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longer his), to go 'into a far country': dignity is gone when he could 'feed swine'; and his misery is complete when he is perishing with hunger. He is quite 'lost.' What he feels is the hunger; what he wants is the bread of which there is sufficiency in his 'father's house.' When he has received his father's kiss he sees that this craving is satisfied; but does not this kiss create a new want in his heart? Is not the 'dead' sonship now 'alive again' in him? Would not the words 'make me as one of thy hired servants' on his lips be denied

by his heart? Sonship is awakened by the father's forgiving love, and, however unworthy of it, only the place of a son in his father's house and in his father's heart will satisfy him.

The story is repeated in every conversion. The need of forgiveness is first felt; when God's forgiving mercy in Christ is realized, then comes the yearning for sonship, to be a child of God, and so to have 'fellowship with God.'

W. GRAY WILLIAMS.

Liverpool.

Entre Nous.

THE report on prayers received will be made next month.

The offer is made of a complete set (20 vols.) of *The Great Texts of the Bible* (or the equivalent in other books chosen from T. & T. Clark's Catalogue) for the best series of illustrations from the War, suitable for pulpit or platform. The illustrations should be sent in February.

Angelus Silesius.

Mr. Henry Bett has translated a selection from *The Spiritual Maxims of Angelus Silesius* (Kelly; 6d. net). He has also written an Introduction to the maxims, in which he tells the ignorant among us who Angelus Silesius was. We quote two of the maxims:

EACH MUST BE A CHRIST.

The very Son of God is Christ, and only He:
Yet every Christian himself a Christ must be.

THE DEAD WILL.

When once my will is dead, then God must do
my will,
And I prescribe for Him that which He must
fulfil.

Paul Carus.

Dr. Paul Carus, the Editor of *The Open Court*, is always interested in the things that are fundamental. In his poetry he writes on truth, time, love, the nature of things, death. We should have been surprised if he had written on smaller things

than these. The surprise is, however, that he can write poetry at all. For he has written many books of science. Evidently he is one of the few who take care that their nature is not atrophied on the one side and hypertrophied on the other, to use Dr. Havelock Ellis's description. Here are a few lines from the poem on Death. The title of the book is *Truth, and Other Poems* (Open Court Pub. Co.; \$1).

When we have tasted of the zests of life,
Breathed in the bracing air of comprehension,
Enjoyed the pleasures of accomplishment,
When we have felt the glow of happiness,
The thrill of love, of friendship, of endeavor,
When we have borne the heat of day and
sweated

Under the burden of our tasks, we shall,
Wearied of life's long drudgery, be glad
To sink into the arms of sleep, to rest
From all our labors, while our work lives on.
As at the end of day we greet the night,
So we shall tire of duties, pains and joys
And gladly quaff the draught of Lethe's cup.

Persia and the Bible.

A volume of *Bible Illustrations from Persia of To-day* has been prepared by the Rev. Edward J. Clifton, M.R.A.S., late of the C.M.S., Shiraz, Persia (Marshall Brothers; 3s. 6d.). The subjects are arranged alphabetically. Sometimes the illustration throws unexpected light upon the language of the Bible. For example:

PLACE EMPTY.

When Jonathan made his solemn compact with David, he told the latter that Saul would hold a sacred feast on the day of the new moon. There and then said Jonathan to David, 'thou shalt be missed, because thy seat will be empty' (1 Samuel xx. 18).

A similar phrase appears again a few verses further on in the same chapter, where we are told that 'the king sat upon his seat, as at the other times, even upon a seat by the wall: and Jonathan arose, and Abner sat by Saul's side, and David's place was empty' (1 Samuel xx. 25). This identical expression is in constant use among the Persians to-day, both in speaking and in writing. It is quite customary, and also polite, when remarking upon the absence of a person from any gathering or assembly, to say in complimentary terms, 'your place was very empty,' meaning thereby that such an one was greatly missed. The same sentence is of frequent occurrence in letters, where it is employed to show how much a person's presence is missed by the writer, who, in expressing the desire to see the absent one again with all speed, invariably adds the compliment, 'for your place has become very empty.'

Elizabeth Gibson Cheyne.

Mrs. Cheyne of Oxford is known as the author of many volumes of lyric verse. She is also known as a prose poet. Following her book entitled *The Voice of One Crying* (which was arranged in cycles by Professor T. K. Cheyne), she has issued *The Man with the Mirror* (A. & C. Black; 2s. 6d. net). One full example of the manner of it will suffice:

A BROTHER.

I was walking through the wilderness; and I heard a woman say: 'Blessed be the holy bond between brother and sister; for my brother has been to me not only brother, but father and mother and sister. He has descended into the Valley of the Shadow, and has carried me thence. He has fed me sacramentally with patience and with tenderness, in hours of agony, when every movement was a cry. He has sacrificed daily on the altars of my sorrows with reverence and with pity; and he has never turned away his face from me in any time of tribulation, nor ever refused sympathy in any day of joy. He has shared his friends with me; and if his friends have forsaken

me, he has forsaken neither me nor them. He has shared with me all love, all skill, all heavenly wisdom, all knowledge and all beauty, all wonder and all glory. He has led me from misery to forgetfulness, and from the sombre forest of death into the cheerful fields of life. He has placed me beside him on the throne of his dreams in the hours of his triumphs; and there evermore he keeps a place for me, which he offers to none other, and which none other invades. Blessed be the holy bond between brother and sister!' And I saw the woman lie down to sleep in peace.

Grace.

Faith's Certainties, by J. Brierley, B.A. (James Clarke & Co.; 3s. 6d. net). This is the last volume that we shall receive from the J.B. of *The Christian World*. There are those we know who have the whole series of books—a long series it is—and speak of them affectionately. The last volume is not less stimulating, not less loyal, not less hopeful, than any of the volumes that went before it. The subjects are old and new, but always fresh. Had he lived twice his long age, and written twice the number of books he did, Brierley would no doubt have found fresh topics to the end. For it is not the subject that makes the attractive essay; it is its treatment, it is the person behind it.

One of the papers in this volume is on Grace. 'For long ages past,' says Mr. Brierley, 'theology has appropriated this word, and in the handling has warped, disfigured and degraded it.' He says it is the most ill-used word in the language. As a good Congregationalist he finds it has been ill-used on the one hand by the Episcopalian. 'Ask a Scotchman,' he says, 'brought up on the Westminster Catechism, what is meant by "the doctrines of grace," and his mind goes back to decrees of predestination, of election, of reprobation, of final perseverance; to a system of belief which makes humanity the subject of a fate which, before they were born, secured for a favoured number of them an everlasting salvation, and condemned the rest to a certain damnation. Ask the Catholic, Roman or Anglican, what is meant by grace, and he tells you of something which reaches you through a rigidly protected and exclusive system of sacraments. You are saved from wrath by baptism, by the Communion, administered to you by a priest. The priest is thus empowered by his ordination. This ordination has become valid

by being received at the hands of a bishop, and the bishop's power is derived from an unbroken apostolic succession. Grace, in this view, is a something whose communication suggests a system of pipes, as though it were Standard oil—the strict monopoly of a caste. On all sides of the Church grace has been construed in terms of exclusion, with a menace behind it, like a flash of light on a thundercloud.

What, then, is the meaning of the word, according to a good Congregationalist? Brierley goes back to the Greeks. To the Greeks grace was beauty, showing itself in loveliness of form, reaching its highest physical ideal in the human form, and moulded there, in its truest examples, by an inner nobleness of soul. And this beauty was divine; in its essence it was life's highest expression; its true home was the nature and beauty of God.

Then he asks, Has religion bettered it? Grace is the beauty of God; the beauty of His character. And its action upon us is the outgoing of that beauty. Grace in ourselves, religious grace, is just the reflexion of that beauty in our own heart and life. And if we take our doctrine of grace from the New Testament, instead of from the systems into which its words have been tortured, we shall find nothing there that is contrary to this, its first high meaning. It is there the nature of God, flowing out upon us, freely giving itself, winning us by the exhibition of its beauty, and producing in us, so far as we receive it, a growing approximation to its own perfectness.

The Ka.

Professor Flinders Petrie has issued the fourth part of his quarterly review entitled *Ancient Egypt* (Macmillan; 2s.). It opens with an article by Professor Sayce on 'The Biscuit or Egg-shell Ware of the Sudan and China,' which is illustrated. This is followed by an article for the more learned Egyptologists by Professor P. E. Newberry on 'Udymu and the Palermo Stone.' After a note on 'The Coptic Stele of Apa Teleme,' there comes the longest article in the number, a continuation of Professor Petrie's 'Egypt in Africa.' Among other things this article contains an explanation of the Egyptian *ka*, the meaning of which has been so long and so keenly debated. We learn from the African beliefs that the *ka* was 'an ancestral emanation indwelling in each man, sent by the ancestor who was in the future world, and to whom

the man would go at his death.' Among the reviews there is a very appreciative notice of Professor Wiedemann's article in the *ENCYCLOPEDIA OF RELIGION AND ETHICS* on 'Incarnation (Egyptian).'

The Great Text Commentary.

The best illustration this month has been found by the Rev. Ernest Drew, New Cross Wesleyan Methodist Church, London, S.E.

Illustrations of the Great Text for January must be received by the 20th of November. The text is Phil 4¹⁰.

The Great Text for February is Ro 8²⁸—'And we know that to them that love God all things work together for good, even to them that are called according to his purpose.' A copy of any volume of the *Great Texts of the Bible*, or of the *Greater Men and Women of the Bible*, will be given for the best illustration sent.

The Great Text for March is Ro 7^{24, 25}—'O wretched man that I am! who shall deliver me out of the body of this death? I thank God through Jesus Christ our Lord.' A copy of Cohu's *Vital Problems of Religion*, or of Murray's *Jesus and His Parables*, will be given for the best illustration sent.

The Great Text for April is Ac 26²⁸—'And Agrippa said unto Paul, With but little persuasion thou wouldest fain make me a Christian.' A copy of Law's *The Tests of Life*, or of Cohu's *Vital Problems of Religion*, and Shaw's *Christianity as Religion and Life*, will be given for the best illustration sent.

The Great Text for May is Phil 2⁵⁻⁸—'Have this mind in you, which was also in Christ Jesus: who, being in the form of God, counted it not a prize to be on an equality with God, but emptied himself, taking the form of a servant, being made in the likeness of men; and being found in fashion as a man, he humbled himself, becoming obedient even unto death, yea, the death of the cross.' A copy of Rutherford's *The Seer's House*, or of Lithgow's *The Parabolic Gospel*, and Coats's *The Christian's Life*, will be given for the best illustration sent.

Those who send illustrations should at the same time name the books they wish sent them if successful. More than one illustration may be sent by one person for the same text. Illustrations to be sent to the Editor, Kings Gate, Aberdeen, Scotland.

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