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Himself only momentarily and thus reassure His friends. Matthew (14²⁵) omits the clause. Was he moved only by reverence for Jesus, or did he feel also the incongruity of the phrase, 'he was minded to pass by them?'

May we not see here an instance of the use of *θέλω* as a quasi-auxiliary approximating to an imminent future (cf. the analogous use of *μέλλω*), with little, if any, stress on volition; 'he was going to pass (or "on the point of passing") by them.' This weakened force of *θέλω* (*ἐθέλω*) *c.* Infinitive is established for classical Greek (Herodotus, Plato, Aristophanes). While used chiefly when the subject is a *thing*, it is found also with a *personal* subject. Cf. Aristophanes, *Wasps*, 536:

εἶπερ . . . οὐτός σ' ἐθέλει κρατῆσαι, 'if this fellow is to master you.' See also Plato, *Republic*, 375A, *Testaments of XII Patriarchs* (*Test. Reub.* i. 7). In Modern Greek *θέλω* in a periphrasis may serve for the ordinary Future tense. It is not unlikely that the Hellenistic stage in the development of this locution appears in Mk 6⁴⁸ and other possible N.T. instances, e.g. John, 1⁴³. If examples were forthcoming from the LXX and the papyri this suggestion would be strengthened. At least it is questionable whether in all instances of *θέλω* in the N.T. the element of will is dominant.

H. G. MEECHAM.

*Haviley Victoria College,
Manchester.*

Entre Nous.

Group Movements.

In his Introduction to *Group Movements throughout the Ages* (Hodder & Stoughton; 5s. net), the author, Dr. Robert H. Murray, Vicar of Pershore and Canon of Worcester, says: 'Religion is the pillar of fire which goes before the human race in its great march through history, showing it the way. We firmly believe that the Oxford Group Movement is now the pillar of fire, showing us this way once more.' In the light of Kierkegaard's words, 'We live forward, we understand backward,' he traces in this volume the place taken by the Group in the life of society.

Dr. Murray does not for a moment lose our interest as he writes in successive chapters of the Montanists of the second century, the Franciscans of the thirteenth, the Friends of God of the fourteenth, the Port Royalists of the seventeenth, the Methodists of the eighteenth, the Evangelicals of the late eighteenth and early nineteenth, and the Tractarians of the nineteenth century. And if sometimes it is difficult to trace the genealogy of the Oxford Group Movement through all these earlier revivals of religion, Dr. Murray hastens to disarm us by saying that he recognizes the differences in the movements, but underlying them all is the conception of 'the fellowship,' the community of fellowship created by the Holy Ghost. The

members of the fellowship share in the same spirit, and this spirit transforms them into a group with a life of its own. And then he goes farther and claims that the Oxford Group and these earlier movements have this in common that, when the blight of institutionalism has fallen on the Church, the Spirit of God labouring through them has restored to the Church its lost vitality.

What is the peculiar testimony of the 'Groups'? 'The Montanists are at hand to warn us of the conflict between order and progress, between the priest and the prophet, and to remind us of the fact that institutionalism is apt to lag behind the spiritual needs of a generation, and that this institutionalism requires to be vitalized by the Spirit of God. The Franciscans come to inform us that the utter sacrifice of self, the complete subduing of our will to God's, and the renunciation of the things of the body for the things of the Spirit are still part and parcel of our Christian life. The Friends of God seek to call us to a deeper realization of the fact that our aim in the spiritual life is to seek the Kingdom of God and His righteousness, and that such a quest never fails to meet with its due reward. . . . The Port Royalists reinforce the same message, for did ever any community more steadfastly set before them the search for the Kingdom of God? . . . The Methodists and the

Evangelicals come to tell us that God loves all men. . . . High as is our opinion of the work of the Port Royalists, it almost seems as if they believed that salvation was only for the elect, and not for every man and every woman. John Wesley resembled Abraham Lincoln in his attitude to the common man.'

In a book so alive as this one and so accurate generally, it is perhaps ungracious to allude to mis-statements. We have, however, noted a certain number, especially in the section on Methodism.

The last seventy pages are devoted to a valuable account of the history and ideals of the Oxford Group Movement. Dr. Murray quotes the Archbishop of Canterbury, 'This Movement is most certainly doing what the Church of Christ exists everywhere to do. It is changing human lives.' So apt for his purpose are some verses of Drinkwater that he quotes them twice—'Grant us the will.' The leader never loses sight of the difficulty of maintaining the four absolutes—honesty, purity, unselfishness, and love, and his prayer and that of his associates is:

Grant us the will to fashion as we feel,
Grant us the strength to labour as we know,
Grant us the purpose, ribb'd and edged with steel,
To strike the blow.

Knowledge we ask not—knowledge Thou hast
lent,
But, Lord, the will—there lies our bitter need,
Give us to build above the deep intent
The deed, the deed.

The Wondrous Cross.

'He [Frank N. D. Buchman] visited England in 1908, and drifted to Keswick at the time of the Convention. Weary of himself, weary of his religious work, he entered a tiny village church in Cumberland, where he found a woman addressing seventeen people. We gather that she was no Dinah Morris, but this unknown woman spoke out of the sincerity of her heart on the power of the Cross. The last sermon Matthew Arnold ever heard was preached by John Watson, divine and novelist, and its theme was the Cross of Christ. The hymn then sung was:

When I survey the wondrous Cross
On which the Prince of Glory died.

Arnold on his return home repeated the lines, saying that the hymn was the finest in the English language. "Yes," he went on, "the Cross remaineth, and in the straits of the soul makes its ancient appeal." It certainly made its ancient appeal to Frank Buchman. He tells us of its effect: "A doctrine which I knew as a boy, which my church believed, which I had always been taught and which that day became a great reality for me."¹

Pacifism.

It will be remembered that Canon H. R. L. Sheppard published, in September 1935, *We Say "No."* We welcome very heartily a reprint. Written primarily to explain his Peace Pledge, 'I renounce War and never again, directly or indirectly, will I support or sanction another,' it is a powerful indictment of war from the standpoint of the man in the street as well as from the Christian standpoint. To turn to a point much in our minds at present. What line would Dr. Sheppard have us take about air-raid drill for civilians and their equipment with gas masks? 'We can, and I think we must, refuse to lend ourselves' to it, he replies categorically. He gives his reasons. There is doubt whether the appliances recommended will be of real service. 'As soon as gas-proof shelters can be constructed or gas masks produced in quantity for civilians, they will be out of date. Some one will have discovered a new compound that will penetrate them.' But more than that he stresses the psychological value that is believed to lie in air-raid drill from the militaristic point of view and so will have none of it. 'It creates the feeling that perhaps these raids won't be so bad, after all, because people can protect themselves and know what to do. It develops a habit of obedience which will be exceedingly convenient if war should come. And it is almost certain to induce resentment against the Power which is thought to be threatening us, and whose attitude makes the drill necessary.' 'If we take up this attitude, does that mean we shall refuse to use gas-proof shelters or gas masks if war comes and we are caught in an air raid? . . . The Pacifist in war time must be prepared to endure all things rather than abandon his principles, but he is not expected to sacrifice his own life uselessly.'

In the last chapter Dr. Sheppard pleads for a peace campaign. He gives a list of the great

¹ R. H. Murray, *Group Movements throughout the Ages*, 305.

personalities that he would fain see on the same platform vowing themselves to peace.

In this reference it is interesting to remember that Aldous Huxley has already appeared at the Friends' House and given a Pacifist address in which he said, 'If enough people address themselves to living up to the belief in a spiritual reality, to which all men have access and in which they are united . . . then there will be peace, for peace is the by-product of a certain way of life.' In the same address he pointed out the impossibility of realizing peace by means so hopelessly inappropriate as mass violence.

An outstanding pacifist is Dr. Harry Emerson Fosdick, and his powerful article in *The Christian World* lately on the 'Use and Misuse of Power' will not soon be forgotten. He ended with the thought that the love-ethic and the power-ethic are mortal enemies. 'To be a Christian means to take in your strong hands the love-ethic and go out into this pagan world to live by it, believe in it, adventure on it, sacrifice for it, until we make it victorious in the institutions of mankind.'

We Say "No" is published by Mr. John Murray at 3s. 6d. net, and all the profits go to financing his Peace Campaign.

'Thou God seest me.'

Miss Cicely Hamilton writes in her autobiography, which has just come out and to which she gives the title *Life Errant*: 'Whatever else the acceptance of God may mean in our lives, this it must mean without a doubt: there is a Being—a Something, call It what you will—to whom it is impossible to lie. Of none among men can that magnificent "impossible" be said. Which among us, however desirous of honesty, does not practise petty subterfuge even to his friends? and—what matters more—does not practise it in flattery to himself? But to lift up your heart to God, even for a moment, is to place yourself, for that moment, in a Presence that annihilates deceit. *Thou God seest me* as in very truth I am, as no man on earth has ever seen me.'

Swept and Garnished.

'One of my friends at Cambridge was the late C. F. G. Masterman, and when I started work as a curate in Walworth he started work as a social worker in Camberwell. He used to tell how, when he was visiting from door to door in a great block of working-class flats, one poor woman greeted

him at her half-opened door with the remark, "Me and my 'usband don't take no interest in nothing." Alas, that is true of many people, and not of poor, uneducated people only. What wonder that, to a heart so swept and garnished, the devils of drink, gambling and lust find a ready entry. Joy in life, interest in other people and in the world are duties. So Stevenson writes, in *The Celestial Surgeon*, of his "great task of happiness"!'¹

'Go with him twain.'

'Life is our centurion; always laying burdens upon us, always compelling us to go weary miles in directions we do not desire. Well, we can make a grievance of life's claims on us, and so grow bitter and hard. Or we can do a little more than life asks of us and so turn the whole thing into a willing offering to God. I did not understand it at the time, but I think this must have been what a poor woman meant, five-and-twenty years ago and more, when she was speaking to me about keeping Lent. She was poor, and crippled with rheumatoid arthritis, and not, I fear, well treated by her husband. I said to her, "I should think you had pains enough without adding any because it's Lent." She replied, "But don't you see, Rector? Those are all laid on me and I can't refuse them. But a little extra of my own choosing takes the sting out of them all."'²

'I am the light of the world.'

'There is a substance, known to men of science, called selenium. It is one of the chemical elements. And selenium has this peculiar property: normally it is a non-conductor of electricity. It lets no electricity through. But let light fall on it and immediately it becomes a conductor. Electricity can flow through it. And the amount of electricity that can flow through a selenium cell is exactly proportional to the amount of light that falls on it, so that the brightness of the faintest star can be measured by letting its light fall on a selenium cell and seeing how much current it lets pass. This is one of Nature's parables. Fallen human nature is like selenium. It is a non-conductor. It lets none of God's Wisdom, Love, and Might pass into this sad world. But let a ray of God's grace fall on a

¹ Peter Green, *This Our Pilgrimage*, 48.

² *Ibid.*, 53.

human heart and straightway the man becomes a conductor and lets God into the world.'¹

Mystery Tours.

The perfect children's sermon—how difficult it is to find! But try Stuart Robertson. Readers of this magazine know his qualities well, and now they can enjoy fifty-nine of his talks in *Mystery Tours*. The volume takes its name from the first address. The price of the volume is only 3s. 6d. net. The publishers are the R.T.S.

'Do you know what a "Mystery Tour" is? It was a bright idea that occurred to the manager of a bus company. Instead of advertising a tour to the Trossachs, or to Oxford, or some other place, he advertised "A Mystery Tour," because he knew people are attracted by mysteries. So when they said, "Where are you going to take us?" he said, "Ah, ha! that's a secret. Come and find it out" . . .

'Now "Mystery Tours" are not really a new invention. I find something like them in the Bible. Away in the far beginnings God said to Abraham, "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land"—can't you imagine Abraham listening eagerly to hear what land it was and where it was? But he isn't told. All he is told is that it is "to a land *that I will show thee*." A Mystery Tour! In the New Testament Jesus saw Peter and Andrew casting their nets, and He said, "Follow Me." Then He saw James and John mending their nets, and He said to them too, "Follow Me." He didn't say where He would take them, and I don't think they asked. There was something about Jesus which made them feel that wherever He took them they would be all right with Him, and it would be well worth while.

'Our life is like that. It is a "Mystery Tour." We don't know where we are going. We don't know how long the journey will be. We can't know. All we can know is Whom we are going with.

'There is a wide choice of buses and conductors. Here is one labelled "Pleasure." Its conductor says, "It will be fun and excitement all the way."

It sounds good; but I've seen people getting off that bus at the end of it all, and they were exhausted and played out. They had had so much excitement that at last nothing could excite them. They were bored with everything. No! I don't fancy that bus. . . .

'Another is labelled "Self." The conductor says, "We think of nobody but you, and you need think of nobody but yourself. If we see anybody in trouble, we'll speed up and get past on the other side. We'll pass everybody. . . . Come with us and look after yourself."

'Well, to tell the truth, I very soon get tired of myself. I need other people; some of them need me. I often want to get away from myself. No! it's hardly good enough. I don't fancy this bus either.

'Here is One who calls, "Follow Me." His voice isn't so loud and brassy as the others. He doesn't make such pretentious promises. He asks you simply and quietly to trust Him for the journey of life, and there is something about Him which moves one to feel it would be good to trust Him. We don't know where He will take us. Into much happiness? Yes! But into sorrow and into shadowed places too; yet into nothing that He can't bring you through, and nowhere that will leave bitter regrets and shamed remembrance. With Him you will miss nothing that is good, and the certain end of the Mystery Tour of Life with Jesus is the Father's House.

'You who read this are at the beginning of life's "Mystery Tour." With whom will you travel? There can be only one answer. You have often sung it. Now you are reading it. When you have read it, say it quietly, meaning it, as one who takes a solemn and glad vow—

"I will follow Jesus all the way."

Printed by MORRISON & GIBB LIMITED, Tanfield Works, and Published by T. & T. CLARK, 38 George Street, Edinburgh. It is requested that all literary communications be addressed to THE EDITOR, Kings Gate, Aberdeen, Scotland.

¹ Peter Green, *This Our Pilgrimage*, 108.