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Entre Nous.

The King's Silver Jubilee.

An official order of service for the commemoration of the Jubilee has been issued by the Syndics of the Cambridge University Press. It is entitled *A Form of Prayer and of Thanksgiving to Almighty God for the Protection afforded to the King's Majesty during the Twenty-Five Years of his Auspicious Reign*. It is 'ordered by the Lords of His Majesty's Most Honourable Privy Council for use in the Cathedral Church of St. Paul,' and also in other churches in England. Copies can be had for 1d. each; the souvenir edition printed in black and red (a beautiful booklet) costs one shilling.

The service is worthy of the occasion. It includes the hundredth psalm and the second paraphrase, along with special prayers which are couched in simple, devotional words. It may fairly be accepted by ministers and congregations of all churches as at least a suitable model and guide for the worship in Jubilee services.

A Jewish Service.

The Chief Rabbi has sent out an order of service for Jubilee services in Jewish congregations. It is printed, beginning at the back page, in both Hebrew and English. It consists chiefly of extracts from the Psalter and one or two specially prepared prayers. As always in Jewish worship the prayers are dignified and devout. Copies can be had from the office of the Chief Rabbi, 4 St. James's Place, Aldgate, London, E.C.3.

A Jubilee Bible.

The Cambridge University Press have issued copies of the Bible, the Book of Common Prayer, the Scottish Book of Common Prayer, and (separately) the New Testament, bound in cloth in the new shade of blue named by the Queen 'Jubilee.' On the front cover is a silvered, stamped design of the Silver Jubilee Commemorative Medal. The prices range from 1s. 3d. for the New Testament to 3s. for the Bible with the Scottish Metrical Psalms. Many people will doubtless wish to possess one of these singularly beautiful souvenir volumes.

The King and the Bible.

In *The Book of the King*, by the Rev. H. J. Barker, a booklet published by Messrs. Marshall,

Morgan & Scott (6d.), and dealing with the place of the Bible in history, there is an interesting story, published with the authority of the King himself, of his Majesty's love of the Bible. He is a daily Bible reader, in fulfilment of a promise he made to his mother, Queen Alexandra. In a letter sent from Windsor Castle in 1912, signed by Lord Knollys, the statement is made: 'It is quite true that he promised Queen Alexandra as long ago as 1881 that he would read a chapter of the Bible daily, and that he has ever since adhered to that promise.'

Practical Religion.

A few weeks ago, in a letter to *The Times*, the present Master of Trinity, having to point out a general proposition, modestly (as he would) disclosed—let out, as it were—how he had once helped a pupil in mathematics.

'One who came to us in his third year was described by his tutor as idle, stupid, and very unlikely to get through his Tripos. I agreed with his tutor until we began to study the mathematics of collisions between spheres. I knew he was fond of billiards, and I pointed out to him that the mathematics we were doing gave reasons why he should play certain shots in the way he did. The effect was remarkable. He had never before had any conception that mathematics could have any connection with anything that could interest a rational being. He began to work like a nigger, and in one year's work got a good place among the Senior Optimes.'

The preacher's problem resembles that of the mathematical tutor. On the one hand a system of pure theology, on the other hand a complex of the practical problems of daily life, and the preacher's business is to connect the two together. Multitudes, especially of the young, never seem to have gained 'any conception that theology could have any connection with anything that could interest a rational being.' Having unconsciously imbibed Christian ideas they often play the game of life with a considerable amount of practical success, and in many cases their highest ambition is to 'play the game,' as they would put it. How great an impulse they would receive if they could be shown that the pure principles of the gospel give the reasons why they should play the game, as well as complete instruction as to how the game should

best be played. Given such guidance and such an incentive, many, who at present are listless and uninterested, might get a new conception of the Christian life and be stirred to graduate with distinction in the school of Christ.

Mercy.

'I remember a private soldier who had lost two brothers in the war. He went into battle one morning resolved to take no prisoners, and bent on personal vengeance. Hours later I saw him binding up the slight wounds of a German prisoner, and offering him food and cigarettes, which were gratefully accepted. In conversation with him I learned that when he found the man wandering about in pain, the enmity in his own heart was swept away by a great wave of pity. "He was no longer a German prisoner," was his remark, "he was a wounded man." Life became a new thing to my friend from that moment, something that could be made finer for ever, and his relations with his fellows were transformed.'¹

Taboos.

'Throughout history there has been a necessary tension between the sacred and the secular, and between different attitudes towards, and applications of, the sacred. Only as men have fenced off a part of life as sacred have they learned to sanctify the whole. The trouble is that they have tended to limit religion to what they have fenced off. Our reaction against that error was originally sound, but we have made a fetish of our freedom. Alice Meynell brilliantly exposes this modern weakness in her poem, "The Newer Vainglory." There she describes the latest type of hypocrisy, portraying a man who boasts that he has transcended the narrowness of the religious :

For I am tolerant, generous, keep no rules,
And the age honours me.
Thank God I am not as these rigid fools,
Even as this Pharisee.

If we are to recognise the dangers of a purity which is external, it must be from a standpoint that is above, not below, its errors. If we are to see why a religion of taboos breaks down, it will be because we tread a harder, not an easier, way.'²

¹ M. Watcyn-Williams, *The Beatitudes in the Modern World*, 86.

² *Ib.* 91.

Grace.

'Every creature is wholly dependent upon the Creator for his existence and continuance in existence. Thus grace accords with the everlasting fitness of things. "My goodness extendeth not to Thee."

For merit lives from man to man,
And not from man, O Lord, to Thee.

Or, as Robert Louis Stevenson puts on the lips of Attwater in *The Ebb-Tide*, "Why not Grace? Why not the grace of your Maker and Redeemer, He who died for you, He who upholds you, He whom you daily crucify afresh? There is nothing but God's Grace: We walk upon it, we breathe it; we live and die by it; it makes the nails and axles of the universe; and a puppy in pyjamas prefers self-conceit!"'³

Bargains.

'He [Thomas K. Beecher] took texts or topics for sermons from homely incidents of every-day life as well as from Biblical and other literature. One hot June day as he was coming down East Hill he found a boy selling lemonade. He drank a glass and asked the price. It was three cents, and he paid him. Farther down the hill he came across another boy selling lemonade and took another glass. When he handed this boy three cents, he protested the price was five. "How do you expect to compete with your rival up the hill who is selling his for three cents?" inquired Beecher. "Oh, but a puppy fell into his!" retorted the boy. Taking this episode as his spring-board, Beecher preached the next evening on "Beware of the Bargains of Life." He said that in almost every case when you find what appears to be a bargain, if you investigate, you will find a puppy has fallen into it!' '⁴

³ W. C. Robinson, *The Certainty of the Gospel*, 93.

⁴ Lyman Beecher Stowe, *Saints, Sinners, and Beechers*, 381.