CHRISTIAN

IN ESSENTIALS, UNITY;

IN NON-ESSENTIALS, LIBERTY:

IN ALL THINGS, CHARITY.

farm and fireside.

HOW TO MEASURE AN ACRE.

sand five hundred and sixty superfi-

SENSIBLE ADMONITIONS.

ters, while your sons need a plow.

be written; it makes lawsuits.

waits for the sheriff.

forward, never backward.

never give up.

Don't become security for him who

Buy a farm wagon, before a fine

LAMPASS.

eration of burning the lampass.

starch cooked in two cupfuls of boil-

ing water; flavor to taste.

Volume XXXIII.

SUFFOLK, VA., FRIDAY NOVEMBER 19, 1880.

THE MOUNTAIN OF SORROW.

Joetry.

There's a dark and dreary mountain, Whose paths are wild and steep,
In the mysic Land of Silence,
Where shades are thick and deepAnd 'tis there God's holy angels Their constant vigils keep.

Thou hast never seen this mountain?
Art thou a child of God?
For the feet of all God's children
Those thorny paths have trod
Bleeding and sore, but yet upheld
By His own staff and rod.

It is called the Mount of Sorrow And on its chilly height, God's children, worn with many a Are toiling in the night; But near there stands another Shining with heavenly light.

'Tis the holy Mount of Prayer, And oft a holy ray Is sent to the weary children, To cheer them on their way; For there the light shines more and more Uuto the perfect day.

And between these mystic mountains A valley calm and sweet, In soft and blooming fragrance lies; And Jesus' blessed feet Walk through this bright and holy vale

Tis the Vale of Resignation, O hearts that ache with care, Close to the dark Mount of Sorrow Stands the bright Mount of Prayer; Lift up your eyes, ye mourning ones, God's holy Son is there! ZITELLA COCKE.

Selections.

SOUL-WINNING.

It is glorious work. No labor this side of heaven is so full of rich compensations. They who have realized how satisfying it is to toil for Jesus will never be content with any lower occupation.

But says one and another, "I can not break through reserve, and talk to my neighbor about spiritual things." This is the experience of many. The instant that conversation takes a turn toward direct reli gious topics, bearing on the life and conduct of individuals present, lips decide to be for the Lord; but they cannot ask them a single question about it. Friends talk to friends about everything else. The world is flow into speech. If you love Jesus, and want others to love him too, see that you are so sunny, so brave, so full of joy and gladness, that he will look for the motive that lies at the root of your conduct. Do not let it be said of you, even in misunderstanding and partial error, that you are grim, forbidding, morose and uncourteous. One can be selfish in prayer and devotion as well as in lesser things. To speak gay, bright, inspiring words, to do kind acts in a kind way, to let your life be, to all who feel its force, what the river is to the trees on its banks, and the sparkling rill to the meadow it kisses will be to take a long step onward in the vocation of winning souls .- Tal-

PROGRESS THROUGH STRUGGLE.

It is a good thing for a young man, or for an old one, to have a great gard to character and manners, by through struggle. Unless there were tion. The expressions of character strike, the blacksmith would never part of it. have the brawny arm which marks his power. If there were no hills to forth in all these forms of aweetness, climb and no storms to face, the stur- gentleness, consideration, sympathy, superior vigor as makes him another to its beauty and loveliness, and dethe vine-embowered valley. It is not selfishness by winning them to itself. the uniform and the parade which bring out the courage, and develop the highest manhood, of the enlisted soldier; but it is the march, the pri- his disciples is not a peace which form him into the bronzed and enno- it is the result of nearness to him who bled veteran. Not the receiving of is the center of the universe, and who riches by inheritance, but the secur- is unmoved by surroundings. The ing of them by unintermitted strug | Christian's peace is as great in times be a leader in the world of wealth. the tempest of sorrow or of opposi-It is rather the barriers to knowledge tion rages on every side, then he who than the helps to them, that give the is one with Jesus realizes "the peace scholar his final pre-eminence in the of God which passeth all understandfield of letters. And the man who ing." has made progress through struggle, who has had a great deal to con-

A WINSOME RELIGION.

any fellowship with it.

the from from the brow. It should more as he can upon himself. A man mantle the whole face with a soft and warm tinted light, so that every man who looks on these harmonizing features should be made to ask, "What sweet secret lurks below ?"

It ought to mellow and soften the The way in which some Christians uot only being willing to give, but it often speak, with downright cadences is giving with gladness. Many perimperative, peremptory, dictatorial, hardship of self-will in them, overriding other men's views, feelings, and wishes, repels men from them, and makes some gentle spoken worldling far more lovely by contrast. This is not wise nor right. It is very unfortunate and very wrong.

Our religion ought to pervade our manners. It is the highest law of pure and true- courtesy. It can not be indifferent to any man's feelings, nor blind to his discomforts. It must think of his accommodation before our own. It must insist on his taking precedence, "in honor preferring' him to ourselves. It must give him the inside of the walk, the head of the pew, half of the car, his right to are sealed. Christian mothers can not talk to their children. Fathers yearn over their boys, that they may and idiosyncrasies. When Christian and push him, till by and by he surrenders, gasping, like a man overcome in a fight, and says, "Well, well," and idiosyncrasies. When Christianity in any of its confessors forgets to be polite, lays aside the apostolic injunctions, "be courteous," indulges call it "charity." They give grudgfull of Christ-loving hearts; but an in little petty self preferments and enchanter's spell is over so many of breeding abjures, it does not win self securities, which worldly good men; it only invites them to dislike and despise it; it denies its own na ture; for if it be anything, it is love in the heart and love in the life.

> The Christian should be the kindest of men; so ready to serve another so willing to wait himself, so open handed, accepting disturbance of his plans and conveniences so graciously so cheerful and ready in the small offices of ministering to his neighbor's comfort, that it should be a perpetual marvel to the lookers on how he can carry about with him this unfailing spirit of practical and hearty beneficience.

Do you say, "Of course a Christian will be and do all this, if he be truly what we call him?" Ah, it would seem sometimes as though a man had acquired something of the substance of this transformed character, when he is thoughtless about its expression. Some minds confuse themselves in redeal to contend with. There is no seperating and discriminating where real progress in this life except there is no room for such discriminaa hammer to swing and an anvil to are a part of it, the whole practical

Genuine Christianity ought to shine dy mountaineer would show no such and kindness if it would charm men being from the ease-loving dweller in tach them from the odious reign of -Rev. A. L. Stone, D. D.

The peace which Christ gives to

MARTIN LUTHER started Sabbathtend with, and has contended suc- schools in Germany in 1527, and Jhon agreeable after that as after a silly Knox in Scotland in 1560.

GENERUS GOODNESS.

This is the special charge of Christ's No man can measure his duty by With regard to the behaviour at followers, to move among their fel-the laws of society; for the laws of table, a contributor in the Evening low men, and by sweet attractions of society put all nen on a level. They godliness, "win" them to forsake the cannot do otherwise. But on the control of th shamefulness and vileness of sip, and commander at 105 for the fact that some have m than others. Every man 22@22c. the disciples of Jesus must put pn, if we would effect such a result. Is it enough with any of us that our religion is firm, that it braves danger, ing that his obedience b. Shelled 43c. that it blenches not before opposition is to go to excess, rathat it speaks sharp words to every short of what they require Black Eye, tempter, saying, "Get thee behind cusatory natures, who are asking oc. Evill come prepared to behave proper-

Take another quality. A man must be as benevolent as morality requires him to be; but he can be more than that, a great deal. Our Master, in one place, says,

"Let him that giveth give with simtones. They have no right to be plicity," and in another place he says, gruff and imperious. They must not "Give not grudgingly, for God loveth be self asserting and domineering, a cheerful giver." So benevolence is sons give their gifts as one landlord as though there were a strenuous gives stale beer, not with a sparkle or bubble on it, but flat. Other persons give their gifts as another landlord gives beer that foams, and every particle of which is prevaded with fixed air. (Beer is good for illustration, if it is not good for anything else; and in that sense I will use it.)

How do men give ? It is often from a sense of shame. It is the fear of loss of reputation frequently, that impels the gift. Charity is often dragged out of a man. We shut a man up as it were, in the house of his excuses, we put a reason here and a reason there, like so many constables to keep him from running out at the back door; and when we have him thus secured, we go in and push him, I give up." Under such circumstances men disgorge; and afterwards they ingly; but the Lord loveth a cheerful giver-a man who, when he gives, makes the gift fragrant with his manhood, so that it shall be a pleasure of

memory. You have not fulfilled the law of mercy when you have merely given an external adhesion to it. You must fulfill it with a willing heart, which not only sends the blessing for the sake of the thing done, but sends it also for the sake of pleasing your-

Why is it, do you suppose, when an artist sits down to the piano, and fingers the keys, that he shrinks every time he strikes a certain string? It is because that string is out of tune. Well, what of it? It hurts him. If you were to hit him on the head, it would not hurt him any more than the discord which is produced when he strikes that key hurts him. It goes against the sense of music that is in him. Now a man should be so attuned to every moral element that it hurts him when there is a discord between any one of them and the

der that not even a bone was broken, more easily wounded. Women are when this child said, "Mamma, you sometimes called divine; but a scoldprayed this morning before we start- ing woman never seems divine .- Lived, that God would take care of us, ing Christian. and I knew He would. He has hasn't He, mamma ?"

not ice-cream taste as good, and mu. pensation. sic sound as good, and greetings be as gossip and a "dance" ?

MANNERS AT THE TABLE.

With regard to the behaviour at

the immense influence which is ex-Reupon a household by the at-cordere of the family table. A neat of the lered table is in itself a lesson in the hildren. To the inviting ta here there should be always

ling attractive, however simshe meal may be, most children me, Satan ?" It is not only true and the time, "How little can I do of what ly. It really is worth while, and constant, but is it in us lovely too? the law requires without reaching its when philosophically considered, is a Is it sour, is it austere, is it grim and penalty?" come short of their duty. matter of great importance, to lay frowning ! It has no business to be; True men are those, who act from a aside, as far as possible, all thoughts it has no right to be. It will enkin- plenary inspiration, and who do right of the hard work done before and to dle desire in no human bosom, except to the utmost of their power, for the be done after a meal, and to allow no the desire to deter as long as possible sake of the right itself, and to please vexations questions to be discussed God. A man is not a full man who at this time. The habit of brooding that there are little ones who want to width, and divide the product by one right from the time they hatch out Christianity, to be winning, should goes only as high as the laws of soci- over our work and exhausting ourshow in us a pleasant face. It should sty require him to go. A full man is selves by going it all over in our way. chase away all dark shadows from one who, when he has done what so- minds is one to be studiously avoided. the countenance. It should smooth ciety requires of him, puts as much There is nothing which takes from one's energy more than this, and it is arch pleasantly the bow of the lips, must be as just as society requires a frequent cause of insanity. Every It should look with gentleness out of him to be, and then as much more body knows that food digests better the eye. It should often wear a just as he is capable of being. But when eaten in agreeable company. hearty and cheerful smile. It should can a man be more than just? Yes. It was something more than a pleasantry which made a friend remark that he could not have his wife and child pass the summer vacation away from him, as it gave him dispersia. The poor child who comes to grief at the table and is sent away from it with his dinner half eaten, and who suffers the whole afternoon with an undigested lump of food in his stom-

ach, is to be pitied. It follows, then, that pleasant sur prises in the way of preparing favorite dishes, that good taste and much painstaking in arranging all the appointments of the table and diningroom.rise above a mere ministering to the animal existence, and affect the fine issues of life. Good behavior and cheerfulness ought to accompany each meal as naturally and unvarying as bread and butter. The happy laughter which distributes nervous force, and calls the blood from the brain, allowing the stomach to get its share, should be heard more frequently at our tables. No one should feel at liberty to say one word which is not at least kind and thoughtful, any verted. more than he would withhold a sufficient quantity of food.

SCOLDING.

an irratable condition of both mind of grown-up people. forthwith commences finding fault next generation. with everything and everybody in

one who indulges in it at all becomes men and women. thing to scold about. If there were seashore. nothing else, they would fall a scoldgreeable habit. The constant rumb- case with grown people. ling of distant thunder, caterwauling, or a hand organ under one's window, would be less unpleasant.

The habit is contagious. Once intain in a short time to effect all the members. If one of them begins finding fault about something or nothing, the others are apt very soon to take it up, and a very unnecessary bedlam is created.

Women contract the habit more by AN INCIDENT .- A little girl was on frequent use than men. This may be the train, recently, where a fearful because they live more in the house, collision took place, demolishing both in a confined and heated atmosphere engines, and ruining several cars .- very trying to the nervous system Wonderful to relate, no lives were and the health in general; and it may lost, and no person seriously injured. be partly that their nature are more who said, "Suffer little children to clean cotton saturated in a strong cup of sugar, one egg, one tablespoon-People were expressing their won. susceptible, and the sensitiveness come unto me, and forbid them not, solution of ammonia to the defective ful of butter, two and one-half cup of

THE American Bible revision com-Tears came to the eyes of several mittee have completed the revision under those conditions. When we who listened, and one said, "Give me of the English version of the New are straitened, it is in ourselves, but vation, and the battle, which trans- comes of the disciple's surroundings; the faith of a child, 'for of such is the Testament and transmitted the result not in God. "Waiting on the Lord" kingdom of heaven." - Zion's Herald. of their labors to England. The Brit- does not mean "waiting for the Lord." ish committee will meet in November He waits for the prayer and longing THE BIBLE-PARTY.-Let me urge for final action, and the University of the church. The open mouth will upon Christian households to hold so presses of Oxford and Cambridge are be promptly filled. Longings that gles, gives a capitalist the ability to of storm as in times of calm. When cial Bible parties, as the world holds expected to issue the revised New expend themselves in their own ensocial dancing-parties. Why should Testament in February, 1881. The ergy will be fruitless. They must not a score of young Christian folks Old Testament will be published two cling to promises it they would be efgather in a parlor, and each read and or three years later. The American fective. That is faith. And without explain a portion of Scripture, pre- revisers have given their time and faith it is impossible for the church pared for the occasion ! Why should labor for eight years without com- to please God, no matter what holy

RENEW your subscription to the

THIRTY REASONS

Why the Early Conversion of Children Should Engage the Attention of Every True Christian.

and may be lost.

3. Because the simple plan of sal

4. Because there is a special promise for the young-"This that seek me early shall find me."

dren have found the Saviour, and are now happy in his love. 6. Because the holy spirit is stri-

7. Because it is constantly found

they shall come.

course of sin.

adult.

taught to love Jesus.

12. Because it is easy for children

14. Because those who spend their feet front and one thousand and eighyouthful days in learning in Christ's ty-nine feet deep, one acre. In one school will become the wisest Chris- square acre there are forty-three thou-

useful Christians.

16. Because we now have the children with us, and it is easy to get one foot wide, a team must travei lbs. beef. This is too much; more

to be young men and women it will be very difficult to reach them.

or fourteen, and leave them uncon-

19. Because it is a startling fact that these old Sunday-scholars form nine-tenths of the criminals in our ment makes independent men. jail and the unfortunates on the

is not much meaning in it. It is of when children rapidly learn the manten the result of nervousness, and ners, and too often imitate the vices.

and body. A person is tired and an- 21. Because these children may noved at some trivial cause, and become the father and mothers of the

22. Because they may die while they are still young.

Scolding is a habit very easily 23. Because the Lord may come, formed. It is astonishing how soon and none of them ever grow up to be

is an unreasoning and unreasonable readily gathered together in the habit. Persons who once get in the school room, the cottage, or the drawway of scolding always find some- ing-room; in the open air, and the

> 29. Because it is a work that brings us so near to Christ.

When the disciples were in one place, and in one accord of desire. Pentecost, came. It will always come desires fill them, or what energies engage them .- The Interior.

SUBSCRIBE for the SUN.

1. Because children are sinners.

2. Because Jesus Christ died for them, and they may be saved.

vation through faith in Christ is the same for children as for grown-up

5. Because very many dear chil-

ving in the hearts of many more.

come to Jesus, and do not know the

8. Because they are not safe until

truth in more simple faith than the inches one every side.

to love, and therefore they may be

trust in Jesus

early life make the most earnest and consistent Christians.

15. Because, having life before cial feet, six hundred and forty acres them, they are likely to be the most make one square mile; one hundred and sixty acres equal a quarter section. If a plow turn a furrow slice

them to listen to the story of the about eight and one-third miles to than is required in packing beef for plow one acre.-N. W. Farmer. 17. Because when they grow up

18. Because thousands of children leave our Sabbath schools at thirteen

look right.

addicted to it and comfirmed in it. It 24. Because children may be so

25. Because a little book or tract ing at the mere absence of anything given to a child will always be accepteeth, or a very old horse whose molto scold at. It is an extremely disa- ted and read, which is not always the ars have become defective, the cruel

26. Because a letter written to a child is sure to be treasured up and read again and again.

27. Because a word can be spoken troduced into a family it is pretty cer- with freedom to a child, and all of us meet with children sometimes, and have many opportunities of individually pointing them to Jesus.

28. Because this work amongst sonls.

from the teeth, may be speedily en-30. Because the lambs are so dear to the heart of the Good Shepherd, ded by application of a small bit of TIP-TOP CAKE .- One and one-half for of such is the kingdom of heaven." tooth. Sometimes the sufferer is flour, two tablespoonful of Rumford's -The Christian.

pain has disappeared." Sprinkling beds of vegetables with even a weak solution effectually preserves them from caterpillers, slugs, etc. A paste of one part powdered some fatty matter, placed in a narrow Even rats, mice, cockroaches, and crickets flee from it. SAUCE .- A little butter and sugar mixed to a cream; a spoonful of corn

Number 46.

TURKEY FATTENING.

A nice plump turkey-most people

have a weakness that way, says an epicure-is what on many a farm the young people of the household are Land can be measured with satis. now looking forward to produce .factory occuracy for many purposes, Turkeys in a few weeks will not be by pacing. Five paces are equal to the least remunerative department of one lineal rod. A man having long the farm yard when properly cared legs will usually measure more than and fed. In the majority of cases in a rod at five paces, while short-legged this country turkey-rearing bardly men will be obliged to step unnature pays for the large outlay in trouble ally long to measure a rod at five and other expense; but they are unpaces. The correct way is to measure cloubtedly profitable to raise when sixteen and a haif feet on level ground, reared on profitable principles, which then practice gauging the steps, until means plenty of food; care and exerone can measure one rod at every five che. There is a great difference of steps. Then one hundred steps or opinion in regard to fattening turpaces will be equal to twenty rods. keys, but experience has shown If a plot of land be two hundred paces breeders that the best way to get the long and fifty paces wide, call every greatest number of pounds of flesh is five paces a rod, multiply the rods in to feed the birds all they will eat. hundred and sixty, the square rods in till they are ready for market. While one acre. Thus: one hundred paces, they are running at large is the time twenty rods, and fifty paces, ten rods to develop them. They undoubtedly or ten by twenty, two hundred square get much food in the fields-the scat-9. Because the child's heart is ten- rods, which, divided by one hundred tered grain, the "hoppers," worms, der, and not yet hardened by a long and sixty, one and one-fourth acres. &c .- but then that must be supple-A square acre is about two hundred mented by daily or twice daily feeds 10. Because the child receives the and eight feet eight and one-half of grain at the barn. Turkeys cannot bear confinement, especially when in In order to lay out one acre of land small flocks or singly, and should 11. Because it is easy for children twice as long as the width, the length never be confined more than a week must be four hundred and seventeen or ten days before killing. An ordifeet and five inches, and the width nary rail pen is one of the best for one hundred and four feet and four the purpose, for they like to be on the to trust, and so they may be led to inches. Twenty feet front two thou- ground. At this time feed principalsand one hundred and seventy eight ly on cooked or soft food, and plenty 13. Because those converted in feet deep, one acre. Thirty feet front of milk if you have it to spare, giving and one thousand four hundred and occasionally hard whole grain, to keep fifty-two feet deep, one acre. Forty the flesh solid and firm.

CURING BEEF.

I notice that one or two recipes for curing beef have been given in the Country Gentleman lately, in answer to inquiries. One of these gives 16 lbs. salt as the proper quantity for 100 the Navy. I herewith give two, which have once or twice been pub-

lished in the Cultivator: To every 100 lbs. beef take 8 lbs. Don't buy a piano for your daughsalt, 2 oz saltpetre, 21 lbs, brown sugar (or 1 quart molasses,) 2 oz salera-Don't let your horse be seen stand. tus, and a half oz of cayenne pepper. ing much at the beer saloon; it don't Pack the beef as closely as possible. using a portion of the salt between Don't give the merchant or printer the layers. Boil and skim the rest in a chance to dun you; prompt paywater enough to cover the beef. After it is cold pour it over the beef. Don't leave to memory what should putting on a stone to keep the beef under the brine. Beef thus cured

will keep until used. Another .- Salt the beef down using Decent, substantial clothing for 2 or 3 lbs. salt to the hundred lbs. your children, makes them think bet- beef. Let it lie about a week. It . ter of themselves, and keeps the doc- will usually by that time be covered with bloody brine. Take up the beef, Teach your boys to look up and rinse it in cold water, also washing out the barrel. Then repack, using Cultivate the habit of giving, but the recipe first given, except that 7 lbs. salt and 1 oz saltpetre will be enough. Beef cured in this way will keep in a hot climate. At the South, more pepper is usually put in than the amount given above; some using cavenne and 2 oz black pepper to the When an animal does not take his 100 lbs beef.

accustomed amount of feed, whether it be a colt just getting his molar COUNTRY CAPTAIN .- Cut up a chicken into small pieces, melt some butter in a saucepan, and put into it operation is two often performed of burning the enlarged palate with a an onion shred very fine, fry until red-hot iron. If a colt is off his feed, quite crisp, sprinkle the fowl well treat him as a baby; he is then get. with berry powder, add some salt, ting new teeth, and should have a and fry until thoroughly cooked, soft diet- mashes, ect.-but do not turning the pieces frequently. Serve allow the blacksmith to perform the hot, with the fried onions on the top. unnecessary, injurious, and cruel op. Proceed as above, using veal instead of chicken; when the pieces of veal are partially fried, put them into a To CURE THE TOOTHACHE.-We stewpan with one pint of stock, simthe young does not want special gifts find this in a magazine. It is easy mer very gently till thoroughly cookso much as earnestness and love to to try it, and if it is what it claims to ed, arrange them in a dish with the be, anybody with an aching tooth sauce poured over, garnish with the will thank us for printing it: "The fried onions, and scrve with boiled worst toothache, or neuralgia coming rice in a dish.

> prompted to momentary nervous Yeast Powder and one cupful of rich laughter by the application; but the cream. Flavor with lemon. Rub butter and sugar together to a light white cream, add the egg well beaten, To DRIVE FLIES FROM STABLES. then the flour and powder, lastly the -Scatter chloride of lime on a board cream and beat the whole briskly in a stable to remove all kind of flies, about fifteen minutes. Bakeimmedibut more especially biting flies .- ately in a moderate oven.

SNOW BALL CAKE .- One and onehalf cup of butter, one cup of loaf suchloride of lime and one half part of gar, the whites of three eggs, one teaspoonful of Rumford's Yeast Powder sifted with the flour. Roll the sugar vents insects from creeping up to it. and mix with the butter until you have a light cream, add the eggs well beaten, then enough flour to make a thin batter. Flavor with vanilla and bake in small tins.

> SEND us two dollars and we will send you the SUN one year.