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conscious breaking of the Divine law issuing in a Divine verdict of guilty. There are emphatic words in Ro 2 in which Paul seems to say exactly this: 'As many as have sinned without the law shall also perish without the law: and as many as have sinned under the law shall be judged by the law' (Ro 2¹²).

This position is confirmed by a careful study of Paul's doctrine of the 'wrath of God' given in Ro 1. It is natural to suppose from the phrase 'wrath of God' that a personal, passionate Divine intervention is intended. But the state of things which Paul depicts is simply sin taking its natural course in leading to more sin and consequent spiritual degradation. It is no action of God, but rather His inaction. If Paul had in these verses stressed the suffering of body and mind which men bring upon themselves by sinning, it might perhaps reasonably be supposed that he regarded the process as a Divine intervention in punishment. But throughout no stress whatever is laid on suffering, which is in fact not mentioned; the whole stress is on increased sin. Moreover, the final state of things depicted is summarized in the words *ἀδόκιμος*

νόος (R.V. 'reprobate mind'), which may well be translated 'a mind incapable of right judgment.' To have such a mind need not necessarily be particularly painful to its possessor, but it secures that he continues in the course of wrong-doing.

Paul then means in Ro 5 that all wrong-doing has as its end death, not as a Divinely inflicted punishment, but as a natural consequence. When the Law is known and rejected, Divine censure also follows, but where there is no law there is no censure. Only wrong-doing in contravention of known law can be called 'sin' in the full and strict meaning of the term. But in this passage the Apostle by a natural and easy inexactitude also calls wrong-doing apart from law 'sin,' but hastens to explain that it is not properly so-called, and that the sin of Adam's descendants till Moses, being without law, is not like his sin, which was against law.

I submit that this is both a simpler explanation than that of Dr. Williams, and also that it is in accord with the rest of the Apostle's teaching.

W. E. WILSON.

Selly Oak.

Entre Nous.

Mysticism and Religious Education.

'The mystic is not a peculiarly favoured mortal who by a lucky chance has received into his life a windfall from some heavenly Bread-fruit tree, while he lay dreaming of iridescent rainbows. He is, rather, a person who has cultivated, with more strenuous care and discipline than others have done, the native homing passion of the soul for the Beyond, and has creatively developed the outreach of his nature in the God-direction. The result is that he has occasions when the larger Life with which he feels himself kin seems to surround him and answer back to his soul's quest, as a sensitized magnetic needle, if it were conscious, might feel itself enveloped by the currents that sweep back upon it from the electrical storehouse of the sun.'

So Professor Rufus M. Jones in his introduction to *New Studies in Mystical Religion* (Macmillan; 7s. 6d. net). Starting from this account of the mystic, we turn with special interest to the third chapter, in which Professor Jones deals with Mysticism and Religious Education and pleads for

a new emphasis in education. 'The emphasis has been on methods of education that would promote the conquest and control of external nature and that would prepare persons who could *do* things successfully. There is no question about the results. The methods have *worked*. We can fly. We can travel at enormous speed. We can talk around the world. We can see what is happening on the surface of the sun and we are near neighbours with the Pharaohs of Moses' time.

'But unfortunately this conquest of the external world does not make us better men. Our "I.Q." is high, but our hearts are neither trained nor spiritualized. We know a great deal about radium and helium, but we know very little about the deeper processes of the Soul.'

First, he says, education and all that is meant by spiritual culture must be pushed farther back toward the headwaters of the child's life. 'The impulse and urge to correspond with the unseen and the beyond appear very early in life, and they are profoundly, though of course unconsciously,

affected by suggestion and by the social atmosphere of the family and the child's group life.' We should, following the example of the Hebrews and the Greeks, cultivate the imagination of our children. 'We train children to see and to dodge passing automobiles, a skill which is essential to survival, but we neglect the cultivation of the capacity to see the invisible, which is essential to art, to poetry, and to religion. I am advocating no slackening of attention to the automobile, but only more attention to the subtler realities which form and build the dimensions of the soul.'

Meditation is one way by which insight may be cultivated. Mothers in India begin to train their children in silent meditation long before they are taught letters or counting, but in our Western civilization it is well-nigh a lost art. 'One of the greatest debts I owe my family for my early religious culture is due to the custom of silent worship every morning after breakfast. It was a busy home with heavy burdens of duties and labours, but we allowed nothing to interfere with the hush of worship which fed our lives with vital energies for the tasks of the day. The habit of turning the mind from outward things and events to an attitude of love and confidence toward an invisible presence became as natural to me as breathing. Children are far more mystical-minded than their elders suspect, and mystics would not be so rare if we made better use of the culture of silence in the lives of our children.'

The right use of great spiritual literature, especially the Bible, is one of the most important influences in the culture of the soul. 'It helps more powerfully than any other influence I know of to foster the experience of unseen things.' But we use it ineffectively in our Sunday schools. 'If chemistry and physics were studied in the same rambling, hit-or-miss fashion which we apply to our study of Scripture we should never have discovered the truth about atoms or electricity. There is a vast amount of illuminating historical material at hand to interpret the background of the Old and the New Testament books. It is possible now to know the dramatic and vital issues which are woven into the tissues of this marvellous literature of the Spirit. There is hardly a line in these books which does not have a deep human interest and appeal, but almost nothing of all this filters down to the teacher of our boys and girls. The dramatic and vital aspects are masked and hidden. The thrilling heroic narrative is spoiled to make place for a pious "lesson." The teacher is not an expert in kindling imagination, in

imparting vision, in making the unseen real, in fascinating the hearer with the story of national struggle, personal heroism, and undying loyalty.' In our day schools and colleges, Professor Jones says, we should not wish to 'shackle any man's mind, or to force truth to fit into any traditional moulds, but we should insist that those who train our sons and daughters shall be *reverent interpreters of truth*, persons who feel a genuine concern for the moral and spiritual effect of their work upon the making of the lives which pass under their hands.'

'Seminaries where ministers are trained should be nurseries of mystical life and experience. Our theology should spring out of tested and verified experience—the experience of the individual and the race. It should be constantly re-examined and revised, as all truth in this unfolding world should be. . . . But besides all this, every seminary should have one or more experts in the mystical way of life. The cultivation of the inner life must not be left to chance and accident. In using the word "expert," I mean a person who "has been there," who not only knows the literature of this field but who has seriously travelled this way of life. There should be some real experiments made in the use of silence and meditation, and there should be an illuminating course in the writings and interpretations of the great mystics. Technical, historical knowledge is not enough; there is need of sympathetic, appreciative interpretation with, as I have said, some well-guided attempts to practise the presence of God. In all such matters personal leadership counts for most, and disciples will be pretty sure to arrive if the master himself knows and travels the way on in front.'

The other studies in this volume are on 'Mystical Religion and the Abnormal,' 'Mysticism and Asceticism,' 'The Bearing of Mystical Experience on Organization and System,' 'Mystical Experience and Organization.'

The Note of Joy.

The story of the progress of the Church Missionary Society during the year 1927-28 has just been published by the C.M.S. (*Team-Work*; 1s. net). The author is anonymous, but we are told it is written by one who has herself come freshly to the missionary enterprise. In every field—Africa, Near East, China, Japan, and India—there are openings in plenty, but there is a crying need for workers. 'A dispensary was reopened last year in the Punjab after a lapse of many years, and the women came crowding around it. "We have

grown old," they said, "waiting for you to come back."

The note of joy is recurring. In the chapter on India the author writes, "Often it is the changed lives of the villagers that bring others—caste and outcaste—into the Church. The Rev. D. L. Welikala of Kandy, Ceylon, received an anonymous letter from a Buddhist: "I like to learn of your religion, because those two Christians living in our village are happier at all times than our people." One of the early chapters is *The Team on Trial* in East Africa. During the year Uganda celebrated a jubilee. "Somehow it seems wonderfully fitting that Uganda should have celebrated a jubilee, for if there is one thing outstanding about the Church in Africa it is the note of joy. Canon Apolo of the pygmy forest is invited to become a Vice-President of the C.M.S., and he replies: "I rejoice greatly to see your very good letter of words of great blessing from God. I rejoice greatly that you elect me to the great council called General Committee; and I, I agree with rejoicing to join that council." The Rev. Andrea Mwaka reports the opening of two new schools in Tanganyika, and says that in other stations there is joy too. A patient in Iganga is told that it was God Who showed the doctors how to heal his leg and make him well. "Yes, that is so," he replied, "and I praise Him." We in England know what praise and joy mean too, but we are more staid, and perhaps a little duller about it all.'

Not Christian.

'Students are glad to come to meetings where they will hear about Jesus, and at the round table conferences that Dr. Stanley Jones is holding everywhere in student India, Christ's Gospel is the theme. Among students and politicians too, the word Christian or Christ-like is used to denote the highest type of man. A Hindu student in Tinnevely was complaining to his teacher about some action of which he disapproved. "It's wrong, sir," he said, "it isn't Christian."'¹

Falsehood in War-Time.

Mr. Arthur Ponsonby, M.P., has published a small book with the above title. It contains an assortment of lies circulated throughout all the belligerent nations during the Great War (Allen & Unwin; 2s. 6d. net). The book should be bought, for though it will not make pleasant, it will make

¹ *Team-Work*, 79.

salutary reading. And the atrocity story is still with us. A letter, for example, appeared as recently as April 12, 1927, in the *Evening Star*, Dunedin, New Zealand. 'The writer, Mr. Gordon Catto, answering another correspondent on the subject of atrocities, wrote: "My wife, who in 1914-15 was a nurse in the Ramsgate General Hospital, England, actually nursed Belgian women and children refugees who were the victims of Hun rapacity and fiendishness, the women having had their breasts cut off and the children with their hands hacked off at the wrists."

'Here was almost first-hand evidence noting both time and place. An inquiry was accordingly addressed by a lady investigator to the Secretary of the Ramsgate General Hospital, and the following reply was received:

"RAMSGATE GENERAL HOSPITAL,
4 CANNON ROAD, RAMSGATE.
11.6.27.

"DEAR MADAM,—I am at a loss to know how the information about atrocities to women and children, committed by the German soldiers, could have originated in respect to Ramsgate, as there were no such cases received.—Yours faithfully,
(Signed) "SYDNEY W. SMITH."

Is there an atrocity story which we still believe because we got it on such apparently unimpeachable authority? It will be found here with its falsity proved through the efforts of Mr. Ponsonby's investigators. Here are the stories of the passage of Russian troops through Great Britain; the mutilated nurse; the Belgian baby without hands; the corpse factory, and many others. Some of the stories arose through deliberate forgery; others again through a genuine mistake, as in the following instance. There was a notice in *The Times* (agony column), July 9, 1916:

'Jack F. G.—If you are not in khaki by the 20th, I shall cut you dead.—Ethel M.'

The Berlin correspondent of the *Cologne Gazette* transmitted this:

'If you are not in khaki by the 20th, *hacke ich dich zu Tode* (I will hack you to death).'

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