

Theology on the Web.org.uk

Making Biblical Scholarship Accessible

This document was supplied for free educational purposes. Unless it is in the public domain, it may not be sold for profit or hosted on a webserver without the permission of the copyright holder.

If you find it of help to you and would like to support the ministry of Theology on the Web, please consider using the links below:



Buy me a coffee

<https://www.buymeacoffee.com/theology>



PATREON

<https://patreon.com/theologyontheweb>

PayPal

<https://paypal.me/robbradshaw>

A table of contents for *The Expository Times* can be found here:

https://biblicalstudies.org.uk/articles_expository-times_01.php

pdfs are named: [Volume]_[Issue]_[1st page of article].pdf

the LXX reading, 'I will bring.' Possibly Jeremiah also had the prophecy in mind when he bade the men of Jerusalem, 'Go now unto my place which was in Shiloh.'

'For Shiloh shall go' (like the sun setting) is

just possible and gives simple sense corresponding with 'not depart.' The jingling rhyme *yabho'*, *Shiloh*, followed by *ve lo* taking up the first *Lo*, rather helps the effect. W. A. WORDSWORTH.

Hindhead, Surrey.

Entre Nous.

Henry T. Hodgkin.

The biography of Henry T. Hodgkin has been written, and written finely, by Dr. H. G. Wood (S.C.M.; 5s. net). Not the lack but rather the wealth of material at his disposal has been Dr. Wood's difficulty. But crowded though it was with work, Henry Hodgkin's history was the least of him. It is the man himself—his spiritual life—that makes the deep impression.

But to get the background right let us recapitulate briefly the outstanding events in his crowded life.

Henry T. Hodgkin was born in Darlington. He came of Quaker stock on both sides, for his mother was a Pease and his father was descended from two notable families—the Backhouses and the Hodgkins. Henry was the second child of Jonathan Backhouse Hodgkin and his wife, Mary Anna Pease. Even as a little boy he was trained to endure discomfort, and his old governess tells some revealing stories such as that the little boy had to sit always with his back to the horses. She was never allowed to give him her place. 'He was told that he must conquer the fear of sickness, for as a man he would often have to take a back seat.' As early as his second year at Leighton Park School we find him writing, 'My main wish for life, as it always has been and still is, is to devote the best of my life to service of Him to whom I owe everything.' His mind had already turned to medicine as he believed that on the mission field that would be the training that would be most useful. At Cambridge he took an active part in the Student Movement. In May 1904 he and his newly married wife offered for work in China with the 'Friends' Foreign Missionary Association.' He had to furnish persons willing to testify to his fitness. One of these was Rendel Harris who answered the questions put to him in his own delightful fashion. In reply to 'What is your opinion of his Christian character?' Dr. Rendel Harris

said, 'He is a precious plant of the Heavenly Kingdom'; and to another question he replied, 'I think he is thoroughly devoted to Christ, alive to the exigencies of the time, and willing either for work or sacrifice.' And at the end of all the replies he put a postscript. 'I love him much.'

In the beginning of 1905 Henry Hodgkin began his first term of work in China, and we find him early stressing the need to make the Chinese feel that the work is theirs. The right method of approach he describes tentatively:

'By asking students and educated men to my own house and exchanging visits with them, I would hope to become so intimately acquainted with them that we could thoroughly discuss together the deepest problems of life, and so to gather around myself a group of men who would be in the truest sense my personal friends, and whose life would be influenced by contact with our home life. It seems to me that the crown of one's work would be in just this particular thing, and that methods of work must be judged entirely by their success or failure in bringing me into this close personal relationship with Chinese students.'

In 1910 he came back to London to act as Secretary to the 'Friends' Foreign Missionary Association,' and this took most of his energies for the next ten years. These years were spent not only, however, in organizing work but in travel, so that he might acquaint himself with the different mission fields. Then there followed the War years and the founding of the Fellowship of Reconciliation. Henry Hodgkin was a pacifist, but not perhaps as thoroughgoing as some of the other members of the F.O.R., and he held himself aloof from the 'stop the War' campaign. He urged that even if war was more honourable than neutrality for Great Britain in 1914, this presumed better alternative was so wrong in itself that the search for a more Christian way was laid upon us as a people.

In the spring of 1920 Henry Hodgkin gave up his

administrative work and he and his wife laid before the yearly meeting their concern to pay an extended visit to China to commend to the Chinese people the interpretation of the Christian gospel which had been tried in the furnace of war. Five years followed as secretary of the newly formed National Christian Council of China—and then a too brief period as Principal of Pendle Hill—a training college of the Friends in the U.S.A. He died in March 1933.

Henry Hodgkin impressed every one. In every way he was big—his physical appearance commanding, mind brilliant, his outlook wide and generous. There was a steadfast assurance about his spiritual life. After his death his secretary said, 'The thought of him gives us all confidence.'

Advent.

In *The Strength of My Life* (S.C.M.; 2s. 6d. net), Miss B. D. Muir has prepared a helpful little guide to prayer for older children. Miss Muir knows their difficulties in concentrating, and so opposite each prayer are 'Thoughts for our own minds before we speak to God.'

The thoughts for the Advent Prayer are:

'Advent means "coming." The four weeks before Christmas are a good time to prepare ourselves to take a part in the festival, at which we remember the first coming of the Lord Jesus, that little Baby laid in a manger for a cot, because there was no room for Him in the inn.

'Let us prepare a place for Him in our hearts and lives. We must not shut Him out.'

Of the prayers, the Bishop of Bristol says in his Introduction, 'They are prayers which the children can really pray, not merely say.' Here is the one for Advent:

'O Lord, we would have Thee in our hearts and homes and about our pathway all through our lives.

'Grant we may not drive Thee from us by our coldness of heart or lack of love for Thy other children.

'Help us to prepare ourselves daily to welcome Thee anew this Christmas, and grant that throughout our lives we may live so close to Thee that at the Last Great Day we may see Thee as Thou art. AMEN.'

Christian Courtesy.

Mr. E. B. Waggett, in the *Church Times* for November 12th, says of Dick Sheppard, that as a boy of twelve he was already a young saint:

'Lawrie, as we then called him, was not merely "unspotted from the world," but had in complete degree the positive quality of Christian courtesy. It was natural to the boy on every occasion to think "of the other fellow first." That in later life he developed dynamic powers in an extraordinary degree is common knowledge; where his judgment is in question only the history of future years can decide.'

A Religious Evening.

Samuel Pepys, listener (otherwise R. M. Freeman), writes in the *Radio Times* for October 15th: 'This is the 1st Lord's Day for a great while whereon I have skipt both morning church (by attendance) and evening church (by Wireless); having made it my rule to be allways at least a oncer, and, when possible, a twicer. But on this particular day, some twekes of the sciatique did intimidate me from venturing abroad in the morning; while in the evening, just as I was searching the *Radio Times* for the church whose service promist to like me best, who shd call in but Mr. Wix for a pipe and a chatt, and I cd not civilly disappoint him therein. However, being not unmindfull of the Day, I was studious presently to divert our discourse from secular to sacred matters, in particular pulpiteering matters, and the sorry stuff that do often pass for sermons nowadays, old Blick's and others? Soe we had not a wholly irreligious evening after all.'

The Gates of New Life.

Just as this magazine was going to press we received a volume of sermons by the Reverend James S. Stewart, B.D., of North Morningside Church, Edinburgh. In the meantime let us say that there is a warm evangelic quality in these sermons, and there is evidence of very wide reading. The volume, with the title *The Gates of New Life*, is one of Messrs. T. & T. Clark's 'Scholar as Preacher' Series (7s. net). It will make him more widely known as a preacher: he is already known as a scholar. This is a volume of such sermons as come only infrequently into our hands and we would suggest that it should be on the list of books to be procured this Christmas.

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.