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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](https://biblicalstudies.org.uk/articles_expository-times_01.php)

pdfs are named: [Volume]\_[Issue]\_[1<sup>st</sup> page of article].pdf

nationalism which we see to-day, and which the League of Nations is striving to combat, is the perversion of progress and can only bring ruin to men and nations. It is progress without the moral, spiritual, and social realities which alone can give us a full-orbed progress. The mind of Genesis is clear and full of meaning for us in our modern day. Sir George Adam Smith says: 'The noble and permanent lessons of the inspired author stand forth: that human genius and wealth, if not accompanied by faith and obedience to God, mean the development of a fatal pride whose end is the destruction of many individuals and the retardation of all human progress.'

We must declare boldly that there can be no true progress without Christ and the ethical levels which can only be attained in communion with Him. The Sermon on the Mount is utterly unreal to the natural man, whatever deference he may pay to it in general speech. Only changed men can change the world. Our business, therefore, as Christian men and women and as a Church, is to grow big souls, to cause men to know Christ so that when Democracy comes into its own and fashions whatever system it regards as the true instrument of national well-being, and the world sings of progress, there will be sufficient moral and spiritual power to guarantee growth and stability.

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## Entre Nous.

THE circulation of THE EXPOSITORY TIMES is increasing steadily, and this is very encouraging.

This year in addition to all the usual features we have arranged a number of special articles. The results of recent excavations in different fields will be summarized by experts. This month Sir W. M. Flinders Petrie deals with 'Recent Excavations in Egypt.' This will be followed by an article by Professor A. T. Clay on 'Excavations in Babylonia and Assyria.'

A short series has been arranged dealing with the subject 'Religion and the Child.' 'The Religious Development of the Child' will be dealt with by the Rev. T. Grigg Smith; 'The Bible and the Child,' by the Rev. J. Basil Redlich; 'The Day School and the Child,' by the Rev. F. J. Rae; and 'The Sunday School and the Child,' by the Rev. Carey Bonner.

There will be a series of articles on Comparative Religion. The Rev. N. MacNicol will deal at some length with points of contact between Christianity and Hinduism, while Mr. Kenneth J. Saunders will deal with points of contact between Christianity and Buddhism.

A series of sermons by eminent preachers is begun this month by one from Dean Inge. Sermons by the following, among others, will also appear: the Rev. A. J. Gossip; Dr. J. A. Hutton; Dr. G. H. Morrison; Professor W. P. Paterson; the Rev. James Reid; Miss Maude Royden; and Canon J. G. Simpson.

### SOME TOPICS.

#### Transplanted Eyes.

It is always difficult to get good children's sermons. But this month Mr. Allenson has published two small volumes of very natural and fresh talks to boys and girls. One volume is by the Rev. H. S. Seekings, who is already well known to readers of THE EXPOSITORY TIMES. Two of the addresses in Mr. Seekings' volume have, in fact, already appeared here. There is probably no better way of finding readers of this little volume than by giving an example of what it contains, and so we give below in an abridged form 'Transplanted Eyes.' Mr. Seekings gets the title of the volume from another address. It is *Frozen Butterflies* (2s. 6d. net).

"You can transplant geraniums and cabbages, but whoever heard of transplanting eyes?"

'Well, a clever young Hungarian surgeon named Koppanyi believed it could be done. He had an idea that it might be possible to transfer a perfect eye from one living creature to another, and he experimented upon a rat. He gave it an anæsthetic to deaden the pain, and then into its empty eye-socket he placed another rat's eye, and in a few days the once-blind rat could see. The pupil of the eye contracted to light, proving that it was functioning, and the rat was quite perky and very pleased with itself. Another surgeon went to see it, and, though the human eye is more sensitive than that of a rat, he was so convinced by Koppanyi's

experiment as to state that it was just possible that in years to come a person with two perfect eyes may give one of them to some blind person and both will be able to see.

'If that ever does become possible, many a father would gladly give one of his eyes for his little blind child. Then you know what would happen. Children thus treated would go about the world *seeing things with other people's eyes*.

'What a different world it would be if we could see things with other people's eyes! What a change it would make in us too! There are two or three ways in which it would influence us. Let us think of them.

'*It might humble us a little*. If we think ourselves rather clever, and put on airs because we can do things quickly and well, it might do us good if we saw ourselves as others see us. How do you look to your brother or sister? Do they see something splendid in you? or do they see something priggish and mean?

'Then again, *how it would enrich us*. If we could see things with the eyes of a poet or an artist what a wonderful world we should see! . . . It would enrich us tremendously. Our minds would grow and our hearts be happy. And I am sure our souls would thrill with thanksgiving.

'*How kind, too, it would make us* if we could see things with other people's eyes. We should understand them better, not only what they say but what they mean, not only how they act but how they feel. We might even get to know why they do what they do. And after that we should be very kind in our judgments.'

The other volume of children's addresses is *The Dragon at the Last Bridge*, by the Rev. A. Stanley Parker (2s. 6d. net). We can thoroughly commend it also.

Mr. Allenson has also issued a third and revised edition of *The Naughty Comet, and Other Stories and Fables*, by Laura E. Richards (3s. 6d. net).

#### The Genius of Endeavour.

'A few weeks ago a small shopkeeper in the north of London found himself in great straits. The premises which he rented were in shocking repair, and he had not the wherewithal to do himself what the landlord ought to have done. Things seemed to reach rock bottom of hopelessness when the doorstep, over which the customers had to pass, crumbled away and became an eyesore. Many a

man would have been more than satisfied if he could have neutralized such heavy odds against him. But this man was made of sterner stuff. The odds against him must be turned to odds in his favour. Accordingly he had flaming placards set in the front of his premises, "This is the only shop in the neighbourhood with a worn doorstep." The public took the hint that if the traffic of customers had been such as to wear out the doorstep, the goods in the shop must be worth having. The crumbling doorstep was a very godsend. It was one of the finest advertisements in North London. That man made capital out of what seemed hopeless disaster. To bring about such a magic alchemy is part of the romance and the genius of endeavour. It is pulling the ball instead of tamely patting it.'<sup>1</sup>

#### A Hard Battle.

"Let us be kind to one another," Ian Maclaren used to say, "for most of us are fighting a hard battle." And years afterwards, when I succeeded to a charge once his, I found how bonnily he had lived out his dictum; heard nothing of his sermons, though he was a mighty preacher; but, wherever there had been a bairnie ill in his time, twenty years after they remembered in these homes the man who spent long hours pouring out wonderful stories to hot, restless little folk, too ill to look at pictures, sick of all their toys, or peevish and fretted by their crumby beds. We all must see to it that we adopt views that will hearten, not discourage, those about us; that we so speak, so act, so bear ourselves, so look out upon life, as to make others surer of God, as Erskine of Linlathen always seemed to bring Him nearer, more able to hold out bravely, because they have caught the infection of our courage.'<sup>2</sup>

#### Biblical Criticism.

'In the early years of Sir Henry Jones' professorship a letter appeared in the Glasgow newspapers from the authorities of the Glasgow Technical College. On the morning of its appearance the Principal of the University—Dr. Herbert Story—was deeply engaged in business, and when Jones drew his attention to the letter he said he had no time to reply. Jones, therefore, with Adamson's help, drafted a letter, which he took to the Principal

<sup>1</sup> Kennedy Williamson, *The Uncarven Timbers*.

<sup>2</sup> A. J. Gossip, *From the Edge of the Crowd*, 33.

for signature. Story signed the letter, and it appeared, as Jones had written it, in the next morning's papers. On the day of the publication of the letter a well-known Free Church Glasgow minister came to lunch with Jones. During the meal he asked Jones if he had seen Story's characteristic letter that morning—"It was like the Empress of India addressing the King of Siam!" Jones, though much amused, said nothing as to the authorship of the letter. A few weeks later, the same minister was again at lunch. Jones, remembering the previous incident, drew the conversation to the subject of Biblical criticism. He expressed his scepticism as to the whole business, doubted if any one, two thousand years ahead, and speaking a different language, could possibly allot correctly the authorship of unsigned poems by Shakespeare, Milton, Wordsworth, or Shelley, as the critics claimed to do with the Psalms and Isaiah. Against this unexpected attack his guest waxed warm. Could he really distinguish, Jones challenged, between two fairly recent writers, say Keats and Shelley? or even between two men whom he knew, say Story and Jones himself? "Most certainly," was his guest's reply; "nothing easier." Then Jones revealed the authorship of the Story letter, proving thereby, as he well knew, nothing in the world but his own capacity for mischief.<sup>1</sup>

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#### NEW POETRY.

##### De Bary.

*A Little Anthology of the Holy Eucharist* has been compiled by Mrs. Olive M. Hardy (S.P.C.K. ; 3s. 6d. net). The volume is charmingly got up in purple boards with gilt tops, and the type is clear and attractive. The quotations, which are both prose and poetry, are drawn from a large number of sources, and if most of them are Catholic or Anglo-Catholic, there are also a number whose tone is evangelical. Four poems by Anna Bunston De Bary are given, and we quote one of these because it is good for our purpose, though not perhaps in its most literal meaning:

##### A BASQUE PEASANT RETURNING FROM CHURCH.

Oh, little lark, you need not fly  
To seek your Master in the sky;  
He's near our native sod.

<sup>1</sup> H. J. W. Hetherington, *Life of Sir Henry Jones*, 86.

Why should you sing aloft, apart?  
Sing to the heaven of my heart;  
In me, in me, in me, is God.

Oh, travellers passing in your car,  
You pity me who came from far  
On dusty feet, roughshod;  
You cannot guess, you cannot know  
Upon what wings of joy I go,  
Who travel home with God.

Ships bring from far their curious fare,  
Earth's richest morsels are your share,  
And prize of gun and rod.  
At richest board I take my seat,  
Have dainties angels may not eat;  
In me, in me, in me, is God.

Oh, little lark, sing loud and long  
To Him Who gave you flight and song,  
And me a heart aflame.  
He loveth them of low degree,  
And He hath magnified me;  
And holy, holy, holy, is His Name.

##### Kennedy Williamson.

*The Uncarven Timbers* (Hodder & Stoughton ; 6s. net) contains a number of poems and essays by Mr. Kennedy Williamson, which have already appeared in religious periodicals such as 'The British Weekly,' 'The Christian World Pulpit,' 'The Methodist Recorder,' and others. The essays are suggestive and at the same time they make pleasant, easy reading. We quote—

##### THE DAY'S ROUND.

At morning dawn I whisper by my bed,  
With Him who had not where to lay His head.

At noon-day 'mid the city toil and fret  
I walk awhile with One on Olivet.

At set of sun I keep a secret tryst  
With the Lord Christ—

And all the world seems fair  
And life is debonair.

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