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A table of contents for *The Expository Times* can be found here:

https://biblicalstudies.org.uk/articles_expository-times_01.php

pdfs are named: [Volume]_[Issue]_[1st page of article].pdf

The question is asked, 'Is the Kingdom of God already realised here below?' and nothing finer could be conceived than the spirit of the answer:

'The Kingdom of God is still far from being realised here below, but it is the task of Christians and churches to cause the Spirit of Christ more and more to penetrate the manners and institutions of society, in such wise as to hasten the realisation of the Kingdom of God.'

The fate of the impenitent is briefly touched

upon in such a way as to suggest some sort of finality, while avoiding that dogmatizing on the subject which is so distasteful to the modern mind.

This volume deserves a wide circulation among lovers of the truth. It may not come up to the old Scottish idea of a compendium of doctrine; but to many present-day readers it will be welcome as a statement in natural, unstrained language of the faith that is in them.

In the Study.

Literature for the Study.

Apologetic.

MESSRS. T. & T. CLARK have issued a new and cheaper edition of Dr. Frank Ballard's *The Miracles of Unbelief* (1s. net).

Canon Henry Lewis, M.A., has been reading widely in the biography of unbelief; and he has come to the conclusion that, whatever its form, atheistic or agnostic, it makes neither for happiness nor for character. He has read the biographies of Voltaire, Paine, John Stuart Mill, Renan, Bradlaugh, Herbert Spencer, Nietzsche, Schopenhauer, George Sand, Huxley, George Eliot, Sidgwick. It is a striking list. Perhaps these men and women, having genius, could not have happiness; but they might have had character. He does not say that none of them had character. What he finds is that their character was not strengthened by their agnosticism or atheism, but rather hindered by it. To grow in character one must grow in grace, and the word was unintelligible to them.

The title of the book is *Modern Rationalism as seen at Work in its Biographies* (S.P.C.K.; 4s. net).

Canon Edmund McClure, M.A., has been occupied with a similar subject. He has been studying rationalism also. But his study has been of the systems, while Canon Lewis has studied their makers. In *Modern Substitutes for Traditional Christianity* (S.P.C.K.; 2s. net) he gives an account of six modern systems — Non-miraculous Christianity, Undogmatic Mysticism, Theosophy, Christian Science, the Cult of the Superman, and

Secularism. The one thing which Canon McClure finds most certain, as he travels through all this welter of new religions, is that some hold on the past, some continuity of doctrine, is necessary for us all.

Religion and Temperament is not a title that will appeal to every one, but the book which the Rev. J. G. Stevenson, B.A., has written under that title is marked by very great ability and very great timeliness (Cassell; 3s. 6d. net). For there is abundant evidence that with a shrug of the shoulders many men dismiss the demand God makes upon their will, and say, 'Consumption is to the consumptive, and religion to the religious.' To meet this multitude (which does not seem to diminish) we need so able and candid an apologetic as this book contains. One wonders that, in the day of the popularity of psychology as a religious ally, this matter of temperament has not received more attention. Perhaps it has not been scientifically gathered within the Science of Psychology yet. Mr. Stevenson is not troubled about science. He takes the temperaments quite empirically. But he touches real facts, and facts that are of universal application.

Mr. J. M. Thompson, by his outspoken book on miracles, has certainly made the discussion of the miraculous a popular discussion. He has also been the occasion of the writing of many books. Among the rest he has the responsibility for the choice of *The Miracles of Jesus* as the subject of the Davies Lecture for 1913. The lecturer is the Rev. E. O. Davies, B.Sc., who has now published

his lecture under that title (Hodder & Stoughton; 5s.). Mr. Davies does not offer an exposition of the miracles in the Gospels; he occupies himself with the question of their evidence. It was well to narrow the discussion to this; in that way progress may be made. We can see if the evidence for the miracles in the Gospels is enough, and then pass to larger questions. Mr. Davies finds it is enough, not to establish them, or one of them, on historical evidence alone—that is impossible from the nature of miracle—but to give room for faith to act.

Devotion.

Who has read the Gospels and missed the arresting references to Christ's way of *looking*? And in the Greek the arrest is greater because the word is often stronger. The Rev. G. H. Knight, M.A., has made a special study of the subject, and has written a book on *The Silent Looks of Christ* (Hodder & Stoughton; 1s. net), which brings out forcibly the range of His look, its awfulness and its attractiveness. The book is good for instruction in righteousness.

Quite above the average of printed prayers, although recently prayer as printed has been more spiritual and less conscious of effort than formerly, is the volume of prayers by the Rev. Thomas Wilson, B.D., Minister of Stow, entitled *In His Name* (Hodder & Stoughton; 3s. 6d. net). The prayers are not arranged after any particular calendar, they are not confined to any particular place, and they are not of any particular length. They will serve a man or a congregation. They will express many desires in one petition, or they will utter only a single urgent necessity. But they are always sincere and always simple. Mr. Wilson has added to the value of his volume by a short but precious essay on the place of prayer in the Christian life.

Setting out to Follow in His Steps is the modern *Imitatio Christi*, and the modern Thomas à Kempis is the Rev. J. R. Miller, D.D. (Oliphant, Anderson, & Ferrier; 1s. net). There is not the elaboration of the *De Imitatio* nor the penitential persistence. All is simple, progressive, possible—if only one begins with the dwelling of Christ in the heart by faith.

The *Imitatio* has been translated into braid Scots, and of course by a Colonial. But Mr. Henry P. Cameron, M.A., is a Scot by birth, and he has studied his 'mither tongue' so long and so well that Dr. W. M. Metcalfe, who writes an admirable Introduction to the book, has been astonished at his acquaintance with its vocabulary and idioms, as well as with his deftness in their use. Take this from the sixth chapter of the third book. It is advice how to deal with the devil.

'Lippen-him-na, tak nae tent o'm, e'n alpuist he aften sets for ye his girns o' gurl. Pit it doon till'm whan he mints heich-kiltit an' footie thochts, an' quo' ye till'm: "Swith! smushy spreit; hout fy! meeserable wratch; ye're verilies unco sairie tae mint siccan things till my lugs. Awa' tae the back-o'-beyont wi' ye, ye skypal whilly wha: ye'se hae nae pairt i' me; bot Jesus sal be wi' me as a maughty weirour, an' ye'll staun sparrow-blastet. I hed lourd dee an' thole a' pyne nor 'gree t' ye. Haud yer gab an' be quate, I'se no hear ye onie langer, alpuist ye may sey till fash me evir sae muckle. The Lord is my licht an' my heal-ha'din; o' wham sal I be fleyt? Gin an oist be again me, my hert sanna be frichten't. The Lord is my maught an' my Redeemer."'

The usual title is kept: *Of the Imitation of Christ* (Paisley: Gardner; 2s. 6d. net).

In order to encourage the *devotional* reading of the Bible, the Rev. W. B. Trevelyan, Warden of Liddon House, and the Rev. J. E. Dawson, Rector of Chislehurst, have together made a selection of suitable passages, and have written notes upon them, or have got others to write notes. The passages are not printed, so that the volume is entirely occupied with the notes. The notes to each passage occupy a page. Most of the writers, perhaps not quite all of them, have been able to keep clearly in their minds the difference between devotional reading and exegetical or critical reading on the one hand, and homiletical on the other. The notes are brief, a very few verses being taken at a time. Would it have been better if the whole passage had been commented on in one piece? Perhaps not for devotional study, and the editors want us to study the passages devotionally. The title of the book is *Via Veritatis* (Longmans; 6s. 6d. net). The Bishop of Oxford writes a short introduction on 'The Devotional Use of the Bible.'

Preaching and Teaching.

The new volumes of 'the Great Texts of the Bible' are *St. Luke's Gospel* and two of St. Paul's Epistles, *2 Corinthians and Galatians* (T. & T. Clark; 10s. each volume, or 6s. each if four volumes are taken together). Both the Gospel and the Epistles are rich in great texts, and some of their great texts are particularly rich in themselves. But the choice is not determined entirely by the richness of the text; an effort is made to cover the teaching of the particular book, or at least to express the variety of that teaching. The volumes are thus more than collections of texts expounded and illustrated, they are an exposition of the Bible. These volumes bring out, in a way that appeals to some minds as more systematic exposition does not, the depth of the wisdom and of the knowledge of God which St. Luke and St. Paul have to offer us.

The illustrations are in many cases found in the most recent literature—the biography of Watts, Sir Edward Cook's *Ruskin*, Smellie's *M'Cheyne*, Maeterlinck's books, and some of the best, especially the Irish, poetry of the last few years.

A volume of *Sermons and Homilies*, by the Rev. Edmund English, Canon of Westminster Cathedral, has been published by Messrs. Longman (4s. net). The first sermon is on 'The Immaculate Conception of the Blessed Virgin.' The proof, though not the text, is taken from the verse in Genesis: 'I will put enmity (Mr. English prefers 'enmities,' after the Vulgate *inimicitias*) between thee and the woman, and between thy seed and her seed.' He takes the woman to be an individual; and her name, when the time came, was Mary. 'When our Lord used the words, "The prince of this world cometh, and in me he hath not anything," He meant that there was no sin to be found in Him. Similarly, when the second Eve is so placed by God at variance with Satan, as that she can have no link of union with him such as the first Eve had, it may be said of her that the prince of this world hath not anything in her. Warfare with the devil, a unity of cause between "the woman and her seed," as against the serpent and his seed, can only mean on the part of her who is thus bound up with Christ sinlessness and grace. Such is Mary's position as defined by that first decree spoken by God in Eden.' The volume contains a series of sermons on persons and subjects connected with

the Passion—Pilate, Nicodemus, the Great Supper, Hope and Thanksgiving, and the like. That is its most valuable part.

The Rev. J. Stuart Holden, M.A., calls his new volume of sermons *The Life of Fuller Purpose* (Robert Scott; 2s. net). How is the Life of Fuller Purpose obtained? By 'looking unto Jesus.' Mr. Holden begins with the Manger—'no room for him in the inn'; he passes to the guest-chamber—one man has found room for Him; then he proceeds to the open declaration—'He could not be hid'; and ends (except for the word of warning in the fifth and last sermon) with the assurance of His work fulfilled in us through His own dwelling in our hearts—'He that hath begun a good work in you will perfect it.'

Mr. Arthur Mee, the editor of the *Children's Encyclopædia*, has published a volume of his letters to boys—*Arthur Mee's Letters to Boys* (Hodder & Stoughton; 1s. net). One letter is to the boy who will be Prime Minister, another to the boy who will never grow old; and after these are read there are nine to read, all straight in their talk and all about the things that matter.

Messrs. Hodder & Stoughton have reissued the following volumes in their 'Man to Man' Library: *Life's Ideals*, by the Rev. W. Dickie, D.D.; *Man to Man*, by the Rev. Professor R. E. Welsh, D.D. (2s. net each).

If any unhappy preacher is at this moment casting about for a fresh topic for the pulpit, let him turn his attention to Dr. W. L. Watkinson's new book on the *Moral Paradoxes of St. Paul* (R.T.S.; 3s. 6d.). But let him beware—only a master can handle such tools successfully. For most men to preach on the praise of folly, for example, is to become a fool, and not at all for Christ's sake. Dr. Watkinson's sermons are 'In Praise of Ambition,' 'In Praise of Boasting,' and so on, the rest of the topics being Ecstasy, Folly, Impotence, Rivalry, Covetousness, Jealousy, Guile, Revenge, Anger.

Messrs. Allenson are republishing Dr. J. M. Neale's *Sermons preached in Sackville College Chapel*, in an unabridged and attractive form. This is vol. i., Advent to Lent (2s. 6d. net).

It is a pleasure to be able to suggest a new and telling subject for addresses to children, and it is a further pleasure to be able to recommend the right book for it. The subject is the trades and professions that are mentioned in the Bible; the book is *Bible Occupations*, written by the Rev. George Sinclair, Queen's Cross Church, Glasgow (Allenson; 2s. net).

The volume for 1914 has been issued of *Arnold's Practical Sabbath School Commentary on the International Lessons* (Revell; 2s. 6d. net). This is one of the fullest expositions of the International Lessons that are published in book form. And it is an exposition, although from first to last the lessons are set forth practically, quite ready for the teacher's use. The editor, the Rev. David S. Warner, A.M., has consulted the best commentaries and has gone to the Greek himself.

What do you mean by being 'lost'? And what do you mean by being 'saved'? These are the questions for which Mr. Patterson Du Bois finds the answer in the book entitled *The Practice of Salvation* (Revell; 3s. 6d. net). One sentence will show us how new the answer is: 'The basal working idea of salvation is economic.' It is the individual that has to be saved, but not for his own sake, for the sake of the community. Does it not throw meaning on the words of the father to his elder son: 'This thy brother was dead and is alive again'?

The Rev. William Edward Biederwolf has written what he calls 'an Exhaustive Treatise on the Nature, Conditions and Difficulties of Prayer.' The treatise is found in a volume of Sermons with the title *How can God answer Prayer?* (Revell; 2s. 6d. net). But the claim is scarcely exaggerated. Mr. Biederwolf has studied his subject, arranged it methodically, and written upon it with confidence and yet restraint. If the hearers of the sermons were able to listen—the reasoning is sometimes close and expressed tersely—they are to be envied the good they got. It is ours now if we choose.

A most elaborate Commentary on the Sunday School lessons is published by the Wesleyan Methodist Sunday School Department, under the editorship of the Rev. J. Williams Butcher and the Rev. J. Dodd Jackson, and under the title of

Methodist Sunday School Notes, 1914. Every necessary item of information is contained in the book and abundant instruction on the right use of it. There is also exposition, illustration, and blackboard summaries. Very ingenious are some of these blackboard summaries, showing clearly that the man or woman who invents them has a special gift for it.

Virginibus Puerisque.

The Lamps of Life.

BY THE REV. A. F. TAYLOR, M.A., ST. CYRUS.

'Thou shalt *not!*'—Ex 20⁴.

There are many kinds of lamps, big and little, and they all have their uses. And there are things which deserve to be called lamps though the light they give us is a light which our eyes cannot see. Our minds and our hearts need light as well as our eyes.

Over some of the wilder moors of Derbyshire you may see great poles standing, and as you wander over the moors on a bright summer's day you wonder what these poles are for. But if you were ever caught upon those moors in a heavy snowstorm on a winter's night, you would soon guess what they were for and would thank God for them. They are meant to mark the way when the pitiless snow has hidden the road and changed the face of all things. So also near Lindisfarne on the coast of Northumberland there are poles in the sea which mark the way by which you may safely wade from the mainland to the Holy Isle; while in the deeper seas buoys are sometimes used to mark the route by which the ships may safely make the harbour. These poles and buoys might fairly enough be called 'Lamps' though they give no light.

But poles and buoys are of use only by day and on clear moonlit nights, and ships have often to sail amidst darkness and storm. All round our coasts there are dangerous sands and rocks from which ships must be warned by day and night. For a long time men did not know what to do to mark these dangerous places, and many a gallant ship went down battered to pieces on the rocks or sucked in by the greedy sands. At last it occurred to men to build great towers on dangerous rocks, and in the heads of the towers to place some flaming beacon or brilliant lamp. 'Lighthouses'

they called them, and there are now about a thousand, I think, round the coasts of Britain, and I don't know what we should do without them. One of our poets has given them a voice, and this is what he has made them say:

Our brows are bound with spin-drift and the weed is on our knees,

Our loins are battered 'neath us by the swinging, smoking seas

From reef and rock and skerry—over headland, ness, and voe—

The coastwise lights of England watch the ships of England go.

And what are these 'Lighthouses'? They are the giants of the race of Lamps. Great lamps they are which stand ever in one place, and shine ever in the darkness. For the most part they are *Lamps of Warning* which tell the ships where *not* to go. They seem to say 'Beware! Beware! Come not too near us! Here is a sunken rock! Here is a cruel sand! Here many a vessel has been wrecked! Here many a human life has been lost! Be warned in time! Seize the rudder firmly in your hands and steer away! And when you have safely made the harbour thank God for the "coastwise lights."' "

And what may we learn from these giants of the race of Lamps,—these great lights that stand, and stand, and shine?

Is not our whole life like the voyage of a ship? We set out from the port which we call our

birth and seek to make that harbour which we call Heaven. It is often a long voyage and always a perilous one. There are sunken rocks and cruel sands in our way too—dangerous places where many a poor mariner has made shipwreck of his life. But, thank God, there are lights to guide us, great warning lights that stand and stand and shine evermore. They are the Lighthouses of the moral world which mark the dangerous places and tell us where we ought *not* to go, and what we ought *not* to do. We call these great warning lights 'The Ten Commandments,' but there are others besides the ten. Every commandment which tells us what we ought *not* to do is a lighthouse reared by the hands of God Himself to guide us in life's way. Oh that men were wise and would keep these commandments, then they would not make shipwreck of their lives!

Every sailor who wishes to hold a captain's certificate is expected to know the names of all the coastwise lights of England and what they mean, and if we are wise we too shall learn the commandments of God and keep them—and *keep them*.

When you go to bed to-night thank God for the 'coastwise lights' that mark the dangerous places in the sea and point the sailor's way to security and home; thank God, too, for the great commandments which tell us what *not* to do and point the way to the shelter and security of our Heavenly Home.

Chinese Sidelights upon Scripture Passages.

BY THE REV. W. ARTHUR CORNABY, WUSUEH, CHINA.

I.

In this series of chapters it is proposed to give some instances in which the West Asian Scriptures may be illustrated, and perhaps illuminated, from the literature, philosophy, and customs of East Asia.

There is an old Chinese literary adage: 'East-flowing streams contain west-water fish'; and the Chinese seem to have been anciently an 'east-flowing' race. From their most ancient annals (whose mythical period dates no further back than 2800—a thousand years later than the fall of Akkad),

and from their language itself (whose primary hieroglyphs must have been extremely ancient), we gain undoubted indications that the Chinese immigrated from the west of their present domain. How far west we cannot say. But, at any rate, as far west as the valley of the Tarim River (north-west from modern Tibet), which Sven Hedin supposes to have been their original home. The Chinese, prior to about 2600 B.C., would seem to have been a Mid-Asian race, having some contact with Chaldean and Persian civilization.