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"Religion without Bigotry, Zeal without Fanaticism, Liberty without Licentiousness."

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Selections.

SALVATION BY GRACE.

The scheme of salvation by grace is sometimes charged with a tendency to licentiousness. We are told that it is unfriendly to personal holiness. If such really be the fact it deserves to be rejected. We must admit fully the high paramount, indispensable importance of holiness—indispensable, as plainly required in the World of God, and entering essentially into the very happiness of heaven. We are explicitly assured, that "without holiness no man shall see the Lord." Not only so, but the system taught in the Bible is the only system productive of holiness. We are assured that the design of the scheme of gospel grace, is the personal holiness of its subjects. Paul says, "I beseech by the God and the Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ, according as He hath chosen us in Him, before the foundation of the world, that we should be holy, and without blame before Him in love." Every where in the Bible, we find the doctrines of grace guarded from abuse to licentiousness. True, "there is no condemnation to them who are in Christ Jesus," but only those who are in Christ "who walk not after the flesh, but after the spirit." Whatever else we may have or do unless we are walking after the spirit—following after holiness—we can have no sufficient evidence that we are in Christ, and consequently cannot take to ourselves the comfort of the assurance that to such there is no condemnation.

From the scheme of salvation by grace has grown up the richest moral verdure that has ever adorned and blessed any portion of earth. This system has, moreover, been efficient in training up the most strenuous and successful advocates, and promoters of moral purity—holiness of heart and life. The men who depend for salvation on the righteousness of Christ alone, are the very men who are ever found in the front ranks of the army of the Lord, warring with sin in every degree, and all its multiplied forms. These are the men who, in our day, are doing most to spread the reign of holiness—the peace and loveliness of moral purity, throughout the world.—These are the men whom God will honor in making them the instruments in sending salvation, with its holiness, as a sea of glory over the entire earth. The advocates of morality need fear no adverse influence from grace. Grace it is the only hope of the world—the only hope that vice in all its loathsomeness and cruel, and fearful forms—will not continue to spring up into successive and luxuriant crops, from age to age, while the earth turns on its axis.—N. O. Witness.

THE LORD'S PRAYER—ITS UNIVERSAL APPROPRIATENESS.

In all countries and times, in all climates and ages, he who offers this prayer prays appropriately. It is alike adapted to all diversities of rank and condition. The prince in his palace can offer no better prayer; the peasant who gathers his family within his lowly cottage, for their daily worship, uses it with equal propriety. It equally describes the wants of the rich and the poor, of the noble and the lowly. If you are at home with your family, it is adapted to your condition; if sojourning with strangers, it suits your case as well. If you are prosperous and happy, contented and grateful, the feelings of your heart are well expressed in the words of this prayer; if you are perplexed and sad, dejected and sorrowful, you cannot do better than to seek for the sweet spirit of filial faith and submission which pervades it.

Whatever your condition may be; whatever afflictions, anxieties, or sorrows you may have, if you can sincerely offer up to God all these petitions, you are happy; and if you ask graciously bestow all that you thus ask; you will not lack any good thing.

This prayer never wears out, it never grows old, it never loses its freshness.—You learned it when a little child, hisping its beautiful phrases one by one, attentively taking them from the lips of your mother. You recite it with no less interest in the strength of your manhood; and it will soothe and comfort you when your head shall be white, and your voice shall "turn again to childish treble."

The Saviour gave it to his disciples eighteen centuries ago. But with all the world's changes, through all the vicissitudes of history, the wants which yet press upon every human creature, the deplorable condition in which every human creature should feel, are as well set forth in this prayer as when our Lord uttered it. It is so in every land, and it will be so in all ages, until the end of time shall come.

IS IT HARD TO BE A CHRISTIAN.—A young man who had recently commenced the service of God, was asked if he thought it was an easy thing to be a Christian.—He replied, that he did not think it was easy to live a consistent Christian life, but to become a Christian, he thought was the easiest thing in the world. He was asked, "Do not the impatient think it is hard?" "I suppose they do," he answered, "I used to think so, but as soon as I was willing to give up all for Christ, I found it was the easiest thing in the world."—Am. Messenger.

BABY'S TIRED.

Baby's tired; lay him down softly, mother. Fold his white hands together; just the tendrils of hair around your finger; just as you always do, and let him sleep. You needn't leave nurse with him; there's a host of watchers round his dainty couch; a million of airy wings to fan his slumbers; a countless number of soft hands to minister to him when he wakes.

He's only sleeping. Don't weep; you never did before, when he went to sleep so sweetly; why should you now? What is it? Dead! O, no, baby is not dead.—He whom God hath taken into nursery of heaven knows not of death. Nothing knew he of sin, therefore nothing of death, or the eternal shades of its "sunless land."—When Hebrew mothers pressed about the "Prophet of Nazareth," he put his hands on the little one's head, and said "Suffer them to come unto me."

The softened accent of those words—the music of that voice—came down the aisles of time like the cadence of the south wind, and the young pilgrim, tired so soon, laid down his staff while yet in the low green paths of childhood.

There let him slumber sweetly; raise no frigid monument above his head; press not the earth too tightly upon his breast. It needs not that graven stone should be reared there. The record of his life is better kept on the mother's heart leaves than on broken shaft or weeping urn. She knows when the head bowed, and when the weary hands folded; she saw the drooping lids close, and the pattering feet gather themselves up to rest. What need that sharp edged steel should cut into granite the short history of his life? At most it would only be, "Tired while yet it is early morn."

Plant God's flowers above the tiny mound; twine there the myrtle—emblematic of the love that linked itself with your heart-fibres—silent messengers that mutely show their Creator's might—lovely monitors that ever point upward, and for the dew give forth fragrance.

A stranger's cursory glance at the exquisitely wrought marble will not prepetuate his memory. Only in loving hearts live remembrances of dear one's "gone before." He's only tired; lay him softly to rest. The way over the hills of life is steep—the path in some places stony and rugged, the thorns sharp, the sand-hills hot and parching. The road looked long to his infant eyes, so he turned back to the arms of his Father, preferring to strike harp with the angels than battle for earth baubles, which at best are dearly won. Life's cup was bitter, oven at the brim; the draught had no charm—no exhilarating pleasure—so he put it from him and went to sleep.

Choke down the great sobs, crush back the murmurings of your mother's desolate heart, and robe yourself to meet him.—Ask for the white garments, the staff of faith, and the sandals of patience. Put them not from your feet till the journey be ended; fail not till the appointed time; then tired and weary, lay down your burden and rest.

Not for ever in the earth's green sod—not evermore 'neath the vaulted roof, or the flower's bloom; but where the wicked cease from troubling; where the King spreads a royal banquet for the hungry; where the crystalline rivers flow, in which the travel-stained may refresh; where the sacred anthem unceasingly rolls, while jubilant harp strings keep time.

There's rest there for thee and him; for baby and its mother. He cannot return to thee, but thou shalt go to him.—Meth. Prot.

THE WAY OF THE WORLD. Methuselah, gamble, profane the Sabbath, be obscene in speech and licentious in conduct—they may absent themselves from home and spend whole nights in lasciviousness, lust, excess of wine, revellings, banquetings and abominable idolatries; and yet not lose their place in society, but be recognized as honorable men. But let a woman follow their example, and she is driven like Eve, from the social paradise. If even the breath of suspicion blow upon her vestal robe, it is soiled. If she lapse once from the path of Lucifer, no penitance, however protracted, can replace her on the pedestal from which she fell. No tears can wash away the stain on her fair name. You might as well attempt to reconstruct a broken vase or to restore the tints and fragrance of a faded flower.

The white snow lay On the narrow pathway, Where the lord of the valley crossed over the moor; And many a deep print In the white snows tint, Showed the tracks of his footsteps to Eveleen's door The next sun's ray Soon melted away Every trace on the path where the false lord came; But none shall see the day When the stain shall pass away; The stain upon the snow of fair Eveleen's fame!

CHURCH STINGINESS.

It is beyond question that the crying sin of the Church is stinginess; a prevailing epidemic.—We can hardly think of another evil so huge and monstrous as this, which exists in well nigh every congregation. It paralyzes faith, impairs charity, and nullifies hope. It is the real, hard, obstinate heresy which chokes the mouths of all evangelists of foras at home and abroad. It cripples the exertions of pastors in their every attempt to do good. It renders the growth of personal piety impossible in its victims. A stingy church-member will let his heart go after its covetousness, while listening to the most animating discourse, and his tight fist will choke his conscience, even while it is gasping for a breath of vital air. He may admire his minister, and feel an attachment for the church in which he is wont to worship, and yet, the moment he is required to show his love for Christ by proper works of benevolence or charity, he straightway takes counsel of his stinginess, and is seized with a spasm of economy, which shuts up his heart as closely as a vault, from which the light of day is excluded.

Many professors are perhaps unconscious of their meanness in religious matters. If they were, no doubt they would repent, and do works meet for repentance. But until they can be shown, and made by the grace of the Holy Spirit to feel how great their sin in this regard truly is, there can be little hope of reformation. Let us, therefore, propose a few questions which professors may ponder, with a view of ascertaining whether they are indeed guilty of covetousness, and chargeable with inexcusable stinginess:

1. Do you believe that you and all you possess belong to Christ? Were you saved by the precious blood of redemption, only that you might the more indulge your own selfishness, or that you might no longer live for yourself, but for Him who died in your stead? A careful and honest answer to this enquiry will far towards determining your duty with respect to religious efforts for the salvation of others.

2. Are your gifts for church purposes a single tithe of the amount of your expenditures for luxuries in your own home? If you have sufficient means to comply with the demands of fashion, or with the claims of an increasing business, can you give these as reasons for diminishing or withholding your contributions for religious purposes? It is an indisputable fact, that many professors expend so much upon dress, and furniture, and other luxuries, that they have little to bestow in charity. But are they blameless? Is this course consistent with the claims of an enlightened Christian conscience?

3. Do you place yourself in debt in order to grow richer than you now are, and then plead that because you are in debt you have nothing to give? This is a subterfuge very commonly resorted to among farmers. They add to farm, and while the gains are all the while increasing, still they grow more and more reluctant to aid religious efforts. If there is a little debt on the church, they are unable to help in removing it, if the parsonage needs repairing, it must remain untouched until individual greed has done its perfect work, if missions want assistance, or charitable interests plead for aid, they must be seen empty away from him, who offers in excuse the existence of debt, which is, in fact, but a real advance towards increasing wealth. Every pastor knows very well how the subtle devil of covetousness entrenches himself in the human heart under the above named pretenses.

4. Have you made it a principle to live for others as well as for yourself? If you have, then you will find little difficulty in so managing your affairs as to save a portion of your weekly gains for the service of God. If you have not, then beware, lest you fall into the error and condemnation of Balaam, the son of Beor, who loved the wages of unrighteousness.—Christian Intelligencer.

DON'T FRET.—What if the world does not go on as smoothly as you could wish, of what avail is it to be fretting constantly, and suffer the cream of existence to run to waste? You cannot find perfection here, and the more you repine and sulk and fret, the more you may, without either benefitting yourselves or the world around you. Take our advice and don't fret at the little ills of life. Take things by the smooth handle, laugh away care, with the determination to possess a merry heart.

An honest man is respected by all parties. We forgive a hundred rude or offensive things that are uttered from conviction, or in the conscientious discharge of a duty.

Suppose a farmer should pray to the Lord for an abundant harvest, but should not turn over a furrow, would he succeed? Some men pray to the Lord to send out more repeas, when they never give a dollar.

When the devil finds a man idle he acts him to work.

Unsanctified wisdom is the devil's greatest tool.

THE DEAD.

The dead are the only people that never grow old. There was something typical in the arrestment of time in the case of the youthful miner, of whom we have already spoken. Your little brother or sister that died long ago remains in death and in remembrance the same young thing forever. In the fourteen years this evening since the writer's sister left this world, she was fifteen years old then—she is fifteen years old yet. Have grown older since by fourteen years, but he has never changed as they advanced; and if God spares me to four-score, I never shall think of her, as other than the youthful creature she faded. The other day I listened as a poor woman told of the death of her first born child.—He was two years old. She had a small washing-green, across which was stretched a rope that came in the middle close to the ground. The boy was leaning on the rope swinging backwards and forwards, and shouting with delight. The mother went into her cottage and lost sight of him for a minute, and when she returned the little one was lying across the rope dead. It had got under his chin, he had not sense to push it away, and he was suffocated.

The mother told me, and I believe truly, that she had never been the same person since, but that though it is eighteen years since then, she thought of her child as an infant of two years yet, it is a little child she looks for to meet her at the gate of the Golden City. Had her child lived he would have been twenty years old now, he died, and he is two yet—he will never be more than two. The little rosy cheek of that morning, and the little half-articulate voice, would have been faintly remembered by the mother had they gradually died into boyhood and manhood, but that day sternly passed them, they remain unchanged.

Have you seen my reader, the fact that had grown old in life grow young after death? The expression of many years since, lost for long, come out startlingly in the features, fixed and cold? Every one has seen it, and it is sometimes strange how rapidly the change takes place. The marks of pain fade out, and with them the marks of age.

Once saw an aged lady die. She had borne sharp pain for many days with the endurance of a martyr; she had to bear sharp pain to the very last. The features were tense and rigid with suffering, they remained so while life remained. It was a beautiful sight to see the change that took place in the very instant of dissolution.

The features, sharp many days with pain in that instant recovered the old aspect of quietude which they had borne in health; the tense, tight look was gone. You felt that all the suffering was over. It was no more, of course, than the working of a physical law, but in that case it seemed as if there was a further meaning conveyed. And so it seems to me when the young look comes back on the departed Christian's face. Gone, it seems to say, where the progress of time shall no longer bring age or decay. Gone where there are beings whose life may be reckoned by centuries, but in whom life is fresh and young, and always will be so. Close the aged eyes!—Fold the aged hands in rest! Their owner is no longer old!

SELAH.

This word, which is used in the Psalms seventy-four times, and thrice in the prophecy of Habakkuk, must have some significant meaning, and yet there seems to be much doubt in reference to the matter.—It is a Hebrew word, which the translators have left as they found it, because they could not agree as to meaning.—The Targum, and most of the meaning of eternally, forever. The voice of the Septuagint translation appears to have regarded it as a musical or rhetorical note. Herzer regards it as indicating a change of tone. Matheson as a musical note equivalent perhaps to other repeat. According to Luther, and others, it is equivalent to the exclamation "silence!" Gesenius says Selah means, "let the instruments play, and singers stop."—Weber regards it as equivalent to sursum corda! (up, my soul!) Sommer, after examining all the seventy-four passages in which the word occurs, recognizes in every case "an actual appeal or summons to Jehovah; they are calls for aid, and prayer to be heard, expressed either with entire directness, or in fit in the imperative, 'Hear, Jehovah,' and the like, still earnest addresses to God, that he would remember and hear, etc." The word itself he regards as indicating a blast of trumpets by the priest. Selah itself he thinks is an abbreviated expression for Higgaion, indicating the second of the stringed instruments. Some think the word mark the beginning of a new sentence, or a new measure of verses; and others, that it joins what follows to that which goes before, and shows to that what has been said deserves always to be remembered. Some have thought Selah showed the cessation of the actual inspiration of the Psalmist, and others, that it is simply a note to indicate the elevation of the voice; still others, that it is equivalent to "Amen," "Be it so," or "Let it be."

Man would make anything, his end and happiness rather than God.

Farm and Garden.

TIGHT BARN.

It requires a bold writer to say a word against barns that are boarded and clapboarded and made as tight as wood and plaster can make them to keep cattle warm. Yet recent occurrences, and the plague that has made its appearance in our most healthy country, induce us once more to say that cattle may be kept too warm for their health.

The unfortunate Mr. Cheney, who imported four cows from Holland last year, kept them through the winter in stables too close—too warm for their health. Children are often injured by sleeping in chambers too tight. All living animals have air. Mr. Cheney intended to take the best care of his imported cows, and he told a friend of ours that his barn was made as tight as possible to keep the cattle warm. He then said he had ventilators to his barn to let off the foul air. He then added that in cold nights the windows were closed tight, as his stable keeper told him.

Here then is a case of keeping cattle too close for health. The cows were sick when they first landed, and this close keeping had no tendency to ameliorate or cure the disease. On the other hand it must tend to make the plague worse and worse.

So in North Broadfield, the breeder of blood stock there had his barns boarded tight and clapboarded. His chief object seemed to be to keep his stock warm. He suffered more than others with more open barns, and open sheds, to let their young cattle run free and take the air.

These tight barns are not exactly the thing for storing hay. We know of numerous cases where barns are covered with clapboards, that the hay is not so sweet as where the boards are put on without matching or clapboarding. The hay is apt to be musty and not so good as where the spaces between the boards are left open and the air permitted to circulate.

Then by having barns boarded and not clapboarded we save an hour or two in drying the hay. This is often of much consequence in hay time. It saves keeping hay in the field another day.

As to the warmth of cattle in winter there need be no difficulty when barns are set in a proper position. Let the hay mows be on the north and west side—and cut down the mows in such a manner that no wind will come in through the mass piled up.

When the wind cannot draw through the lean-to, or cow tie, the cattle will be warm enough. Keep the north and west sides warm and the cattle will not suffer in cold weather.

Free air is essential to health. The lungs of all created beings must have air, and the more pure the better it is for the lungs.

But let us reflect that cattle tied in a stall, among their own filth, must require, for health a more free circulation than people require in their bed-chamber.—Mass. Ploughman.

HOW TO JUDGE A HORSE.

A correspondent of the Prairie Farmer contrarily to old maxims, undertakes to judge the character of a horse by outward appearances, and offers the following suggestions, as the result of his close observation and long experience.

If the color be light sorrel, or chesnut, his feet, legs and face white, these are marks of kindness.

If his broad and full between the eyes he may be depended on as a horse of good sense, and capable of being trained to anything.

A NEW BREED OF SHEEP.

A report has lately been made to the Society of Acclimation of Animals, in London, of a new breed of, or, at least, animals resembling sheep, except in size found in countries adjacent to the Punjab, in India. The animals are called Parik sheep, and are the most diminutive of the ovine family, the full grown ones being not larger than lambs of a few weeks old. The Parik sheep has small bones, a fleshy carcass, the mutton is excellent, and it yields three pounds per year of very fine wool. The ewes generally give five lambs a year.—The great advantage of this over other breeds is its domestic habits—living around the cottages as quiet as a house dog, and feeding upon all sorts of waste garbage, scraps of fruit, vegetables, crumbs of bread, shreds that are frequently wasted, eating them from the hands of any one who offers. It is thought that the Parik sheep would be suited to the climate of England, and exactly adapted to the wants of many cottagers. If so, it also would suit many in this country. It would be a great object to get an animal to consume the kitchen garbage, less objectionable than the hog and the flesh of which would afford a micro- wholesome food to the common people, too many of whom live so far as meat is concerned, almost exclusively upon pork. It is supposed that the kind of sheep would make rather interesting pets, of which children would be particularly fond; and we apprehend anything that would be likely to displace worthless dogs in their affections, and at the same time add to their happiness.

GRINDSTONES.

Perhaps there is no farm implement which is more useful and so little esteemed as the grindstone. If it was kept under shelter and otherwise properly taken care of one of these instruments should last almost a man's life-time instead of wearing out in a few years.

No grindstone should be exposed to the weather, as it only injures the wood work, but the sun's rays harden the stone so much as in time to render it useless; neither should it be run in water, as the part remaining in the water softens so much that it wears away faster than the other side, and many a "soft place" in a stone has arisen from this cause alone, and not from any inequality in the grit. The proper way is to allow the water to drop on the stone, as it is needed, either from a cast iron water cup, or (what answers very well) an old white-lead keg supported above the stone with a spile near the bottom, which can be driven in when not needed, and if kept filled with water will last a long time. Finally, the stone should not be allowed to get "out of round," as no tool can be properly ground unless the stone runs true; if it should become uneven, get some one to turn it, and with a nail rod size it down until it becomes perfectly round. Greasy or rusty tools should be well cleaned before grinding or they will choke up the grit. If this should occur, a little sharp sand and water on a board and kept against the stone while turning, will clean it off and sharpen up the grit.

HOW TO GROW PEACHES EVERY YEAR.

The following by a correspondent of the Ohio Cultivator, is worth a trial by all peach growers.

"Procure your trees grafted upon the wild plum stock. The trees partake of the nature of the plum, being hard, and will never winter kill, and putting out late in the spring will never be injured by the frost, and it is a certain preventive against the working of the peach grub, while the natural life time of a tree is beyond that of our own; so you may depend upon peaches every year, and for a long period of time without the destructive and discouraging influence attending the growth of the common peach. They can be obtained for from fifty to seventy five cents per tree, and you had better pay five times that amount than not to obtain them, and be certain of peaches every year. Try it, and our word for it, you will be satisfied with the result.

Usefulness of Soot.—This article is often wasted, being thrown into the ash-heaps, or dumped on the ground of the back door, and no use made of it. Both science and experience show that it is a valuable manure. If used as a top-dressing to grass, it produces a marked effect. When sown broadcast, some of its ammonia becomes volatilized, and is wasted in the atmosphere. Therefore, it should be mixed with water, and applied as liquid manure. Three quarts of soot to a hoghead of water make a powerful fertilizer. It may be applied to peas, asparagus, strawberries, raspberries, and to nearly all growing crops.

If farmers and gardeners more generally considered that all fertilizers are more useful, when first reduced to a liquid state, they would take trouble to bring various manures into this condition before applying them.

Cold Feet.—If you have cold feet, immerse them morning and evening in cold water, rub with a rough towel, and run about your room till they burn. In one month you will be entirely relieved. All these red pepper and mustard applications are like run to the stomach, relieve you to-day, but leave you colder to-morrow.—Dr. Lewis.

GINGER BREAD.—Four cups of flour, three eggs, one of butter, two of sugar, one of cream, sal, ginger, nutmeg.