children, her highest employment will be to train them for usefulness. This will employ much of her time, and all her skill. They should be made to feel that there is no place so pleasant as their home, and no teacher so kind and no companion so genial as their mother. In her presence there should be perpetual sunshine; or, if it should be sometimes obscured by clouds of disapprobation and censure, they should be quickly followed by the cheering beams of reconciliation and love. A pastor's family should be a model family. This is specifically required by the Spirit of inspiration: "A bishop—or pastor—must be one that ruleth well his own house, having his children in subjection with all gravity." It is easy to perceive how much the instruction and ruling of a pastor's household depend on the judgment, firmness and attention of his wife. On her, of necessity, must fall the chief burden of domestic care and government.

The entertainment of company is a pastoral duty. A bishop must be

"given to hospitality." His respectability and influence may much depend on his exercise of this virtue. Only the kindness and provident arrangement of his wife can render its practice agreeable or even possible. What pastor could invite friends to share in his hospitality, if he knew, or even feared, that they would be met by the coldness and discourtesy of his wife? The pastor's model wife meets her guests with a smiling countenance, and makes the best provision she can for their entertainment. She may be taken by surprise, her larder may be ill-supplied, her servants may be undisciplined, or she may have none, her rooms may be out of order, and her fare may be coarse and scanty; but her guests may be sure of a hearty welcome and of cordial attentions; and these, by all persons of refinement, are greatly preferred to the most sumptuous meals and the most richly furnished chambers.

The influence of the good wife of a pastor is not limited to her family. She, according to her talents and opportunities, takes an active part in all the efforts appropriate for her sex, in promoting the interests of her church and the cause of Christ generally. In the Sunday-school, and in all societies for the improvement of her sex, the comfort of the poor, and aiding in the evangelization of the world, she is willing to bear her full share. She is equally ready to follow or to lead in every good work. She does not claim preeminence because she is the pastor's wife, nor feel offended because the highest honors are not accorded to her, or some of the church members seem to neglect her. There may be older and wiser and more influential women in the sisterhood than herself, and she rejoices to follow their lead and be guided by their counsels. If, however, her age, knowledge and experience fit her for a high position, and her sisters invite her to fill it, she does not decline its acceptance; and, having entered it, she earnestly endeavors to magnify her office. Usefulness, not *clat*, is the goal at which she aims. Her indirect is greater than her direct influence. What she cannot do herself, she persuades others to do. When her own means are insufficient for the accomplishment of her benevolent purposes, she begs the help of others, whose resources are greater than her own. She is not ostentatious of her charities or her labors. Often the hungry are fed, the naked are clothed and the sick are visited and comforted by her agency, without suspecting their obligation to her. She is the centre of attraction in the sphere of her acquaintance. She is so kind, so generous, so discreet, so wise in counsel, so faithful in friendship, and withal so modest and unobtrusive, that every body admires and loves her. The church might supply the place of her husband in the pastorate, but how could they dispense with her genial influence and her noiseless, disinterested labors? If she were to leave, every member of the church would feel that he or she had lost a friend, and the church itself one of its brightest ornaments.

In times of affliction and trial, the model wife of the pastor most strikingly displays her excellences. These seasons must come in the pastor's life, as they come in the lives of other men. Neither piety, nor fidelity, nor prudence, nor all combined, can save him from troubles. He has them in common with other men and peculiar to himself. He is liable to have difficulties in his church, and to be dismissed from it, without employment, without the means of support, and without friends on whose help he can rely. Disappointed, dispirited, and perhaps feeble in health, he is ready to sink into apathy and inertness. Then it is that his angel wife comes to his relief. Woman has more fortitude than man. Her strength rises with the increase of the burdens heaped upon her. She is ready to practice the most rigid economy; her family expenses may be curtailed; employment may be found for her well disciplined children; her mind is fruitful in methods for the support of her household; and "the heart of her husband" may "safely trust in her, so that he shall have no need of spoil." Such a wife is worth her weight in diamonds. Her husband cannot be long without a pastorate. He may be deficient in gifts or activity; but the excellent qualities of his wife will commend him and insure him a field of labor and the means of support.

We must close with a single remark. If a minister's usefulness depends so greatly on the qualities of his wife, how careful should he be in selecting her. There are many young women in the churches well suited to

be the wives of pastors. They are to be found, not among the gay, the worldly, the fashionable and the volatile; but they may be discovered among the sedate, the pious, the industrious, the diligent Sunday-school teachers, the lovers of the prayer meeting, the visitors at the abodes of poverty and suffering, and the dignified and unobtrusive followers of Christ. They may not be known by the beauty of their features, the costliness of their attire, the brilliance of their jewelry, or the elegance of their manners; but they are distinguished by their good sense, amiable temper, sound discretion, and rational and lady-like pursuits. There are, of course, degrees of excellence among the pious and deserving young women. Few are fitted to be model wives of pastors; but many of them are suited to make useful, happy companions of the ministers of Christ—to lighten their burdens, soothe their sorrows, and assist them in their toils. We must urge that ministers should select their wives with care, with strict reference to their own usefulness, and with earnest prayer for Divine guidance.—*Religious Herald.*

### THE COMING EMPLOYER.

We endeavored, a little while ago, to characterize the coming workman. At this time we have something to say about the coming employer. What will be his characteristics?

The ideal employer will, of course, be a Christian. We take that for granted, because we are convinced that there will be no complete solution of the confessedly difficult problem of the relation of capital to labor, of employer and employed, until Christianity utters the solution, and men in general accept the dictum. The coming employer, then, will be a Christian, and the question with him will be how to apply his religion to the government of his conduct toward those whom he employs.

Here the primary question is that of wages—what wages shall the Christian employer pay? It is self-evident that no more than any other man, can he pay wages that will allow no fair return on his capital. For then in no long time his capital would be exhausted and he would be in no condition to pay wages at all. Economic laws like all others are inexorable, and the Christian man, as any other, must bow to them. It is not a question of charity. The workman asks no doles, only a fair day's wage for a fair day's work. But what is the fair wage?

"Buy in the cheapest market and sell in the dearest," says a selfish political economy. The Christian man, obviously, as any other, must be able to buy cheaper than he sells, or soon he cannot sell at all. But will Christianity permit one to buy labor so cheap that the given wage becomes downright oppression? Is there not in the Christian's law-book something to this effect, "Behold, the hire of the laborers which have reaped down your fields, which is of you kept back by fraud, crieth; and the cries of them which have reaped, are entered into the ears of the Lord of sabaoth?"

Prof. R. D. Hitchcock, in a lecture on Communism just published, says something in point here: "Labor has been oppressed by capital, crowded down towards the point of bare subsistence. Here Christianity steps in as the champion of labor demanding that, in times of ordinary prosperity, workmen shall not, like oxen, get barely enough to keep them in good working condition. It is due the manhood of the humblest workman that, with good economic and moral habits, he shall ordinarily have a margin to live upon, lying down at night with something in store for another day."

The law for the Christian employer, then, will be, not the lowest possible wages, but fair wages—a rendering unto servants, as the Scripture commands, "that which is just and equal."

But when fair wages have been paid has all been done that we have a right to expect from the ideal employer? By no means. One of the very ills of the present relation of employer and employed is the wide gulf that separates them. That is to say, it is too often the case that the employer regards his workmen as just so much machinery from which to get as much return as possible. He may pay good wages, because he must have skilled work; but he pays good wages just as he would buy a costly machine, and he cares for the machine and the workman only for what he can get out of each—the

largest possible return for his investment.

The coming employer will do more than this. He will interest himself in the social and moral condition of those in his employ. He will do much to benefit them. He will, in a word, regard them not as machines, but as fellow-men, travellers in common toward the everlasting future. And he will do whatever he does so as still to preserve the self-respect of his workmen; he will recognize their manhood. What he does for them will be in the line of assisting them, by his greater capabilities and wider vision, to help them selves.

We are happy to know that here and there even now there are establishments, larger and smaller, where at least attempts are made in the line we have indicated.

There are employers who recognize their moral as well as their legal obligations to those whom they employ, and they make provision in many ways for their workmen's intellectual and social advancement. But such establishments are, unfortunately, but rare. As ordinarily conducted it is the greed of capital pitted against the greed of labor, and capital, of course, has the immense advantage. The employer selfishly considers only the question, How get the utmost return for invested capital? And get the workman in turn asks, How get the utmost wage for the minimum labor?

When the employer of the future comes he will remember the Golden Rule, and will make his workmen, whose labor has rendered his capital productive, sharers in the results of this combined labor and capital. He will seek to, and not least, their spiritual well-being, and the end will be a high, and pure, and peaceful civilization; men, though of different conditions, regarding one another as brethren, and walking together toward the better country where none of these perplexing problems will arise.—*Christian Weekly.*

### FITTING ILLUSTRATIONS.

It is easy to find illustrations in abundance, but to select fitting illustrations is a most difficult work. The teacher must be ever on the alert to avoid the temptation to use those thrilling or very interesting ones which fail to throw light on the truth; to reject any which are so remarkable as to overshadow rather than to exhibit the truth; and to put aside with equal firmness any which would be offensive to good taste. In presenting either of the lessons for December, for example, a coarse or inappropriate illustration would be singularly out of place. It were much better to use none than to mar such solemn and tender scenes by any picture not befitting their character.

An intelligent superintendent was once attempting to illustrate how Jesus was the Way. Among the illustrations he used was the story of a little girl who in chasing a butterfly, accidentally fell into a deep stream, and would have been drowned had not her screams been heard by a faithful dog, which quickly ran to the spot and pulled the helpless child out. Who sent the dog? Why God gave the dog instinct, so God sent the dog. And so God sent Jesus to rescue us, was the point made by the superintendent. Instantly the recoil of the minds of many of his hearers, was shown by the change of their countenances. The illustration, which was very interesting, seemed too far below the sacred character of the topic to which it was applied, and even suggested a lack of reverence for the Saviour. Our Lord made no such mistakes; his illustration of the shepherd seeking the lost sheep is at once a striking, effective, and befitting picture of his own act of coming to save us.

Again, an illustration may not be wanting in reference, and yet may not be a proper one to use in a class of young scholars. A successful teacher was presenting the topic of faith, and in seeking to make it clear to his charge, he related the story of a little one who was commanded by her father to jump down through a trap-door into a dark cellar below, and he would surely catch her in his arms. The little timid child urged that she could not see her father; but he assured her that he was standing just below and could see her very plainly, and therefore would surely keep her from falling by catching her in his arms. Lo the child tremblingly let herself down, and was safely caught in her father's strong arms. Some time after the teacher inquired, what is faith? and a bright little girl innocently an-

swered, Jumping into a man's arms in the dark! However correct the conclusion of the child, as to trust in man, it was not the answer the questioner expected. The story had very clearly covered the truth it was intended to illustrate. Had the teacher used the interesting fact of Jesus and the centurion of Capernaum, whose servant was healed, and whose faith was shown and commended of the Lord, the illustration would have been proper, as well as interesting and effective.

Once more, an illustration may be suitable in character, and it may not hide the truth, yet it may fail to be effective because the relation of it to the topic illustrated is not obvious to the scholar. A cultured and Christian gentleman was aiming to explain to young boys and girls the text, "a word fitly spoken is like apples of gold in pictures of silver." In order to gain attention and to introduce his topic, he related a story of a little kitten that once followed him into church in a strange place, very much to his annoyance. Once in the church, however, the kitten very quietly jumped in the seat beside him and went to sleep. The sermon not being of much more interest to him than it appeared to be to the harmless kitten, he fell to thinking about this text. The application being ended, a wide-awake little fellow wanted to know what became of that kitten; he didn't see what the kitten had to do with the text anyway, but he was very anxious to know how it got out of that church. No doubt the person who told the story saw some useful relation between the story and the text he was about to enforce, but that relation was not obvious, and was not made clear to the young mind.

The greatest care, therefore, is requisite in selecting illustrations of scriptural truths, lest they obscure or belittle those truths, and lest they confuse or divert the mind, and thus mar the good impression which would otherwise be made. Every anecdote and comparison should be thoughtfully considered by the teacher before using them. Let him place himself in the position of his scholars, and imagine the effect any of the suggested illustrations would have on him, if young like those he is attempting to teach. A careful study also of the parables of our Saviour will lead him to make his work in this line judicious and effective.—*S. S. World.*

### THE LADDER ON THE CLIFF.

One dark and stormy night a vessel was wrecked on a rocky island off the coast of Scotland. The crew had watched with terror the white waves as they dashed on the stately cliffs, and felt that to be driven on these rocks was sure to seal their doom. The cabin was filled with water, and the captain's wife was drowned. All the sailors climbed into the rigging, and prayed as they never had done before, that God would have compassion upon them. That he would save them from temporal death seemed almost incredible.

But the waves drove the vessel on and on, till the very foot of the awful cliff was reached. Oh, if the could only reach its top! There would be safety, and, no doubt, friendly hands to help them. Just as they struck the rock, they espied on the face of the cliff a ladder. Then was their despair changed to joy. The spring from the rigging and climbed the ropes as rapidly as their benumbed fingers would permit; but they were all rescued, and in a few moments more the vessel went all to pieces.

The ladder seemed to them almost a miracle. Yet its presence there was easily explained. It was used by the quarrymen as they climbed up and down to their work every day. Though it was usually drawn up when they left, the suddenness of the storm that night had caused the workmen to hurry to the shelter of their humble homes without taking time to remove the ladder. It was God who had ordered this seemingly trifling matter for the preservation of all their lives.

Some writer has well said, "However long the chain of second causes may be, the first link is always in God's hand." Learn to observe this loving Father's hand in all the events of your life, and it will save you from many dark hours.

Those who trample on the helpless are disposed to cringe to the powerful.

Never deceive, for the heart once misled can never be wholly trusted again.

### WHEN JESUS COMES!

BY REV. THEODORE L. CUYLER.

These words were the constant refrain in speech and song, during the meetings of the late "Prophetic Conference" in New York. Into the current controversy whether Jesus Christ shall make a second personal advent upon our globe, and whether that shall take place before the Millennium or after the Millennium, we shall not enter, in this brief paragraph. The columns of the "Messenger" are intended for practical exhortations, and not for theological controversies.—That Convention of devout students of prophecy had one very beautiful significance to all who love our Lord and Master; it was a cheering fact that in this bustling city, and for three secular days, a throng of people were willing to assemble for the purpose of talking and singing about Christ Jesus, and of praying for his complete reign on our sin-cursed earth. Let us all be thankful for every tribute paid to the sin-atonement Lamb.

But there is one very sweet sense in which "Jesus comes" to his own followers in these days. He does not come in fleshly form, as he did eighteen centuries ago, nor does he come amid clouds and celestial splendors, as he will at the final judgement. But in spirit—seen by the eye of faith—Jesus draws delightfully near to those who seek for his presence. He comes to the awakened penitent who cries out to him "Come and take away my stony heart, and make it a heart of flesh." If any one doubts this, let him fervently call upon that wonder-working Saviour who visited the house of Jairus, and the tomb of Bethany. He is very close at hand, my awakened and anxious friend. Already you may hear his knock at your heart, and his loving voice: "If thou wilt open the door, I will come in unto thee and sup with thee, and thou with me."

Hasten to let him in! When Jesus comes in he will bring pardon for your sins. When Jesus comes, he will bring light, and joy, and such true peace as you never tasted before. He will not be satisfied with a closet or a corner of our heart, or with a paltry share of your thoughts grudgingly given. He wants every room—your faculties, affections, and will must all be surrendered to him. The key to your purse must be his too.—Don't plead that you are not worthy that he should come under your roof. He loves to stoop to the lowly in spirit. He will bring his own entertainment with him when he "snaps" with you. You will be fed with more than angels' food when the King sitteth at the table. This is the very essence of conversion: to turn sin out of the door and convert your heart into a dwelling place for the sinners' Friend.

Admit him, for the human breast  
Ne'er entertained so kind a guest;  
Admit him, and you want expel,  
For where he comes he comes to dwell!"

The richest and most joyous hours in a believer's experience are those in which he tastes of Christ's presence in close spiritual communion. Sometimes when feasting on such words as those in the 14th chapter of John, sometimes at the Lord's table, sometimes in secret prayer, Jesus comes into the soul just as he did into that upper-room where the disciples were assembled. The believer feels the warmth and light of his countenance. His left hand is under our heads, and his right hand doth embrace use. We can roll off our cares and worries and doubts upon his everlasting arm. Such times of close companionship with Jesus are our holiest and happiest hours this side of heaven.

Into sick-rooms where his children lie, Jesus often comes. No physician visits so faithfully. Noble old Halyburton of Scotland, said one morning to his family, "Jesus came to me in the third watch of last night, walking upon the waters. He said to me, 'I am Alpha and Omega, the beginning and the end, and I have the keys of hell and death.' He stilled the storm in my soul, and lo, there was a sweet calm!"

When Jesus comes into the house of sorrow, he speaks the same wondrous words which he spake to the mourners at Bethany. He allowed death to come there first to make ready for his own coming. Is not this one reason why death is allowed to take our loved ones? Then we are ready to send for Jesus!

The great pressing need of the time is for Jesus to come into our churches with mighty power. This is a true revival; the only genuine one. For such a one, this winter, let us be preparing and praying. Let our hearts cry out, in concert, "Come, Lord Jesus, come quickly!"—*American Messenger.*

### COME INSIDE.

Recently, in illustrating the theme, "A Man in Christ," Mr. Spurgeon told a story that is worth repeating. He said: "Some Christians remind me of the little boys who go to bath; all frightened and shivering, they enter the water just a little—up to their ankles they wade and shiver again. But the man who is really in Christ is like the practiced swimmer who plunges into the stream head first, and finds water to swim in. He never shivers. It braces him. He rejoices in it. It has become his element. This is the man who understands the happiness of religion in a manner far beyond the conception of the half-and-half professor who has only religion enough to make him miserable."

I sometimes illustrate this by a quaint American story. An American gentleman said to a friend, "I wish you would come down to my garden, and taste my apples." He asked him about a dozen times, but the friend did not come, and at last the fruit-grower said, "I suppose you think my apples are good for nothing so you won't come and try them."—"Well, to tell the truth," said the friend, "I have tasted them. As I went along the road I picked one up that fell over the wall and I never tasted anything so sour in all my life; and I do not particularly wish to have any more of your fruit."—"O," said the owner of the garden. "I thought it must be so. Those apples around the outside are for the special benefit of the boys. I went fifty miles to secure the sweetest sorts to plant all around the orchard, so the boys might give them up as not worth stealing; but if you will come inside, you will find that we grow a very different quality there, sweet as honey."—"Now, you will find on the outskirts of religion there are a number of 'Thou shalt nots,' and 'Thou shalt' and convictions and alarms; but these are only the bitter fruits with which this wondrous Eden is guarded from thieving hypocrites. If you can pass by the exterior bitter, and give yourself right up to Christ and live for him, your peace shall be as the waves of the sea; and you shall find that the fruits of 'this apple tree among the trees of the woods' are the most delicious fruit that can be enjoyed this side of our eternal home."

### RULES FOR SPOILING A CHILD.

1. Begin young by giving him whatever he craves for.
  2. Talk freely before the child about his smartness as incomparable.
  3. Tell him that he is too much for you, that you can do nothing with him.
  4. Have divided counsels as between father and mother.
  5. Let him learn to regard his father as a creature of unlimited power, capricious and tyrannical; or a mere whipping machine.
  6. Let him learn from his father's example to despise his mother.
  7. Do not know or care who his companions may be.
  8. Let him read whatever he likes.
  9. Let the child, whether girl or boy, rove the streets in the evening—a good school for both sexes.
  10. Devote yourselves to making money, remembering that wealth is a better legacy for your child than principles in the heart and habits in the life; and let him have plenty of money to spend.
  11. Be not with him in hours of recreation.
  12. Strain at a gnat and swallow a camel; chastise severely for a foible, and laugh at a vice.
  13. Let him run about from church to church. Eclecticism in religion is the order of the day.
  14. Whatever burdens of virtuous requirements you lay on his shoulders, touch not with one of your fingers. Preach good and practice irredeemable greenbacks.
- These rules are not untried. Many parents have used them, with substantial uniformity of results. If a faithful observance of them does not spoil your child, you will at least have the comfortable reflection that you have done what you could.—*Exchange.*
- BIG-ENDIANS.**—In the Empire of Lilliput there were two religious parties. One made it a matter of conscience to break their eggs at the big end, and so were known as "Big-endians;" these were regarded as heretics by the orthodox who broke theirs at the little end. We think this funny; so it would be were there not at this time earnest people who will not preach or hold Divine service unless they are permitted to wear a cope or light candles—in fact, to break their eggs at the big end. As we think of the follies of mankind from the beginning, we need be surprised at nothing.