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models, box-shaped, with a figure seated inside, these being similar to models found in Assyria and the regions beyond. Shishak seems to have brought with him from Asia the traditions of massive building. He set up a great stele of triumph at Megiddo, and built immense walls at Gerar, Beth-pelet, and other towns, with millions of large bricks made out of clay brought from a distance. His invasion of Palestine (1 K 14<sup>25ff.</sup>) could not have been a mere raid, as some scholars have supposed, but must have been a powerful revival of Egyptian rule, and he continued to hold south Palestine for several years. Solomon had married the daughter of the previous king of Egypt, Pasebkhanu (c. 976-947 B.C.), and it was only after Solomon's death and the consequent weakening of Judah that Shishak was able to venture on his looting conquest.

In connexion with the excavations of Gerar, there was found in the level of the twenty-second dynasty a board with thirty peg-holes, divided into three rows of ten each, which was meant as a tally-board or diary for a thirty-day month, and was a contrivance introduced from Egypt. Another

tally of a similar kind, of date about 700 B.C., was also found, consisting of a stone marked with three rows of fourteen strokes each, which was evidently intended as a fortnightly reckoning, and thus gives proof of a seven-day week at that early date. Of more importance from the Biblical point of view is a seal of date about 950 B.C., which was discovered at Gerar some time ago, but has not been properly understood until recently. It now turns out that the signs are reversed and read, 'Shemya, son of Meqyla.' This is clearly the 'Shimeah, son of Mikloth,' mentioned in 1 Ch 8<sup>32</sup>, and belonging to the Benjamite tribe. The seal thus affords a remarkable confirmation of the Biblical record and overturns Cheyne's idea that the name 'Mikloth,' as we have it, is a corruption of 'Jerahmeel.' One cannot help noticing how strongly the results of archaeological discovery are verifying the accuracy of the Biblical narratives, even in circumstantial detail and local colouring. If the excavations at Samaria are continued, as the promoters have now suggested, it is not improbable that Hebrew ostraca of greater value than any yet found may come to light.

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## In the Study.

### *Virginitus Puerisque.*

#### The Streamlined Life.

BY THE REVEREND A. E. GOULD, B.A., B.D.,  
RAMSGATE.

'I have learned . . . to be content.'—Ph 4<sup>11</sup>.

A STRANGE sort of motor-car has been making its presence seen and heard in our streets during the last few months. A weird motor-car indeed, which looks as if, before it finally came out of the factory, somebody had hammered away at the top of what we used to call the 'bonnet,' and pushed the bonnet back and over, so that, instead of going straight up and straight back, it curves over in a very remarkable way. And then, as if the workman in the factory wanted to balance things up, it seems as though he had gone round to the back of the car and done exactly the same thing there. The result is this weird-looking affair, which we call the 'streamlined' car. I expect you have seen many of them; and now, I see, they are making streamlined lorries, and, even more remarkable, streamlined trains. The latest effort in this direction

looks strangely like a huge cigar, tapering off at the front and rear, almost to a point.

So the streamlined motor-car, lorry, and train have arrived. Of course, you know the idea. It is quite simple really, and the only wonder is that nobody thought of it long ago. The whole idea is to produce a vehicle in which resistance to the air is cut out, or cut down to the very lowest possible point. The streamlined car is so built that there are no odd bits sticking out here and there, because such sticking-out bits offer resistance to the air through which the car is moving, and so reduce its speed. If you look carefully at the next streamlined car you see, notice how every part that might have stuck out is cut out. And so, as the car moves along the ground, the resistance set up against the air, which begins as soon as the ground leaves off, is reduced almost to nothing. So streamlining spells greater speed than ever could be possible while cars were built with all kinds of bits and pieces sticking out all round.

I wonder whether you have ever thought about having a streamlined life? Of course, the idea

behind these weird motors was known long ago. For instance, when a boy cycles along against a head-wind, as we call it, when it is hard going, you know what he does? He bends down over the handlebars, and finds how much easier it is to get along even against the wind. In other words, he 'streamlines' himself! People knew about that long ago, but what I am suggesting to you just now is that we can live the streamlined life. We can have ourselves streamlined!

That doesn't mean that we go under an operation to have bits cut off us, but it means that we learn the secret which the man who wrote our text had learned—'how to be content.' He had been able to go very swiftly on the errands of Jesus Christ, his Master and ours, because he had learned, in whatever circumstances he found himself—and sometimes they were very awkward circumstances—to be content with what God had given him, and to rest content with the work he had in hand.

His was truly a 'streamlined life.' Mind you, that doesn't mean that he went through life taking the path of least resistance. That is why we are called human beings and not motor-cars, or any other kind of machinery. Paul knew when to stick out for what he knew was right: there were times when he had to stick out his chin, and take a very firm line of action, but his splendid life was a streamlined one none the less, because he had learned how to be content. He wasn't always grouching about life, and moaning because other people had such splendid opportunities and gifts which were denied to him. Oh no . . . he started out by seeing what his job was to be . . . 'to be a servant of Jesus Christ,' then by seeing that God would never have picked him for that job without giving him strength to do it with all his might, and, finally, when he had done his best, to reap the reward of true contentment . . . that is the streamlined life. Paul never heard that name for it, but so it was.

Next time you see a streamlined car, lorry, or train, don't forget to say to yourself, 'I can have a life like that.' You can have a life that moves swiftly to do the will of God, out of which have been taken those ugly, selfish, petty things that stick out all round, and spoil the streamline effect, and slow the wheels of your life.

You can; but you cannot buy it: unlike the car, lorry, or train, it is not 'For Sale.' You can't buy it, but you can LEARN it, if you are ready to go to the same school as Paul attended, and sit at the feet of the same Teacher and Lord.

### Biggest First!

BY THE REVEREND SIDNEY H. PRICE,  
GREAT SHELFORD, CAMBRIDGE.

'In honour preferring one another.'—Ro 12<sup>10</sup>.

A film photographer in the African jungle has recently made an interesting discovery about the behaviour of wild animals when they come to drink. Many animals arrive at the water-hole at the same time, but they all give way to the elephant. He is the biggest, so he must drink first. When he has finished, the rhinoceros takes his turn, followed by the giraffes, and fourthly come the zebras. After them, the rest may take their turn when and how they can, but these four are always given preference and keep to this order.

Animals are known to travel forty or fifty miles for a drink. Some of them are deadly enemies when they meet on any other occasion, but here, at the water-hole, they observe a truce.

The order of the jungle, then, is biggest first, and that may well be a good method of keeping some measure of law and order in the jungle.

Biggest first! That sounds strangely like something I have heard elsewhere, about a boy who wants first innings at cricket. 'Well,' he says, 'I'm the biggest.' Another boy might as reasonably plead, 'I'm the youngest, or the eldest, or the smallest.' In any case, it is not a very nice way of behaving, to want the best or first.

I once heard how a wise mother settled a little dispute of that nature. She must have been wise to have acted as she did. She had two boys, and they had one apple, so of course the question arose as to which of them should cut it. At last, the mother settled it like this, 'You shall divide it because you are the elder, and your brother shall have first choice of the pieces because he is the younger.' I imagine that apple was very fairly divided.

The order of the jungle is never very satisfactory amongst boys and girls or men and women, or, for that matter, nations either.

The winter of 1916 was very severe. One night two British soldiers were in charge of two German prisoners behind the line. All four men were shivering with cold when they came to a free canteen. Soon, two mugs of steaming hot cocoa were provided for the British soldiers. They looked at their miserable prisoners, then said, 'What about our guests, Hans and Fritz? Let them drink first,' and both men handed over their cocoa. Wouldn't you have liked to have been one of those British soldiers? Well, never mind, we

can all behave like them every day if we choose to do so. We can all do unselfish things.

When nations and men live like animals in the jungle, big and strong nations want precedence over smaller ones. That sometimes leads to quarrels and even to war. We can all help to prevent any more wars by behaving as those two soldiers did during war-time, thinking of the needs of others first. Jesus always did that, and you and I as His followers can do the same.

If the boy or girl by your side were Jesus, you would gladly give Him the first and the best of everything, and Jesus says He wants us to think of other people like that. 'As you have done it unto one of these my brethren, you have done it unto me.'

### The Christian Year.

SEPTUAGESIMA.

Masterless Men.

'And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle? They say unto him, Because no man hath hired us.'—Mt 20<sup>6, 7</sup>.

It is a standing rule with the parables of Jesus that we must not stretch their meaning beyond the point they were meant to illustrate. Yet such was the genius of Christ that there is hardly a parable of His but in phrase after phrase illuminates with unerring insight some tract of life and shows us how it looks under the light of God. This Parable of the Vineyard is a case in point. It was meant to set forth how God rewards our work, not according to the surface measure of its amount, but according to the secret standards of grace, taking into consideration all sorts of things, which

the world's coarse thumb  
And finger failed to plumb,  
So passed in making up the main account.

Yet as Christ passes on to this conclusion, He illuminates, by the way, what must be to-day a burning question for every honest Christian mind. It is the great number of those who stand outside the Kingdom of Christ who have never been won by Christ or by any great spiritual loyalty.

In feudal days most of the men of the country were attached to the great barons to whom they had sworn their service in return for certain rights. But there was always a number who had no such allegiance—masterless men they were called. Countless people to-day from the spiritual point of view might be described as masterless men. They

may dabble in theosophy, or have an interest in spiritualism or other forms of the occult. They may have a few cut-and-dry formulas by which they claim to rule their lives, such as doing the best they can and letting the future take care of itself; or, as one prominent man described his, getting as much happiness out of life as he could without interfering too much with the happiness of other people. But for the most part there is no fixed light within, no definite ideal, and, above all, no sense of a leader in life's journey.

Why is it that, after so many years of Christian teaching, so many have not been won for any definite Christian ideal? That is the question which the Parable asks. The answer is striking. 'They say unto him, because no man hath hired us.'

One thing is clear. The reason does not lie in the nature of the men themselves. No man is exiled from God by any disqualification of nature. The truth lies all the other way. As John Masfield puts it on the lips of the Widow in the Bye Street speaking a last word to her prodigal son:

God dropped a spark down into everyone,  
And if we find and fan it to a blaze  
It'll spring up and glow like—like the sun,  
And light the wandering out of stony ways.

1. 'Because no man hath hired us.' The first conclusion which suggests itself is *that they have never had the call*. This is the simplest answer. May it not be true? How little there is of the spiritual note, let alone the definitely Christian note, in the appeals made to the masses and *classes* in our country by many of our leaders. One cannot help feeling that masses of our people are derelict to-day because they have never been reached by any breath of higher inspiration. We have not got them for the highest, because we have systematically approached them on the lower side of their nature—the appeal to fear, to personal advantage, to the pocket, to mere selfishness.

Or think of Christian preaching. One would imagine there had been plenty of that. But is this true? How many thousands are there who pass our church doors without the faintest idea of what the Church stands for, and what the message of the evangel really is, because they have never heard it? As a writer says: 'The tragic thing is not that men, knowing what Christianity is, will reject it. It is that, not knowing what it is, they will have nothing to do with it.' There is abundant ground for asking ourselves, whether the Church of to-day is not failing in the mission of the evangel toward large masses of our people.

But there is more. We need the authentic note in our Christian *lives*. If we were to ask some of those who stand outside, would they not be apt to reply that there is nothing in the lives of many Christian people which speaks of God.

Walter Pater, in one of his books, tells of a Roman lad who was attracted to a young Roman soldier of his chance acquaintance because of a certain something in his life which drew him strangely and touched a deep chord in his soul. As they drew close together he asked what it was, and he found that this soldier lad was a Christian, and, bit by bit, in spite of his superstition, he was drawn toward Christ—drawn by that accent of Christian character which called to him as deep calls to deep.

There was a time when Christianity meant going into a monastery and shutting oneself off from many fine and noble things, because that was the only effective protest which men who wanted to live for Christ could make against the profligacy and sin of their age; but it does not mean that to-day. There was a time when it meant going out to the hills to worship, and being hunted and harried for the sake of spiritual freedom; but it does not mean that to-day. We have got to find out what it means to be a Christian man or woman in this age in which we live, with all our pressing problems. What kind of life does He demand? We can be sure it is something so strong, so fine, so heroic, so tender, that it would win hundreds of those who stand aloof because they have never been touched by the note of the authentic Christian spirit—the note that sings like music and challenges like a battle-cry. ‘Why stand they all the day idle? Because no man hath hired them.’

2. But there are those who have never been won for Christ, because *they have not realized there was anything they could do in the vineyard*. Perhaps they did not know the Kingdom of God, into which He was calling them, *was* a vineyard. They had imagined, perhaps, it was only a fold, a place of shelter from the storms of life. It is quite true that is a picture Christ gives of the Kingdom.

But we have to take other pictures if we are to have Christ’s message complete. His call is not always to the softer side of our nature, to its invalidism and its fears. He appeals to our strength. The Kingdom is a vineyard, a place of work. ‘Why stand ye here all the day idle?’

Professor Gilbert Murray, discussing in a pamphlet what it was that sent so many of our young men out to the front at the beginning of the War, and sent them so gaily, so buoyantly, gives this answer :

that for the average man to find something to do which he can do, and spend his whole life in doing, is the secret of a very high happiness. Christ holds the key to that happiness. The final secret of a satisfying life is in Jesus. He wants something done which we can all do, and into which we can put every ounce of our being. He wants the Kingdom of God, the kingdom of righteousness and purity and love brought into being *by us*.

Sin worketh, let me work too.  
Sin undoeth, let me do.  
Busy as sin, my work I ply,  
Till I rest in the rest of eternity.

Death worketh, let me work too.  
Death undoeth, let me do.  
Busy as death my work I ply,  
Till I rest in the rest of eternity.

God’s only way of breaking into life is by coming into our hearts. His only way of moving the world is by moving men. The power of all progress is in *our wills* given up to work the will of God wherever we are situated. The dynamic of progress is victorious personality. The greatest contribution we can make to life is just ourselves, redeemed and vitalized by the touch of Jesus. Stevenson’s biographer sums up his life by saying, ‘To do the work he did was a great achievement, but to be the man he was, was an achievement no less great.’ That is the point. Whatever our work, the manhood we reach is always our greatest achievement. And the secret of true manhood is the mastery of Jesus.

3. Perhaps there are some who stand idle to-day because *they have never recognized the voice of Christ*. The voice is powerless because it is to them unreal. At best it is second-hand; and a leader whose personality never touches the lives of his men wins no allegiance. As Napoleon put it, ‘When I was in my prime I could get thousands to follow me, but I had to be *there*.’ It is the personal touch that does it. And there are those who cannot feel that Christ comes near them with a personal touch. It seems all unreal—this appeal—an echo from distant centuries which does not reach the heart to-day. But are we sure that we have listened for it? If there is anything in the Gospels, it is a message of a living Christ—a Christ who is with men—the same to-day as yesterday, in closer touch even than when He walked with His disciples in Galilee. The essence of the Resurrection is that Christ has been liberated from the bonds of space and time to become an ever-present Master.

How does Christ speak? He speaks within, in the shame that touches conscience, in the remorse that follows sin, in the ideals which attract us like the stars, in the great words of truth which once fell from His lips and which to-day strike home to our souls with an authority and power we cannot deny. He speaks in the wrongs that touch our chivalry, in the causes which call for our help, in the broken-hearted whom we long to heal. He speaks in the desperate longing for a higher life and a finer world to live in. How is it that these things awaken in us such feelings and make such appeals? When we read the New Testament we find them incarnate in Christ, so that the more we think of Him the stronger do they become. And when a man gives himself up to them there will steal in upon him the feeling that He is with him, a Comrade, a Friend. And that feeling will deepen into knowledge and conviction. It is this fellowship with a present Christ which keeps Christianity alive. It is a message ever renewed to us by One who speaks from heart to heart, and who is Himself 'the Way, the Truth, and the Life.' To listen for that message is to feel a new life taking possession of our nature and rising within us—a life which He begins to live in us, and we begin to live through Him.<sup>1</sup>

#### SEXAGESIMA.

##### Curiosity concerning Evil.

'Ye shall be as gods, knowing good and evil.'—Gn 3<sup>d</sup>.

We cannot help being curious. If anything seems secret, we want to know it. So every man of us, especially in the opening years of manhood, is curious concerning evil. But we have to distinguish that curiosity into two sorts. We may have a curiosity to know evil directly through participation, or we may have a curiosity to know about it merely by observation. Concerning the former of these, it is extremely easy to make pronouncement. There are no problems and no difficulties here. Evil is evil, and no amount of curiosity excuses it. Here we must come down with a strong, definite, vertebrate judgment, 'this thing is wrong, and I will not do it.'

But as regards the latter, it is more easy to deceive ourselves. We do not propose to go over the line. We propose only to satisfy ourselves mentally. There are multitudes of men who are thus curious about evil, are interested in it, who want to know more about it, and in weak little ways are gratifying that curiosity. To any still, small voices that dis-

turb them they answer, 'Where is the harm? We, at any rate, run no risk.'

The China Inland missionaries, Miss Mildred Cable and Miss Francesca French, write in a recent book, *Something Happened*, as follows: 'The travellers listened, thought and pondered their own ignorance, while the Gobi warned them: "Hold your curiosity in check. There is no need for you to explore every avenue of questionable knowledge. In this trackless waste where every restriction is removed and where you are beckoned and lured in all directions, your safety is in austerity and in deliberately accepted limitations. One narrow way is the only road for you. In the great and terrible wilderness push on with eyes blinded to the deluding mirage, your ears deaf to the call of the seducer, and your mind undiverted from the goal."''

There is a good deal more than risk in proceeding to satisfy ourselves mentally. In the first place, filling our minds with knowledge about evil tends to deprive us of our supreme safeguard against it, namely, our power of being shocked at it. Is not that true? We know more of the world than once we did. Have we the same noble sensitiveness as once we had? Let a man contrast himself in this matter with the lad that once he was, and reflect awhile.

Secondly, to the strong, experience alone satisfies curiosity. Here, familiarity breeds, not contempt, but desire. Apart from the ministrations of God, we will taste, as well as want to know about, evil. It is a fearful and a wonderful thing that at this time of day men should think that they can nibble at sin and remain safe; that they can, so to speak, amuse themselves with iniquity outside office hours and yet keep the heart secure. Do we not know ourselves better than that? Listen to this description of a man's inner life that has been left for us. He is one who was carnal, sold under sin; who, what he hated, that he did; who could not find how to perform the good; who, when he would do good, found evil present with him; who was a wretched man, of all men most miserable. Who was that? Why, Paul, the strongest of the saints. So do not let lesser men boast too securely.

In the third place, if it should so happen that, through prudence or cowardice, a man remains righteous in act while base in desire, the gratification of curiosity leaves him permanently evil-curious. There is such a thing as the 'homing instinct of the mind.' We read with interest sometimes of the wonderful powers, which those specially trained birds have, that, when set loose, even far

<sup>1</sup> J. Reid, *The Victory of God*, 147.

at sea, at once spread their wings and make flight straight for the place of their home. After such manner are the minds that God has given us. At times they are chained. They are restrained by the compulsions of our daily tasks. But then evening comes and they are set free, and they also set their wings and fly unto their own place. What a destiny that suggests for those whose delight is in the base. Take heed unto the awful words, 'He that is filthy, let him be filthy still.'

Wherefore, we may conclude that only those have a right to inquire into evil who are experts coming to deliver; and that we should turn our curiosity upon the good and be anxious to know the secrets of heroism and of sacrifice and of righteousness, rather than the secrets of baseness and of lust. After all, in a universe which has been created by the Uncreated Loveliness, there are fair regions and to spare in which the mind may wander. Our business is, with God's help, to exercise the thought in them, so that each day will bring with it some fresh discovery of beauty, some fresh display of loveliness, and some new unravelling of the great secret, which is the secret of the friendship of God towards them that fear Him.<sup>1</sup>

We can see how all-important is the faculty of attention in forming the habits of a Christian character. How can we possibly expect to have a character that is Christlike if, during every day, our attention is disturbed by a thousand and one things that have nothing to do with Christ? We need resolutely to fix our attention on the thoughts and facts and aims which shall make for the accomplishment of our great object. A man cannot be a saint if he is perpetually attending to sin. And he cannot be a sinner if he is perpetually attending to the things of God. 'Whatsoever things are true, whatsoever things are honourable, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; whatever virtue there is, and whatever praise there is, *think on these things.*' It is true we cannot directly control our emotions, but we can establish an indirect control by means of this faculty of attention. 'Over feeling itself we have no direct power; it arises involuntarily in the presence of its existing object; but we *can* determine to what objects we will attend.'

Further, this faculty of attention is a highly important factor in withstanding the onset of temptation. There are few men strong enough, when temptation comes, to keep looking at it and still beat it back. For most men to look at tempta-

<sup>1</sup> J. R. P. Sclater, *The Enterprise of Life*, 32.

tion is to invite defeat. We cannot hope to conquer that way; but we can at least turn our attention to something else. 'The small boy, who is looking through a fence at a patch of water-melons that are not his, cannot prevent his mouth from watering, *but he can run.*' The advice sounds homely enough, but it follows a fixed psychological and spiritual law, and tallies with an age-long and world-wide Christian experience. 'An image is thrown upon the screen of your mind and you look at it. How can you dismiss it? You can only dismiss it by throwing another image on the screen which will be more beautiful, more pure, and more attractive, and which, above all, will preoccupy your mind, so that the other image will fade away.' St. Paul understood this law and insisted on it as only he could: 'Walk in the spirit, and ye shall not fulfil the lusts of the flesh.' 'Thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness'; 'bringing every thought into captivity to the obedience of Christ.'<sup>1</sup>

'Make yourselves nests of pleasant thoughts,' says Ruskin. None of us yet knows, for none of us has yet been taught in early youth, what fairy palaces we may build of beautiful thoughts—proof against all adversity: bright fancies, satisfied memories, noble histories, faithful sayings, treasure-houses of precious and restful thoughts, which care cannot disturb, nor pain make gloomy, nor poverty take away from us—houses built without hands, for our souls to live in.

#### QUINQUAGESIMA.

##### The Quest for God.

'Oh that I knew where I might find him!'—  
Job 23<sup>3</sup>.

'He that hath seen me hath seen the Father.'—  
Jn 14<sup>9</sup>.

These words of Job are found in the third and final cycle of his controversy with his friends. Eliphaz had delivered his last speech. It was briefer than his earlier ones, and was direct, blunt, and even brutal. Maintaining his position that Job's sufferings must be the result of Job's sins, he described the kind of sins which would be likely to produce such sufferings; and by implication attributed them to Job, though he had no evidence. It was all speculative, and entirely false. His speech ended with advice to Job in a passage of great

<sup>1</sup> E. S. Woods, *Modern Discipleship and What it Means*, 48.

beauty, the first sentence of which expressed the whole of its appeal :

'Acquaint now thyself with him.'

In his reply, Job ignored the charges which had been brought against him, and replied to the advice thus tendered. He tacitly admitted the excellence of the advice, but immediately, in the words we are considering, revealed the difficulty of which he was conscious. Bluntly Eliphaz had said, Get to know God, and all will be peace. Job replied in effect, That is the difficulty. How am I going to do it ? And in these actual words, 'Oh that I knew where I might find him !'

That was the language of a man who had underlying convictions about God. It is conceivable that such a question might be asked flippantly. It is evidently possible for a man of brilliant intellect to write the story of a Black Girl's search for God with a knobkerry ; but a story characterized by such lack of seriousness is hardly worth attention. Job's query was not in that spirit. The context shows how conscious he was of the fact and presence of God. He knew He was at work, but declared that He was hiding Himself. Moreover, he was convinced that if he could find Him, 'He would give heed' to him ; and that 'the upright might reason with him.' Notwithstanding this double conviction of the fact of God, and of the justice of God, his difficulty was that he could not reach Him. In language of strange poetical beauty, and yet lucid declaration, he described his quest after God. He said, 'I go forward, but he is not there. I go backward, but I cannot perceive him.' I am conscious that He is at work, and I turn to the left, but cannot behold Him. He is on the right hand ; I know He is there, but He is in hiding, and I cannot see Him.

That is an abiding human consciousness when men seek for God on the earth level. They may be perfectly sincere.

Their search, like that of Job, may be the result of pressure and tribulation and suffering ; or it may be the search of the intellect for the solution of the riddle of the universe. God is not denied ; nay, there may be conviction that He is ; but He cannot thus be found. Man cannot make contact with God by any action which is earth-bound. On a low level of illustration, we may refer to people who tell us that they find God in Nature, and therefore have no need for the activities of worship. This is not true. They may see the evidences of God in Nature, for all creation is the vesture of Deity, wrought in beauty, and radiant with glory ; but God is never found in Nature in such a way as to

satisfy the deepest necessity of human life. This cry : 'Oh that I knew where I might find him !' is ultimately a revelation of the necessity for some special revelation of God to the spiritual side of the nature of man.

From this revelation of human necessity, as expressed in the cry of Job, we turn to the answer of Jesus. Many intervening centuries had run their course, and we find ourselves in an upper room with a group of men who have also known this desire of the spiritual life for God. In the midst of them there was One, a Man of their humanity, looking with human eyes at them, as they are looking at Him. Nevertheless, He is the One in whom all the eternal came into visibility. It was not the beginning of anything new in the eternal facts, but the shining forth of these facts upon human life. In this company there sat a quiet man who said exactly what Job said, if in other words, 'Shew us the Father, and it sufficeth us.'

Much has been written about what Philip really meant. But the one certain thing is that he was seeking some vision which would certify God to his soul. Again it was an elemental cry of humanity in the measure in which humanity has lost its consciousness of God. To that cry the answer of Jesus was given in a clear, unequivocal declaration, 'He that hath seen me hath seen the Father.'

That affirmation might be considered in many ways. We choose one only. Let us go back to Philip. When Jesus said to him, 'Have I been so long time with you, and dost thou not know me, Philip ? he that hath seen me hath seen the Father,' He was asking Philip to look back over the period in which he had been with Him. Philip was one of the first disciples, and he had been with Jesus through the whole period of His public ministry. We have the account of four occasions in which he is seen in personal contact with Him.

The first was when Jesus sought him at the beginning, 'Jesus findeth Philip, and saith unto him, Come and travel with me.'

Then much later in the course of our Lord's ministry, when the multitudes were thronging upon Him, and He was moved with compassion, it was to Philip that He talked. To him He said, 'Whence are we to buy bread, that these may eat ?' He was not asking Philip for information, for John says, 'This he said to prove him, for he himself knew what he would do.' The issue was that Philip saw Him that day feed the multitude.

Then Philip was the man to whom the Greeks came with their request, 'Sir, we would see Jesus.' After consultation with Andrew, they came and

told the Lord. Philip listened to that marvellous answer of Jesus, beginning with the declaration, 'The hour is come that the Son of man should be glorified. Verily, verily, I say unto you, Except a grain of wheat fall into the earth and die, it abideth by itself alone; but if it die, it beareth much fruit'; and continuing presently He cried, 'Now is my soul troubled'; and later, 'Now is the judgment of this world.' Of course the whole of this answer should be read. These sentences are sufficient to show that our Lord was facing His Cross, and in spite of His experience of sorrow, saw through to its triumph. Philip was watching Him then.

Then in the Upper Room, certainly not long after this revelation at the coming of the Greeks, he had seen Jesus gird Himself with a towel, and bend in the attitude of a slave, and wash his feet. In all these things the Father was seen, seeking the man, meeting the hunger of the crowd and lifting the action into the realm of the spiritual in teaching; finally, facing and moving towards the infinite mystery of pain through which humanity could be ransomed and redeemed; bending until He took the place of a bond-slave, serving a group of men who believed in Him.

It may be well to remind ourselves that, all through the revelation of our Lord found in this Gospel, the words and the works are in mind, and always the words are treated as supreme; and the fact is emphasized that these were from God, and that the works were also the works of God. He then appealed to Philip and the rest in the words, 'Believe me . . . or else believe me for the very works' sake.' The first line of proof was Himself. 'Believe me' was a call to the consideration of His personality. 'Or else,' that is, if you cannot rise to the higher level of the understanding of My personality, then 'believe me for the very works' sake.' This challenge is an abiding one. If we will consider the Man Jesus, we are inevitably brought face to face with the fact that, through the human, something other than the human is for ever shining round about us. Let us take up the New Testament with its presentation of the Person of our Lord, in these gospel narratives, and open it at any point, and then carefully look at Him. We may find Him in Bethesda's porches among the derelicts. We may find Him with the children in His arms. We may find Him in the midst of the rulers with a sin-smirched woman in the midst of a watching crowd. Wherever we find Him—to adopt a mathematical method—let us project the lines from Him into infinitude, and we shall find we are seeing God.

John, in the Prologue of his Gospel, declares, 'We beheld his glory, glory as of the only begotten from the Father, full of grace and truth.' Thus, to the cry of humanity: 'Oh that I knew where I might find him!' 'Shew us the Father, and it sufficeth us'; the answer is full and final, 'He that hath seen me hath seen the Father.'

The question may still be asked by honest souls: How are we to know that these things that Jesus is reported to have said are so? In an earlier period of His ministry He had uttered the revealing words, 'If any man willet to do his will, he shall know of the teaching, whether it be of God.' He thus declared that there must be first of all a supreme determination to do the will of God; and then that the proof that He spoke from God would be found.

Merely intellectual interest will never find God, even in Jesus. Job and Philip were seeking God because they were convinced of His government and His justice. They were therefore ready for revelation. Revelation did come to Job later on partially, but never fully. To Philip it was given in all its fulness in the Person of our Lord. Thus, the way in which the human soul can find the answer to its quest for God is revealed. When spiritual intention harmonizes with the universal law of righteousness, spiritual intelligence will discover that God was in Christ. 'He that hath seen me hath seen the Father.'<sup>1</sup>

#### FIRST SUNDAY IN LENT.

##### The Duty of saying 'No.'

'But he answered and said.'—Mt 4<sup>4</sup>.

The suggestions of the Temptation in the wilderness are such as must have occurred to that mind in those circumstances. They are not the ordinary promptings to the vulgar sins of pride, selfishness, or greed, which are enough for most of us. The moral defeat of the average man is, for the prince of darkness, a small matter. It can be left to a subordinate. As we put it, a post card will be enough. But this is special. The whole resources of the establishment must be enlisted. It demands the personal intervention of the chief himself.

All this may seem the language of mythology. If so, it is a mythology hard to escape from, and one for which there is a good deal to be said. All theories, even Bible theories, about the origin of evil carry us out of the world of our own experience. There must be conjecture, even if it be inspired

<sup>1</sup> G. Campbell Morgan, *The Answers of Jesus to Job*, 75.

conjecture. But it is just the seeming organization of the forces of evil, the fact that the appropriate temptations seem to be launched against each soul, that makes many thoughtful people unable to resist the conviction that there are evil spirits or an evil spirit. And it is clear, indeed, that the suggestions here are appropriate, what we should normally call *ad hominem*: in this case we may say *ad Dominum*. They are just the questions which the Lord, newly baptized of John, newly conscious that the time was come, newly conscious of a Kingdom to be established, and of a Kingship to be made effective, must surely face. They begin with, 'If thou art the Son of God.'

Shall He use His trust-powers for the satisfaction of His own innocent hunger? 'Command that these stones be made bread.' You have, or believe yourself to have, a master-key, which gives access to the world behind phenomena, where are devised the causes of events. I do not say, Use it as a toy, or just to satisfy an idle curiosity—that would be unworthy of a Son of God—but why not use it for the lawful, and indeed holy, purpose of providing the body with its daily bread? The Son of God, the Captain of mankind, must make the most of His resources. Health is a duty—nay, a condition for the doing of great work. I would not say, To do a great right, do a little *wrong*; that would make no appeal to you; I suggest no such thing. But I say, To do a great right, use the official sanction for the personal good, *which is* the public good. After all, the Man and the Messiah are the same person. It cannot have been intended that the Trustee of all this wealth Himself should starve. Why not a little dip into the public funds? Nay, it is not even that. No one would be the worse for it. For there is plenty more where that came from.

My Lord rejects this? Well, yes, I see. 'Man does not live by bread alone.' It is true indeed, and I am glad that spiritual vitality can compensate so notably. But still, there is the Kingdom to be established. The minds of men are slow, and hard to convince. What they want is miracle. They are familiar with the holy Bible words, which illustrate so exquisitely the care of the Heavenly Father for His chosen. How do they run?—'He shall give his angels charge concerning thee, and on their hands they shall bear thee up.' Surely Divine Providence was never more touchingly described. It is a metaphor? It means the spiritual care of character? Of course, but think of the effect on those dear, simple, literal minds, if you in very deed fulfilled the ancient prophecy of the Son of Man.

My Lord rejects this also? No miracle of that kind? Ah, yes, I see. The altruistic motive even here. A handicap in practice, but of course deserving of the highest commendation. Well, let us not think of miracle. It has occurred to me that man is political. The Jewish people are ripe for some movement, only waiting for a lead. Of course the real purpose is a spiritual kingdom, the Saviour reigning in the hearts and lives of men, but is it not true that you can proceed from the outward to the inward? There are the great promises of God to the Fathers—'I will make thy seed as the sand of the seashore, and thy seed shall possess the gate of his enemies.' Revive the ancient glories of Joshua and Judas Maccabæus. Put yourself at the head of a national, patriotic movement. The power of Rome is an unspiritual, soulless thing; it would be a work of pure piety to replace it by a glorious, divine theocracy. Then, in the *Pax Messianica* which will ensue, it will be easy to build up the purely spiritual fabric which we all desire.

Can we not recognize the specious arguments which we have often heard before? Whether they come from our own ingenuity, willing to rationalize a doubtful case, to make the worse appear the better reason, or from some other quarter, it is hard to say. One thing is certain. When we hear the story of the Lord's Temptation, *mutatis mutandis*, we have heard that kind of thing before.

The answer in the wilderness was 'No.' Sometimes that has to be the answer.

We stand at a cross-road. There is a broad path, promising its reward. It is not a grossly material reward. Most of us are armed pretty well against such undisguised seductions. It contrives to wrap itself somehow in some specious camouflage. It is able to point to power, responsibility, legitimate leisure, things of that sort, among the advantages that it can give. Are we to say 'No' to it? Are we to take the narrow path always? Not always. Some of the broad paths are deadly. No one ever took them and returned but as a cripple and with a constitution grievously impaired. But a path is not necessarily right because it is narrow, and a path is not necessarily wrong because it has rewards. But always there should be some capacity for saying 'No,' and there are some points at which it must be said. Such points will be reached a good many times every day. And the longer we let ourselves go unpractised in the moral art of saying 'No,' the more difficult it will be to begin. Sometimes, when it is really urgent, it has unhappily become impossible.

Sir Edward Burne-Jones in *Time Remembered*,

by Frances Horner, says: 'He [Newman] taught me so much I do mind—things that will never be out of me. In an age of sofas and cushions he taught me to be indifferent to comfort; and in an age of materialism he taught me to venture all on the unseen, and this so early that it was well in me when life began, and I was equipped before I went to Oxford with a real good panoply, and it has never failed me; so if this world cannot tempt me with money or luxury, and it can't, or honours or anything it has in its trumpery treasure house, it is most of all because he said it in a way that touched me—not scolding nor forbidding nor much leading—walking with me a step in front.'<sup>1</sup>

There is one more thing that must be added. A mere negation is never satisfactory; it is never the only thing that has to be said. There is no virtue in suffering just for the sake of suffering. If we say 'No,' we must have something to put instead of the rejected thing. A Lent observance which consisted entirely of doing without some bodily satisfaction would represent some slight economy in the household expenditure, and nothing else. The economy might, or might not, be noticeable, and worth making. If so, there is that to be said. If not, there is nothing to be said. It has no other relevance. The action has no repercussion in the spiritual world of character. Our Lord said, 'Man does not live by bread alone.' He would not shrink from the converse proposition, 'Man does not save his soul by abstinence alone.'

There is a word, now rather overworked, but nevertheless most convenient, the word 'sub-

<sup>1</sup> P. 120.

limation.' It is a new word, but the thing it describes has been practised by Christian people for centuries. This must not be done because it is wrong. Yet it appeals to powers that we possess. We know that it would give an outlet for those powers. *But* it is wrong. What can be done? We can do what Jeanie Deans did when she could not perjure her soul to save her sister's life, but walked from Edinburgh to London to appeal to the Queen's Majesty in person. Or we can do what John the son of Thunder did. His was the fiery nature which desired to call down fire from heaven on the inhospitable people of Samaria. Yet his final appearance on the field of history is as the Apostle of love. Had he weakened in the interval? Or had he turned his strength another way? What does St. Paul mean by 'having nothing, and yet possessing all things'? Does he mean that laborious self-denial will be rewarded by compensations in the life to come? Or does he mean that service may *be* freedom, and sacrifice may *be* happiness? 'Sublimation,' a modern word, an old, familiar, necessary thing.

It is certain that our Lord in the wilderness had a reason for His thrice repeated 'No.' He had an alternative policy, a positive purpose. Of that time it might be said of Him, as it was said of the later time when the conflict was even fiercer, and the forces of evil were all mustered for the final shock, 'For the joy that was set before him endured the cross, despising shame.' There is only one thing to do with shame, and that is to despise it. There is only one motive that will make this possible, and that is some joy set before us.<sup>1</sup>

<sup>1</sup> S. C. Carpenter, *The House of Pilgrimage*, 143.

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## The Present Relations of Church and State.

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THE world-wide crisis—economic, political, and international—has in several lands resulted in the substitution of dictatorships of various types for democracy; and in justification of these the theory of the *totalitarian* state has been advanced. This claim by the State to direct and control the 'total' life and thought of a nation has necessarily raised the problem of the relation of Church and State in an acute form, and has challenged Christian thought to a serious consideration of it with a view

to its solution. I have already in THE EXPOSITORY TIMES called attention to phases of the German Church controversy, but now I am venturing on a discussion of the general problem.

### I.

(1) In the Hebrew nation Church and State were one; religion and politics were inseparable, but in Isaiah's *remnant* and Jeremiah's disciples a detach-