

# THE CHRISTIAN SUN.

IN ESSENTIALS, UNITY;

IN NON-ESSENTIALS, LIBERTY;

IN ALL THINGS, CHARITY.

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## Poetry.

### Original.

#### PROVIDENCE.

BY REV. H. B. HAYES.

How happy I should be,  
While here on earth I stay,  
If I thy gracious hand might see,  
To lead me on my way.

No evil should I fear,  
Beneath Thy watchful eye,  
While I'm an object of Thy care,  
And know that thou art nigh.

When on my bed at night,  
While through the gloom till morning light,  
Thou wilt in safety keep.

The covert of thy wing,  
Is stretched out over me,  
My grateful heart thy praise shall sing,  
And ever thankful be.

When gathering storms arise,  
And ponderous thunders roll,  
And dark'ning clouds obscure the skies,  
And fill with dread—the soul;

Then Thou dost whisper peace,  
The winds Thy voice obey;  
The fury of the tempest ceases,  
And terror flees away.

Though nature's lovely face,  
Be darkened for a while,  
Yet in Thy providence I trace,  
The hand that makes it smile.

O guide my roving feet,  
Through life's uneven way,  
Until I walk the golden street,  
And join the heavenly lay.

## Our Contributors.

### CREAM OF THE PRESS.

—To be angry with a weak man is a proof that you are not very strong yourself.

—If religious societies would employ about twenty good listeners, they would perhaps, find the preaching improved quite as much as by a change in the pastorate.—*Golden Rule.*

—No man or woman will have vital piety who economizes with strict rigor towards the church. We have never known a single instance where such persons did not get morally flabby, careless, and callous, and in Christian influence become generally rickety.—*Presbyterian.*

—A religion which is ever laid aside for anything is not worth having; and a religion which cannot be carried into every department and employment and experience of life, is only a form, and has no real lodgment in the heart. When a man folds up his religion and puts it away as something that he cannot mingle with his daily occupations, and which he cannot reconcile with his occasional enjoyments, he plainly confesses either that his religion is wrong, or else that his business and his pleasures are wrong. It will probably be found that both are wrong.—*Southern Presbyterian.*

—The gospel is preached that men may be made better, that is, when it is preached with a proper understanding of its office. The only reason of its preaching at all, indeed the only reason for the gospel at all, for that matter, is the fact that men are not good enough, but are capable of being better. There is something about man he ought not to have, deficiencies in him that ought not to exist, defects of life and character that ought to be cured, weaknesses that ought to be supplanted by strength, moral perversities that ought to give way to rectitude, vices that ought to disappear in the presence of possible virtues. Unless these things are true, there is no special or general call for the gospel, no work for it to do, no functions for it to perform.—*Pittsburg Christian Advocate.*

—What is the use of taking a religious paper?—It's matter is all in the Bible." So argued a good old Methodist lady last summer. True, all the doctrinal lessons of a good religious paper are in the Bible. If they were not, the paper would be mischievous. But what is the use of bees?—their honey was all in the flowers. What is the use of a farmer?—the elements of the wheat and corn were all in the air or ground. What is the use of the loom, the seamstress, or the tailor?—the cotton or wool of the dress was all in the boll or on the sheep's back.—There is use in the bees and farmers, in millers and weavers and tailors, to convert the pollen and the elements of the ground into honey and bread that can be eaten, or to change the raw cotton or wool into well-fitting garments. This is just what the religious newspaper does for the Bible.—*Christian Observer.*

## MONEY!

It is wonderful when we come to think seriously of it to see how eagerly men seek to obtain money and to what lengths they go in order to possess it, when all know that it is a terrible demoralizer of the human heart and the poison it daily infuses in that organ lasts as long as life does. The love of money is hardly ever destroyed. The examples furnished in the past of men who have become famous or account of their great wealth furnish abundant proof of this fact and the love of it becomes so fixed in the mind and exerts such a baleful influence over men, that they resort to any and all means to obtain it.

They do not stop at crimes the most horrible and appalling: murder, arson, theft, lying, fraud, deception, betrayal of confidence, betrayal of innocent blood, extortion, scandal, slander, all, all are resorted to and perpetrated, apparently, without any misgivings of conscience.

By indulging in the desire to obtain it, the love or passion for it seems to form itself into a mania or intense desire so that ultimately it gets as complete control over the man, as the indulgence of any other vice or passion does. The love of liquor gains not more completely the mastery of a man than does the love of money. Why is it that man will not subordinate it? He yields his fondest hopes and dearest joys for it. Home, wife, children, friends, all are made subservient to it, and the purest, holiest and most sacred aspirations of the soul are cast off for it.

Now there must be something radically wrong in all this, for it is not in accord with the teachings of the good Book. You remember the young man who approached our Lord and asked Him what he must do in order to inherit eternal life. He told him that he must keep the divine law, &c.—The young man said this he had done from his youth up; then the Saviour told him to go and sell what he had and give to the poor. This was too much for him to do, poor fellow, and rather than do that he chose to forego the joys of heaven and eternal blessings, so great was the love of money in his soul, for he had large possessions.

Money confined to its legitimate uses is a good thing, because it is a great convenience to man in the ordinary transactions of business life, but the Almighty never intended that man should make a god of it and worship it as many do. The Lord God is a jealous God and will surely punish all who thus regard it with most fearful chastisements.

Our blessed Lord said how hardly shall a rich man enter the kingdom of heaven! It is as easy for a camel to go through the eye of a needle as for a rich man to enter the kingdom of heaven. Now we must know by this that riches greatly hinder our progress in the divine life, because they take up so much of our precious time that we ought to give to God in good works. Man will give his most unremitting attention to the accumulation of riches for six days in the week and leave scarcely half of one day for devotions to God.

Besides this, he becomes to love it so ardently that he seems to lose all sense of affection or taste for anything else. His ear becomes deaf to the calls of charity. He never feels another's woe; particularly if it costs him a cent. He takes no pleasure or pride in the aspirations of the young or ambitious. He extends not the assisting hand to suffering innocence and virtue, through fear it may cost him something. His heart becomes as cold as an iceberg and his soul dwarfs down to almost nothing, so that there is no room left in it for the love of God or man and in this way makes it so hard a matter for such a man to enter the kingdom of heaven. Clearly it is taught that the love of money is not the ruling passion in heaven, and the man who has given his best affections to money here, would not feel at home there and I am persuaded he would not be happy provided he could get there.

If a man has a talent for making money he should use that talent in that way, for he can do a great deal of good in the world with his money, provided he uses it for the good of man and the glory of God our heavenly Father who so freely gives us all things, and that it is man's duty to so use it, there cannot be a shadow of doubt.

Men do not so use it however, at least a large majority of them do not, and here comes in the danger of having riches at all. It looks unreasonable, and is sinful doubtless, that any man who has riches should be content to keep it hoarded and locked up

for the sake of knowing that he has it, when there is so much suffering in the world all around him. The suffering with cold, hunger and disease of the unfortunate widow and her little ones who are often so hardly driven by poverty and want, that her boys whom she loves so dearly are forced into terrible crimes, and her tender little girls into still worse sin which the rich man might so easily prevent by giving help to these suffering ones which he could so nobly spare from his large possessions.

It does seem to me that the sweet recollections of such charity and such use of our money, would be the dearest and most consoling reflections and memories that after years could afford. I don't think that I ever heard of any man's regretting afterwards, any charity he had done, but on the contrary it afforded him much pleasure to think of it. Then does it not seem unreasonable for men to refuse to give when there is so much pleasure to be derived from giving?

Man might do much good by using his means for the propagation of good works—the different enterprises of the church, having for their end the good of man and the glory of God.—For instance the mission work is a great and commendable enterprise when properly fostered and pressed forward, but money is indispensably necessary for it to accomplish the great object had in view. You cannot work it to much advantage unless money is used, notwithstanding you may have great talent and energy for such work.

So it is with the Bible work, the dissemination among the people of the world the greatest and best of all books, the precious word of God.—Can one believe that in all the States of this enlightened country there are many people living who have never seen the Bible and know nothing of the precious truths it contain, yet it is a fact nevertheless. Now the Bible cannot be printed and scattered over this and other countries and carried to the homes of the destitute, starving, perishing poor who are unable to buy it, unless money is used for that purpose. All know this and yet so many satisfy themselves with the thought that they cannot do so now, but defer, Felix like, for a more convenient season, which never comes. The celebrated A. T. Stewart it seems had promised himself to found and establish a large and extensive charity hospital for the good of his fellow creatures, but kept deferring it so long that the convenient season never came and he died without doing this great charity which would have immortalized his name and handed it down to the latest posterity. And better than this, had he done so, he doubtless would have had much pleasure in it while living, and afterward have secured that crown in glory that fadeth not away.

Procrastination is a fearful evil and the great enemy of all good enterprises, as one of the great works of the church the Sunday-school enterprise must be sustained and carried forward as the great nursery of the church. Yet it cannot be done without money, and so with the Temperance cause. Intemperance is the greatest enemy that the church, that society, good order, the state and every other good work has on earth to contend with. It is a fearful evil in our land and no man can tell who will be its next victim. Come he must from some dear friends, but where from? who will furnish him? what mother or father is ready with the victim? There is a great work for the friends of Temperance to perform, yet it can't be done without money. So with the preaching of the gospel of Christ, that blessed cause must have money also, for it cannot be sustained and successfully prosecuted without it. How often, God only knows, has the poor faithful Herald of the good tidings of peace had to eke out a miserable existence on account of the poor pay he gets. Often going home from a long ride, through cold and hard weather, without one cent in his pocket to buy the plainest necessities for his suffering wife and children. God have mercy on and pity the people who withhold their means and treat the patient servant of God in this way, and teach them to do much better in the future.

F. W. T.

LIVE for something. Do good, and leave behind you a monument of virtue that the storm of time can never destroy. Write your name in kindness, love, and mercy on the hearts of thousands you come in contact with year by year; you will never be forgotten. No, your name, your deeds, will be as legible on the hearts you leave behind as the stars of heaven.—*Chalmers.*

## Selections.

### THE PREDICTED FATE OF THE EARTH.

The Apostle Peter, in his second epistle, announced the approach of the time when "the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth, also, and the works that are therein shall be burnt up." What has modern science to say to the possibility of a catastrophe such as that shadowed forth in a comparatively unscientific age, eighteen centuries ago? Mr. R. A. Proctor, writing in his latest volume, "The Flowers of the Sky," remarks:

"It is no longer a mere fancy that each star is a sun—science has made this an assured fact, which no astronomer thinks of doubting. We know that in certain general respects each star resembles our sun. Each is glowing like our sun with an intense heat. We know that in each star processes resembling in violence those taking place in our own sun must be continually in progress, and that such processes must be accompanied by a noise and tumult, compared with which all the forms of uproar known upon our earth are as absolute silence. The crash of the thunderbolt, the howling of the volcano, the awful roaring of the earthquake, the roar of the hurricane the reverberating peals of loudest thunder, any of these, or all combined, are as nothing compared with the tumult raging over every square mile, every square yard, of the surface of each one among the stars."

He proceeds to describe, with considerable circumstantiality, two appearances witnessed in the heavens within the last few years—in 1866, when the tenth magnitude star (that is, four magnitudes below the lowest limit of the naked eye vision), in the constellation of the Northern Crown, suddenly shown as a second magnitude star, afterward rapidly diminishing in lustre; and in 1876, when a new star became visible in the constellation Cygnus, subsequently fading again so as to be only perceptible by means of a telescope. After noting the conclusion deduced from the application of the most improved instruments to these observations, Mr. Proctor, whose authority is second to none among astronomers, remarks:

"A change in our own sun, such as affected the star in Cygnus, or that other star in the Northern Crown, would unquestionably destroy every living creature on the face of this earth; nor could any even escape which may exist on the other planets of the solar system. The star in the Northern Crown shone out with more than eight hundred times its former lustre, according as we take the highest possible estimate of its brightness before the catastrophe, or consider that it may have been very much brighter. Now, if our sun were to increase tenfold in brightness, all the higher forms of animal life, and nearly all vegetable life, would inevitably be destroyed on this earth. A few stubborn animalcules might survive, and, possibly, a few of the lowest forms of vegetation, but naught else. If the sun increased a hundred-fold in lustre, its heat would doubtless sterilize the whole earth. The same would happen in other planets. Science knows nothing of spontaneous generation, and believers in revelation reject the doctrine. Science knows nothing of the creation of living forms, but believers in revelation accept the doctrine. Certain it is that if our sun ever undergoes the baptism of fire which has affected some few among his brother suns, one or other of these processes (if creation can be called a process) must come into operation, or else our earth and her companion worlds would forever remain devoid of life."—*Sunday Magazine.*

THE "BLUES."—Cheerfulness and occupations are closely allied. Idle men are very rarely happy. How should they be? The brain and muscles were made for action, and neither can be healthy without vigorous exercise. Into the lazy brain crawl spider-like fancies, filling it with cobwebs that shut out the light and make it a fit abode for "loathed melancholy." Invite the stout hand-maiden's brisk and busy thought into the intellectual chambers, and she will soon brush away such unwholesome tenants. Blessed be work, whether it be of the head or hand, or both!

What a blessed thing is sunshine! How it lightens and brightens every thing on which it falls!

## FINDING "GIRL" IN THE BIBLE.

An English town missionary, a short time ago, related a remarkable incident. There was a lodging house in his district which he had long desired to enter, but he was deterred from so doing by his friends, who feared that his life would be thereby endangered. He became at length so uneasy that he determined to risk all consequences and try to gain admission. So one day he gave a somewhat timid knock at the door, in response to which a coarse voice roared out:

"Who's there?" and at the same moment a vicious-looking woman opened the door and ordered the man of God away.

"Let him come in and see who he is; and what he wants," growled out the same voice.

The missionary walked in, and bowing politely to the rough-looking man whom he had just heard speak, said:

"I have been visiting most of the houses in the neighborhood to read with and talk to the people about good things. I have passed your door as long as I feel I ought, for I wish also to talk with you and your lodgers."

"Are you what is called a town-missionary?"

"I am, sir," was the reply.

"Well, then," said the fierce-looking man, "sit down and hear what I am going to say. I will ask you a question out of the Bible. If you answer me right you may call at this house and read and pray with us and our lodgers as often as you like; but if you do not answer me right we will tear your clothes off your back and tumble you neck and heels into the street. Now, what do you say to that, for I am a man of my word?"

The missionary was perplexed, but at length quietly said:

"I will take you."

"Well, then," said the man, "here goes. Is the word 'girl' in any part of the Bible? If so where can it be found and how often? That is my question."

"Well, sir, the word girl is in the Bible, but only once, and may be found in the words of the Prophet Joel iii: 3. The words are: 'And sold the girl for wine, that they might drink.'"

"Well," replied the man, "I am dead beat; I durst to have bet five pounds you could not have told."

"And I could not have told yesterday," said the visitor. "For several days I have been praying that the Lord would open me a way into this house, and this very morning, when reading the Scriptures in my family, I was surprised to find the word 'girl,' and got the concordance to see if it occurred again, and found it did not. And now, sir, I believe that God did know and does know what will come to pass, and surely His hand is in this for my protection and your good."

The whole of the inmates were greatly surprised and the incident has been overruled to the conversion of the man, his wife and two of the lodgers.

### NO TIME FOR ANYTHING.

The great difficulty in this county is, that we have no time for anything. The very walk of an American shows that he is in a hurry. An Englishman buttons his coat and goes to business as deliberately as he goes to church. An American business-man flies after the car, struggling with his coat sleeves as he runs, plunges in headforemost, and plunges out at the chief end without regard to his neck. Other among our accidents stand those which occur because people jump upon flying trains or departing boats. To wait ten minutes is something not to be thought of.—Dinner is not eaten, it is swallowed whole; and when one comes to the desert, he finds the fruit was picked before it was ripe. Everything is hurried through, from the building of a house to the curing of a ham. The women who work on sewing-machines stop before they come to the end of the seam. The dressmaker sends home your dress with the basting-threads in it, and no loops to hang it up by. There is none of the slow, sure completeness of the Old World about anything, and even fortunes are generally made in a hurry and lost in the same way. If any man you know is getting rich by the slow and patient process of saving, be sure he was not born on this continent. Yet people live as long here as anywhere else, and the days are the same length. Why is it that we have no time for anything?

A word of kindness is seldom spoken in vain while pearls slip from a broken string.

## Farm and Fireside.

### LARGE FARMS.

Most people are attracted by the show of a great business, and the desire to extend operations is very general. But a man who can successfully manage 100 acres, may not be able to run a 500 or 1,000 acre farm, and many men who can profitably work a farm by their own labor fail when they try to do so by hired help. To so manage a number of working men that every hour's work of each shall be made to concentrate upon one desire object, requires much ability. For want of this, many who have become "well off" on a small farm, have failed on a large one where they have had to employ help. A man may be worthily ambitious of success in business, but before he leaves a small farm, for one much larger, he should be satisfied of his ability to manage it. It is not a new thing for a man to be land poor, even though the land itself is of good quality. As with extensive and overgrown nations, large farms might sometimes be of more value to all concerned if they were divided up and each part put under or entirely separate management.

HOW TO KEEP BOYS ON THE FARM.—Farming, when well conducted, is a good and pleasant business. If our sons and daughters do not like it, there is almost always some good reason for their dislike. If you want to make your son like his business, place him in responsible places, trust him, consult him about the work he has to do. Let him do a part of the thinking. Give him nearly the sole care and responsibility of something on the farm, the fowls, the pigs, some of the stock, some of the crops, or a garden or part of it. Suppose he does not do everything just as you would advise him. It is much better that he should fail while he is yet young and has time to learn under your training, than not to try or fail till he gets into business for himself. By treating children in this way, they will take more interest in their work and be much more likely to succeed when they start for themselves. Do not make slaves of your children. Let farming be conducted on thorough business principles, as manufacturing and commerce are and ever have been, and it will become more attractive both to boys and men.

VARIETY OF FOOD.—It is a well established fact, that a single kind of food is not enough for the best growth, health and comfort of animals. Like ourselves, the stock which we keep, does relish a change of diet—thrives better with a change of pasture so to speak—and gives fuller returns for the trouble of providing the variety of foods. Coarse fodder should be mixed with that which is of a finer nature; and the highly nitrogenous fed with substances weak in nitrogen. Some farmers will feed their sheep corn one morning, and barley or oats the next, and thus keep up a continual surprise, lightened by a lick of salt now and then. It is the same love of change, which makes the colt, cow, and even the oldest horse feel glad when turned into a new field.—*American Agriculturist.*

BUYING TOOLS.—The winter is the time to buy tools. Every farmer should, at this season of the year, determine what implements he will need for the next year, and make arrangements for procuring them. If a mowing machine is to be bought, let him take time by the forelock, and look into the merits of each kind of these machines, and buy intelligently; do not wait until the grass is ready to cut, and rush and buy the one nearest at hand. By sending to the various manufacturers, circulars with full directions and illustrations can be obtained, together with prices etc. If a plow is needed, do all the work of selecting it, before the busy season is at hand, that it may not be "on the way," just when the best week for plowing is passing. In the peace of winter, prepare for summer war.

TO TAKE OUT BRUISES IN FURNITURE.—Wet the bruised place well with warm water, then take some brown paper, five or six times doubled and well soaked in water; lay it on the place; apply on that a hot flat-iron till the moisture is evaporated; and if the bruise is not gone, repeat the application until the bruise is raised level with the surface.

CLEAN a brass kettle before using it for cooking with salt and vinegar.

## SELECTED RECEIPTS.

COMPOST HEAPS.—If there is not sufficient rain to keep these moist, water should be supplied, even if it has to be hauled and poured on them. Decomposition is arrested when the heap becomes dry. A few barrels of water from the well will soon start up heat and decomposition in a dry pile of compost.

CRACKERS AND CREAM.—Split six Boston crackers, place them in a soup plate and pour boiling water over them. As soon as they are soft draw off all the water and sprinkle lightly with salt; then pour over them nice sweet cream. This is especially liked by little children who are not feeling well, and usually relished by grown people, too.

DOUGHNUTS.—One cup of soft yeast, one cup of warm sweet milk, one cup of shortening—half butter and half lard, one cup of sugar, two well-beaten eggs, one-half teaspoonful of salt; flavor with nutmeg, allspice or cinnamon. Knead all together, set in a warm place at night; in the morning, if light, knead again; roll out two-thirds of an inch thick; cut out in cakes a little larger than a silver dollar, let them rise, then fry in lard and roll in pulverized sugar.

LUMPS IN STARCH AND GRAVY.—How true it is that, if we observe and remember, we can learn something of every one we meet. A few days ago I learned from the poorest house-keeper I know something new to me, that salt added to the flour before the water, on stirring paste for starch or gravy, would prevent the flour from forming in lumps. Of course, I used to salt both gravy and starch, but I never observed the good results of adding the salt first.

NEW WAY TO COOK CHICKEN.—Cut the chicken up, put it in a pan and cover it over with water; let it stew as usual, and when done make a thickening of cream and flour, adding a piece of butter and pepper and salt; have made and bake a pair of short-cakes, made as for piecrust, but roll thin and cut in small squares. This is much better than chicken pie and more simple to make. The crusts should be laid on a dish and the chicken gravy poured over white both are hot.

MANAGEMENT OF MANURE.—The barn-yard is the field for winter work. Much may be done here by skillful management. Manure, as long as it is frozen, remains unchanged, and the preparation of the manure in the best manner for use in the spring makes no progress. Make a central heap in the yard, and by means of a few planks and a wheelbarrow move the manure from the stable each day to this heap. If the heap is built up square, and made 4 feet high, it will keep warm in the coldest weather, and while warm it will ferment and rot.

INDIAN LIGHT BISCUIT.—One quart of sifted Indian meal, a pint of sifted wheat flour, a very small teaspoonful of salt, three pints of milk, four eggs. Butter a sufficient number of cups or small, deep tins; nearly fill them with the batter. Set them immediately into a hot oven and bake them quickly. Turn them out of the cups, send them warm to the table, pull them open and eat with butter. They will puff up finely if, at the last, you stir in a level teaspoonful of soda, melted in a little warm water.

INK ON THE CARPET.—Ink freshly spilled upon the carpet should at once be taken up with soft paper or a slightly damp sponge, or even a damp cloth, care being exercised not to spread the spot. After all is taken up that can be, wet the sponge—after first washing it clean—in warm water, and thoroughly scrub the spot on the carpet. When no more can be washed out, wet the spot with a weak solution of Oxalic Acid, and, after a few moments wash off with cold water, and finally sponge with a weak Ammonia Water, to neutralize any of the acid that may remain in the carpet.

SNOW PUDDING.—Soak half a box of Gelatine in half a cup of cold water half an hour. Then pour on half a pint of boiling water; add 2 cups sugar and the juice of 1 lemon; when the mixture is cold, add the whites of 3 eggs, and beat all together 1 hour. Then make a custard of 1 pint milk, the yolks of 3 eggs, 2 tablespoons of sugar; set on ice until cold; when wanted for the table, flavor the custard with lemon, and pour over the moulded pudding. I beat one hour or until it is done, which is shown by its piling up like foam. This pudding is a very beautiful dish, and one that I make when I wish something particularly nice.