

THE CHRISTIAN SUN.

IN ESSENTIALS, UNITY;

IN NON-ESSENTIALS, LIBERTY;

IN ALL THINGS, CHARITY.

Volume XXXIII.

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Poetry.

WORK.

Any where, everywhere, something to do!
Something for me, and something for you!
Work for the hand and work for the head,
Work for the winning of daily bread.

Never a day dawns but brings its own task;
What only for you and for me is to ask;
Some are chosen to sweep and others to spin,
Some to sow, some to reap, while some gather in.

Some must build ships, and some guide the helm;
Some fashion our garments, and some rule the realm;
Some must fell forests, some the broad field must till,
Some plant and some carve, some grind at the mill;

Some must buy and some sell, some traverse the sea;
Some God's preachers and judges and singers must be;
Let each to his task work list for the call—
Christ worked, and the Father works high over all.

Some work in the shadow and some in the sun,
Some in joy, some in pain, but the Master is one;
Calling all to their tasks, portioning each his reward,
As he ceases his toil at the word of his Lord.

Work while the day lasts, work with a will;
Soon will the night come, when all will be still;
Sweet will it be, at the set of the sun,
To hear from the Master the welcome, "well done!"

Selections.

HERE AND THERE.

—Due honor to the worthy dead is one way of securing worthiness among the living.

—If one is far behind his work the thing to do is, not to worry or to wait longer, but coolly and resolutely to push ahead.

—We pity the people whose lot in life is so unhappy that they have to venture on doubtful ground, or even worse, in pursuit of pleasure.

—What if some did not believe? Shall their unbelief make the faith of God without effect? Shall the failure of a part destroy the truth and fidelity of the whole?

To be business-like is one thing; to make a bustle and stir is quite a different thing. Work is valuable not according to the number of motions made, but according to the results achieved.

—There are many unhappy marriages, but on the whole, the stable, substantial commonplace people, and in wedlock a constant comfort which shows that sin has not wholly obliterated the blessings designed by the Author of human nature.

—Two eminent and respectable lawyers recently lost temper, and fell under the severe censure of the judge in court in Troy, N. Y. For a time a personal encounter was imminent. The scene was a disgrace to both parties. Like fire, a keen temper is "a good servant, but a bad master."

—A grandeur of President Tyler recently died in New York in very reduced circumstances. One of the misfortunes of her condition was that she could do no work, had no strength, and knew nothing of manual labor. But she seems to have been worthy and true hearted. The case is a lesson to parents, and to all charged with the rearing of the young.

—The experience of public men ought to demonstrate to beginners in the race of life the value of a good record. An ill advised act, performed in a moment of haste or passion, is almost sure afterward to come up as a bar to progress at critical moments. On the other hand, a record of steady, safe, prudent, worthy conduct, is an incalculable force in one's favor.

—HOW TO MOVE THE WORLD.—A lesson, which, if well learned, would be of vast benefit to many theoretical reformers of the present day, is taught in this incident, which we take from a work on the life and sayings of Socrates.

A Grecian youth, who saw the errors and follies of the people, and who wished to reform the world, once exclaimed:—"Oh, that I were rich and famous as some orator, I would move the world so soon. Here are sins to be plucked up and truths to be planted. Oh, that I could do it all. I would reform the whole world and that so soon."

Socrates, hearing the youth, said:—"Young man, thou speakest as silly women. This gospel, in plain letters, is written for all. Let him that would move the world first move himself. It asks neither wealth nor fame to live out a noble life. Make thy light thy life; thy thought action. Others will come round, and follow in thy steps. Thou seekest riches to move the world. Foolish young man, as thou art, begin now. Reform thy little self, and thou hast begun to reform the world. Fear not, thy work will never die."

A CONSTANT SALVATION.

A clipper ship crossing the Banks of Newfoundland in heavy weather strikes an iceberg. She settles rapidly at the bow, and her captain and crew have barely time to leap into the life boat. The question, "What must we do to be saved?" is answered by their prompt leap into the life boat, which is an act of faith. They trust their lives to it for salvation. From immediate death they are saved.

But after the ship has sunk the crew are still out in the deep and dangerous sea. There is a second process necessary. In order to keep out of the trough of the sea and to reach the distant shore, they must stick to the boat and pull lustily at the oars. They must work out their salvation now by hard rowing. But this is a continued process of salvation day after day until they reach the shores of Nova Scotia. Never for a moment, however, are they independent of the life boat. That must keep them afloat, or they go to the bottom. At last after hard rowing, they reach the welcome shore. This is their third, final and complete salvation; for they are entirely beyond any perils of the treacherous sea. Now they are at rest, for they have reached the desired haven.

This homely parable will illustrate with sufficient clearness the three ways in which the word salvation is employed in God's word and in human experience. The first leap into the life boat illustrates that decisive act of the soul in quitting all other worthless reliances and throwing itself on Christ Jesus, in simple, believing trust. This is conversion. By it the soul is delivered from the guilt and condemnation of sin.

The Holy Spirit is active in this step—cleansing and renewing the heart. By this act of surrender to Christ the sinner escapes from death into life. He may joyfully cry out, "By the grace of God I am saved!"

Yet this converted believer is no more independent of Christ as a Saviour than those sailors were of that life boat. For until he reaches the consummate deliverance of Heaven (which is what the word "salvation" signifies in Psalm xvi, 16th verse) he must be clinging to Christ Jesus every day. And it is this daily and hourly salvation that we wish to emphasize at present. Too many people limit the word to the initial step of converting faith, and falsely conclude that nothing more is to be done. A certain school of rather mystical Christians so magnify this act of receiving the "gift of eternal life" in Christ that they quite forget the fact that a vast deal of head winds, hard rowing, conflict with the devil and remaining lusts must be encountered.

There is a very important sense in which every true servant of Christ is obliged to "work out his salvation" every day of his life, if he lives a century. It was not to impenitent sinners or to anxious inquirers that Paul addressed the famous injunction: "Work out your own salvation with fear and trembling." He was addressing the blood-bought Church at Philippi. And, if he were alive to day, he might well ring these solemn words into the ears of every Christian in the land. For if our original deliverance from the condemnation of sin and desert of hell depended on our surrender to Christ, so our constant salvation from the assaults of sin depends upon our constant clinging to the Saviour and our constant obedience to his commandments. Faith without works is dead. Brethren, we may be in the life boat; but the life boat is not heaven. There is many a hard tug at the oar, many a night of tempest, many a danger from false lights, and many a sand under bare poles (with pride's "top hamper" all gone), before we reach the shining shore. To the last moment on earth our salvation depends on complete submission to Jesus. Without Him, nothing; with Him, all things.

Please bear in mind that salvation signifies simply the process of saving. Our Blessed Master means to save us and our lives for himself, if we will let Him do it and will honestly co-operate with him. Yonder is an acre of weeds, which its owner wishes to save from barrenness to fruitfulness. So he subjugates it with plow and harrow and all the processes of cultivation. If the soil should cry out against the plow share and the harrow and the hoe, the farmer's answer would be: Only by submission to this discipline can I rear the golden crop which shall be to your credit and to me a glory. In like manner, by absolute submission to Christ's will, by constant obedience

to His pure commandments, by the readiness to be used by Him entirely for His own purposes can you or I be saved to life's highest end. The instant that I realize entirely that I am Christ's I must also realize that my time must be saved from waste for Him and my influence must be consecrated to Him. All accumulation is by wise saving. Sin means waste, and ends in ruin and remorse. The honest, devoted Christian is literally "working out his salvation" when he is daily striving to redeem his time, and employ his utmost capacity, and use his every opportunity to make his life a beautiful offering and possession for his Lord. If we were not worth saving, our Lord would never have tasted the bitter agonies of Golgotha to redeem us. If every saved follower is by and by to be presented by Christ "faultless, with exceeding joy," then is a Christian life a jewel worthy of His diadem. Oh, my soul! let him work in me to will and to do according to His good pleasure, if I can be made to yield this revenue of honor to my beloved Lord.

There is another sense in which Christ furnishes us a constant salvation. His presence saves me in the hour of strong temptation. He keeps me from falling in a thousand cases where I do not directly recognize His hand. When I wake up in the morning, after a night ride in a Pull man car, I do not know how many human hands have been busy in order that I might ride safely through the pitch darkness. And when I get to heaven, perhaps I may find out how often Jesus interposed to save me from threatened ruin and from unsuspected dangers. He was saving me in a hundred ways that I did not dream of. And the visible acknowledged deliverances were all due to Him. Daily grace means a daily salvation. Paul lived thus in constant dependence, realizing that if Christ withdrew His arm he must sink in an instant. Not one moment can I dispense with the life boat until my foot stands where "there is no more sea."

If these things be true, then we ought to be ever praying: "O Lord! what must I do now to be saved? To be saved from waste of time; to be saved from dishonoring Thee; to be saved from secret sin; and to be saved up to the fullest, richest, holiest service of Thyself?" He can help us to accomplish all this, for His grace can bring us a full salvation. When we reach heaven we will no longer need to be saved. The voyage will be over, the dangers ended. The multitudes who have been saved will then walk in the light of the New Jerusalem, and cast their crowns at the feet of Him who purchased for us so ineffably glorious and transcendent a salvation!—Theodore L. Cayler, D. D.

A SERMON.

"For other foundations, can no man lay than that is laid, which is Jesus Christ." 1 Cor. 3: 11.

Upon this foundation, we as Christians propose to stand, believe, obey and practice, making Christ the head of the Church, and the only authorized law-giver.

Strife and division smother only those who are fleshly-minded, who are carnal and foolish; hence so many different organizations and names of distinction amongst the people are led believers.

This text is the language of Paul, written to the church at Corinth, while at Philippi, by Stephanus, Fortunatus, Achaicus and Timotheus. There arose a dispute in that church with regard to the ministers under whose ministry they had been won to Christ. One was for Paul and another for Apollos, and so on. The news of their division was born to Paul and it grieved him that such division should exist in the church, for it was a very large church, in one of the largest cities of Greece containing many thousands of inhabitants.

The object of the Apostle in writing the Epistle was to stop the further spread of their dissensions by explaining to them the cause that gave rise to them. He tells them "they are carnal," "they are yet babes in Christ," "hitherto I have fed you with milk," you are not able to bear stronger food—you are yet carnal, for whereas there is among you envying, and strife, and divisions, are ye not carnal and walk as men?"

All differences among believers grow out of the same cause, Ignorance and carnality; and this is the foundation of all creeds that are prescriptive in their operation. The advocates of division and strife do not understand the gospel; they may be feeding off the milk of the word, but the strong meats of the word they cannot digest. They propose to lead, and say to here, and lo there, but Christ says, "go not after them." All strife that has ever marked the pathway of believers, has grown out of a fleshly mind. All divisions have been the product of a foolish brain. We are not able to govern our own house hold right; and to assume to give rules for the government of the church of God, and dictate faith for its members, is an insult to the divinity of Christ. There is no other foundation but Christ. Christ is not to be found in the stormy tumults and upheavals of denominational prescription, but in the hearts of true believers.

Elisha said when the storm was raging and the mountain shaking, he called for God and he was not there; but when he did hear him, it was a still small voice.

During all the centuries past, beginning with the first after Christ, you find all the prominent leaders of sects, men of limited education, (or nearly so) not capable of comprehending, in what consists the strong meats of the word. They blended with their creeds doctrines not sustained by the gospel. They created land-marks, and built walls or partitions between them and others, which destroyed the fellowship of the sects to that degree they organized separate communions.

The Mennonites believed there was no people among whom God was to be found but them—and therefore were perscriptive and administered the Sacrament to none but such as were found to belong to their church. The particular Baptists as they are called, are an off shoot of the German Mennonites, taking their rise about the middle of the 15th century—and organized their Association about the middle of the 16th century—and all are close communions, as were the Mennonites from whom they sprang, and all of them rebaptize their proselytes.

There is no good historian that does not know that the true Apostolic Church cannot be traced, through these centuries by all their church creeds, for they are the works of ambitious men, under whose leadership the true principles of Christianity cannot be found, except in an isolated condition. It is true that Waldo, of the 11th century, was a good man, but whence came Waldo? His followers flourished for a time and was split up into factions, and so of all the rest that figured before and after his day. As soon as the old leaders passed away other ambitious men took hold for themselves, found fault with the doctrines and substituted new ones, each claiming apostolic succession.

Taking the past as an example, all the sects that are now prominent will suffer a like fate and pass away. All claim to be Christians, but each has his prefix to distinguish him from other believers, and each sits in judgment on the other as to his orthodoxy.

My object is to show that Jesus Christ is the foundation and his name is the only name under heaven through whom men can be saved, and his church the only church that will stand the test of ages—and all that is not of Christ will perish and come to naught, as the history of the past will show and has shown.

One will say, we are all Christians. Well, let us see. Christian Waldenses, Christian Mennonites, Christian Baptist, Christian Methodists, Christian Pauls, Christian Apolloses and Christian Stephanuses; how will that do? Paul did not like that and entered his protest, and called them all Christians at Antioch; he says you are carnal. These men are God's servants. "Paul may plant, Apollos water, but God giveth the increase." You speak as men and not as the oracles of God.

There is no foundation but Christ and your divisions are carnal, fleshly and foolish.

All that is not of Christ will perish and come to naught, as the history of the past has shown; yea, and all the boasted sects of to-day will as surely fall, and their history will be written and placed side by side with those sects they have persecuted and adored.

The success of no sect is evidence of being the true church. Popular delusions have the same effect as though founded in fact, upon the masses; but they are short lived and die almost without a struggle. What is it for a sect to live two or three hundred years, it is only a question of time as to its end. That that has not the spirit of Christ in it can not endure. The spirit of Christ is not in division, it is not in strife, it is not in a fleshly mind, it is not in foolishness. How foolish it looks to set a table and call it the Lord's table, and

turn two-thirds or three fourths of his children out of doors without a taste.

"The wisdom of this world is foolishness with God," and the Apostle felt so when under the inspiration of God. He preached Jesus, the head of the church, and the foundation upon which we should build, but if we build, thereon, wood, hay, or stubble, it should be burned up. We take it for granted, the sects having built upon the sand, the storms of time are doing their work of destruction and will continue to do so until the church of Jesus Christ shall be established, and the Kingdom of God established in every heart. Amen.

JUBILEE SMITH.

Richland Ga.

WHAT I HAVE SEEN.

I have seen a young man sell a good farm, turn merchant, and die in an insane asylum.

I have seen a farmer travel about so much that there was nothing at home worth looking at.

I have seen a man spend more money in folly than would support his family in comfort and independence.

I have seen a young girl marry a young man of dissolute habits, and repent of it as long as she lived.

I have seen a man depart from truth where candor and veracity would have served him to a much better purpose.

I have seen the extravagance and folly of children bring their parents to poverty and want, and themselves to disgrace.

I have seen a prudent and industrious wife retrieve the fortunes of a family when the husband pulled at the other end of the rope.

I have seen a young man who despised the counsels of the wise, and advice of the good, end his career in poverty and wretchedness.

I have seen a woman, professing to love Christ more than the world, clad in a silk dress costing \$75, making up and trimmings of the same, \$40; bonnet (or apology for one) \$35, velvet mantle, \$150; diamond ring, \$500, watch, chair, pin and other trappings, \$300, total \$1,100—all hung upon one frail, dying worm. I have seen her at a meeting in behalf of homeless wanderers, wipe her eyes upon an expensive embroidered handkerchief at the story of their sufferings, and when the contribution box came round, take from a well filled portemonnaie of costly workmanship, twenty-five cents to aid the society formed to promote their welfare. "Ah," thought I, "dollars for ribbons and pennies for Christ."

I have seen a man who had long been a communicant rush to his business after a hasty swallowed breakfast, without a prayer in his family for God's blessings through the day, spend hours in eager pursuit of that which perishes with the using, speaking not a word save of stocks, of bonds and mortgages, and when business hours were over, return to his home exhausted and petulant, to turn away from a sad story of want and suffering with, "I am tired, and can not hear it!" I have seen him sleep away his evening without a pleasant word for wife or children and to retire to rest with no more apparent thought of God, his maker, than if his meeting him at the great day were an idle tale. "Ah," thought I, "days and years for mammon, but not a moment for Christ."

AN ANGEL STANDING BY.—We have read of a certain youth in the early days of Christianity—those periods of historic suffering and heroic patience and legendary wonder to which I call your attention—we read of a Christian youth on whom his persecutors put in practice a more than common share of their ingenuity, that by his tortures—let those who can or will go through the horrible details—they might compel him to deny his Lord and Saviour.

After a long endurance of those pains they released him, in wonder at his obstinacy. His Christian brethren are said to have wondered too, and to have asked him by what mighty faith he could so strangely subdue the violence of the fire, as that neither a cry nor a groan escaped him.

"It was indeed most painful," was the noble youth's reply; "but an angel stood by me when my anguish was at the worst, and with his finger pointed to heaven."

O thou, whoever thou art, that art tempted to commit a sin; do thou think on death, and that thought will be an angel to thee! The hope of heaven will raise thy courage above the fire-heat threatenings of the world; the fear of hell will rob its persuasions of all their enchantment and the very extremity of their trial may itself contribute to animate thy exertions by the thought that the greater will be thy reward hereafter.

Farm and Fireside.

RUTA BAGAS IN THE CORNFIELD.

Southern farmers do not raise enough roots for the benefit of their stock. This neglect of so important a provision is doubly inexcusable when we come to consider the ease and very trifling cost of some of these crops. A crop of ruta bagas, for instance, may be grown at absolutely no cost, except for seed, in the following way. Prepare the seed, and when about to give the corn the last plowing, sow the seed among the corn before the plow, so that the working of the corn will get the seed covered. They will come up and grow off nicely, the slight shade afforded by the corn being favorable to the young plants, and their presence among the corn will in no way interfere with the harvesting of that crop or detract in the least from its yield. On the contrary they will improve the land, and as soon as the corn is removed hogs, sheep and calves can be turned in to feed on the tops and roots of the turpips, so that there need be no expense whatever, either in cultivating or harvesting the latter crop. No crop could be raised on a cheaper plan, and nothing is better to put the hogs in good condition preparatory to the fattening process, or fit the sheep for winter. Of course other use could be made of the crop if desired. On good land several tones of roots may be counted on as the product of an acre. Three to four pounds of seed will sow an acre.—Rural Messenger.

WHAT ARE ONIONS WORTH?

Not the price per bushel but their value in a family. They are GOOD FOR THE CROUP.

Roasted onions saved a boy's life, who was dangerously sick with that fearfully dangerous and quick disease. It was a long road to a doctor's office; so the mother was obliged to rely upon home remedies to save her child. The onions were thoroughly roasted. A part made into a poultice and laid upon his chest, and from the remainder the juice was extracted and given him, which gave immediate relief and effected a cure.

GOOD FOR THE EAR-ACHE.

A gentleman was suffering most intensely with ear-ache. Curatives of reputation failed. An onion poultice applied gave almost instant relief. They are good for colds, no matter whether roasted, boiled or fried. They are valuable as an appetizer, bring sweet sleep and a perfume unequalled in rank with any of the vegetable world. Give to the poor abused onions a deep rich corner in your gardens.

KILL YOUR SHEEP WHILE YOUNG.

There are few animals kept on the farm which, when they are in their prime, pay as well as sheep and there are very few, if any others, upon which old age has such a damaging effect. As sheep are much shorter lived than any other of our domestic animals, it is not strange that many farmers attempt to keep them too long. At ten years of age the horse is just in his prime, and the cow is as good as ever, with the prospect of remaining so several years longer.—But the sheep is very old when it reaches ten, the natural limit of its term of life. After reaching this age sheep are very likely to be injured by the slight exposures which do younger animals no harm. They are more liable to be attacked by disease, and if they live they will be likely to produce less wool and smaller lambs than they have done previously. We do not think it pays except perhaps in special instances, to keep sheep after they are six years old.

LEMEN ICE.

One pint of rich lemonade with a little grated rind of lemon in it. It must be very sweet as it loses much in freezing. Add the whites of three eggs cut to a stiff froth. Freeze like ice cream. The juices of any fruit, with sugar and water added, may be prepared in the same way.

TRUMPS IN HOGS.

For this disease, which is inflammation of the lungs, or of the lining membrane of the cavity of the chest and lungs, nothing can be done but to give good nursing. Keep the patient warm, give drinks of lukewarm gruel, and rub a paste of mustard and water upon the brisket and side of the chest.

SUBSCRIBE FOR THE SUN, \$2 a year.

SELECTED RECIPES.

THE WHITE OF ONE EGG, BEATEN TO A FROTH WITH A LITTLE BUTTER, IS A GOOD SUBSTITUTE FOR CREAM IN COFFEE.

BURNS.—An application of cold, wet common whitening, placed on immediately, is an invaluable remedy.

BRAN OF MIDDINGS MIXED WITH WHEY AND FED TO PIGS KEEPS THEM IN EXCELLENT HEALTH, AND IF MIXED WITH A LITTLE BARLEY MEAL MAKES THE SWEETEST AND BEST OF PORK.

SUNFLOWERS are recommended for bean poles, planting them at a suitable distance in the garden and planting the beans around them when three or four inches high.

A GARDNER recommends that to keep bugs off melon and squash vines a tomato plant be set in each hill, saying that when he had followed this plan his young plants were not molested.

PAINT the inside wall of a corn house with coal tar and it will drive weevils from the corn. It costs but a few dollars a barrel and a barrel will last several years in hen houses and corn houses.

To prevent flies from injuring picture frames, glasses, etc., boil three or four onions in a pint of water; then with a gliding brush do over your glasses and frames, and the flies will not alight on the article so washed. This may be used without apprehension, as it will not do the least injury to the frames.

CURRENT JELLY.—The currants should be picked first week of ripening; crush, heat gently half an hour, strain, boil and skim the juice; then measure. To one pint juice add one pound, or three-fourths pound of sugar; heat together for ten minutes, try in a saucer; if not done, boil a little more; pour into the glasses while hot.

BLACKBERRY jam or jelly is an excellent medicine in summer complaints or dysentery. To make it, crush a quart of fully ripe blackberries with a pound of the best loaf sugar, put it over a gentle fire, and cook it until thick; stir it awhile over the fire, then put it in pots.

ICE CREAM.—To make the best ice cream, says the *Scientific American*, it is necessary that the cream should be of the best quality; and the utensils in which it is made must be absolutely clean. With every quart of cream mix six ounces best pulverized white sugar, a very little vanilla bean, and the white of one egg. The latter imparts a smoothness and delicacy to the cream that cannot otherwise be obtained. The prepared mixture is then to be stirred in the freezer until it is entirely congealed. Those who desire first rate ices or cream should follow these directions carefully, and avoid the use of corn-starch or other thickeners. Instead of vanilla as a flavor for the cream, a trifling amount of any desired flavoring syrup or juice may be used, as strawberry, pineapple, orange, lemon, etc.

FAIRS.—The Southwest Virginia Agricultural Association, Wytheville, will hold their twelfth annual exhibition on the 6th, 7th and 8th of October.

The Abingdon fair will come off September 29th and 30th and October 1.

The Lynchburg Agricultural and Mechanical Society has decided to hold their next fair on the 19th, 20th, 21st and 22d of October.

The Border fair will hold its annual exhibition September 22d, 23d and 24th.

The Piedmont Society have changed the date of their fair, so as not to conflict with that of the Lynchburg Agricultural and Mechanical. It will begin at Culpeper on October 12.

TO CURE COLIC IN HORSES.—Take a piece of carpet, blanket or any thick material, large enough to cover the horse from his fore to his hind legs, and from the spine to the floor as he lies; wring it out of hot water as hot as you can possibly handle it. You need not fear scalding the animal. Apply this to the horse and cover it with a similarly dry cloth. As soon as the heat diminishes much dip the wet cloth again in hot water. This plan will within an hour cure the worst case of colic.

MIXED HUSBANDRY is the most profitable, provided one knows how to mix it, but unless there is judgment, experience, and skill in the mixture it will not combine to profit; but, as chemists say, it will "precipitate."—Then stand firm under.