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Point and Illustration.

"If you're Spared."

Dickson's The Kirk Beadle.

DAYS from home, exchanging pulpits, translations to other parishes, the ordination of new ministers, and other incidents in clerical life were all the sources of much anxiety to the minister's man. When he had got a master whom he loved and honoured, and whom he wished to remain in the parish, it was a sorrowful business when the leave-taking did take place. On the occasion of the Rev. Donald Macleod's settlement at Linlithgow, the beadle took him to the churchyard and pointed out the resting-place of all that was mortal of former ministers of the parish. "There's where Dr. Bell lies, an' there's where ye'll lie if you're spared." It was not to be however, for Dr. Macleod was subsequently translated to Glasgow. Before leaving Linlithgow, the beadle returned to the sore point, and remarked: "Weel, sir, ye are the first man that was ever lifted out o' Linlithgow except to the grave."

Answering our own Prayers.

The Methodist Times.

THERE is a well-known religious anecdote which is peculiarly pertinent this week. A wealthy Christian was praying most fervently at morning prayer that the shivering and starving poor in the village that surrounded his luxurious mansion might be clothed and fed. When the family rose from their knees, his little daughter said: "Father, if I were you, I would answer that prayer myself."

"God and We."

The Modern Church.

AT the close of an address to the Auckland Ministers' Association, New Zealand, the Rev. T. F. Robertson said:—On the keystone of a bridge over a stream in a beautiful

Scottish parish, we have read the words "God and We." The tale is interesting. A humble girl in danger of perishing in a storm, when the stream was in flood, vowed that if God would save her life and help her in the future, she would build a bridge over the dangerous chasm. Her prayer was heard. She lived to build the bridge, and to leave an endowment for the poor of the parish. The inscription on the bridge gives the secret of success. It is not "God" alone, that would mean human idleness; or "We" alone, that would be human presumption. It is not even "We and God," that would be human pride; but "God and We" gives the scriptural way of success. "Fellow-workers with God," yet depending on Him.

If we but Knew.

The Churchman (New York).

If we but knew what dangers lie before,
What wells of bitterness,
What paths of weariness,
That, darkening, go by sorrow's gloomy shore—
Would we not closer hold the Master's hand,
And seek more oft His counsel and command?

If we but knew what dangers we have missed,
Led safely, surely on—
While happy suns have shone
Upon our paths, and peace our lips has kissed—
Would not our hearts go out in thankfulness?
The Master's love our every act confess?

We cannot know; in wisdom He doth hide
The mystic way He leads;
We can but sow the seeds
Of hope, of trust. He is a faithful guide,
And, seeing not, we may believe the more;
He knows all things who sweetly goes before.

The Great Text Commentary.

MATT. V. 14-16.

"Ye are the light of the world. A city set on a hill cannot be hid. Neither do men light a lamp, and put it under the bushel, but on the stand; and it shineth unto all that are in the house. Even so let your light shine before men, that they may see your good works, and glorify your Father which is in heaven" (R.V.).

EXPOSITION.

"Ye are the light of the world."—This being the distinctive title which our Lord appropriates to Himself (John viii. 12, ix. 5),—a title expressly said to be unsuitable even to the highest of all the Prophets (John i. 8),—it must be applied here by our Lord to His disciples only as they shine with His light upon the world, in virtue of His Spirit dwelling in them, and the same mind being in