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A friend is a gift of God to be thankful for. In thinking over his causes for gratitude on Thanksgiving Day, a noble and godly man gave special prominence to the fact that one whom he loved was his friend. He who is not thankful for a friend does not appreciate friendship, and is not worthy of love.

While a loud tone of voice is very well if the speaker is addressing a public audience, it is in poor taste while talking to a companion in a street car. When a man conversing with a friend in a public place speaks loud enough to be heard by a dozen others, he not only informs others of what he is talking about, but he makes public the fact that he is lacking in personal modesty, and is bringing private matters into offensive prominence. It makes the matter worse if the speaker be a woman. There is a time to speak loud and a time to speak low; and it behooves us all to regard the difference in times.

There is a wide difference between adapting one's self to circumstances and sacrificing or surrendering one's individuality or personality. One who has been accustomed to addressing adults must adapt himself to an audience of children, if he would make himself intelligible to them. But this self-adaptation

means, not a loss of the individual self, but a fitting of self to the object in view. The moment that one loses his personality or individuality, his power of adaptation and all other power is also lost. God wants us to surrender our selves, or wills, to his service; but God does not expect us to lose our individuality in the complete adapting of ourselves to the needs of service.

Many of the tests of character may be applied alike to the adult and to the child. But the test, rightly applied, is likely to be a less severe one to the child than to the adult. A writer of hints for the observation of children puts this question, among others, for searching into the child's characteristics: "What is its idea of a good time?" It is pretty certain that the child's idea of a good time would better bear exposure to the light of day than the parent's idea of the same thing concerning himself. There are children whose ideal of a good time is to be in close companionship with a parent who can enter into a child's sports and tasks, its pleasures and its pains. And there are parents whose deepest enjoyment is in the companionship of their children. But whose fault is it if the child's ideas of a good time leave the home out of consideration?

Worship never can be constrained. It must grow spontaneously out of our perception of worshipful qualities in the being to whom it is addressed. He who most discloses the divine to us, will gather to himself the truest of our devotions. The manifestation of the godlike in Jesus Christ has made it impossible but that the believing world should bow in adoration before him. He does not make the Father less adorable, because he assures us that all he is and does is the expression of the Father's love to men. He says, "I and my Father are one." Were it otherwise,—were he only a creature of lower nature than God's,—what escape would there be from idolatry? Our heads might hold us to the worship of the far-off Deity, who never stooped to suffer and to save. But the heart would bow to the Christ who gave up all things for us, that we might have all in him. It is the truth of the Incarnation which keeps head and heart in unison.

If it be true that "blessings brighten as they take their flight," the trouble at ordinary times is with our eyes, and not with our blessings. The blessings are just as great while we have them to enjoy as when they are looked back upon. But we are so much occupied with other things than these special blessings while they are before us among other things, that we fail to perceive their real importance, as it will appear in perspective, when viewed from a distance before or behind. Richter says of our estimates of those dear to us: "Our feelings are always purest and most glowing in the hour of meeting and of farewell; like the glaciers, which are transparent and rosy-hued only at sunrise and sunset." Yet why should we not so profit by a consciousness of this truth as to estimate rightly the mountain-peaks of affection towering in our sight at the mid-day of life. Those peaks are the same when we stand under their shadow as they seemed on the horizon while we were coming toward them, or as they will appear when we

look back upon them in the receding horizon. The very thought of this ought to fill our eyes with tears of joy through which the near-at-hand peaks may become rosy-hued and newly precious. Looking thus at our blessings, we shall find them brighten before they take their flight.

THE REAL SIMPLICITY OF RELIGION.

Religion is very simple or very complex, according to the aspect of it which we contemplate. If we look at its specific duties, demands, and interests, it is as complex as human life. Again, if we regard its ultimate mysteries,—the depths of its problems respecting God, man, and the spiritual world,—we very soon find ourselves unable to define or comprehend them. Nothing is fully explicable when we strive to understand its ultimate essence. The commonest facts of life and observation are beset on every hand with mystery. We cannot fully understand the most commonplace acts of our own minds, and the mystery of every natural event and process is the mystery of God. Tennyson felt this, and testified in his song of the "Flower in the crannied wall,"

"If I could understand
What you are, root and all, and all in all,
I should know what God and man is."

It is not simplicity as implying the absence of mystery which is claimed for religion; for religion deals with spiritual things, and everything spiritual is mysterious. Religion is simple in the sense that it is all grounded in a few, very few, great principles, and that all its essential doctrines and its duties—for doctrine and life are inseparable—spring directly out of these principles. Different persons may use different words to express these central principles or truths, but their essential import will not be very different as used by Christians of every name and type.

Take, for example, the word "grace" as an expression for the central principle of religion. One might almost say that all essential Christian doctrine lies enfolded within it. It is a name for the loving favor of God toward the undeserving. It points to all those qualities of God's nature which in religion we especially adore,—his goodness, kindness, and readiness to forgive. All the gifts of God in redemption and in providence we ascribe to his grace, his disposition to treat us better than we deserve, to confer his benefits upon us with a generous hand. The truly religious conception of God is involved in the idea of his grace. The loss or obscuration of this idea means the degradation of religion and the loss of its true spirit. When God is conceived of, as in the grosser heathen religions, as cruel, resentful, and undisposed to forgive, religion becomes a source of haunting fear and dread. When, again, the idea of God's nearness, and of his readiness to come to us in helpful ministrations, is obscured, and God is regarded as afar off, then religion is almost sure to become a mere performance of sacred rites, and to lose its vital and spiritual character. This tendency is seen in the later Judaism, when the people sought to draw nigh to God by ceremonies and efforts, as if he were not already predisposed to approach them in mercy and forgiveness.

But when God is known as the gracious God, the God of all tender mercies, the Father of our spirits,

express himself very differently. Why should there be any question as to this?

A MEMORY.

BY MARY BRADLEY.

Deep in my heart's most secret depth is hidden
A thing remembered that I would forget;
Ghost-like it rises in the dark unbidden;
Dead many a year ago, it haunts me yet.

"There is no God," the fool saith, treading blindly
His downward path; but I was not that fool.
I heard the voice divine that warned me kindly,
Yet suffered still the tempter's voice to rule.

Would that I had not! Though I cry "Forgive me!"
And though his love is equal to my cry,
The wrong remembered keeps its right to grieve me,
The ghost will walk with me until I die.

Brooklyn, N. Y.

THE PREACHING OF PAUL.

BY PROFESSOR GEORGE T. PURVES, D.D.

Paul frequently calls himself a preacher. This was an aspect of his life-work quite separable from his office of apostle. He shared his apostolate only with "the twelve," but he shared his work of preaching with every other missionary and evangelist. And it was as a preacher that Paul made his appearance in the several communities to which his mission led him. He became at once an apostle to his converts, authoritatively teaching and ruling them. But to the unevangelized populations, whether Jew or Gentile, he appeared, of course, in the character of a preacher, a herald of news from heaven, a messenger and advocate of a religion. So far he had much in common with all other early preachers of the gospel; but the "demonstration of the Spirit and of power" which, he says, accompanied his preaching, as well as the vast results which followed on his mission, make the precise character of Paul's preaching a matter worthy of attention.

We often acquire a one-sided idea of the Apostle's work by treating his Epistles as samples of his ordinary ministrations. But the Epistles were called out by special needs of special churches at special times. None of them date earlier than A. D. 52, whereas his preaching began at least fifteen years before that time. They cannot, therefore, be used to give an idea of his method as a missionary. It is certainly wrong to imagine him as merely a theological controversialist. We must read between the lines and between the books, if we would conceive rightly the character of that preaching before which all nationalities bowed, and in the apparent foolishness of which God's power was revealed.

There are three sources from which we may form an idea of the preaching of Paul.

1. The first is, of course, the Book of The Acts. It is largely occupied with his missionary work, and yet it is remarkable how few descriptions that book gives of the actual preaching of its chief actor. Like other biblical writers, Luke does not give personal details save when needful to the greater object of his writing. Still he gives us a few glimpses of the preaching of Paul. We learn (Acts 9: 20, 22, 29) that from the beginning Paul's theme was, "Jesus is the Christ, the Son of God," and that he boldly proved this to his countrymen out of the Old Testament. In the thirteenth chapter his method is more fully exhibited, in the discourse delivered in the synagogue of Pisidian Antioch. He there began by showing from the Old Testament how the promise of God to Israel was intended to be fulfilled in the Messiah; then he recited the story of Jesus, beginning with the appearance of the Baptist, and dwelling on the crucifixion and the resurrection, and on both events as having been predicted by the prophets. Finally he explained the significance of Christ's work as laying the ground for the believer's justification. Here he was addressing Jews, and we see that his preaching consisted of three parts,—interpretation of the prophets, declaration of the facts concerning Jesus, and explanation of the facts in the light of his biblical interpretation. A similar method appears in his address at Thessalonica, alluded to in Acts 17: 3; and this was doubtless a fair sample of his preaching in the Jewish synagogues.

At Athens, however (17: 22-31), his audience was Gentile and philosophical, and accordingly his preaching followed another course. As he possessed common ground with the Jews in the Old Testament, so he did with the better part of his Athenian audience in a spiritual philosophy. On it he placed himself, and strove to elicit their assent to the conception of one supreme God, the Creator of all things, the Father of all men, whose spiritual nature

and spiritual requirements are attested by the spiritual nature of those who call themselves his offspring. This corresponded, for the audience before him, to the arguments from Scripture which he had addressed to the Jews; and both introductions were followed by the declaration of the facts concerning Jesus, with the application to each audience of the significance of the facts in the light of the previous interpretation. To the Jewish mind he unfolded in Christ the way of justification; to the pagan mind, the certainty of judgment and the way of escape.

To these examples of Paul's preaching, the Acts only add the allusion made (20: 21) by the Apostle himself to his work in Ephesus, and by Luke to the Apostle's work in Rome (28: 23-31); and these add nothing to what we have already learned. The addresses made in Jerusalem and Caesarea were defenses, and not examples of preaching.

2. The second source from which we may gain an idea of Paul's preaching is found in the allusions to it which are scattered through his Epistles. It is important to use the Epistles, not only for what they contain, but for what they imply. When placed in their historical framework, and when studied with a view to what they presuppose, and without which they could not possibly have been written, they form a solid support to the story of Jesus as related in the Gospels, and to the narrative of events given in the Acts. We learn that he supported himself in it by manual toil; that he spoke with great plainness, both as to form and matter, and with the utmost frankness; that he manifested in his discourse the intense earnestness and love of souls which burned in his heart; and that his preaching was in the face of countless hardships and sufferings. He testifies also that it was marked by wonderful manifestations, both ethical and miraculous, of the Holy Ghost, and that he preached with the confidence of one who knew that he uttered the very word of God.

But we may gather other details which for our present purpose are more important, and as the Epistles were written to Gentile communities, these allusions show Paul's ordinary method in his great missionary operations. It appears that he gave to his hearers no meager instruction, but, with a grand grasp on their entire needs, set forth even minutely the duties which God requires, combating especially the sins to which pagans were liable. This appears especially in his letters to the Thessalonians, and shows that, even while first introducing the gospel, the Apostle perceived and explained its entire ethical and practical import. It appears, further, that he was even in the habit of reciting the gospel story of Jesus. We find allusions, not only to his having declared and explained the death and resurrection of Jesus, but to his readers' knowledge, as the result of his preaching, concerning the miraculous birth of Jesus (Gal. 4: 4, the emphatic phrase, "born of a woman," can hardly be otherwise understood); his pre-existence and voluntary incarnation and lowliness; his adorable and sinless character; his lofty ethical teaching, and his institution of the Supper. Many other indications of Paul's belief in the historical Christ of the Gospels might be adduced, but I refer now only to those which he mentions in such a way as to imply that he had already preached these facts to his readers. His language in 1 Thessalonians 5: 1, 2, would likewise seem to imply that he had told them of Christ's predictions of the second advent, as these are recorded by the evangelists. And it was doubtless on the basis of such words of the Lord that he warned them with prophetic authority, as he says he did, of coming trials.

But especially did he proclaim and explain the death of Jesus. His language to the Galatians (Gal. 3: 1) is most intense and graphic: "Before your eyes Jesus Christ was placarded as crucified," so pictorial and explicit had been the Apostle's representation to them of the Saviour on the cross. That had been pre-eminently his gospel message. And he had not only proclaimed, but had explained, the cross. He had preached "Christ Jesus as Lord;" that is, the fact, the office, and the authority of the Redeemer. He had preached him as the solemn revelation of the divine mystery of man's redemption. He had preached him as, because crucified, the power and wisdom of God.

3. The third source from which we may learn something of Paul's preaching is the Gospel of Luke. The ancient church unanimously connected this Gospel with the preaching of Paul. They received it as guaranteed by the Apostle. Critical inquiry sustains the view that there was a close relation between Paul and the third Gospel. Luke's narrative of the Last Supper is closely related to Paul's account in 1 Corinthians 11: 23-25. Luke

alone of the evangelists (Luke 24: 34) relates a special appearance of Christ on the day of his resurrection to Peter, as Paul also does (1 Cor. 15: 5). Paul, in 2 Timothy 5: 18, quotes, apparently as Scripture, a saying of the Lord exactly as given by Luke. Moreover, Luke describes the mission of Jesus with a view especially to its universal aspect, represents it as pre-eminently a mission of grace to save the lost and lowly, and dwells with particular fondness on the adorable character of Jesus. We would certainly not infer from these facts that Luke exactly reproduced the delineation of Christ which Paul gave. He did not derive his narrative from Paul, but, as he states in his preface, from the reports of those who were eye-witnesses and ministers of the word. But it is highly probable that he was determined in the aspect in which he presented the story of Jesus by his association with the Apostle to the Gentiles. The motto for his Gospel might well be Paul's words, "The grace of God which bringeth salvation hath appeared unto all men." And if so, then additional light is thrown on Paul's preaching. We have already found many indications of his habit of reciting to his hearers the story of Jesus. It does not seem improbable that Luke's representation of that story was like the Apostle's, and that many of the same incidents which this Gospel contains were used by Paul to set forth Christ, and him crucified.

Now if we have gathered from the New Testament a right idea of the preaching of Paul, several inferences are worthy of mention. One is that the whole substance of our gospel narrative was proclaimed by the Apostle. His preaching was based on his belief in just those facts concerning Jesus which our Gospels record. They are freshly attested therefore as the apostolic testimony to Christ. It is evidently a mistake to say, as some are fond of doing, that Paul preached only the death and resurrection of Jesus, and not his life and teaching. This is to draw too large an inference from the character of the Epistles, which, because of controversy, dealt mainly with the death and resurrection. Paul's message was, on the contrary, the whole gospel. Another inference is that the preaching of Paul always consisted of the two elements of fact and its interpretation. The two stand side by side. He was a dialectician. He grasped ideas. He unfolded the significance of facts. None has ever surpassed him in this. But he did not make his facts. He received them, as he constantly says.

Thus the preaching of Paul may stand out a little more distinctly before our mind. He himself says that it was "rude in speech." "I was with you," he writes to the Corinthians, "in weakness, and in fear, and in much trembling." But perhaps one perception of his loyalty to the historical truth concerning Jesus, and of his superb intellectual and spiritual grasp of the world-wide significance of Jesus and the cross, may help us to understand why Paul's preaching was "in demonstration of the Spirit and of power."

Princeton, N. J.

THE RIGHT TIME FOR THINGS.

BY WAYLAND HOYT, D.D.

Appii Forum was a place forty-three miles from Rome, the terminus of the canal which threaded the Pontine marshes,—a place described by Horace as "full of insolent bargemen and exorbitant tavern-keepers." Three Taverns was another little station on the road toward Rome, distant from Rome some three-and-thirty miles.

Along this road, pushing northward toward Rome from Puteoli, the southern port of the great city, the prisoner Paul has passed, has reached Appii Forum, and has gone onward to Three Taverns.

Let us remember. Paul has been for nearly three years a prisoner; two of them at Caesarea, the last of them filled with the stormy voyage, the shipwreck at Malta, the waiting there through the three winter months. Then the year has been filled with the subsequent voyage to Syracuse in Sicily, to Rhegium on the southernmost extremity of Italy, and in the Straits of Messina; then to Puteoli, the southern port of Rome; and then with the land journey of a hundred and fifty miles to Rome itself. This land journey has been accomplished, save the last stage of it, reaching from Appii Forum and the Three Taverns to the metropolis. A long-time prisoner, and still a prisoner, much buffeted by shipwreck and various labor and privation, is the Apostle.

And what shall be his reception in the vast and wonderful metropolis which he is now for the first time to see? The Christians in Rome,—will they receive him and welcome him? Or have the Judaizers, who were always dogging Paul with enmity and hindrance, steeled the hearts of the Christians in Rome against him? What