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But who is reconciled? That is the question. *The Twentieth-Century New Testament*, in the passage where it is translated 'atonement' in the Authorized Version, writes 'this reconciliation'; Dr. Moffatt says 'our reconciliation.' Dr. Garvie, in the *Century Bible*, puts it 'the reconciliation.' Who, then, is reconciled? Is it God, or man, or both? If language means anything at all, it is distinctly and explicitly stated that it is we who are reconciled to God. At the same time, it has to be noted that this reconciliation is through Jesus Christ sent from God. It is the gift of God's grace, and in any case there is no such thing as a reconciliation which is not mutual. The reasons keeping two apart may originate wholly with one, but apart they are. Love, on the one side, may remain deep and unchanging, but it is a love that suffers. A father, who has a rebellious son who constitutes himself an enemy, goes on loving, but it is a sorrowful love. Love may be very sorrowful, causing pain; or a sheer joy. It remains love either way; but when the sin and enmity and rebellion are taken away, from whatever valid cause, the sense of reconciliation is mutual, as truly as it is God-given.

INNES LOGAN.

Edinburgh.

### The Prayer of St. Chrysostom.

IN reference to your correspondent's letter in the May 1935 number, I would like to say that no deduction can be made as to the authorship of this prayer from its current *English* translation, which does not accord in one important particular with the Greek original, where we read that where two or three 'agree together' not 'are gathered together' their requests will be granted. The reference in the prayer is clearly to Mt 18<sup>19</sup> and not 18<sup>20</sup>. There is therefore no reason why the statement about our Lord being in the midst should have been included in the prayer, and there is no safe ground here for the argument that the writer has misquoted our Lord, and was unlearned in the Scriptures, and so could not have been St. Chrysostom or St. Basil. In all discussion about ancient prayers it is essential to note what is actually said in the original, and not to base any argument upon a faulty English translation.

In the recently revised liturgy of the Church of Iran, here, as in other places, English translations have been set aside, and the original rendering followed as closely as possible.

R. N. SHARP.

All Saints' Church, Yazd, Iran.

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## Entre Nous.

### Spiritual Healing.

Readers of the interesting article on 'Divine Healing,' printed earlier in this issue, will be glad to hear something which may be regarded as being on 'the other side.' The Rev. John Maillard is the author of a book just issued: *Healing in the Name of Jesus* (Hodder & Stoughton; 5s. net). In this book he insists strongly that what is aimed at by the Movement associated with the name of Mr. Hickson is not the healing of the body only, but healing of the whole person. 'Jesus does more than restore our sight. He gives us *spiritual vision*. He came not only to heal men's bodies: He came to give sufferers *Life* that is worth living in these bodies.' And this: 'I have never limited the healing ministry of the Church to the physical needs of man, or overlooked its spiritual application.'

But of course he insists as strongly that the healing of the body is part of the mission of the Church. Jesus commanded His disciples to heal the sick. 'This is the mission of His Church, to do God's will, to minister His gifts which are gifts of life, which bring healing to the sick, holiness and righteousness to the sinful. . . . What we all need is to be so filled with the Spirit that when we pray for others in our Lord's name, His Spirit may destroy the corruption of disease.'

God's will is not sickness, but health. For all His children it is perfection, beauty, happiness. And we are set here to get His will done. We are His instruments. Not specially favoured people but all of us who are filled with His Spirit. Christ laid His hands on sufferers. So do we. But there are other forms of touch. One is prayer. 'At one of

our services we were seeking to touch the life of a young man who was as far away as China. The mother came to the service very distressed, knowing that her son was seriously ill. Through that ministry of prayer and touch which she there received on behalf of her son, God's love was conveyed, and we know that that young man, thousands of miles away, was reached and strengthened just as definitely as his mother who knelt at the altar.'

After all, cases are important. And here is another. 'There were many remarkable results. Amongst them I witnessed the healing of one of our Catechism girls who was crippled with infantile paralysis and had to wear a surgical boot and irons. When I visited the East End three years after the War she was a young woman. I should not have recognized her. The healing was perfect.' Another was a case of cancer, a woman operated on several times. Prayer, with laying on of hands, followed later by the Holy Communion, brought complete cure. So much so that, when she visited her old hospital, the Sister stared at her, and exclaimed: 'Why, you are a resurrection!'

Healing in the name of Jesus is healing through human, consecrated, spirit-filled people. Those who have given themselves to the work of intercession for the sick and suffering must be completely surrendered, so that, through the surrender of their lives, Christ, our Master, may work perfectly, and the fulness of His love and Spirit may reach the hearts and lives and bodies of those for whom prayer is made. There is nothing God cannot do through such Spirit-filled lives.

Nothing? 'I am so often asked, "Do you believe that organic diseases can be healed, or only functional?"' The answer is that the distinction between functional and organic diseases is entirely artificial. 'Some most able doctors to-day wipe it out. . . . We are the children of God, therefore never let anything come between us and God's power.' Nowhere in the Bible does God speak of incurability. Sickness cannot thrive or gain ground within an atmosphere of divine love and communion.

Let the sufferer be 'walled in by prayer.' 'Is that Bayswater 4249? Please hold on for a trunk call coming through the Bristol Exchange. Hullo! Hullo! Yes, this is Bayswater 4249. Yes, this is Mr. Maillard speaking. . . . What is that? Temperature 105.' An S.O.S. call for prayer, a spiritual conversation, a meditation, and an act of prayer communion were all shared within the six minutes of a telephonic trunk communica-

tion. Immediately the home of the sufferer was 'walled in' by prayer and the room of the sufferer doubly 'walled in.' The temperature was down from 105 to 103 within an hour that night, and to 99.3 the following morning.

#### The Moral Life for the State.

In the June issue of that excellent small periodical, published for Lay Preachers by the Methodist Publishing House—*The Preachers' and Class-Leaders' Magazine*, there is a study of the Christian as a Politician. The Rev. W. J. Tunbridge has chosen for his example John Bright, man of the people, cotton spinner from Rochdale, and the first member of the Society of Friends to enter Parliament. 'He fought for the Corn Laws and every battle brought him fresh laurels. He fought against the Crimea and every battle added to his ignominy. "I know very well, and you must know," he said to a Manchester audience, "that there are steepes of Alma in morals as well as in the field of battle." More than twenty years after that, when he had recovered the position he had lost and men knew that he was right about that war, he resigned his seat in the Cabinet because he disagreed with the Egyptian campaign, and once more went out into the wilderness. The words he uttered when explaining his resignation might be written in letters of gold: "The House knows that at least I have endeavoured from time to time to teach my countrymen an opinion and doctrine which I hold, which is, that the moral law is not intended only for individual life but is intended also for the life and practice of States. I cannot repudiate what I have preached and taught during the period of a rather long political life."'

#### Guidance.

In the same number of *The Preachers' and Class-Leaders' Magazine*, there is a study of the mysticism of Catherine of Genoa, where her habit of living in the present moment is stressed. The writer, the Rev. Albert Dickinson, passes on then to Father de Caussade and Newman. He quotes from Abbé Bremond: "'One of the Masterpieces of French mysticism, the Letters of Father de Caussade, have really solved the problem. The guiding voice of God presents itself to us, not as a luminous whole, but broken up into a series of small glimmering lights. It is the large prism of 'present duty' splitting up every moment the Divine ray, and showing us not the complete scroll of directions for the way, but just what is necessary to be seen in order to take one step in advance."

And he adds: "Take this doctrine, interpret it in English fashion (*i.e.* practically), and you will know one of the first principles of Newman's piety."

#### Never stopped Learning.

Frank Woolley, the famous Kent cricketer, tells in his volume of reminiscences, *The King of Games*, of the first occasion he played before Captain McCanlis: "He met me at the end of the net, put his arm round my shoulder as we walked away and said: "You played quite well, my boy. You would like to play one day for Kent, wouldn't you?" "I would, sir, very much indeed." And well I recall his reply: "You will, my boy, you will, providing you always remember," he said in his slow, thoughtful way, "that you have never stopped learning about cricket!"

#### The Search for Truth.

'Towards the middle of 1934 there was an article in *The Times Literary Supplement* about Emily Brontë, saying that Charlotte had revised some of Emily's poems—chiefly the punctuation, and giving "No coward soul is mine" as Emily wrote it.

'And there was Smuts, in the midst of a serious political business that was driving him from platform to platform over thousands of miles of country, due in a few minutes to go off to a party meeting, there he was cutting out this article on Emily Brontë because it was important to him to have the poem exactly as Emily wrote it. "No, I do not agree that a comma doesn't matter, and the poem did very well all these years as it was. A thing like this belongs to the search for truth—the meaning beyond. It is the soul. You alter a word and you alter the emotional figure—you alter the shape of the torso of the soul. . . .

"That is why I am glad I can read the New Testament in Greek. Those people were grappling with something beyond their understanding, trying to express the unattainable truth. Translate their words, change a shade of their meaning, and you throw them out of the straight line of their quest, and what they were just about to touch is lost."'<sup>1</sup>

<sup>1</sup> Sarah Gertrude Millin, *General Smuts*, 22.

#### Prayer.

Eternal Father of my soul, let my first thought to-day be of Thee, let my first impulse be to worship Thee, let my first speech be Thy name, let my first action be to kneel before Thee in prayer.

For Thy perfect wisdom and perfect goodness :  
For the love wherewith Thou lovest mankind :  
For the love wherewith Thou lovest me :  
For the great and mysterious opportunity of my life :

For the indwelling of Thy Spirit in my heart :  
For the sevenfold gifts of Thy Spirit :

I praise and worship Thee, O Lord.

Yet let me not, when this morning prayer is said, think my worship ended and spend the day in forgetfulness of Thee. Rather from these moments of quietness let light go forth, and joy, and power, that will remain with me through all the hours of the day ;

Keeping me chaste in thought :  
Keeping me temperate and truthful in speech :  
Keeping me faithful and diligent in my work :  
Keeping me humble in my estimation of myself :  
Keeping me honourable and generous in my dealings with others :  
Keeping me loyal to every hallowed memory of the past :  
Keeping me mindful of my eternal destiny as a child of Thine.

O God, who hast been the Refuge of my fathers through many generations, be my Refuge to-day in every time and circumstance of need. Be my Guide through all that is dark and doubtful. Be my Guard against all that threatens my spirit's welfare. Be my Strength in time of testing. Gladden my heart with Thy peace ; through Jesus Christ my Lord. Amen.<sup>1</sup>

<sup>1</sup> J. Baillie, *A Diary of Private Prayer*, 9.