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as truly built on the maxim of our text as the success of the man who first brought to Europe the gospel message of God's love to men. The maxim is therefore neutral, unmoral, a mere formula which governs the accomplishment of any object, good or bad, which a man may set himself to gain. So everything turns on the object which is aimed at by this strenuous concentration of effort.

Something within a man is always telling him, until he stifles it into silence, that he was meant for immortality, for an endless sequence of ever-widening accomplishment and responsibility which will expand with the growth of powers created in the image of the Infinite God. Here is what St. Paul speaks of as the upward calling. Out of the depths of his heart one of the giants of human history is telling us of the Divine voice which he hears, and which he would fain make us hear. There was a time when his own ambitions were strangely different, though pursued with the same single-minded energy. Christ laid hold of him. And to lay hold of Christ, the prize now set before him, became his master-passion.

Yea, thro' life, death, thro' sorrow and thro' sinning
He shall suffice me, for He hath sufficed ;
Christ is the end, for Christ was the beginning,
Christ the beginning, for the end is Christ.

3. And so we reach *the soul's third tense—the future*—'I press on toward the goal.'

If only we knew how to make the kingdom of Christ on earth the one end of life, and everything else a means to that end! The upward calling sounds to us to-day with a voice clear as in the days

when St. Paul followed it, and its watchword is still the same. If serving two masters has become more and more difficult in the spheres of ordinary life, it has not become easier when the highest ideals of man are concerned. One Lord, one faith—one ambition, one reward—everywhere that Divine number rings in the ears of him who would please God. John Wesley's rule for his helpers, 'You have nothing to do but to save souls,' is not meant for any one class of Christians alone; it belongs to all. For there is not one method only of saving souls. The aim to win human lives by the example of a life that belongs entirely to Christ is one which must be supreme in every real Christian's heart, but it will work itself out in many ways. So it falls that the voice which bids every disciple say, 'One thing I do,' calls him to do many things, because he will do them all to the glory of God. The Master bids His servants eagerly enter every field of human activity to claim it for Himself. They should be foremost in the pursuit of knowledge, for all truth is of God. They must be foremost in every systematic work for the alleviation of human suffering, for their Master ministered to the bodies as well as the souls of men. In Parliament, to see to the passing of good laws; in local government, to watch over everything which tends to the purification of life in town or country; in business, to promote justice and brotherliness between employers and employed; in all these things and many other spheres, in countless different ways, one thing they do, for every task they accomplish is done for the glory of God, which is the good of men.¹

¹ J. H. Moulton, *A Neglected Sacrament*, 144.

Buddhism and Christianity.

By KENNETH J. SAUNDERS, M.A., LITT.D., PACIFIC SCHOOL OF RELIGION, BERKELEY, CALIFORNIA.

III.

WHILE missionaries and monks can co-operate in such movements as the 'Brotherhood of Religious Friends,' described in a former article, there is much bridge-building waiting to be done by the laity.

The Japanese Government is active in organizing educational propaganda abroad; its exhibits of art are well known at international exhibitions;

and whoever studies Japanese art is inevitably drinking in the spirit of Japanese Buddhism. The French Government has lately sent a good exhibit to America. Is it too much to hope that our Government can rise to such heights of intelligence? Why not send to Japan some of the masterpieces of Western art—the best of which are as much a

product of Christianity as Far Eastern art is of Buddhism? Money spent in such ways is better spent than in fortifying Singapore or holding on to Wei-hai-wei!

But if constructive internationalism is as yet beyond the purview of governments, it is the central business of the Church to promote peace and goodwill amongst men and to help all nations to bring their gifts to the Christ.

Artistic peoples like the Japanese have not yet had revealed to them a beautiful expression of Christianity: the vast mass of even educated Japanese have seen nothing but the ugly side of our civilization; this they were too quick to imitate, but from it they are now recoiling.

Why not at this critical time show them the Christian heart of all that is lovely in it in the form of a small but superb collection of its religious masterpieces, asking in exchange a similar collection of the great works of Buddhist art? My friend Dr. Anesaki and I have confessed to one another the thrill with which we each discovered the great things of the religious art of a different civilization. He in his visit to Italy fell in love with Saint Francis of Assisi, and the art of the Quattrocento; he says that he understood Christianity anew through its masterpieces. I in my visit to Japan came under the spell of men like Shinran and Nichiren, and found infinite illumination in the great things of Buddhist art. To see the Chion-in in Kyoto is like seeing St. Mark's, Venice—it is a great illumination.

That is one suggestion, surely not very difficult to carry out. Are Japan and China to know us only by our ugly industrialism and our utilitarian architecture, which are invading them apace? Right understanding is the only sure basis for respect and a true internationalism.

Now in this sphere it is quite obvious that if the Buddhist peoples of Japan and the Christian peoples of America and Europe cannot put the principles of their religion into practice, the future is dark indeed. It is also clear that if they fail—others will fail. The Buddhist, believing in the words of his Master, that 'Hate cannot cease by hate, but only by love,' and the Christian, called by his Master to 'judge righteous judgment,' and 'to cast out fear by love,' can they not get together?

The present missionary enterprise has been called the one indubitable Christian flag still flying. In many ways it is worthy of this tribute. It is true that its hospitals, its schools, its generous relief

work, are all examples of a loving ministry in the name of Christ. And yet it remains true that for the most part the missionary enterprise savours too much of a campaign, and too little of an adventure of magnanimous friendship. It is surely time for the Christian Church to offer to co-operate with Buddhists fully and without reserve, in such things as temperance movements, campaigns against prostitution, projects in education, whether of adults or of children, and, above all, in the great and central enterprise of world-friendship.

Let thoughtful Buddhists and thoughtful Christians come together frequently as they have just done at Honolulu for conference, and find out the religious bases and the moral ideals which they hold in common. Let them enter upon a noble emulation, each seeking to outdo the other in magnanimity and in the spirit of adventure. Neither party need fear. If Buddhists are more loving and more constructive than Christians, then Christians should not hesitate to acknowledge it, and to seek the hidden sources of such superior power. If, on the other hand, Buddhists find Christians moved by some Divine power of which they themselves have not the secret, let them freely and cheerfully acknowledge it. It is surely true that the spirit of Christianity may be trusted to win the victory if it be given free course. The spirit of Christ Himself can only pass between men who are friendly to one another.

To put it in more concrete language still, why should the Christian Church hesitate to help in training teachers for Buddhist Sunday schools, secretaries for the Y.M.B.A., or any other type of leader which in the course of its history it has learned to train and to employ? Why should the Buddhist architect not show the Christian missionary how to build a church which suggests an Oriental Christianity, and does not look like a bad copy of a Mid-Western conventicle? Why, above all, should the Buddhist and Christian not unite in such enterprises as the scientific study of the race problem, and the penetration of the press with a spirit of true internationalism? Here is ample scope for the laity of both religions.

And these are only a few of the many projects in which idealists everywhere are equally interested. It may be that Buddhist sects co-operating in these things with Christian sects both will learn to resolve their own internal difficulties. I remember visiting a Buddhist priest in Kyoto. Across the way was a temple almost identical with his, and having the

same central doctrines of salvation by faith and of the need of moral earnestness, and expressing their common creed in an identical ritual. 'Do you get on amicably together?' I asked him. 'We fight like brothers,' was his genial reply. And I thought at once of the insane sectarianism of some of our own Churches, and of the inefficient and sinful waste of energies which might be diverted to humaner purposes.

What, for instance, must the thoughtful Chinese reflect when he sees one of America's 'China-towns,' a few blocks of houses, besieged by all sorts of Christian agencies seeking with very indifferent success to convert it? 'Why,' he may well ask, 'do you not send all this energy and devotion to some needy and neglected inland province of China, where you will find little competition?'

Or visiting Britain, he may well marvel at the immense denominational machinery of missions, and ask, 'Why do you not at any rate unite to train the young people you send to China? What do they learn from your great organizations of our culture or of our beliefs before they are sent to change them?' After a hundred years and more of Protestant missions the training given is grotesquely inadequate. It is time to insist on this. The Societies must budget for an adequate training, even if it means cutting down numbers. And, anyhow, to dilute is not to strengthen their forces.

The time is overdue also for the appointment of able Oriental Christians to our Mission Headquarters and to our Theological Faculties.

The Eastern Church should have its say as to whom and what it wants from us, and in helping to train the recruits for this delicate and all-important service.

How great a work for international friendship and understanding such men could do! And how desperately it is needed!

They would be there to remind us that what matters is an Oriental Christianity, not a perpetuation of our differences; or in secular matters that the future of China or of India is more vital than the safeguarding of our commercial interests. And with such action on our part a new spirit would enter into the young Churches of Asia; the spirit of partnership in a great common enterprise.

In political matters—still more in religious matters—what we need are imagination and magnanimity. In a word, Love will succeed where mere justice fails. And to say to the great peoples of China and India: 'Come and tell us how we can help; come and choose your helpers; come and train them to serve your peoples,' is not much more than mere justice demands; it will be accepted as a proof of our love and respect.

The real problem in Asia is that these are lacking. The white man is always in danger of underrating the yellow or brown man. A Chinese is killed by an American sailor—the compensation awarded to his family is £10; a Bavarian is killed by Chinese—the compensation to his country is a province! Police-officers and soldiers who 'shoot to kill' are merely crude exponents of a theory accepted by their betters. When governments refuse to punish them they are at any rate honest. But they are not wise.

Now Buddhism and Christianity alike call us to Brotherhood. Here they can co-operate in a huge but urgent task. To accomplish it will need all their spiritual power. For we all accept the theory and reject the practice.

Recent Foreign Theology.

IN this series of *Studies in the Psalms*, the Norwegian scholar Sigmund Mowinckel reveals one of the freshest and acutest minds at present working on the field of the Old Testament. The fifth volume,¹ which deals with Blessing and Cursing in the Cult and the Psalter, carries us vividly into the primitive

¹ *Psalmstudien: Segen und Fluch in Israels Kult und Psalmdichtung* (Jacob Dybwad, Kristiania).

modes of thought that underlie those religious acts. To blessing and curse alike, and to the rites and words which accompanied them, a certain mysterious power attached—in the case of cursing, a power associated with magic. A prophet's promise of victory or threat of defeat to a king before a battle in a sense actually created the victory or defeat, and the stones which Shimei hurled

at David were themselves charged with the curse.

Mowinckel prepares the way for his discussion of the Psalter by examining very carefully all the other Old Testament references to blessing and cursing in the cult; for example, the priestly blessing in Nu 6²⁴⁻²⁶ and the ordeal prescribed in Nu 5^{11f.} for the woman accused of adultery. There is a specially valuable discussion of the solemn ceremony described in Dt 27^{11f.} (cf. 28) which, it is inferred,—no doubt justly,—does not so much describe the acts performed on that occasion as the regular practice at one of the annual religious festivals. Traces of the cultic blessing and curse are to be found in many psalms—blessing, for example, in Ps 118 and 122, while Ps 109 may well preserve an ancient formula of imprecation. In weakened form these contrasts appear in Ps 1 and 112, also not infrequently in the Wisdom literature, while cultic usage has conditioned even prophetic utterances such as Jer 17⁵⁻⁸. Ps 15 and 24³⁻⁶ remind us that in Israel's religion the blessing or the curse is determined by the ethical qualities of the worshipper.

Volume vi.¹ discusses the authorship of the Psalms. It is argued that, while *l'dawid* came to be regarded as indicating Davidic authorship, the real force of the preposition is put beyond doubt by the superscription of Ps 102, 'a prayer *l'ānī*, i.e. *for the use of the afflicted*.' Originally, therefore, the other phrase meant 'a psalm for the use of David,' i.e. such as he used or might have used in a specific situation, and which might therefore be confidently recommended to others similarly situated. This does not of course imply that David composed these psalms; indeed, though some of them might be as early as his time (or even earlier, cf. 19¹⁻⁶), others are evidently much later. Mowinckel argues that David had other things to do than compose poetry, and he regards even the Davidic authorship of the famous elegy over Saul and Jonathan as psychologically improbable. The psalms would be for the most part composed by the Temple singers, who were akin to the Temple prophets, and this accounts for the apparent depreciation of sacrifice characteristic of some of the psalms (e.g. 40, 50, 51, 69). But neither such utterances nor the similar ones of the pre-exilic prophets are to be interpreted as an absolute condemnation of the sacrificial system. The man who could write, 'Let the lifting up of my

¹ *Psalmstudien: Die Psalmdichter*.

hands be as the evening sacrifice,' could dispense with the cult, but he did not despise it. This part of the book is a genuinely helpful discussion of the vexed problem of the relation of the prophets to the sacrificial system.

Theodor Hopfner has contributed to the *Beihefte zum Allen Orient* a little volume² on 'Greek Philosophy and the East,' whose aim is to dispel the delusion cherished by ancient classical writers and revived by certain modern scholars, that the impulse to Greek philosophy came from the East. More particularly with Egypt are the early Greek philosophers associated, but it is ominous that the classical writers who so associate them are all late, hardly, indeed, earlier than the first century B.C., and that the statements grow more positive the further they recede from the events. Hopfner argues that such intercourse between Greek philosophers and Egyptian priests, as these traditions imply, would have been practically impossible in the earlier period, that in any case Greek science and philosophy have no real analogy (except in India) in ancient Oriental speculation, and that it is only in the period beginning with the conquests of Alexander the Great and issuing in Neoplatonism that Oriental influence becomes prominent and profound; but by this time philosophy has become merged in theosophy and mysticism. Hopfner has ably defended his thesis that the great period of Greek philosophy, from the Pre-Socratics to Plato and Aristotle, owes nothing to the East.

To most people Egyptian literature is a sealed book: Professor Adolf Erman, by his delightful volume of excerpts from it,³ has brought its variety and charm within the reach of all. He has written it, he tells us, 'not for the narrow circle of Egyptologists, but for the many who are interested in antiquity, but to whom Egyptian literature has hitherto been inaccessible.' The chapters, which are preceded by a useful chronological table and an introduction which discusses in a highly interesting way the development of the literature, the enormous difficulties that attend the deciphering of it, the forms of its poetry, the minstrels and story-tellers and other literary matters, deal in succession with the pyramid texts, narratives, wisdom, laments,

² *Orient und griechische Philosophie* (Hinrichs'sche Buchhandlung, Leipzig; geh. Gm. 2.40).

³ *Die Literatur der Aegypter* (Hinrichs'sche Buchhandlung, Leipzig; geh. 7.50, geb. 9 Gm.).

secular poetry, love-songs, etc., from every period, and there is a delightful chapter on schools, which reveals the almost Chinese respect of ancient Egypt for scholarship and which contains the following naïve confession of a pupil to his teacher. 'Thou didst smite upon my back, and thine instruction entered into mine ear.' Most of the extracts are of considerable length and many of them are highly entertaining. Here we have the famous tale of the Two Brothers, whose influence is felt in the story of Joseph; here also is the glorious Hymn to Amon. Apart from the high intrinsic interest of the selections, the book is of real value to the Old Testament student, who is reminded at many points of Genesis, Exodus, the Psalms, Jeremiah, Job, and, above all, of Proverbs and Ecclesiastes. In this valuable book exact scholarship is made to serve the edification and the entertainment of the ordinary man.

To all who are interested in ancient civilization,

Dr. Pierre Montet's book¹ will furnish a veritable feast of good things. The decorations of the tombs are drawn upon to illustrate that ancient Egyptian life, which through this book passes before us in all its bewildering variety. Here are illustrations and accounts of hunting, fishing, navigation, agriculture, horticulture, viticulture, music, dance, games, sport, and a score of other activities. Students of Egyptology will welcome the frequent texts and translations scattered throughout the book; while the fine illustrations, the illuminating comment, and the continuous narrative will make an irresistible appeal to all lovers of art and students of human life. The writer wears his learning lightly, and he has written a book which can be read by the uneducated not only with profit but with joy.

¹ *Les Scènes de la Vie privée dans les Tombeaux Égyptiens de l'Ancien Empire.* Milford, 35s. net.

JOHN E. McFADYEN.

Glasgow.

Meditations in the Apocrypha.

BY THE REVEREND ARTHUR F. TAYLOR, M.A., CANTERBURY.

Ecclesiasticus i. 1, 9, 10, 26.

'All wisdom cometh from the Lord, and is with him for ever. . . . He . . . poured her out upon all his works. . . . She is with all flesh according to his gift. . . . If thou desire wisdom, keep the commandments, and the Lord shall give her unto thee.'

THESE verses give us the sum and substance of this very interesting book in briefest compass. They state the author's four fundamental propositions concerning Wisdom; the four first principles of his thought and life.

All wisdom has its source in God; it is immanent in all creation; it becomes articulate in the Law; and the wisdom of man consists in regulating his life by this articulate wisdom of God.

It is a majestic and poetic conception when we grasp it as a whole. It lifts us first into the height of heaven and gives us a soul-elevating vision of God (cf. vv.⁵⁻⁸); it carries us, as it were in a moment, throughout the whole of creation. God is both transcendent and immanent. It saves us from a vague mysticism and emotionalism by its clear recognition of the value of the spoken and written

word, whereby the wisdom of God assumes for us mortal men definite and helpful form; it safeguards us from a fruitless intellectualism by reminding us that the word of God is not something merely to be known, but to be obeyed. Man's wisdom—man's assimilation of the wisdom of God—is not to be merely philosophic, reflective, theoretic. It is to be ethical and practical also, issuing in a life.

From the eleventh verse onwards this first chapter is a beautiful little essay on 'the fear of the Lord.' Doubtless James, the author of the Epistle, was familiar with it.

Ecclesiasticus ii. 2.

'Make not haste in time of trouble.'

It is not easy to endure affliction. It is not easy to stand quiet and patient while calamities sweep over one's soul or desolate one's life. It is but natural for us to hope that our troubles will soon have an end. It is natural for us to try to extricate ourselves from them as speedily as possible. It is difficult not to be impatient.

Some people try to escape troubles by running