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Nathanael, even before his call, 'Behold, an Israelite indeed, in whom is no guile.' Would it not be very true to say of them that they were ever with Him and all that He had was theirs?

Again, the Elder Brother misunderstood the joyful gathering. He thought it was the celebration of the triumphal return of the Prodigal, whereas it was the celebration of the triumphal love of the father. He thought the best robe and the golden ring, the feast and the merriment, were in honour of the Prodigal, whereas they were in honour of the father. It was a very natural misunderstanding, the sort of misunderstanding that we might make, the sort of misunderstanding the disciples might make. And they misunderstood Jesus and His parables often enough. They were often surprised and disturbed and perplexed at the things He said and did. Was it not to avoid such a misunderstanding that Jesus added this scene of the Elder Brother? He would not have His disciples, or any one for that matter, think that He is heaping glory upon the Prodigal. He is only heaping love. He is not treating Him as a hero. He is only treating Him as a son.

Is not this the real purpose of the Elder Brother incident? Christ is there appealing to His disciples

to be the elder brothers of sinful men and women, the elder brothers of those who wander and are in danger of perishing in the far country of waste and wickedness.

It throws a different complexion on the story and gives to it a larger purpose when we rid our minds of the Pharisaic application and see in the Elder Brother the disciple himself. It changes one's attitude towards the Prodigal and towards sin. The false glamour that may have gathered about the younger son (often at the expense of his brother) disappears. There is nothing attractive in the far country. There is nothing heroic about sin. The best place is in the Father's house. The best service is in the Father's business. The son who is ever with the Father, obeying and serving Him, is happier and better because of that.

The Elder Brother has his faults. The disciple has his faults. He may be tempted to jealousy and indignation on account of the prodigal. But there is no reason for jealousy, no cause for indignation. Let him put away that spirit and be a true elder brother to the prodigals of mankind.

H. E. STICKLER.

Tottenham.

Entre Nous.

THE EXPOSITORY TIMES, 1930-1931.

National Contributions to Biblical Science.—The scholars who are continuing this survey will include Professor N. P. Williams, D.D., Lady Margaret Professor of Divinity, Oxford (Great Britain: N.T.); Professor W. D. Niven, D.D., Glasgow (Great Britain: Church History); Professor Burton S. Easton, D.D., New York (America: N.T.); Professor Donald Mackenzie, D.D., Pittsburgh (America: Syst. Theol.); Professor Viénot, Paris (France: Church History).

Further *Moral Problems of To-day* will be discussed month by month—Wealth, Patriotism, Philanthropy, Business Morality, Amusement, Reward and Punishment, Women and the Ministry. It is hoped that among the contributors will be The Bishop of Croydon, Canon Raven, D.D., Professor A. J. Gossip, D.D., Principal W. F. Lofthouse, D.D.

The subject of a short and fresh series of articles will be *Great Attacks on Christianity*. It will

include ancient, mediæval, and modern names, but will be confined to those who raised permanent issues, beginning with Celsus and Porphyry. The contributors will include Professor H. R. Mackintosh, D.Phil., D.D., Edinburgh; Rev. John S. Whale, M.A., Mansfield College, Oxford; and Professor Moffatt, D.D., New York. The last will also do an occasional study on *Some Letters to Women on the Christian Faith*, including the letter of Porphyry to Marcella, his wife, and of Abélard to Héloïse. In the preliminary announcement made last month a rather amusing error has occurred through the transposing of the words 'his wife' after Marcella—making them refer to a letter written by Fénelon.

Besides all the usual expository features, a quarterly *Survey of Archæological Research* is to be made by the Rev. J. W. Jack, M.A., Glenfarg, and occasional articles will appear soon by Professor J. E. McFadyen, D.D.; Professor Fulton, D.D.; Professor Adams Brown, Ph.D., D.D., 'Present

Problems in Theology'; Archdeacon A. E. J. Rawlinson, D.D.; Principal W. M. Macgregor, D.D., 'The Child and the Home'; Rev. F. J. Rae, M.A.; Evelyn Underhill; Rev. J. H. Morrison, M.A., 'Man's Place in the Physical Universe'; Professor H. R. Mackintosh, D.Ph., D.D., 'Religious Doubts and How to deal with them.'

The Ethics of Consumption.

The fifth Beckly Social Service Lecture has just been published—*The Social Teaching of the Church* (Epworth Press; 2s. 6d. net). The Lectureship is under the control of a Board of Trustees appointed by the Wesleyan Methodist Conference, and this year they have chosen Dean Inge as lecturer. The general subject of the lecture is the Christian attitude towards economic questions. The treatment is necessarily slight, and for a fuller one Dean Inge refers readers to a book which he has in the press called 'Christian Ethics and Modern Problems.' There is, however, much in the lecture that is stimulating and provocative. After coming to the conclusion that there is no Christian economics, but only a Christian and un-Christian way of approaching such questions, the Dean maintains that in questions of consumption our Lord does not leave us without definite guidance. 'Here we shall really find something like definite principles.'

He holds that the way we spend our money is more important than the way we make it. For it is the consumer who condemns employers and workmen to waste their energies making frivolities which do no good to anybody. 'The American play-budget is rather larger than the aggregate income of all the citizens of the British Isles . . . perhaps two thousand million on "candy, chewing-gum, hard and soft drinks" may be thought excessive, and two hundred and fifty million on "phonographs, pianolas, etc.," a generous allowance. For all these indulgences represent some one's labour more or less thrown away.' Here Dean Inge is definitely up against the American popular economic theory, 'consumptionism,' that every one should form as many new tastes as possible so that he will want to buy more things every year.

'There is a good deal,' says Dean Inge, 'both in the Gospels and in St. Paul's Epistles, bearing on the ethics of consumption. "Having food and raiment, let us be therewith content," is one of the clearest statements. But without giving a string of texts detached from their context, may we not say that the whole tone of the New Testament is in favour of a simple life of steady but not feverish industry, not entirely crowded up with work or play, but

leaving an ample margin for those unhurried occupations which make family life enjoyable, and allow us, in Matthew Arnold's words, to possess our souls before we die ?

'You see, then, that I am advocating a fairly simple and not too crowded life as being that which Christ and His disciples would recommend as most favourable to spiritual progress. I put it primarily on religious grounds. The life of a good man is a life of prayer, by which I do not mean only or chiefly petition, but communion with God, elevation of the mind to God, meditation on holy and serious subjects, recollection, to use a good old word. This is precisely the kind of life which modern conditions make it difficult to lead. Men and women get so much out of the habit of thinking quietly, of trying to know themselves, the world around them, and the God who is above us, around us, and within us, that the highest faculties of the soul rust and atrophy from disuse, and we live as strangers to all the higher values. "Thou fool, this night they are demanding thy soul." My soul; what have I done with it? Have I got a soul any longer ?'

'To be spiritually minded is life.'

In so unassuming a form does the life of Bishop Walpole of Edinburgh appear, that it is in danger of being overlooked in the vast output of volumes from the public press. But not to read this memoir published by Wells Gardner, and written by Provost Margetson of St. Mary's Cathedral and by the Bishop's distinguished son, Hugh, the novelist, is to have missed much. The book is less than a hundred pages; but it vividly portrays the good Bishop. We consider it ought to be a great help to many parents who in these difficult days are feeling they are not being particularly successful with the religious training of their children, to discover that even one so eager and faithful as Bishop Walpole, and one so sensitive to all that was lovely and of good report as was his eldest son, did not get together for years, 'never had any clear vision of one another at all,' in early days at Durham. And yet later the young man realized 'that humility and great charity come through living the spiritual life, as they could come in no other way,' and grasped that his father 'felt that although my religious convictions were not his, I yet had a religious sense, and I cannot say what a help this was to me.' So mists may clear, and the chance of mutual comprehension never wholly vanishes.

Mr. Walpole is charming about his mother.

Here, too, there was some difficulty in mutual understanding. Mrs. Walpole possessed great gentleness of character, integrity, generosity, quiet unexpected humour. 'I was always at the bottom of every class at school, and appeared to her to be for ever wandering lazily about doing nothing. Moreover, I was clearly very unhappy, and for no very definite reason, so that during those (early) years we misunderstood one another, and yet the very thing that separated us was the thing we had in common.' This was the realization that the world was not as real as Beauty and the things of the Spirit.

Shyness was a mantle cloaking both mother and son, but it was conquered at length. 'After the war,' writes the novelist, 'I came home (home being then Edinburgh), and we had a walk one day up and down round Arthur's Seat, and finally found one another. She took me on my own ground, only wanting to understand me and to support me in everything that seemed to her good and courageous.'

The end came at Mentone. Dying, she presented a most beautiful aspect of courageous acceptance. She hated to leave us, but we were all aware in the last weeks that her temporary sojourn in a foreign country was over. One of the last things that she said to me was, 'You don't know what a comfort it is to think that I am never going to be shy again.'

C. F. Andrews on India.

Mr. C. F. Andrews' latest book has the title *India and the Simon Report* (Allen & Unwin; 5s. net, and 3s. net paper covers). The book is timely, though the title is probably rather misleading, for there is no discussion of the political details of the Report. What Mr. Andrews sets out to do is to consider the causes of the resentment in India to-day against Great Britain. He gives a picture of a new India, with a mental outlook changed by Mahatma Gandhi.

In his account of Gandhi, Mr. Andrews traverses ground that is familiar to most, and ground that he himself has done a great deal to familiarize. But even here there is fresh material. Perhaps we might quote one story. A young Indian Christian came to see Andrews when he was with Mahatma Gandhi at Juhu during the latter's serious illness. 'The young man had just lost his mother, who had been for many years a widow, his father having died when he was quite young. Gandhi was still very ill, but the sorrow of this young Indian Christian deeply affected him. He would not let him go back until he had called him three or four

times to his bedside to ask him to open his heart in his grief, and when at last he departed he said: "You must always consider me to be your father and Kasturbai (Mrs. Gandhi) your mother, and you have a place in my house as your own home." It was a very simple incident; but it represents a perpetual life of love and service which has been the secret of his influence with the poor.'

The main heads of Gandhi's teaching to the villagers are given. Hindus and Musalmans must learn to respect one another; no one must be an 'outcaste' any longer; men and women are equal in God's sight; all liquor and drug-taking must be prohibited; home spinning and home weaving are to be done; and, above all, there must be non-violence—Ahimsa. 'This Ahimsa is the soul-force which binds all the social, economic, and political programme together.'

The broad facts of Mr. Andrews' own life are well known. He has spent all his working years in India. He went out there originally through a missionary society—the Cambridge University Mission in Delhi. After ten years of inner conflict he severed his connexion because he felt that there was in missionary efforts as they were carried on in India a conventional touch of a religious imperialism 'which had the same blighting effect on the inner self-determination of Indian Christians as the ordinary political imperialism had upon Indians who were not Christians.'

Mr. Andrews has taken as the motto for his book Christ's words: 'The kings of the Gentiles do exercise lordship over them, and they that have authority over them are called Benefactors. But it shall not be so with you; but he that is greater among you let him be as the younger. . . . For I am among you as he that serveth.' He stirs up our conscience as to what is going on here in England. Every year he finds that the race and colour prejudice is becoming stronger. 'I have been assured by Indians themselves that when simple hotel accommodation is needed by them, or even a simple meal at a public restaurant, sometimes the greatest difficulty is now experienced where in earlier years there would have been no difficulty at all.' Such treatment here has played not a small part in causing that resentment against Great Britain which is so widespread in India to-day.

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