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I.

THE ADAMIC PRINCIPLE IN THEOLOGY.

THE origin of our race is Adamic; its probation and apostasy were Adamic; its guilt and depravity are Adamic; its redemption, as far as it is redeemed, is Adamic. This word *Adamic* is the italic word in our language, having more meaning and distinction than any other. Without it, human history would be an enigma, mental philosophy a puzzle, and theology but a vain logomachy. Anthropology and soteriology both turn upon it as a pivotal word.

What, then, is its import in theology—what underlying, informing, and shaping principle does it symbolize as it stands in the vocabulary of the science of religion?

To this question three typical answers have been proposed, giving three fundamental hypotheses as to the nature of the union between Adam and his posterity, and as to the nature of our participation in his guilt and depravity; and the constructive influence of these theories reaches into soteriology. One class of theologians translates the word *Adamic* by the word *parental*; another, by the word *realistic*; and the third, by the word *federal*.

I. According to parentalists, Adam sustained no other relation to his posterity than that of a father to his children; and this relation ruled the whole Edenic probation, and all the consequences of the fall, as they flowed down to the race. This is the key to all the arrangements and consequences of the covenant of works. As a race-father, Adam sinned; as children, all mankind heir his misery and the defects of his character. The Adamic principle, then, to them is precisely and definitely the law of genetic transmission.

joy is theirs when, out of this mysterious combination of human effort and divine power, the souls of the children are born into the kingdom, and one by one they come, confessing their Saviour, like blossoms unfolding of their own accord, under the gentle compulsion of the sunlight.

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SOME HINTS ON PASTORAL VISITING.

WE sometimes hear this department of ministerial work termed a bore and irksome, yet its importance is generally conceded. But, while generally conceded, it is not carefully studied and actively applied as it should be. While this department in our seminary instruction may appear seemingly subordinate, upon more careful reflection it becomes of paramount importance, because it teaches how practically to use and apply the rich and varied knowledge gathered from the other departments. A man may be ever so rich in lore, ever so learned as a theologian, and may be able, with strong, clear sermons to present the truth, but unless he can get a close grip on his people by pastoral contact, and both apply and search for the truth of the preached word, he will at least miss securing and gathering a part of his legitimate harvest. At a recent banquet of the alumni of one of our theological seminaries, one of its most distinguished alumni, having been called upon to point out the defects of our theological training, emphasized inattention to this department as one of the defects. There is a growing sentiment amongst us that it is not enough to be a fine preacher, a strong, clear theologian, and a ready writer, if one be an indifferent pastor. On the other hand, it goes without saying that the characteristic of being a good pastor will not take the place of a lack in the other departments. If there is any disproportion in the two parts of a minister's life, it should be in favor of his study and preaching, although more pastors make success than preachers.

Our ministers, however, should aim at an evenly balanced ministry. They should desire and purpose to be both good preachers and good pastors. I would have it said of me, "He is a good pastor, and a good preacher too," rather than, "He is a splendid preacher, but a very poor pastor;" or, "A splendid pastor, but a miserable preacher."

One of the first questions that confronts us in the study of this subject is this: "What is it that differentiates a pastoral visit from

any ordinary social visit?" This problem worries a great many young preachers, and they sometimes mistakenly conclude that all visiting is useless and worthless. A little reflection will show that three points distinguish the pastoral from the social visit.

1. The very fact of the visit being made by a pastor is the first element of distinction. The pastor is always the pastor. He is not merely the pastor on Sunday and Wednesday, but every day and hour in the week. His only business is to be pastor. He should so conduct himself, and so feel toward his work, that he will ever be conscious of this fact, and, almost unconsciously to the people, impress them with this fact. Whether he makes a long or short visit, comes on occasion of pleasure or sadness, he is a pastor for the sake of his work, in his Master's name coming in contact with his people. Whatever interest he may develop in them, toward himself, for his Master's sake, is so much pastoral work accomplished.

2. That which still further differentiates the pastoral from the social visit is religious conversation. This need not be dry and formal, nor sad and solemn; but may be joyous, hopeful, and helpful. An artful pastor can preach and teach very much of the gospel in the average turn of conversation, emphasizing principles of truth and righteousness, illustrating by incidents, and enforcing by relating events involving both the use and application of Scripture; or, he may with a passing thought indicate the duty of family worship, infant baptism, private prayer, Bible study, and the many other valuable points in the life and conduct of the home or the life of the individual. He should do all this in such a way that every member of the family present will be glad of his visit, and anxious to have him come again. A little rule that may be hid away in the memory, not to become a law in the life, but a guide as to discretion, is this: *work along the line of least resistance.*

3. The third point that still further differentiates the social from the pastoral visit is a service of worship. This is the highest functional capacity, and the clearest distinction of his office and relation to the home; and this whole question needs careful, discriminating study. Be sure to remember that there is no iron-clad law in the scriptures, in the standards, or in any other statute book, to my knowledge, that requires any set form in family worship. You are not compelled to read the one hundred and nineteenth Psalm, and pray for everything, visible and invisible, temporal and eternal, at every one of these services; there is no law requiring that you kneel in a certain posture, or that you kneel at all; there is no law com-

pling the scriptures to be read: they may be repeated from memory. The pastor is not compelled to forego the privilege and duty of family worship until requested by the family he is visiting, but may dare to suggest a word of prayer. Very often, if not in the majority of cases, standing in family prayer will be more convenient and appropriate than kneeling. And in very many cases it will be desirable to "have a word of prayer" without reading any scripture at all. The pastor should feel free enough with the homes of his people to suggest "a word of prayer" with every visit, unless it be clearly inconvenient.

The wise pastor is always watchful for occasions of pastoral work, and grateful for any intimation on the part of others as to occasions in the lives and homes of his people that need his care. A little act in time saves nine. In cases of sickness or sadness, or trouble in business, or for other reasons, especially in case of death in the home, a visit from the pastor is very appropriate and appreciated. Don't wait to be sent for, or stand back on ceremony—go! As to the frequency of pastoral visits, this is to be determined by the size of the congregation, the character of the work, and the needs of each particular case. But frequent contact with the people is helpful to the entire work. The pastor who plans his visitations in the spirit of prayer, and under the guidance of the Holy Spirit, will find a growing fondness for this work, and a rich source of supply of themes for pulpit treatment. He will thus be enabled to carry on the study of men, together with the study of books, which should make him practical and strong.

The length of the visits need not provoke much discussion. They need not be long, ordinarily should not be long. It is the fact and character of the visit, rather than its length, that the people value. In the case of business men, a call of a few minutes, with a hearty hand-shake and a word of cheer, has the weight and influence of a pastoral visit. Special attention should be given to the sick or the aged, or to visiting friends of any of the families. By this means the pastor enters the inner circle of the heart of the people, is the better calculated and prepared to draw out of them better service, to the cause that he represents.

There is another form of pastoral work which should not be overlooked, viz., that which can be done within the pastor's study. The first class of this kind is that which may be done with a pen, such as writing letters to the successful for honor, or the unsuccessful in business, the sorrowing for any cause, the stranger, the tempted

and struggling one. Postage and stationery are never wasted in this direction. And many times in this way the pastor is only making an opening which he may the better enter later, and which will result in edifying, or leading to conversion, as the case may be.

Another class of this kind of work is the contact and influence which the pastor may have with those who visit his study. You may lay down this general rule: *ordinarily have a prayer with every one who consults you in your study about anything.* Do this behind a locked door, to avoid interruption, and in almost every case it will prove peculiarly effective, and emphasize the fact that you are a pastor. Let us hope that our schools of instruction will give more attention to this department of ministerial work, and that the splendid work of our fathers, accomplished by self-developed powers, may be equalled, if not surpassed, by their well-trained sons who enter, thoroughly equipped, for this practical and important side of their ministry.

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MERCHANDISE METHODS IN THE CHURCH, OR CHURCH FESTIVALS AND SCRIPTURE.

THE church festival has become an established and conspicuous factor in modern religious activity. At first much opposed, in its various forms of suppers, bazaars, lectures, and theatricals, the opening century finds it adopted in almost the entire church, Catholic and Protestant. Words discountenancing it are seldom expressed by tongue or pen. The ministry, in nearly all instances, join hands with their congregations in using it, or keep silent as to their views. This stand the church officers readily take. As a consequence, the Christian world assumes that the church festival is altogether right. In a multitude of instances the pastor's full success depends upon his position with regard to it; for the few who look upon it with suspicion, or dare to oppose it, are pronounced "behind the times" and "narrow."

There are some who believe that, if this dictum concerning those who look with disfavor upon the festival be correct, the Bible is thereby proven to be likewise "behind the times" and "narrow." To substantiate this belief an attempt will be made to prove that the adoption of the church festival is a departure from God's ordained plan, and, therefore, contrary to his revealed will, wrong for Christians, and injurious to Christ's church.