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peace' was described 'as not to be identified with the kingdom of God. As little contented with it as you Germans, are we, the victors.'

As was to be expected from the previous writings of the two professors, 'the common worship' is held to have been the most significant part of the Conference. Both refer to the fine rendering of the *Credo Symphonicum* composed by a Swedish musician as a prelude to the Liturgy. The programme of the Conference contained the startling announcement that the 'Credo *Nicænum* Symphonicum' would be played on the organ by the composer. The Nicene Symphony is a combination of words not to be forgotten, but it was explained that the word *Nicænum* should be omitted, though the symphony was based on the three sections of the Confession. Heiler regards the impressive opening service in the Storkyrkan as 'a remarkable symbol of a higher synthesis of catholic and evangelical,' for whilst the liturgy was, for the most part, derived from catholic sources, the opening and the closing hymns were evangelical. The Conference was brought to a close in the Cathedral of Upsala, and the comment on this service is: 'The Nicene creed recited in an evangelical cathedral by a Greek patriarch is for me a prophecy of the return of Christendom to unity of doctrine.' Heiler, who is on intimate terms with the Archbishop of Upsala, states that it was Dr. Söderblom's desire that the representatives of the various Christian Churches should unite in the service of Holy Communion. This intention could not, however, be carried out, owing to the opposition of the Greek clergy, the Anglo-Catholics, and the Old Lutherans. But a service was held in the Engelbrektskyrka, the full significance of which has not been generally perceived. 'Though many were absent, it was, nevertheless, a comforting and inspiring thought that adherents

of the Lutheran, Reformed, and Anglican Churches met at the table of the Lord as members of the body of the living Christ.'

There is much more in these two articles upon which it is tempting to dwell, especially the sections in which Englishmen and Americans may see themselves as Germans see them. The tone of the criticisms is friendly and they are often instructive. Hermelink agrees with the Archbishop of Dublin that the chief gains of the Conference were *imponderabilia*, and that these imponderables were the uniting forces which held together elements diverse in nationality and in mentality, and often in unstable equilibrium. He is also of opinion that the influences which united Christians in a real fellowship, in spite of ecclesiastical and national divisions, are to be classed under the heading of Pietism. 'The watchword was neither the Christian creed nor Christian doctrine, but Christian love; but it was more than a watchword, it was a fact.'

On the maintenance of this spirit Hermelink holds that the future of the Conference depends; but, in contending for this description of 'the mentality of Stockholm,' he is not pleading for a World-Protestantism such as Romanists and others have imagined, but for a 'super-Protestant Union' in which the Protestantism of the Reformation shall have its place alongside the Orthodox Eastern Church, Anglicanism and what he quaintly calls 'Methodist-American Pietism.' The basis of all 'Life and Work,' *i.e.* of all 'practical Christianity,' is, in his view, the Reformation doctrine of justification by faith with all its implications. 'From the world-platform provided by Pietism, the Reformers' Gospel of the *ira et misericordia Dei* must sound forth its summons to "life and work" for all mankind.'

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## Entre Nous.

### The Twelve Take Stock of Us.

Many things are admirable in a sermon, but one thing is essential—that it should grip. This power is found in *The Twelve Take Stock of Us*, by the Reverend A. Boyd Scott, M.C., B.D.

(Hodder & Stoughton; 7s. 6d. net). Mr. Boyd Scott speaks in his preface of 'borrowed thought,' but these sermons, which are in the form of character sketches of the twelve apostles, are strikingly original. The author gives the scope

of his treatment very clearly in the preface. He says: 'The present Studies do, indeed, endeavour to present with fidelity the men the Apostles were. But their primary aim is to come quickly to the spirit the Twelve were of, the varieties of their religious experience, the problems they had severally to face, and the direction they took to Christ and with Christ, and then to bring what is thus detected to bear, without hesitancy, upon our present-day experiences and our modern difficulties of discipleship. I have tried to array the Twelve as a Jury who shall judge us shrewdly enough, but with minds that are appreciative of our problems, since they knew all of them in their own day.'

Mr. Boyd Scott's sketches are so suggestive that we have given one of them in an abridged form in 'The Christian Year.' When you read that and the quotations which follow, there is little doubt that you will not be satisfied until you have bought the book.

#### The Church.

'I meet from time to time those who, sincerely indeed but with a flavour of the "high brow" about their bearing, stand aside from the Church in any or all of her Communion. . . . When the war-cloud lowered in 1914, you were moved to the depths of your soul by an exalted resolve to bear your part in that vast crusade of arms for liberty and right. I know you were. What did you do? Did you cry, "Give me a rifle, I would be gone, now and alone"? I did not hear of it. I have yet to learn that you so armed yourself, filling the pockets of your sports-jacket with cartridges and your alpensack with sandwiches, and booked your way to Boulogne, and then went stalking across Belgium to have a pot-shot at the Kaiser. If you did, the War Office has not revealed your splendid adventure. No; you enlisted! You set yourself in the organization of your patriotic fellows. Many of them you found it very difficult to get on with; some you detested; you found much in the ways of the Army that were quite distasteful; certain features of its discipline you regarded as a burden on freedom; you felt you could make a better Army of it, if only you had the liberty to "shatter it to bits (up to a point!) and mould it nearer to the heart's desire." But you "stuck it"; and by so "sticking it" and abiding by that Church of the Nation in arms which the Army was, you gave all you could give, and your gift was used to

the full, and you went forward with the victors at the last. *De te fabula ecclesiastica!* That is the appeal of Christ in His Church to-day.'<sup>1</sup>

#### Sincerity.

'An influential personality was Frank Balfour, killed on the Alps, aged thirty-two, just when his fame as a biologist was spreading far and wide. It was said of him that his position among men of Science would have certainly been equal to that of Darwin if he had not been, in Myers's words "translated unaware." His rapid progress to eminence was due to an immensely vigorous and, I should say, more massive mentality than that of either of his brothers, Arthur and Gerald. There was in him a noble enthusiasm for truth as he saw it; a rather alarming sternness to anything like sloppiness or dishonesty of thought. At the time, about 1876, when a clamour against vivisection arose, Balfour, in order to show that there was no wantonness in his advocacy of the practice, and in scorn for those very numerous opponents who declaimed against it insincerely, sold his guns, to bar himself for ever from deer-stalking in the highlands, the one form of recreation which he passionately loved. As compared with the hollow conventionality of many professing Christians, this sort of action deeply moved some of us who were trying to interpret life for ourselves.'<sup>2</sup>

#### Wanted—'The Expository Times.'

Miss Florence Williams, Secretary of the Missionaries' Literature Association of the London Missionary Society, has just written to us as follows: 'Your magazine is one for which I am repeatedly asked, and which I hardly ever get offered. No doubt preachers like to keep their copies for use. I am wondering if you will be so good as to put an appeal in some future number of THE EXPOSITORY TIMES, asking any readers if they are willing to pass it on to missionaries in the foreign field to let me know, and I will give them the name and address of one by whom it would be gratefully received.' Any reader who can spare a copy of the magazine should communicate with Miss Williams at 27 Apsley Road, Clifton, Bristol.

<sup>1</sup> A. Boyd Scott, *The Twelve Take Stock of Us*, p. 84.

<sup>2</sup> E. Lyttelton, *Memories and Hopes*, 61.