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Entre Nous.

Mark Rutherford.

Is Mark Rutherford to live or die? Is he to become to the world of literature a possession for ever, or is he to pass? He has overcome the one change which is fatal to so many reputations, the death of the body. Interest in him and in his work was never so great as now. And the volume which has been published posthumously will probably obtain a larger circulation than any volume published in his lifetime. Its title is *Last Pages from a Journal* (Oxford University Press; 4s. 6d. net). It is the third volume of its series, *Pages from a Journal* and *More Pages from a Journal* having preceded. And it appears in the attractive style which Mr. Humphrey Milford rarely misses.

Its contents are divided into three parts. The first part is made up of sketches of character and life. They are the last things which Mr. White wrote. The second part begins with some thoughts on Scripture texts, and contains estimates of George Eliot, Dorothy Wordsworth's *Journal*, and other literary articles. The third part gives the book its title: it consists entirely of 'Pages from a Journal.' Let us quote one note on a Scripture text, and two notes from the last part of the book.

'The inwardness of a few of the Psalms is profound. "Yea, from the horns of the wild-oxen thou hast answered me" (xxii. 21, R.V.). From between their very horns!'

'There is one thought which never fails, a rock which amidst all doubt is never shaken, and it is our own weakness; our powerlessness to comprehend, although we may apprehend, the infinity of God. It swallows up death and every earth-begotten limit.'

'Hope, in defiance of chances, is characteristic of the noblest and the meanest, of Gideon and the idlest day-dreamer, but in the one it is faith, and in the other torpor. The one dares everything to the last strain of his muscles; the other does nothing.'

War and Poetry.

'I have seen myself accused somewhere of saying that War produces Poetry. This is very far from my belief. When I began this series of chapters, I was trying to relieve the pressure of the moment

by recalling times of similar anxiety, and the spirit in which England endured them. Thus I showed that, when we were struggling for our national existence against the great Napoleon, our forefathers never surrendered themselves either to panic or to lethargy. They fought with all their might by land and sea; they poured out money like water; they organized a strong system of internal defence, both military and civil, against invasion and treachery; but, through all this time of stress, religion and art and literature and social reform went on their way unchecked, and were even animated to a new activity. Among the activities of Literature I instanced the poetry of Wordsworth, Byron, Shelley, and Coleridge, which made the beginning of the last century glorious; but I regarded it as coincident with, not caused by, the war.'

This is a nice question for a debating society. Let intelligent secretaries take note of the volume in which the subject is so capably discussed. It is *The Spirit of England*, by the Right Hon. George W. E. Russell (Smith, Elder & Co.; 5s. net). Other subjects are discussed in the same volume, and as capably, 'War and Freedom,' 'Patriotism,' 'War and Tenderness,' 'War and Humour,' 'Prejudice,' and many more. And throughout the book there runs a fine bracing optimism along with a fine literary flavour.

Irish Prayers.

A translation has been made from Irish into English of *Prayers of the Gael* (Sands). The translation is made by R. MacCrócaigh from the collection of Miss Charlotte Dease entitled 'Paidreacha na nDaoine.' They are 'the prayers of a race poor in the world's goods but rich in faith, the simple Irish-speaking people who live in remote places, far removed from the materialism of modern civilisation; a people who have never lost "the visionary gleam."'

This is one of the prayers—

PRAYER ON LYING DOWN.

I lie on this bed
As I lie in the grave;
Firmly I make
Confession to Thee, Jesu,

For the deeds of my flesh,
 For the thoughts of my heart,
 For the looks of my eyes,
 For the words of my mouth,
 For the wanderings of my feet;
 For all that I said
 Which was not true;
 For all that I promised
 And did not fulfil;
 For all my sinning against Thy law,
 Or against Thy Holy Will,
 I ask forgiveness from Thee,
 O King of Glory. Amen.

Prayer for the Dead.

To the notes on Prayer for the Dead on another page add this. It is taken from a new book by Mr. Stewart A. McDowall, the author of *Evolution and the Need of Atonement*. The title of the book is *Evolution and Spiritual Life*. Mr. McDowall says: 'If the soul enters into perfect union with God when it leaves the body, there is no room for prayer, only for communion. If there are still ages before it in which it gradually grows into closer union with the Father, we may still surely pray for it, though under the fullest reservation, for the understanding of its conditions is absent. But, if this be so, the dead can pray for us with far more knowledge than we for them. Unless man passes straight from human imperfection into transcendent perfectness, the communion of saints must surely become fuller and richer in content by the prayers of each other, even though some have passed behind the thin, dark veil.'

Christian Unity.

What did our Lord mean when He said, 'Neither for these only do I pray, but for them also that believe on me through their word; that they may all be one; even as thou, Father, art in me, and I in thee, that they also may be in us: that the world may believe that thou didst send me' (Jn 17^{20, 21})?

The question is put by Dr. W. H. Cobb in his book on *The Meaning of Christian Unity* (New York: Crowell; \$1.25). Four answers have been given.

1. The Universalists answer that in these words Christ declared the actual unity in Him of all living souls, past, present, and future. Christ died for all men; all men, they taught, are therefore redeemed. They have passed from death to life because He has passed from death to life. They have but to see this and rejoice.

Dr. Cobb is impressed with the grandeur of the idea. A whole world actually and already redeemed by Christ the Saviour! It may be called

heresy, but he does not mind that. He is struck with its enthusiasm for humanity. He would gladly become a heretic with the Universalists if he could believe the doctrine.

But it does not agree with the text. Plainly in the text the world and the disciples are different. They are not in unity, but altogether out of it and in manifest contradiction the one to the other. The world 'knows not God,' and 'hates the disciples,' who are 'not of the world.'

2. The modern Platonists answer that the whole world is *ideally* in Christ. As the race is generically in Adam, so is it ideally in Christ. And when Jesus prays that all may be one, it is this ideal humanity that He prays for.

Dr. Cobb will not have it. Christ was not a Platonic philosopher. He prayed for men and women on the earth, not for an ideal humanity in the air. Those who find a metaphysical race-unity in this chapter have put it there themselves.

Set these two interpretations aside. They identify the disciples with the world, and are condemned thereby. The remaining interpretations keep the world and the disciples distinct.

3. The older Calvinists kept them too distinct. They set the elect over against the world to condemn it. In doing so they seemed to have Scripture with them, for they were better students and exegetes than the Universalists and the Platonists. They had this Scripture especially: 'I pray for them; I pray not for the world.'

But isolated texts may be used to prove anything. The whole prayer is against the older Calvinists. Certain expressions in it are also against them: 'That the world may believe,' 'that the world may know.'

4. So the Cobbists—shall we call them? Dr. Cobb would not be afraid to lead a party, but he believes that he has almost the whole world of faith and scholarship with him—the Cobbists believe that by praying that prayer Christ sent the disciples out into the world to bring the whole world to a united brotherhood in Him.

The Cobbists differ from the Universalists in believing that the world is not yet really one in Christ; and from the Platonists in believing that it is not even ideally one. They differ from the Calvinists in believing that it can and will be made one in Christ. And to show how that is to be done is the whole purpose of Dr. Cobb's book.

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