

THE CHRISTIAN SUN.  
DEVOTED TO THE INTERESTS OF RELIGION AND MORALITY, GENERAL AND LOCAL NEWS, AND TO THE PROMOTION OF THE INTERESTS OF THE CHRISTIAN CHURCH.  
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# THE CHRISTIAN SUN.

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

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## SELECTIONS.

### God and Business.

God's blessing is the condition of all real success in life. All planning must take this contingency into the account. In choosing the place of our sojourn and the business to be pursued, and in embarking upon any enterprise, the dependence is absolute. There are many ways in which Providence can intervene to break up the schemes we have devised. It happens occasionally that men are disappointed in their purposes and that, somehow, their ways are turned upside down. Their expectations have been reasonable, they have moved forward with the certainty of accomplishing their undertakings, but something turns up to overthrow them with disappointment. The merchant, in the language of the old time athletes, says: "To-day or to-morrow we will get into such a city and continue there a year, and buy and sell, and get gain." The thought of an overruling hand does not enter the mind, while the busy devices of gain are being formed. Thus, with the professional man, the mechanic, the farmer. There are contingencies of course, that may mar the well-considered programme, but God is not distinctly recognized. His connection with practical affairs, if admitted at all, is of a most indirect, distant, and complex character. If our affairs are within the limits of honesty, God is not supposed to meddle with us, or to care about what we do.

Yet if life and health are in his keeping, and if the material universe is under His control, our welfare hangs upon His will. To change our domicile, to enter upon business, to make a fortune, to confide here or there, depend upon the divine favor. A single death, a shipwreck, an earthquake's shock, the breath of pestilence, or revolutions in trade defying calculation, may sweep away all. Our most certain projects should be taken in hand with this qualification always clearly felt. This will lead us to consider other ends than those of gain and ambition. The question, in addition to earthly profit, will be the favorableness to our spiritual welfare and to greatest usefulness. The probabilities of wealth will be balanced along with those of "the true riches" and the openings for a prosperous religious life. The kingdom of God should be first in our seeking, so that the study of temporal interests comes in as a secondary matter. If we think of God in the selection of a profession or business, or in the change of our home, we shall think of Him as approving only what is evidently best for His work and our own salvation. While we feel that the Father of lights is not an indifferent spectator of our affairs, we should settle upon no business which compromises the interests of the soul, or that is likely to call down upon us the divine displeasure. The Christian will locate himself with a view to religion as well as business, and will seek for a field where he can not only make money, but also be of most service to the church. We fear that many who are engaged in trade would be condemned if they were to apply the test. There is whiskey mixed up with their commodities, Sabbath hours are encroached upon, and hurtful associations, and questionable methods involved. Put this clause into the partnership or into the proposed business, and it is dissolved at once. "If the Lord will," like Ithuriel's spear, reveals the satanic character of many a plausible transaction.

The recognition of God in business may not lead to what the world rates as success. It will, however, induce sober expectations in submission to Him who dispenses the fortunes of life in wisdom and mercy. The presumption of counting upon life as something assured will beyond a doubt not be allowed, and the probabilities of failure will be calmly entertained. Conscious of a consecrated purpose, and diligently using the means, the result may disappoint, but God's finger will be seen in the failure as in the success. His will, for purposes of discipline, and for purposes too wide for our present comprehension, has been to cross our path and upset our plans. Few, even of the good and upright, live to consummate their ideals, or, if living, are permitted to realize their hopes. Success may be rightfully desired, gain may be sought piously, and yet it is best that we should often be baffled in our efforts. We are not to speak or think as though the whole matter were in our own hands, but rather to plan and hope in entire reliance upon Him who may, in infinite mercy, deny what our industry and sagacity have claimed as a right. Men labor and speculate, sow and reap, save and invest, but the Lord gives and also takes away. His providence does not sleep while we are intent upon accumulation. The schemes of men are thwarted, their lives are "cut off as the tops of the ears of corn," and a broken shaft tells the story of premature death. God's will is a condition ever present, and to plan with reference to its existence, secures a resignation and serenity which sweetens the cup.

### The Modern Clergyman.

They are now every man's friend and they have to pay the dues of friendship. A clergyman of this city once stated—and we have every reason to believe without exaggeration—that the amount of writing done each year by the pastor of a large parish, having two sermons to prepare and five exchanges, is surpassed by the amount produced by no author—that the number of parochial calls made, all requiring fact and sympathy, equals that of a physician in good practice—that the amount of general advising done, touching school, property, quarrels, questionable action, and a thousand things, equals that of a lawyer with a fair business; and that the other duties, school visiting, lecturing, writing articles, making brief addresses, serving on committees, and doing "everybody's work," would employ another man still—not to speak of the student function, that which makes our clergyman the best patron of our book stores, and the most thorough readers of our best books. Few people ever know of these things; fewer still stop to think of them.

The hardest part of a clergyman's life, as it is of editor's is the necessity of producing without the time to produce. Good thoughts, whether in the paper, the volume, or sermon, need time to grow up leisurely, to mature in a calm restfulness, and to be produced when, and only when, they are so ripe they need expression. Once in a while we hear a sermon which we know is the fruit of leisure; it must have grown, to be the rounded, balanced thing it is. We feel instinctively that such a paper could not have been thrown off at the rate of two a week, with a hundred other distractions and cares added thereto. But there are few or no ministers who can give their people this kind of fare; college professors may; but whether happily or unhappily, our clergyman cannot; they must write on the jump; the Sundays whirl in amazing swiftness, and weekly grist of thought, sensibility and reflection must be ready.

If it were not too delicate and personal a matter, we could write freely regarding the tremendous strain put upon editors; but that is foreign to our present task. We merely want to indicate from our point of view, what we think the public should expect and demand from the ministers of religion; how forbearing men should be to a class of educated gentlemen, who although obliged to wear clothes which do not show the stains of labor, are among the most intense and unwearied workers among us.

### Heartless Criticism.

It is the common lot of public servants to receive gratuitous criticisms. The minister is no exception, but is, perhaps, more subject than others to the general criticism of the world, both of saints and sinners. There is no accounting for tastes. People of all fancies, of all kinds and degrees of intelligence, people of culture, and no culture, alike deem it their right and privilege to express their view of minister and his services; and those who do it the most often indulge self-complacency, as if they deemed their opinion of much value and decisive.

Many a deep impression has been effected by a thoughtless remark heard after a sermon. What must be the effect of such a remark upon an awakened hearer? A young woman was recently deeply impressed by a sermon on the need and duty of repentance. She felt a deep sense of her guilt, her prayerless and lost condition. She was distressed in view of her sin. She was under the strivings of the Holy Spirit. But as she was going home she heard a professor of religion say: "The sermon was dry to me. I could not get interested in it." This thoughtless remark had a most unhappy influence. It dispelled her serious impressions. She said to herself and to others: "Well, if that professor of religion thought so little of the sermon, I will not trouble myself about it." How natural this result. And so the Holy Spirit was resisted and grieved away, because a thoughtless professor must gratify the evil spirit of criticism.

Is not this a subject that should be carefully considered? The case of this young woman is that of thousands. Oh, these stings of the tongue, these wanton or idle speeches against the efforts of the preacher of the cross! They are cruel, they are deadly in their effects. If you heard the preaching of the gospel with a more humble and better heart, you would not be so disposed to indulge in idle criticism, but would take delight in deepening the impressions made by appreciated and affectionate words of your own.—*American Messenger.*

Be kind to one another.

### Pastors and Children.

A great deal is said about the duties of the pastor to the children. What are the children taught about their duties to their pastor? It is often hard for the pastor to remember the names of all the little folks in the congregation. So many bright eyed Marys and Susies and Nellies, so many Johns and Harrys and Dicks, are apt to get as confused in his mind as the colors in a kaleidoscope, and it is not wonderful if he often fails to recognize them away from their homes. But every boy and girl knows the pastor by sight, at least, and ought always to speak to him pleasantly and respectfully. A bright "good morning" from a child's lips is as welcome as a sunbeam. It is very sweet to one who is trying to feed the lambs, to find that they love him, and love to follow where he leads.

Another duty of the children to the pastor is to listen to him. They sometimes excuse themselves from this duty by saying, "Oh! Er. — is not preaching to us. The sermon is for father and mother. All we have to do, is to still, and preserves a quiet appearance, while under the surface the thoughts are flying here and there, backward and forward, over last week and on to next, and not a word of the sermon do they hear. If they would but attend, they would find a great deal that they could understand. The great mistake in speaking to the young is that people try so hard to speak down to the intellectual level of their audience, rather than to lift the audience up to their level. An average child of ten or twelve, or even of younger age, can understand the larger part of an average sermon. Not perhaps the whole of it in its breadth of scope, but enough to remember and be helped by it. Intelligent children at home listen with interest to the talks of their elders, on all sorts of subjects, political, scientific, and religious. It is a part of their education, and a part that never fails to leave its impress.

Another duty of the children to their pastor is to pray for him. Every day when they pray—not merely say their prayers—they should think of their minister, and ask God to bless him. There is not the Christian worker alive who will not work better if he has the children's prayers.

### "I Want to be a Minister."

More than a century ago there lived in England and orphan boy with promising talents, who often said, "I want to be a minister;" but having no money to carry the great desire of his heart, his youthful spirit often bowed to the earth in disappointed hope.

Once a wealthy lady offered to pay his expenses at school if he would study and become a minister in her church; but the boy loved the church of his fathers, and could not be induced to leave his spiritual mother; so respectfully declined the lady's kind offer.

Afterward he visited a learned minister of his own church, and asked the good pastor's advice in regard to studying for the ministry; but here he obtained no encouragement at all. The friendless boy went to God, and while he was engaged in fervent prayer the mail-carrier knocked at the door of his closet, and handed him a letter from a friend of his father, with an offer to assist him in his studies for the ministry.

Thus his desire was gratified, and he became one of the most useful ministers of England. His name was Philip Doddridge. We commend his example to all our readers. The Lord wants many ministers. Great numbers who are now boys must soon preach the gospel. Let every boy ask this question, whether he should not engage in this work. We should be concerned about the duty of serving the Lord, and how we should serve him. If it is a boy's duty to enter into the ministry, he should strive hard to enter it as well as he should strive hard to enter heaven, and he should pray for the Lord's guidance in the one case as well as he should pray for it in the other.—*Religious Herald.*

If you mean to follow Christ, reckon to meet temptations even at first, and so in all the way. Beware to put to sea and expect no storms, nothing but fair weather.—*Leighton.*

HAVE the courage to drop the most agreeable acquaintance you have when you are convinced he lacks principle. A friend should bear a friend's infirmities," but not his vices.

A spirit of kindness is beautiful in the aged, lovely in the young, and indispensable to the comfort and happiness of a family.

### The Ruts of Life.

Get out of them, if you wish to live long, if you wish to avoid the lunatic asylum, if you wish to escape suicide or a miser's death. Men and women must have recreation, must have amusement, must have diversion. It is wholesome for the mind to break from its daily vocation or employment every night. The man who goes from his counting house or his workshop at the close of the day, and does not leave it behind him, but sits at the family table in moodiness, brooding over past occurrences, weighing probabilities, casting conjectures, laying plans, and when the meal is over sits thinking, thinking, by the hour, and goes to bed to toss and tumble and worry, cannot live long; the brain or the heart must give way, and he will drop dead in the street, as many a business New Yorker has done within a few years past.

In the island of Cuba, the wagon roads lead over hills made of limestone; the wheel have run in the same track for generations, and have so worn into solid stone that the hubs scrape the surface, and there is no getting out of the rut until the bottom of the hill is reached.

So in the lives of many, the mind, under the influence of worldly care, gets to run in a particular track; in other cases, the occupation are of such an insufferable sameness from one year's end to the other, that its workings become mechanical, and out of these lines they cannot work at all; hence the stupidity of such a large portion of the farming population of all countries; the peasants of England and Ireland and France, and Germany and Russia as well.

More farmers' wives and daughters go crazy, out of one thousand, than of any other class, simply because of the one same routine of drudgery—of cooking, washing, cleaning, from morning to night, from one year's end to another; even the Sabbath day making but little change, and that change only the result of the extra drudge of Saturday.

And our wives, in large towns and cities sweep and dust and arrange, and wash and sew and provide, in one incessant round, summer and winter. No wonder they grow thin and careworn, and weak and nervous. Get out of the ruts, all of you; pay a neighborly visit one night in the week; or for two afternoons let there be a "let up" in the way of a drive to the Central Park, a visit to the "Village," an excursion on the river or in the cars, a picnic, a celebration, but best of all, in city or country, a horseback ride of an hour or two, "there and back." What an appetite it gives; and the weariness, what a delicious sleep follows.

Get out of the rut, reader, two or three hours a week, and there will be no time lost by it in the long run, for it gives activity to the moral nature; it wakes up observation; it exercises comparison; it gives breadth of view on all subjects; it makes a woman more womanly; and in countless cases it would save from the madhouse!—*Hull's Journal of Health.*

### FORCE OF THE SCRIPTURES.—I know

there is that in the Scriptures which has grit to it. I know it by this token; not that wise men have written so much, but that there is a book which has gone through tempestuous ages, assailed, buffeted east and west, and yet has retained the confidence of mankind, because it has that in it which masters sorrow, takes hold of trouble, gives strength where there is weakness, and supplies an anchor to those who are tempest-tossed. There is that in the Word of God which has led the world through troublous periods, which supports the poor and ignorant, taking hold of the fundamental laws of human nature with power which no other thing ever did.—*Beecher.*

### WHAT A MAN KNOWS.—What a man

can write out clearly, correctly and briefly, without book or reference of any kind, that he undoubtedly knows, whatever else he may be ignorant of. For knowledge that falls short of that—knowledge that is vague, hazy, indistinct, uncertain—I for one profess no respect at all. And I believe that there never was a time or country where the influences of careful training were so that respect more needed. Men live in haste, write in haste—I was going to say think in haste, only that perhaps the word thinking is hardly applicable to that large number who, for the most part, purchase their daily allowance of thought ready-made.—*Lord Stanley.*

A SENSIBLE THOUGHT.—Suppose there was a book, in which the whole life was recorded, each page of which contained the events of a day; and at the beginning of the world, a rational, immortal, accountable creature placed in this world to prepare for eternity! Oh, what amount of guilt would the record of each day present!—*Dr. Payson.*

Be fruitful in good works.

### FARM AND GARDEN.

#### The Cultivation of Wheat.

Any one who has paid any attention to the wheat product of the United States, comparing the yield per acre in past years with what it is at present, cannot fail to be struck with the fact that in the best wheat-growing regions of the older States, the product of grain per acre steadily declined, but that recently, through more judicious cultivation, the average yield, taking into consideration the area under cultivation, has gradually but slowly increased, although it has not yet reached, except in rare instances, the average product of the original soil. A quarter of a century ago the average product of wheat in Maryland did not much exceed seven bushels to the acre. Since, the average in good seasons has risen to fifteen bushels, thus more than doubling the crop. A similar decline and a similar improvement is observable in the reports from all the older States since fertilization have been more liberally employed, and a better system of cultivation has taken the place of the old slovenly practices. But we are far from having reached the maximum yield. There are occasional instances of the yield reaching thirty and thirty-five bushels to the acre. But these instances are few as compared with those which indicate returns of ten, twelve and fourteen bushels. The same results are observable in the Western States. The best wheat-growing regions there are losing their former fertility, and the wheat fields from which the heaviest supplies are drawn for sale in the Chicago and St. Louis markets are those that have been newly opened to wheat culture. In short, the great wheat granary of the United States has been steadily moving further westward and the cost of transportation to the eastern markets has increased in proportion to the distances of the fields from which the wheat crops are drawn. When farmers take everything off their land, even to the straw, and put little or nothing back upon it, of course by constant cropping the land will wear out. But the huds of England and Germany and France have been under tillage for a thousand years—we say nothing of the lands of China—and since science has been brought to bear on the cultivation of the soil, the wheat crop in numerous instances has been brought up to forty-five bushels to the acre, and the average, except in bad seasons, has rarely fallen below twenty-five. The climate, in England especially, is moreover, greatly against the farmer, whilst with us it is unexceptionably good. It is, therefore, but fair to say that if we pursue their methods and time and fertilizer as liberally as they do, that our crops should be at least equal to theirs.

And, now, what have we to do to bring about this result? In the first place we must pursue a system of cultivation and a system of manuring, which instead of robbing annually the soil of a part of its plant food, should add to it more than has been carried off in the crops. We know by the analytical tables that have been so frequently given, that the essential constituents of a good wheat soil are potash, soda, phosphate of lime, carbonate of lime and silica. We throw out the silica, for that is superabundantly found in almost every soil. We have then to look principally for potash, soda, phosphate of lime and carbonate of lime. If these are present in good quantities, and the soil is not too light, the wheat is bound to be good in a good season and under thorough preparatory tillage. If these are deficient in quantity, or if any of them is missing, the crop will be light. Under such circumstances what is to be done? One of two means is to be resorted to—first, liming and moderate manuring until the land will bring good crops of clover. This crop turned under, will, in rotting, give to the soil all the constituents that a crop of wheat requires, for strange to say, the constituents of the ash of clover and those of the ash of wheat, both stem and grain, run parallel with each other. Hence, as every good farmer knows, clover turned under is an excellent preparation for wheat. But this process would take several years to accomplish. The quicker method is to supply the same constituents, either by composts made on the farm, or by the use of commercial fertilizers. The best mixture of the latter kind is a combination of soluble superphosphate of lime, which is better known by some as bone dust, pot ash and soda—or their equivalent of unleached wood ashes—and a small percentage of ammonia. From two hundred and fifty to three hundred pounds to the acre of the above mixture would not only restore to the wheat crop the constituents it lacked, but would leave a residue for the next crop.—*Maryland Farmer.*

ONE of the most effective remedies known for galls on horses' backs or necks is an application of white lead moistened with milk. When milk is not at hand, common white lead paint will answer. If applied in the early stages of the injury, the cure is certain.

Plaster in the different branches of science is known by different names. In the arts it is plaster; in mineralogy it is gypsum; in chemistry it is sulphate of lime. Sulphuric acid has an affinity for ammonia, and when it finds ammonia it breaks up its partnership with the lime and combines with the ammonia, forming sulphate of ammonia; and this is non-volatile. The lime finds a companion, when de-acted by the acid, in carbonic acid, forming carbonate of lime.

Hence it will be seen that when the farmer has ammonia in his soil, put there by himself in manure, or in other manner, liable to waste, the plaster will fix it there, and in all such cases it can be applied to the ground with profit. The odor about stable and manure heaps is escaping ammonia; and the farmer can judiciously use a little plaster in both places, saving the ammonia for his land.

Plaster saves to the soil nitrogen, one of the chief mineral elements entering into the growth of plants; ammonia is three parts hydrogen and one part nitrogen. Ammonia escapes from decaying vegetation wherever it is found, and is suspended in the air; and when after a long dry spell and considerable quantities of it have ascended, the first rain brings it to the earth, and if there is a little plaster in the clover field, the ammonia never rises again.

The very study into the uses of plaster shows that the farmer should be a student and in some degree a man of science. He must learn that in deterring his soil something else than mineral substances may be used. He may need organic substances as well, and to know this is the duty of those farmers.—*Exchange.*

#### Too Much Land.

We know a farmer who ten years ago owned one hundred and fifty acres of land, and was doing well; he now owns five hundred and is worse off than before. And why? Because this large farm is a great expense to him; he cannot afford to keep it up in good condition, and it hangs like a millstone of care about his neck. His wife and his children, both sons and daughters, are obliged to work hard to keep the great machine running. We presume his boys declare they will leave home as soon as they are old enough; and the girls say they will die before they marry farmers. Neither sons nor daughters are educated as they deserve to be, they can't be spared from work on the big farm. Now we declare such a farm is a curse to its possessor and his family, and an injury to the whole agricultural interest. If that man wants to save himself and his household, he should sell at least one-half of his land, improve the remainder to make it more productive, relieve his children from bondage, and try to make his home a comfort. He will live longer, lay up as good a property, and will train up a more intelligent and happier family.—*American Agriculturist.*

#### How to See Under Water.

The Indians of North America do this by cutting a hole in the ice and then covering or hanging a blanket in such a way as to darken or exclude the direct rays of the sun, when they are able to see and discover fish at any reasonable depth. Let any one who is anxious to prove this place himself under the blanket and he will be astonished when he beholds with what brilliancy every thing in the fluid world is lighted up. I once had occasion to examine the bottom of a mill pond, for which I constructed a float out of light plank sufficient to buoy me up; through the centre of this I cut a hole and placed a blanket over it, when I was enabled clearly to discover objects at the bottom, and several lost tools were discovered and picked up. I am satisfied that where is sufficiently clear this latter plan would be successfully used for searching for dead bodies and lost articles. I would suggest that this experiment be tried on the sea for England, and that with a craft like the Great Eastern, where an observatory could be placed at the bottom with sufficient darkness, by the aid of glasses we could gaze down into the depths of the sea the same as we can survey the starry heavens at midnight.—*Cor. Scientific American.*

#### Sharpening Circular Saws.

When circular saws become blunted, the following is the simplest method of sharpening them correctly. Set the saw in motion and hold a flat file or rather a cut against the teeth, until they are equally level. Then take a point tool or even a steel pen dipped in ink, and as the saw revolves apply it a little below the depth of the teeth, so that it will make a circle upon the saw plate. Remove the saw from the spindle and place two wooden washers turned for the purpose, remount between these, which should reach within half an inch of the teeth, and file the latter carefully to the line drawn, or if preferred, take it wholly from the lathe and simply screw it up in a bench vise (carpenter's) between two boards of circular or other shape; for as you have a guide line, you cannot get the saw out of round.

Circular saws need little setting out of the teeth if they are to be used only on hard or perfectly dry stuff. They are often merely hammered to upset or thicken the teeth before filing as is the usual method followed on back saws for metal.