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

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POETRY.

KING DAVID'S PRAYER.

BY RUTH RAYMOND.

When the monarch of Israel unheeding the Lord, The wealth of his kingdom would show, And through all the realm sent his captains abroad The sum of the nations to know. His heart rose, elate, as he dwelt on the sight, And the shepherd-king leaned not on God in his might. For Judah, and Israel, with spear and with bow, And broad sword could mow down the choice of the foe.

How trembled his joints, and like water his heart Was melted at what he had done; As low in the dust, Jacob's God he besought To pardon his madness and sin; For the message had come—'twas of solemn import; And amend must be made for the folly he wrought; E'en then in his God as a shield he relied, And in his sure mercies for refuge would hide.

O suffer me not in the hand of the foe To be given; for cruel is man; In trust will I trust, with my forehead laid low Write the penitence sweeps through the land. For in deepest affliction, thy hand can sustain, And who trusts in thy mercies, ne'er trusted in vain. Let plagues spots arise—let the will of the Lord, Submissive I bow to his sovereign word.

The crosses of Israel he strews through the land, The pride of her strength bites the dust, For with red sword of vengeance unsheathed in his hand, The angel bends over the host. And they who at morn vaulted fond in their pride, Ere even was set, had stinked and died. The destroyer un mindful of might, or small, His dire weapon wields indistinctive on all.

To the floor, where the king and his followers are led, The red blade is hastening on; The voice of compassion, bids, put up thy sword, Destroy not my sorrowing son! Now laid in the dust, his great guilt to deplore, The folly he wrought I remember no more. My face, as a thunder-bolt furrows in wrath, Shall now like a rain-bow illumine his path.

THOUGHTS SUGGESTED BY MY MOTHER'S TOMB.

Is this thy resting place, mother, art thou beneath this stone? Oh, did they lay thee here, mother, all silent and alone?

No, thou art not alone, mother, for here, on either side, Two of thy children lie, mother,—death could not you divide.

I did not think to part, mother, to part so soon from thee; But thou hast gone to Heaven, mother, e'en there to wait for me.

I did not see thy form, mother, when thou wast ta'en away. For I was very ill, mother, aye, at death's door I lay. But I shall ne'er forget, mother, when last I saw thy face— But thou'rt an angel now, mother, a heritor of grace.

Thy children stand around, mother, within that happy land; For four of them are there, mother,—a joyous little band.

And three are yet on earth, mother,—oh, may they join thee there! And father too, is here, mother, to guard them with his care.

When death shall shut us off, mother, I hope we there may meet; For pleasant it will be, mother, in Heaven our friends to greet.

When thou lookest down from Heaven, mother, upon thy children three, I know it pains thy heart, mother, their many sins to see.

But God is very kind, mother, and may our sins forgive; And He may take us home, mother, with Him, in Heaven, to live.

And oh, I'll be most glad, mother, in Heaven, to meet with thee. For I have known no joy, mother, since thou wast ta'en from me.

I knew not thou wast gone, mother, 'till thou wast 'neath the sod; But we shall meet again, mother, if so it pleaseth God.

And God is very good, mother, and He may pardon me; So that when I shall die, mother, my home may be with thee.

But thou art now in Heaven, mother, thy children still on earth; Yet ne'er will we forget, mother, the one who gave us birth.

Alone beside thy grave, mother, in silence will we weep. And then in highest Heaven, mother, a guard o'er us will keep.

Thy husband too, thou'lt guard, mother, as by his flick'ring light. He sits, and thinks of thee, mother, and of his angelic bright.

Thou wert most dear to him, mother, and still he mourns for thee. Yet calmly he submits, mother, unto high Heaven's decree.

And though he shows few signs, mother, of this, his deepest grief. 'Tis cause in God's good word, mother, he has a firm belief.

And he expects again, mother, thy much loved face to see; When he shall enter Heaven, mother,—when from Heav'ns evils he's free.

On earth I'll ne'er again, mother, behold thee as of yore. For thou hast past death's vale, mother, and gained the longed for shore—

And so farewell to thee, mother, until we meet again; And when I gain thy side, mother, I'll know, nor care, nor pain. I cannot see thee now, mother, though often I have striven. Thy body was laid here, mother, thy soul has gone to heaven. S. H. A. H.

RELIGIOUS.

"HE DIED HAPPY."

In this phrase, so often repeated in recounting scenes connected with the departure of some dear one, is there not wrapped up a common and fatal error; namely, that to be happy in dying, is to be safe after death? We often hear this and like expressions repeated by way of comfort to mourners, and doubt not it embodies an impression held by great numbers even of those who have the Bible and who should be better instructed.

Believing in the fearful realities of the future world as revealed in sacred Scripture, it is natural that men should be solicitous to catch some gleam of hope from the last hours of those they love, even though they had given no evidence in health of meekness for heaven. Nor would we rudely crush even the faintest well-grounded hope to which the stricken heart may cleave, as some solace over the grave of a buried husband, wife, or child; yet error on this subject may be fatal to the living, and upon no point is the truth more important.

Is the fact that a man passes away without fear, even presumptive evidence that he dies prepared to meet God in peace? The phrase quoted usually means this: "He did not shrink back in alarm, he died quietly; he gave no sign of fear; he said he was ready to go;" anxious friends put upon this silence, this willingness to depart, the stronger construction, "He died happy."

Need we say that the dying man may be willing to depart for far other reasons than because he has satisfactory evidences of preparedness? Continued and intense suffering may destroy the power of endurance, and lead him to longer for death as a release; or disease may so affect his mind that life is a burden; or medicine may so stupefy or bewilder as to destroy the rational exercise of his faculties, and thus death be welcomed in wild delirium.

But if the dying one be perfectly rational, and not goaded by intense pain, does willingness to die prove preparation? We answer, No. That which is inevitable is often yielded to with apparent composure. It seems but the part of true manliness gracefully to yield; and this feeling doubtless prevails in the last hours of many, especially those of high culture or exalted position, who feel that they must close up a dignified life by a decorous death. The heathen philosopher Socrates said, "The gods have willed it," and cheerfully drank the fatal hemlock, and continued to converse with his friends, and then died with a smile. Hume, the infidel philosopher and historian, pretended to die without fear, playing a favorite game. May it not be thus with many who are totally unprepared to meet God?

Yet doubtless the larger number of those who express this willingness, base it upon an indefinite idea of God's mercy. If this hope rested upon scriptural views of God's mercy, they would be safe; but do not great numbers who reject the gospel when in health, entertain an undefined trust in God's mercy, which is unscriptural and delusive? And is there anything in the circumstances of approaching death to give them more correct views? If that false hope has sustained them through life, why should it forsake them now? Will they not cling to it the more desperately, now that it is so urgently needed; and from the conviction that it is too late to secure a better, resolutely hide their eyes to its defects? And is there not reason to fear that such is the case in numberless instances.

That the divine word nowhere urges a happy death as proof of a glorious hereafter, is worthy of special note. In the many biographical notices contained in the Bible, we remember no one presenting this as ground of comfort to survivors. What, then, is satisfactory evidence that your dying husband, wife, child, is about to meet God in peace? A life of piety is the only unfailing proof of preparedness to die. He that lives the life of the righteous, will die the "death of the righteous." Good old Simon departed "in peace" because he had long "waited for the salvation" of the Lord. "The righteous" it is who "have hope in their death." They have been his "servants" whom the Lord when he cometh "shall find watching." Those who "live unto the Lord" are they who "die unto the Lord." Only those who have "fought a good fight," may assuredly and triumphantly exclaim, "I am now ready to be offered."

We do not forget the thief on the cross, nor doubt that God may regenerate and save a sinner in the last hour of life, but to rely upon this is presumption; and if God does in infinite mercy convert the dying sinner in his last hour, the evidence to survivors must be shadowed with doubt. The uncertain import of this willingness to die, this apparent happiness, yea, of the shoutings of ecstasy, has often been shown by those who were thought to be dying, but who unexpectedly recovered, and who revealed in a subsequent life of sin an unre-

newed heart. Life, life is the time to prepare for death; "now is" to every man "the accepted time;" and he that defers it till his dying hour, leaves his friends in deep darkness, and fearfully imperils his own soul.—American Messenger.

RECEIVE HIM.

Receive who? Why—that man who is weak in the faith. Such is the direction of the apostle. Don't be bigoted, and say that every man, woman and child must swallow all truth, as you understand it, before you can extend the hand of christian fellowship. This is folly. There are many men who are just as good as you who do not believe every thing just as you do. Their motives may be just as pure as yours, they may love Christ just as well, they may be as earnest in prayer, devoted in life, and successful in labor as yourself. Their names may be written in the Book of Life and their acceptance with the Savior be sure.

Receive them! Don't dispute about them, and query whether they are not so heretical that they should not belong to the church—this will do you no good, and it may lay a stumbling block in a good brother's way which you have no right to put there. Whom the Lord receives you are bound to own. The servant is not above his Lord.

It is a great satisfaction to feel and know that the Christians have "had the christian charity to adopt a platform as broad as the Bible—acknowledging liberty of conscience in religious matters without loss of fellowship. It is one of the best points made in the organization. If it does not contribute largely to our increase, it certainly does speak of faithfulness to Apostolic precept and example. It well accords with reason also. It makes the life rather than dogma the test of fellowship. It affords room for mental growth. It gives encouragement to continued study—since no man need fear being ejected from the church because he believes too much. This, then, we regard as the only true christian ground. Receive and retain men of good religious character—of true piety—irrespective of any peculiar phase of belief which does not compromise the great article of christian faith—the true Messiahship of Christ.—Herald of Gospel Liberty.

TRUTH AND SINCERITY.

Truth, its reality has all the advantages of appearance and many more. If the show of anything be good for aught, I am sure sincerity is better; for why does anybody dissemble, or seem to be that which he is not, but because he thinks it good to have such a quality as he pretends to.

To counterfeit and dissemble, is to put on the appearance of some real existence. Now the best way in the world for a man to seem to be anything, is really to be what he would wish to be taken for. For it is many times as troublesome to make good the pretence of a good quality, as to have it; and if any man have it not, it is ten to one that he is discovered to want it, and then all his labors and pains, that he might seem to have it, are lost.

There is something unnatural in painting, which a skillful eye will easily discern from natural beauty and complexion. It is difficult to personate and act a false part long, for when truth is not at the bottom, nature will peep out and betray herself at one time or other. Therefore, if any person think it convenient to seem good, let such a one be so indeed, and then his goodness will appear to every one's satisfaction; so, that upon all accounts, sincerity is a part of true wisdom.

"I AM NOT LOST, BUT GONE BEFORE."—Well do I know the spot, dear George, where you will lay me; often have we stood by the place, and as we watched the mellow sun-set as it glanced in quivering flashes through the leaves, and burnt the grassy mounds around us with stripes of gold, each perhaps has thought that some day one of us, would come alone, and whichever it might be, your name would be on the stone. But we loved the spot, and I know you'll love it now and play among the grass that grows over your Mary's grave. I know you'll often go alone there, when I am laid there, and my spirit will be with you then, and whisper among the waving branches, "I am not lost but gone before."

EVEN as a hawk flieeth not high with one wing, so a man reacheth not to excellence with one tongue.—Roger Ascham.

AN INCIDENT IN THE LIFE OF ELDER I. N. WALTER.

In August 1828, he, in company with a number of ministers, attended a camp meeting near Sunbury, Ohio, at which an incident occurred, showing his address and tact in meeting emergencies, as well as his reliance upon Divine aid and the superiority of moral power over the animal or physical. The meeting had progressed, with some good indications, up to Saturday evening. There were, however, occasional slight interruptions from those called, in common parlance, rowdies. They finally resolved that on that evening they would break up the meeting; accordingly they came into the 'camp-ground' and up to the stand in a solid phalanx, and commenced their clubs and other missiles into the congregation and at the ministers in the pulpit. Several of the congregation and one or two of the ministers in the pulpit. Several of the congregation and one or two of the ministers were struck and slightly injured. Eld. Joseph Thomas, known as the "White Pilgrim," was preaching, but so violent was the attack, that it was thought best to close the meeting, for that night at least. This left the ground in the hands of the rabble; and they immediately commenced their mock religious services, by singing and speaking. After having given vent to their coarse blasphemy, in mock worship and ribaldry for some time, one of their numbers proposed prayers. This was readily assented to; and a voice said: "Let us pray" and in an instant the words of solemn earnestness came full and distinct upon their ears. They could not be mistaken; that was not the voice of mockery. The stillness of the grave seemed to settle down upon the crowd, that a moment before were mocking heaven, by the sentences of holy, fervent prayer, came from the suppliant. Deeper and more pathetic the voice and words became, until they arose clear and full upon the breath of night, and ascended towards heaven. All were wrapped in the earnest, melodious voice of the pleader, as it increased in volume; until the encampment and the ancient woods around were filled with its force. No other words were spoken. The voice, the prayer, the earnest pleading, the holy sentiments, gushing from a warm soul of Christ-like love, all, poured out before the God of eternity, were irresistible. The moral and spiritual force of one man, under God, triumphed over the physical, the mere brute force, of the many. The victory was complete. The mob quietly dispersed, and interrupted the worship of the people no more during that meeting. The man who did this was Eld. Walter, then only twenty-three years of age. He had left the stand with the other ministers, when the attack was made by the mob, and had, unobserved, as the rabble had extinguished nearly all the lights—by them, made his way into the very midst, waiting only an opportunity to prove the superiority of mental and spiritual force over the physical and wicked; and one soon offered; he seized it with a firm heart, fully believing it just, subtle and conquer in the end.—Meadow, page 69.

MEN OF ENERGY.

All who have succeeded in life have been men of high resolve and endurance. The far-famed William Pitt was in early life fond of gaming; the passion increased with his years; he knew he must at once master the passion, or the passion would master him. He made a firm resolve that he would never again play at a game of hazard. He could make such a resolution; he could keep it. His subsequent eminence was the fruit of that power.

William Willerforce, in his earlier days, like most young men of his rank and age, liked the excitement of games of hazard. He was persuaded one night to keep the faro bank. He saw the ruin of the vice of gaming as he never saw it before; he was appalled at what he beheld. Sitting amid gaming, ruin despair, he took the resolution that he would never again enter a gaming house. He changed his company with the change of his conduct, subsequently became one of the most distinguished Englishmen of his age. Dr. Samuel Johnson was once requested to drink wine with a friend. The doctor proposed tea. "But drink a little wine," said the host. "I cannot," was the reply: "I know abstinence, I know excess, but I know no medium. Long since I resolved, as I could not drink a little wine, I would not drink at all." A man who could thus support his resolution by action was a man of endurance; and that element is as well displayed in this incident as in the combinations of his great work.

RURAL.

AN ERROR—CORN PLANTING.

It is a mistake that some agricultural journals are making, to recommend early planting indiscriminately, and without noting the exceptions.

The farmer of course will think for himself; will use his agricultural paper to suggest thoughts and plans for his own acceptance or rejection, and not as an oracle by which he is to be led captive at another's will. Hence wrong advice is not in all cases very harmful. We verily believe that the worst agricultural paper that could be concocted, would do some good—would be worth more, in the absence of better journals, than it costs—because it would lead to thought, would sharpen the farmer's powers of observation and reflection.

Still, wrong advice may prove injurious to some. The young, inexperienced farmer, may be misled. Take, as an instance, the indiscriminate recommendation to plant early. It is good advice so far as it is sound. The oats will be heavier if the seed is sown about as Jack frost lets go his hold of the ground; potatoes, taking a succession of years, often do well with early than late planting; winter wheat on the whole more likely to escape its enemies and mature heavily, with early than with late sowing. It is so with crops generally; and then the enterprising farmer loves to see his work done in good time—would rather drive his work than be driven by it.

But how is it with Indian corn? Does the earliest planting always give the best crop? No. Planting at the right time gives the best result. And when is the right time? It is important to know, for when that time comes not a moment is to be lost. Corn is a tropical plant; it loves a great deal of heat and but a moderate degree of moisture; it will flourish only in tropical countries. Under favorable circumstances, it grows rapidly. Three months will carry it from germination beyond the danger of injury by frost, provided the weather be warm and not over wet. Without these favoring circumstances, it gets contrary, so to speak, and wont grow. These are essential to its tropical nature. There is hardly a more important problem for the corn grower, than to hit upon the time for planting, when the seed will come up in three or four days, and then grow right on" without stopping!

Wheat, rye, oats, almost, anything else, will wait for growing weather, without injury to the final result. The farmer must give it three hottest months in our climate, so nearly as his judgment will enable him.

True advice with regard to this crop, is, not to plant early, but as soon as the ground is warm, and there is a reasonable hope of its continuing so, not to lose a moment.—Plover, Loon and Avil.

RAISING CHICKENS.

The best young chickens of the season will be hatched this month. The first broods are always the best, excepting when they are hatched in such very severe weather as to result in injury to the chicks from cold. And as the ground outside the hen house will often be frozen hard, so that, while the little things can get neither gravel nor food from it, the frost will cripple them for life, it is important to have every thing so arranged, that they may be kept within doors, except on mild days, till the weather gets warm. Snow is not half so hurtful to them as either rain or frozen ground.

But, of course, the greatest necessity of all young birds is good and abundant food. The yolk of the egg, which is almost as pure in the newly-hatched chick as it was the day it was laid, will support them for thirty-six to forty-eight hours, during which time the wing and tail quills will begin to show themselves. After that, they must be generously and promptly supplied with nourishment, because they are not only making flesh and bone, but, what draws upon their nourishment, even more, perhaps, than all things else put together, they are preparing their coat of feathers. The reason chicks of the large Asiatic varieties grow in stature so much faster than others is, that they make no feathers till they are quite large; and the reason why Guinea keets and Peapoots increase so little in weight during the first fortnight is, that all their food is appropriated to the making of feathers.

ADVERTISEMENTS.

ADVERTISEMENTS, not inconsistent with the character of the paper, will be inserted at the following rates:— One square of 14 lines 1st insertion \$1 00 For each subsequent insertion .35 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 inserted at five dollars per year.

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

JOB WORK

Job Printing of all kinds, will be executed at this Office with neatness and dispatch.

PREPARATION FOR SPRING CROPS.

The season of the year has arrived, says the Southern Farmer, when the labors of the cultivators of the soil are to be directed towards making preparations for the ensuing year. Among the many objects which should demand his early attention, that of plowing the land designed for corn is not the least important. There are many reasons why the farmer should not delay this operation till the spring months. He has leisure now to perform it better, and the land is generally in better order for plowing than early in the spring, when the soil is so frequently in an unfavorable condition, until late in season, at which time the work has to be hurriedly, and consequently imperfectly performed, and in too many instances done when the land is much too wet. Fall plowing for a corn or oat crop gives to the land the benefit of the winter's frost, which greatly aid in properly pulverizing the soil; and also by exposure tends to destroy the larvae of many insects which prey upon the growing crops. The utmost care should be especially exercised to guard against all standing water on land plowed in the fall or winter. If this precaution is not observed all the advantages of early plowing are lost. All ditches should therefore be carefully cleaned out and surface furrows opened for carrying off the water from rain or melting snows. These surface furrows should in all cases be cut to a depth of several inches below the depth of plowing, so as not only to keep the loose soil free from water, but also a portion at least of the subsoil. If this necessary precaution is attended to, the soil will be found early in spring in good condition for further preparatory culture for the reception of seeds of any description.—V. C. Planter.

ITEMS FOR HOUSEKEEPERS.

Do everything in its proper time. Keep everything in its place. Always mend clothes before washing them. Alum or vinegar is good to set colors of red, green or yellow. Sal-soda will bleach, one spoonful is enough for a kettle of clothes. Save your suds for garden and plants, or to harden yards when sandy. Wash your tea trays with cold soda, polish with a little flour, and with a dry cloth. Frozen potatoes make more starch than fresh ones. They make nice cake. A hot shovel, held over burnished furniture, will take out white spots. A bit of glue, dissolved in skim milk and water, will restore rusty old craps. Ribbons of any kind should be washed in cold soap-suds, and not rinsed. If your flat irons are rough, rub them well with fine sand, and it will make them smooth. If you are buying a carpet for durability, you must choose small figures. A bit of soap rubbed on the hinges of doors will prevent their cracking. Scotch snuff put on the holes where crickets come out will destroy them. Wood ashes and common salt, wet with water, will stop the cracks of a stove, and prevent the smoke from escaping. Green should be the prevailing color of bed hangings and window drapery.

SOMETHING WORTH KNOWING.

One day last week, while purchasing a lot of dried fruit, we discovered small pieces of sassafras bark mixed amongst it, and upon inquiry were informed that it was a preventive against the worm. It is said that dried fruit put away with a little bark (say a large handful to the bushel) will save for years unmolested by those troublesome little insects, which so often destroy hundreds of bushels in a single season. The remedy is cheap and simple, and we venture to say a good one.—Lexington Etap.

CURE FOR COUGHS OR HOARSENESS.

Chip up fat lightwood, and put a handful of the chips into a pint of common spirits. A teaspoonful in a wineglass of water on going to bed will cure for a hoarseness, and, if taken three times a day, or whenever a cough is troublesome, it will effect a speedy cure. A few chips thrown into a hot shovel, and the odor breathed, will be found serviceable in lung complaints, and is calculated to relieve Asthma. This is much cheaper than Cherry Pectorals, and equally efficacious.

EASY METHOD TO FIND INTEREST.

To find the interest of any number of dollars, for one day,—divide the dollars by six and the quotient will be mills, the remainder will be a fraction of a mill, either vulgar or decimal, as you desire. This interest multiplied by any number of days, give the interest, for that time.

GRAZING WHEAT IN SPRING.

Thinly planted wheat may be grazed quite late in spring, but when too thick is only aggravated by the practice—it will come up thicker than before.