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suckle ; the hills of Skye, rising torn and shattered above the Atlantic waves ; the noise and movement in the streets of some industrial town,—these are the things that grip the heart of a man, not perhaps at the moment of seeing them, but long afterwards, in the time of exile and hopeless longing. They may be foolish, they may be the fruit of wasted hours of idleness and of unavailing dreams :

And yet, I think, on Golgotha,
When Jesus' eyes were closed in death,
He saw with love most passionate
The village street at Nazareth.

The patriot's feeling for his country is founded on the purest of emotions, on love for that which can never make a return equal to the gift, on the acceptance of the fact that there are values in life which must be loved and served for no other reason than that they are what they are.

May not this love that man has for his temporal and perishing home here be part of the training that will fit him for membership of that abiding city in which, as Augustine saw, the patriot's love, freed from all worldly contaminations, comes to its true fulfilment ?

Religio Historici.

BY SIR FLINDERS PETRIE, GAZA, PALESTINE.

THE reaction of the modern world of ideas on the religious and moral sense is the most disturbing change of the present time. Our far greater insight about physical things changes our conceptions of reality, in all the perceptions of values and meanings. Nothing but a purely spiritual, immaterial, idea can remain unchanged, and that is challenged wherever it touches practical action in a material world. The sense of all this is profoundly disturbing, and we must be on our guard equally against the extremes. Some try to play at being still in a former age ; others, dazzled by the rapid and brilliant changes, are blinded to anything left of the past. As each of the material links to the older conceptions is felt to be incongruous, it is gradually dropped with averted eye and a pang of regret. What is there left, when rites, and forms, and habits, and expressions are all fading ? Can the belief which framed and fostered all these outward expressions still grow a new shell equally sustaining and protective ? What is it that remains essential ?

As infants grow and children come to maturity, they need very different support. At first the infant merely rolls over into friendly shelter ; then it crawls on all fours ; next it trusts hesitatingly to its legs alone ; it grows up to walk, to run, to balance in the most violent action. Is not all this a pattern to us ? Is the child unfaithful in disusing its go-cart ? or in despising anything less than a race ? It is really fulfilling its essential purpose.

Are, then, all the material, formal, and symbolic props that faith has relied upon, intended to vanish

as we put away childish things ? In past ages men prayed for wealth ; presently that seemed too material a desire, but many still pray for comfort. Why comfort, when usefulness should be our aim ? Does the soldier grouse to his General every day for good rations and comfort ? Does he not ask for sound guidance and clear orders, and face whatever comes, knowing that a better mind than his devises his doings ? Are men so faithless that they must be for ever begging to mend the ways of Providence ? There is nothing that we can logically ask for, except that we may be faithful to our duties. Is it not our great duty to accept what comes, as the eyes of a servant watch the hand of his master ? To be active to take the opportunities that are put before us ; to do all as a service toward an unknown end, thankful when we can see the purpose, but yet content to do whatever is plainly our duty ; to study our duties, to look for the purpose of all the events, large and small, that concern us, to shirk no business that is plainly ours and no other man's, to cultivate any ability which we may perceive lies more in us than in others—such seems to be the true line of faith.

Faith used to be concerned about punishments and rewards. But none of the material figures of reward attracts us now, we have grown beyond sugar plums. We are not desirous of golden walls or pearly floors. What is the meaning of faith now ? Is it not an absolute trust in the Divine governance, and an absolute submission to working with that in all ways in which we are permitted ? The early Egyptian simply prayed that he might be conformed, or like, to the Deity. The later one

asked for a heart that is sweet daily, and said, 'Thou sweet Well for him who thirsteth in the desert.'

What of observances, do not they also fade? Did not the priestly sacrifices fade when the prophet could say, 'I hate, I despise your feast-days,' and demanded, 'Let judgment roll down as water, and righteousness as a mighty flood'? The ritual values of the priest were to vanish before the moral values of the prophet. Was not the Church in Jerusalem torn by its reverence to the age-long ceremonies and law? It tried 'to put a yoke on the neck of the disciples,' until nothing but the most primary obligations were at last demanded of them. Was there not a convulsion of conscience when the comforting absolutions of the mediæval church became dream-shadows in the beliefs of men and women? Is there not a similar fading of observances which were a consolation to our forefathers, who wrote prodigious letters of piety and loved hours of exhortation; while we now feel that all that really matters is to desire 'Give me understanding,' 'to be transformed by the renewing of the mind,' to have always present the unity with the Creator?

All localizing of the Omnipresent is now impossible to our minds. He is as present in a weed or a mouse, as in a cloud or a thunderstorm, or in a cathedral or a temple. All the inducements and props of past custom and form are, then, but immaterial shadows, in which we may have a sentimental interest, but which no longer have power to keep hold upon us. Let us not, then, have qualms of disheartenment at finding such things fade in our values, or fear in surrendering them or seeing them vanish, if the real value remains to our mind of which they were but temporary guardians.

Then what remains of external acts and tokens? 'The Kingdom of God is not meat and drink,' 'neither if we eat are we the better, neither if we eat not are we the worse.' No spiritual benefit or injury can be conveyed by material, nor is it right to put such a fallacious prop in the way of a truer hold on life. If we realize the Omnipresent, all material connexions fade into mere sentiment. An ancient church is sacred to our feelings, by memory of the ages of worship, and hope, and consolation that have passed in it, just as the Communion of the Early Christians of the Didache was to them the figure of the unity of those who partook of it. It is only the worship that can give any value to material things, not any special quality of divinity. So also, as a bishop has lately said, it is not the quality conveyed to the bishop that constitutes a succession, but the quality of the

successors who held the position. What value then remains to us in the various injunctions given to people who were in entirely different circumstances from ours? The value of principle, that we may see how to regard the meaning of things, and when to step out of the grave-clothes of the past.

But some will say is not this mere Theism or Pantheism, and what of Christianity? Is not, then, Christianity the following of Christ? Is it not the mind of Christ to be humble and obedient in all things to the will of the Father? What was the message of the Prophet of Galilee? Was it not to preach deliverance to the captives and recovering of sight to the blind? To lift the burdens grievous to be borne, of forms and legalities and complications of beliefs, which have been imposed by those who have taken away the key of knowledge; to proclaim that the Sabbath was made for man, that the old skins of forms which contained the old wine must be replaced by new externals which have an elasticity to hold the new vintage?

And to what end are these changes? To cast out the mammon of greed and self-interest, and be a steward of all that is entrusted to one's care. To strive to fulfil the mind of Christ in the at-onement with the Father. If this aim be truly followed, without hypocrisy to oneself or others, what need is there of external props of matter or of ceremony? Is not this the completion of the truest Christianity, repentance of wilfulness and, on the contrary, seeking to understand all the events of life as guiding our course, and more distinctly when it is a course that we do not anticipate or desire? Is not the work of Christ truly accomplished when thus a man or woman discriminates what is of self, and seeks only to follow the guidance which hedges their way?

'But now after that ye have known God, or rather are known of God, how turn ye again to the powerless and poverty-stricken elements whereunto ye desire again to be in bondage?' 'We are not children of the bondwomen, but of the free.' Such is the principle for our guidance now, as it was in the past when the reality of other venerated supports of faith was fading.

Now, as in the past, 'Jesus saith, Let not him who seeks cease until he finds, and when he finds he shall be astonished; astonished he shall reach the kingdom, and having reached the kingdom he shall rest. . . . The kingdom of heaven is within you, and whosoever shall know himself shall find it. Strive then to know yourselves, and ye shall be aware that ye are the sons of the Father.' Such was the insight of the primitive age.