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The Christian Sun.

Devoted to Religion, Morality, Temperance, Literature, News, and the support of the Principles of the Christian Church, South

"RELIGION WITHOUT BIGOTRY. ZEAL WITHOUT FANATICISM. LIBERTY WITHOUT LICENTIOUSNESS."

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ORIGINAL.

TO MEMORY.

By LIZZIE.
Memory what a gift thou art!
The richest boon of Heaven,
Without thy soul-cheering aid,
Our hearts would oft be riven.
There many happy hours,
That, such a short time last;
Would be gone forever, no power,
But thee, to retain the past.

Each moment of happiness,
We may with thee recall,
And realize with no less bliss,
Than when we viewed them all.
If we owned not memory,
If joys were all forgot,
How sad and dreary,
Would be our earthly lot.

The friends that death hath taken,
Across the stream of time,
Would be gone, but thou canst awaken,
The past scenes that are thine.
Yes with thy aid we retain them
In spite of his stern hand,
Thine image will be with us when,
We enter the spirit land.

We know that art from Heaven
A gift to mortals here,
We hope, when life is riven,
Thou wilt be ever near.
Yes! should we reach high heaven,
How happy we will be—
By contrasting then the present,
With the sorrows we oft see.

We know that thou wilt serve us,
For the Scriptures speak in love,
Of one who served not the God
Of life and light above.
But when he lay in agony,
In *Hadze's* drear abode,
He wished to send a messenger
To tell his friends of God.
Nansmond Va.

Lines composed on a Mother presenting
her beloved Boy with a Bible.

BY KATE CLARK.

A Mother's gift to her darling boy,
Remember well it is no idle toy
'Tis a star to guide thy erring soul,
When storm, and tempest around thee
roll

A beacon light to lead thee back,
When far away from the narrow track.
'Twill prove to thee a fountain of life
To quench the thirst of worldly strife,
A stream that will perpetual flow
And fill thy soul with heavenly glow,
Remember oh! my darling boy,
Thy Mother's gift is no idle toy.

When night assumes her sable robes
Battered by stars of other globes,
By thy taper this volume peruse
Thoughtfully on its precepts muse;
For think oh! think my precious boy,
Thy Mother's gift is no idle toy.

A wake when Anora's silent beams
Softly through thy casement gleams
Bid sorrows loose thee from thy bed,
Ask Gods blessing upon thy head,
For oh! remember darling boy,
Thy mother's gift is no idle toy.

Where'er thou' roamest, land or sea,
Take this thy Mothers gift with thee
A magnet that leads to the haven of rest,
All who follow will sure be blest
Remember this my precept boy,
The Mother's gift is no idle toy.
Smithfield Va.

RELIGIOUS.

MAKE THE BEST OF EVERYTHING.

"We once knew a man whom neither
care or sorrow seemed to affect; who at
sixty had the digestion and flow of spirits
of twenty-one; who had acquired a large
fortune apparently without any effort;
who in short, was the happiest of men,
and the envy of all who knew him. How
is it," we said to him, "that you are so
fortunate? What talisman secures to you
all these advantages?" He smiled as he
answered, "I have no talisman unless it is
to make the best of everything."

To make the best of everything! Like
a key to a problem, the answer unlocked
for us, at once, the world of the great
mystery. Life is too short and happiness
too precious to consume the one or throw
away the other, in idle, unavailing regret,

Even if ill-fortune swells into a flood, and
threatens to undermine the very ground
on which we stand, is it not wiser to strive
to bridge, the torrent than to wait bewail-
ing our fate, till the waters swallow us?
The weak and unstable succumb to des-
tiny, and are washed into oblivion. The
wise and brave accepting circumstances as
they present themselves, plunge boldly,
like Horatio of old, into the stream with
the further shore in safety, and earn im-
mortal guerdon and renown.

Few men, if any, ever succeeded in life
who have not learned to make the best of
everything; and generally, their success
is in exact proportion to the adherence to
the rule. Does a debtor fail? Every
merchant knows that it is the best course,
if the debtor is honest, to accept his first
offer of composition, and not squander
money in useless litigation. Have you
become insolvent yourself? The worst
thing you can do is to give up to despair,
and say it is folly, trying to redeem your
self. Has a friend misjudged you or an
enemy done you secret harm? Don't lose
precious moments in sentimental grief
over ingratitude, or passionate threats at
your wrong-doer, but go to work on the
instant, to shame your friend to disarm
your foe. Had Astor, when he was a
poor German emigrant, made up his mind
that the attempt to be a millionaire was ab-
surd, he might have died a beggar in the
slums-house. Had Washington, when
Cornwallis pursued his way across New
Jersey with their thirty thousand troops,
said it was hopeless to save America with
his fragment of an army, his three thou-
sand tattered continentals, we might all
this day have been in slavery to Great
Britain; but he said, "If the British cross
the Delaware I will retire to the Alleghen-
ies, and if they are victorious there I will
fly to the wilderness beyond; and this
resolution never to give up, but always to
make the best of everything, led to the
victory of Trenton and the freedom of the
Rep. lile.

We are familiar with people who whine
continually at fate. To believe them never
was lot so hard as theirs; yet those
who know their history will tell you that
their life has been one long tale of oppor-
tunities disregarded, or misfortunes other-
wise deserved. Perhaps they were born
poor. In this case they hate the rich,
and have always hated them, but without
ever having emulated their prudence or
energy. Perhaps they have seen their
rivals more favored by accident. In this
event they forget how many have been
less lucky than themselves; so they squan-
der their little, because, as they say, they
cannot save as much as others. Irritated
at life, they grow old prematurely. Dis-
satisfied with everything, they never per-
mit themselves to be happy. Because
they are not born at the top of the wheel
of fortune, they refuse to take hold of the
spokes as the latter come around, but lie
stubborn in the dirt, crying like spotted
children, neither doing anything them-
selves, nor permitting others to do it for
them.

Make the best of everything! At home,
if wife or husband is cross, if servants are
careless, if children are irritating, don't
fly into a passion for that will do no good
but make the best of circumstances, fulfill
your duty, and wait for happier times.
Abroad if things look unpromising, pre-
serve a stout heart, keep cool, and play
your hand to the best of your ability.
Even if fate has the first move, which is
not always the case, you have the second;
and the game may still be yours, if you
play skillfully and hopefully."

SLAVERY IN OUR SAVIOUR'S DAY

"Abolition" being set down as the Chris-
tian's mission in this our day, and as ab-
out his only mission,—it becomes often
necessary to recall the fact, that slavery
of the worst sort existed in the Roman
Empire, in our Saviour's day,—and that
he nowhere preached 'Abolition,' nor civil
nor servile war,—but, on the contrary,
"Servants obey our masters." We do not
mean to say our Saviour loved or defend-
ed slavery,—for we have no revelation or
reason to say so,—and, perhaps, reasons to
say the very reverse,—but we do mean to
say, Christianity in his day consisted in
rendering to Caesar the things that were

Cæsar's, and in letting civil and servile
institutions alone.

When Christ was on earth,—He re-
buked sin of all classes and kinds, and dared
to rebuke the Jewish Priest in his Temple,
or titled Roman Gentile,—if they were
guilty of sin; but, while slavery was all
about him,—neither He nor his apostles
ever preached an abolition sermon. The
slavery Christ saw daily,—was that under
which a master could sell his slave, work
him as many hours as he pleased, or put
him to death. A Roman slave could not
contract a marriage. His cohabitation
with a woman was *contubernium*, and no
legal relation between him and children
was recognized. A Roman slave could
have no property. A runaway slave could
not be lawfully received or harbored to
conceal him was *furtum*. The master
was entitled to pursue him wherever he
pleased, and it was the duty of all authori-
ties to give him aid in recovering the
slave. A person became a slave by cap-
ture in war. A free woman, who cohabited
with a slave, might be reduced to slav-
ery. The immense number of prison-
ers taken in the constant wars of the Ro-
man Republic, and the increase of wealth
and luxury in Christ's day, augmented the
number of slaves to a prodigious ex-
tent. Very many Romans possessed 10,
000 and 20,000 slaves. A freed man,
under Augustus, who had lost much prop-
erty in the civil wars, left at his death
4116 slaves. The games of the Amphitheatre
required an immense number of
slaves. The gladiators in Italy [Before
Christ, 73] rose under Spartacus, and were
not defeated by the Romans, till 60,000
slaves were said to have fallen in battle.
Slave-dealers usually accompanied an
army, and frequently after a great battle
had been gained, many thousands were
sold at once, at very cheap rates.

In this list of this system of slavery
was the Christian era inaugurated. Christ
preached principles which subverted the
atrocities of slavery,—as of every other
system of government, or life,—but Abolition-
ism was not his mission. Christians
in the Apostles' day owned slaves, and
considered it no crime to own them.
What we mean to infer from these facts
is,—that if slavery was the sin and crime
of the Abolitionists of this day say it is,—
Christ saw it in a worse point of view and
never preached an Abolition sermon
against it,—never warned upon the govern-
ment that recognized and supported it,
—but, on the contrary, taught obedience
to that government. His mission was to
bring sinners to repentance, not to concen-
trate all men's minds upon the abolition
of slavery, nor to divide society, or a
country, only upon that issue.

If we could only impress upon our ab-
olition Preachers of what they call "the
Gospel," the example of Christ when on
earth, in the midst of Roman Slavery,—
in itself indefensible, because of its atroc-
ities,—we might, perhaps, make them use-
ful in deterring and Christianizing Afri-
can slavery in these United States. The
early Christian writers, after Christ's day,
inculcated the duty,—not of Abolition
but of acting toward slaves—as masters
in their condition would be acted by, and
thus they did much toward promoting
the ultimate extinction of slavery; or in
the end of merging slaves into the *ad-
scripti glebae*, or serfs of the Middle
Ages. If our Northern Abolitionist would
only reason with, instead of cursing our
Southern countrymen, the rights and dut-
ies of slaves, husband and wife, might be
legally established in our Southern States,
divisions of families under executions
might be done away with, and a system
of education be instituted,—but their
 railing and cursing for twenty years have
only strengthened slavery in the United
States, and drawn tighter the bonds of the
master over the slave. Suppose, then our
Abolition Theologian should spend a
month or two in studying up the system
of slavery Christ and his apostles saw on
earth, when they preached "Servants obey
your masters;"—and "render to Cæsar the
things that are Cæsar's;"—and when they
returned fugitive slaves,—as in the case of
Onesimus. They have tried the *cursing*
now, for a quarter of a century, and it has
done no good. Suppose, now, they try

the Christian creed of "Love one another,"
"Do unto others as you would have
others do unto you," &c. &c.—and there
is no knowing but they may thus conquer
the world,—as Christ did.

New York Express.

To PREACHERS—I have found the fol-
lowing rules to be of much service to my-
self, and respectfully suggest to my breth-
ren in the ministry the propriety of tes-
ting their merits.

1. Resolve to be brief, as this is an age
of telegraphs and stenography.
2. Be pointed; never preach all around
your text without hitting it.
3. State your propositions plainly, but
do not stop long to particularize.
4. Avoid long introductions; but plunge
into your sermon like a swimmer into
cold water.
5. Condense; make sure that you
have an idea, and then speak it right
out, in the plainest, shortest possible
terms.
6. Avoid all high flown language;
quote no Hebrew nor Greek; aim to be
simply a preacher.
7. Be honest enough to own that you
do avail yourself of help from any source.
But in using help, be sure you never mak-
e snits of them, when your own legs are
far better.
8. Expect the Father's blessings, you
are his servant, and can do nothing with-
out it.
9. Stop when you are done.

Among the many rules given the preach-
er, I have found it convenient to adopt
the above, as being such as were profitable
to me.

And now, my brother, if they will do
you any good, you are welcome to them
Geo. C. Bancroft.

AN AFFECTING ILLUSTRATION.

Rev. Thomas A. Toller, of Kettering, the
contemporary and friend of the celebrated
Andrew Fuller, of the same place was one
of the most effective preachers of his day.
'Often,' says Robert Hall, 'have I seen a
whole congregation melted under him
like wax before the sun: my own feelings,
on more than one occasion, have approach-
ed to an overpowering agitation.' His
power of illustrating a subject was his
distinguishing faculty. His illustrations
were drawn from the most familiar scenes
of his life; and after he became a father
not unfrequently from the incidents which
attach to that relation. The following,
reported by a friend who heard this
discourse, is given as an example. His text
was from Isaiah xxvii. 5: "Let him take
hold of my strength, that he may make
peace with me."

"I think," said he, "I can convey the
meaning of this passage, so that every
one may understand it, by what took
place in my own family within these few
days. One of my own children had com-
mitted a fault for which I thought 'it my
duty to chastise him. I called him to
me, explained to him the evil that he
had done, and told him how grieved it
was that I must punish him for it. He
heard me in silence, and then dashed into
my arms, and burst into tears. I could
sooner have cut off my arm than have
struck him for his fault; he had taken
hold of my strength and he had made
peace with me."

"What could more strikingly exhibit the
case as between the true penitent and
his offended Maker? God, as if with re-
luctance and grief has declared his deter-
mination to punish; but sincere sorrow
for sin, wrought in the heart by the re-
velation of his mercy in Christ, takes hold
of his strength, disarms him as it were of
his power to strike the blow, inclines him
to forgive, and thus brings about between
him and the sinner a state of reconcilia-
tion and peace.

A TEST. How can I tell whether I am
a real Christian? He who can truly say
that he seeks the favor of God above every
earthly good; that he delights in his ser-
vice more than in anything else; that to
obey him here, and so enjoy his presence
hereafter, is the prevailing desire of his
heart; that his chief sorrow is, that he
loves him no more, and serves him no
better. Such a person needs no other evi-
dence that his heart is changed, and his
sins forgiven.

RURAL.

MANURING IN HILL.

The secret of success with the farmer, is
to know how to procure and apply manure.
On the fertile prairies of the Mississippi
Valley, the planter need not trouble him-
self to supply food for his plants. But in
England it is far otherwise. Without ma-
nure, nothing good can be effected. We
may plow and sow, but cannot reap. Hence
the importance of this subject, in all its
bearings, to the cultivator.

Of APPLYING manures, there are various
modes. Farmer Old school says he wants
the manure directly underneath the plant;
therefore, in planting corn and potatoes,
he manures in the hole.

The theory and practice of the new
school goes against this mode. It advoca-
tes an equal distribution, over the whole
surface, of all the nutriment intended for
the crops.

We had supposed this question virtually
settled; that all 'book farmers,' at last,
admitted the correctness of the distribution
Connecticut valley, many, and we believe,
a large majority of the farmers, will con-
tinue in the old practice, and these men
are ready to give a reason for the faith
that is in them.

Having but little manure, they must
economize in the use of it. They cannot
afford to spade it over the whole ground,
they must manure for the crop, and not for
the land.

The plant needs artificial stimulus in
the early part of the season. By placing
the manure in the hill, an impulse is giv-
en, which will last through the whole
course.

Not being convinced by these consid-
erations we will give our views of the mat-
ter. In the growth of the plant, the roots
keep pace with the stalk, when the latter
is mature, not an inch of ground within a
distance equal to the height of the stalk,
will be void of roots or fibers, sent out in
pursuit of nourishment from the plant. If
there is nutriment within this range, it will
be taken up and appropriated, and all the
purposes of the plant served as well cer-
tainly, as if the whole were concentrated
at a point, answering exactly to the ac-
tion of the tassel.

When the seed first sends out its radicle,
its fibres absorb moisture from the sub-
stances with which they come in contact.
If it is a shovelful of manure, they will
revel in that for a time. But soon these
porous fibres; these rootless become roots
and take on a woody structure, which fits
them to sustain the stalk with its burden.

These roots or this portion of the roots
no longer contain absorbent vessels; and
moisture and nourishment must be obtain-
ed, if at all, from abroad. A Shanghai
rooster would be somewhat discommoded
by having his feet placed directly under
his feet. Not less so would the plant be,
which has not, like the fowl, the power of
locomotion. Then to concentrate all the
nutriment designed for the development of
the plant about the roots, in its infancy,
seems to me much like giving to a horse
in the morning all the grain intended for
the day. Better let it be administered as
needed.

Manured in the hill, the plant is unduly
stimulated, during the first of the season.
Consequently it lays out more work than
it can perform. When rearing time comes
the strength of the plant is exhausted, or
what is equivalent to it. The absorbents
have wandered into a region, where there
is no nutriment, consequently stalks are
abundant but ears are few. Furthermore
in manuring, regard should be had to the
land, to the future crops. Manuring for
the crops alone is ruinous policy, improv-
erishing alike to the soil and the tiller.
The teamster who administers stimula-
ting drinks and a good to his horse, may
secure more labor for a few hours, but
many days of rest and good feeding will
be required to make good what he has
lost.

On a piece of land that has recently
come into my possession, which was in rye
last season, and corn the year before, the

ADVERTISEMENTS.
Not inconsistent with the character of the
paper, will be inserted as follows:

One square of 14 lines 1st insertion	\$1.00
For each subsequent insertion	25
One square 6 months	6.00
One square 12 months	10.00
Two squares 6 months	11.00
Two squares 12 months	19.00
Each additional square	6.00
Business cards of 5 or 6 lines will be in- serted for \$5 per year.	

Those who advertise by the year, have
the privilege of changing the advertise-
ment two or three times a year. Advertis-
ments to be changed every week, will be
inserted according to agreement, between
the parties.

place of the hill may be pointed out, as
easily as if the corn were now standing.—
Where the hills were, is grass, elsewhere
none. Is that good farming? Much like
the policy of him, who fed his pig one day
and fasted him the next because he liked
a streak of fat, and a streak of lean.

In the use of mineral fertilizers, it may
be advisable, in some cases, to make ap-
plication directly to the roots of the plants,
but animal and vegetable manures and it
is composts I think, should be distribu-
ed over the whole ground, and every far-
mer who once makes a fair trial of the
spading process, will never again engage
in manuring in the hole his corn any more
than his fence posts.

New England Farmer.

SAWDUST FOR ORCHARDS.—A year last
fall I hauled a load of old rotten sawdust
and threw it around my young apple-trees.
—My neighbor over the way is one of those
characters who plods on the same old track
that his father and grandfather did, be-
lieves that they knew all, and more too.—
My neighbor said if I put sawdust around
my trees I would kill them. He said he
put manure around some of his trees and
killed them. I told him I would risk it,
"any how."

I put fresh stable manure around one
row and sawdust around the next; around
another row I put leached ashes; and the
remainder of the orchard I manured with
well-rotted barn-yard manure, and in the
spring spraded it well, and planted the ground
with corn and potatoes. The result was,
many trees grew very luxuriantly, but the
trees where the sawdust was grew the
best, the bark being smoother and the
trees had a healthier appearance. I will
also state that part of the orchard planted
in potatoes grew greatly better than that
part planted to corn.—The soil was clay
loam.—Farmer and Visitor.

YOUNG COLTS AND CATTLE.—The half
feeding of young stock is one of the most
mistaken and injudicious system ever pur-
sued by man, besides being positively sin-
ful. They should be provided with good
tight, warm, dry sheds, facing the South,
opening into yards. They should be so
fed, as to be always kept in good growing
condition—so fed, as that the elements
of bone, muscle tendons, and a moderate
degree of fat, are always to be found in the
quantity and quality of their food given
them. We do not advocate keeping them
like stall fed animals—as fat as London
Aldermen, but we do advocate the keep-
ing them in good, thriving, growing con-
dition.

PLANTING SHADE TREES.—Nothing adds
more to the comfort, as well as health of
towns and cities, than shade trees. This
is especially so in our southern climate.
Now is the time to be about it. If all
our citizens will but determine that our
side walks shall be shaded by trees plant-
ed in front of their property, a few years
will demonstrate that they have added tens
of thousands of value to it, at a very trifling
outlay of money and time.

MANURE.—Experiment shows that the
same amount of manure which has been
covered nine inches deep with earth, so
that no evaporation can escape, will pro-
duce four bushels more wheat to the acre,
than that which has lain exposed to the
weather. Keeping manure covered, then,
when it is a dollar and a half per bushel
will add six dollars to the value of the
products of every acre of land growing
wheat.

WHY BUTTER IS HIGH.—Some body
accounts for the high price of butter as fol-
lows:—There is a fine pasture all over the
country now and the price of butter ought
to be down to a shilling a pound. Why
isn't it? Because the women and girls
don't know how to make it. For twenty
years past the girls' butter-making educa-
tion has been sadly neglected. They can
play the piano, but cannot churn; can
dance, but cannot skim milk; can talk a
little French, but don't know how to work
out buttermilk. The women who made
the butter twenty years ago are passing
away, and there are none to take their
places.—That's why butter is high.

A writer in the Phila. North American
states that persons may avoid "cold sleep-
ing" by placing one or two thicknesses of
common newspapers between the covers
of their beds.