

# THE CHRISTIAN SUN.

IN ESSENTIALS, UNITY;

IN NON-ESSENTIALS, LIBERTY;

IN ALL THINGS, CHARITY.

Volume XXXIII.

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Number 5.

## Poetry.

### "WHAT SHALL I RENDER UNTO GOD?"

BY REV. S. S. BRYANT, D.D.

Shall I pile up gold in a glittering heap,  
At the solemn altar stone?  
Shall I gather the pearl from the watery deep,  
And the gem from the vale where the soft  
winds sleep?  
Can they for my sins atone?  
No, answer's the Spirit, 'twill not suffice,  
All the riches of earth in sacrifice.

Oh! then I will gather the flowers of spring,  
And twine them in garlands gay;  
I will bring them at dawn, ere the rude winds  
sing  
The dew from the opening cups. I will bring  
Nature's income to God, and pray,  
'Tis all too poor, 'twill not suffice,  
All the fragrance of earth in sacrifice.

Yet, yet I may come as the Publican came,  
And give my heart to Thee;  
I'll bow me down in penitence,  
And I'll plead the virtue of Jesus' name,  
Have mercy, Lord, on me!  
'Tis this alone that will suffice  
The penitent heart in sacrifice.

## Selections.

### CREAM OF THE PRESS.

—Never retire at night without being wiser than when you rose in the morning, by having learned something useful during the day.

—It is well to have faith and trust. It is well to be resigned to trials that cannot be avoided; but it is not well to hide our talents in a napkin, to take our life of ease and pleasure, and bow down to the gods of pride and fashion, then shrink back from the consequences and say that the work is none of ours.

—Educated women have a wide sphere. There is, indeed, some discussion as to its exact bounds. Some doubt, for instance, whether they have a legitimate function in the pulpit. Our own view is that character and ability are God's chart of duty. But whatever may be decided in regard to pulpit, there is one field where educated women are in demand. That is the home. The educated woman is the best wife, the best mother, the best housekeeper, the best economist. The "coming men" could afford to pay all the expenses of full training for their future wives merely for the greater good they would receive from them. In these days we pity the ignorant mother. Six years of hard study are well invested, if for nothing more than to be able to answer a thousand questions which curious youngsters will be asking in a few years.—*Church and School.*

—Some of us really imagine that we are suffering the will of the Lord, because the flour barrel is empty and our coat is out at the elbows, and a little more self-denial, a little less folding of the hands to rest, would raise us out of the slough of poverty and set us on our feet, crowned with the gift of a goodly heritage. We eat rich, unwholesome food, keep late hours, transgress all the laws of health, and when we pay the penalty with shattered nerves and broken constitutions, we wonder why we are not strong and vigorous as our neighbor who has lived moderately all his days. Because the neck and arms of our tender infants are soft and white and dimpled, we let them go bare and unprotected; then, when some day we leave the little one out under the snow, we murmur that our Father hath been unkind. In too many cases, with a little more fannel the family circle might be kept unbroken for many a year.

—It is about time to put the foot squarely down upon all projects having in view the bringing of the Church and the theatre to a common place. The gospel plan doesn't include Harlequin or Columbine, footlights or flies, Pinafore or Pantomime. Such proceedings do the theatre no good, and do the secular religion. The "moral drama" is a moral humbug, and is a device of old Satan to capture weak heads and gushing hearts by the fanfares and paraphernalia of the stage and its accessories. While the Sermon on the Mount remains, and the Bible is in the hands of the young, and while the flood-tide of a pure and wholesome literature continues to invite the thirsty to stoop down and drink, the theatre may be left to its peculiar vocations.—Using the accessories of the theatre for the promotion of religion is a good deal like seeking the inspiration of the whistling for the sea.—*Christian at Work.*

### HAVE WE TOO MANY MINISTERS?

No; emphatically, no. The demand is far in advance of the supply; and until the latter is in excess, we must insist upon it that the time has not yet come when we can strike from the list of our petitions the prayer directed by the Son of God, when he said, "Pray ye, therefore, the Lord of the harvest, that he will send forth laborers into the harvest." When we look at the multitudes in Christian America (as we are accustomed to call it) who are strangers to Christ, and the millions in Asia, Europe, Africa, and the islands of the sea, who have never even heard that Jesus came into the world to save sinners, we are ready to say, in the language of Moses to the son of Nun, when the latter appealed to him to silence Eldad and Medad, "Would God that all the Lord's people were prophets." Whilst something has been done, there remains yet "very much land to be possessed." To do the work, we need multitudes of laborers in addition to those already in the field.

But, again. Have we too many ministers? It would seem so. There are numbers without pastoral charges who would cheerfully accept any opening where they could be useful. Many of these are men of undoubted piety and worth—equal, it may be superior, in these respects, to many who are regularly occupied. "There are twenty-five of us," said a worthy brother recently to me, "living in the city of —, who would be glad to find churches with which we could labor." What is true of the city in question is true of other localities. There seems, indeed, to be such a plethora of spiritual workmen, that some worthy brethren, through the newspapers and other channels, have been proposing expedients for diminishing the supply. They have suggested that it is advisable to throw all our theological students on their own exertions for support whilst preparing for the ministry—furnishing nothing beyond free tuition. This would discourage some, but the "fittest" would "survive." A distinguished College President is in favor of allowing men, who desire it, to "demit" the ministry—returning their ordination credentials to the churches which called them to the work—receding, if at any future time, the way opened for the resumption of ministerial functions. Neither of these suggestions strikes us favorably. Where an indigent young man evinces satisfactory evidence of piety and aptitude, he should be aided to obtain an education. There are few better investments of our money than that which is given to assist laborers in entering into the harvest. Then, as to the "demission" business it should be understood that the ministry is too solemn a work to be put off because no opening for pastoral work occurs at the desired moment. If men can "demit" their ordination vows, they will not be so careful about taking them. Moreover, they will not be so much consecrated and so anxious to succeed, if they are contemplating the probability of a change of vocation at some day, and that possibly in the near future.

But, what are the twenty-five ministers, to whom we have referred, and it may be scores of others in like circumstances, to do when, after standing for a long time idle in the market place, they are obliged to say: "No man hath hired us." We answer, they must go forth and find occupation. Instead of waiting for churches to call them, they must go out and call their churches. But, meantime, how are they to be supported? It may require months, possibly years, for a man to collect a congregation even in a destitute part of the city or country. A room must be obtained, in which the people may assemble, seats must be provided, fuel, too, will be in request, if in a cold latitude, and other expenses must be incurred. Then the workman must eat; and if there be the adjunct prescribed for a bishop, she too must eat. Who will defray these expenses? We answer, a man with gifts sufficient to command success in the ministry, will generally be aided by the friends of Christ in the matter of provision for public worship. And as to his own support, let him, for the time being, make tents; or, if these be not required by the market let him follow the trade of his divine Master and build something more substantial than tents. Or, if he prefer, let him make boots or shoes, as Wm. Carey did; if he be competent, let him teach school, practice medicine, be a lawyer, a keeper of sheep, a tiller of the ground—anything by which an honest support

can be obtained—going, after the apostolic fashion, on the Sabbath days into the synagogues and preaching Jesus to the people. This will be a hard life, it may be said. But one who has felt that "woe is me if I preach not," will accept it, hard though it be, trusting to that grace which the apostle found needful even in the third heaven to sustain him.

We are recommending no impracticable enterprise. It has often been performed by men of resolution and zeal. Some sixty years ago, a young man, living in one of our Southern States, was elected teacher of an academy in a city, then a town of modern size, where there was no Baptist church. Having an adequate support from his school, and feeling himself called to the work of the ministry, he began to preach the word in the very seminary where he was teaching. After making diligent inquiry in the town and vicinity he heard of a few Baptists—less than twenty in all—and all poor. They had been scattered sheep for some time, but the young teacher persuaded them to enter into church relations with each other. The little company came together in the school room, which he was permitted to use for that purpose every Sabbath morning. The young preacher had fine gifts, and others came in to hear the word. Anon the room was filled. In a short time some one was converted and added to the church. Then another, and another—among them the wife of an ex-Governor of the State—a lady of some means as well as position in society. This drew attention to the little company. The school-room no longer furnished sufficient accommodations. They determined to build a house of worship. A lot was purchased, and a plan for a commodious brick edifice adopted. Where was the money to come from? Many of the citizens were patrons of the young teacher's school, and he was in great favor with them. He often preached for the Presbyterians, who held the greater part of the wealth of the town, and they had great regard for the preacher, though of a different faith. From these classes he obtained donations to the amount of ten thousand dollars for the erection of the new building. With one or two exceptions, the little church was poor; but they did what they could. Friends of the cause in other portions of the State lent their aid. The result was that the house—at the time the best Baptist house of worship in the State—was completed in about two years. It took the little church seven years to get out of debt. During all this time the young minister preached to them without salary—directing all the money raised towards the liquidation of the debt. At the expiration of the period mentioned, the pastor was called to take charge of a large church in a Northern city, and as he could be liberated from the school-room in which he had worked for seven years for his support, he accepted the call. But the infant church had a good house of worship, and had grown to such strength that they immediately called a pastor at a liberal salary, and became in a short time one of the strongest churches in the State. Within a few years they have subscribed four thousand dollars towards the endowment of the Southern Baptist Theological Seminary.

What was done by this minister, who found himself without a pastoral charge, may be done by others under similar circumstances, to do when, after standing for a long time idle in the market place, they are obliged to say: "No man hath hired us." We answer, they must go forth and find occupation. Instead of waiting for churches to call them, they must go out and call their churches. But, meantime, how are they to be supported? It may require months, possibly years, for a man to collect a congregation even in a destitute part of the city or country. A room must be obtained, in which the people may assemble, seats must be provided, fuel, too, will be in request, if in a cold latitude, and other expenses must be incurred. Then the workman must eat; and if there be the adjunct prescribed for a bishop, she too must eat. Who will defray these expenses? We answer, a man with gifts sufficient to command success in the ministry, will generally be aided by the friends of Christ in the matter of provision for public worship. And as to his own support, let him, for the time being, make tents; or, if these be not required by the market let him follow the trade of his divine Master and build something more substantial than tents. Or, if he prefer, let him make boots or shoes, as Wm. Carey did; if he be competent, let him teach school, practice medicine, be a lawyer, a keeper of sheep, a tiller of the ground—anything by which an honest support

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We are reminded of another example. Since the war there came to a Southern city a minister who had been compelled, on account of ill health, to relinquish a flourishing church in a Northern State. He embarked in mercantile pursuits for a livelihood for himself and family. Being unable to preach with any regularity, he opened a Sunday-school in a destitute neighborhood, and with teachers furnished chiefly by his own family (the room-rent also paid by himself), he collected every Sabbath a considerable number of poor children and taught them the truths of the Scriptures. His health improving, he endeavored to gather a church, to whom he might preach the gospel. With the aid of friends at home and abroad, a lot was purchased and a comfortable house built. Whilst supporting himself by

his own exertions, he gave his services to the little band until, with improved health, he resumed his full pastoral work in a Western city. But his work remains. Recently we noticed that the little church collected, chiefly through his instrumentalities, was strong enough to call one of the best men in the State to be their pastor. Thus a man, with broken health, with all the prejudices existing at the close of the war against Northerners arrayed against him, enters a community and builds up a church for Jesus, which has grown to be a self-sustaining body. If so much could be achieved, with the divine blessing, under such adverse fortune, what might we not expect from men of vigorous health with whom the community were in hearty sympathy?

Of ministers of this class, of men who, where they can hear of no invitations to fields already opened, will go forth and open for themselves fields in which they may work for Christ, whilst their own hands (if so it must be) minister to their necessities, we can never have too many. It was the glory of Paul that he had preached the gospel where Christ was not named, and that he was free from the charge of building on foundations which had been laid by other men. Whilst no man taught more clearly and constantly than the ministers who preached the gospel should be sustained by those to whom they ministered, he waived the right, when necessary, to carry the glad tidings to the regions beyond. With the spirit of the apostle dominant in the heart, there would be no idle heralds of the cross so long as there were souls in danger of everlasting damnation to be admonished and sinners to be won to Jesus.—*W. T. B. in Religious Herald.*

### THE QUEEN OF SPAIN.

The Paris *Soir* gives a pleasing description of the Archduchess Christina, Queen of Spain. A slight, elegant figure, an agreeable, fair face, dimpled cheeks, golden hair, and tiny hands, are among her external attractions. Her voice is silvery; she paints flowers like an artist; is an accomplished musician, and has been always a docile pupil to her professors, though she is endowed with rare independence of character and is fearlessly frank in her speech. At Munden, where she usually spends the summer months, she applies herself to wood carving, under a skilled artist. She bestows annually, on poor children, much clothing, which she makes herself. She preserves an affectionate regard for her former governesses, and when they come to see her runs to procure cushions and footstools for them, and is always glad of opportunities to visit them at their houses. Her attachment to all of her old servants is deeply rooted. If a professor compliments her on her progress in any art, she is pleased as a little child who has been praised for being good. The Archduchess is unable to dissimulate antipathy, or to conceal a preference. She was particularly fond of her uncle, the Archduke Francis Charles, father of the Emperor, who called her his little Christa, and two years ago helped her to collect postage stamps for a poor lady in Munich, who was, in return for a million, offered an expensive piano by a rich Englishman. When she was nominated abbess of a convent at Prague by the Emperor, she shed many tears, and was only comforted when it was explained that she was not bound to take the veil or to remain unmarried.

### THE NUN OF JONARRE.

The language of the second commandment, "showing mercy to the thousands of them that love me," etc., is read by eminent scholars, "showing mercy unto the thousandth generation of them that love me." As in the instance of Abraham and his posterity, that promise of long earthly blessing on parental piety has often been fulfilled.

One of the dukes of Montpensier had a daughter named Charlotte, whom he obliged to enter a nunnery at the early age of thirteen. This sacrifice of her fresh young life was against her mother's wishes and against her own. But her mother's pure and godly influence and faithful lessons had taught her a submissive Christian spirit rather than the spirit of rebellion, and in time she became more reconciled to the cold and constrained religious life marked out for her. She practiced dutifully and meekly all the austerities and requirements of her order, and was rapidly promoted. When still very young she was made Lady Abbess of

the Convent of Jonarre, in Normandy. Years rolled on, and as the Protestant reformation spread some of the Protestant books and tracts, in one quiet way and another, gained entrance to the convent. They were forbidden things, but their reading brought new light and joy to the gentle hearted Charlotte of Bonbon. Situated as she was, she could only give thanks in secret, and teach to her nuns the blessed faith and truth that had come to her own soul. It was the same truth that she had heard from her now sainted mother and the dear childhood instructions, so revived, confirmed her conviction that she was right. Henceforth she would rely on Christ alone. Before long a way to liberty and larger duty was divinely opened to her. The Huguenots, in their memorable struggle in France, gained some successes, and in the course of the war the Convent of Jonarre was broken up, and the nuns were forced to flee. The Lady Abbess escaped in disguise to Heidelberg, and joined in the cause of the Reformers. Victorious Holland offered a safer refuge, and there she became the wife of William, Prince of Orange, and (by the marriage of one of her daughters in Germany) the great-grandmother of Sophia, Duchesse of Brunswick.

Those who have studied English history know that the present Queen of England is the head of "the House of Brunswick." She is the direct descendant of the pious nun of Jonarre.—*The Watchman.*

### TWENTY YEARS IN JAPAN.

Dr. J. C. Hepburn, writing to a relative from Yokohama on November 19, 1879, after mentioning his situation, describing his home and location, refers to the great work in which he has been engaged for so many years, and says:

"I have, with other of my missionary friends, been working for the last five years at the translation of the New Testament. We finished it a few days ago, with great joy—a glorious work for the Japanese. To be permitted to give them such a blessing, what an honor!—and to think that I should have a part in it fills me with wonder and praise.

"I was appointed, at the last meeting of Presbytery, to translate the Confession of Faith into Japanese.—That is my principle work just now. Besides, I preach in Japanese, almost every Sunday, to a native congregation. My wife has a day school in the native town, to which she goes daily in the morning—and a Sunday school. I wish you could just drop in among us. You would be surprised to see a large company of Japs—men, women and children—singing our beautiful tunes in their own tongue praising God. There are now many such congregations all over the country;—not one when I set foot on this land,—all in twenty years."

There are now many missionaries American and English—of all denominations, in all the open ports, working diligently to bring the nation to the knowledge of the truth. Everything is working harmoniously and pleasantly thus far, and I trust will so continue. In our own Presbyterian Mission we have a very nice set of men, as well as women. The Scotch Presbyterian, American Dutch Reformed, and American Presbyterian, have united and form one Presbytery, called here Chikwaik. This Presbytery is now composed of eighteen foreign members, and eight native pastors, and elders from nineteen churches—a large and respectable body of men. When I think of these things I cannot but exclaim, "What hath God wrought! and that I should live to see it!—all in twenty years!"

"This is one branch of the Christian Church. The Methodist, Baptist, Episcopal, Congregationalist, Lutheran, Cumberland Presbyterian, German reformed, Albright Methodists, Greek and Roman Churches, all have their representations here and organizations."—*N. Y. Observer.*

**LEAVES, PLANTS AND ROOTS.**—Here is a remedy for the ills of flesh and spirit, composed of leaves, plants, and roots, which, if taken without a wry face, will make any person respectable and happy:

Leave off smoking and drinking.  
Leave off chewing and snuffing.  
Leave off swearing.  
Plant your pleasures in the home circle.  
Plant your business in some honorable employment.  
Plant your faith in truth.  
Root your habits in industry.  
Root your feelings in benevolence.  
Root your affections in God.  
For directions see the Holy Scriptures.

## Farm and Fireside.

### SOW CLOVER SEED.

Clover, to succeed well, should be sown early in spring—the earlier the better. If the land has not yet been plowed and harrowed and prepared for the seed, no time should be lost in doing it. The work should not be postponed till spring, as there may not be time enough to plow and harrow and sow the seed when the land is in proper condition, when there might have been enough to have put in the seed if the ground had been prepared.

We have written a great deal in our time about raising clover, and as long as we live we expect to write about it for no crop is of more importance to farmers. It makes excellent pastures, and in drouth nothing equals it for this purpose. It makes good, nutritious hay, when properly cured and stored away in sheds or barns, and stock will fatten on such hay without grain. An early crop of hay can be taken, and then a good crop of seed saved from the same field. And again, to crown all, nothing surpasses it as a fertilizer. It will restore worn-out fields quicker and better and cheaper than anything else. So it pays in four ways to raise clover. It pays for pasturage. It pays for hay. It pays for seed. It pays as a fertilizer. Who will go to work now and prepare his land, and put in a number of acres in early spring?—*E.*

### SELECTING COTTON SEED.

The selection of good seed has a great deal more to do with success in all farming operations than most farmers are willing to acknowledge. Every now and then we hear of some new variety of cotton, whose origin may be traced to a careful selection of the best bolls from the most promising stalks of cotton in the field, which, after being planted for several years, each time saving the best specimens only for planting.

By this means the Dickson cotton originated, which produced, by a careful system of fertilization and cultivation, between four or five bales per acre. It was also by this method that the Simpson, the Roubieau and the Langtry, were noted for their fruitfulness; also, the Peeler and Chambers prolific, both noted for length of staple the latter for extreme productiveness, compared with the average long staple cottons.

Any farmer may improve his yield by careful cultivation and selection of seed, but the quickest results may be arrived at by planting a few acres in seeds already improved, and making his selection from the best stalks of the new variety.

**LIME** is needed to hasten the decomposition of vegetable matter, and so make it available as plant food. If we wrap up a piece of lime in a cloth in a short time the cloth is so decomposed that it will fall in shreds from its own weight. Tanners use lime in their vats to rot the hair from the hides. Now, lime behaves exactly in this way in the soil. The vegetable matter in the soil is useless until it decomposes, and lime hastens the process of decomposition.

**AGE OF COWS.**—Cows live an average age of about fifteen years. As every farmer, stock man, and cow boy knows, rings on the horns tell the number of their days. At four years old a ring is formed at their roots and every succeeding year another is added. By allowing three years before their appearance, and counting the number of rings, the age of the animal is known.

It is a waste of capital to buy expensive animals and undertake to keep them upon poor pastures or poor hay. To attempt to make up the difference by feeding upon grain will take off all the profit, and the animals will inevitably deteriorate. There is no food that can be profitably substituted, in the long run, for grass and hay.

**PRESERVING SHINGLES.**—An old farmer recommends sprinkling shingle roofs once a year, either in spring or fall, with slacked lime. He also says that new shingles can be made to last much longer by soaking them for a few days in thick lime water, well stirred up.

A pail of water slightly warm, in which two or three quarts of bran have been stirred with a sprinkling of salt given to a cow once a day will increase the flow of milk, and also add to its quality.

### THE COW PEA.

This plant for the South is destined to take the place that red clover does in higher latitudes in the work of ameliorating worn lands. It will gather ammonia as well, fatten stock equally as well, and grow with less attention on thin ground. The way we have cultivated peas is very simple. Lay off the land in three-foot drills, dropping ten or twelve peas together each short step, covering with two light furrows, and breaking out the middles, at first convenient time, in two or three weeks. When about a month old, run one sweep furrow in the middle, and repeat this again in four or five weeks. By this time the ground will be so shaded as to keep down other vegetation, and render unnecessary any more work; and our word for it, they present as pretty a sight as ever greeted the eye, filling the whole face of the earth, and rendering it impossible to distinguish where the original rows were. From ordinary upland you can gather ten or fifteen bushels of peas from the acre; then cut the vines from several acres for hay for stock, and turn under the balance with two-horse plows in the early fall. The advantage of this renovator is its cheapness, as compared with commercial fertilizers and the saving of transporting and distributing stable and other manures; and then it is so evenly diffused over the whole surface of the field.—*Dieix Farmer.*

### BROKEN LEGS.

I have known of valuable horses, as well as of other animals, being killed because of their legs having been broken. A large proportion of them have been saved by proper treatment. The difficulty of managing an animal in the ordinary way with a broken leg, is that it keeps straining the leg, thus preventing the broken parts from knitting together. If the leg is swollen, cold water is one of the best applications for removing the swelling, and this should have immediate attention. After the bone is carefully set, encase the fractured parts (also a space above and below them) with heavy leather, something like a boot leg. Tin or wood might answer the same purpose. It should be large enough to leave two inches space all around the leg, which space should be filled in with solid wet plaster of Paris. The latter will harden very quickly and hold the bone as securely in position as though it were in a block of wood, still allowing a free circulation of blood within the leg.—*American Cultivator.*

### CURE FOR CHOKING CATTLE.

Should cattle be at any time in danger of choking to death by any foreign substance sticking in the throat, take fine chewing tobacco, enough to make a ball as large as a hen's egg, dampen it with molasses so that it can be compressed into a ball, and will adhere closely; elevate the animal's head, pull out the tongue, and crowd the ball as far down the throat as possible. In fifteen minutes it will cause sickness and vomiting, relaxing the muscle so that the potato, or whatever may be choking it, will be thrown up.

### HOW TO TELL THE AGE OF SHEEP.

—A sheep's front teeth the first year are eight in number, appearing all of a size; second year, the two middle ones are shed out and replaced by two much larger than the others; third year, two very small ones appear—one on either side of the right; at the end of the fourth year, there are six large teeth; fifth year, all the front teeth are large; sixth year, begin to show wear—not till then.

### TO MAKE A GOOD HARNESS POLISH.

Take of mutton suet two ounces; beeswax, six ounces; powdered sugar, six ounces; lampblack, one ounce; green or yellow soap, two ounces; and water, one-half pint. Dissolve the soap in the water, add the other solid ingredients, mix well and add turpentine. Lay on with a sponge and polish off with a brush.

### PRODUCE STOCK OF FARM AND GARDEN SEEDS.

That there be no delay during the busy time of planting in the early Spring. Keep yards well littered and dry. In good open weather plow for early fodder crops so essential in spring time to the Southern farmer.

### RYE IS A FINE FERTILIZING CROP.

An acre of good rye will leave in the ground in its straw 2,500 pounds, containing 30 pounds of potash, 40 soda, 14 magnesia, 69 lime, 12 phosphoric acid, 12 sulphur, and 12 nitrogen. It is an entirely new lot of Cloaks and Shawls and Net Goods for Ladies, and Overcoats, Merino Shirts and other desirable goods for Men. I get new goods every week.

J. T. NEASEY.

TOM SMITH.