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Father in the words 'Glorify thy name' (Jn 12<sup>28</sup>). The answer to this prayer was given, we are told, by 'a voice out of heaven, saying, I have both glorified it, and will glorify it again.' It is difficult not to see here a reference to the Divine Fatherhood. The glory of God consists in giving to men the filial spirit, the Spirit of the Son, whereby they feel God to be their Father. The Fourth Gospel is most emphatic in maintaining that the glory of the Father and of the Son is one and mutual, the Father glorifies the Son by His loving care, and the Son glorifies the Father by His loving obedience. The most glorious act of Sonship is the death upon the cross, whereby He was made 'perfect through sufferings' (He 2<sup>10</sup>). In the account of the Betrayal of our Lord, as given in the Fourth Gospel, we are told that, after the departure of Judas from the upper room, 'Jesus saith, Now is the Son of man glorified, and God is glorified in him' (Jn 13<sup>31</sup>). It is in times of great distress and mental conflict, when His 'soul is troubled,' that the Son of God glorifies the name of the Divine Father by His obedience. Thus we find that in this Gospel our Lord prays in the words, 'Father, the hour is come: glorify thy Son, that the Son may glorify thee' (17<sup>1</sup>), and again, 'I glorified thee on the earth, having accomplished the work which thou hast given me to do' (17<sup>4</sup>). Further, when making supplication for His disciples, He prays, 'Keep them in thy name which thou hast given me, that they may be one, even as we are' (v. 11). 'The glory which thou hast given me I have given unto them (v. 22). The prayer ends

with the words, 'O righteous Father, the world knew thee not, but I knew thee; and these know that thou didst send me; and I made known unto them thy name, and will make it known; that the love wherewith thou lovedst me may be in them, and I in them' (vv. 25, 26).

These quotations have here been given at length in order to show how this long intercessory prayer of our Lord which is recorded in the Fourth Gospel expounds and illuminates the brief petition which He bade His disciples pray, 'Hallowed be thy name.' The example of the Son of Man is valid for all mankind. His life and death were a complete 'hallowing' of the Divine Name, a most sacred revelation of the Fatherhood of God. To the precept, 'Ye shall be holy, for I am holy' (Lv 11<sup>45</sup>), is added the pattern of the sinless Christ, whereby we may be perfect even as the 'heavenly Father is perfect' (Mt 5<sup>48</sup>).

The first petition of the Lord's Prayer is thus universal and all-inclusive, a true missionary prayer that the Name of God may be made known to all men; for wherever the love of the Father is proclaimed and known, the Kingdom is come, and whenever the message of the Divine Fatherhood is received into the hearts of men and realized, 'glorified,' in a life of loving obedience, the Will of God is done. It is therefore evident that it is not in the conventional language of devout aspiration, but in the truest filial piety that we pray, 'Hallowed be thy name,' believing that our Lord Himself in His own prayers to His heavenly Father used the words, 'Glorify thy name.'

## Literature.

### HERBERT SPENCER.

IF an editor has to choose between an author who knows the subject well and an author who can write well, what should his choice be? Fortunately, the choice has rarely to be made. When the editor of the series entitled 'Makers of the Nineteenth Century' selected Mr. Hugh Elliot for the biography of *Herbert Spencer* (Constable; 6s. net), he selected one who could write with force and with finish, and one who had read the whole of Spencer's works right through twice.

But that is not the end of an editor's duty. He must find a man who is in sympathy with his subject. For we have no longer any pleasure in the slashing review, or in any other slashing thing. We know now that nothing is done well that is not done sympathetically. Is Mr. Hugh Elliot a Spencerian?

He is. But just because he is a Spencerian he criticizes Spencer. Raising the question at the end of the book as to the right of Herbert Spencer to a place among the Makers of the Nineteenth Century, he says this:

'If we wish to estimate his real greatness, apart from the adventitious fluctuations of his environment, we shall inquire, not what was thought of him at different times, but what he did. We shall find that, without money, without special education, without health, he produced eighteen large volumes of philosophy and science of many diverse kinds; that he invented an entire new system of philosophy which for half a century filled the attention of all thinking people; that he led the chief controversies on Evolution and Biology without ever having received any tuition in those subjects; that he wrote perhaps the most important text-book of Psychology of his century, without any acquaintance with the works of his predecessors, and scarcely any with those of his contemporaries; that he established the science of Sociology in England; that in all branches of so-called Moral Science he was recognized as a leader; that he became the philosophic exponent of nineteenth century Liberalism; that he published a variety of mechanical inventions; and that on endless other subjects, great and small, he set forth a profusion of new and original ideas. A stable judgment will recognize in these achievements a true greatness, that may withstand all passing gusts of popular opinion.'

But that judgment does not close the mouth to criticism. Rather does it invite the frankest criticism that is also fair. And so Mr. Elliot criticizes. On Spencer's doctrine of the 'Unknowable,' for example, developed by him into a kind of substitute for religion, he speaks his mind and has no mercy. And of Spencer himself he even asserts on one occasion that he was less than his work, which is surely a difficult proposition to prove. His words are: 'He was one of those authors of whom it may be most truly said that his works were much greater than himself; and all the best of him will be found in his philosophy. His personality, outside his works, was meagre and petty. In this biography, therefore, I shall devote the greater part of the space to an account of his writings, in which he sacrificed the greater part of his personality.'

And this biography contains the clearest general account of Herbert Spencer's philosophy that has yet been published.

### THE PSYCHOLOGY OF RELIGION.

Keen as our interest is in the psychology of religion, and has been ever since Professor William

James made its study attractive, few of us have been altogether without a sense of uneasiness. For it appeared as if the fundamental fact of the Christian life, that is to say, the initial fact of regeneration, and for that matter all its subsequent facts, were henceforth to be explained as matters of purely psychical experience, due to one's time of life or perhaps to one's emotional organization.

Professor James H. Snowden, D.D., LL.D., who has written a large and able book on *The Psychology of Religion* (Revell; \$1.50 net), goes a long way towards delivering us from that uneasiness. He uses the word 'psychology' in a large sense; indeed, with very great freedom. For he speaks not only of the psychology of the soul, but afterwards also of the psychology of the sermon. What he does, in short, is to take as much of the science of psychology as suits his purpose and no more, his purpose being to express the old facts of Christian experience in modern and, as far as possible, scientific language.

The chapter on the psychology of the sermon, in spite of its curious title, contains good and useful reading. Especially effective is his advice as to the style in which the sermon is to be written. That advice he carries on throughout the following chapter, on the psychology of preaching, from which we take this short paragraph: 'The great literary writers are constantly showing us that the simple truth told in the most direct words, adorned only with choice diction, is the most effective as well as the most beautiful style. John Stuart Mill, that master of simple, forceful English, once wrote the sentence, "This is a very strong statement," and then struck his pen through the word "very." A friend, seeing the manuscript, asked why he had done this. "Because," said Mr. Mill, "I wanted to make that statement as strong as I could." To his mind the sentence, "This is a strong statement," was a stronger statement than the sentence, "This is a very strong statement," and he was right.'

### CAUSE AND EFFECT.

In the great controversy regarding the miraculous in religion—a controversy which for the moment looks as if it were to be won by those who deny it—one assumption is made by both sides. It is the assumption called the Law of the Uniformity of Nature. To the pre-scientific mind

there was no such law. Any effect might follow any cause. To the modern scientific mind it is a primary axiom that the same cause always produces the same effect. And as the modern religious mind is as scientific as any other, the axiom is accepted all round.

Mr. Charles A. Mercier, M.D., has written a book entitled *On Causation, with a Chapter on Belief* (Longmans). It is not a religious book, though it is not by any means to be called irreligious. It is written not in the interests of religion but of truth, and the author is not concerned to ask whether or not truth and religion coincide. What his opinions may be on any aspect of religion, such as the question of the miraculous, no one can tell. But one of the subjects which he discusses in the book is this Law of the Uniformity of Nature, and in the discussion of it he asks the question, *Does the same cause always produce the same effect?*

Dr. Mercier has already laid down the proposition that the cause is an action. So the question becomes, Does the same action always bring about the same result? 'Take the blow of a hammer, for instance: does the blow of a hammer produce the same effect whether it falls on the head of a nail, or the side of a bell, or a man's fingers, or a bale of wool, or a sheet of water? Clearly in this sense of the word "cause" the same cause does not always produce the same effect, and Nature is not uniform. But this definition of cause was provisional only. It was subsequently elaborated into this: that a cause is an action upon a thing; and the question now becomes, Does the same action on the same thing always produce the same effect? Again let us take the hammer and strike with it our sheet of water. The effect is a splash. Now let the same water be frozen, and let us strike it again. The same effect is not produced. It may be objected that the thing on which the cause acts is no longer the same thing, but it is quite arguable that it is the same thing. It is certain, however, that it is not for the purpose of the argument the same thing. Then in what respect does it differ? Liquidity and solidity are, for the purpose of the argument, passive states of the thing acted on by the cause, and according to the definition already given, a passive state of the thing acted on by the cause is a condition. It is evident, therefore, that the question we are discussing, Does the same cause always produce the same

effect? must be answered in the negative, unless we amend it by inserting a reference to the conditions; and the question ought to be put in the form: Does the same cause in the same conditions always produce the same effect? But this is an instance of the fallacy erroneously called the fallacy of many questions, which should be called, as it is called in my *New Logic*, the fallacy of the previous question. It implies that a previous question, which has not been answered, has been answered. It implies that the same action can take place for a second time upon the same thing in the same conditions; and this is not only impossible, but is acknowledged to be impossible by many of those who insist that the same cause always, or as they say invariably, produces the same effect.'

The passage is quoted not because it is clever but because it is clear. The whole book is just as clear and just as convincing as that paragraph.

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To their 'Heart and Life' booklets Messrs. Allenson have added a Selection from the Letters of William Law, edited and arranged by M. M. Schofield. The title is *The Spirit is Life* (6d. net).

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Some years ago a keen controversy rose and fell regarding the cruelty of beast to beast and bird to bird. The statement of certain scientific men left an uneasy impression of God's Providence. Mr. Charles F. Newall, after studying the whole subject carefully, has published a book on *The Problem of Pain in Nature* (Paisley: Gardner; 3s. 6d. net). His conclusion is that there is little pain and less cruelty. He supports it by argument and illustration, and writes a book which is not only readable but gives relief.

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The Rev. Frank Inigo Harrison has published a volume of short devotional studies in St. Mark's Gospel. The title is *Come unto Me* (Longmans; 3s. 6d. net).

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A matter of very grave import is forcing itself upon our attention at the present time. It is the place which ought to be given to the Old Testament in determining our creed and conduct. It is the war that has brought it into prominence. For it is evident to not a few that the attitude of the Old Testament to war is not the attitude of the

New. This is one of the subjects, probably the most important subject, that is discussed by Dr. T. B. Strong, Dean of Christ Church, Oxford, in his book on *The Place of Scripture in the Church in Ancient and Modern Times* (Longmans; 1s. net). Dr. Strong is a careful, conservative scholar; yet this little book raises questions about the Old Testament which we should like to see settled satisfactorily, and soon. If we could only recognize the fact of the progress of doctrine in the Old Testament!

Mr. A. H. Benton, late of the Indian Civil Service, has given much thought to the subject of education in India. The most urgent problem is that of instruction in ethics. The method of moral instruction apart from religion he considers condemned by its poor results. At the Allahabad Conference a Muhammadan member pronounced it a farce, and the Committee silently agreed. In any case, Mr. Benton appeals to history and to human life. Morality never has been and cannot be separated from religion.

But what are you to do in India where there are so many religions? Mr. Benton's method is bold enough. Teach the morality that belongs to each of the Indian religions to the children whose parents profess that religion—Hindu morality to Hindus, Muhammadan to Muhammadans, Christian to Christians.

To this suggestion the book leads up, through much interesting exposition of Indian life and educational experiment. Then this suggestion is worked out carefully and, as we have said, courageously. The book is called *Indian Moral Instruction and Caste Problems* (Longmans; 4s. 6d. net).

Not prayer but intercessory prayer is the most pressing matter of the moment. It is most pressing theologically as well as practically. For all the difficulties of prayer concentrate in it. Intercessory prayer has been taken by itself and thought out thoroughly, thoroughly and devoutly and victoriously, by the Rev. David Jenks of the Society of the Sacred Mission. The result is a book entitled *A Study of Intercession* (Longmans; 2s. 6d. net), which takes a place of its own in the literature of prayer, and takes it by right of worth.

The Rev. Charles Courtenay, M.A., Chaplain of Holy Trinity, Rome, has written a book about

silence. *The Empire of Silence*, he calls it (Sampson Low; 6s. net). It is a book about saying nothing. Yet he takes more than four hundred pages in which to recommend it. For he has gone through all the available literature, English and other, and gathered examples and commendations. And he has divided all that he and his authors have to say about silence under appropriate headings, such as the Power of Silence, Grim Silence, Mystic Silence, Silent Men, Proverbial Silence, the Biblical Museum of Silence. It is an impressive gathering. There is no denying the impressiveness of it. There is no getting away from under it. It is not complete, of course. Mr. Courtenay is a man of wisdom and would not dream of making such a claim. He has missed, we think, that very striking confession of Dr. R. W. Dale which we are glad to see quoted in Professor Jackson's new anthology. Do you remember it? 'Soon after I became a minister,' says Dale, 'and while I was still a very young man, a great loss fell on a family in my congregation. The husband died a year or two after marriage. I went to see the widow. Her anguish was of that silent, self-restrained sort which is always most terrible to witness. There were no tears; there was no cry of complaint; not a word about the bright life which had been so suddenly darkened; not a word about the present agony or about the gloom and desolation of the years to come. Her grief was dumb. I was oppressed by it; I could say nothing. The sorrow seemed beyond the reach of comfort; and after sitting for a few minutes I rose in some agitation and went away without saying a word. After I had left the house, and when I had recovered self-possession, I felt humiliated and distressed that I had not spoken; I thought that perhaps it would have been better not to have gone at all. I do not feel so now. Sometimes the only consolation we can offer our friends is to let them know that we feel their sorrow is too great for any consolation of ours.'

Mr. Courtenay, we are sure, will be glad of that incident for a new edition. And so good is his book that we believe a new edition will be called for soon.

Principal Sir George Adam Smith has written an Introduction to a volume of sermons by the Rev. James Jack, B.D., which is published under the title of *A Great National Question* (Marshall

Brothers; 2s. 6d.). The question is Gideon's: 'If the Lord be with us, why then is all this befallen us?', and the reference is to the present war. Mr. Jack's answers are, first, because of our sins, especially drunkenness, indiscipline, love of pleasure, and the love of money. Also because of the sins of others, and especially because of the sins of the Prussians. Thus the first sermon gives the book its title. It also gives it its tone. The rest of the sermons are also concerned with the war. There is among them a short but useful exposition of the words of our Lord, 'Resist not evil.'

Does God answer prayer? Yes, directly, supernaturally, and unmistakably. It is the experience of a very large number of persons whose experiences have been gathered into a book by Mr. J. Kennedy Maclean. The title is *The Answer Came* (Marshall Brothers; 3s. 6d. net).

'Christians have been very keen to believe the gospel about Jesus, but they have not been so eager to receive the gospel of Jesus. Even a superficial examination of Christian thought and dogma will make this plain. It is certainly most remarkable that only within the last century while democracy has really been in the making have men seriously begun to study the words and life of the Jesus of the Gospels. It is the ignorance of his words, or rather, the failure to build them into the constructive elements of our creeds and doctrines that accounts for so much of the reliance upon force which has passed itself off as Christian. We are not yet removed from that admiration of the Greek militaristic courage which so blazes forth in that most unlovely of masterpieces, Michael Angelo's Last Judgment. We have thought of Jesus as standing for his own rights, as driving out the cattle from the temple area, as casting a sword into the earth. It is true the proper interpretation of the Scriptural passages upon which this so-called virile Christianity has been built serves to question its final value. But men of "virility" are not eager to listen to those who would teach them that virility, if it be not touched by a willingness to give justice to others, may be easily turned into mere bellicosity.'

The passage occurs near the end of a carefully constructed argument in favour of *The Spiritual Interpretation of History* which moves steadily

through a book with that title written by Professor Shailer Mathews of the University of Chicago (Oxford University Press; 6s. 6d. net). Professor Mathews is careful not to use theological language, or even, if he can help it, theological ideas. His appeal is to those who have had some scientific but no theological training. He does not even seek directly to lead to Christ. But he will not have history interpreted apart from the presence of God. And having the presence of God he cannot help having the ideal and the action of Jesus. And it is as the revealer of elemental spiritual laws that he introduces Jesus in the paragraph quoted. The whole book is temperate and convincing. The chapter on the distinction between rights and justice will come to some of its readers as a revelation.

Now that Mr. Murray has issued a new and thoroughly revised edition of Professor J. Arthur Thomson's book *The Study of Animal Life* (6s. net), we have the opportunity of recommending it for reading. For reading? Is it not written for study? It is. It is divided into four parts, to which the author himself gives the scientific titles of Physiology, Morphology, Embryology, and Ætiology. And it has been used as a class-book in most of the Colleges in the land. Yet it is a book for reading—written (probably because the author could not help it, so human is he in thought and in language) as if for no other purpose than to give pleasure. Moreover, it can be opened at any page. Suppose it were opened at page 67. The subject is attack and defence in the (lower) animals. There we have an illustration of a caterpillar which has assumed a terrifying attitude in the presence of an enemy, inevitably suggesting a soldier with his gas-mask on. And then, a few pages later, we are told that (like the British soldier again) 'in spite of all these "shifts," we must not imagine that animals are careful and troubled, for the very opposite is the case.'

'They do not sweat and whine about their condition,  
They do not lie awake in the dark and weep for their  
sins,

They do not make me sick discussing their duty to God.  
Not one is dissatisfied, not one is demented

With the mania of owning things;

Not one kneels to another, nor to his kind that lived  
thousands of years ago;

Not one is respectable or unhappy over the whole  
earth.'

Dr. J. H. Jowett has written an Introduction to a remarkable volume of experience in home mission work. The author of the book is the late Mr. Edward Smith, J.P., who wrote the well-known volume *Mending Men*. In every case the power of the gospel of Christ was pitted against the power of the devil, with the drinking bar as his nearly invariable instrument. And in every case the gospel won. Mr. Smith tells his story with much simplicity and self-forgetfulness. The title is *Glowing Facts and Personalities* (R.T.S.; 1s. net).

To that most useful—for the greater number of students indispensable—series of books 'Translations of Early Documents' which Dr. Oesterley and Mr. Box are editing, two additions have been made—*The Book of Enoch* and *The Testaments of the Twelve Patriarchs* (S.P.C.K.; 2s. 6d. net each). Both translations are from Canon R. H. Charles,

and both are enriched—greatly enriched—with Introductions by Dr. Oesterley.

When Judas said, 'Is it I?' what was his motive? Dr. A. H. McNeile says it was pure cynicism. 'It was a piece of cold-blooded cynicism; he took a mean advantage of the Lord's loving character, knowing that He would not expose him before the others. It was self-love, self-seeking, that brought him to it. The thorns sprang up, and choked all the good impulses that he had ever had.'

This is found in a volume of addresses of which the title is *Discipleship* (S.P.C.K.; 2s. net). The idea of discipleship is one of the greatest, greater than that of apostleship, and Dr. McNeile claims all through the volume, a life of sincere and selfless devotion from those who seek the office of the ministry.

## The Psalter and the Present Distress.

BY THE REV. JOHN E. M'FADYEN, D.D., PROFESSOR OF OLD TESTAMENT LANGUAGE, LITERATURE, AND THEOLOGY IN THE UNITED FREE CHURCH COLLEGE, GLASGOW.

Now let us look at some of the thoughts that shine forth from the Psalter upon the darkness of to-day.

### THE PLACE OF SMALL NATIONS.

First, it suggests very powerfully *the place of small peoples in the purpose of God and in the education of humanity*. What is the Psalter? It is a small collection of one hundred and fifty poems, most of them very brief, which came from the tiny land of a small people. We have no need to deprecate the great empires of the ancient or the modern world: they have all their place in the purpose of God, they have all their contribution to make to history and to humanity. But it is a simple historical fact that it is to the smallest peoples that the debt of the world is deepest. It would hardly be too much to say that the world owes more to Greece and to Palestine—to Greece with her deathless poetry, art, and philosophy, and to Palestine with her religion—than to all the other countries of the world put together. They are still to-day the inspiration, as they are the source, of those things by which the world lives.

One of the Psalmists claimed that Jehovah had chosen Zion and desired it for His habitation (132<sup>13</sup>), and the infinite debt of the world to the Psalter is the proof that the claim is a just one. It is from Zion that the river of song broke forth which has made glad the weary of all the ages.

Now who are these, we ask, and whence came they—these whose words have been the comfort and the inspiration of the centuries, these whose songs have cheered so many a night of weeping and helped men to wait with patience and with hope for the joy that was to come in the morning? It is the simple truth that 'their voice has gone out through all the earth, and their words to the end of the world.' Who are these, and whence came they? They came from one of the smallest of lands, from a land not more than 150 miles from north to south, and between 40 and 50 miles east to west—a country about the size of Wales; or if we believe, as we may, that much, if not most, of the Psalter comes from post-exilic times, and therefore from Judah, then the soil from which it sprang was far more diminutive still—only a few square miles. It would seem to be to the