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IN ALL THINGS, CHARITY.

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OUR PRINCIPLES:

- 1. The Lord Jesus Christ is the only Head of the Church. 2. The name Christian, to the exclusion of all party or sectarian names. 3. The Holy Bible, or the Scriptures of the Old and New Testaments, a sufficient rule of faith and practice. 4. Christian character, or vital piety, the only test of fellowship or membership. 5. The right of private judgment and the liberty of conscience, the privilege and duty of all.

OUR LIGHT HOUSE.



"Let the lower lights be burning."

Enthusiasm.

An enthusiasm for a great cause makes you cheerfully tolerate, and even co-operate with, minor enthusiasms if they tend aright.

J. M. WILSON.

Namby Pamby Novels.

The silly people who write namby-pamby novels, and the sillier people who read them, ought to be protected against themselves by some means. The only one we can suggest is renewed activity in the production and circulation of what is better.

N. C. ADVOCATE.

Everywhere a Secret.

A wonderful fact to reflect upon that every human creature is constituted to be a profound secret and mystery to everybody. A solemn consideration, when I enter a great city by night, that every one of those darkly clustering houses incloses its own secret; that every room in every one of them incloses its own secret; that every beating heart in the hundreds of thousands of breasts there is, in some of its imaginings, a secret to the heart nearest it.

CHARLES DICKENS.

In God's Keeping.

It is easier to read history than it is to prophesy. We can see, as we look back, that what we thought was a sad thing for us at the time it happened, was really an occurrence for which we have now reason to be exceedingly thankful. But we cannot foresee, as we look forward, how this new trial of ours is going to be looked back upon by us as another cause of thankfulness. The future is in God's keeping. So was the past, when that was the present. Why not commit ourselves and all our interests in unwavering confidence to Him to whom the future is as clear as the past?

H. CLAY TRUMBULL.

Job's Inactive Life.

Job's life was all within the circumference of his own prosperity. Beyond his sheep and oxen and camels and servants and children there was nothing that called forth his sympathies and enlisted his activities. The world in which he lived and moved was not the great, broad world of humanity, but the little, narrow world, which encompassed nothing but his earthly possessions and joys. He knew nothing of his neighbors. He had no thought of their cares, struggles and wants. It was nothing to him that he was a being about him were sick and destitute and dying. It was nothing to him that they were benighted and degraded and ignorant of the God whom he worshipped. His great possessions and his daily feasting with his happy children, left him no time to concern himself with other people's welfare. He was rich. His family was supplied with every needful thing. He was upright. He and his household worshipped God, and enjoyed his unfeigned goodness; and if other people were poor, sick, ignorant, wicked and idolatrous, it was none of his matter.

J. B. HAWTHORNE.

A Light which Directs.

"He that followeth me shall not walk in darkness." Many false tapers will be seen along the way. Men with powerful intellects kindle other lights; and they are the will-o'-the-wisps that lead into the quagmires of sin and death. Christ is the only true light. The Great Britain, a ship which cost a million dollars, left port with a valuable cargo and three hundred souls aboard. During a storm the captain mistook a wrecker's light for a light house and the ship was wrecked, the cargo lost, and many passengers drowned; and so those who turn from the true light to guide their vessels of life by these wrecker's lights which appear may expect a like

Wine in the White House.

Wickedness is to be condemned, both in low places and in high places. We are to frown upon it wherever it may be seen, whether in the hut of the poor, the palace of the rich, or the White House of the President. In the light of this fact we are sorry, sorry for the sake of humanity, that our President, in the late dinner he gave, should have served five kinds of wine, or even one, to his guests. There was no higher American demand for it, and if there was a social demand at all, in this direction, it was foreign in its nature. By serving the wine the bottle was put to the neighbor's lips, and if he was not made drunken thereby the reason rested in his own good sense, rather than in the act of the President. The service of wine was not necessary; it was in the face of a protest from the hearts of a million homes. The act was a defiance of all American unimpaired and Church labor, and to all resolutions against intemperance within the Nation for the past thirty years. We lament the act all the more because it was performed by a professed Christian man, himself an elder in the Presbyterian Church. The act has carried joy to all haters of temperance; it has carried sorrow and keen regret to all friends of sobriety and temperance.

A. C. DIXON.

Our Idlers Again.

Having read the reply of our esteemed friend and brother, Rev. P. T. Klapp, to an article contributed by me a few weeks since, I wish in a few words as possible, to do the subject justice, to comment a little upon its contents. It seems from the brother's own confession that what I had to say in my reply to his attack upon the lady brought up quite a lively image in his mind. This image took its form in that of a "spoil child," which, having been rebuked for doing something which was not exactly right, begins to tell the one rebuking it that he ought to do right himself if he would expect it to take his corrections without murmuring. Well, this is but another example of the old old fable of the crab and his son, the moral of which is, that the young are to be taught by nothing more than examples. The brother admits by this allusion to the spoil child that there is something wrong among the ministry as well as among the laity, and that the laity are not altogether to blame for the great number of idlers he claims to be among us. Hence, I would remind the brother that he ought to do like Christ told the Scribes and Pharisees, "Let him that is without sin cast the first stone."

J. P. WATSON.

Impertinence in the Pulpit.

There is no impertinence equal to the impertinence of standing up to teach others when we are not sure ourselves. We do not want to know about the preacher's mental indigestion; we want to know what God says. Do not wonder the world leaves the pulpit; the pulpit will soon be left like a solo singer, and the sooner the better, if the world is to listen to the doubts and misgivings of the preacher; but a Bible-loving church shall be a growing quantity, like a minister who shall deliver the message that God has given him. He must trumpet what the general says, and whether he waves a flag or sounds a trumpet, he must never practice to show his own skill. The trumpet has his place in the church when the minister is sent from Christ to tell the terms of emancipation. But we are getting more and more afraid of the trumpet. We like the flute or the harp instead of the blast that tells of battle and conflict. Let us pray that our rising ministers may be men able to wait and watch all night to give the first signal of the enemy's approach! "If the trumpet give an uncertain sound, who shall prepare himself to the battle?" If the preacher questions, "Is the enemy a person, or is the enemy an influence?" then indeed the enemy says, "Go on;" but I want no little flegged trumpet to stand up and argue whether there is a devil, or whether there is a general feeling of misgiving in the air. Let those men preach who can preach I would rather have them like the men of old, who have seen the devil and thrown an ink-pot at him, instead of men who don't know whether there is a personal devil or a diffused influence.

JOSEPH PARKER.

Wasted Opportunities.

Hearken to one thing more. How will you bear the disgrace, if ever it come upon you, of having suffered your golden opportunities to be wasted? What if Israel had been destroyed for lack of Esther's intercession? Her name would have been a by-word among other nations as a

base and traitorous woman. If the people had been spared by some other means, and she had refused her mission, as long as there lived a Jew they would have kept no feast of Purim, but would have cursed her memory. When I think of the neglects of our ancestors, I am anxious that we take warning by them. There are at this moment straths in the Highlands which are thoroughly Romish. Why? They were not carefully evangelized at the time of the reformation. If the workers of that period had done their work thoroughly there would have been no Romish valleys in Presbyterian Scotland. Ireland still cowers under the shadow of the pope; there was a hopeful time when better things were promised, and this was allowed to pass and what can be done to rescue Ireland now? Times do not tarry, and tides do not wait; and if we do not avail ourselves of them while they are with us, our sons may lament our neglects. I fear that the best among us can recollect with regret times which we have suffered to pass over us unimproved. We can never call them back again. You did not train your children; they are men and women now, and will not listen to you now. O parents, why did you not speak to them when they would have listened? But what if a whole life should glide away in living for yourselves, in living for your own comfort and enriching? Let every father resolve that she will never bring this ban upon her name; let every man, woman, and even child, among us, knowing the Lord, feel that the vows of the Lord are upon us, and that by imperative necessity we must serve according to our capacity the cause of God and truth.

C. H. SUTTON.

Contributed.

Our Idlers Again.

As to the people referred to by the brother in John 6, 66, who turned back from Christ and followed not after him, we have it from the lips of Christ himself that they believed not, and John also tells us that they left the Master. They did not follow after him in the manner of idlers, but took themselves out of his way and the way of his work. And then the very fact of some of Paul's flocks being misled by Judaizing teachers shows that they were neither sleepy headed nor idlers, but that they were awake to the teachings of Paul and of the teachers of Judaism, and because the latter prevailed upon them they did not remain idle as Christians, but followed after their false teachers, while those remaining true to the cause of Christ followed Paul's teachings.

HERBERT SCHOLZ.

Fortune can take away riches, but not courage.

Reference to the remarks of the brother upon the work of the ministry, in preaching, visiting the sick, giving of their substance, etc.; I have always claimed that the ministers of God were the most liberal in giving of their substance of any class of people in the world. This is commendable and is an example worthy of the patronage of all the laity. In visiting the sick and counseling the penitent, they do more than the laity because it is not only part of their regular work, but because a greater number of opportunities for such present themselves to them than to the laity. The average church-member has these opportunities only in his immediate neighborhood. As to the preaching, while it is quite natural that the minister should do more of this than the layman, yet in a great many cases, he is not being equipped as he should be for the work, fails to do the good he might do; hence, the great cause of our brother's not finding us as active a condition as he wishes to see us. In conclusion the brother says, "If a field is not plowed and prepared for seed, why, one seed is more than would do well there." That is quite true. But will you tell us who it is that generally plows and prepares the fields for seed? But, perhaps you think your "spoil child" is getting rather impertinent, so he will draw to a close, hoping that what he has said will receive just consideration at your hands.

THE BREAD-VIEW.

Christ Blesses The Multitude Through His Disciples.

BY REV. W. W. STALEY, A. M.

And when it was evening, His disciples came to Him, saying: This is a desert place, and the time is now past; send the multitude away, that they may go into the villages, and buy themselves victuals. But Jesus said unto them: They need not depart; give ye them to eat. --Matt. 14: 15, 16. Read also Matt. 14: 13-21.

It seems that Jesus had made a visit to His own country, and while there had heard of the death of John the Baptist; and He had heard, also, that Herod desired to see Him. Luke 9: 9. When Jesus heard of it He departed thence by ship into a desert place apart, that He might avoid the cruel Antipas. And when the people heard of His departure, they followed Him on foot out of the cities. When Jesus went forth from the ship, and saw a great multitude, He was moved with compassion toward them, and healed their sick. And He spake unto them of the kingdom of God. There must have been some ten thousand people in that multitude. There in the desert Jesus taught them and healed their sick. It was a great meeting and perhaps near the eastern Bethesda. (Lange pp 263) The multitude anxious to hear His wondrous words, and His great heart throbbing in compassion for their souls. It was at the close of this day that Christ blessed that multitude through His Disciple, thus showing not only His own power, but the immense results flowing from a little well employed by His people.

L. THE DISCIPLE-VIEW OF THE MULTITUDE.

1. Send the multitude away. "And when it was evening, His disciples came to Him saying: This is a desert place, and the time is now past, send the multitude away." There were two reasons in their view for sending the multitude away. (1) The time was now past. The day was about to expire, the evening shadows were already falling in long dark shafts upon them from the west. Lingered streams of light were dancing and fading out among the black curtains that were mantling the hills around. Their service would soon have to close. They thought best that the multitude be sent away while there were some blushes of day upon the earth. (2) This was a desert place. It was remote from the cities from which the multitude had come. They saw no way of making ample and comfortable accommodations for such a throng in such a place. They determined all by the place and circumstances that surrounded them. That is the great world view of life. They failed to look at Christ as more than the world. Remember that was the view of His own disciples. Many of Christ's disciples now feel and say: Send the multitude away from Christ to the world.

2. That they may go into the villages and buy themselves victuals. It was a food concern for the multitude that seized upon the disciples. They lost sight of the grander and higher needs of the soul. They seemed to see the multitude hungry and without bread. They thought the only way to obtain themselves victuals was to go away into the villages. The disciples were thoroughly honest in this, but they were also thoroughly ignorant of the true situation. This indicates that the world-view turns man away from Christ, making the world itself the source of more good for men than Christ, the maker of the world. It shows, too, the hold the world has upon believers. They cannot break loose from the world and hold on to Christ. Christ was there in their midst, having knowledge of their needs, being moved with compassion for them, and holding the keys that open the storehouse of all food, and yet His disciples said: "Send the multitude away into the villages."

3. The prevailing bread view of the man life is clearly drawn here. In its hope it embraces the disciples. Perhaps the question of food had been raised by some among the multitude, and the disciples thought the solution of this question was in the suggestion they made. Moreover, they regarded the multitude as capable of self purchase. They thus brought out in its typical form the two-fold earth notion of man. (1) That the earth has in it what man needs. That this is his first duty to himself and underlies all other obligations. (2) That man can purchase for himself what he needs and what the world has to sell. In other words, this view in large measure ignores God, and relies upon the world and self, reducing the interests of man to this bread view that so plainly appears here. This view leaves out the doctrine taught by Jesus upon occasion of His temptation. "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Matt. 4: 4 and Luke 4: 4. It would be easy to prove that man does not live by bread alone. A single person takes into his lungs in respiration during one day of twenty four hours, sixty tons of atmospheric air. Air is two parts Oxygen and one part Hydrogen. Oxygen constitutes more than one half of the solid matter in the earth. The great fact is reached at a glance that atmospheric

air is more essential to human life than bread. Man can live longer without bread than without air to breathe, for he cannot live at all without air. The statement that man shall not live by bread alone" is capable of a physical demonstration. But he lives by the word of God. But men turn away from these fundamental truths and go into the villages to buy victuals. All doubtful forms of business, and sharp turns in trade, follow this line of bread that goes away from God. The true law of life and bread is to stay close to Christ, though it may seem a desert place.

I. CHRIST'S VIEW OF THE MULTITUDE.

1. They need not depart; give ye them to eat. None need depart from Christ for bread. He is the bread of life Himself. He is the life of the world. He is all to men. God had fed His ancient people in the wilderness for forty years, and He surely could feed this multitude one night. Men need not enter sin to make bread for their families and whoever does lacks faith in God. Men say, I know the saloon business is wrong, but I must do some thing to make bread for my family. So thought the disciples, that the multitude should depart from Christ for food. But Christ said, "They need not depart; give ye them to eat." There is a lesson for the church. Better feed men than to allow them to go away from Christ to get food. The true theory is given in Christ's sermon on the mount: "Seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you." Matt. 6: 33. Christ can spread His table in the desert as well as in the city. But He uses His people to do His work. He required His disciples to feed the multitude. Give ye them to eat.

2. Their excuse for not feeding them.

And they say unto Him, We have here but five loaves and two fishes. This was an expression, an attempt at proof, of their inability. This is the universal cry of God's people. By this they mean to assert their willing ness, if they only had the ability. But Christ often requires us to do what we cannot do of ourselves. They had not yet learned this grand lesson. Christ required the man with the withered hand to stretch forth his hand. This he could not do, but he did by the power of Christ. So here, so always our work is not measured by our ability. Paul says to the Philippians: "I can do all things through Christ which strengtheneth me." 4: 13. We are to use what we have for the good of others, and in this way communicate the blessing of Christ. No man and no church can say in truth I am not able to do my duty. What ever the Master directs us to perform we are to enter upon in all faith and sincerity. But men, disciples, are too prone to say we have here only five loaves and two fishes."

3. The multiplication of their little broken given to Jesus, the multitude fed by what they had regarded insufficient. He said: "Bring them hither to me." Then He commanded the multitude to sit down on the grass and took the five loaves and the two fishes, and looking up to heaven, He blessed and brake, and gave the loaves to His disciples, and the disciples to the multitude. And they did all eat and were filled." And there was no loss by feeding the multitude, for twelve basket full of fragments were taken up. Those who ate were about five thousand men besides women and children. Christ is able to multiply the little which we consecrate to Him into large blessings for multitudes of men. All that we do for men should be through a full consecration of ourselves to Christ. "He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will He pay him again." Prov. 19: 17.

Some Peculiar Customs.

While out recently I went to the threshold of a Buddhist temple. Did you say, "Why did you not go in?" Well, if I had attempted that I presume I should not have lived long, for a foreigner would pollute a shrine if he were to enter it. On entering the temple enclosure there was noticed, first, a large stone trough full of water; this is the laver where all worshippers wash their hands and mouths before going to prayer. Near the gate way was a large rack or bill board upon which were hung about fifty short pieces of wood containing the names of those for whom prayers were being offered that day. Above the gate and on either side stood long bamboo poles with strings attached, fastened to which were pieces of paper containing more names of subjects for prayer. Within the enclosure were seen many stands where various articles were kept on sale. One had gods, another cakes, and another towels and soap. There was also a large vase full of fishes, mostly gold fishes; also a large flock of doves so tame that they would scarcely move out of the path as we walked. At the steps of the temple, for that is as far as we were allowed to go, stood a box for the reception of the money of those coming to pray. On the steps were kneeling several people in prayer. Overhead were three bells to which were attached ribbons, which the

devotees pulled as they left the shrine. The priests only enter the inner temple, and, as a rule, are not preprocessing in appearance.

In a former letter I spoke of the politeness of the Japanese. It was necessary to call upon a gentleman connected with the Treasury Department, so I took an interpreter and a Japanese friend with me. On entering the court yard our business was asked and we were directed to the proper building. When we reached the entrance we were asked to present our name cards, after which we were shown into the reception room, where we had a wait of about ten minutes when an attendant appeared to conduct us to the person we desired to see. We were ushered into another room where the gentleman in a few minutes appeared and introductions followed. During the interview, which lasted about fifteen minutes, the conversation was interrupted fully ten times by the formal bowing of the Japanese. Every time anything was said to which both parties assented there was the acknowledgment by three very low bows.

We were highly favored on December 14th by being invited to attend a sacred dance given in memory of one of the old Samurais of Tokio. We went in the afternoon and found ourselves the only white people present. As we entered the hall we were told to remove our shoes, and we obeyed. There were no seats in the room, but the floor was divided in small apartments, separated by a railing a foot high, with room enough for ten persons. The building is one of the old-time dance houses, and has a holy room which occupied only by the emperor, who rarely attends, so that the room is nearly always closed. We, as the others did, sat on the floor and began to look around us for new objects of interest.

The regulations for the attendance upon this occasion were the wearing, by the Japanese in native costume, his family coat-of-arms, printed or worked in three places on his outer garment; by those in foreign dress, the conventional dress suit of a European. Many of the company had native costumes of handsome silk. The ladies present had given special attention to the arrangement of their hair, which was shown in several predominant styles.

The dancing was more like the opera. The stage had no curtains nor scenery. The actors were dressed in the attire of fifty years ago. The musicians were three in number, and had their places on the stage behind the actors. The instruments consisted of a "furl," corresponding to our flute, and two "tsutsumis," miniature drums, the one held on the shoulder, the other on the knees and beaten with the fingers. The music (?) was Buddhist theory. There was on the stage, near the center, a large bell covered with green cloth, which was raised and lowered by means of ropes attached. After the bell had been raised a woman appeared and asked the privilege of going into the temple, which was represented by a part of the stage. The high-priest, with two others, were represented upon the stage, to whom, through a servant, the petition was made. After a long argument it was decided that if the woman could dance to suit him he would let her in, but told her that if she danced under the bell she would be drawn into it and her spirit would become a serpent. One of the teachings of Buddhism is that the spirits of nearly all women enter, after death, into lower forms of animal life. The woman danced while the musicians played, and a chorus of men sang, or more properly groaned and growled; the whole proceeding being of the tamest nature. After a tedious waiting the woman moved under the bell, which was let down over her, and after a dry farce by two men representing the servants of the temple, the priests began to pray to Buddha to release her.

During this performance the bone beads used by the Buddhists in their prayers, were introduced and an exhibition of Buddhist praying given, reminding me very strongly of Elijah's contest with the prophets of Baal on Mount Carmel as recorded in the Bible. After a time the bell was raised revealing the woman supposed to be changed into a serpent. Then the priests began to pray her out of the temple, but they had a long contest before the woman left of her own accord. My interpreter said it was a representation of an actual belief of the Buddhists, even at the present time, and as his grandfather was a high-priest of Shintoism, the authority is of unquestionable reliability.

H. J. RHODES.

Perpetual prayerfulness and perpetual joyfulness in God are naturally allied together. Their connection is intimate and direct; and neither will exist in the soul without the other. Both suppose God to be present to the eye of thought as the object of supreme affection, and so present that both naturally exist.

THE WAY TO PREACH. "I'll preach as though I ne'er should preach again. And as a dying man to dying men."