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EDITORIAL

Adaptation an Original Power.
Self-adaptation is not self-annihilation. The wise adapting of ourselves to others, and the suiting of ourselves to circumstances, is an exercise of original power, not a servile imitating or paralysis of self. Says Phillips Brooks, "Only he who lives a life of his own can help the lives of other men."

Practicality of the Idealist.
Every practical success is based upon an ideal. He who has won success has been more or less dominated by an ideal, even though he has often been in a degree unconscious of it. No real, hard, material progress was ever made without ideals. Rothe says, "There is no more absolute idealist, according to the current acceptance of the word, than the Lord Jesus, and yet no one else ever achieved such vast results in history as he." The man who is unpractical is usually

the man who is always discussing, and never finding a conclusion or a conviction. He needs a defined ideal.

Woman's Place in the Family.
Times change. Woman is woman still, as in primitive days, but woman's position is not precisely the same as it was when man knew less and claimed more. Woman has, however, always been ready to concede a certain measure of authority to man, if he would be willing to let her have her own way. The survival of some ancient primitive customs in border-lands of civilization, with variations marking the progress of ideas, is suggestive of this tendency in the world's history. Ralston says that in Russia "after a marriage the bride is obliged to take her husband's boots off; but, having done so, she hits him over the head with one of his boots, by way of a protest against the idea of inferiority implied in the function which she has just fulfilled."

How to Find Peace.
Peace of mind comes, not from looking into our heart, but from looking up at our Saviour. Not what we are, but what he is, gives comfort. Self-examination has no result except in the direction of despair. It is of practical value only when we are inclined to have confidence in ourselves. If we think that there is some good in us, enough of good to make us pleasing in God's sight, it may be well for us to turn our eyes within long enough to be cured of that error; and one good look is enough for that. But if we despair of ourselves, an upward look at the Saviour of sinners ought to satisfy us that we cannot be so great a sinner as he is great a Saviour. Thus it is that peace comes into our storm-tossed hearts.

"When Christ across the tempest of our will
Walketh in grandeur, saying, 'Peace! be still!'
Then shall the surging cares within us cease,
And we find peace;—
Yet not a peace self-satisfied, secure,
But earnest, watchful, patient to endure;—
Not the 'I thank thee' of the Pharisee,
But that of 'God be merciful to me!'"

Putting the Foot Down Somewhere.
The finite and the temporal are but portions of, and not things apart from, the infinite and the eternal. There is always a beginning back of any beginning within our own scope of knowledge. Each one must consent to start somewhere without being disconcerted because there is something unknown yet beyond the reach of his ken. The physician is right in accounting for certain ills on the ground of "impaired vitality" of the affected parts. He may not know just what impaired vitality is, but if he chooses to take that as his starting-point, he is so far right—if he is right. Says Professor James: "Motion is assumed by mechanical science to exist independently of the mind, in spite of the difficulties involved in the assumption. . . . So chemistry uncritically adopts all the data of physics, and physiology adopts those of chemistry." One needs not to doubt his memory because of a dispute over the question whether there is such a thing as a faculty of memory. One who loves, does not need to understand the nerve processes involved in

loving. To a child of God it is enough to know that God is, without demanding a prior knowledge of how God came to be, or how mortals ever know anything. The old question of the priority of the hen or the egg need not interfere with our faith in the existence both of hens and eggs. We must be satisfied to put the foot down somewhere; for, no matter where we do start, there will always be the infinite behind us as well as ahead of us.

Self-Reliance in Reading.

THE distinction of being well read always appeals to us. It is the most available and democratic road to culture. You can almost always make a man feel abashed when you ask him about one book after another, and he has to admit that he has not read them. But we find, now and then, a reader who owns up, without a shadow of mortification, to not having read the books we pride ourselves on most, and who still leaves us with the feeling that he is better read than we, for all our pains.

There is a world of timid readers who need a word said to help them; and that word is that bravery and self-reliance, and not quantity or fashion, is what gains us culture out of reading. There is a popular gluttony of reading nowadays which can never make people well read. Books were made for men, and not men for books. The author exists for the reader, and not the reader for the author. To have finished a list of the "hundred best books" may leave us formally accomplished, and able to talk about books a little, which, with some, is the only object of reading. But even this will make one feel that he may have missed the secret, in the presence of some one who has not read half of them. One ought to have read several hundred books before he can know the hundred best ones, and you may read another man's list, but you will not know his reasons for making it. It is somewhat pitiful to see so many good minds enslaved, not daring to read anything not recommended, and not daring to admit their lack of enjoyment in what is. For their encouragement, however, let it be said that probably every reader began in their way, and that they too may come out into greater liberty and delight in reading.

In the first place, it is well to be honest. If we do not enjoy Browning, it is better to say so, not petulantly, nor so as to turn on the critics and accuse them of having tried to deceive us, but simply so as to make record of the fact that up to date we do not enjoy him, and with no threat that we never will. If one prefers Scott's poetry to Tennyson's, no matter if the taste is out of date, let him confess it. It is no dishonor to Tennyson or to him, but something he owes to both himself and Tennyson. Be brave even up to Shakespeare, and, if you never saw the point in him, be sure you never will have a chance to until you have confessed to yourself that you have not. It will clear the ground, and you can try it again. Most of the great readers have probably had to read twice,—once because they thought they ought to, and once because they wanted to. We never get a chance for a new hold on an author so long as we pretend to enjoy him when we do not. No one can help you on, since you appear to appreciate already;

in every matter touched. It has already had the effect of arousing interest in several lines of fact and thought, and so has been of substantial service to the readers of The Sunday School Times. Other such articles are to be desired.

From Contributors.

The Bee and the Blossoms.

By John B. Tabb.

WHY stand ye idle, blossoms bright,
The livelong summer day?
"Alas! we labor all the night
For what thou takest away!"

Ellicott City, Md.

The Sending of the Apostles.

By President Robert Ellis Thompson, S.T.D.

THE calling of the apostles is felt on all hands to have been a most important step in the development of Christ's work. The perfect Son calls upon the imperfect sons to become responsible coworkers with himself, and thus indicates the external means by which his own work will be continued even after his withdrawal from their visible company. He himself emphasizes the closeness and importance of this new relationship in many ways, as in the declaration, "He that receiveth you receiveth me." And he bestows upon them power over the enemies of the new order of human life he called the kingdom of God, both the personal enemies—demons and Satan—and the impersonal—disease and suffering.

One of the ways he takes to overcome their imperfection in doing a work, which called for perfection in the workers, was in his grouping of the apostles. Our imperfection very commonly is of the nature of halfness. We see one side of a truth, and not the other. We feel the greatness of some quality so strongly that we depreciate some other quality which seems opposed to it, but is really complementary. Our Lord seems to have acted with careful reference to this in sending out his apostles two by two, in the order indicated in Matthew 10: 2-4.

1. Simon Peter is the bold, impetuous apostle, who acts on the spur of the moment, seizes the occasion as it flies, and cares not for prejudices and habits (Luke 5: 8; 9: 33; Matt. 14: 28; 16: 16; Mark 8: 32; 14: 70; John 21: 17). His brother Andrew, the apostle instinctively chosen by the Scotch as their national patron, is far-seeing, cautious, careful, full of the sense of difficulty and the inadequacy of the means at hand (John 6: 9; Mark 9: 28; John 16: 22). So they are paired off, that the rash, radical temper of the one may balance the cautious conservative disposition of the other.

2. James and John, though brothers, must have differed greatly in age. James dies the first of the apostles, under the sword of Herod. He is James the Great, to distinguish him from the other apostle James, as the elder of the two, although James the Less (or Junior) was a full-grown man. John, on the other hand, although a man in the eye of Jewish law, must have been very young, what we would call a lad. Hence the saying that he was to remain on earth till the Lord came. He did outlive Jesus by nearly seventy years, dying the last of the Twelve. So the Master paired them off,—youth and age together, the fervency of the one complementing the serenity of the other:

"He loves when youth and age are met,
Fervent old age and youth serene,
Their high and low in concord set
For sacred song, joy's golden meat."

3. Philip is the slow-witted apostle, who can only say "Come and see" to Nathanael's objections, who makes a stupid answer when asked how the multitudes are to be fed, and does not know what to do when the Greeks wish to see Jesus. His Lord's sense of his slowness comes out strongly in John 14: 9. Nathanael Bartholomew is as quick-witted as the other is slow, flashes—as such people do—into smart superficial objections when told of the Messiah from Nazareth, but is as quickly satisfied when he sees in Jesus a supernatural knowledge and a divine insight. So the Lord sent them

out together; for the slow wit may help the quick, and the quick the slow. He needs both.

4. Thomas is the doubting, skeptical intellect, which will not move an inch beyond what the evidence warrants. He even flatly contradicts Christ, when he cannot see the truth of what he says (John 14: 4, 5). Matthew is one of the heroes of faith, ready for its ventures, standing the supreme test of abandoning his substance at Christ's word. Jesus seemed to feel that he had a use for both kinds of men, while his church is sometimes of another mind. He sends them out together.

5. James, whom I regard as the author of the Epistle, is the most practical of men. His rebukes are for the wordy professions, loose tongues, do-nothing faith of the churches. Judas, not Iscariot, also called Lebbeus or Thaddeus, is the man of doctrine, who asks Christ for a definition (John 14: 22), and writes an Epistle against false teachers, with the text, "Hold fast the faith." The Master did not want these two things separated, so he sent them out together.

6. Simon the Zealot, or Cananean, shows by his previous history that he is a man of zeal and enthusiasm. Independence at any cost! was the motto of the party he had belonged to. Now it would be, "All things but loss for the excellency of the knowledge of Christ." Judas Iscariot was a minimum Christian simply, drawn to Christ by some elements in his character, but questionable to see that Christ was worth that two hundred pence. He alone counts in the gospel history,—counts the two hundred pence and the forty pieces. The rest give without counting. For here are not two tempers of mind, which both belong to the kingdom, but one which is essential to it and the other alien. "He went out from us because he was not of us," Peter truly said of Judas. The Christianity which minimizes, and has no zeal, is worth nothing.

So the Master made one whole man out of two half-men. And so his church should go forth, two by two, each with the one most unlike himself, and therefore best able to help him. The sect spirit bids them separate on the ground of these innocent differences of temper and disposition. Christ bids them unite the closer through such differences. When we heed him, and become "rooted and grounded in love," then shall we "be strong to apprehend with all the saints what is the breadth and length and height and depth, and to know the love of Christ which passeth knowledge."

Philadelphia.

A West-African Missionary Prince.

By the Rev. James Johnston.

IMPRESSIONS of a very interesting character were made upon the representatives attending the conference of British Methodism in Birmingham, last July, by the engaging personality of Prince Ademuyiwa, or, to give his full designation, Otonba Mojo, of Jebu Remo, an independent native state in the district of Lagos, West Africa. His remarkable career of Christian activity, even in outline, forms an inspiring study, which, in certain aspects, offers a parallel to that of the late Bishop Crowther. Apart from his visit as a delegate to England, he also came to see the great country to which he owed so much, to make friendship with some of the good, noble men and women, his Christian benefactors, and, farther, to learn what was possible of the secret of England's civilization, for the benefit of himself, his race and native land. The spirit of gratitude which permeated an address marked by a vigorous train of thought, and clothed in excellent English, gave an unmistakable charm to a forcible missionary deliverance from this royal representative.

The uncle of Ademuyiwa, who is King Akarigbo, of Jebu Remo, rules a country lying north of Lagos, through which much of the trade passes between Lagos and the nations northward, including the Egbas, the Wadans, the Florins, and the entire area of the Yomba region. Jebu Remo was the land of Ademuyiwa's father's nativity as a prince, and at the present time it enjoys independence, with the advantage of the presence, support, and advice of a British resident, whom the king and chiefs invited at the suggestion of Ademuyiwa. The neighboring Jebu kingdom, known as Jebu Oka, was made subject to Her Majesty's government in May, 1892. Every assurance has been conveyed to the king of Jebu Remo by the governor of Lagos "that annexation is not the policy of Her Majesty's government, so long as the king and chiefs allow free trade, extension of Christianity,

and do not impede civilization." Prince Ademuyiwa states that in the event of his uncle's death he hopes to succeed him, and, in addition, through descent on his mother's side, he is one of the royal family from whom the next king of Ilesha (which is near Wadan) will be chosen. Occupying the throne of Jebu Remo,—a rich and populous country, containing 1,460 towns and villages,—Ademuyiwa will be the first Christian king in West Africa. Of these possible heirships Ademuyiwa says: "It is my ambition and my prayer that I may be able to govern them in such ways as will be for their benefit." Judged by his own "record," this accomplishment is not improbable.

Concerning the early years of Ademuyiwa, we learn that he was born in 1852 of heathen parents. His father, at no time a slave, was a Babalawo, or a great high-priest of Saint Ifa,—a fetish religion, an office identical to that held by the Druids among the ancient Britons. On June 16, 1863, the father, who zealously trained his son in the heathen faith, passed away just on the eve of being made king of Jebu Remo. Ademuyiwa's mother appears to have been an estimable person. To her he alludes in affectionate terms. A priestess of Saint Osun, she belonged to another family, and had the misfortune of being captured in her own land of Ilesha. This noble woman, a princess, sold into slavery, redeemed herself before she became the wife of Ademuyiwa's father; and, consequently, he was a free-born child. "My lovely and dearest mother died," he remarks, "on February 16, 1867, and I was left in the world to sing the orphan's song." So late as the date of his mother's death, he had been a worshiper of idols.

In the March of 1867, Ademuyiwa was adopted as a son by a worthy native Christian named Alade, of the same nation as his mother, through whose kindness he obtained a sound elementary education. This venerated man was a "leader," local preacher, trustee, etc. His daughters are prominent ladies in Lagos society at the present day, and his only son a member of the English bar. A year later, Ademuyiwa joined the Christian Church by baptism at the hands of the official European missionary, the Rev. J. Grimmer, a heroic witness, who suffered much persecution on the occasion of the outbreak against the missionaries in 1867, in Abeokuta, at Wesley Chapel, Ogbomoshu, Lagos. His conversion he attributes to Alade and the Revs. Jos. Milne and John Milum, but, most of all, to the Rev. J. B. Thomas, a native minister of many years' standing, and now the superintendent of the Lagos circuit. Rapidly in succession Ademuyiwa became, in 1872, a local preacher, Sunday-school teacher, and juvenile speaker. A year afterward, he left Lagos to visit the far-famed and mysterious waters of the Niger, and was absent about twelve months from home. At the age of twenty-three years, in 1875, he commenced, and has continued on his own footing in Lagos, what has been a prosperous business career as a merchant, trading under the name of J. P. Haastripp & Son. The same year also he was married to his present wife, a devoted Christian woman. His diligence in business has not in any wise prevented his service for God as a promoter of missions to his heathen countrymen, or counselor in the state affairs of Jebu Remo. What he has effected as a native pioneer evangelist merits every encomium. Made a leader of his class in 1881, two years later the leader of four classes which he had personally founded, and, subsequently, treasurer of the school board, also trustee and member of several church committees. An earnest advocate of education, Ademuyiwa has observed, "I would encourage it, believing, as I do, that the enlightenment of children's minds when they are young is the only way to root out superstition and crime, and to train up men and women who will do their duty to themselves and one another. It is by education alone, and the spread of intelligence, which means common sense, that you can put an end to polygamy and domestic slavery and tribal feud, and all the other evil effects of ignorance that prevail in Africa." He fervently maintains that the black men have the same feelings, hopes, and aspirations, in latent degree, as their white brethren.

Mission-work proper has had a strenuous vanguard in Ademuyiwa. He may claim to be associated in Jebu Remo with the newest mission in the world, of which he was the inaugurator. In 1892, he opened at Jebu Remo, at his own cost, churches and schools, which he transferred in 1893, with about a hundred scholars, to the Wesleyan Methodist Society, the church of his choice, where to-day there are three European missionaries and five native workers employed. Of the mission to the Kroo men on the coast, he is likewise the founder and sole supporter. Many hearers in Jebu Remo have