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those necessary to understand the man and his witness and work; it is his theological, ecclesiastical, social, and political activity as presented in his preaching, writing, philanthropic effort, and political purpose, which is very fully and clearly discussed. What gives special interest to this volume is that the period of his activity shows a striking parallel to the present situation in Germany. He began his ministry in Berlin just after the first empire (Reich) was instituted after the Franco-German War, when the problem of making a united German nation was being vigorously and sometimes ruthlessly handled by Prince Bismarck. The misery and discontent of the working classes were among the most formidable hindrances to national unity. The Church had lost all influence over the masses in Berlin and other great cities, and the growing Jewish influence (largely freethinking) in the press, politics, and finance appeared a serious menace to this same unity. With an intense conviction that what the nation needed was the gospel, Stoecker set himself to recover as far as possible the influence of the Church as the witness to the gospel. Moved by the needs of the working classes, he was not content with the relief of miseries by the philanthropy of the 'Innere Mission' of which he had the guidance, but advocated and agitated for reform by legislation and administration. This was one of the motives of his entry into active politics. Believing in the *Volkskirche*, the Church as holding itself responsible for the welfare and well-doing of the whole nation, he rejected the idea of the *Staatkirche*, the Church dominated by the State. This was a second motive. Regarding the Jewish influence as not only an economic and political, but also a moral and a religious danger, since it often was offensively and aggressively anti-Christian, he set himself to combat it. This was

the third motive. The reproach of anti-Semitism has been brought against him, and has injured his reputation. Whether he exaggerated the danger or not, his anti-Semitism was no blind prejudice against a race or a religion, nor did he recklessly advocate measures of repression. It was only so far as this influence was foreign and even hostile to the highest interests of the German nation, as he thought it to be, that he entered into conflict with it. To the Social Democrats as to the Liberals he was opposed; he hoped to make the Conservative party, to which he attached himself, an instrument to support the monarchy, unify the nation, and improve the condition of the common people. Strong as was his *will*, it was baffled and broken by *Fate* (hence the sub-title of the book), the relentless and yet subtle opposition of the mighty Chancellor, the failure of his party to support his policy, the loss of the favour of the young Emperor William II. As the story is here told one is reminded of a Greek tragedy. Not only is the book of special interest because of the parallel to Germany of to-day; but it raises issues about *Community, Church and State*, the subject of discussion for the Conference on Christian Life and Work to be held in Oxford in 1937, for the study of which world-wide preparation is already being made. It should be read by all who are going to have any share in this study; and for this purpose I can give it a most cordial commendation. Mistaken as Stoecker may sometimes have been, great as was the failure of his efforts, his was a consecrated, arduous, and heroic personality, with whom it is inspiring to come into contact, as the author enables us to do, and for that we owe him a debt of gratitude.

ALFRED E. GARVIE.

London.

Entre Nous.

THE EXPOSITORY TIMES, 1936-1937.

The October number, which is the first of the new volume, will have an article by Professor Charles E. Raven, D.D., on 'The Teaching of Theology.' It is provocative and will be followed up by articles written from varying points of view offering constructive suggestions.

At the request of a number of subscribers, there will begin in October also a series giving guidance on standard works, 'The Best Books on —.' It is hoped to cover about a dozen subjects.

The 'Ten Commandments' series will be continued with studies from Dr. A. Herbert Gray, Dr. A. E. Garvie, Professor James Moffatt, and Herbert G. Wood. It will be followed by expository studies on 'The Other Beatitudes'—those not found in the Sermon on the Mount. Among other articles appearing shortly are 'Aramaic Gospel-Sources and Form-Criticism,' by Professor W. R. Taylor of the University of Toronto, and 'The Origin and Growth of Religion,' by Canon J. Battersby Harford, D.D.

Liberated Personality.

For some months Dr. A. Herbert Gray has been contributing a suggestive series of articles to the *St. Martin's Review* on 'The Difficulty and the Art of Living.' It is understood that these are to be published in book form later, and they should be looked out for. In the August number his topic is Liberty—inner liberty. 'My main sorrow as I move among my fellow men and women is that so few of them are liberated personalities. Large numbers of them are plainly unhappy, which means that in some sense they are bound. . . . And yet we are all "called unto liberty." How can we attain it? I believe that only some great experience can deliver us,' Dr. Gray says, and adds that he has seen this happen to men caught up in the Socialist movement.

'But,' he continues, 'in any case I am sure that the greatest form and the most sufficient form of releasing experience is the one which comes to those who learn to know the love of God in Christ and are forthwith committed to the service of the Kingdom of God. Such people take it in that God loves them—that they are secure in His love now and for ever, and giving themselves to Him without reserve they escape into liberty. The only constraint that remains in their lives is the constraint of His love. And love never produces a sense of captivity.'

'Of such people it is often said, "Something seems to have happened to them," or, "They have come alive," or, "We hardly know them they are so different—so happy and so free" . . .

'Christianity is . . . a word of God telling us that God loves us—that we are of value to God—that He wants us and waits to give us of His best—and that He is not going to allow any of our faults or our past sins to keep Him from us. He wants communion with us. He wants to pour into us, and into the world through us, His power, joy, and high vitality. He wants to catch up our little lives into His great purposes until they have new meaning and worth and joy in them. He wants, in a word, to give us life—life at its fullest and its best. . . .

'This releasing word of God which is Christianity is so wonderful that we should never have been able to believe it if it had merely been told us. We should then have dismissed it as a sublime but impossible suggestion. Therefore it had to be embodied in a life. And it was so embodied. He who embodied it . . . wherever He went, He released people. . . .

'And the love wherewith Christ loved poor imperfect men and women is the love wherewith God to-day loves you and me. Which is why this great deliverance goes on happening.

'I met a woman lately in whom life had been set free by an experience of the love of God. And she said to me quite simply, "And now all beauty is more beautiful, and all truth more interesting. All people seem to be more lovable, and the whole world a different place. I find that I am able to love people as I never did before, and my reserve and shyness are melting away." What better description could be written of the liberty which we all want, and with which Christ would fain set us free.'

I believe in the Holy Spirit.

Some time ago Professor J. M. Shaw, D.D., of Queen's Theological College, Kingston, Ontario, wrote an article in 'The British Weekly' on the Holy Spirit. He has now used this as the basis for a small pamphlet on the subject—*The Belief in the Holy Spirit*. It is published by the Stirling Tract Enterprise (3d.), and it entirely revolutionizes our idea of a 'Tract.' This booklet, containing fourteen pages, is a most finished piece of work. There is the basis of sound scholarship—that goes without saying. The thought is so well worked out that one is carried on from point to point and it is all so simply done that no one could fail to follow it. These pamphlets would be excellent to give to those attending Confirmation and Young Communicants' classes, and we can think of many other uses for them.

Dr. Shaw begins with a story of a distinguished preacher whose little girl said to him one day with engaging frankness, 'Daddy, I think I know what you mean when you say that you believe in the Father and in the Son, but I cannot understand the meaning of belief in the Holy Ghost.' 'In this frank confession,' he adds, 'we have the thoughts of many older minds and hearts revealed.' And this in spite of the fact that belief in the Holy Spirit is one of the three great fundamental beliefs in which the essence of the Christian faith has been summed up and expressed in the Church's historic creed.

In the last section of the pamphlet Dr. Shaw deals with Jesus' own representation of the character of the Spirit's working. In it there are three chief manifestations, he says.

The Spirit is first spoken of as the Spirit of truth, leading men into fuller truth and fuller realization

of the significance of Christ's person and saving work. 'I have yet many things to say to you, but ye cannot bear them now. Howbeit, when he the Spirit of truth is come he shall guide you into all truth.' So we have no need to get 'Back from Paul' or 'Back from John' to 'the simple teaching of Jesus.' That the apostolic teaching as to the significance of Jesus' person and work goes beyond the teaching of Jesus Himself is only in line with Jesus' own promise as to the work of the Spirit as the Spirit of truth. Jesus was limited by the disciples' inability to understand or appreciate. And as Dr. Dale of Birmingham put it: "After all, Jesus came not to preach the Gospel but that there might be a Gospel to preach." As a matter of fact and history, it was only after the basis for the Gospel had been laid in His life and death that through the Resurrection and the coming of the Spirit the disciples came really to understand the true significance of Jesus and of His life and work on earth. And all down the ages the Spirit as the Spirit of truth has been at work on the basis of Christ's life and work on earth, leading men into ever fuller truth and understanding of Christ's work and worth.'

Jesus refers to the Spirit as the Spirit not only of truth but of holiness, and so explicitly called the Holy Spirit. "When he is come he will convince the world of sin, of righteousness and of judgment" (John xvi. 8). And all through the New Testament the Spirit is specifically and characteristically the Spirit of holiness as well as of truth, having the fruitage of its working "in all goodness and righteousness and truth" (Ephesians v. 9). So that the Christian life or character in its beginning, middle and end is represented as the Spirit's work. "The fruit of the Spirit is love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness, self-control" (Galatians v. 22 f.).

'In short,

Every virtue we possess
And every victory won
And every thought of holiness
Are His alone.'

But the Spirit is also the Spirit of power. It is represented 'by Jesus Himself as most inclusively and comprehensively the Spirit of power, and of power especially for witnessing and service.' This was the root idea of the Spirit's working in the Old Testament. And when the promise was fulfilled at Pentecost the disciples were possessed with the stimulating, exhilarating consciousness of a new power in their lives, so that we read, 'With

great power gave the apostles witness' (Acts iv. 33). It was a witnessing not merely by word, not primarily indeed by word, but by life, so that they could say, as some of the early Christian Apologists are on record as saying, 'We speak not great things, we live them.'

'So then,' Dr. Shaw sums it all up, 'when in the words of the Creed we say "I believe in the Holy Spirit," we mean at least three great and vital things. We mean, *first*, that we believe in guidance into ever fuller truth and ever fuller realization of the significance of Christ for the life of the individual and of society. We mean, *second*, that we believe in the possibility of progress in holiness, of "growth in grace" and of ever fuller consecration of life to the Lordship of Christ. And we mean, *third*, that we believe in the ever-present possibility of spiritual reinforcement and empowerment for Christian witness and service.'

The Grace of God.

The President, the Rev. C. Ensor Walters, speaking at the Methodist Conference at Newcastle which was held in July of this year, quoted very tellingly a letter which he had received from Bernard Shaw. 'At the end of 1933,' he said, 'an old colleague in municipal life and an honoured friend, one who is known to-day the world over, George Bernard Shaw, wrote to me, and with his permission I read an extract from his letter: "Read 'A Man's Life,' by Jack Lawson, Labour M.P. The Dean of Worcester made me read it. You must start, however, with a knowledge of what the underground world was before Methodism came and saved it. In those days the men were demons and the women savages . . . but they were honest, upright demons and savages, with solid characters; and it was Methodism that did that for them. I very much doubt whether Shavianism would have been equally successful." Note those significant words and their implication—"Methodism," "Shavianism." Even Bernard Shaw himself wonders whether his doctrines could have wrought what Methodism has accomplished, and in his letter on the same theme he speaks of "the Grace of God."'

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