

Devoted to Religion, Morality, Temperance, Literature, News, and the support of the principles of the Christian Church.

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THE CHRISTIAN SUN.

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

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COMMUNICATIONS.

Another Appeal to the Christians. Surely when our Christian brethren understand the true state of things, they will extend to the editor of the Sun a more liberal patronage.

When the war closed, all our denominational interests were prostrate, and our cause trailed in the dust. It is said in the preface to our Declaration of Principles, that only one Conference in the South, continued its regular meetings during the war.

Our schools at Graham, N. C., and Holy Neck, Va., were discontinued, and the buildings and furniture at Graham sold. The presses, type and material of the Sun office, were all destroyed by the Northern army.

These presses, type and material, were the private property of the editor of the Sun. He had paid every dollar out of his own pocket for them. All was lost.

At the Convention of 1866, an effort was made to start the Sun again, by asking every member of the church to contribute fifty cents toward purchasing a press &c.

In 1867, the editor of the Sun, aided by a few friends, started the Sun anew, and has continued it until the present—now four years. His losses were so heavy in 1869, that the brethren came forward nobly and paid some claims against the paper, amounting to over three hundred dollars.

It does not cost more the actual expenses of its publication, and still I am told, that members of the church—men who profess to love the Church, withhold their patronage and are actually discouraging the paper, because it is not published as low as Northern papers.

But I am told by some, that the Advocate of Richmond, is larger than the Sun, and that it is published at the same price. The Sun is printed on a sheet twenty-five by thirty-seven inches, and the Advocate is printed on a sheet twenty-seven by thirty-nine inches.

This is the difference in size. The Advocate is less compact than the Sun, and has more standing matter, and Dr. Bennett, has thirty-five hundred paying subscribers, and the Sun less than one thousand subscribers.

Can any one see the difference? The Methodist Conference numbers over thirty thousand members. The Christians, who patronize the Sun, do not exceed ten thousand.

If the editor of the Sun had thirty-five hundred subscribers, he could not put his paper at two dollars a year. But he tells his brethren with candor and honesty, that he cannot afford to publish the Sun for less than three dollars a year, and that he loses by it, at this rate.

If he were to reduce the price to two dollars a year, he could not gain more than two hundred subscribers. This would be a gain of four hundred dollars in increased subscriptions, and a loss of eight hundred in the reduction in price.

The membership of the church must sustain and support the editor of the Sun, or our cause will be lost, and we shall be all undone.

I beg that every member of the church will constitute himself and herself a special agent, to procure subscribers to the Sun. Show the figures which I have presented to all, and let the Sun have the two hundred new subscribers, without any reduction in the price.

Get every member of the church and our Christian congregations, to buy a hymn book and a copy of all the publications of the church, and all the publisher, in his effort to sustain and build up the interest of the church. Come to the rescue! Come now!

A WOMAN'S SERMON TO MOTHERS.—We clip the following sound words from Heath and Home. A woman is the preacher, and she speaks as a woman who knows:

"Mothers you are the divinely appointed teachers and guides of your children; and any attempt to free yourselves from your duty is in direct opposition to the will of God.

If you neglect them, the consequences are swift and sure, and how fearful they are! Let those broken-hearted mothers tell who have howled in anguish over their lost ones; who, neglecting them in childhood, have at last seen them dead to every virtue.

Let me say to you who still have the opportunity to do it, train your children, whether boys or girls, to usefulness. Give them something to do. As soon as they can walk, teach them to bring any little thing to you, and as they grow older, let them do all they can to help you.

Speed most of your time with your young children. Sleep near them; attend to washing and dressing them; let them eat at the table with father and mother; read, talk, play, walk with them; be their companion and guide in all things and at all times.

When the father can leave his work to take a little recreation, let him take it with the children, making it a special holiday. Don't be in haste to send them away to school, but teach them at home.

Oral instruction can be given them while you are doing your work, and for a while will be of much more benefit than many hours of study. As soon as they want playmates, see that they have those of their own age who have been well cared for at home and are truthful.

Let them play in or near the house, that you may observe the character of their intercourse. Never send children to school to get rid of the care of trouble that is at home, but when the right time comes, let them see that it is wholly for their good that you part with them.

If possible, go often to the school-room yourself—nothing gives children so much encouragement. Always allow them to tell you all that has happened to interest or annoy them while absent from home.

SELECTIONS.

Exploring Jerusalem.

It has already been mentioned in these columns that an expedition under the command of Captain Warren, of the British Engineers, has been actively at work exploring Jerusalem, and it is a remarkable sign of the progress made by the Turks in freeing themselves from their religious prejudices, that they have not only ceased their bitter opposition to the excavations, but are now giving them great assistance.

The object of the promoters of the expedition, of whom the Bishop of Manchester is one of the most active, is to gain a knowledge of the geographical and topographical features of the country, and of its present inhabitants and ancient races; also of its natural history.

And another object is to uncover the underground relics of antiquity. It has been found that the Jerusalem of scripture lies buried from 20 to 150 feet, in some places, under the present city.

At that depth the explorers have discovered what was once in the light of day. This can be accounted for by the fact that Jerusalem was the city of sieges, having been seven times besieged, and twice totally, and twice partially destroyed.

The discoveries already made justify the belief that Herod's porch to the Temple was as long and as lofty as one of the grand cathedrals of Europe, that is to say, between 500 and 600 feet long, and between 200 and 300 feet high.

These, however, are only the dimensions of the later Temple, that which was built by Solomon having been long before destroyed by Nebuchadnezzar. And with regard to the latter, there seems to be a very general misapprehension both as to the size of Solomon's Temple, and as to the extent of Jerusalem in its palmy days, i. e. to the days of Herod the Great.

The dimensions of the Temple and its porch and pillars, are given in the third chapter of the Second Book of Chronicles. The measure used is the cubit, which was equal to about one foot, eight-tenths of our measure; hence the length of the temple was 100 feet, and its breadth was 36 feet, that is to say, not more than the frontage of five or six of our ordinary houses, and the breadth of two of them.

The porch was of the same breadth, and as long as it was broad, but its height was nearly 219 feet; we should call it a tower. Then there were two pillars or columns in front of it, each about 64 feet high, and their capitals were 16 feet high; in all 80 feet. There are hundreds of churches larger than Solomon's Temple. But it had the advantage of standing on a rock about 150 feet high, and hence it was the most conspicuous object in the city.

Jerusalem itself occupied not more than a space of about three-quarters of a mile square, or about one-twentieth part of the area of Philadelphia. The accumulation of dust, earth and rubbish, which has been so great in Jerusalem as to have buried the ancient city so deeply as has been mentioned, is not uncommon with regard to ancient cities, and especially those of Asia.

Mr. Lyard had to make excavations quite as deep to reach the ruins of Nineveh, and it is well known that modern London is built on a stratum of fine peat, supposed upon what was once Roman London. This stratum is the accumulated dust, mud, and debris of fourteen centuries.

The expedition is not confining their researches to Jerusalem. They have made some explorations in Galilee with interesting results. They have excavated the sites of no fewer than nine synagogues. These buildings are ascertained to have been all rectangular, phased so as to look towards Jerusalem. They were divided into aisles by very massive columns standing close together.

Spurgeon on Sabbath Schools.

Mr. Spurgeon, in a speech at a Sabbath School meeting held in Edinburgh, uttered some thoughts worth the consideration of parents and teachers:

If we do not teach the children, Satan will teach them. I have heard of a father who objected to teaching his child to pray. The child broke his leg, and while the leg was being taken off he continued to curse and swear all the time. See, said the physician, you have a point of conscience about not teaching the child to pray, but Satan has no conscience about teaching him to swear.

I think that to make good Sunday School teachers there must be thorough knowledge and appreciation in your souls of the things you have to teach. I was in Italy last year, and in crossing the Alps with my wife, the sun was so hot that it scorched her face.

She asked me to get her some elder-flower water. I stepped off to a chemist, and as I did not know a word of the Italian language, I looked through the bottles and jars in his shop, but could not find anything of the kind. I tried to jabber something in French, but he did not understand me, because it was no language at all.

I went down to a little book that ran through the town, and walking along the edge, I came to an elder flower tree. I got a handful of flowers, walked off to the shop, and held it up to the man, and he knew in an instant what I meant. I think it is not easy to convey the gospel to the heart by merely talking of it; but if you can say by your own life, "This is the life of Christ, this is the joy of being a Christian," you will be much more likely to make converts.

The teacher who goes to his class thinking that he himself is always competent without preparation is making what I think a gross mistake. It is well to preach without notes no doubt, but a man who should preach extemporaneously, without thinking beforehand, would probably be an exceedingly dull and dry preacher.

Would you believe it, Saady, said a divine, that I never thought of the sermon before I went to the pulpit? Oh, that is what Mr. Mackintosh and I have been saying while you were preaching. Now, if Sunday School teachers pride themselves on extemporaneous teaching, their pride is peculiar to themselves, and the children will not take much pride in them.

TWO PARROTS.—It is said that two parrots once lived in the same town, both of which excelled in talking; but their style of speech differed very widely. One had been brought up in a Christian home, and could sing hymns with remarkable accuracy. The other had voyaged with an old captain who was very profane, and Poll had learned nearly all his oaths. Her present owner was much shocked when he learned this peculiarity, and at last induced his neighbor to take her into the society of his well bred parrot for a while. He trusted to her powers of imitation to lead her to reform her speech.

But both owners were destined to a sad disappointment. Both parrots learned to swear alike, and were both quoted for good society. This is just the way the child-parrot learns to imitate the example of bad associates. No matter how well trained he may have been, if allowed to mix freely in the company of the profane and Sabbath-breaking, they will surely drag him down. It is so much easier for our wicked hearts to go wrong than to go right. You can learn an idle song far quicker than a hymn—a foolish, sinful jest, far easier than a text of Scripture.

Beware then of the company you frequent. Even if, by God's grace, you are able at last to break away from it, you will get a snare and a stain to your soul that you will never be able to cast off. John B. Gough said, in a lecture, "I would give my right hand to-night if I could forget that which I have learned in evil society. You may pray against it, and by God's grace you may conquer it; but it will, through life, cause you bitterness and anguish."

AFFECTING SCENE.—When Mrs. Thomas Jefferson Randolph, was buried the other day, the following scene was witnessed.—We quote from the Charlottesville Intelligence: "The body had been committed, earth to earth, ashes to ashes, dust to dust; then followed a touching and affecting scene. As Col. Randolph, the husband of the deceased, stood at the head of the open grave, his slaves gathered around him and sang with feeling and fervor that beautiful hymn of Dr. Watts—

"Am I a soldier of the Cross— A follower of the Lamb— And shall I fear to own His cause, Or blush to speak His name?" It was the last and noblest tribute of respect and affection they could pay the memory of their old and beloved Christian mistress, and this scene caused many a tear to flow in sympathy with them.

Solitary Musings.

"We have this treasure in earthen vessels. A vessel meet for the Master's use."

And methought I looked and saw the Master standing, and at His feet lay an earthen vessel. It was not broken, nor unfitted for service; yet there it lay powerless and useless, until He took it up. He held it awhile, and I saw that He was filling it; and anon I beheld Him walking in His garden, whether He had gone down to gather lilies.

The earthen vessel was yet again in His hand, and with it He watered His beautiful plants, and caused their odors to shed forth yet more abundantly.

Then I said to myself, Sorrowful Christian, hush! hush! Peace, be still! Thou art this earthen vessel. Powerless, it is true, yet not broken; still fit for the Master's use.

Some time thou mayest be laid aside altogether from active service, and the question may arise, What is the Master doing with me now? Then may a voice speak to thy utmost being, He is filling the vessel; yes, only filling it ready to use. Dost thou ask, In what manner? Nay, be silent. Is it not too great an honor to be used by Him at all? Be content, whether thou art employed in watering the lilies, or in washing the feet of the saints. Truly, it is a matter of small moment. Enough, surely enough, for an earthen vessel to be in the Master's hands, and employed in the Master's service.

THE CHORUS.—It is well that we should be reminded of the importance of cultivating a becoming spirit in singing the praises of God. There is, perhaps, more danger of contracting a light and trifling deportment in this than in any other part of the services of the sanctuary. And there is not usually as much sympathy for a choir as there should be. In many instances there are persons of professed high attainments in piety who act towards a choir in such a manner as to repel them rather than to attract them, and thus lay stumbling blocks in the way of their becoming pious and devoted to God.

I should regard a good choir, actuated with the spirit of true worshippers as a great blessing to a church. Such a choir would not only lead the music, but in that branch of the service they would lead the devotions also. Their souls would seem to be in their voices, give an impassioned tone to their words, which would have a tendency to excite corresponding emotions in the minds of the congregation, and prepare them to profit more by the other exercises. I do not think that a choir, no matter how good their singing is, should monopolize this part of the service, as is the case in some churches. Their work is to lead, not to supersede congregational singing. They are to sustain and give volume to the music, but it should be of such a character that all who can sing may mix with them.—Methodist Recorder.

THE NORTH AND SOUTH.—The Christian Index, organ of the Baptist denomination in Georgia, says: The estrangements between Christians, North and South, ought to cease. In due time, we doubt not, they will all have passed away. Already, no little progress has been made in that direction. So far as the spirit of the Southern people is known to us, by personal observation or reliable testimony, the great bulk of every community stands prepared to welcome enterprising, honest, godly men and women from the North to homes here. In the South, as at the North, strangers, of course, from whatever section, go through more or less of a social probation, before they are admitted fully to the confidence and regard of the neighborhood in which they settle. But none who, of this probation, are found worthy, fail to secure this regard and confidence. None are shut out from them because they hail from the North.

THE BEST FRIEND.—What do you do without a mother, to tell all your troubles to? said a child who had a mother, to one whose mother was dead. Mother told me whom to go to, before she died, answered the little orphan. I go to the Lord Jesus; He was mother's friend and He is mine.

The other replied, Jesus Christ is up in the sky; He is a great way off and has a great many things to attend to in heaven. It is not likely, He can stop to mind you. I do not know about that, said the orphan; all I know is, He says He will, and that is enough for me.

The orphan was right. God's ear is above and reaching as it is to the vines and senators. Oh that all the children were told as much and believed it!

No one can tag the meaning of Christ's life who does not feel the combination of these two seemingly discordant elements; a rigorous ideal, with the utmost tenderness and helpfulness in assisting men to attain unto it. Not alone in the great Sacrificial Act did Christ bear our sins, but every day and hour, along the series of ages, on Him is cast the burden of men. He is the Helpful One!

FARM AND GARDEN.

To Our Farmers.

We have a few words for our farmers. It need not be concealed that this class of the community are depressed in spirit.—Two unfavorable years for the crops in succession has rarely occurred before. But 1869 and 1870 were both unfavorable, and the farmers have become greatly discouraged. And the discouragement has served to depress to some extent, the value of farming lands. We insist that our planters shall not be depressed, that they shall lift up their heads, and be strong. This year the seasons will be more favorable, and we predict that abundant crops will be raised. Let everybody go to work and fallow, and sow and plant more than ever before. Do not plant your whole land in one thing, or raise but one crop, but raise a variety of crops, so that if one should fail, that all may not be lost. This is a mistake in farming. Our crops must be varied, and it will not do for all to raise the same crops of the same year. There must be a variety of crops raised, and every man should get out to get the crop which he may decide to raise into market as early as possible. What if you did lose money last year and the year before. This year you may possibly get it all back. Merchants, mechanics, professional men, and men of every business, do not always succeed alike. And farmers must not expect good crops every year.

We therefore advise every farmer to take fresh hold and plow up, and plant more land than ever before. Do you say labor is too uncertain and too scarce? Let us advise that the plan of hiring colored men and women by the year be in part dispensed with, and when needed let a fair, yet even a liberal price be paid, and paid promptly, and without any advance beyond the amount due. Good wages and prompt payment, will generally secure plenty of labor, and a large crop may be raised.

Let the farmer raise a good crop, and next autumn will see all kinds of business leaping forward like the flames in dry woods. Plant largely, work constantly, keep ahead, get early into market and realize the best prices.

Plant corn, cotton, peanuts, trucks of various kinds. Raise hogs, cattle, sheep, poultry, and take advantage of the labor saving machines, and keep yourself well posted in the markets.

Live economically but not meanly.—Make everything as comfortable as you can about your homes. Plant fruit trees, flowers and shrubbery. Let everything look bright and beautiful around you. Make home happy. Be cheerful, be loving, keep a good conscience, pay your debts and go ahead.

PROFITS OF FARMING.—If a merchant in the city is able to earn a competence of three to five thousand a year, he is considered wealthy by most farmers; yet this entire sum is often expended in providing the ordinary comforts of living; and at the end of the year he is, in proportionate progress, but little ahead of the farmer, who has not been compelled to a rent of eighteen hundred dollars a year for his home, but rather has got his living from the homestead as he went along.

Although occasional fortunes are made in the large cities, yet we venture to say that the average comfort of farm life and freedom from anxiety for obtaining a livelihood are far ahead of most city residents.

In the case of the farmer, his own hands make the food he eats; while the city consumer is at the mercy of thousands, who constantly absorb his daily earnings and give little back. City life is one of constant expenditure. Farm life is self-contained and preservative.

A young laborer in the country, working at one dollar per day and board, is proportionally better off and more independent than a clerk in a city on seven hundred a year, who has to expend six hundred for a living.

One can save at the end of the year, just as much as the other, and if there are chances in favor of either for attaining a good name and competence, they are on the side of the country lad.

Any farmer who can support himself on a farm comfortably, and make it pay a net income of seven per cent. on its cost, is far ahead in competence of the citizen who lives in a brown stone front on a magnificent salary, and has to spend it all for life and appearances.

Farmers' Daughters.

Girls, don't look towards the city with longing eyes; if you would preserve the roses fresh in your cheeks stay in the country air and sunlight. Don't persuade your fathers to sell their farms and go into town to deal in dry goods; if you do, they will lose farms, goods and all. When you would adopt a custom, ask if it is suited to country life, not if it is fashionable in the city. Don't paint your faces; exercise and the fresh air will do that. Don't look upon city beaux as a superior order of beings you know nothing about them. Rest satisfied to be farmers' daughters; you know not what you would sacrifice, were you to change places with enriced city girls. Go to work and make yourselves and your homes as attractive and lovely as you can. Read and study and use all the means within your reach to cultivate your minds. Select from your associates of both sexes those who are equally aspiring with yourselves, and meet in social gatherings to improve your conversational talents, and perfect easy, unembarrassed manners. Persuade your fathers to furnish means for supplying you with books and papers, and keep yourselves informed on the literature and history of the times. Seek the acquaintance of those who are older than yourselves and have superior intelligence, that they may advise you in selecting your reading and other pursuits. Cultivate the graces that shine brightest in the domestic circle, and make the farmhouse warm with genial hospitality. Encourage your parents with loving attentions and willing hands, and they will in nice cases act of ten gladly assist you in your laudable efforts for self improvement. Make your homes tasteful with those little inexpensive arrangements which women can manage so well. Be not ashamed of being familiar with all the business of the farm-house; study and practice until all its duties can be performed in the most acceptable manner. Associate your brothers in your pursuits and in your efforts to make your homes centres of intelligence and taste, and you will be proud in the end to know that you are farmers' daughters. You will have done for the world a great and good work. SUCCESS IN FARMING.—I have to-day visited a neighbor whose farm contains only twenty-eight acres. He has owned it and managed it for many years. His stock this year consists of several horses and oxen and twenty-eight cows, in addition to a considerable number of fowls. He grows no fancy stock of any kind; sells milk, cream, roots, poultry, and eggs. He buys some grain for his poultry and some meal for his cows, though he has a good field of corn every year. All of the pasture required for his large stock, and all the hay and other long fodder consumed on the place, together with a good supply of apples, are the product of his twenty-eight acres of land. The great secret of success is to be sought in plenty of manure and thorough work, managed, of course, in the most skillful manner. His cash sales for 1870 will fall but little, if any, short of \$4,000. I have another neighbor who began with a fine farm of over one hundred acres, and capital enough to have made a first rate farmer of an energetic man. He has probably never sold enough from his place to pay the taxes, and the place has run down to low water mark. These two men, living in the same township, and with equal facilities, illustrate perfectly the truth I have endeavored to set forth above. The one went to work in an ostentatious, penny-wise way, scrimping here and scrimping there, trying to cheat nature out of her just dues; and has come to grief. The other went in farming as a business that was worthy of his best efforts; and whenever he saw an opportunity to invest a dollar in his farm to good advantage, he made the investment as soon as he could get the dollar. He acted on the belief that no bank in the world will pay such good interest as well-farmed land; and so far as the plain and simple farming he has followed supplied him the opportunity, he has omitted nothing that could add to his facilities. He has more than made his money back, and that if he had his life to live over again, he would turn his attention to farming as the best opening that offers itself to a young man of common ability. Oyster Farm, The American Agriculturist, 1869.

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