

# THE CHRISTIAN SUN.

IN ESSENTIALS, UNITY; - IN NON-ESSENTIALS, LIBERTY; IN ALL THINGS, CHARITY.

Volume XXXIII.

SUFFOLK, VA., FRIDAY MARCH 26, 1880.

Number 13.

## Poetry.

### PASS UNDER THE ROD.

"I saw the young bride in her beauty and pride,  
Bedecked in her snowy array,  
And the bright flush of joy mantled high on her cheek  
As she looked blooming and gay;  
And with woman's devotion she laid her proud heart  
At the shrine of idolatrous love;  
And she anchored her hopes to this perishing earth  
By the charms which her tenderness wore  
But I saw her when those heart-strings were  
bleeding and torn,  
And the chains had been severed in two;  
She had changed her white robes for the sable  
of grief,  
And her bloom for the paleness of woe;  
But the healer was there, pouring balm on her  
heart,  
And wiping the tears from her eyes,  
He strengthened the chain he had broken in  
twain  
And fastened it firm to the skies:  
There had whispered a voice—'twas the voice of  
her God:  
I love thee, I love thee, pass under the rod.  
I saw a young mother in tenderness bend  
O'er the couch of her slumbering boy,  
And she kissed the soft lips as they murmured  
her name,  
While the dramer lay smiling in joy,  
O sweet as the rose-bud encircled with dew,  
When its fragrance is flung in the air  
So fresh and so bright to that mother he seemed  
As he lay in his innocence there!  
At I saw when she gazed on the same lovely  
form  
Pale as marble, and silent, and cold;  
But paler and colder her beautiful boy,  
And the tale of her sorrow was told!  
But the healer was there who had stricken her  
heart,  
And taken her treasure away:  
To allure her to heaven, He had placed it on  
high,  
And the mourner will sweetly obey:  
There had whispered a voice, 'twas the voice of  
her God:  
I love thee, I love thee, pass under the rod.  
I saw a father and mother who leaned  
On the arm of a dear gifted son,  
And the star of the future looked bright to their  
gaze  
As they saw the proud place he had won;  
And the fast coming evening of life promised  
fair,  
And its pathway grew smooth to their feet;  
And the star-light of love glistened bright at  
the end,  
And the whispers of love were sweet,  
And I saw them again bending low o'er the  
grave  
Where their hearts' dearest hopes had been  
laid;  
And the star had gone down in the blackness of  
night,  
And the joy from their bosoms had fled,  
But the healer was there, and His arms were  
around,  
And He held them with tenderest care,  
And showed them a star in the bright upper  
world—  
'Twas there star shining brilliantly there!  
They had each heard a voice—'twas the voice of  
their God,  
I love you, I love you, pass under the rod.'

## Selections.

### HERE AND THERE.

—It is a most mortifying reflection to any man to consider what he has done compared with what he might have done.  
—Next to the conversion of the people should be the determination to form in them a taste and habit for religious reading. Without this an intelligent, strong and useful Christian character is not likely to be developed. Besides the spirituality of our people, nearly every important interest of the church depends upon the circulation of our church papers.—Reading these, there will be a demand for books, the Bible will be more carefully studied, the pastor will have a better hearing and a better support, an interest will be awakened in missions and in our connectional enterprises, and there will be an enlarged liberality and an enlightened zeal in the support of our educational institutions. In order to infuse new life into the church, and to bring up every languishing interest, this must be recognized as essential.—N. O. Advocate.  
—It is considered ill-bred by some people for friends to shake hands in the aisles as they are leaving the church. We have even heard preachers rebuke the practice from the pulpit.  
But there are worse things. For instance, never getting acquainted with one another. A little story may illustrate our idea:  
The story is told of a clergyman—that, after preaching an interesting sermon on the "Recognizing of Friends in Heaven," he was accosted by a hearer, who said: "I liked that sermon, and I now wish you would preach another on the recognition of people in this world. I have been attending your church three years, and not five persons in the congregation have so much as bowed to me in all that time."—Wesleyan Christian Advocate.

## A SERMON.

Sermon Preached by Rev. Dr. J. W. Pratt in the Music Hall, Cincinnati, Sunday, March 22, 1880.

Being justified by faith we have peace with God through our Lord Jesus Christ.—Rom 5: 1.

This text assumes that by nature men are not at peace with God. I shall not waste time in proving this. In your quiet hours of reflection you all confess that all is not right between you and your Maker. "The soul that sinneth it shall die"; and as all have sinned, all must die, unless some way can be devised to escape the penalty of sin.

God can not abolish his law to suit your case. He has declared that He "will by no means clear the guilty." There is no hope for the sinner in that direction. Yet the gospel comes to you and says, "Here is a plan devised by God and executed by His son, by which you may be cleared, by which you, who are really a guilty sinner, shall be treated as if you had never sinned at all." This plan is called a scheme of justification. What then is justification? I answer "It is an act of God's free grace wherein he pardons all our sins and accepts us as righteous in His sight only for the sake of the righteousness of Christ imputed to us and received by faith alone."

It is very clear from the use of the word justification, both in Scripture and in our common talk, that it has respect to the violation of law. We never speak of a man's being justified in doing an innocent act. We always say it in reference to something contrary to law. If a man kills another, he is at once arrested—Why? Because he has done what the law forbids. But suppose he has done it in self defence. He is at once released on the ground that he was justified. But even though everybody knew it beforehand, this does not release him from the necessity of arrest and trial. He is liable to punishment until the law shall pronounce him justified. Observe, the court does not say the man did not kill; but it simply declares that although he did kill, he can not be legally punished. Now the Bible uses the word *justify* in the very same sense. A justified man, in Scripture, is not one who is not a sinner, but one whom, for good reasons, God will treat just as if he were holy and had never sinned.

Justification is an act of God; as the Apostle Paul says, "It is God that justifies." It is an act of God declaring a sinner to be just; i. e., declaring him to be released from the penalty of law.

Now, I invite your special attention to a very important statement: God stands in two different relations to all his creatures on this earth. First: He is their King. Secondly: He is their Judge. As King, He makes law. As Judge, He administers and executes law.

Now, although I have been preaching to you every Sunday about the pardon of sins, and this use of the word is right, as it is the Scripture term; yet speaking accurately, or scientifically, I would say that God never pardons sin.

Pardon is the act of a sovereign who forcibly steps in between the criminal and the executioner, and sets the law aside. Justification is the act of a just judge who declares that the law has no claim upon the accused. Pardon releases the prisoner at the very moment that he is acknowledged to be guilty. Justification releases him on the ground that he is accounted just. Pardon supposes guilt. Justification is a formal declaration of freedom from guilt. In pardon, the law is set aside; in justification, the law is satisfied. Pardon remits a penalty admitted to be just. To justify is to declare that the infliction of the penalty would be unjust. In no language spoken by men do the words, to pardon and to justify, mean the same thing. If they did mean the same thing then we must suppose that the law of God may be dispensed with. For as pardon is the remission of a sentence, the execution of which justice demands, of course the law would be set aside if justification were equivalent to pardon. But the Bible is uniform in its declaration that the law is unchangeable both as to its commands and its penalty; that there can be no remission of the penalty without a complete satisfaction of the demands of the law. As therefore the law can not be set aside that act of God which justifies the sinner must be something different from pardon.

Now the account which the Scriptures give of justification shows that this view is correct. Justification is a dispensation from the penalty of

the law and a restoration to the favor of God on the ground of the sinner presenting a righteousness, that is, presenting before the law that very thing which the law demands. Pardon is an act of mere sovereignty, and does not demand any satisfaction made to the law. Justification is founded upon a full satisfaction to the law; therefore it can not be pardon.

Another important distinction is this: Pardon simply remits a penalty. The pardoned criminal is an outcast from society. He is looked upon with suspicion and distrust. Have you never seen how hard it is for a pardoned felon to regain the lost confidence of his fellow-men? But justification not only remits a penalty, it also confers a title to the rewards of actual holiness; so that those who are justified are not only saved from hell, but have a title to heaven. This is in perfect consistency with strict justice. The law demands a perfect righteousness, and promises eternal life to every one who meets this demand. Now in justification the sinner is provided with a perfect righteousness, the very thing that the law demands, and therefore he who is justified has a right to demand admittance to heaven. Thus you see that pardon and justification have only one point of resemblance. Both release the criminal from punishment. Here are the points of difference: Justification is the act of a just judge. Pardon is an act of a sovereign. Justification recognizes the claims of justice. Pardon tramples on justice. Justification rewards. Pardon simply releases. To justify the sinner is the only way in which God, as a just Judge, can save him. Do you not see that I was right in saying that in the strict use of words, God can not be said to pardon.

Now you ask, very pertinently, "How can God remain just and be a justifier of a man who is acknowledged to be ungodly?" This question of yours brings us to the very marrow of the gospel. The Apostle says that Christ who knew no sin was made sin for us that we might be made the righteousness of God in Him. The Scriptures say distinctly that nothing we can do will avail to make us just with God; that we are justified solely on the ground of the righteousness of Christ. This is the doctrine of the Old Testament as well as of the New. For Isaiah, the prophet calls Christ "The Lord our righteous-ness." "I could spend an hour in quoting passages to confirm this statement.

Now I want to answer another question that has come into your minds: How can the righteousness of one person be the ground of the justification of another? God requires me to be holy. How can the righteousness of Christ satisfy this demand upon me? I answer it can not, unless it can be "imputed" to me; unless I can be accounted to have it, although I am inherently destitute of it.

You ask again, "Is not this a mere sham?—Can a just and holy God give me credit for what I do not really have?" I answer, He can, provided you are so united with Christ that He stands as your representative. You all understand this doctrine of representation. What the Senator from Ohio does in Congress, the people of Ohio are accounted as doing. The world holds you responsible for his acts, although you may not know at the time what he is doing. They are "imputed" to you. You know the old law maxim, "what one does by an agent, he himself is accounted as doing."

But how does Christ become your representative? I answer simply by your electing Him to take your place. This election of Jesus Christ as your representative in the high court of heaven is called "faith," in the Scriptures. By this act of faith you become united to Him; and being united to Him, His righteousness is your righteousness, His bearing the penalty of your sin is your bearing it. By means of this union with Christ as your representative, you are legally accounted as doing and suffering all that He did and suffered for you. It is to this the Apostle has reference, when he says, "I am crucified with Christ," and again, "Therefore we are buried with Him by baptism into death"—that is, as our baptism is the outward sign of our profession of faith in Christ; when we are baptized, we become so united with Him that His death is our death, His burial our burial. Thus faith, union with Christ, imputation of His righteousness to us, and justification, are all distinct but essential links in the great chain of man's redemption. And

as these two, faith the act of man, and justification the act of God, are at the two ends of the chain, the one on earth, the other in heaven; the Apostle, omitting the intermediate links in the series, says, "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ."

I have been answering your questions; now I want you to answer mine. Will you accept salvation on these terms? Don't say, "I will think about it and tell you some time soon." You must come to this at last, if you are ever saved at all. You must consent to be saved as a sinner without a rag of your own righteousness. If you ever feel good enough to merit salvation, you may be sure that this self-righteousness will cause you to stumble before you can reach the cross. A man never feels so vile as at the instant when he casts himself on Christ. "By grace we are saved through faith."

Now, I want every unconverted man and woman and child, before they leave this hall to answer this question. "Am I willing to abandon every other ground of hope, and trust solely to the righteousness of Christ?" There is nothing mysterious or unintelligible in the act I am begging you to perform. It is exactly like any other determination you may make. It needs no long preparation, no praying, no humbling of your soul before God, no fasting, no moanings, no laceration of your soul or body. You do not need to prepare for it by long and bitter penitence, by painful self-examination or by a week or a month spent in the endeavor to break off bad habits. You can not prepare yourself to receive the righteousness of Christ. Christ holds out no hope to the man who tries to make himself righteous. He did not come to save the righteous. A righteous man does not need salvation. The salvation of the Lord Jesus is a salvation for sinners.—Such an idea as salvation by works, by merit, by making yourself worthy to receive the righteousness of God, why this frustrates the grace God; it subverts the gospel. It would reverse the song of the redeemed in heaven; for that song is, "Unto Him that loved us and washed us from our sins in His own blood, be glory and dominion." But if you are to prepare yourselves for grace, your song would be, "Unto myself who have made myself fit for salvation, and worthy of God's mercy, unto me be all the praise and the glory."

What a travesty of the gospel this would be! If then you can do nothing to render yourself worthy to receive the righteousness of Christ, don't you see that you need not leave your seat, in order to become a justified sinner?

Several years ago a missionary to the Indians, was visited by a proud chief who had been deeply convicted of sin by the Spirit of God. The savage, while trembling under a sense of guilt, like a great many civilized people, was unwilling to take the water of life freely. He brought his wampum to the missionary and proffered it as a peace offering to God. The man of God shook his head and said, "No, God will not accept this as an atonement for sin." He went away and came again, and offered his wife and all the peltry he had taken in hunting. The missionary still shook his head, and again the wretched sinner withdrew. But the Spirit gave him no peace; and he returned once more, to offer his wigwam, his wife, his children, and all that he had, to have "peace with God." The missionary still shook his head. The chief stood for a moment, his head bowed down in despair; and then raising his streaming eyes to heaven, his heart poured forth in a cry of unreserved surrender, "Here, Lord, take poor Indian too!"

To this, my friends, you must come at last, if you would have peace with God.

"Oh! drops of grief can ne'er repay  
The debt of love I owe,  
Here, Lord, I give myself away,  
'Tis all that I can do."  
—Central Presbyterian.

The Church is a power in favor of law and order. Its chief duty is to preach salvation by faith, but with this inseparably united the law as given from Mount Sinai. The Christian is pledged not only to faith in Christ, but to peace, chastity, honesty, truthfulness and contentment. His rule of life enforces also industry, temperance and obedience to rulers. Every particular church is a centre from which go out influence to quiet and purify and bless society. The organization of a church with a place of worship and regular services, is a blessing politically, socially and financially, as well as spiritually.—Herald and Presbyterian.

## THINK OF THESE THINGS.

A benevolent Quaker once said: "I expect to pass through this world but once; if, therefore, there be any kindness I can show, or any good I can do, let me do it now; I must neither defer nor neglect it, for I shall not come this way again."

When I see leaves drop from the trees in autumn, just such, think I, is the friendship of this world. While the sap of feeding last, my friends swarm around me in abundance, but in the winter of my need they leave me naked. He is therefore a happy man that hath a friend in his need, nor is he less happy that hath no need of a friend.

God will always support this own just cause by means unknown to the wisest of his creatures—then why fret.

Remember that the excesses of our youth are drags upon our old age, payable with interest thirty years after. Success in life is very apt to make us forget the time that we weren't much. It is just so with a frog on the jump; he can't remember when he was a tadpole, but other folks can.

Life must be measured by action, not time; for a man may die old at thirty, and young at eighty; nay, the one lives after death, and the other perishes before he died.

A traveler was crossing a mountain height alone, over almost untrodden snow. Warning had been given that if slumber pressed down his weary eyelids they would inevitably be sealed in death. For a time he went bravely along his dreary path; but with the deepening shade, and freezing chill at night, there fell a weight upon his brain and eyes which was irresistible. In vain he strained his utmost to shake off that fatal heaviness, and in that crisis his foot struck against a heap that lay across his path. He stooped to touch it, and found a human body half buried beneath a fresh drift of snow. The next moment his arms were clasping a perishing brother. He chafed his hands, chest and brow, and breathed upon the cold lips the warm breath of a living soul, preserving the silent heart to his own generous bosom. The effort to save another brought back to himself life, and warmth, and energy. By saving his brother he saved himself.—Church Union.

## FRUDE'S MISTAKE.

The Richmond Christian Advocate says: Frude, the historian, in his life of Caesar, which is modestly called a "fragment," tells us that the great Roman was drawn to the vocation of arms "by accident." Mr. Frude does not believe in the ways of Providence. To the honest student of the last days of the Republic Caesar must appear, not as an accident but as an instrument chosen for a purpose.

Christianity was born at the same time with the empire. The Republic had conquered the world. The Romans fused the elements. The Romans were the "robbers of the globe"—but their prowess and rapacity were turned to the purpose of union of nations. Peace reigned throughout the vast empire. From the golden milestone, set up by Augustus in the Forum, paved roads stretched to Spain, France, the Danube, and to the cataracts of the Nile. Commerce whitened the sea with its sails. The Roman magistrate was omnipresent, with the Roman soldier behind him. The Universal Empire made ready for the Universal Religion. The abundant means of communication, the same laws, the protection to citizens, the familiarity with Greek and Latin, all gave impulse to the missionaries of a new creed. The converted sailor became a pioneer preacher. The trader carried the gospel with his wares to new markets.

If local religion has held the sword of the magistrate, the apostles would have been cut off quickly. If Paul had not fallen a victim to the fanaticism of the Sanhedrin, he would have been torn to pieces by the silversmith of Ephesus. The magic of Caesar's name rescued him from death and made his mission possible. The Gallois kept the fanatics from reaching the advocates of the new faith limb by limb.

The census under the empire when "all the world went up to be taxed," brought to pass a prophecy and put into history a proof of our religion. The consolidation of the civilized nations under one monarchy gave free course to the glad news. And the conquest of the Empire by the weakness of Christians is a crowning evidence of a victory from heaven. Caesar was not an accident. Rome was a highway for the gospel.

## Farm and Fireside.

### POULTRY RAISING.

"Where so many find it difficult to make a mere sufficiency for life's support, it seems unaccountable that the pleasant and profitable business of poultry-raising should be so seldom resorted to for the purpose of gaining a livelihood, and establishing a permanent and paying business, while an eager and struggling crowd are jostling each other in every other avenue of industry, no matter how difficult or how meagre and uncertain the remuneration promised."

Poultry-raising requires but a modicum of real work, with, of course, the regular and ceaseless attention that must be given to any enterprise to ensure success. The risks attending it are not greater than those appertaining to any other business, if as much thoroughness is the great secret to success. The coops must be kept clean and well ventilated; the chicks must have ample room for exercise, and, to reap the fullest measure of success, be supplied with comfortable, sheltered and sunny quarters. If their quarters must be located on a clayey soil, the ground should be excavated to the depth of a foot and replaced with gravel until a level floor is made a few inches higher than the surrounding ground, as nothing is more conducive of disease than dampness.

If they cannot have the run of a grass plot, green food should be given them daily, and, when practicable, a few feet should be spaded up occasionally, in which they delight to hunt for tit-bits of food. Even in large cities it is not impossible to keep a few of the feathered pets, sufficient to furnish the breakfast table with a delicacy that will harbor none of the distressing doubt that always haunts a market supply, nor any chance of rot and ruin of the appetite that always follows the breaking of an aged one."

DECAY OF TEETH.—In caring for the teeth it is important to bear in mind that weak acids, or acids greatly diluted with water, have greater dissolving power than acids in full strength. Such an acid is contained in the sour eructations from the stomach, in many of the medicines administered, and in the particles of food which, moistened with saliva, have been left to ferment between the teeth. An article in the *British Medical Journal* takes the ground that the decay of teeth results mainly from this latter cause. It further says that the brush, as ordinarily used, does not remove the particles of matter that adhere to the teeth. It should be moved up and down, as well as horizontally. The mouth should also be rinsed after each meal, or at any rate before retiring for the night. The writer also says that it would be well in rinsing the mouth to use a solution made by dissolving a teaspoonful of cooking soda and a tablespoonful of cologne in a quart of water, the cologne, however, being simply to help the taste. This wash should always be used immediately after taking any acid medicine.

DELICIOUS SOUP.—One chicken, four quarts of water, one tablespoon of rice, one onion, one potato, one half cup of tomatoes, two stalks of celery, pepper and salt to taste. Put on the chicken in cold water and boil to shreds. Strain the broth, return to the kettle and add rice, and in about half an hour add potato, onion, and turnip chopped fine. About twenty minutes before serving add the celery cut in small pieces, the tomato and pepper and salt. Boil well, and serve very hot, and you will have a delicious soup.

GOOD BROTH FOR A SICK PERSON.—Take a few slices of lean dried beef, put to boil in a quart of water or a little more, wash two tablespoonfuls of rice, put in with the beef, and simmer slowly till the rice has boiled very tender, put in more water if necessary, while boiling; when done take out the beef, and add one or two spoonfuls of rich sweet cream, boil two or three minutes, pour in a bowl, and when cool it is ready for use.

A CHILD'S BED.—A child's bed should slope a little from the head to the foot so that the head may be a little higher than the feet; but never bend the neck to get the head on the pillow. This makes the child round shouldered, cramps the veins and arteries and interferes with the free circulation of the blood. Even when a child is several years old the pillow should be thin and made of hair, not feathers.

## WASTE PLACES.

The conspicuous waste places on a farm—the fields allowed to grow up to berry bushes and brush—are only a part of the land which year after year is permitted to be idle. Careless plowers leave more unutilized land next to the fences than there is any need of leaving; on a large farm, fenced into small fields, it is plain to see that a strip of a few feet will amount to several acres. Much land is rendered worthless by shade trees in fields where they are not much needed; stumps and large stones are left to encumber the ground and impede the work; land from which an early crop is taken is permitted to lie unused for several months when it ought to be producing something. Farmers are regarded as a very economical class, but there are very few of them who are to be learned in our farm management.

TOO MUCH SALT.—A German chemist says he does not take salt with eggs, there being enough in them; and Liebig states: "All salts with alkaline bases, when administered to man in diluted solutions, may be again detected in the blood, and the transit of these substances produces disturbances in the organism, effecting a change in the process of respiration injurious to the formation of arterial blood." It is said too much salt makes the blood thin and watery. Have we been using too much salt all along for all purposes? Is fried bacon, or salt fish, health-promotive?

BRAINS and muscle cannot be built up without phosphate in food. The great cook, Soyer, says, "my plan is to turn the beefsteak often, and my reason is that if turned but once, the albumen and fibrine of the meat get charred, and the heat throws out the osmazome or gravy on the upper side, which when turned over goes into the fire; by turning it often so as at first only to set the outside, the gravy goes into the centre, and it becomes evenly done throughout."

A WHOLESOME CAKE.—One pint of raised dough, like wheat bread dough; one tea-cupful of sugar, one of butter, three eggs well beaten, one teaspoonful of soda, one spoonful of steamed raisins, and half a teaspoonful each of cloves, pimento, cinnamon and nutmeg. Roll the raisins well in flour before mixing up. This makes a very nice, wholesome cake. Let it stand in a warm place till it is raised light, and bake with a slow fire.

It is a waste of capital to buy expensive animals and undertake to keep them upon poor pastures or poor hay. To attempt to make up the difference by feeding upon grain will take off all the profit, and the animals will inevitably deteriorate. There is no food that can be profitably substituted, in the long run, for grass and hay.

A writer in the *Country Gentleman* says that of everything he has tried for the cure of roup in fowls, the best is to take pulverized copperas and put a teaspoonful in three quarts of water and give it to them to drink. Should they not drink much in a day or two, mix it into corn-meat and feed to them.

CLINKERS which not infrequently break the grate of a stove, may be removed from these and range backs by throwing half a dozen broken oyster-shells into the fire when the coal is all aglow, and covering them with fresh coal. When all are red hot the clinkers become doughy, and are easily taken out.

GOOD oyster fritters may be made by beating two eggs very light, then stirring in two tablespoonfuls of cream, three tablespoonfuls of sifted flour, and a pinch of salt; into this batter dip the oysters and fry them in hot lard.

RICE CAKES.—Boil a cup of rice very soft, mash it fine; add a pint of milk and three eggs; stir in a little flour, butter the griddle and pour on the batter in small cakes. Serve with a little nutmeg and fine sugar.

In hatching turkey eggs, sprinkle them the last two weeks slightly every other day with water that has had the chill taken off. Some moisture seems necessary for turkey eggs.

Red pepper and a little lard mixed with corn meal and moistened with water will cure gapes in chickens.

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