

THE CHRISTIAN SUN.

IN ESSENTIALS, UNITY;

IN NON-ESSENTIALS, LIBERTY;

IN ALL THINGS, CHARITY.

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Poetry.

ON THE DEATH OF REV. S. I. ELLIS. BY A FRIEND.

I know he has gone to the land of the blessed,
And we should not weep and be sad.
I know he has gone where the weary do rest,
And the mourner looks up and is glad.
He has gone to the land where Patriarchs dwell
Where the ransomed in paradise sing;
Where the prophets of old, and apostles do tell
The love of our Saviour and King.
He's gone where the tongue of foul scandal is
still
From troubling; the wicked do cease;
Where blood, war and carnage no longer doth
chill
The hearts of the children of peace.
He has gone; his voice now raises us no more;
He meets not his brethren below—
His labors are ended on this sinful shore,
The fruit of his labor doth know.
He has gone but his preaching instructeth us still;
Those warnings yet sound in our ears.
Oh! who can withstand those touching appeals,
And sink in the night of despair!
He's gone, but we weep not as those without
hope,
And we pray that his "matte" may fall
Like that on Elihu; as Elihu went up
Inspiring some young man with zeal.
He has gone, and we bid our loved brother fare-
well,
In love and friendship this tribute is given.
We hope in that region of pleasure to dwell,
And meet all the faithful in heaven.

Selections.

HERE AND THERE.

—As sins proceed they ever multiply. Like figures in arithmetic, the last stands for more than all that went before it.
—The Sunday is the core of our civilization, dedicated to thought and reverence. It invites to the noblest solitude and to the noblest society.
—No man can lift himself above the world unless he takes hold of something higher than the world; he cannot lift himself out of himself unless he grasps something higher than himself.
—Would you have the peace which Jesus gives? You will find it just where you find him, in that child-like spirit of faith that takes him, as your Saviour from sin; and then seeks to live his life over again.
—When Christ implants the well of living water in a man's heart, it will have not merely a refreshing influence, but a cleansing and purifying effect. If there be none of the latter the absence of the living water may well be argued.
—Do you wish to live without a trial? Then you wish to die but half a man—at the best but half a man. Without trial you cannot guess at your own strength. Men do not learn to swim on a table. They must go into deep water and buffet the surges.
—If you long to bring forth all the fruit of the Spirit, strike your roots deep and wide in private prayer.—That faith and support, that strength and grace which you seek of God in secret, that they may be exercised in the hour of need, God will in that hour give you before men.
—"Did it ever strike you," said one, "what grand men we ought to be, who have been praying so many years? If prayer to us has been a reality, if beside being petition it has been communion with God, how near Him we ought to be by this time, and how like him we ought to have become. Communion with Christ should make us Christlike."
—To consolidate and methodize, and complete what has been most successfully begun in former years—to turn theory into practice—to attack with vigor the great task of life—to cast out old evils, and by grace to exhibit a holy character, these are the duties of him who is growing old. The whole prospect is deeply serious, though it need not be alarming.
—To blaspheme against the Holy Spirit is not to utter mere ribald words of profane import. It is to outrage the Spirit by refusing it admission. It is to turn away God from the heart's doors with contumacious rejection of his loving and saving approach. To be accepted is all God really asks from his children their childish, ignorant, and perverse denials and aspersions of his majesty, with all their wickedness, he can forgive, for his accepted presence will purge all away; but he cannot bless with forgiveness the soul which persists in an attitude of hostile alienation, for he cannot reach it with his healing, reconciling influences, whether in this world or another.

SIX ONE THINGS.

A SERMON BY REV. D. L. MOODY, PREACHED AT ST. LOUIS, FEBRUARY 22D.

I. One thing thou lackest.—II. One thing I know.—III. One thing is needful.—IV. One is your Master.—V. One thing I do.—VI.—Not one thing hath failed.

We have for our subject this afternoon six one things that it is very essential that every child of God should have.

I. The first is in the eighteenth chapter of the gospel according to Luke, and the twenty-second verse: "ONE THING THOU LACKEST."

This young nobleman that came to Christ to inquire what he should do that he might inherit eternal life, was a lovely character. It is written that the Saviour Himself loved him. But he lacked one thing; he lacked salvation; he lacked eternal life.

It is very often said in our meetings by those coming to present their friends and relatives for prayers: "He is such a noble husband; he is such a noble father; he is such a noble young man. He only lacks one thing. Well, if he lacks that, it seems to me he lacks everything."

All that a *dead* man lacks is one thing, and that is life. He would be alive and walking around if it were not for that one thing. All that a drunkard lacks from being a temperate man is just to give up his cups, but then it is a fearful thing to be lacking that one thing, and it mars his whole life. All that a beggar lacks is one thing, and if he had wealth he would be a rich man, he would not be a beggar.

A man may be a wealthy man, he may be an honorable citizen, he may be a cultured man, he may be a good husband, a kind, gentle, loving son and all that, and yet if he lacks eternal life it would be better that he had never been born than to die without salvation.

Now let the question come home to-day, do we lack that one thing—do we lack it?

II. Now, the next one thing that I want to call your attention to, is that one thing that the blind man knew, in the ninth chapter of John: Whereas I was blind, now I see." He says:

"ONE THING I KNOW."

What was it? It was that "I was once blind and now I see." He knew what he had got; he knew his eyes were opened. There is assurance for you.

This man had an experience. He had something to tell. "He answered and said, 'a man that is called Jesus made clay, and anointed mine eyes, and said unto me, go to the pool of Siloam, and wash; and I went and washed, and I received sight.'" He just told the simple story.

You need not tell any more, just your experience. That is all the blind man did and he had a good testimony.

"Then said they unto Him, Where is He? He said, I know not." He didn't tell what he didn't know. He just told what he did. Said he, "I don't know where He is."

Now, I am afraid if he had been like some of us, he would have said: "Now there is going to be trouble, and I will keep still and have nothing to say. I have got my sight and that is enough. I will go off home and mind my own business."

See what he says: "They say unto the blind man again, what sayest thou of Him?" He might have said, "I haven't seen Him. I don't know." All I know is that He just put clay on my eyes and sent me to the pool of Siloam to wash, and I got my sight. I don't know; I haven't made up my mind yet." He might have evaded the question. He might have dodged it. But he had took much courage, for this man had got a blessing and he wasn't going to conceal the truth. He just spoke out what his opinion was, "He is a prophet."

But they said unto him, "Give God the praise; we know that this man is a sinner." They are going now to get him to testify against Christ.

"He answered and said, Whether He be a sinner or no, I know not; one thing I know, that, whereas I was blind, now I see."

And all the philosophers of that day couldn't beat him out of that. All the arguments they could bring forward, couldn't make him believe he hadn't got his eyes open.

And when men try to tell us that we haven't been converted, that we haven't a different experience from what we had before we found Christ, we cannot help but laugh them right in the face. Don't we know? Didn't that man know that he had been feeling his way around Jerusalem, that he was blind, and was trying to feel

his way for twenty odd years, and now he had his eyes open and walked right straight through the streets of Jerusalem without any one's aid, any one's help?

And so you can call that assurance. That man was sure that he had got his sight. And so we can be sure that we have got the eyes of our soul open, if we will. It is the privilege of each child of God to know that he has been born into the kingdom of light.

III. Well, the next one thing that is needful, is communion. The first thing is to be born of God; the next thing is to know it, and the third thing is to just be brought in communion with Him. Let me read:

Jesus answered and said to Martha, "Martha, thou art careful and troubled about many things; but

ONE THING IS NEEDFUL; and Mary hath chosen the good part, which shall not be taken from her." Mary has chosen that better part. There was that one thing needful for Mary. It was to sit at the feet of Jesus and to listen to him. Martha was busy doing something for Christ; but Mary was sitting at His feet learning and receiving something from Him. Now, there is not a thing that I can do to please the Master so much as to sit down and let Him talk with me.

There is nothing that will glorify Him as much as to be in communion with Him at least one hour a day; and I don't believe any man or woman can be a healthy, growing Christian that does not have secret communion with the Lord and Master. That is God's college. You may go to all the colleges in America; you may go to all the theological seminaries, and still not learn this lesson; and I believe that is one reason why so many men stop in God's work—they don't go through God's colleges; that is, they do not sit at Christ's feet and learn of Him, who is meek and lowly of heart. Now, one drop of God's power is worth more than all the power there is in the world. It is not intellectual power; it is not the power of art or of culture that the Churches need so much to-day as it is the power of the Holy Ghost. That is what we want. We want the Holy Ghost power coming down upon the Church. We can't get that communion if we don't commune with Jesus Christ; if we don't sit at his feet and learn of Him as Mary did and let Him talk to our souls. We can't get that power in the colleges and schools. We can only get that in God's college.

IV. ONE IS YOUR MASTER. That is the next thing. Now, we have been brought through fellowship and through communion to sit at Christ's feet, and if this idea that He is our Master has taken full possession of us, then we shall live to please Him and not to please the public.

One is your Master. Is it the Lord or yourself? Is it God or is it pleasure? Is it God or is it business? Is it the God of heaven or the God of wealth? Now, what is it? We have only one master. Now, a great many people bow down to the god of fashion; that is their god; they worship fashion; fashion is their master. Others bow down to public opinion. "What will they say at the club-houses? What will they say in society? What will they say in the circles of business, if I come out and identify myself with the son of God and with the believers? What will they say?" Never mind what they say. If you are to be a child of God you are to trample public opinion under your feet. Take care of your character; your reputation will take care of itself. Live for another world, not for this. You can't live for both worlds at the same time; and if you want to be an out-and-out Christian and fit to be used by God, keep your eye single; let it be for the glory of God, not for your own glory.

V. Well, the next one thing is, "now."

ONE THING I DO."

and I would like to give you right here two C's—consecration and concentration. I think that we Americans need to be preached to on this very point—or these two points—consecration and concentration—There are so many professed Christians who are attempting to do so much; they literally do nothing. If they only concentrate their lives upon some one point, and direct all their energies and strength right to that point—just centralize their lives upon some one thing to do, and thoroughly do it, do it well—their lives will tell, and when they are dead and gone they will be missed.

If I am a Sunday-school teacher, let me take a class and hold it. If I happen to be called out of town on

business, let me write letters to those children; let me follow them up; and if they leave this city and go to another city, let me follow them with letters, feeling that I must answer to God for that class; that I took that class to train them for God and eternity; that I am to do it thoroughly and well. Then God will bless such labor, if you just keep it up and do it heartily for Him. "This one thing I do."

The afflictions, the troubles and the perils that we encounter in this wilderness of life ought, to lift us higher and nearer to Christ, and not drive us away from Him. If we keep our eyes single on this one thing; if we keep our eyes on Christ, looking to Him, working for him, we shall not be disappointed or discouraged.

VI. Then the last one thing, is over there in the last chapter of the Book of Joshua: Not one thing hath failed of all the good things which the Lord thy God spake concerning you."

NOT ONE THING HATH FAILED.

This old man was going to his rest now, in the meadows of Hermon. His locks had turned gray. For one hundred and ten years he had tried the God of the Hebrews, and had found Him true.

Where has God ever broken one promise He has made? Man has broken His word. God has never broken His word. These promises are true, my friends, and whenever you come to the promises you may know that they are going to be fulfilled. "Heaven and earth may pass away; but God's word shall not pass away; not one jot, not one tittle of His word shall fail."

God's promises are not doted, and because I don't get my prayers answered just the way that I want them, it is no sign that God is not going to answer my prayers. He will do it in His own time, and all true prayer is answered, because we finish by saying, "Not my will but Thine be done."

So we must not doubt God's word. God's word is true, and all the promises He has made are yea and amen, and He will fulfill every word. And what we want is just to trust Him. Some one has said there is not a sorrow without a comfort; there is not a desert without a fountain; there is not a night without a morning; and there is not a ripple or sorrow that shall cross our path, but there is comfort in Christ if we will go to Him for it. He has promised to bind up broken hearts, and He has promised to comfort those who mourn, and let us take Him at His word and believe what He has promised.—*Er.*

TROPHIES OF SONG.

Directly after the visit of Mr. Moody and Mr. Sankey to Scotland, a little boy passed along the streets of Glasgow in the evening singing,

"There is a fountain filled with blood,"

A Christian policeman joined in the song. At the end of the policeman's beat he asked the boy if he understood what he was singing.

"Oh, yes," said the little fellow, "I know it in my heart and it is very precious."

A few evenings afterward some one in conversation with the policeman, said:

"Do you know that a woman standing where we are was awakened and saved by hearing the other night a hymn sung by a policeman and a boy?"

"By since by faith I saw the stream, Thy flowing wounds supply, Redeeming love has been my theme, And shall be till I die."

"Then in a nobler, sweeter song, I'll sing thy power to save, When this poor, lisping, stammering tongue Lies silent in the grave."

In a religious awakening a pastor invited a meeting of the young people of the congregation in the parsonage. The room was thronged with anxious inquirers. During the opening he observed a young lady deeply affected. She was one of the most estimable young ladies of his congregation, one whose amenity of manner and purity of life might have been copied to advantage by many of the members of the church. Calling her by name, he inquired, "What has brought you here?"

"My sins," was her deep and earnest response.

"But," said he, wishing to test the soundness of her convictions, "what have you done that you should feel so deeply?"

"O sir," said she, "I hate God and I know it."

Perhaps never before that hour had she comprehended how deep and fearful is the enmity of the carnal mind to God.

"I hate God, and I know it; I have a heart opposed to all good; I hate my own life, and now see how empty

and worthless—nay, how insulting to God—have been all my good deeds, with which I sought to merit his favor! Oh, how utterly wretched and lost in my soul!"

She arose and went into an adjoining room. There she paced the floor to and fro in an agony of soul bordering upon despair.

"What mockery!" she exclaimed. "How I have deceived and ruined my soul! My condemnation is just.—But O, my God, where shall deliverance be found?"

Just then she took a hymn-book, and her eye lit upon this stanza:

"There is a fountain filled with blood, Drawn from Immanuel's veins; And sinners, plunged beneath that flood, Lose all their guilty stains."

In one moment she was enabled, by faith, to plunge beneath that flood. Quicker than thought light broke in upon her soul; the Divine Spirit filled her with his presence; and she burst forth into an exultant song—

"My God is reconciled, His pard'ning voice I hear; He owns me for his child, I can no longer fear."

PRESUMPTION.

Do you hear that torrent of oaths? It is the creature belching out arrant blasphemy against the Creator. One clear thought reminds him that life, and all else that he prizes, comes from the hand of the Infinite; and yet with a defiant spirit he repeats that very common and yet most awful expression, "God damn my soul."

This fearfully wicked sentence we hear almost daily from the lips of men who would accept it as an indignity if they were reminded of the fact that the expression exhibits a degree of ingratitude and depravity which is well-nigh hopeless. What! A man of sense (!) invoke such a curse! A man not totally depraved be guilty of such a senseless petition! The exercise of a very little sense, with grace sufficient to simply realize our dependence, would lead to deep and earnest contrition for such arrant and wicked presumption.

Do you observe that man seeking to hide his dishonesty? He looks to the right and to the left, but alas for his hiding-place, he neglects to turn his eyes upward! He thinks to secrete his thoughts, purposes, and plans, but seemingly entirely forgets that all this inwardness is a perfect transparency in the eyes of the All-seeing. Either because of shameful ignorance or wicked presumption, he seems to be wholly oblivious to the accepted fact that "there is nothing hid which shall not be revealed."

On the Sabbath morning the minister comes from his closet of earnest seeking with his soul aglow with his heavenly message. With a Divine energy he urges the claims of the gospel upon those who are shut up to sin, and hence, of necessity, shut out from God. But because of some strange and unaccountable infatuation they hear the message of mercy and voice of pardon with criminal indifference! Or at most they will say: "At a more convenient season!" Presuming upon the mercy of the heavenly Benefactor, they say, "To-morrow will be as to-day—and to-morrow I will seek to bring myself into harmony with God." Some one has cited the case of "a young man who had inherited an estate from an uncle, and was exhorted to seek Christ, but replied, 'I will do so as soon as I have paid off the debts that encumber the estate.' The pastor said, 'Young man, beware! You may never see that day; while you are gaining the world you may lose your soul.' The young man said, 'I'll run the risk.' He went into the woods and was engaged felling a tree, when a falling limb caused his instant death, within a few hours of his bold presumption." The enigma of enigmas is that helpless and dependent man should be so criminally guilty of this very common and yet most destructive sin of presuming upon the forbearance of the Ever-present.

PREACH CHRIST.

A belligerent and critical ministry is usually without fruit, because it attempts to destroy the weeds without stocking the ground with good seed. The weeds are sure to spring up again in the vacant field. The positive preacher has no such trouble. Every available place being covered with good seed, there is no chance for the tares. Filling the mind with the truths of Christianity, evil influences are help in check, and the virtues of the Gospel come to maturity. The Master did not send you so much to fight the devil out of the world as to introduce the Gospel into it. Bring in the fullness of evangelic truth and spiritual influence, and the enemy will have no occupation. It is not enough that men get rid of Satan; they need Christ! To be emptied of evil will avail nothing without being filled with good. Fill the minds of the people with vital and saving truths of the Christian system, and they will prove an impervious shield against the attacks of the arch-deceiver and enemy of mankind. Satan may come but he will find nothing in them as he found nothing in the Master.—*Zion's Herald.*

Farm and Fireside.

THE PEANUT CROP. FOR BEGINNERS.

In Southeast Virginia, from the 10th to the 20th of May is regarded by experienced growers as the best time for planting the main bulk of the peanut crop. Some plant a week or ten days earlier, a few even the last of April, but more is frequently lost than gained by such early seeding. Much of the crop is planted even as late as the 10th of June, and the success of a Mr. Cokes, of Isle of Wight county, who last year planted a crop of peanuts after a crop of Irish potatoes, and who made upwards of 150 bushels to the acre of solid peas, demonstrates that the crop may be planted any time in June with good result, other things favorable.

Choose a piece of gray or chocolate sandy soil that is never too wet to plow within twenty-four hours after a big rain—such soil as will not adhere to the peanuts or color them. Plow this land—not deep necessarily—and put it in as fine friable condition as narrow will make it. Lay off rows any distance apart between three and four feet. If the land needs lime apply from 500 to 600 pounds of Lee's prepared lime to the acre in the drill and if not, use fertilizer—the phosphates suits best—200 to 300 pounds, according to the character of the soil and then with a small turn plow lap two furrows over the drill, to form a ridge for the peas. Just as you are ready to plant [having the peanuts previously shelled and all small and shriveled ones rejected] these ridges are to be made flat and knocked down to a surface but little above the general level. This is readily and neatly done with a pole eight to ten feet long and about six inches in diameter to which shafts are attached, and which is drawn by a horse that walks up and down the rows. The marker or dotter is then run along the beds, making indentations from one and a half to two inches deep, and the planters follow immediately, dropping one pea in each place, and covering it carefully with the foot. Instead of the marker the planter may make a depression with the heel into which to drop the pea, but this way is not to be commended, as there is liability of getting the seed planted too deep and also very irregular as to distance apart. The marker can be readily made and will last a life time. It is merely a wooden wheel 16 or 18 inches in diameter, to which handles are attached for pushing it along, and which pegs has been set into the circumference at the distance apart you desire to plant the peas, which may be anywhere from 14 to 20 inches.—One hand carries this along the row as fast as he can walk, and the planters follow to drop and cover, or merely to drop the seed. Some plant two seed in a place, but in our judgment it does not pay. The seed are readily covered by sliding a weeding hoe over the rows. After a little practice it is easy to give just enough pressure to set the soil about the seed without disturbing it from its place. It is better that the seed be planted in soil just moved before it has time to dry. A gentle rain just after planting is beneficial, but a hard rain injurious and sometimes disastrous. The young germ is very sensitive to cold and much water, and considerable pains is needed to get the crop planted just at the right time and in the right way.—*Rural Messenger.*

A PERSON who throws away a barrel of soft soap, or a box full of hard soap, would be called wasteful, as such material will operate like an excellent fertilizer when spread around fruit trees or any sort of berry bushes.—After a barrel of soft soap has been diluted and has passed through the wash tub, the elements of fertility in the mass will be even more valuable to growing trees and plants than if applied in any other way.

VIRGINIA BISCUIT.—One quart flour, one half teaspoonful salt, one quarter pound butter; mix the flour and butter with the hand, together, and moisten with water; roll it out very thin three times, and beat with the rolling-pin each time; roll as thin as a sheet of paper; cut with a saucer and bake in sheets. They are particularly nice for lunch.

ROAST meats should not be put in the pan with water. The water should be placed in the bottom of the pan; the meat on a rack above it.

Give your children something to read.

COTTON CULTURE.

The great desideratum with the cotton planter is to obtain the longest possible period for his harvest season; consequently, during the fore part of the summer his policy should be to push the crop, and obtain open bolls as early as they can possibly be produced.

Fifteen days after planting, a light plow should be run close to the line of plants, cutting away the weeds and gr. ss and stirring the soil to a moderate depth.

Hoes should follow immediately after the plow, smoothing the inequalities produced by the plow, and chopping out the plants, leaving them in small groups at points where the afterwards chosen stalks will be required to grow.

The crop should receive its final thinning in about two weeks of the chopping out. At this time the second cultivation should be made, and this should be the most thorough cultivation of any. The surplus plants should be pulled out by the hand and with great care not to displace the roots of the plants allowed to remain.

A little fresh dirt should be drawn around the roots of the plants left for a stand, and the entire bed, as well as the middles between, should be made perfectly clean.

The middles may be scraped over by a sweep, but the smoothing up and most of the performance must be wrought with the hoe. On good soil and with a favorable season the growth will be rapid after this going over, and the subsequent cultivation may be effected mainly with the plow.

Deep plowing when bedding up in the spring. At any other time deep plowing breaks the natural roots of the plants and retards their growth. Anything that retards growth curtails the growing season, and hence should be carefully avoided.

Not a few farmers that cotton gains but little by deep plowing after the crop has started its growth, but my experience and observation has taught me to believe that the more ground is stirred on the surface, the more rapidly will it be penetrated by the heat of the sun, and heat acting upon the roots will cause them to grow more rapidly and to do what we want for the best results. No rule can be laid down as to the number of times the crop should be worked over, as the cultivator's views vary with the character of the soil and the condition of the soil. In some movements in the cotton field should be brisk, so that the force may pass over the crop as rapidly as possible. Cotton is decidedly a modest plant and will not struggle with weeds and grass for a division of the fertilizing properties of the soil. It will not grow unless kept perfectly clean, and the full energy of the soil kept concentrated upon it.—*Mobile Register.*

WITHOUT a free use of whitewash no poultry-breeder can expect to keep his fowls healthy for any length of time; and to a neglect of this can be attributed many of the disappointments and much of the loss experienced by amateurs, who do not realize, until they have paid dearly for the experience, that cleanliness is one of the first principles of success in poultry-keeping, and that lime in different forms is an invaluable agent in promoting cleanliness in poultry-houses and among fowls.

FOOD AND DRINK FOR THE SICK.—Be careful to have everything you use very sweet and clean, as the sense of taste and smell are very sensitive in sickness. Never cook articles for the sick over a smoke or blaze, as it will thus impart a smoky taste. When the mixture is thick, stir it to prevent burning. Be very careful in putting in the seasoning not to put in too much, as it is easy to add but not to subtract.

WAFFERS.—One pound of sift flour, two tablespoonfuls of butter little salt, enough milk to make dough; rub the butter with the ed flour; wet with milk; roll it out into small round cakes, and cut those again into cakes as large as tea plate and as thin as stout paper. Lift carefully to a pan and bake quickly. *Th.*

DELICATE CAKE.—Tea pound of butter, one pound of flour, half a pound of milk or water, four eggs; D—butter, and sugar to add the beaten eggs, the or water, mix thoroughly; the butter into your pan, gar over the top and bake in a moderate oven. *M.*

PINEAPPLE MARMALADE. Mark's and grate; take equal parts of fruit, cook slowly in Printing Press & Bro. Nov-91