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

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## Poetry.

### A HYMN OF TRUST.

BY REV. T. H. NEWTON, D.D.

No hour can I forget  
To call upon Thy name!  
New woes, new cares my soul will fret,  
My wants rise up the same.

No other source, but Thou,  
Can all these wants supply;  
For grants sufficient, then and now,  
To Thee I shall apply.

Thou, uncreated good,  
On Thy supporting arm;  
Thy hand, endowed to give us food,  
Shouldst it all around.

Thou canst not turn away  
From wants' appealing cry;  
Thy time may seem to me delay,  
Yet on it I'll rely.

Day after day I'll draw  
On mine more of Thy face;  
I'll seek Thy presence sweet, with awe,  
More comfort in Thy grace.

Thou'lt bid me cast my cares  
On Thy supporting arm;  
This saves my present hours from fears,  
My future from alarm.

Thou'lt linger hours He'll come,  
He's watching, tho' He hide;  
He's grandly fitting up her home,  
He'll not forget his bride.

Prophetic Times, Phila. March 6.

## Selections.

### BREAD ENOUGH AND TO SPARE.

BY REV. J. H. A. BOMBERGER, D.D.

This may well be said of the harvest recently gathered. And it is an amazing fact viewed in every light. Fifty millions of people are to be fed for an entire year! Each of these fifty millions will require so much bread, or its equivalent, each day, and every loaf they eat so many grains from which to get the flour.

Were the case one now first to be provided for, were the heavenly Father's ability to meet the demand and method of meeting it as unknown to us as Jesus' way of feeding the five thousand was inconceivable to them before he wrought the miracle, our perplexity would doubtless be more bewildering and painful than theirs.

It may be very easy for modern materialistic wisecracks to talk of eternal physical laws and of inexhaustible forces latent in nature. But after listening with patient attention to all such learned ignorance the fact still remains that no one looking upon bare soil and seed, sunshine and showers, and whatever else is now known to supply the conditions of a harvest, would ever dream of such conditions being adequate to such a result. In themselves pebbles seem as likely to germinate as peas, and lava beds to yield wheat or corn as valleys of what the experience of years has shown to be fertile soil.

And yet just this is what has been done for ages annually to supply the wants of each successive generation. It is a great thing and most marvelous in the eyes of those who contemplate the process and the product. Nor is the wonder one whit less marvelous, the miracle one grain less miraculous, for having been repeated over the four thousandth time this year. It has been repeated. No Darwin or Huxley can tell how (in the last principle) any more than they can make an acorn or a peach. That through all the centuries the germinating productive power of the grain has not been utterly exhausted magnifies the marvel.

And now, in this wonderful way, by means and methods so seemingly simple and yet so amazingly effective, the first great need of fifty millions of people is provided for. By adaptations between soil and seed, light and heat, rain and drought, chemical elements in the atmosphere and chemical constituents in the grain, combined with a vital germ which laughs defiance at all analysis, another harvest has grown, ripened, and been safely housed. The principle and law of those adaptations no human intellect has ever discovered by merely rational investigation or scientific research. When they were fixed, how they fit into each other in unvarying proportions, and by what means all the requisite conditions are preserved and kept in regular action year after year, is more than any merely natural philosophy can tell. Nevertheless, they have been so effectively operative now again, that the ingathering of five hundred million bushels of wheat alone assures us that here, at least, in our Father's

house "there is bread enough and to spare."

What matter for instructive thought and for ennobling meditation! What a theme for rapturous psalms of praise addressed, not to "bountiful Nature" or her laws, but to Nature's God and ours, and the Author of her laws with their power to be laws, is richly supplied by a fact no less stupendous because it can be stated in those few and simple words. And what a refrain for any such psalm is in the rhythm of those words!

"Bread enough" for all those fifty millions to have an ample share.—Enough for every one able and will ing honestly to labor for his portion. Enough for the helplessly needy and dependent, the halt and the blind, the smitten widow and the fatherless children; for the enfeebled sick and for decrepit age; enough to be given with the hand of loving charity, as "lent unto the Lord."

"And to spare." For the yield is beyond our private and national wants. Half the five hundred millions will suffice for that. The surplus may go to feed the hungry elsewhere. "America is fast becoming the granary of the world," is the significant confession of a recent European writer. Canaan, blessed of the Lord, is repaying its debt to older nations for the favors of other days.

But to spare for what? For indulgence in carnal luxury and the pride of life? Nay, rather let it be for the maintenance of every good work, for the more rapid spread of every gospel cause. Turn the surplus of the natural harvest into a spiritual banquet, and let what can be spared from bread for the body become food for souls.

Two hundred and fifty million bushels of surplus wheat are equal to that many millions of dollars. Could not that amount be easily spared for the advancement of Christianity? Other products of the land will abundantly satisfy all other temporal demands. Then why should not the surplus wheat be Christ's?

Agencies for the prudent and faithful use of the money are already fully organized; the Church and churches, and under them, more or less directly, Home and Foreign Missions, Institutions of learning, Colleges and Seminaries, Bible Societies, the Tract Society, the Sunday-school Union, Homes (not hospitals) for the sick, the mentally diseased, for the widowed and for orphans, and every class of sufferers needing comfort and relief.

But what a sum that would be for one year's contributions, \$250,000,000! Nay, rather think of the use that could be made of it and the good it would do, if heartily consecrated to the Lord and attended by his blessing. Until this lesson is learned and reduced to practice superabundant harvests will only tempt to increasing corruption and hasten overwhelming social and national ruin.—*Illustrated Christian Weekly.*

### ASIDE INTO A DESERT PLACE.

We are told that when the apostles returned from their first ministerial work, our Lord "took them and went aside privately into a desert place." We cannot doubt that this was done with a deep meaning. It was meant to teach the great lesson, that those who do public work for the souls of others must be careful to take time for being alone with God. The lesson is one which many Christians would do well to remember.—Occasional retirement, self inquiry, meditation, and secret communion with God are absolutely essential to spiritual health. The man who neglects them is in great danger of a fall. To be always preaching, teaching, speaking, writing, and working public works, is, unquestionably, a sign of zeal. But it is not always a sign of zeal according to knowledge. It often leads to untoward consequences. We must take this occasionally by sitting down and calmly looking within, and examining how matters stand between our own selves and Christ. The omission of the practice is the true account of many a backsliding which shocks the Church, and gives occasion to the world to blaspheme. Many could say with sorrow in the words of Canticles, "They made me keeper of the vineyards, but my own vineyard have I not kept."—*Rev. J. C. Byle.*

So far is charity from impoverishing, that what is given away, like vapors emitted from the earth, returns in showers of blessings into the bosom of the person that gave it, and his offering is not the worse, but infinitely better for it.

Be charitable to all those who spitefully use you.

### MASSACRE OF CHURCH MUSIC.

REV. T. DEWITT TALMAGE.

There has been an effort made for the last twenty years to kill congregational singing. The attempt has been tolerably successful; but it seems to me that some rules might be given by which the work could be done more quickly and completely. What is the use of having it lingering on in this uncertain way? Why not put it out of its misery? If you are going to kill a snake, kill it thoroughly, and do not let it keep wagging its tail till sundown. Congregational singing is a nuisance, anyhow, to many of the people. It interferes with their comfort. It of fends their taste. It disposes their notes to flexibility in the upward direction. It is too democratic in its tendency. Down with congregational singing, and let us have no more of it.

The first rule for killing it is to have only such tunes as the people cannot sing.

In some churches it is the custom for the choir at each service to sing one tune which the people know. It is very generous of the choir to do that. The people ought to be very thankful for the donation. They do not deserve it, they are all "miserable offenders." (I heard them say so) and, if permitted once in a service to sing, ought to think themselves highly favored. But I oppose this singing of even the one tune that the people understand. It spoils them. It gets them hankering after more. Total abstinence is the only safety; for if you allow them to imbibe at all, they will after a while get in the habit of drinking too much of it, and the first thing you know they will be going around drunk on sacred psalmody. Besides that, if you let them sing one tune at a service, they will be putting their ears into other tunes and bothering the choir. There is nothing more annoying to a choir than, at some moment when they have drawn out a note to exquisite fineness, thin as a split hair, to have some blundering elder to come in with a "Praise ye the Lord!" Total abstinence, I say. Let all the churches take the pledge even against the milder musical beverages, for they who tamper with champagne elder soon get to Hoek and old Burgundy.

Now, if all the tunes are new, there will be no temptation to the people. They will not keep humming along, hoping that they will find some bars down where they can break into the clover pasture. They will take the tune as an inextricable conundrum; and give it up. Besides that, Pisgah, Ottonville, and Brattle Street are old fashioned. They did very well in their day. Our fathers were simple-minded and the tunes fitted them. But our fathers are gone, and they ought to have taken their baggage with them. It is a nuisance to have these old tunes floating around the church, and some time, just as we have got the music as fine as an opera, to have a revival of religion come, and some new-born soul break out in "Rock of Ages Cleft for Me!" till the organist stamps his foot in indignation and the leader of the tune gets red in the face and swears. Certainly anything that makes a man swear is wrong.—*ergo*, congregational singing is wrong. Quod erat demonstrandum; which being translated, means plain as the nose on a man's face. What right have people to sing who know nothing about rhythmic melodies, dynamics? The old tunes ought to be ashamed when compared with our modern hymns. Let Dundee and Portuguese Hymn and Silver Street hide their heads besides what we heard not long ago in a church—just where I shall not tell. The minister read the hymn beautifully. The organ began, and the choir began as near as I could understand as follows:

"Oh—aw—gee—bah

Ah—me—la—he

O—pah—sab—dah

Wo—haw—gee—e—e."

My wife, seated beside me, did not like the music. But I said: "What beautiful sentiment! My dear, it is a pastoral. You might have known that from 'Wo-haw-gee!' You had your taste ruined by attending Brooklyn Tabernacle." The choir repeated the last line just four times. Then the prime donna leaped on the first line; and slipped and fell on the second, and that broke and let her through to the third. The other voices came in to pick her up and got into a grand wrangle, and the base and the soprano had it for about ten seconds; but the soprano beat, (women always do) and the bass rolled down into the cellar, and the soprano went up into the garret, but the latter kept on "squaling as though the bass, in leaving

her, had torn out all her back hair, I felt anxious about the soprano, and looked back to see if she had fainted; but I found her reclining on the arm of the young man, who looked strong enough to take care of her.

Now, I admit that we all cannot have such things in our churches. It costs like sixty. In the Church of the Holy Bankak it costs one hundred dollars to have sung the communion piece: "Ye wretched, hungry, starving poor!" But let us use each year it as we can. The true "Pisgah" has been standing long enough on "Jordan's stormy banks." Let us pass over and get out of the wet weather.

Good-bye "Antioch," "Harwell," and "Boylston." Good-bye till we meet in glory.

But, if the prescription of new tunes does not end congregational singing, I have another suggestion. Get an irreligious choir, and put them in a high balcony back of the congregation. I know choirs that are made up chiefly of religious people, or those at least, respectful for sacred things. That will never do, if you want to kill the music.—*Ex.*

### HOUSEKEEPING AND HOME MAKING.

BY REV. J. E. MILLER.

In the account of the reception of Jesus in the home at Bethany we have a fine opportunity for studying the peculiar character of each of the two sisters. They are very unlike in temperament and disposition, although both of them are devoted friends of Christ. They represent two classes of female character.

Martha is an active, earnest housekeeper. She provides for the table, and treats her guests royally. She has a fault. She allows herself to be disturbed and perplexed at times by the cares of her life. She allows the things of the outer world to break in, now and then, upon the peace of her heart. She is apt to be a little nervous and irritable, and rather easily vexed when things do not go to please her. Yet she is a noble woman and a queen of housekeepers.

Mary is different in disposition. Perhaps she is not so good a housekeeper as her sister. She reigns less royally in the kitchen. She cannot prepare so many tempting dishes for the table. She would fall far below Martha in giving dinners or suppers to her friends. She entertains them in a different way. She gives more of herself and less of table-serving.—She loves her friends no less than her sister; I think she loves them even more deeply. But she would rather sit down and talk with them than spend her time in bustling preparation to give them a sumptuous meal.

I think most guests would like her reception better than Martha's. They would prefer less supper and more hostess; less table entertainment and more heart entertainment. Most people do not go to their friends' houses for the meal they receive, and are disappointed when they get an elegant supper but no quiet communion with their friends. I think I should greatly prefer Mary's way of receiving her guests. Jesus certainly did. A very plain meal with much heart-fellowship is better than a very elaborate repast and nothing else. Martha has no doubt the better housekeeper, but Mary was the better home-maker.

I know that some one may say that Mary's home-making would have been empty enough without Martha's housekeeping. Perhaps that is true. The table has far more to do with home happiness than some people think. Husbands and brothers come in weary and hungry, want more than even the tenderest heart-fellowship. Kindly greetings, affectionate words, soothing sympathies, thoughtful gentleness, will not quench hunger.—Hearts will soon starve without love; but men have bodies as well as spirits, stomachs as well as hearts. So Martha's dinners are as important in their place as Mary's loving gentleness and personal attention.

I am inclined to think that it took both these sisters to make a true and very happy home. Martha kept the house well, and looked faithfully after all the domestic affairs, and Mary made the home-life that filled the home with such fragrance. Neither alone could have made the home what both together made it. So it seems to me that it takes both these pictures to make a complete model or pattern, after which young ladies should seek to fashion their home-making. They want something of Martha's enthusiastic house-wifery without her easily-vexed temper.—And they want a great deal of Mary's sweet heart-life without her possible inattention or indifference to more prosaic, but no less necessary household duties.

### WILL HE SUCCEED?

In nine cases out of ten, no man's life will be a success if he does not bear burdens in his childhood. If the fondness or vanity of father and mother have kept him from hard work; if another always helped him out at the end of his row; if, instead of taking his turn at pitching off, he mowed away all the time—in short, if what was light always fell to him, and what was heavy about the same work to some one else; if he has been permitted to shrink till shrinking has become a habit—unless a miracle is wrought, his life will be a failure, and the blame will not be half so much his as that of weak, foolish parents.

On the other hand, if a boy has been brought up to do his part; never allowed to shrink from any legitimate responsibility, or to dodge work, whether or not it made his head ache, or soiled his hands—until bearing heavy burdens became a matter of pride, the heavy end of the wood him from choice, parents, as they bid him good-bye, may diminish their fear. His life will not be a business failure. The elements of success are his, and at some time and in some way the world will recognize his capacity.

Take another point. Money is the object of the world's pursuit. It is a legitimate object. It gives bread, and clothing, and homes, and comfort. The world has not judged wholly unwisely when it has made the position a man occupies to hinge comparatively more or less on his ability to earn money, and somewhat upon the amount of his possessions. If he is miserably poor, it argues either some defect in his expenditures, or a lack of fitness to cope with men in the great battle for gold.

When a country bred boy leaves home, it is generally to enter upon some business the end of which is to acquire property, and he will succeed just in proportion as he has been made to earn and save in his childhood.

If all the money he has had has come of planting a little patch in the spring, and selling its produce after weary months of watching and toil in the fall, or from killing wood chucks at six cents a head, or from trapping muskrats, and selling their skin for a shilling; setting snares in the fall for game and wading miles to see them in the morning before the old folks were up; husking corn for a neighbor moonlight evenings, at two cents a bushel; working out an occasional day that hard work at home has made possible—he is good to make his pile in the world.

On the contrary, if the boy never earned a dollar; if parents and friends always kept him in spending money—pennies to buy candies and fish hooks, and satisfy his imagined wants—and he has grown to manhood in the expectancy that the world will generally treat him with similar consideration, he will always be a make-shift; and the fault is not so much his as that of those about him; who never made the boy depend upon himself—did not make him wait six months to get money to replace a lost jack knife.

Every one has to rough it at one time or another. If the roughing comes in boyhood, it does good; if later, when habits are formed, it is equally tough, but not being educational, is generally useless. And the question whether a young man will succeed in making money or not depends not upon where he goes or what he does, but upon his willingness to do "his part," and upon his having earned money, and so gained a knowledge of its worth. Not a little of this valuable experience and knowledge the country boy gets on the old farm, under the tutelage of parents shrewd enough to see the end from the beginning, and to make the labor and grief of children contribute to the success of subsequent life.

### A HINT TO YOUNG HUSBANDS.

Love and appreciation are to a woman what dew and sunshine are to a flower. They refresh and brighten her whole life. They make her strong hearted and keen-sighted in everything affecting the welfare of her home. They enable her to cheer her husband, when the cares of life press heavily upon him, and to be a very providence to her children. To know that husband loves her, and is proud of her; that even her faults are looked upon with tenderness; that her face, to one at least, is the fairest face in the world; that the heart which is to her the greatest and noblest, holds her sacred in its utmost recesses above other women; gives strength and courage and sweetness and vivacity which all the wealth of the world could not bestow. Let a woman's life be pervaded with such an influence, and her heart will blossom, and sweeten, and brighten in perpetual youth.

## Farm and Fireside.

### WHEN IS TOBACCO FIT TO CUT.

There are two signs that indicate when tobacco is fit to cut. The leaf on close examination appears mottled with spots of a lighter green, approaching to orange. Second the veins on being bent between the thumb and finger, break with an audible snap. Tobacco that shows both of these signs should be cut at once. Many good growers think that the first appearance of the mottled leaf indicates the proper time for cutting. Tobacco that shows both of the signs should certainly be cut at once. Before the plants are cut they should be "wormed" and "suckered" carefully. There is a right way to do the suckering. The shoots should not be broken off, leaving a stem one or more inches long in the axils of the leaves, but they should be broken out, chest down to the stalk. If a stem is left, the leaves in curing become folded close around it, so that it is nearly impossible to take them off in stripping without tearing them more or less. The suckers should be picked out clear down to the lower leaves. In cutting tobacco in hot weather great care must be taken to avoid sunburn. On clear days it is hardly safe to have any cut tobacco in the fields between eleven and three o'clock. When this is unavoidable, however, the burning may usually be prevented by turning the plants over frequently, or by "piling" them up; putting from six to twelve plants in a pile. If tobacco is raised upon white lying in the field it is injured more or less. In sultry weather it is unsafe to leave a load of tobacco on the wagon over night, as it is liable to damage from heating. The best way to manage loose leaves, is to slip the stems of one or two behind a plant after it is hung on the pole. The weight of the plant will hold them in place, and they will cure out as well as the leaves that are not detached.—*Ex.*

IMPROVED METHOD.—Farming, of all occupations, is susceptible of the greatest advance through a study and knowledge of nature's forces and workings. An hour's thought and planning may save a day's hard work. A single principle, well understood, may determine a course that will double the crop or divide the expense of cultivation. As brain is superior to muscle, so is an improved method in advance of some clumsy and expensive way of accomplishing the same result. Let every farmer resolve from this day to give to his occupation more thought and study, more experiment and investigation. Let him determine to understand nature better, and not rest content with misdirected force, or with such labors as are not guided by the best lights of modern science and investigation.

PLANTING WHEAT.—The wheat crop must soon be put in, and a few remarks in regard to it will not be out of place. First.—Procure the very best seed, no matter at what cost. Remember that "like father like son" applies to every product of the field. If you sow poor wheat you will reap poor wheat. Second.—Prepare your land well. If it be clover fallow, turn it well and deep, and harrow your wheat in. If it is corn land, turn that also according to depth of soil. Never sow an acre and plow in with a bull tongue, but turn and harrow in every instance. It will pay for the extra labor, if extra labor it be, which I very much doubt. Sow no land that is either tired or worn out. Wheat, clover and other grasses must be the salvation of this country, or there is no redemption for it.

PRESERVED GRAPES.—Grapes, partly green, will make a delicious preserve and often the rest of the fruit will be improved by being thinned out on the vines. Take a handful at a time, and rub them gently on a coarse sieve, until the seeds become separated and drop through the wires, leaving only pulp and skin. Then drain the juice from the seeds, through a strainer; and to each pound of it, added to the pulp and skins, weigh out a pound of white sugar; mix the sugar with the fruit; put in the preserving kettle, and cook it over a very moderate fire for forty minutes, or until it is a thick jam. Put it into jelly tumblers with papers laid on the top, and then paste thick brown paper over the outside of the tumblers and write on the top the date and the kind of jam.

### SELECTED RECIPES.

All linen pieces should be saved and kept for domestic purposes.

Cold green tea well sweetened and put into saucers will destroy flies. Kettles and stew pans should be washed outside as well as inside.

To restore damaged Velvet to its original softness, it must be thoroughly dampened on the wrong side and then held over a very hot iron, care being taken not to let it touch the latter.

SCALLOPED TOMATOES.—Cut and peel your tomatoes; first a layer of bread crumbs, then a layer of tomatoes, then pepper, salt, a little sugar and butter, then the bread crumbs; over the last layer of crumbs spread beaten egg, and bake three-quarters of an hour.

BAKED TOMATOES.—Take large tomatoes, cut the tops off and remove the seeds (taking as little of the tomatoes as possible), fill the cavities with crumbs, pepper and salt, put in a baking dish, then strew the top with a little pure beef dripping or butter.

BEEF HASH.—Two tumblers of hot water, a large spoonful of butter, three tablespoonfuls of grated cheese and the same of fine bread crumbs; then season highly with cayenne pepper, adding three tumblers of cold beef—minced. It should all be stirred well together and served as soon as hot.

RICE PIE.—To a pint of boiled rice add a pint of rich cream, two eggs, salt and a little mace. Let these ingredients be well mixed, spread half the quantity in a deep baking dish, lay pieces of chicken upon it, and cover them with the remainder of the rice and bake it in a hot oven.

EGGS FOR BREAKFAST.—Take four or five eggs, boil them three and a half minutes, then take them out of the shell and beat them up in a basin with pieces of butter the size of a quarter, salt and pepper to taste. After well beating spread the mixture on hot buttered toast; place in a hot oven for about five minutes, and serve hot.

TOMATO JAM.—Take nice ripe tomatoes, pare and slice, and to one pound of tomatoes after they are cooked down considerable add one-half pound of brown sugar, one teaspoonful of ground cloves, two tablespoonfuls of allspice, one pint of strong vinegar, and stew two hours. It is considerably better than any catsup with corned beef.

ROLLS.—One cup of warm milk, one teacup of yeast, one and a half quarts of flour; when this sponge is light, work in a well-beaten egg, two tablespoonfuls of melted butter, one teaspoonful of salt, half a teacupful of soda dissolved in hot water, one tablespoonful of white sugar, flour to make a soft dough; let it rise four or five hours before putting on the baking pan.

MIXED PICKLES.—One-half peck of green tomatoes, one cabbage, one dozen onions, and any other vegetables you may like; slice them and sprinkle with salt; let them stand one night, then wash them in cold water and wring dry in a cloth. Put them on to boil, covering well with vinegar, in which are mixed two tablespoonfuls of mustard, two ounces white mustard seed, one ounce cloves, one ounce allspice, celery seed and tumeric powder, and a half pound of brown sugar. Boil till cooked tender.

GRAPE PICKLES.—Select small bunches of ripe, firm grapes, and pack in the jars in which they are to be kept. To a quart of vinegar add a half pound of sugar; one-fourth of a pound of stick cinnamon, and an ounce of allspice, whole. Boil, and when cold, turn over the grapes.—They will keep without sealing.—Stove jars, holding a gallon each, may be used for these pickles. A piece of white cotton cloth should be spread over the clusters, and a plate placed on top to keep them under the vinegar.

BUILD HIGH STABLES.—That is high between floors. Most stables are built low because they are warmer. But such people forget that warmth is obtained at a sacrifice of the health of the animal and pure air. Shut a man up in a tight, small box. The air may be warmed, but it will soon lay him out dead and cold if he continues to breathe it. If stable air is tight they should have high ceilings; if they are not tight but open to admission of cold currents of air from all directions, they are equally faulty.