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that come with the response of personal and conscious faith, the Baptist requires as a condition of Baptism what the Anglican requires as a condition of Confirmation, in order to make Baptism effective. On this point I ask myself: What has Confirmation to add to me I have not already, having been baptized according to the Baptist faith and order? I cannot see that it adds anything. Yet lack of Confirmation is a continual barrier to ministerial activity.

I had thought of referring to another point, but this letter is already long. If you can allow it to appear, as a contribution to the discussion of the real difficulties of reunion, I shall esteem it a great favour and courtesy. Nonconformists need to understand Anglicans; Anglicans equally need—pardon the plain thrust—to understand Nonconformists. Dr. Moule's article plainly fails to understand Nonconformists and the grounded reasons which make his plan, as it stands, simply hopeless.

But discussion will help to clear the way.

E. JUDSON PAGE, A.R.C.Sc.

October, 1914.



Studies in Texts:

SUGGESTIONS FOR SERMONS FROM CURRENT LITERATURE.

BY THE REV. HARRINGTON C. LEES, M.A.

X.—GOD AND OUR BATTLES.

Texts:—My lord fighteth the battles of the Lord. And the souls of thine enemies shall He sling out.—1 Sam. xxv. 28, 29.

“The battle is the Lord's. So David prevailed with a sling.”—1 Sam. xvii. 47, 50.

[Book of the Month: “ANATOMY OF TRUTH”¹=AT. Other references: Blunt's “Undesigned Coincidences”=B. “Speaker's Commentary”=S. Robinson Lees' “Village Life in Palestine”=RL.]

ABIGAIL pleading for her husband uses an argument which appeals not only to the principle of David's whole life, but to his memory of the most dramatic illustration of it. The principle is “the present-worth of God-reliance” (AT. 157).

I. ABIGAIL'S ALLUSION. — Indirectly, but definitely, “the

¹ “Anatomy of Truth,” by F. Hugh Capron. Published by Hodder and Stoughton. See October number.

battles of Jehovah" = 1 Sam. xvii. 47. The slinging out of the foe = 1 Sam. xvii. 50. "What mode could have been more exquisitely dexterous" (AT. 173, S. ii. 348)? The power of a noble memory is strong ground of appeal. In those days David was undistinguished ("slings were the weapons of the common soldiers," RL. 165). He was trustful. He was successful. Days of early piety stir the pulse of memory.

II. The HISTORIAN'S INFERENCE.—It would be difficult to find a more subtle and convincing proof of the truth of the story of Goliath. "Just the essential element of obliqueness required to constitute an undesigned coincidence" (AT. 169 and cf. B. 118, 119. "Num. xiii. 32, 33, Josh. xi. 21, 22, and 1 Sam. xvii. 4 concur in manner most artless and satisfactory"). No point in allusion if story untrue, and allusion would have been much more definite if historian inserted it for his own purposes.

III. The DIVINE LESSON.—A. *For David.* "It is not necessary for you to take vengeance: God will do it for you. Trust God to punish your adversary." David acknowledges in his reply that he has learned it (xxv. 33, and see AT. 174).

B. *For Us.*—"God-reliance must be brought into play in every contingency that life presents" (AT. 175). We can trust God with our battles. "Unequal odds! Yes, for they were all on the shepherd's side" (AT. 180).

This principle is (i.) available for all contingencies. (ii.) Absolutely trustworthy. (iii.) Conditioned by receptivity. (iv.) Welcomed with humility (see AT. 178). We, then, will trust and not be afraid. Not heavy weapons, but believing hearts, are the precursors of victory.

