

Devoted to Religion, Morality, Temperance, Literature, News, and the support of the principles of the CHRISTIAN CHURCH.

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SELECTIONS. Tactful Succession or no Church.

BY REV. J. DAVENPORT BLACKWELL, A. M.

None but those whose authority is handed down by Episcopal ordination in an unbroken line from the Apostles, have a right to preach the Gospel or to administer the Sacraments of the Church.

Several years ago, Mr. Editor, while seated in the midst of one of the leading Episcopal congregations of the State the dogma mentioned above, was duly inculcated upon me by a zealous young minister of the church. The language, as I remember, was even stronger, requiring that the minister be able to trace his succession along this line to the Apostles. If this claim be just it is important. If it be not just, unchristianizing Christians in our country, it should be abandoned by all the friends of truth and charity.

In discussing this subject we shall show in the first place that neither Christ nor his Apostles handed down any particular form of church government as binding on all, and that no such government has since been established by competent authority.

The individual to be appointed was designated, the garments to be worn, the material for anointing and the officer to officiate were all made known. If now, under the Christian dispensation, the mode of appointing ministers for the church and the officer by whom they are consecrated, enter into the very essentials of the church, would Christ have neglected to give us information on those points? But where do we find that information? In Mark iii. 14, we read: "He ordained twelve, that they should be with him," where the Greek is "to constitute," "to make," "to appoint," and in John xvi. 16: "I have chosen you and ordained you," where the original is "titheami," "to set," "place," "appoint." Nothing whatever is seen to indicate or suggest any form of consecration. He sent out his Apostles to preach the Word and establish his Kingdom; but says nothing of ordinations or of relative powers.

We have before us the great works of Hooker and Bishop Stillingfleet, and must give the reader a few extracts. Stillingfleet shows that the great divines of the Reformation did never conceive one form of church government as necessary. He instances three classes, 1. Those who believe the government suitable, depending on the wisdom of the magistrate and of the church. This he shows to be the opinion of most of the divines of the Church of England from the Reformation to this day.

The Apostles prayed that God would show which He had chosen, east the lot, and when it fell on Matthias, "he was numbered with the eleven." This is all. Not one word about his consecration. Of Paul and Barnabas it is said, Acts xiv. 23: "And when they had ordained them elders in every church, &c." Here the word rendered "ordain" is "cheirotono," which the best authorities render "stretch out the hand," "to hold up the hand as in voting," "to choose by vote," "to appoint." In Titus i. 5; we have, "For this cause left I thee in Crete that thou shouldst, * * * and ordain elders in every city, &c." where the Greek for ordain is "kathistami," "to set," "constitute," "appoint." Manifestly neither of these suggest, so far from describing, they do not even suggest any form of consecration. And who can be so stupid as to suppose that Paul did not reside in the churches referred to and appoint, through the vote of the membership, the brother preferred as their pastor and elder. Such a procedure would meet all the demands of these words. These, if not all, are at least the principle places, which speak of ordination to the ministry. I need not say to the intelligent reader that the appointment of the deacons (Acts 6), and the transaction concerning Barnabas and Saul in Acts 13th, are nothing to the purpose. Evidently these were not ordinations to the ministry. So men are the accounts given of "ordinations" in the New Testament that find myself heartily endorsing the opinions of the grand old Anglican prelate and his associate bishops. The clergy of the lower house sent up to Archbishop Cranmer, and the bishops of the higher house, the question, "Whether in the New Testament any consecration of a bishop or priest is required, or is appointment to the office sufficient?" The answer, as Stillfleet tells us, was, "In the New Testament, he that is appointed to be a bishop or priest needeth no consecration by the Scriptures, for election or appointing thereto is sufficient."

Examples of a solemn form of separating men to important missions are given in the Apostolic times; but no examples of ordinations technically so-called, as we remember. To such forms there can be no valid objection. The objection urged is against the strange claim that a special form of which we have no clear example or precept in the New Testament is of the essence of the church, that without ordination by a certain peculiar officer we have no ministry and no church. The Lord of the harvest calls and sends out his laborers. Ordination imparts no qualification for the work. It is simply church expresses its conviction of the call, and gives its authority to the candidate to teach in its congregations. So much for consecration to orders.

The number of distinct orders of ministers in the church and their powers. Our object demands but little on this point. Paul tells us Christ gave some apostles, and some prophets, and some evangelists and some pastors and teachers." Again, "And God hath set some in the church, 1st. apostles; 2nd. prophets; 3rd. teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues." Besides these we have the name, Bishop, Elders and Deacons; but we have no definite information as to the respective powers of these, nor as to the number that must remain permanent officers and helps in the church. Whately, Archbishop of Dublin (in King of Christ,) says: "The sacred writers do not record even the number of distinct orders of the ministry, or the functions appropriate to each, or the degree and kind, and mode of control they exercised in the church, and we are unavoidably led to the conclusion that they were essentially withheld from recording these things." The Rev. Dr. Paley says, "The Apostles had no intention, at least no declared design of regulating the appointment, authority or distinction of the christian ministry for the future." We are not told that Titus belonged to an order higher than that of presbyter, nor are we told that such an order alone is committed the prerogative of ordaining the ministry. If now a government must include the number of its official departments, the mode of appointment and the prerogative of its officers, and if, as we have shown, there is nothing definite on these points in the New Testament, then we conclude that the Scriptures do not establish any special form of church government.

We have before us the great works of Hooker and Bishop Stillingfleet, and must give the reader a few extracts. Stillingfleet shows that the great divines of the Reformation did never conceive one form of church government as necessary. He instances three classes, 1. Those who believe the government suitable, depending on the wisdom of the magistrate and of the church. This he shows to be the opinion of most of the divines of the Church of England from the Reformation to this day. Of this judgment were Archbishops Cranmer and Whitgift, Bish. Bridges, Hooker, Chillingworth, Lord Bacon and many other

learned men of England and the Continent, the learned Grotius among them. 2. Those who look upon equality (i. e., believe in one order alone) as the primitive form, yet judge Episcopacy lawful. This view was taught by the Augustine Confession, Beka, Melancthon, Calvin and the Protestant Theologians of the Continent. 3. Those who judge Episcopacy to be the primitive form, yet look not on it as necessary. Among these are Bishops Jewell, Downam, Bancroft, Morton, Andrews and many other distinguished churchmen. The judicious Hooker, the greatest champion of Episcopacy, states that the government of the church does not pertain to the nature and essence, but to the mere externals of the church. Again (vol. 1. 226 page) he says: "Even so the necessity of government may be held without holding any one certain form to be necessary in them all." Contending with those who oppose the Episcopal form of government, he says, "their mouths are stopped when they would plead against all other forms besides their own, seeing the general principles are such as do not particularly prescribe any one, but sundry may be equally consonant unto the general axioms of the Scriptures." Of this great work of Hooker on Ecclesiastical Polity, Pope Clement VIII., says, "there are in it such seeds of eternity as will continue 'till the last fire shall devour all learning." And yet this master intellect tells us that the government or polity of the church is not of the essence of the church, and that the general axioms of Scripture may equally agree with several forms of church government. Neander, the great historian, states that "neither Christ nor the Apostles have given any unchangeable law on this subject."

Bishop White, formerly senior bishop of the Protestant Episcopal Church in U. S., "venerated and preferred the Episcopal form of government as most ancient and eligible, but without any idea of divine right in the case." "This he believed to be the sentiment of the great body of Episcopalians in America, in his day;" "the sense of the Church of England and the opinion of her most distinguished prelates for piety and abilities."

The second point of this general thesis, namely, that no authoritative form of government, essential to the existence of the church has been established since apostolic days—we will not argue. All the intelligent know that the sign and authority of apostleship do not continue in the church, certainly not to the extent of authorizing the establishment of a rigid form of ecclesiastical government, to which all, in every age, are bound to conform. We might easily show from the requisites and prerogatives of apostleship as sketched in Scripture, from the nature and reasonableness of the case and from high authorities in the Church of England and elsewhere, that there are no successors to the powers and authority of this office. But why delay here? Who, among Protestants, claim the requisites and powers of the Apostolate? Who hath seen the Lord? Who was commissioned directly by him? Who hath inspiration? Who has the power to heal all manner of diseases, to kill and make alive with a word and to communicate the miraculous gifts of the Holy Ghost by the laying on of hands? Who feels at liberty to establish and lay down with authority the laws of the kingdom as the Apostles did? In no age of the world has God authorized men to act authoritatively for him, to give law or to bind the consciences of their fellow-men, without at the same time granting them the power of miracles to prove their divine authorization. How trivial, how frivolously self-deceptive to speak of successors of the Apostles, meaning—if anything be meant—successors to the powers and authorities of the Apostles! Jehovah sends none warfaring at his own charge. If he give the responsibility of an Apostle, he will give the prerogatives of an Apostle. If any claim the right to establish law and bind the conscience, let him show the signs of an Apostle and prove by miracle that God is with him. As none among Protestants will attempt this, no one will claim for un-inspired men the right to establish and make binding any form of church government. We have shown from Scripture that no special form of church government was established by divine authority; that the number of orders of officers, their powers and modes of appointment are not stated, that the great ecclesiastics, from the Reformation and onwards taught that no particular form of government is laid down in the Scriptures and moreover that the form of government does not relate to the essence but only to the externals of the church. If these positions be correct, how strange that uninspired men of this day should calmly and loftily arrogate to themselves the prerogative of the Church of Christ, because of the form of government or mode of appointing its ministry? How surpassing strange that these good men, who, intellectually are not worthy to loose the shoes from the feet of such giants of power and marvels of learning as Grotius and Bacon, and Chillingworth, and Hooker, and a host of others, should disdain whom God hath not disowned without first refuting these great authors! But more anon.

A Work That Pays.

It was in the Fulton Street Prayer meeting, some ten years ago; the room was crowded; prayer, praise, and exhortation were following each other when a gentleman arose, and said, "I lived, when a boy, in this city. I was a small boy, a very poor boy, an orphan. There was one man that took an especial interest in me; he took me to his Sunday school class, he clothed me, found me a boarding place, procured employment for me, and in every way looked after my best interests both for soul and body; and this he did for years. Above all, he led me to Christ. I cannot tell you, he continued, how much I loved him, nor how grieved I was when obliged to leave the city. I have many years ago; and I am here to-day for the first time these many years, the first time in this meeting, of which I have heard and read so much, and the first time in these years to see the face of the man of whom I tell you, my Sunday School teacher, but he does not know me. We met face to face as we entered this room; I knew him. No wonder that he does not recognize me, for of course I have greatly changed since we parted. And laying his right hand on the head of our departed brother, Lucius Hart, he said, 'This is the man. Yes, thank God that I now again see his face, thank God that I may here take his hand and thank him for all that he did for me.' As the man resumed his seat (they sat side by side), Mr. Hart rose, in his quick manner said: 'I too thank God that I may see the face of another of the many that have been under my care and instruction many years ago. Turning round and looking the man in the face, he said, the brother is right, I do not know him; but, brethren, I think I shall learn who he is before we leave this place. And then, with glowing words and flowing speech, said: Bless God that this Sunday School work pays. Yes, dear brethren, it pays; not every work we attempt, but this blessed work pays.—Sunday School Workmen.

KEEP YOUR EYE ON HIM. He will not then let you wander far from the way. Dear young Christian, thus do others watch to see if you are true. Many have their eyes on you, and are ready to give you places of trust, if you are trustworthy. The world has its cold eye on you to see if your religion is real. The Master's loving eye is also upon you. He sees not the mistakes alone, but the earnest wish to please him. He also has a place for you when through his strength you have proved yourself true.

MUTUATED CURRENCY.—Some experience as a financial officer of the church has developed the fact, that by some mysterious means a great deal of bad money goes into the Lord's treasury. It was a statute in Israel that neither the blind, nor broken nor maimed, should be offered, and whatever might be the offering, it shall be perfect to be accepted; shall be no blemish therein. This law was founded upon a great principle which is universal of application. Honesty and sincerity demanded it. So it is now. When that is given to God which will not be accepted by man on account of its ragged condition, what is it but a deception attempted to be practiced, not only upon the church, but upon its Omnipotent Head. Let all funds for the church be like those weighed to Ephraim and Abraham, current money with the merchant.

GIVE WHAT YOU HAVE.—It was said in a quaint way, but there is too much truth in it, that we are too apt to sing, 'Were the whole realm of nature mine, That were a present far too small, and yet fail to give the little that may be ours, and which we may be able to give. 'His truth has its illustration in many instances in men's lives. It is often an excuse for not giving to religious or benevolent objects, because we have so little to give. Were I worth my thousands or hundreds of thousands, I would give largely, says one. 'Does he give me more than a few things need to be learned by him.—First, He has not the heart that would give much, if he had it to give. A man who has not benevolence enough to give a dollar, if that is all he can afford to give, has not benevolence enough to give one hundred, or one thousand dollars, had he that amount at his disposal. The man, therefore, deceives himself. Second, The virtue of a gift or donation to religious purposes, and its acceptableness before God do not depend upon its value in dollars and cents. The amount is an item with us in making up a certain aggregate, but not with God. As far as the virtue is concerned a man who gives a dollar may give more than he who gives a thousand. The Lord requires true benevolence more than dollars.

CHEERFULNESS.—Dante places in his low hell those who in life were melancholy and repining without a cause, thus profaning and darkening God's blessed sunshine; and in some of the ancient Christian systems of virtues and vices melancholy is unholy, and a vice; cheerfulness is holy, and a virtue.

Lord Bacon also makes one of the characteristics of moral health and goodness to consist in a constant quick sense of felicity and a noble satisfaction.

What moments, hours, days of exquisite felicity must Christ, our Redeemer, have had, though it has become too customary to place him before us only in the attitude of pain and sorrow! Why should he be always crowned with thorns, bleeding with wounds, weeping over the world he was appointed to heal, to reconcile with God? The radiant head of Christ in Raphael's Transfiguration should rather be our ideal of him who came to bind up the broken-hearted, to preach the acceptable year of the Lord.

ALWAYS! in the child, in the maiden, the mother. Religion shines with a beautiful beauty of its own, which nothing on earth can mar. Never yet was female character perfect without the steady faith of piety. Beauty, intellect, wealth; they are like pitfalls, dark in the brightest day, unless the divine light, unless Religion throws all making wise glorious than which seem all of loveliness before. Religion is very beautiful—in health and sickness, in wealth or in poverty. We never visit the sick chamber of the good but soft music seems to float on the air, and the burden of the soul is, Lo! peace is here.

My Eye is on Him.

Did you know that young Brown had become a Christian? said one business man to another. Yes, I've heard so, and I have my eye on him to see if he holds out. I want a trusty young man in my business, and if this is real with him he's just the one I want, so I've been watching him ever since I heard of it, watching him closely.

Though the careless merchant took Sunday rides himself, he was very glad to see that young Brown did not. Although he went to church occasionally from custom, not from the love of it; he was very glad to see the youthful Christian joyfully go up to the house of the Lord.

YEs, for more than a year did Mr. A. keep his eye on the unconscious youth.—Then he said, "Yes, he will do. He is a real Christian. I can trust him. I can afford to pay him well."

Dear young Christian, thus do others watch to see if you are true. Many have their eyes on you, and are ready to give you places of trust, if you are trustworthy. The world has its cold eye on you to see if your religion is real. The Master's loving eye is also upon you. He sees not the mistakes alone, but the earnest wish to please him. He also has a place for you when through his strength you have proved yourself true.

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HOME LIFE.—Even as the sunbeam is composed of millions of minute rays, the home life must be constituted of little tenderesses, kindly looks, sweet laughter, gentle words, loving counsels; it must not be like the torch blaze of natural excitement, which is easily quenched, but like the serene, chastened light which burns as safely in the dry east wind, as in the still-est atmosphere. Let each bear the other's burden the while—let each cultivate the mutual confidence, which is a gift capable of increase and improvement—and so it will be found that kindness will spring up on every side, displacing constitutional unsuitability, want of mental knowledge, even as we have seen sweet violets and primroses dispelling the gloom of the grey sea rocks.

GOVERNMENT OF CHILDREN.—The following rules for the government of children, which were first presented in one of Mr. Jacob Abbott's books, have been of great service to many conscientious teachers:

When you consent, consent cordially. When you refuse, refuse finally. When you punish, punish good naturedly. Commend often. Never scold. If parents and teachers would bear these simple directions in mind, children would be better and happier.

GOD WORKS SILENTLY.—Drop a piece of wool on the floor. Do you hear it? No. It is noiseless. How about the snow? Does it make a great shout to tell us it is coming? Certainly not. He giveth snow like wool. It is noiseless. And this is altogether characteristic of divine operations. The great forces of the universe are mute. The sun never speaks. The atmosphere is mute. Gravitation has no tongue.

GENUINENESS OF SPIRIT.—The soft answer is the lightning conductor that averts danger from the building over which it is placed. The Roman battering-ram, when it had nearly effected a breach in walls of solid stone, was often baffled by bags of chaff and beds of down, spread down to receive its blow.

NOBILITY is nothing unless supported by good actions.

FARM AND GARDEN.

Sandy Soils and their Management. The character and treatment of sandy soils are in almost every particular the reverse of clay. They do not possess the property of adhesiveness, and they have but little affinity for water, which escapes from them almost as fast as it falls. They have but a slight hold upon the manures which are diffused through them; they are loose in their texture, and may be provided at any time with equal advantage, provided the sowing or planting is to follow immediately.

As clay soils are much benefited, by a mixture of sand, so likewise are sandy soils greatly improved by a mixture of clay, yet in a much higher degree; for, though it would never pay, as a general rule, to add sand to clay, yet the addition of a few loads of the stiffest clay, to a light sand, would in almost every instance much more than compensate for the trouble and expense. For this purpose the clay should be thinly spread in autumn upon sward land previously plowed, and the winter's frost will effectually separate the particles. It should then be harrowed thoroughly and deeply in the spring, and subsequently plowed if necessary.

Such a dressing on a light crawling land is more than equivalent to any equal quantity of the best manure, and will be permanent in its effects. Clay and sand are necessary to each other as they contain qualities which are essential to a good soil; and that will always be found the best, which has the proper proportion of each.

Sandy soils are improved by the frequent use of a heavy roller; it cannot be used too often. They require it to be made more compact, and any treatment that secures this object, will be advantageous.

Time by its chemical action on the constituents of soils, renders sand more adhesive; and when cheaply obtained, it is always a profitable dressing for sandy soils, to the full amount that they require. Gypsum in considerable quantities has an effect similar to the lime, both on clay and sand; and when added in smaller portions, produces a striking increase in the crops of sandy soils. Clay marls, containing either carbonate, sulphate or phosphate of lime, are of great value to sandy soils. Equally beneficial are ashes leached or unleached, peat or vegetable manures of any kind. Some calcareous sands, containing a large proportion of lime, like those of Egypt and extensive regions in the Barbary States, will produce luxuriantly, if supplied with a slight addition of manure and abundance of water. Sandy soils can never be profitably cultivated till they have acquired sufficient compactness and tenacity to sustain a good growth of grass or clover; and when once brought to this condition, they are among the most valuable.

They are at all times easily plowed and worked; they require no drainage; and though light and dry, are quick and kind soils, give an immediate and full return for the labor and manure bestowed upon them. When in condition to produce grass, sheep are admirably adapted to preserve and augment their fertility, and by their incessant migration over it, their sharp hoofs pack the surface closely producing the same effect as the roller.

Gravelly soils are in some respects similar to sand, but much less desirable, being appropriately termed hungry. They are also like the latter, peculiarly leachy but in an increased degree, permitting the rapid escape of manures, both by evaporation and drainage. Such as are calcareous or composed of limestone pebbles, are in a great measure not subject to those objections; as the disposing affinities of the lime have a tendency to retain the vegetable matters, thus compacting the soil, and holding whatever pabulum, or food of plants, may from time to time be given to it for the wants of future crops. Unless of this latter description, gravelly soils should not be subjected to tillage; but appropriated to pasturage, when sheep will keep them in the best and most profitable condition of which they are capable.

Loamy soils, being intermediate between clay and sand, possess characteristics and require a treatment approximating to one or the other, according to the predominance of either quality. They are among the most desirable soils for the various purposes of agriculture.—Farmer's Advocate.

SHAWLS.—A thin shawl may be made warm by folding a newspaper inside of it. The paper is impervious to the wind and cold air from outside. SHOOTERS FOR SALE. A new lot of fashionable shooting clothes for sale. D. H. HINES, 107 N. 1st St. T. H. HINES, 107 N. 1st St. STYLE OF GENTS' SCARFS. T. H. HINES, 107 N. 1st St. T. H. HINES, 107 N. 1st St. A NEW BRAND OF CHEWING TOBACCO.—A NEW BRAND OF CHEWING TOBACCO. Something extra. Call at T. H. HINES, 107 N. 1st St. T. H. HINES, 107 N. 1st St. DOOR MATS, HAMPER BASKETS, AND BYRD'S CART SADDLES, for sale by T. W. SMITH, 107 N. 1st St.

Farm Laborers.

Like any other kind of business, the owner or manager of a farm must be with his hired help, and work with them, or he cannot make farming profitable. This arises from the nature of man and land; and the cases are very rare, when one or more hired men will accomplish as much work when left to themselves, as when the owner of the farm is working with them. In most cases not over two-thirds as much will be done when left to themselves; and yet they keep "busy," probably, but there are a few minutes spent, here and a few there, till night approaches, and but little work is done.

Every farmer knows how his helps get along during the day when he is not present. They are fifteen minutes later getting to work, then one will begin to relate something, and the rest stop to hear, half working probably, and half listening. Next they stop at the end of the rows, if hoeing crops, look at the sun, rest over their heads till some sagged has finished his row, so that "all may begin together." Next, one is sent for water, and manages to spend double the time he should spend; then a gathering around the water pail takes place, and no one returns to his work till all have had a drink; then the sun is examined again, with a view to ascertaining how long before dinner, to which they come with commendable promptness. In brief, the eating of their meals is about all the operation they perform as if they meant work.

A farmer who is easy with his help, and does not work with them much, gets a good name. He is a "good man to work for," "a first rate boss," &c. Now, such a reputation is dangerous; and the quicker one gets rid of it the better. We, in our farm operations, have never coveted such a reputation; but we prefer to hear our help saying, "Mr. Miner is a hard man to work for." "You can't fool away your time if you work for him; he'll give you your walking papers pretty quick, if you think your work is done." That is the best reputation that a farmer can have; not that it is commendable to crowd men to do more than is right; but as the tendency of help is to do as little as possible, striving for nothing but to have their time pass, and to get their pay, the farmer who allows his men to do but two-thirds as much as they ought to do is culpable—not only doing them injury, but laying his own ruin.—Rural American.

PLAN FOR RAISING WATER-MELONS.—A correspondent in the Southern Cultivator, writing from Winstboro, S. C., gives his mode for raising water melons "down where the cotton grows." "I am very successful in raising water-melons I thought I would send my plan. The spot of ground that you expect to plant, prepare early in the spring, by plowing deep; the first of April lay off your hills eight feet apart each way, dig out holes two feet deep, two feet square; in each hole put half peck rotted cotton seed, half peck of hog-pen manure, and a table-spoon full of salt; mix well with a hoe, adding soil until you get the hole full up to three inches from the surface, then draw on light loose dirt until you get it level; do not elevate it, for by so doing, you cause them to die out when summer comes; draw your hoe around to form a furrow; plant half-dozen seed in a hill—soon as up, thin out to four, second hoeing thin to two. Continue to hoe them every four or five days, and just before the vines start to run, side with a plow, first one way, then the other, plow first one way, then the other, cross-plowing. In about ten days, if not another plowing and hoeing, you can keep the ground loose. LIME. BURNED. THE BEST QUALITY. MANUFACTURED AT FOLK KILNS. AND WARRANTED TO GIVE SATISFACTION. For Sale at USUAL RATES. HENRY D. COWPER, 107 N. 1st St. SUFFOLK, VA.

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