

THE CHRISTIAN SUN.

IN ESSENTIALS, UNITY;

IN NON-ESSENTIALS, LIBERTY;

IN ALL THINGS, CHARITY.

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Poetry.

LIFE AND DEATH.

"What is Life, father?" "A battle, my child,
Where the strongest lance may fall,
Where the wisest eye may be beguiled,
And the stoutest heart may quail;
Where the foes are gathered on every hand,
And rest not, day nor night,
And the feeble little ones must stand
In the thickest of the fight."

"What is Death, father?" "The rest, my child,
When the strife and toll are o'er;
The Angel of God, who, calm and mild,
Says we need fight no more;
Who driveth away the demon band,
Bids the din of battle cease;
Takes the banner and spear from the falling hand,
And proclaims an eternal peace."

"Let me die, father! I tremble and fear
To yield in that terrible strife."
"The crown must be won for heaven, dear,
In the battle-field of life.
My child, tho' thy foes are strong and tried,
He loveth the weak and small;
The Angels of heaven are on thy side,
And God is over all."

Selections.

OUR GIRLS.

BY ELPIS.

"Oh! he likes Virginia very well,
but he thinks our young girls are too
fond of light, trifling talk; and he
has met with but few of them, he
says, who care to join in a sensible
conversation."

Such was the remark of a gentleman who was asked how a certain friend of his, lately come to Virginia to live, liked our State. Now I have no intention of invidious comparisons, and if I cared to do so, I know too little of girls of other States to affirm that they are superior to our girls in qualities of mind, and certainly not in qualities of heart; but I am afraid there is too much truth in the above remark; for my judgment tells me that Virginia's daughters, as a whole, are not the ornaments to society their training and natural capacities should make them.

If a reporter were to enter any of our drawing rooms for the purpose of noting down the conversations which might be going on among the young, they would be found so foolish that, even those who engaged in them would be heartily ashamed of them. Not that sometimes you will not find some young girls, who season their conversation with the salt of wisdom; but they are few; and the girl who likes sensible talk better than the silly chit-chat of society, is apt to find herself avoided by her companions of both sexes.

One might remark that these conversations are harmless. If this is true, it is not, at least, a great waste of time! But aside from detracting from the charms of our young girls—which is, perhaps, the least evil—such a giddy, foolish life is constantly taking away strength and vitality from the character, and slowly sapping the foundation of an education already laid; for the lighter the social atmosphere she breathes and the more she gives herself up to that vain, senseless chatter, which requires neither thought nor effort, so much the faster the girl's mind loses the useful knowledge with which it was stored in school life. And so, instead of building upon the foundation a fair structure, even that is demolished, stone by stone, until, too often, only a heap of rubbish remains.

It cannot always live in society. There are many hours in every life not filled with necessary duties, and one is left to his own resources; he must either look inward for amusement or find it in the works of nature by which he is surrounded. How do our light-hearted, sweet tempered girls spend these hours? Are they so well employed in solitude and society are alike loved, the one affording a pleasant relief to the other? I fear not. Minds bear too much resemblance to the sandy beach, which, as the tide is in, has its sands washed hither and thither by the restless waves of the sea; but when the ebb takes off the waters, it is left motionless and bare, with all impressions of yesterday swept away, and all which may be left to-day, to be obliterated by the next turn of the tide. When they look to their own souls for amusement they find and utter loneliness. The sea waves of a shallow social life have swept the heart, and left only an inactive, arid barrenness. The natural powers are buried too deep under the heavy sand of other exertion than building those

airy structures known as "air castles," which are even more fleeting than footsteps on the shore.

And if they turn to nature, what then? Why, it takes only a moment to observe its beauty, and that quite suffices. Indeed, there is a deep, thoughtful peace and calm there, which mock their mental hysteria, and make them long for the light excitement of a giddy life, as the drunkard longs, in his sober hours, for the stimulus of alcoholic drink.

There is an abundance in art, both good and bad, from which they may choose; but the good requires thought, and for effort of any kind the gay devotees of fashionable folly are not prepared. So they choose, if not the bad, at least the indifferent—romances in which excitement makes up for worthlessness; and between castle building and light novels the time for thought and mental improvement is idly spent, and the general character brought under the influence of a greater evil still; for in the larger class of the novels of the day, there is a very questionable essence of morality, which, thank God, is not tolerated in the lightest of our Virginia society.

The time is coming when the girl will pass to the woman and the woman advanced in years, is no longer welcomed in that light but happy circle where her harmless (if silly) talk was once so well received. Cut-off from this source of social enjoyment, the mind, which, so far from gaining strength in any past employment, has let its energies lie idle until it scarce has the desire for anything better than it has known, sinks readily to that circle which has gossip for its life and strength, and who will undertake to say that this is harmless!

It cannot be expected of the young to possess the dignity and sobriety of the old; nor is it well that they should. They need those pleasures which belong, especially, to the sunny spring time of life; but I fail to see why these pleasures should be all so exceedingly frivolous, or why, in the midst of delicate green leaves and beautiful buds and blossoms, they should not be taught to cherish the fruit which is perfected in the Autumn, and is most enjoyable in the Winter of life. Flashes of wit and gay badinage in conversation have their charms for the old as well as the young; but this is something altogether different from the usual round of teasing and joking which passes current with our young people; yet, while it is right that they should have their pleasures, their attention should be directed to those which elevate, and those which have an opposite tendency they should carefully avoid.

Now if it is true that our girls do not reach that high perfection of which they are capable—and true it is I must believe; for otherwise—pray pardon a little Virginia pride—they would not be behind the daughters of other States or other countries; but would stand side by side with them, or even go in advance! Not our young girls, certainly. They cannot discern the evil effects of a life of light pleasure until they feel the harm, and then generally it is too late. Or if they should be warned, ardent and untried as they are, they are too apt to think they can pass through the furnace without bringing out so much as the smell of fire on their garments.

There can be no doubt, I think, that the blame rests with the parents. To them God has committed the care, not of the body only (though some parents seem to think that when they have provided for the body they have done their whole duty) but also the soul and the mind, and if they wish their children to be useful and happy members of society,—to learn to live well, tho' they may die so too!—let them not be content to provide for the physical wants themselves, and leave entirely the mental and spiritual training to the care of others. When the outer eyes first open to the light of day the care for the body begins, and so when the inner eyes first open to the light of reason, ought the cultivation of mind begin; for when the young mind first turns to consider the curious things by which it is surrounded, and desires to know the why and the wherefore, the child is nearer its father than it will ever be again in life. Each new object that comes up draws upon childish inquisitiveness, and the natural confidence in father and mother will lead the little ones to the parents for information, and make them receptive whatever may be taught with unwavering faith. Repulsed in that quarter, they seldom turn elsewhere; but shut up their musings in their little hearts, and wonder and wonder until

they have become so familiar with their surroundings that they take them all as mere matters of fact and the little ones wonder no more. And then is lost one great opportunity of cultivating the mind, for never again can the objects of sight so impress, as when childish eyes present them to us in such grand mystery.

Let parents take the trouble to answer the queries of their children; let them watch and encourage inquisitiveness on any subject which will increase mental ability. And if they are compelled to study some in order to do this, so much the more do their own minds strengthen. In this manner, by easy steps, children are prepared for, and brought to love study, and the labors of the teacher rendered easy and efficient.

The idea seems to prevail that it is only necessary to give girls good teachers. This is certainly a necessity, but it is not sufficient, for I can readily call to mind graduates who make no better appearance in society—and not as good as many a studious girl who has spent her spare moments in studying at home, perhaps without help. It will not do to leave the education entirely to teachers, for this, in too many cases, fails, not however, through any fault of the teacher. The instructor may discharge his duties faithfully, and still, if the girl does not learn to use the knowledge imparted, of what avail is it? Parents should see that what the girl learns at school, is brought out and put into practical use at home.—

"What," you may say, "must our young girls bring their school books into society with them?" By no means. But if I ask you why you let your girls study grammar, you will at once answer, "In order that they may cultivate a correct and elegant speech." Without bringing the rules and exceptions of grammar into their social life, they still remember and use them and just so should they remember and use their other studies.

The mind, like the body, gains strength in constant exercise, and the wisely regulated mind will not be satisfied with trivial pleasures. If parents will see that their daughters clothe themselves with wisdom and pious virtues as with a garment, they may feel safe in leaving the training of their boys to others; for young men will adapt themselves to the society of the girls with whom they associate, and just as the standard of excellence advances with our women, in the same proportion will it advance with our men.

The country that can boast of pious, intelligent daughters, will certainly possess brave, wise and honest sons; and the opposite truth is too much a matter of history to elicit a single remark.—Selected.

OF ATHEISM.

I had rather believe all the fables in the Legend, and the Taland, and the Alcoran, than that this universe frame is without a mind; and, therefore, God never wrought miracles to convince it. It is true, that a little philosophy inclineth man's mind to atheism, but depth in philosophy bringeth men's minds about to religion; for while the mind of man looketh upon second causes scattered, it may come to rest in them, and go no farther; but when it beholdeth the chain of them confederated, and linked together, it must needs fly to Providence and Deity; nay, even that school which is most accused of atheism, doth most demonstrate religion;—that is the school of Leucippus, and Democritus, and Epicurus; for it is a thousand times more credible, that four mutable elements and one immutable fifth essence, duly and eternally placed, need no God, than that an army of infinite small portions, or seeds unplaced, should have produced this order and beauty without a divine marshal. The scripture saith, "The fool hath said in his heart, there is no God," Psa. xiv. 1; it is not said, "The fool hath thought in his heart," so as he rather saith it by rote to himself, as that he would have, than that he can thoroughly believe it, or be persuaded of it; for none deny the existence of a God, but those for whom it maketh, or would be advantageous that there were no God. It appeareth in nothing more that atheism is rather in the lip than in the heart of man, than by this, that atheists will ever be talking of that, in their opinion, as if they fauted in it themselves, and would be glad to be strengthened by the consent of others; nay, more, you shall have atheists strive to get disciples, as if faith with other sects; and, which is most of all, you shall have them that will suffer for atheism, and not recant; whereas, if they did truly think that there were no such thing as God,

why should they trouble themselves? Epicurus is charged that he did but dissemble for his credit's sake, when he affirmed there were best natures, but such as enjoy themselves without having respect to the government of the world, wherein they say he did temporize, though in secret he thought there was no God; but certainly he is traduced: "Non deos vulgi negare profanum: sed vulgi opinionem, diis applicare profanum." "It is not profane to deny the gods of the common people, but it is profane to apply to the gods the notions of the common people." Plato could have said no more; and although he had the confidence to deny the administration, he had not the power to deny the nature. The Indians of the West have names for their particular gods, though they have no name for God; as if the heathen should have had the names Jupiter, Apollo, Mars, &c., but not the word Deus; which shows that even those barbarous people have the notion, though they have not the latitude and extent of it; so that against atheists the very savages take part with the very subtlest philosophers. The contemptible atheism is rare—a Diogenes, a Bion, a Lucian, perhaps, and some others; and yet they seem to be more than they are, for all that impugn a received religion, or superstition, are by the adverse part, branded with the name of atheists; but the great atheists in deed are hypocrites, which are ever handling holy things, but without feeling, so as they must needs be centered in the end.

The causes of atheism are divisions in religion if there be many: for any one main division addeth zeal to both sides, but many divisions introduce atheism: another is, scandal of priests when it is come to that which St. Bernard saith: "Non est jam dicere, at populus, sic sacerdos; qui nec sic populus, at sacerdos." "It is not now to be said, as the people, so the priest; because the people are not such as the priests are." A third is, a custom of profane scoffing in holy matters, which doth by little and little deface the reverence of religion; and lastly, learned times, especially with peace and prosperity; for troubles and adversities do more bow men's minds to religion. They that deny a God destroy a man's nobility, for certainly man is kin to the beasts by his body; and if he be not of kin to God by his spirit, he is a base and ignoble creature. It destroys, likewise, magnanimity, and the raising human nature; for take an example of a dog, and mark what a generosity and courage he will put on when he finds himself maintained by a man, who to him is instead of a God, or *melior natura*—a better nature—which courage is manifestly such as that creature, without that confidence of a better nature than his own, could never attain. So man when he resteth and assesteth himself upon divine protection and favor, gathereth a force and faith which human nature in itself could not obtain; therefore atheism is in all respects hateful, so in this, that it depriveth human nature of the means to exalt itself above human frailty. As it is in particular persons, so it is in nations; never was there such a state for magnanimity as Rome. Of this state hear what Cicero saith: "Quam volumus, licet, patres conscripti, nos amemus, tamen nec numero Hispanos nec robore Gallos, nec calliditate Pennos, nec artibus Gracos, nec denique hoc ipsos hujus gentis et terrae domestico nativeque sensu Italos ipsos et Latinos; sed pietate, ac religione, atque hac una sapientia, quod deorum immortalium numine omnia regi gubernarique perspicimus, omnes gentes nationesque superavimus."—

"Let us be as partial to ourselves as we will, conscript fathers, yet we have not surpassed the Spaniards in number, nor the Gauls in strength, nor the Carthaginians in cunning, nor the Greeks in the arts, nor lastly, the Latins and Italians of this nation and land, in natural intelligence about home matters;—but we have excelled all nations and people in piety and religion, and in this one wisdom of fully recognizing that all things are ordered and governed by the power of the immortal gods."—*Cic. de har. resp. 9. Bacon's Essays. No. xvi.*

COLTS should be accustomed to the harness early in life. If well trained they will never need "breaking." Gentleness and kindness should always be shown a colt, and they will be found better tamers of horse flesh than whips and brutal treatment. In training a colt one should show him that is wanted of him, and if the trainer fails in this he is to blame not the colt. It would be folly to abuse the colt because he did not understand what an ignorant trainer wanted him to do.

THE RUMSELLER'S BAG OF MEAL.

Long years ago a glorious revival had swept through a village near the coast of Maine. One sunny Lord's day in June a goodly number were baptized, and among them an Irish man and his wife, who had forsaken the superstitions of their early days, and learned to know the Lord.

Early Monday morning, before I had arisen from my bed, I heard earnest voices in the kitchen. The converted Irish woman was telling the lady with whom I was boarding, how much she had enjoyed the services of the preceding day, both at the church and at the baptism. "But," she added, "we were very hungry and weak, as we had nothing to eat but potatoes."

How these words stung me, I can never express. The memory of them has never been effaced from my heart. I felt condemned and guilty. I had cared faithfully for the souls of these poor people, but had never once thought of their temporal necessities. A young preacher, and without a family, I had not yet learned that it was a part of the shepherd's duty to look after the physical wants of his flock.

Our poor Irish friends lived in a little, squalid hut, situated where two roads meet. The man was unskilled in most kinds of labor, and consequently they were very poor, and that through no fault of their own. Stung to the quick by the sad voice of the hungry woman, I sprang from my bed and went to the kitchen. But the woman was gone; she had begged two quarts of meal and started for home.

I had a beautiful black horse in the pasture hard by, and he expected four quarts of good Indian-corn meal poured on the green grass for him by my own hand every morning. I hurried to my meal barrel in the barn, and found in it about half a bushel of meal; I turned it into a bag, slung it across my shoulder, and started for the home of these lowly disciples of the Master. While crossing the pasture my fine horse came bounding over the field to me for his morning luxury, and through that sleek, beautiful creature the devil himself seemed to speak to me.

"Now you know you are out of money, and how will you get more meal for your beautiful horse?" I was surprised at the force of the temptation. Searching my pockets I found half a dollar, and with that bit of coin I silenced the tempter by saying, "I can buy half a bushel of corn with this; and before that is gone I shall have more money." But on entering the lowly home and looking upon the pale faces of the parents and their flock of children, I deposited both meal and money with them, and returned to my rooms.

That afternoon I had occasion to visit a distant part of the parish, and in doing so I passed a notorious rumshop, kept by a desperate man. I had never spoken to this rumseller, and feared the very sight of him. As I approached I saw him sitting in his door, and beckoning me he called out, "Drive up, Elder! you shan't be hurt!" There was kindness in his voice, and I drove up. "You have a nice horse! I guess you meal him pretty well?" I said, "Yes, I give him meal." "Wait a minute," said he, and going into his shop he brought out a bag of meal placed it in my carriage, and said: "There! don't say that I never gave a minister anything!" And so at the setting of the sun there was bread on the poor Irish man's board, and my horse had his accustomed meal, and I had a better enlightened conscience, and had learned that preaching was but a small part of the labor of the true servant of Jesus Christ.—*The Christian.*

A FORTUNE FROM A SHEEP.

WE remember of reading a few years since that in 1805, a Mr. Bidwell, a law student in Stockbridge, Mass., told a poor lad that if he would catch and turn out his horse, he might have it to ride home to keep Thanksgiving. The boy accepted the offer, and the day before Thanksgiving, as he was mounted on the horse ready to start for home, Mr. Bidwell handed him a silver dollar—of spending he never had. Instead of catching a sheep with it, from that sheep, he had, in 1832, a flock of 1,504 sheep, which he sold for \$2,500. This money he invested in uptown lots in New York city, purchasing ten lots for \$252 each, which in two years he sold for \$12,500. This was the beginning of the fortune of Nathan Jackson, distinguished for his generosity and munificent donations to Williams College, Massachusetts, and other kindred charities.

THE TRUE TEST.

THE MERIT OF RELIGION, GOVERNMENT, PERSONS AND THINGS MUST REST UPON A BASIS OF WORTH.

Some Truths Illustrating this, and Testimony of Value to All Readers.

The true test of any religion is the effect it produces upon the lives of those who profess it. And, indeed, the test of real merit everywhere must be the power it possesses of accomplishing desirable results. In this age of the world men are not judged by what they claim to be able to do, but by what they can do; not by what they are reputed to be, but by what they are. Here is where the religion of our own country rises superior to the faith of Mohammedan or Hindoo lands; for while there is much hypocrisy in the church, and far too much worldliness; there is yet an absence of those sensual and brutal elements which characterize the religions of Arabia and the Ganges.

This principle is equally true in all other departments of life. The same rule which applies to persons is equally applicable to things. Unquestionable merit characterizes them all, or they cannot be acceptable, much less popular. The clear and well-arranged lecture delivered by Dr. Chas. Craig before the Metropolitan Scientific Association appeared in the columns of this paper a short time since. In this lecture so many truths were brought to light bearing directly upon, and affecting the interests of the entire community. These facts, as stated by the doctor in his lecture, have been discussed in the columns of the religious press to a considerable extent in the past and that, too, by very prominent persons. A few years ago the Rev. J. E. Rankin, D. D., of Washington, who is prominently known among the Congregational denominations of the country, published an article upon the same subject which drew forth most bitter replies from prominent physicians, and in response to these articles Dr. Rankin published long communications in the *New York Independent*, the *Boston Congregationalist* and the *Chicago Advance*, reiterating his former statements and strongly emphasizing them. In these articles Dr. Rankin frankly states he was as strongly convinced of the efficacy of the means used as he was that the Genesee river emptied into Lake Ontario. He further said: "I have known, too, of its use in similar cases by physicians of the highest character and standing, and I want, in the interest of humanity, to recommend Warner's Safe Kidney and Liver Cure."

Now, while very few people are afflicted so severely as was Dr. Craig, or the cases Dr. Rankin referred to, still it is a lamentable fact that the great majority of people, in all parts of the land, are suffering to a greater or less extent from ill health and that this lack of health arises from either disordered kidneys or liver.

"Drive up, Elder! you shan't be hurt!" There was kindness in his voice, and I drove up. "You have a nice horse! I guess you meal him pretty well?" I said, "Yes, I give him meal." "Wait a minute," said he, and going into his shop he brought out a bag of meal placed it in my carriage, and said: "There! don't say that I never gave a minister anything!" And so at the setting of the sun there was bread on the poor Irish man's board, and my horse had his accustomed meal, and I had a better enlightened conscience, and had learned that preaching was but a small part of the labor of the true servant of Jesus Christ.—*The Christian.*

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sources of special interest upon a subject of such importance to the community, have, therefore, been collected by this paper, and are herewith given:

Rev. D. W. Bartine, M. D., D. D., is known in all parts of the land as a prominent and efficient leader in the Methodist denomination. In speaking upon this same subject as shown in his own experience he said: "Some few months since I found myself suffering from a kidney difficulty which I knew to be the first stages of Bright's disease. By the use of a reliable test I found that my system was giving off albumen, and in some instances in a coagulated state. I also suffered severely from dropsy, particularly about the ankles, together with slight pains about the kidneys, derangement of digestion and great dryness of the skin. I had at all times great dryness of the skin. I had at all times much thirst, and of course this was followed by a gradual falling of strength. This was about the state of things when I commenced using the preparation known as Warner's Safe Kidney and Liver Cure. I took about six tablespoonfuls every day for a week, and found all my symptoms decidedly improving. I continued taking the remedy until I entirely recovered."

In a communication made by Rev. Dr. C. A. Harvey, the well-known financial and educational secretary of Howard University, Washington, D. C., the doctor says:

"I have for the past few years been acquainted with the remedy known as Warner's Safe Kidney and Liver Cure and with its remarkable curative efficacy in obstinate and so-called incurable cases of Bright's disease

which occurred in this city. In some of these cases, which seemed to be in the last stage and had been given up by practitioners of both schools, the speedy cure which were wrought by this remedy seemed to be little less than miraculous. I am convinced that for Bright's disease in all its stages, including those first symptoms of kidney troubles which are so easily overlooked, but are so fraught with danger, no remedy heretofore discovered can be held for one moment in comparison with this, and I hope that Warner's Safe Kidney and Liver Cure may become as widely known as is the existence of the maladies which it will cure."

Rev. A. C. Kendrick, D. D., LL.D., who is Professor of Hebrew and Greek languages in the University of Rochester, N. Y., and who is one of the American revisors of the New Testament, in speaking of the effect which Warner's Safe Kidney and Liver Cure had upon himself, stated most emphatically that he had received marked benefit from it, and he cordially recommended it to the use of others.

Rev. A. Bramley, pastor of the Arsenall street M. E. church, Watertown, N. Y., testified in a recent interview that the first bottles of Warner's Safe Kidney and Liver Cure had entirely removed the distinctive features of a severe kidney difficulty, and that while he has not been able to lie upon his back without great pain for more than five years, he was now not only able to do so, but slept soundly, ate heartily and calls himself a well man.

Rev. A. P. Hill, of Shoshone, N. C., having been troubled with a severe kidney and liver disease for a number of years, said: "I have been praying for relief for four years, and I believe I got it in answer to prayer. May God bless the firm who manufacture Warner's Safe Kidney and Liver Cure. Many of my friends have used it with marked benefit, and I hope my testimony in its behalf may save the lives and relieve many who are now severely suffering from kidney or liver troubles in some of their many and dangerous forms."

Rev. P. F. Morklee, in writing from Montgomery, Ala., said: "I have paid at least one thousand dollars for doctors and medicine and never received any relief until I commenced taking Warner's Safe Kidney and Liver Cure. I am too thankful to express in words the benefit this medicine has done my family and myself. I have been to the hot springs, sulphur springs and several other places noted for the curative properties of the waters, but this great remedy did for me what everything else failed to do—it cured me. I hope the Good Father may crown the efforts of those who are manufacturing it, for the noble work they are doing."

There are no more reliable endorsements to be found in this land than those above given and coming from divines of such prominence they prove beyond a doubt the value of the great remedy of which they speak.

Dr. H. H. Warner, the proprietor and manufacturer of this remedy, was himself cured by its use after having been given up to die by several physicians. So grateful was he for his remarkable cure that he determined the world should know of this remedy and he therefore began its manufacture. Mr. Warner is also a prominent patron of other public enterprises and the sciences by endowing the Warner Astronomical Observatory at Rochester, as well as by his many other public benefactions. His name has become known to and respected by the whole land. His standing alone is an ample guarantee of the purity and worth of the remedy he makes, but the testimonials from all parts of America fully telling of the relief it has given, prove it beyond a question. As a result it is attracting great and universal attention throughout the entire country. No one fact has been more apparent in the past few years than that kidney and liver troubles are alarmingly increasing. When, therefore, a remedy has been found which not only cures the worst as well as all minor troubles of this nature, but also regulates, controls and keeps in perfect order these most important organs at all times, it is certainly cause for gratitude. This is just what has been done in thousands of cases, in addition to those above mentioned, and it is what will be done in tens of thousands of cases in the very near future.—*Christian at Work.*

STY ON THE EYE.—Cut a lig once or twice in two, put it in a cup, pour boiling water on it, let it stand till cool, not cold; then bathe the eye with the water quite frequently. It is sure.