

# THE CHRISTIAN SUN.

IN ESSENTIALS, UNITY;

IN NON-ESSENTIALS, LIBERTY;

IN ALL THINGS, CHARITY.

Volume XXXIII.

SUFFOLK, VA., FRIDAY JUNE 25, 1880.

Number 26.

## Poetry.

### THE SAINTS' REST.

BY REV. HENRY B. HAYES.

There is a rest for those  
That now are heavy laden,  
A calm and sweet repose,  
A blessed rest in heaven,  
No sickness there no grief or pain,  
Shall ever be known or felt again.

While on Beulah's ground we stand,  
Hard by the rolling river,  
We view the promised land,  
Where dwelt we would forever,  
And O from thence away would fly,  
To gain that home—that rest on high.

Sometimes on billows tost,  
We view the happy caravan,  
Esteeming all things lost,  
Could we but gain its haven,  
And with the saints forever rest,  
We then would surely be at rest.

Timorous souls to heaven bound,  
Trust ye still the Saviour,  
Through the enchanted ground,  
He'll guide you safely, ever,  
And when the storm of life is o'er,  
In heaven you'll rest forevermore.

## Selections.

### HERE AND THERE.

—Can anything be more absurd than the political economy that puts one dollar into the public treasury by licensing the making of criminals, and then spends ten for their prosecution and punishment? This is exactly what most of these American States are doing with regard to the liquor traffic.

—The *Apostolic Times*, commenting upon the delusion of thinking we can give God an excuse for a non-performance of a duty, and that God will accept it, says:

A greater falsehood never existed. When it is not within our power to perform an act, God does not require it; hence it does not become a duty. But when it is within our power it becomes a duty, and God will except no excuse for a non-performance of that duty. To this position we fear no successful contradiction. How little an insignificant appear the many and trivial excuses given when viewed from this standpoint! Many upon this plea are found absent from the house of God on the Lord's day, absent from the prayer-meeting, and absent from the Sunday-school.

—To hear Colonel Ingersoll blaspheme his kixer through two hours and a quarter, in a New York theatre the other evening, two dollars apiece were given by crowds of men. They would have railf themselves hoarse over the exhortation of a church that should charge that sum per month for rent of a pew in God's house, for themselves and their families; and over the minister who should presume to preach more than thirty minutes. And with what refreshing innocence does this apostle of atheism unroll the wealth of the Unabridged in vituperation of the "priestcraft that robs the poor"—for the support of pastors toiling through a year to help men upward, on less money than he absorbs in a single evening by dragging men downward.

—Dr. T. L. Cuyler, in the *Christian Intelligencer*, says: "There was never a time when character went for more or was in greater demand than now. The question, 'Is he smart?' is beginning to give place to the more pertinent question, 'Is he honest?' Even the industry do not escape this crucible; for it is felt to be of increasing moment that the man who presents Christ on the Sabbath should also represent Christ during the week by a pure walk and godly conversation. There was a great deal of pity in the young lady's remark about the newly-elected pastor, 'I don't care whether he is eloquent or not—is he pious?' The crying need of the hour is not more brains, but more conscience; the richest revival would be that which should give society more genuinely good men and women."

—A man of temperate habits was once dining at the house of a free drinker. No sooner was the cloth removed from the dinner-table than wine and spirits were produced, and he was asked to "take a glass of spirits and water." "No, thank you," said he, "I am not ill." "Take a glass of ale." "No, thank you," said he, "I am not thirsty." The answers produced a loud burst of laughter. Soon after this the temperate man took a piece of bread from the side board, and handed it to his host, who refused it, saying he was not hungry. At this the temperate man laughed in his turn. "Surely," said he, "I have as much reason to laugh at you for not eating when you are not hungry, as you have to laugh at me for declining medicine when not ill, and drink when not thirsty."—*Evangelist*.

## MINISTERIAL PIETY.

BY DR. JOHN HALL.

How shall ministerial piety be maintained? I answer, by hard work. There is no success in anything without hard work. The lawyer is an example, for he, as others, "must work like a horse." We speak of it as a work of faith, but are too apt to forget the meaning of that phrase. God makes the sun to shine, but he does not fill the fields that grow the grain. The instruments are of us and with us. Whence our highest motives, if not from the faith and example of Christ? Men say religion is a speculation, and occupies itself with remote things. We are to convince them of their error. We may well ask these hard-headed, worldly men what are you working for if not for your children, for institutions yet future? The most positive of the positivists work none the less than we for the future, at least in worldly affairs. Would we maintain ministerial piety, these things, we should attend:

1. Devotional study of the Scriptures. We read the Scriptures for many reasons; in addition we should study them as a mere English book, so that we may read it before our people in a devotional spirit. I urge you here, above all other considerations, study for purely devotional purposes, for this turning to your Bible will strengthen your piety. When I entered college in England, I received a very complimentary and encouraging letter from an old instructor in Greek and Latin. I kept that letter for many years; it did me much good, but they were only the words of a man. If such is the power of man's words, what must be, or should be, the power of God's word! We read the morning paper, and throw it away, having gotten all of it, but we never get all of a chapter in the Bible for the people.

2. Fitting books of an uninspired character should be read. These divide themselves into two classes (a) the "good," kind, or sentimental books, containing such sentences as these, "Be good, be good; O I do seech you to be good." These are good enough in their place. There is a better class, (b) such as "Thos. a Kempis," "Ariadne's Private Thoughts," Matthew Henry's and Thomas Scott's Commentaries. Dry light is not sufficient for growth. There must be also heat and moisture, so with us in our work there must be fitness and adaptation of things.

3. Taking of time for purely devotional occupations. Don't imitate some one else in this, as the lives of some godly men whose biographies may be in your hands. Be yourself. You need not write ostentatiously over the doors of your study rooms, "Engaged now in secret prayer." Take your own time, and way and method. If you have some pet thing in your sermon something to dazzle, or something a little dogmatical, pray over it, and see what effect it will have upon it, whether you will expunge it from the text. A good judge may not be able to tell spurious silver coin in the middle of a room, but can when he takes it to the window, where the light will shine fully upon it; so of a thousand things in our lives as ministers, if taken to the light of prayer. Make it your habit to be devotional in things you do as ministers. Let devotion pre-empt and saturate all your efforts. Keep that tone of soul which God could have you possess. The best things have often been made the worst things. The "retreat," or time purely devotional work, should not be compressed into six weeks of the year. Be ever in fellowship with God, and if you lack courage, this is the way to get it. Having met some strong, courageous man, how it emboldens you to speak to some one in reference to whom you hesitated!—How much more will we be emboldened to speak if we commune with God!

4. Deal honestly with the souls of your people, forcibly presenting to them the truth of God. This is not always easy, but it is duty. As in intellectual men we may do much, but as men consecrated to God, we must do more than mere intellectual work. Multitudes go to church and ascend the steps, as did Zacheus the tree, and take places just to see what we will do and say, but we must say to them: Come down, for I will sup with thee to-day. We must come close to men, if we would lift them up.

5. Close, intimate, confidential association with a few other ministers, for they will better understand you than those confidants whom you will not

fear to have know how weak or how stupid you are. The little association of Wesley and his friends at Oxford in 1729, was productive of great good. Likewise has that of Dr. Pusey and his associates been productive of some good, if not of a great deal of evil. The private and intimate conferences of the Bonars and McChneys were felt in their effects all over Scotland. "As iron sharpeneth iron, so doth the countenance of a man his friend." The talks, the prayers and the implicit confidence of our college and seminary days will be of untold advantage to us in future days. When I came to accept my call to this country, one of the hardest things I experienced was the giving up of my circle of ministerial associates.

6. Marriage, a subject rarely mentioned in these lectures, must or should secure to the minister his most intimate associate and friend. Accomplishment, a good education, and good connections are important, but most important of all is that the heart be right toward God. If it be not so, he must be surprised if he make too great spiritual demands, and be met with, "You knew what I was before marriage." Many ministers are able to keep their places only by the help of their wives.

7. Separation of the minister from many things. It is not for him, as an individual, to say what is proper and what not. A very exact analysis of the rules cannot be given upon this subject, for this must be settled largely by the Christian consciences of the people. Neither should the minister go about in society saying, "Thou shalt and thou shalt not." Possessed of true wisdom, we will actively avoid things of questionable propriety. We are, in short, to be so engaged that we will have no taste for many things. Ministers must live upon a high plane, and deny themselves what others enjoy.—You must have a profound sympathy with your work.

The central idea in this section is, while the prescription produces its effect, or the lawyer's counsel effects its end independent of the man, that this in the nature of things cannot be the rule of the minister, it is not an *ex opere operatum*. Paul had for his associate Barnabas, who was a good man, and full of the Holy Ghost.—You, too, must be filled with faith.—Seek to have a heart of iron toward self and sin, a heart of flesh toward men, and a heart of fire toward God.—*Yale*.

## CHRIST'S FAITHFULNESS AS PREACHER

The most notable example of the preaching of our Lord was that in the synagogue at Nazareth. He was accustomed to attend on the worship at the synagogues, and he now not only assumed the office of a reader, but that of an expounder also. The passage he selected for his sermon was that in Isaiah: "The spirit of the Lord Jehovah is upon me; because the Lord hath anointed me to preach good tidings unto the meek." In the reading of these and following words, God's Spirit was so gloriously upon him that the eyes of all the synagogue were fastened upon him. He then began to show that himself was that Anointed One of whom the prophet spake. In him the acceptable year of the Lord had come to men, and in him the day of vengeance of our God shall come.

As every preacher is a steward and has the gospel entrusted to him, it is required in preachers above all other requirements that they be found faithful. And as Moses was faithful in all his house as a servant, so Christ was faithful as a Son over his own house. Being the Lord of all preachers in his authority, he is the example of all preachers in his fidelity. And thus we see the meaning of a passage in the fortieth Psalm: "I have preached righteousness in the great congregation; lo, I have not retained my lips, O Lord, thou knowest. I have not hid thy righteousness within my heart. I have declared thy faithfulness and thy salvation. I have not concealed thy loving-kindness and thy truth from the great congregation." Here Jesus claims for himself that he had not kept back from the people anything that was profitable to them. He had not shunned to declare unto them all the counsel of God.

Of course, we love to think of Jesus as pouring out the gentle entreaties and winning words of the gospel. And he was faithful in doing this. But his faithfulness was more conspicuous in his sounding the trumpet of judgement. All the rest of the Scriptures do not contain such fearful thunders of Divine wrath as burst from the guileless lips of Jesus. When he turned upon the Pharisees and

scribes and lawyers, it was as if the batteries of heaven had opened fire upon the gates of hell. When he proclaims against them the day of vengeance of our God, their sin rises in awful resurrection before their eyes, and hell hath no covering when Jesus testifies against them. "The pillars of heaven tremble and are astonished at his reproof." God never had another spokesman like this. He was like the great ocean, which can roll its ripples on the shore so gently that a little child will not fear to lay his hand upon its waters, but which can also lift up such tremendous billows that the mightiest works of man are dashed to atoms.

Jesus could invite so sweetly that they who dared not speak to any one else would venture to come and weep at his feet. Also, he could hurl the thunderbolts of the Almighty and silence his opponents. Yea, he sent out his arrows, and scattered them; and he shot out lightnings, and discomfited them. And, in both these ways of preaching he was a representative of his Father, whose faithfulness is established in the very heavens.

Righteousness was the girdle of his loins; that is to say, all his actions were in perfect accord with the will of God, which is the only and unchangeable rule of right. And, also, faithfulness was the girdle of his reins; that is, all his thoughts were perfectly truthful, sincere, frank, and trustworthy. So, when he undertook the mission of a preacher, he sang both of mercy and of judgment. He set before the people both life and death, both blessing and cursing. He pointed both to Ebal and to Gerizim. He would mingle the sweet notes of pardon with the horrible groaning of Sinai's thunders, and he would make the alarm bell of wrath and judgment to toll amid the last breathings of Gogotha's dying love. How gentle toward the penitent, how terrific toward the proud, was he!

What an example for preachers! Lord, let us drink of the cup of thy faithfulness. Then, they that now deride the gospel pulpit would either tremble under its denunciations or melt at its invitations.—*Religious Herald*.

## WATCHING WITH CHRIST.

Why did our Lord want His disciples to watch with Him that night in the garden? It was not to witness His agony, for He went on beyond them. It was not to share His conflict, for this they could do. We talk about sharing each others sorrows and struggles, but as a matter of fact, there is no such thing as companionship in living. We may receive counsel from friends; we may be cheered and nerved by them; but we really pass alone through our experiences. Others may hold the lamp of comfort to shine upon the gloom of our sorrows, but the sorrows themselves no one can share. When we are struggling in temptation, human or angelic friends may minister to us, but we must fight the battle alone. Lives are like drops of water; they touch at a few points, but remain forever separate. The picture we see in the garden is a picture of all life. The disciples could not share the Master's agony.

Yet while we must meet life's experiences absolutely alone, we wait our friends near to us when we pass through sorrow or conflict. And this is what we see in Gethsemane. The disciples could not share the Master's form his foe. They could not lighten the awful burden by so much as feather's weight; nor drink one drop of the bitter cup which was being pressed to His lips; yet He wanted them near. He took them with him that while he endured his intense grief he might know that his dearest friends were not far away.—This was why he arose three times from his struggle and went back to them. He wanted to gather a little strength from their sympathy and love. There are human experiences that will help us to understand this longing of Christ for the nearness of his friends in that hour. A child does not go to bed alone in a dark room; but when some one sits near all dread passes away.—Or it awakes it the night while the storm rages, and cries out in alarm.—The father comes and lies down beside it. The storm does not cease, but the little one falls asleep in sweet peace.—When we who are older are passing through some sorrow, we want our tried friends to keep close to us. They cannot make the sorrow less bitter, nor take upon themselves any part of the burden; yet their very presence makes us feel stronger, and we want them to come close beside us and not leave us till the trial is past.

That was what our Lord wanted that night. He desired his disciples to keep near him, and wake and watch while he suffered, that he might not be altogether alone. How disappointed he was then, when he came back to get a renewal of strength from their waking love, to find them asleep! It is one of the saddest elements in his suffering that night, that he did not even have the little help which human sympathy could have given.

The practical question which arises here is, What are the ways in which we may now watch or fail to watch with Christ? He wants us to watch yet with him in the attitude of friendship. We have such thoughts of the infinite fullness and self-sufficiency of Christ, in his glory, that it seems to us inconceivable that he should need or miss the little love that our hearts can give to him.—Yet even in his ineffable majesty he hungers for the affection of his friends.—*S. S. Times*.

HINTS TO PREACHERS.

A volume of Homiletical and Pastoral Lectures, by eminent English divines of the Church of England, has been published under the editorial supervision of Bishop Elliott. The following selections from the book we find in the *New York Independent*:

"The gift of tongue is a very different thing from the Gift of tongues."

"We should all be ready to welcome the criticism of our friends, and to welcome that criticism all the more if it is unpalatable."

"The study of commentaries and other helps should follow, not precede, our own study of the text."

"Make use of your own resources. Pick your own brains before you pick other men's."

"Don't deal in your sermon with an imaginary audience."

"Whatever your method in preaching is, take the utmost pains. Talents vary, but all may be diligent."

"When a text has been chosen, it is better as a rule, to go forward with it than to waste time and energy by saying it aside, only to take another which may prove equally untractable. Study, aided by prayer, will often unlock a door which at first seemed hopelessly closed."

"Sermons might be divided into two classes—vertebrate and molluscous. For purposes of real instruction, sermons must be vertebrate.—The poor and the ignorant feel the power of order, though they may not understand the reason. When you see and admire a horse moving along the road, you do not see his bones, but you know they are there. In a good sermon there must be a skeleton, though it need not be seen.—Make use even of abundant drapery, if you please; but be sure there is a true skeleton underneath. The richest drapery placed upon a mere stick is only a scarecrow."

"A written sermon may be so read as to have all the animation and life of a speech; and a sermon uttered without notes may be dull as a school-boy's lesson."

"If extemporaneous speaking is difficult to you, take pains to acquire this power, and persevere till you succeed. If, again, fear of utterance is easy to you, then be sure that you write carefully, lest through the anxiety you run away from discipline."

"Having done your best, leave your sermon with God and your people, discarding, with a sturdy contempt, the small and fidgety vanity of wondering if it will be admired."

"Habitual intercourse between the pastor and individual souls is not only of use to the parishioner; it is of great importance to the pastor for the tone and spirit of his ministry."

"Some say that pastoral visiting leaves no time for reading and composition of sermons. The answer is that pastoral visitation gets material together for the most telling and appropriate sermons that can be preached."

It is said that Macedonia and the regions thereabouts are given over to robbery, murder and brigandage; reforms are unthought of, and there is rarely any punishment for crime. Col. Syngé, a connection of the English Embassy to the Turkish government who lately went into Macedonia to distribute funds for the relief of Turkish refugees, was captured by Greek brigands who infest that part of the country, and, after some chaffering with the English embassy, and a little pretense of a military expedition against the brigands, which came to nothing, was ransomed for fifty thousand dollars. This method of reforming European Turkey will, it is hoped be abandoned by the Gladstone government, as it is scarcely a success. The only hopeful indication in the country lies in the fact that the Christians are gradually purchasing real estate of the Turks which has hitherto not been allowed.

## Farm and Fireside.

### NOXIOUS INSECTS.

Perhaps no employment of man is more subject to depredation and loss than that of agriculture. From the planting of the grain in the ground, till the time its increase appears upon the table of the farmer, at every manipulation and at every handling, it is liable to loss of some sort or kind. So diversified are the agents of destruction, and so silently do most of them operate, that no skill, care, or foresight of the farmer is adequate to counteract them all. He is not the most successful farmer who toils the hardest or produces the most upon his farm, but it is he who knows best how to save. He who guards well the little leaks, who has the skill to reduce losses to the lowest minimum attainable, will be the man to put the largest figures on the credit side of the ledger.

Of all the agents that levy their toll upon the unwilling farmer, none, perhaps, exact a heavier title than the destructive insects. Their depredations are as ceaseless as they are silent, and as various as the agents performing them. They work at all hours, and under all conditions of soil and climate; creatures the most minute in size, their ravages are to be measured only by their ceaseless toil and their countless numbers. So small are many of the insects that prey upon the crops, that most farmers pass them by unnoticed. They see the losses that every year attend their crops, but take no trouble to trace the despoliation to the proper authors.

Within the past few years, however, more attention has been given to the study of destructive insects by the farmer. This is a cheering sign. It indicates that the public mind is awake to the necessity of employing knowledge as the vehicle to success. The successful farmer of the future must necessarily have a good practical knowledge of the wide domain of natural history, and here no department will claim more of his attention than that of entomology—the description of insects.

The season has now arrived when noxious insects are most numerous, and may be studied to the best advantage. For the study of the smallest kinds a good magnifying glass is indispensable. But much may be learned of their habits by the naked eye, and farmers should embrace every opportunity that may occur to them of ascertaining whether the insects they meet with are friends or foes.—*Hobbs, in Rural Messenger*.

### VALUE OF APPLES.

It is stated that by a careful analysis, it has been found that apples contain a larger amount of phosphorus, or brain food, than any other fruit or vegetable, and on this account they are very important to sedentary men who work with their brain rather than muscles. They also contain the acids which are needed every day, especially for sedentary men, the action of whose liver is sluggish, to eliminate effete matters, which, if retained in the system, produce inaction of the brain, and, indeed, of the whole system, causing jaundice, sleepiness, scurvy, and troublesome diseases of the skin.—*Harper's Weekly*.

TO BOIL RICE SAVANNAH FASHION.—Take one pound of rice and pick it thoroughly to get out black seeds or red rice. Put on the fire, in a porcelain or tin lined pot, three quarts of water, with two even tablespoonfuls of salt. Let the water come to a boil. Now wash the rice in three waters. The reason for this is to get rid of the pulverized rice flour which adheres to the grain. This is a necessity; otherwise the rice never will be dry. Throw the rice in water when it is at full boil. Let the rice boil rapidly for twenty minutes. Put the cover on and drain the water entirely off. Cover the pot, shake well, and put on the back of the stove, where it is not too hot, for fifteen minutes. Shake the rice into the dish you wish to serve it in. Never use a spoon. Rice should never be glutinous.

Alum-Water for pickles.—Mrs. M. L. C. asks how to prepare alum-water for pickling pickles.

Ans.—Allow a teaspoonful of powdered alum to each quart of water; bring to a boil, draw to the back of the stove and put in the pickles previously soaked to a brine. Let remain half a day, when the pickles should be taken out and thrown into cold water, there to remain until cold. Then wipe and pour over hot, spiced vinegar.

### SELECTED RECIPES.

REMEDY FOR DEAFNESS.—Digest two ounces bruised garlic in one pound oil of almonds for a week, and strain. A drop poured into the ear is effective in temporary deafness.

CURE FOR EARACHE.—Take equal parts of chloroform and lanolin, dip a piece of cotton into the mixture and introduce into the ear; cover up and get to sleep as soon as possible.

CANCER CURE.—Drink a tea made from the tops of red clover; about one quart a day should be taken internally, and the tea should be used as a wash twice a day; very strongly recommended.

A COAT OF GUM COPAL VARNISH applied to the soles of boots and shoes, and repeated as it dries, until the pores are filled and the surface shines like polished mahogany, will make the soles water-proof, and it lasts three times as long.

STEWED POTATO.—Take potatoes boiled the day before; chop coarse and put on stove, covered with milk; put a plate over them and cook slowly; don't stir them; add a piece of butter and a little salt. Take off the plate and cook until they thicken.

LINIMENT FOR OLD SORES.—Alcohol, one quart; aqua ammonia, four ounces; oil origanum, two ounces; sulphur gum, two ounces; opium, two ounces; gum myrrh, two ounces; common salt two tablespoonfuls. Mix and shake occasionally for a week.

TOMATO SOUP.—One can tomatoes, one quart boiling water, put through a sieve; then put on the stove with a teaspoonful of soda, one pint of milk, a lump of butter; pepper and salt to taste. Let it simmer (not boil), and roll three or four crackers to thicken very nice.

APPLE DUMPLINGS.—Three pints flour, butter size of an egg; heaping teaspoon salt, three heaping teaspoons baking powder, water sufficient for a soft dough, roll three-eighths inch thick. Pare and core in halves any number of good apples, cut dough in small pieces, wrap the apples in it, and boil in water thirty minutes. Serve with sweetened cream or good milk.

COEN SOUP.—To each quart of young corn cut from the cob, allow three pints of water. Boil until the grains are tender. Take two ounces of sweet butter, mixed smooth with one tablespoonful of flour; stir the butter into the soup, and let it boil ten or fifteen minutes longer. Just before taking out of the pot, beat up an egg and stir into it, with salt and pepper to your taste.

EGGS are useful for many purposes besides food and for hatching. If you get a fish bone in your throat, and sticking fast there, swallow an egg raw and it will be almost sure to carry down a bone easily and certainly. There is another fact touching eggs which will be well to remember.—When as sometimes by accident, corrosive sublimate is swallowed, the white of one or two eggs will neutralize the poison and change the effect to that of a dose of calomel.

SETTING HENS.—Set your hens at night, and see that they have set steadily day and night for a few days before you put the eggs under them. Some hens, young ones particularly, will keep the nest all day and quit it at night. It is a good rule to put artificial eggs under them for a while until you are certain they are determined to brood steadily.

SIMPLE REMEDIES.—Beef brine is excellent for a sprain. A piece of flannel wet in brine and bound on, will give almost immediate relief.—Borax and alcohol are very good for extracting the poison from stings and insect bites. A bit of flannel wrung from alcohol in which is dissolved a bit of borax, and laid across the chest will give relief in severe cases of pneumonia. A cloth wrung from warm water, bound around the neck and covered with flannel, is excellent for inflammatory sore throat. It should remain all night. This will apply to inflammation of many kinds. A single drop of camphor on a lump of sugar, repeated every fifteen minutes, is better than stronger doses for severe attacks of diarrhea. Taken once an hour is sufficient for milder cases.

A CHICKEN fancier says that he stuck courtplaster over an egg found broken in the nest after the hen had been setting a week, and in due time it gave a chicken as sprightly as any of the brood.