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Another of the valuable series of articles on the work of the superintendent in his desk, is supplied by Mr. Searles of Brooklyn, who was for a time chairman of the International Executive Committee, and who is a skilled and experienced Sunday-school superintendent. And Professor Terry, of Evanston, gives a helpful description of the Jewish Sanhedrin and its parties in the days of Paul.

If there is anything in a book which is worth reading, there ought to be an index to help a man to its finding. If there is nothing in the book which is worth reading, there is no need of an index; nor of the book either. So it comes to pass, that the lack of an index to any book whatsoever is in itself a seeming index to the book's lack of real value; and it is a conclusive proof of the book's wretched incompleteness. If a choice must, indeed, be made between a good book without an index, and a good index without a book, the off-hand presumption is in favor of the index.

Pray for your enemies, but do not pray for them as if it were an unquestionable fact that they are all wrong, and that you are all right. If your way of praying for your enemies implies impeccability on your part, your prayer is an offense to him who condemned the prayer of the Pharisee. Pray, by all means, that, if your enemy is in the wrong, he may be brought to see the truth; but pray also, that if you are in the wrong (and probably you are), the truth may be shown to you; and that you may have grace enough

to confess your error, and, if you have done your opponent any injury, to ask that forgiveness which you profess yourself willing to bestow.

Most of us are familiar—theoretically or practically—with the Christian paradoxes enumerated by Paul in his letters to the churches. But there are other Christian paradoxes, not enumerated by Paul, with which we are still more familiar. There is the believer whose all belongs to God—and who keeps it all himself; the believer who abides in the joy of the Holy Ghost—and is a chronic grumbler over the mysterious ways of Providence; the believer who trusts wholly in the promises of the Lord—and wants somebody else to back them; the believer whose life is a living sacrifice to God, yet who never does an act of self-sacrifice if he can help it. Undoubted *paradoxes* these, and a score of similar ones that might be named. Yet, after all, are they *Christian paradoxes*?

New discoveries are constantly making in the old world, which throw light upon the Bible story, or upon the early history of Christianity. And every such discovery tends to confirm the truth of the Bible story, and the integrity of the Christian religion as based on the facts of that story. In not a single instance has a modern discovery shown an error in the Old Testament or the New, or given any confirmation to the theories of the rationalistic or destructive critics. The latest important discovery in the East, is of a lost epitaph of an early Christian bishop, who was born only a quarter of a century, or so, after the death of the Apostle John. The story of this epitaph is told, and the exhibit of its bearing on historical Christianity is made, to our readers this week, by Professor Warfield of the Allegheny Seminary.

What is devotion? According to a very popular interpretation, devotion seems to consist in the *performance* of so much praying, public or private, liturgic or non-liturgic. But devotion is really only the same thing as devotedness, and William Law is right, when, in the very beginning of his *Serious Call*, he defines devotion as a "a life given, or devoted, to God." According to the popular definition, the heathen who turns his prayer-barrel with unceasing industry is a truly devout man; according to the true definition, Brainerd, Judson, Livingstone, giving up all that they might bear the gospel to those who knew it not—and many a humble Christian, besides, whose life is spent in lowly ministrations for the love of Christ and of his little ones—are instances of true devotion. The mere utterance of the words of a prayer is not necessarily devotion; and, again, prayer may be a part of devotion, but never all of it. Every deed of a Christian's life, every word and every thought, ought to be uplifted to God in the spirit of a true consecration. This devotedness is devotion; and no performance of "devotions" makes devotion, when this is absent.

Modern life is full of contrasts. In almost any of our great cities, a few minutes' walk will bear you from the palaces of merchant princes to the abodes of the wretchedly poor. As you walk through the streets, you see faces filled with the light of virtue, intelligence and culture, and you see dark and lowering faces, whose every line gives evidence of ignorance

and brutality. Here is the church and the school and the bookstore; and here is the saloon, and the corner stand where sensational literature is sold. Here are men toiling in mills and workshops; and here are houses where industry never entered, but where the weariness of an idle life keeps constant court. These and a hundred other contrasts can be seen in half an hour's walk in any great city. But the greatest contrast of all is one which is not so easily visible. The two men who walk down the street arm in arm—each, to the eye of man, the equal of the other in all respects—may be separated by an invisible gulf, as wide as that which yawns between heaven and hell. There is no contrast in modern life so great as the contrast between the two standards under which the whole world ranges itself to-day. The kingdom of God and the kingdom of Satan—these two stand over against each other in irreconcilable hostility; and yet the subjects of both meet and intermingle in the world, often without knowing to which of the two kingdoms one another belongs. The two kingdoms are spiritual kingdoms, and their soldiers do not always wear a visible uniform by which they may be distinguished. There is a danger, even, that in our busy, every-day life, the distinction may be forgotten through the very lack of a visible contrast to bring it directly to mind. But the distinction, though not always visible, is there; and its consequences reach into eternity. No other contrast of life matters so much—whether we are rich or poor, ignorant or intelligent, refined or uncultivated, is a question which may chiefly affect this life; but the distinction between God's kingdom and Satan's kingdom is one whose consequences will affect each of us untold ages after the petty other contrasts of this life shall have been forgotten.

THE DUTY OF SUFFERING.

What is "suffering"? "Suffer" is from the Latin *sub*, "under," and *fero*, "to bear;" "to bear under." "To suffer" means variously, "to feel or bear what is painful, disagreeable, or distressing;" "to undergo," "to endure without sinking," "to support bravely or unflinchingly;" "to sustain;" "not to sink under." "Suffering" is the act or condition of enduring. The root-idea of "suffering" is, that the sufferer is underneath, and the burden is on him. To suffer is to continue underneath, instead of slipping out from under; to endure as a bearer of the distressing burden, instead of shirking or evading the disagreeable task of its bearing.

Suffering is never, in itself, desirable. Its very nature forbids the possibility of its being attractive. The constant temptation of a sufferer is, to be rid of his suffering if he can be; and the inevitable inclination of one who is not a sufferer, is to avoid assuming any proffered burden which is sure to prove a cause of suffering. Yet suffering is often a duty; its seeking is often the only course of right to a person; and its endurance is often the test of one's manhood, or one's womanhood. The *discomforts* of suffering, need no emphasis to any son or daughter of Adam. The *duty* of suffering, is not sufficiently apprehended even by many a disciple of Him who was made "perfect through sufferings."

A longing for ease and repose is of man's innermost nature. The desire to escape from suffering is

\$6.00. It is in two volumes, and is from the same plates as the English edition, which costs about twice as much. There are several editions of Geikie's Life of Christ. D. Appleton & Co.'s two-volume edition costs \$8.00; while the same publisher's one-volume edition, printed from the same plates, but on lighter paper, costs only \$1.50. Mr. John B. Alden, New York, also publishes a cheap edition at fifty cents. The two chief popular editions of Archdeacon Farrar's Life of Christ are published by E. P. Dutton & Co. The two-volume edition, containing all the notes, costs \$4.00; while the one-volume edition, without the notes, costs \$1.00. Hanna's Life of Christ is published by Robert Carter and Brothers, at the price of \$2.50 for the entire work, which is published in three volumes.

THOU NEEDST NOT SHRINK.

BY GRACE WEBSTER HINSDALE.

Wilt thou sit down,
O weary soul!
And let the night of faithless fears
Upon thee roll?
Wilt thou refuse,
Of God to ask
Where thou shalt find the needed straw
To fill thy task?
Canst thou not trust
The obedient sea
To build its waves, a crystal wall,
To shelter thee?
Art thou afraid
Of desert sands,
Of fiery wound and fierce assault
From cruel hands?
Strengthen thy faith
With heavenly bread
Of promise sweet.—Lo! midst thy foes
A feast outspread!
Go forward, go,—
From Jordan's tide
Thou needst not shrink.—Love's welcome waits
On yonder side.
Thy pilgrim staff
Death takes from thee,
And thou, within thy Father's house,
At home shalt be!

THE EPITAPH OF ABERCIUS.

BY PROFESSOR BENJAMIN B. WARFIELD, D.D.

We are so accustomed, these days, to think of "illustrations from the monuments" in connection with the Old Testament, that I am not sure that some of us do not need reminding how much inscriptions have done, and may be expected yet to do, in confirming and illustrating the New Testament account of the origin of Christianity. A recent discovery of Mr. Ramsay's in Asia Minor will point this remark. All readers of the lives of the Oriental saints have made themselves merry over the legends of one Abercius, said to have been the successor of Papias in the see of Hierapolis in Phrygia, who is described as working many miracles and doing many strange things, and, when he came to die, as having himself buried in a tomb of his own building, which bore a long metrical epitaph of his own composing. This epitaph is found in the extravagant life of Abercius by Symeon Metaphrastes, but has been looked upon as but one of the "old wives' fables" which constitute the rest of the story. Curiously enough, however, Mr. Ramsay has stumbled on the veritable tomb, still bearing a part of the veritable epitaph, at the less important Phrygian town of Hierapolis, thus at once correcting the traditional site of Abercius's bishopric, and establishing the genuineness of the writing. This puts a new face on the matter; and the more so, that the inscription can scarcely be long later than Commodus, and therefore dates from just the debated ground of Christian history. In the despised and neglected epitaph of the old saint we now see one of the most valuable remains of Christian antiquity,—an abiding and unsophisticated witness of the type of Christianity that was current in the lifetime of a man who was born scarcely later than say A.D. 120. In full accord of what Pliny had told us of the neighboring Christians of Bithynia, a few years earlier, we see this aged bishop ascribing divine attributes to Christ. We see him cherishing certain sacred books which easily identify themselves with our Bible—which certainly included the Psalms and Revelation, the Epistles of Paul and the Gospel of John. We see

him in full and cordial communication with his Christian fellows from Rome to the Euphrates, and with them all celebrating two mysteries of the faith—baptism and the Lord's Supper. No trace of a primal antagonism between two opposing parties, through the union of which subsequent Christianity originated, is discoverable in this record, any more than in the others that have come to us from a like antiquity.

All this and more is apparent, however, from the epitaph itself, which we adjoin in a rough version:

A townsman of this town elect, in life
I had this made, that, in due season, here
I may a body's place possess. My name's
Abercius;—pupil of the Shepherd pure
Who feeds his flocks on mountain and in plain,—
Great eyes who hath which every way do see.
And he it was who taught me faithful books;
And sent me royal Rome to see, and her
The queen, of golden robe and sandals gold.
And people there I saw who wore bright seals.
And Syria's ground I saw and all her towns,
And Nisibis, across Euphrates' flood.
And everywhere I found companions true.
With steadfast step I followed Paul;—'twas Faith
That led the way, and spread for food
At every place the Fish, exceeding great
And clean, drawn from the fountain. Virginal
Was she that took it. This unto her friends
She gave to eat away, with generous wine,
And with the mingled cup she added bread.
While still here present, I, Abercius, have
These things commanded to be written here,—
My threescore years and twelve completing fast:
Let him who reads them over me rejoice,—
Each one whose heart accordant is with mine.
Lay no one else within this tomb but me,—
Or pay to Rome two thousand golden coins
And to this kindly town a thousand more.¹

The modern reader may be puzzled, and, perhaps, somewhat repelled, by the exceedingly figurative and mystical language which the writer affected in common with most Christians of his time. His description of the Church as a "Queen, golden-robed and golden-shod," depends on the Greek translation of Psalm 45: 10,² and is closely illustrated by a sentence from Clement of Alexandria (c. 200). "Such David describes the Church: 'The Queen stood on thy right hand, enveloped in a golden robe, variegated'" ("Miscellanies" 11: 6). The "folk who wore a golden seal" are the children of the Queen, the Church, signed and sealed in baptism. Jesus is represented by the two symbols of the Shepherd with all-seeing eyes, and the Fish, the life-giving food of the Church. The latter of these, however strange to us, was, perhaps, the favorite one with the Church, from the second to the fourth century, the badge of persecuted Christianity, which she began to lose her affection for so soon as she acquired the rulership. The letters of the Greek word "Fish," were the initials of the words, "Jesus Christ, Son of God, Saviour," and thus the word on the sculptured figure served as a convenient anagrammatic confession; it was with fishes along with bread that Jesus fed the multitude, just before his great discourse (John 6), wherein he offered himself as food for the soul; it was fishes that the resurrected Christ gave his disciples to eat of miraculously on the shores of Genesaret (John 21); above all, the emblem could be naturally associated both with the water of baptism and the feast of the Eucharist. We do not know how early the symbol took root in the Church. Hausrath, in a striking passage in his historical novel "Antinous," ventures to represent it as already in Hadrian's day in ordinary and familiar use. Clement of Alexandria, who forbids Christians to engrave heathen images on their seals, and recommends, instead, "either a dove, or a fish, or a ship, or a lyre, or an anchor" (Paed. 3: 1), and Tertullian, who says: "But we, little fishes, after the example of our Fish, Jesus Christ, are born in water, nor have we safety in any other way than by permanently abiding in water" (De Bapt., chap. 1), simply assume it as an already well-understood symbolical image. Perhaps our epitaph presents the earliest instance of its use,—and it assumes it as already old and common. It would be easy to illustrate the actual phraseology of Abercius, both from the catacomb frescoes and from third and fourth century literature. In one of the earliest paintings, the eucharistic symbols are depicted, resting on the back of a fish, the reality. De

¹ It is right to say that the text of the epitaph is not everywhere satisfactory. The reader will find the original Greek in excellent shape in The Expositor for January, 1885, page 11, and an essay by Bishop Lightfoot on it, preceding it. It is well to add that The Expositor, with this number, begins a new series, with increased prospects for usefulness.

² In the Hebrew Bible, Psalm 45: 10; in the Septuagint Version, Psalm 44: 10; in the Authorized Version, Psalm 45: 9.—THE EDITOR.

Rossi says: "Where fish and bread were represented together . . . there was meant a secret reference to the Holy Eucharist, of which the bread denotes the outward and visible form, and the fish the inward and hidden reality."

Curiously enough, however, the closest illustrative parallel to Abercius's language is found in another epitaph, erected to a young man named Pectorius, at the other end of the world,—in far-away Gaul. This famous "Autun inscription" has been much discussed, and is usually assigned to the fourth or fifth century; I cannot believe it to belong later, however, than the third century, and it may come even from the end of the second. Observe how closely it accords with Abercius's in color and imagery:

"Oh, holy child of the supernal Fish,
Keep now thy heart in reverence, since a fount
Immortal, mortals yet among, thou hast
From waters heavenly sweet obtained. Thy soul,
Oh, dear one, quicken with the waves etern,
That give enriching wisdom, and receive
The honeyed food of th' Saviour of the saints,—
Yea, hold in hand and, hung'ring, eat the Fish;—
The Fish, to whom I cry, 'Come nigh to me,
My Master,—Saviour; be my guide,
Oh, thou who art the light of all the dead.
Aschandius, father, dear unto my soul,
And mother dear, and all of mine, oh, gaze
Upon the Fish, and of Pectorius think.'"¹

Here, too, the Fish is connected with both the sacraments, and all that the one inscription describes, the other exhorts. Each is the best commentary on the other.

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¹ The Greek of this inscription may be seen in Boscch's *Corpus*, No. 9890. It was broken into seven pieces, and is much injured; the latter part especially has to be much restored from conjecture.

THE SANHEDRIN AND ITS PARTIES.

BY PROFESSOR MILTON S. TERRY, S.T.D.

Four times, in the Acts of the Apostles, we are furnished with a picture of the great council of the Jewish nation in conflict with powerful representatives of the gospel of Jesus Christ. In the first we find Peter and John making their bold defense, when all Jerusalem was stirred with the profound impression consequent upon the miraculous healing of the lame man at the gate called Beautiful (Chap. 4). The second followed the miraculous deliverance of the apostles from prison, when they were brought "without violence," and charged by the high-priest with filling "Jerusalem with their doctrine" (5: 26-28). At this meeting the wise counsel of Gamaliel prevailed, and quieted for a time the rising storm. The third was that memorable occasion when zealots of the foreign synagogues conspired against Stephen, brought him before the assembly, and "all that sat in the council, looking stedfastly on him, saw his face as it had been the face of an angel" (6: 15). The third and last mentioned is that which was convened by command of the chiliarch Lysias, and was addressed by Paul, as narrated in Acts 23: 1-10. Paul had himself been present, more than twenty years before, when Stephen was condemned, and had given his voice and influence against the holy martyr (Acts 8: 1). Then he was a young man, full of ambition and full of zeal for the religion of his fathers, and ready to persecute unto death the disciples of Jesus. Now, in mature age, he stands before the great tribunal of his nation to offer a testimony for Jesus like that for which Stephen died. It was not, however, from the hands of his own people that the apostle to the Gentiles was to receive the martyr's crown.

THE ORIGIN OF THE SANHEDRIN.—To the Jew this high court of his nation was awful with judicial powers, and venerable with associations of antiquity. Common tradition traced its origin back to the days of Moses, recognizing as its first members the seventy elders chosen by the great law-giver (Num. 11: 16). Moses himself was said to be the first president. Saul and later kings presided during the period of the monarchy. Ezekiel's mention of the seventy elders of Israel (Ezek. 8: 11) is thought to prove its existence in the time of the exile. It is also claimed that Ezra reorganized it after the return from Babylon.

Little dependence, however, can be placed on this class of Jewish traditions. Ezekiel's vision of the seventy elders offering incense before idolatrous imagery is no valid evidence of the existence, at that time, of an organized council like the Sanhedrin, and the Scripture history of the kings of Israel and Judah records so fully the acts of the principal rulers and counsellors, that it is