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5. 'But he gives greater grace' becomes full of meaning. 'Thou shouldst rule over it.'

J. A. FINDLAY.

Didbury College.

'Sowing with Tears.'

THE explanations of Ps 126^{6f.} in the current volume (p. 44) of THE EXPOSITORY TIMES are certainly very interesting. But are they not a little unnecessarily far-fetched? Must we suppose a reference here to very primitive or polytheistic notions? In India to-day, so I am informed, a farmer frequently finds, when the time of seed-sowing comes, that it is a case of him and his children going very short of food for many weeks, or his not sowing his field at all. It is only because the second alternative, if adopted, would mean certain starvation later on that he takes the bread out of his children's mouth for the time being and sows his field. To do that,

even with the hope and prospect of more abundant food later on, must be a very painful thing for any father. I seem to remember having seen it stated somewhere that that is how it used to be in Palestine. May it not more reasonably be supposed that we have a reference to that fact here than that we have any such allusions as Mr. Canney suggests?

A tearful sowing and a joyful reaping, all the more joyful because of the previous tearfulness, was a very common experience of the Israelites. That experience was seen by them to be illustrative of many experiences throughout their history. Paul seems to have the experience in the back of his mind as he writes Gal 6⁹. To engage in good works often seems a sheer, if not a criminal, waste, and the inclination is to give up, to 'faint.' But if, in spite of this inclination, this seeming worthwhileness, we persist, the joy of fruit, of success, will certainly be ours.

F. CHILTON.

Watford.

Entre Nous.

Torrance of Tiberias.

The latest romance of the mission field comes from the pen of Mr. W. P. Livingstone. It is entitled *A Galilee Doctor* (Dr. D. W. Torrance, of Tiberias), published by Messrs. Hodder & Stoughton (6s. net), and is a wonderful record of what may be achieved. In 'Trance' of Tiberias as he was familiarly known, not only on the shores of the Sea of Galilee but throughout the waste places of Arabia beyond Jordan, we have the case of a young doctor of exceptional gifts who was invited by the Jewish Committee of the Free Church of Scotland to go to Palestine and start 'The Sea of Galilee Medical Mission.' There was strong family opposition to a young man of exceptional gifts burying himself at once in obscurity, but on thinking it over, he was captured by the idea of being the first Christian physician to walk in the footsteps of Jesus of Nazareth by the Galilean lake, and also by the hope of building the first Christian hospital there. This record tells the moving story of how this ambition was literally fulfilled. He was appointed to Tiberias in 1884, and there in 1923 he laid down his life. What a strenuous career of self-sacrifice he lived for Christ's sake and the

Gospels, for the Jew first, and also for the Muslim and the Arab, for the children, for the mothers, for the diseased near and far! It was an incredibly difficult task that confronted this young and inexperienced missionary, but life was an adventure. He ignored the discomforts—not the least being the extreme heat, the abounding filth, and the bad water—faced the strange problems presented by these mixed races, amongst whom he worked for nearly forty years. The wonder of his work and personality passed from mouth to mouth and patients began to pour into the courtyard. It made no difference to him what creed they professed. One thing which he felt very forcibly was that it was essential to lift the Jewish and Muslim minds 'out of the stupor of their environment and to train them to think for themselves. He felt that the hospital did this and that it stirred their interest, gave them a wider vision that made them realize the forces at work in other lands and among other races, and supplied them with an historic sense. In many insensible ways it prepared their minds for utilizing the Christian school.'

'"Not easy work is done there," wrote Professor Dalman. "Romantic ideas about service in the Holy

Land soon fade under the burning sun of a shadowless country. Only whole-hearted faith enables men to work with fevered nerves and aching head."'

It is an intensely interesting and inspiring life-story that Mr. Livingstone tells with abundant detail, full sympathy, and with the skill of an experienced biographer.

What it costs the Jew.

In the course of the years thousands of Jews passed through the wards. 'Occasionally one more intelligent than the others would quicken the Doctor's attention. To speak to him, to watch the words sinking into his mind, to see the light dawning on his face as if a curtain had been drawn back was ample reward for all his patience. There was a lithographer who printed Gospel texts for the walls, and on leaving, said, "I would like to be a Christian, but it would mean that I would lose my living and my wife and children." ' Ay, that was what becoming a Christian meant.¹

Education in Giving.

'It was notable that the patients who gave him the most trouble were not the poor but the wealthy. From a village came a woman with her boy, who was operated on. She was destitute, but from her head-dress she took out a coin worth a sixpence and placed it in the hospital box. From the same village came a sheikh. "Well," said the Doctor, "what are you able to pay?" "Oh, the same as other people—a sixpence!" "That," replied the Doctor, smiling, "is surely too much for you to pay; you had better go to the native surgeon; he will operate for less." The sheikh caught the sarcasm and said truculently, "I thought the work here was the work of God." "Quite so, and what are you going to put into His box?" "I have no money." "Well, I cannot operate until you bring a proper fee." By a subterfuge the man managed to enter the hospital, and was being put under chloroform when it was discovered that he had paid nothing. The Doctor was ruthless; he ordered him out, and only operated on him when he produced the fee he was quite capable of giving.'²

Dean Inge.

The contents of the latest volume of *The Christian World Pulpit* (volume 108; James Clarke; 7s. 6d.

¹ W. P. Livingstone, *A Galilee Doctor*, 209.

² *Ibid.* 209.

net) are as usual very varied. There are some Meditations and some Selections, and there are Sermons by over one hundred men and two women. The latter are Violet Hedger, B.D., and Winifred Kiek, B.A., B.D. It is good to see them there, and it is hardly the fault of *The Christian World Pulpit* that their number is so few, but of the churches who have not yet thought that to be 'a minister' is a right and fit form of service for women. The largest number of sermons by any one person in the volume is from Dean Inge, and we naturally turn to them with our usual sense of anticipation. As we read we have picked out some of Dean Inge's thoughts.

Self-satisfaction.—'Self-satisfaction may be the result of putting our achievements too high or of setting our standard too low. The second is, I think, more common than the first. Christianity is a heroic religion, and we are satisfied if our career can be summed up in the words which we see sometimes on old tombstones: "He lived respected and died lamented." St. Paul, however, had a very different standard, not only for himself, but for all his comrades, "Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." "Be ye therefore perfect, even as your Father which is in Heaven is perfect." We must understand these words in a sense which makes them reasonable, because God demands nothing of us which He will not enable us to perform. A Divine command is always a promise of help. Perfection in a human being is not absolute, but relative. It is the fulfilment of that kind and that degree of excellence which each of us was meant to exhibit. But in a sense the standard is absolute, is one which we can never suppose for a moment we have reached. Those who have scoffed at Christian humility as a starveling, nerveless virtue, unfitting us to take a manly and active part in life, have totally misunderstood its nature.'

Life in the light of God.—'To-day it seems to me that nearly all the writers who are most popular give us a very grey world. They give us plenty of sordid vice, mean conduct, and these are described without indignation, as if human nature were just like that, and there is no nobility about any of the characters. The whole effect is of a much poorer thing in real life than most of us have seen it. We

have been unfortunate if we have not known in our own experience more noble characters than could be gathered from all the books of our most popular novelists. And it is much to be desired that some great writer may arise who has seen life in the light of God, with all its glory and all its shade.'

Repentance.—'We say that the Germans showed no signs of penitence. Did we make it easy for them to repent? The human heart is like water; it freezes at a certain temperature, and melts under the influence of warmth. The Christian method is to overcome evil with good. I do not say it will always succeed; I am afraid it does not; but the opposite method of driving out devils by Beelzebub, I think, invariably fails. As far as I can gather from those who have travelled lately in Germany, our former enemies are rather less bitter and less fierce than we should be if we had met with the same treatment. I do not want to dwell upon that. I have no wish to talk politics; I merely point out the obvious fact that if one of a pair of gamblers has won a heavy stake and exacted full payment, and then says, "Now we will play for love for the rest of the evening," this proposal is not likely to find favour with the loser. It is a terrible state of things.'

'He that hath seen me hath seen the Father.'

Mr. Edward Grubb has made a discovery about hymn-books in use in our churches. It is that they omit almost entirely a central thought of our religion, that Jesus Christ was 'the image of God,' and that it is His personal character that gives us a clue to the qualities of Him whom 'no man hath seen nor can see.' It is the idea of Whittier's 'Our Master':

O Love! O Life! Our faith and sight
Thy presence maketh one:
As through transfigured clouds of white
We trace the noon-day sun.

So, to our mortal eyes subdued,
Flesh-veiled, but not concealed,
We know in thee the fatherhood
And heart of God revealed.

It is in the oft-quoted lines from 'Saul':

'Tis the weakness in strength, that I cry for! my
flesh, that I seek
In the Godhead! I seek and I find it. O Saul, it
shall be
A Face like my face that receives thee; a Man like
to me,

Thou shalt love and be loved by, for ever: a
Hand like this hand
Shall throw open the gates of new life to thee!
See the Christ stand!

And so Mr. Grubb has published through the Friends' Book Shop a small paper-covered volume with the title *The Light of Life* (1s. net) as his contribution towards filling the blank. The hymns are simple and are intended to be sung at public worship, suitable tunes being suggested. This is the time when the contents of many hymnaries are being reconsidered, and we would recommend this little book of Mr. Grubb's to the attention of those who are so engaged. The first four hymns voice our need for a revelation of God, and suggest that He has not left Himself without witness. The following hymns indicate that the true God is the Father whom Jesus Christ reveals:

Not as warrior, girt with sword,
Hosts of wickedness to smite;
Not as angel from the Lord
Sent, the wrong by force to right;
Hands that laboured, lips that blessed,
Feet our common ways that trod—
Man, complete in love, expressed
That eternal Heart of God.

'He is touched with a feeling of our infirmities,' one with our ideal selves, and using us for the redemption of the world through the same 'way' of faith and obedience that Jesus perfectly trod.

God's might is Love. No bolt from heaven
The hosts of evil smiteth;
His Kingdom spreads like inward leaven,
And wrong in secret righteth;
He gains the world by suffering loss,
And, one with men, upon the Cross
By love man's sin requiteth.

More wise than men God's 'folly'—strong
His 'weakness'—brave and tender;
He bids us help Him right the wrong
By faith and self-surrender;
Renounce the arm of flesh, and prove
In all our ways almighty Love,
Our shield and our defender.