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mentators.¹ The writers whose comments are here gathered together are Didymus of Alexandria, Eusebius of Emesa, Akazius of Cæsarea, Apollinaris of Laodicea, Diodor of Tarsus, Theodore of Mopsuestia, Severian of Gabala, Gennadius of Constantinople, Oekumenius of Trikka, Photius of Constantinople, and Arethas of Cæsarea. All the Pauline Epistles (and the Epistle to the Hebrews) are commented on, the basis of the

¹ *Paulushommentare aus der griechischen Kirche*, von Dr. Karl Staab (Aschendorfsche Verlagsbuchhandlung, Münster, Westfalen; Mk. 31.85).

comment being sometimes the single verse, sometimes a longer or shorter section. The comments which, being entirely in Greek, will appeal chiefly to scholars, would make a much wider appeal to students of the New Testament and of the history of exegesis, if they could also be issued in translation. This collection, which is the result of many years of laborious research, is a very definite and valuable enrichment of the material available for the study of the mind of Paul.

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Entre Nous.

Guidance.

The autobiography of Dr. Albert Schweitzer—the man whose friends say of him, ‘In Africa he saves old niggers, in Europe old organs’—has just been translated into English by Mr. C. T. Campion, and published by Messrs. Allen & Unwin (10s. 6d. net)—it came out in Germany in 1931. It is long since Dr. Schweitzer captured our imagination, and the facts of his life are familiar. Perhaps on the factual side not much fresh will be got from the autobiography, but it will be read for all that. We will go away with a heightened vision—marvelling again at the intellectual strength, sincerity, and singleness of aim of this man. The crucial date in his life was an evening in the autumn of 1904, though it was not until later that he made his decision known. When he was in Paris in 1905 studying theology and music, Schweitzer wrote to his parents telling them that he was going to enter himself as a medical student in order to go to the Congo as a doctor. This idea that he must spend some part of his life for others was not a new one. When he was at the University at Strassburg he had decided that he would consider himself justified in living for science and art until he was thirty ‘in order to devote myself from that time forward to the direct service of humanity.’ Various attempts were made by him to find the right work. He offered his help in looking after neglected children; spent time on the care of tramps and discharged prisoners. But the longing for a sphere of activity, in which he would be not a part of an organization but wholly free, persisted.

‘Many a time already had I tried to settle what meaning lay hidden for me in the saying of Jesus,

“Whosoever would save his life shall lose it; and whosoever shall lose his life for my sake and the gospel’s shall save it.”’

One autumn evening in 1904 his eye caught the title of an article in the magazine of a Paris missionary society, ‘Les besoins de la mission du Congo.’ ‘The writer expressed his hope that his appeal would bring some of those “on whom the Master’s eyes already rested” to a decision to offer themselves for this urgent work. The conclusion ran: “Men and women who can reply simply to the Master’s call, ‘Lord, I am coming,’ those are the people whom the Church needs.” The article finished, I quietly began my work, my search was over.’

GN xxii. 12.

‘When I first went to Africa I prepared to make three sacrifices: to abandon the organ, to renounce the academic teaching activities, to which I had given my heart, and to lose my financial independence, relying for the rest of my life on the help of friends.

‘These three sacrifices I had begun to make, and only my intimate friends knew what they cost me.

‘But now there happened to me, what happened to Abraham when he prepared to sacrifice his son. I, like him, was spared the sacrifice. The piano with pedal attachment, built for the Tropics, which the Paris Bach Society had presented to me, and the triumph of my own health over the tropical climate had allowed me to keep up my skill on the organ.

‘During the many quiet hours which I was able to spend with Bach during my four and a half

years of loneliness in the jungle I had penetrated deeper into the spirit of his works. I returned to Europe, therefore, not as an artist who had become an amateur, but in full possession of my technique and privileged to find that, as an artist, I was more esteemed than before.

'For the renunciation of my teaching activities in Strassburg University I found compensation in opportunities of lecturing in very many others.

'And if I did for a time lose my financial independence, I was able now to win it again by means of organ and pen.

'That I was let off the threefold sacrifice I had already offered was for me the encouraging experience which in all the difficulties brought upon me, and upon so many others, by the fateful post-war period, has buoyed me up, and made me ready for every effort and every renunciation.'¹

There have been interesting accounts in two of the Church quarterlies recently of practical experiments which have been tried by churches in certain branches of religious life and service. In the next paragraph we give a summary of the experiment tried by a Primitive Methodist minister in Northampton, an account of which has been given by the Rev. E. Murray Page, B.A., B.D., in *The Baptist Quarterly* (October 1932). Following that are some points from a short article in *The Congregational Quarterly* (January 1933), by the Rev. John Lewis, M.A., Ph.D., in which he describes how he remodelled his Sunday School somewhat after the Scout plan.

Men's Firesides.

'There are few things which appeal more strongly to the happy-homed Englishman on a winter's night than his own fireside. . . . It was realization of this well-known fact which, some few years ago, led a young and eager Primitive Methodist minister in Northampton, who was keen to break new ground among men, to hit on the happy title of "Men's Firesides" for an effort he was making to reach them. He called a meeting to which less than a score came. They sat around a fire, chatted and smoked as men do at their own firesides, sang as the wise do in their own homes, and he unfolded his ideas: a week-night gathering for men characterized by freedom and friendliness, where they could smoke and express their minds without let or hindrance, where matters of moment and interest could be frankly discussed, and where men from different walks in life could rub shoulders and get

¹ Albert Schweitzer, *My Life and Thought*, 230.

to know one another, . . . whilst religion should be there as an all-pervading influence and find expression in a closing act of worship. The idea caught on and quickly began to take shape. The first small vestry where they met for discussion soon became inadequate, and before the first session was over the large schoolroom, holding over four hundred, was in use. From a fact the fireside changed into a symbol, represented by electric lamps and red paper, but its warming power grew with the passing days. The form of gathering, whilst not fixed and stereotyped, in outline is this. A first half-hour of music (community singing is still popular though the craze for it has passed). Then an address on some topic of interest, religious, social, moral, travel. (It was soon found that party politics engendered more heat than light.) The address is followed by twenty minutes' discussion. Only on rare occasions is the time allotted enough for those who wish to take part. Then follow coffee, tea, and biscuits (a box at the door defrays expenses, and those who have no money are not made uncomfortable by a collection, whilst the warmth of the fireside usually melts the stony-hearted). The whole is brought to a close by family worship. The first Fireside has now been running some six years, and some results can be tabulated. Three to five hundred men gather week by week. There are scores coming regularly to church and some in office in the church, who for years had not been inside a place of worship. The founder of the movement, the Rev. C. L. Tudor, frequently told the writer that some of his finest and most loyal workers had come from it. . . . Let no one run away with the idea that Firesides are going to solve the problem of the men. This first Fireside had certain distinct advantages. Its founder is a man of strong and attractive personality. It had a fresh field to cultivate, a large new churchless district of the town. Trying out the same idea in the centre of the town in a business quarter we met with nothing like the same success, though even there some very good work was done, particularly among a number of unemployed men, who found our Fireside a real haven.'

Young Pioneers.

The conception which underlay Dr. Lewis's remodelled Sunday School was that it was a definite training ground where boys and girls were to be prepared for junior membership of the Church, and it implied that the adult congregation were regarded as a band of disciples pledged to the service of God's Kingdom.

The first thing that was done was to take all the children from eight to fifteen and give them three preparatory lessons on the Christian Church—'first of all, a story from *Acts* on the founding of the Church, then a story of the early Christian martyrs, two stories from the Middle Ages and the Reformation, and finally the life of a modern Christian hero. We were careful in this course to emphasize the continuity of the Church as an organization designed to spread the spirit of Christ in the world and to inspire practical brotherhood and reform.'

After this a special lesson was given entitled 'Be Prepared.' 'Examples of apprenticeship and initiation, in primitive tribes, in the Middle Ages, and the case of Knighthood' were given. 'We concluded by singing Bunyan's Pilgrim hymn and with the very fine Scouts' Prayer.'

Patrol leaders were chosen, and the school, which consisted of about fifty children, was divided into six patrols, each of which chose a Christian hero as its patron Saint. Banners and badges were prepared. First, the Novice Test was worked for. For it the children had to know the Christian Vow :

'I promise :—

1. To fight against selfishness.
2. To be loyal to Christ and His Church.
3. To obey God's law.'

To know God's law :—

1. Thou shalt love the Lord thy God with all thy heart.
2. Thou shalt love thy neighbour as thyself.'

To know the Christian signs and salute—

this not because they would have any intrinsic value but to add a feeling of interest. They had to know the stories of a number of heroes and Saints and to perform a month's service.

An impressive opening ceremony was designed, and after it was over the school separated for classes or patrols.

When the Novice Test was passed there was a Ceremonial in the Church, and then they went on to the next part in the training, which included the learning of extracts from the Sermon on the Mount ; to know the Christian Commandments ; to work for foreign missions (making simple toys, etc., on a week evening and gathering funds for collecting boxes). They had also to know the stories of a number of other Saints and heroes. The article describes suggestively how the Commandments were embodied in a little catechism. A good

many of the ordinary graded lessons were worked into the course of lessons explaining God's law.

'The Christian commandments were embodied in a little catechism of our own which I hesitate to put into print because it does not pretend to be anything final or perfect. We worked this out in our preparation class and although no doubt we did it very badly, we very much enjoyed doing it, and I think a great deal would be lost if those following in our footsteps did not try to work out their own, too. Briefly, it was built upon the Pioneers' Promise, "To fight against selfishness, to be loyal to Christ, and to obey God's law." Under the first heading we devised three lessons describing the chief kinds of selfishness which Christianity has warred against in the past. This included *slavery*, etc. Then we talked about forms of selfishness which are still to be defeated in the world, and against which the Christian Church must fight ; this included not only personal selfishness, but also such things as *war*. The story which concluded this little course of lessons was *Fierce Feathers*, which, as most people will know, is a vivid and delightful account of how the Quakers overcame the Red Indians by the power of love. We then had a couple of lessons on loyalty to Christ and the Church. These were based upon the principle of loyalty to those who are masters of their craft. How does a man learn to become an airman or a sailor ? How does a girl learn to become a nurse ? We have to find our master and learn by loyal discipline, we have to enter the craft as apprentices, as esquires, as probationers, just as boys learn seafaring and girls learn nursing. It is not difficult to find Old Testament stories and stories from Church history illustrating these virtues of faith and loyalty. In Florence Converse's *House of Prayer* there is the beautiful story of "Tarcicius."'

They had proficiency badges, such as Missionary (knowledge of, and work for, foreign missions), Samaritan (first aid, nursing, care of sick), Musician (ability to play a hymn on the piano, to sing, and to lead responses).

There were other interesting activities, such as Patrol Competitions, Church Parades, and Dramatic Work. There was a waiting list for new children, and they were admitted only at the beginning of a quarter and all had to begin with the Novice Tests.

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