

# The Sunday School Times.

JOHN D. WATTLES,  
PUBLISHER.

PHILADELPHIA, OCTOBER 16, 1886.

{ VOLUME XXVIII  
NUMBER 42.

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Entered at the Post-office at Philadelphia as "second-class matter."  
The regular edition this week is 78,000 copies.

The Sunday School Times will be sent post free for a year to any address in the United States or Canada for \$2.00. It will be sent on trial to any subscriber every week for three months for 50 cents. For sale by newsdealers. Price, five cents.

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Sunday, October 17, 1886, is the three hundred and fiftieth anniversary of the martyrdom of William Tyndale, the translator of the New Testament into English. A timely sketch of Tyndale's life and work is given by Dr. Mombert, on another page. Tyndale's heart would have bounded with joy had he foreseen how many English-reading Bible students would be studying the English Bible, and honoring his memory, at this anniversary of his martyrdom.

Patmos is a region not within the field of ordinary travel; hence a trustworthy picture of it as it now appears merits the attention of the intelligent Bible student. In the department of Worth Repeating such a picture, by the pen of an English traveler, is reproduced from the columns of the London Academy. It would be well for teachers to make a note of this article for reference at the close of the current quarter, when the lessons in Revelation are under consideration.

It is all-important that you speak the truth when you do speak; but the fact that it is the truth which you speak is not the only important factor in your speaking.

You must speak the truth in love, in love of the truth, and in love of the person to whom you speak; for unless you are loving, and speak lovingly, you may have less power for good than one who speaks in that spirit without speaking the truth. The truth itself suffers in contrast with love-mixed error, when the element of love is lacking in the declaration of truth.

A fresh article from the pen of Professor Godet, of Switzerland, is always a noteworthy matter; but his article, laid before our readers this week, on The Importance of the Resurrection of the Saviour, is of unusual significance. It will be seen that Professor Godet finds in the sacred text an indication that our Lord so identified himself with the race he came to save, by sharing its life, or its very blood, that when the race itself was redeemed from the curse of sin his resurrection followed as the first-fruits of that redemption. In more than one direction this thought has its important doctrinal involvings.

There is hardly a single department of the world's service, from the lowest plane to the highest, where there is not, to-day, a demand beyond the supply for exceptionally good workers. Of average workers, there is a surplus in almost every line. If any person is capable of doing, or of being, a good deal better than the common run,—in any sphere of life,—there are openings by the score waiting for just such a person as he. In view of this fact, no person ought to be satisfied with doing fairly well, or with being fairly good—in character; nor has he any right to complain, if his willingness to maintain a lower standard than his possible best, shuts him out from employment in the sharp competitions of life.

Englishmen have a peculiar foible for pointing out strange idioms—Americanisms—in our transatlantic speech; and Americans have an equally peculiar foible for pointing out that these strange idioms are often pure old English of the times of Chaucer and Shakespeare, forgotten in the mother-country and preserved in this. But what are we to say of an Americanism which (some might claim) came down, perhaps, from old Greece? When an American wishes to express his appreciation of the qualities of integrity and just dealing in a man, he is apt (colloquially) to call him "a square man." When Pythagoras, more than two thousand years ago, wished to describe justness, he called it "squareness." This suggests several queries: Why is it good Greek, yet more than questionable English, to call justness "square"? And whether did Pythagoras borrow his idea from the modern Americans, or the modern Americans from Pythagoras, or both from a common source in human nature?

There are men who speak contemptuously of "book-learning." They even look down upon all that is to be gained from the study of books, and they count themselves fully furnished for life by their "practical knowledge." Such men are to be pitied. They are not, however, much narrower than the men who think that everything needful is to be learned from books, and who look down upon all forms of practical experience as a means of intellectual attainment. Take, for example, in this latter class, a teacher who scorns the help of the teachers'-meeting as a means of prepa-

ration for his teaching work. He prides himself on his well-filled library, and on his power of independent study. He says there is nothing to be gained by him through anything that can be said by his fellow-teachers, or by his superintendent. He does not realize—in fact, he does not know—how much, how very much, of added power he might have through that information of the workings of the average mind over the difficulties and over the promptings of the lesson of the week, which is to be gained in a colloquial conference of the teachers of his school. In that line, his library is absolutely of no benefit to him whatever. Hence, he goes to his class knowing much of his lesson as it appears to him, and knowing little of the working and of the needs of such minds as he is set to teach; and so far he is, as a teacher, by no means the peer of his fellows who have been quickened and helped in the teachers'-meeting. Poor fellow! he doesn't know any better; nor is he likely to. He is to be pitied; so are his scholars.

## LIVING ABOVE PLANS.

An aimless life is a life unworthy of an intelligent and a responsible being. A life with an aim ought to be a life with a constant outlook in the direction of its aim; and both wise forecast and persistent endeavor at true progress, are the instinctive prompting of one living such a life.

Persistent endeavor at progress in the line of wise forecasting, involves the necessity of planning. Planning is outlining in advance the method or the system by which one is to construct or to achieve in his immediate sphere. To plan, therefore, seems to be the necessary accompaniment of an aim in life. Yet there is the possibility of a life above all plans, of a life that is lived without planning, although it be a life with a lofty aim and with noble aspirations. It may even be said that, in every great life, in every life that is in any sense a really grand life, in every life of a true-hearted and a faithful child of God, there are seasons when the chiefest power of the life is shown in its living without plans, or above all plans; if, indeed, it be not true that the entire life is lived without a plan, although not without an aim.

The Bible story of the human race in its new beginning after the flood, starts out with the record of a man who was willing to live a life without a plan, in contrast with his fellows whose lives were full of plans. The men of Shinar proposed to profit practically by the lessons of the past, so far as to build a lofty tower which should be their protection from another deluge. They had their fully matured plans, and were working in the direction of their planning, when God interposed for the confusing and the destroying of those plans. After this it was that God called out from among a planning people a man who should so trust in God as to live a life in the loving service of God, without the possibility of ordinary planning for his own immediate future, year by year. And "by faith Abraham, when he was called, obeyed, . . . and he went out, not knowing whither he went." The life of Abraham was a pilgrim life, a life with an unvarying aim, but a life without a plan. Abraham lived by faith, lived in hope, lived in God's loving service; but he had no plans of his own. He tarried or he moved on at the immediate word of God. In Haran,



down at the door, and look in and see the entire place of the body, but would allow one to sit at the head and another at the foot, as the two angels did. For the lower tier of niches (such tombs seem usually to have one row only, as a general thing, though sometimes they have two), one sitting on a seat no higher than an ordinary chair would have his head higher than the body. Sometimes these niches are so long and so high that there would be room for the body, and for a mourner to sit in Oriental fashion in the niche, one at the head, and the other at the feet. But, since most of the known examples of this kind of tomb were heathen, the larger space was probably for offerings, for provisions for the dead, or for other objects such as the French call "the furniture of the tomb." It is also true, however, that ancient tombs exist consisting of a mere room, on the floor of which the dead were laid, with the "furniture" that usually accompanied them.

**NAPKIN . . . LINEN CLOTHS.**—A sentence like that in John 19:40, with the clause, "as the custom of the Jews is to bury," is worth more than all possible gropings for special light among antiquarian facts or Oriental customs. But the words point (in the Greek) to objects known to Roman customs or Roman merchandise; and for all the light to be had beyond the text, we must look to Latin authors. The linen cloths need no remark. The "napkin" was the Roman *sudarium*, or sweat-cloth, and not a napkin in the present English sense of the word. Probably many a school-boy has been misled by his Latin dictionary, because the word "napkin" has held its place in the dictionaries from the earliest times downward, as probably many an English reader misunderstands the word in the Bible, because the word, in that sense, is now an archaism. The proper word is "kerchief" or "handkerchief" (not neckerchief). Napkin, in the very sense of the Roman *sudarium*, or sweat-cloth, or English handkerchief, is used by Shakespeare in Hamlet, where Hamlet's mother offers him her "napkin" to wipe the sweat away.

**THE GARDENER.**—Not the tiller of the ground or the carer for the plants and fruits,—at least not such merely; but the keeper of the enclosure, the custodian of the place, who was responsible for the good order and safety of whatever was within. Such was, and to a large extent still is, the duty of the person who bears this title in the East. Especially was it so at Rome, and wherever the Roman customs held sway. The classical scholar need scarcely be reminded that the chief "gardener" in this sense, and distinguished *par excellence* by the epithet here translated "gardener," was the abominable *curator frumens*. The office of this kind of gardener might be filled by either the head-gardener or a garden boy.

**RABBONI.**—The title Rabban, or Rabboni is still current among the Syrian Christians of Mesopotamia, Persia, and Koordistan, by whom it is applied to a bishop or archbishop. Syriac manuscripts furnish a chain of testimony to the fact that the title has been in use among the Christians as a designation of some kind of spiritual teacher, from the earliest times of which we have an extra-biblical record. Thus, in a recently discovered Nestorian manuscript of the thirteenth century, of great historical importance, and the cause of great interest among the Nestorians, there is related the life and travels of one Rabban Sauma, "general bishop" of a region in the East. Sometimes, though infrequently, the term is applied to a "chorepiscopus," or local bishop; and sometimes to a simple priest. It seems to have been a "rabban" who first reduced the Mossul dialect of modern Syriac to writing—whether we consider the manuscripts in the Union Theological Seminary in New York, or certain ones in the British Museum, as the first of the sort.

## BOOKS AND WRITERS.

### PUBLICATIONS RECEIVED.

#### BOOKS.

- The Thorn in the Nest. By Martha Finley. 7½x5 inches, pp. 308. New York: Dodd, Mead, & Co.
- A Leisurely Journey. By William Leonard Gage. 7x4½ inches, pp. x, 168. Boston: D. Lothrop & Co. Price, \$1.00.
- Berries of the Brier: A book of poems. By Arlo Bates. 7x4½ inches, pp. 95. Boston: Roberts Brothers. Price, \$1.00.
- He Fell in Love With His Wife. By Edward P. Roe. 7½x5 inches, pp. iv, 338. New York: Dodd, Mead, & Co. Price, \$1.50.
- A Phantom Lover: A fantastic story. By Vernon Lee. 7x4½ inches, pp. ii, 124. Boston: Roberts Brothers. Price, 50 cents.
- Elsie's Kith and Kin. By Martha Finley. (The Elsie Books.) 7½x5 inches, frontispiece, pp. 338. New York: Thomas Y. Crowell & Co.
- The Boys' Book of Famous Rulers. By Lydia Hoyt Farmer. 7½x5 inches, illustrated, pp. xi, 477. New York: Thomas Y. Crowell & Co.
- The Full Stature of a Man: A life story. (The Round World series.) By Julian Warth. 7½x5 inches, pp. 360. Boston: D. Lothrop & Co. Price, \$1.25.
- Mildred's Boys and Girls: A sequel to Mildred's Married Life. By Martha Finley. 7x4½ inches, illustrated, pp. 248. New York: Dodd, Mead, & Co.
- Melchior's Dream. Brothers of Pity, and other tales. By Juliana Horatia Ewing. 7x4½ inches, illustrated, pp. vii, 386. Boston: Roberts Brothers. Price, \$1.00.
- Christmas at Surf Point. By Willis Boyd Allen. 7½x5 inches, illustrated, pp. 168. Boston: Congregational Sunday-school and Publishing Society. Price, \$1.00.
- Nature's Serial Story. By Edward P. Roe. Illustrated by W. Hamilton Gibson and F. Diehlman. 7½x5 inches, pp. xiv, 488. New York: Dodd, Mead, & Co. Price, \$1.50.
- Character-Building. By Andrew P. Peabody, D.D., LL.D., Professor of Theology, Harvard University. 6x4½ inches, pp. 50. Boston: James H. Earle. Price, 20 cents.
- Two Thousand Years Ago; or, The adventures of a Roman boy. By Professor A. J. Church. With twelve full-page illustrations by

Adrian Marie. 7½x5 inches, pp. vii, 341. New York: Dodd, Mead, & Co.

Through the Year with the Poets. Volume X.—September. Edited by Oscar Fay Adams. 7x4½ inches, pp. xxvi, 158. Boston: D. Lothrop & Co. Price, single volume, 75 cents.

Readings from Milton. With an Introduction by Bishop Henry White Warren, Counsellor of the Chautauqua Literary and Scientific Circle. (Chautauqua Library. Garnet Series.) 6½x4½ inches, pp. xii, 308. Boston: Chautauqua Press. Price, 75 cents.

History of the Conquest of Mexico, with a preliminary view of the ancient Mexican civilization, and the life of the conqueror, Hernando Cortes. By William H. Prescott. In two volumes. Vol. II. 8x5½ inches, frontispiece, pp. 490. New York: John E. Alden. Price, two volumes, \$2.25; two volumes in one, \$1.25.

Foreign Facts and Fancies. By Annie Sawyer Downs, Charlotte S. Fursdon, Mary Gay Humphreys, Culling Clive, Eardley, Rose G. Kingsley, the Rev. S. W. Duffield, D.D., Arthur Gilman, Julian B. Arnold, David Ker, Lucy G. Lillie, Mrs. Raymond Blathwayte. 7½x5 inches, illustrated, pp. 254. Boston: D. Lothrop & Co. Price, \$1.25.

#### PAMPHLETS.

The Sorrows of Werter. From the German of Goethe. (National Library. No. 35.) New York: Cassell and Company. Price, 10 cents.

Outline Thoughts on Prohibition. People or Party—Which? By S. M. Merrill. 7x4½ inches, pp. 79. Cincinnati: Cranston and Stowe. Price, 20 cents.

Marcella Grace: An Irish novel. By Rosa Mulholland. (Handy Series. No. 96.) 6½x4½ inches, pp. 183. New York: Harper and Brothers. Price, 25 cents.

Unity Clubs; or, Mutual Improvement societies in town and church. By Emma Endicott Marston. 6x4½ inches, pp. 12. Chicago: Charles H. Kerr & Co. Price, 10 cents.

Autobiography of Leigh Hunt. Edited by his son, Thornton Hunt. (Franklin Square Library. No. 545.) 11x8 inches, pp. 71. New York: Harper and Brothers. Price, 20 cents.

Address on the Services of Washington, before the school children of Boston, in the Old South Meeting House, 22 February, 1836. By William Everett. 7x4½ inches, pp. 29. Boston: Roberts Brothers. Price, 15 cents.

A Collection of Poems for Youths and Children, especially adapted for Sabbath-school concerts, mission bands, and Christmas festivals. By Mrs. Hannah M. Kohaus. 9x6½ inches, pp. 18. Chicago: A. E. Davis & Co. Price, 25 cents.

In Thoughts from the Visions of the Night. By M. S. Paden. Written for and read before the convention of American authors, in Plymouth Church, Indianapolis, July 2, 1886. 7x5½ inches, pp. 16. Chicago: Charles H. Kerr & Co.

#### MISCELLANEOUS.

Our Primary Class Prayer for 1887. Selected by Faith Latimer. 4-colored Litograph Cards, with prayer. Size, 5½x3½ inches. New York: Ward and Drummond. Price, \$3.00 a hundred.

The International Sabbath-school Lessons for 1887, with golden texts and Bible Gems. Arranged by Elijah N. Wilson, M.A. 4½x2½ inches, pp. 32. New York: Ward and Drummond. Price, \$2.00 a hundred.

## OLD-LATIN BIBLICAL TEXTS.

The first part of Old-Latin Biblical Texts appeared so long ago as 1883. The delay of three years before the issue of Part II.<sup>1</sup> is not, however, to be regretted, if, as seems likely, it is due to the enlisting of Dr. Sanday as coadjutor in the work. By his contributions, the volume is swollen to three times the size it would otherwise have had, and it is transformed from merely a meritorious and timely work into the most important and hopeful study of the Old-Latin texts that has been made for many a day.

Scholars have stood, heretofore, almost helpless before the apparently "infinite variety of Latin versions" that came to them from the period before Jerome: only the dim outlines of a grouping could be distinguished that enabled them to perceive a distinction of types that implied an African and a European text,—the latter of which had passed through at least one revision, and both of which were mixed together, in varying proportions, in most of our documents. A remarkable essay on the Corbey St. James (ff.), published in a volume called *Studia Biblica* last year, gave the world its first intimation that Dr. Sanday, with the assistance of Mr. White, had undertaken the scientific investigation of the relation of the Old-Latin texts, and communicated, at the same time, some tentative results.

The matter contributed by Dr. Sanday to the present volume furnishes at once the basis of the inductions that were then made (not, however, without some corrections), and a not inconsiderable extension of the material that was then available. Each of the fragments is taken up in turn, and its individual character and relation to the chief Old-Latin texts investigated with the most painstaking completeness. It is not so much the results as the processes of this study that are placed before the reader; and the rich lines of inference that appear to be opened up by them are scarcely capable of exaggerated statement. The learned world looks on with delighted satisfaction, and perceives that at last the Old-Latin problem is likely to get unraveled. Meanwhile, the author warns the reader against premature inferences, and points the warning by a piece of his own experience. In *Studia Biblica*, he had somewhat confidently expressed his belief that the Old-Latin texts could not be traced to a single original version, but implied two independent stocks. Advancing knowledge leads him now to wish to remain, for the present, neutral on this point (p. cclv), although in another place (p. 116) he appears to be ready to pass over to the other side, and maintain that a single common original lay at the base of all the diverse texts that appeared before Jerome. If, however, this central knot of the problem is not yet untied, enough

<sup>1</sup>Old-Latin Biblical Texts: Part II. Portions of the Gospels according to St. Mark and St. Matthew from the Bobbio MS. (E), . . . together with other fragments of the Gospels from six MSS. . . . (usually cited as A, O, P, Q, R, and S), edited with the aid of Tischendorf's transcripts and the printed texts of Ranke, Ceriani, and Hagen, with two fac-similes by John Wordsworth, D.D., Bishop of Salisbury. . . . W. Sanday, D.D., Dean Ireland's Professor of Exegesis. . . . and H. J. White, M.A., curate of Oxstead, Surrey. Oxford: At the Clarendon Press. 1888. 2x7½ inches, pp. ccvii, 244.

facts are already brought to light materially to aid the student of the Greek text of the New Testament in applying the evidence of the Old-Latin MSS. By attending diligently to the grouping here made out, much of the confusion of their testimony is already eliminated.

Dr. Sanday's work thus is by far the most interesting part of the present volume. But apart from it, it would be a thankworthy publication. Biblical students were sufficiently grateful for the edition of *g*<sup>1</sup> that Part I. gave us; and they would have been equally grateful for a similar edition of the more interesting fragments included in this Part. It is true that no one of these fragments appears in print here for the first time; but none of them except *a*<sup>2</sup> has been hitherto so adequately edited, and Bishop Wordsworth's prolegomena leaves nothing to be desired in their line. In other words, Bishop Wordsworth has kept up in Part II. all the promise of Part I., and has added, within the same covers, a treatise of twice the bulk, which gives the reader an unpromised and un-expected-for investigation, of the first value, into the roots and relations of the extant Latin texts. Such a work as this should receive the encouragement of students everywhere.

The third and concluding installment of Count Léon Tolstói's masterpiece, *War and Peace*, has been published in this country, in two volumes. The whole work is comprised in six, being almost as large as *Les Misérables*, with which it suggests comparison in several ways. This final division is entitled *Borodino*, the French at Moscow; and to it is appended an Epilogue of more than a hundred closely printed pages. In these two volumes the reader finds the rugged strength, the painting of unfamiliar scenes and characters, and the historical purpose, which marked the earlier parts. He also notes the discursiveness and scrappiness which make the work hard reading, indeed almost impossible to "read straight through." Those who wish to become familiar with Tolstói's philosophy of history, religion, and life should read the second part of the epilogue to *War and Peace* before they take up the narrative parts of that work, or his other principal books, *My Religion* and *Anna Karénina*. Tolstói's analysis of the relations between fate and free-will, destiny and individual exertion, evolution and personal force, shows that the greatest living author of Russia has thought out for himself the problems that interest theologians, philosophers, and historians in Germany, England, or the United States. Inferior to Tourguéneff as a literary artist, Tolstói is manifestly his superior as a manly force. The pessimism and melancholy of Tourguéneff are lacking in these pages, solemn but far from despairing. The increasing number of Americans interested in Russian literature will find a useful help in *The Great Masters of Russian Literature in the Nineteenth Century*, translated from the French of Ernest Dupuy by Nathan Haskell Dole. The three writers discussed critically are Gogol, Tourguéneff, and Tolstói, doubtless the three Russian novelists best deserving attention. M. Dupuy writes with enthusiasm, but his powers of analysis are considerable; and Mr. Dole supplements or corrects his statements from his own investigations. Three portraits are presented,—that of Tolstói being new and striking, and that of Tourguéneff—to judge from the life-photograph prefixed to Poems in Prose—idealized to the destruction of the character of his face. The book serviceably fills out the already considerable shelf devoted to American translations and reprints in the department of Russian literature. (*War and Peace*, third part, 2 vols. 6½ x 4 inches, cloth, pp. iv, 290; ii, 391. New York: William S. Gottsberger. Price, \$1.75.—*Great Masters of Russian Literature*, 6½ x 4½ inches, pp. ii, 445. New York: Thomas Y. Crowell & Co. Price, \$1.25.)

An interesting monograph on *The Transfiguration of Christ* from the pen of the Rev. F. W. Gunsaulus, of Baltimore, Maryland, has been printed in attractive form by the Riverside Press. The lectures included in the volume are eight in number, all centring in the great appearance on Mount Hermon, but seeking to trace the lines of connection between the gospel story of that event and the cardinal truths of Christianity. The author's point of view assumes that Christ is the culminating fact of both nature and revelation, that spiritual apprehension of Christ is the necessary condition of correct knowledge of God through his self-revelation. The general tone of the lectures accords with that of the most devout Christian thinkers of the present age, though the author has found it convenient to "spoil the Egyptians," by affluent citations from writers largely out of sympathy with his own controlling thought. The exegetical treatment is usually fair and accurate; the method, however,