

Contributions and Comments.

St. Mark x. 36.

IN my study of this text in the May 1941 number of THE EXPOSITORY TIMES, p. 317 f., © should be read in the third line instead of D.

Bruce, in his quoted reference to the text, is mistaken in regarding D as preserving the same reading as C. A. J. B. HIGGINS.

Lancashire Independent College,
Manchester.

St. Mark x. 51.

ἵνα ἀναβλέψω.

THE use of ἵνα *c.* subjunctive (in the second and third person) to express a command is an established usage in Hellenistic Greek (= *vá c.* subj. in Modern Greek; cf. Thumb, *Handbook of the Modern Greek Vernacular*, 127). See Moulton, *Prolegomena*, 178 f. for papyri and New Testament examples (Mk 5²³, Eph 5⁸⁸, etc.). For the LXX add 2 Macç 1⁹. The same use with the *first* person is rare, but apparently occurs in

- BGUI, 48¹⁸ (ii/iii A.D.): εἰάν ἀναβῆς τῇ ἑορτῇ, ἵνα ὁμοσε γενώμεθα (cited in Moulton-Milligan, *Vocabulary*, 305a).

Epictetus III. iv. 9: ἄγε ἵνα Σώφρων στεφανωθῇ . . . ἄγε ἵνα τηρήσω τὴν ἐμαντοῦ προαίρεσιν, 'Come let Sophron be crowned. . . . Come let me preserve my choice' (cited in D. S. Sharp, *Epictetus and the New Testament*, 96 f.).

Three New Testament passages *may* illustrate this use of ἵνα :

Mk 12¹⁵: This is uncertain, since ἵνα may have the classical (purposive) sense, 'so that I may see it,' as most translators render. Moffatt and

Torrey, however, apparently take the ἵνα clause as virtually independent, and render 'let me see it.'

Mk 10⁵¹ (=Lk 18⁴¹): Here the usual view is that the ἵνα clause presupposes θέλω (answering to θέλεις), and defines the content of the wish, being equivalent to a simple infinitive (cf. Mk 10⁴³⁻⁴⁴). Thus most translators :

'That I may receive my sight' (R.V.).

'I want to regain my sight' (Moffatt).

'I would see!' (Torrey).

But others apparently find an imperatival sense :

'Let me recover my sight' (Weymouth).

'Let our eyes be opened' (Mt 20³⁸).

'Let me regain my sight' (Goodspeed).

'Have our eyes opened!' (Mt 20³⁸).

Robertson (on Lk 18⁴¹) says 'either after θέλω understood or as a hortatory command.' But his translation favours the latter alternative: 'let me see again.'

If we presume the ellipsis of (a) εἶπέ or εἶπόν, the command is explicit (cf. Mt 20²¹; also 4³, and Lk 10⁴⁰), or (b) θέλω, the imperatival meaning is approached. θέλω ἵνα may have a quasi-imperatival sense, just as in colloquial English 'I want to see it' approximates to 'let me see it.' It is instructive that for Mark's θέλω ἵνα . . . δὲς (6²⁵) Matthew has δός μοι (14⁸). On either theory therefore the stronger (imperatival) rendering of Mk 10⁵¹ (Lk 18⁴¹) seems to be justified. It is perhaps preferable, since the absence of any governing verb brings the use of ἵνα *c.* the first person into line with the second and third person usages cited above.

H. G. MEECHAM.

Hartley Victoria College,
Manchester.

Entre Nous.

'Roman Fountain.'

On the 1st of June Sir Hugh Walpole, that prince of story-tellers and kindest of critics, died at the early age of fifty-seven. He died without writing his autobiography, and so we return to that fragment of an autobiography that he has left—*Roman Fountain*—and which has been too little noticed. 'But this is not an autobiography,' he

said. 'No, no. It will be twenty years before I write one.' So he wrote in August 1939, just after he had come back from Rome. The immediate cause of his journey was to record the funeral of Pope Pius XI., the election of the new Pope, and his coronation. While *Roman Fountain* is an account of all this, it is more truly his attempt to answer the question that everything in Rome

drove him to ask, 'But what does it mean?' As one of the Herries did, 'he looks for facts and things behind the fact.' And so he placed as a motto to his book 'the casual impertinent words of Wystan Auden:

It's no use raising a shout,
No, Honey, you can cut that right out.
I don't want any more hugs;
Make me some fresh tea, fetch me some rugs.
Here am I, here are you;
But what does it mean? What are we going
to do?

Here am I, here are you:
But what does it mean? What are we going
to do?'

This is a book without a plot, but with the incidents connected together by Walpole's effort to find again the Fountain, which he had come upon at an earlier visit to Rome. It was one afternoon in March 1909 that he first saw it. To him it exceeded all fountains in beauty.

'The Fountain represented a Triton blowing his horn, and two children, each holding a fish. The figures, exquisitely carved, were of blue-grey bronze. The Triton, although his features were blurred by time, expressed magnificent joy and confidence. He seemed to be summoning with his horn all the company of gallant and triumphant men there were in the world. The carving of his back and loins was so vigorous that he appeared to be about to leap from the Fountain and stride from one end of the city to the other. The children also in their beautiful symmetry of limb and gesture expressed the climax of joy and energy. It was as though the three of them had at that moment heard news so excellent that they were transported out of themselves and could scarcely control their ecstasy. The waters of the Fountain leaped into the air as the waters of the Roman fountains so exultantly do.'

It does not seem to matter that at his visit in 1939 in spite of much searching he could not find the Fountain again. 'No, I didn't, during those ten days, physically look for the Fountain at all. I was expecting some climax, some discovery. . . . I hoped that I was to have, like Saul on the road to Damascus, a revelation.' There came to him, as he wrote in *Affirmations: My Religious Experience*, an awareness, 'not by my own will, almost against my will, of an existence in another life, of far greater importance and beauty than this physical one, beautiful and important though that is.'

'This book,' he wrote, 'is an honest record of the moments when the writer, not a very spiritual man, perceived the strong, unchecked, rich, glorious undercurrent of the inner, outer, wider, fuller life of the spirit. *That* life immediate current history cannot terminate or destroy although it may influence it.

'I do not know how it may be with the world six months or a year from now when this book is published, but I *do* know that the inner life of man will be continuing, richly, rewardingly, often joyfully, as it has always continued, even though London is in ruins and we are living, most of us, on acorns in stout underground cages. I, at this tiresome moment when proud history has seen fit to have its nose tweaked by an Austrian house-painter, confidently salute the future!'

He had learned that 'the soul of man' was immortal and it was good to be joyful.

'Jesus said unto him, Thou shalt love the Lord thy God with all my heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the Law and the Prophets.

'It was no revelation that came to me. Something very much simpler. I knew that for myself this was the law of the world and the explanation of all things. I could not say what it would be for any one else, and I was not at all blind as to how often I should myself fail in it—yes, again and again and again. But I knew an impulse of great happiness. Whatever might come, I had seen clearly what was the truth of things for me.'

The Christian Standpoint.

'To many of us the Christian position has been clear for some time. While war is an unholy thing, there are situations where it is much the lesser of two evils. To allow ruthless and brutal tyranny to violate justice and to enslave free nations cannot be the will of God. We acknowledge that the plight in which we find ourselves is God's judgment upon us for our failure to accept and discharge our responsibility for the maintenance of righteous order. We must keep before our eyes a more Christian social order, both within our frontiers and in the world, which shall include those peoples who are now being led by their rulers against us. The more clearly this international order can be set forth by you and our leaders in Church and State, the more wholeheartedly we can fling our energies into its achievement and the more appealing it can be made to people now deceived by false ambitions

of domination. We must not seek God's blessing on an Anglo-Saxon ruled future. We have to guard against the pride we dislike in others. We must constantly bring all our thoughts under the searching scrutiny of Christ.

Your courage and endurance and steadfast faith compel our admiration and our hearts are with you in all that is being inflicted on you. We are (in the words of Lincoln) highly resolving to stand by you to see that liberty shall not perish from the earth. We trust that the God of righteousness, after He has disciplined us, may use us for His purpose—a purpose which we know includes the good of those who at the moment seem our foes, as well as of you, our comrades in the cause of freedom.¹

A Free Man.

He (Rendel Harris) was a free man, for he knew the glorious liberty of the children of God. He told me that when he was at Cambridge he entered into a deep experience of evangelical freedom. At that time he was an undergraduate living out of College; his landlady's boy coming in to see him, Rendel Harris said to him, "How old are you?" The little boy with a lisp answered, "I am f-three." Rendel Harris replied, "Thank the Lord I am free too." He never lost what he found then. Some little time before his death he said to me, "I have a growing familiarity with the geography of the banks of this side Jordan." Now he knows the land on the other side. We may quote of him the words which he so fervently loved, "So he passed over and all the trumpets sounded for him on the other side." When he passed over he was in his ninetieth year. His "removal" (to use his own word about the death of a friend) tells of a long life nobly lived, and of a triumphal entry into the company of the saints. At his funeral service I recalled the words which he had spoken at the funeral of a child in the same cemetery, "Your child is not here; this is the emptiest place in Birmingham." There was but a short space betwixt him and heaven. I remember his coming late to a class and saying, "I am sorry to be late, but I have just been to see a dear friend off." In my ignorance I said, "Have you been to the station?" He replied, "No, I have just come from a bedside where I saw a friend off to heaven." We love his beautiful remark, "Never worry about the way to heaven. Always remember it is a personally conducted tour." He once said, "When I

¹ President Henry S. Coffin, in *Life and Work*, June 1941.

die, do not sing 'Now the labourer's task is o'er.' Give me a few minutes, and I shall be fresh once again."²

The Colour Bar.

A feeling of strong indignation and disquiet was roused by the treatment of Sir Hari Singh, who was refused accommodation at a London hotel. It will be remembered that Sir Hari Singh was first Vice-Chancellor of Delhi University. Although when the question was raised in Parliament the Home Secretary expressed his disapproval of the action he went no further than to explain that he had no power in the matter. The subject is brought before us again this month, not this time in the Capital of the Empire but in East Africa. Dr. Norman Leys, in a book which he has just published through the Hogarth Press (*The Colour Bar in East Africa*), brings to light great injustices to natives, and forces us to look at some very ugly facts in the light of our doctrine of racial equality. A special point which he makes is that it is not social prejudices here but British Laws that are at the bottom of the mischief. It is the Law relating to land and taxation and labour which is keeping the people of the land under the domination of Europeans. Dr. Leys reminds us that colour bars are not found in French, Portuguese, or Belgian, but only in British Africa.

Surely one of our earliest reconstruction tasks must be the removal within the Commonwealth of racial discrimination.

Slavery in Abyssinia.

In the *Contemporary Review* Lord Noel Buxton writes: "The Italians during their brief rule announced the abolition of slavery, perhaps because Italy had ratified the Slavery Convention and the Forced Labour Convention of the League of Nations. It would be tragic indeed if the country were to lose one of the few benefits conferred upon it by a foreign tyranny. The little good among so much evil ought to be preserved, and it is here that we must be prepared to give all the help that we can. There is a definite danger of a return to the old régime.

To take the matter of slavery alone, a former owner whose slave had become free might find it possible to recapture him. We should ensure the provision of land settlements and training centres for liberated slaves, the building of schools, the extension of the existing roads, and a service of

² Principal W. Bardsley Brash in *The Congregational Quarterly*, June, 1941.

officials and police whose salaries would actually be paid.'

Prayer and Miracle.

The speech by the Archbishop of York after Dunkirk on prayer and miracle is still being incorrectly quoted, so we give a summary, prepared by the Archbishop himself and published in the *July Congregational Quarterly*.

'(1) We should recognize in the deliverance from Dunkirk an answer to our prayers; but (2) we must at all costs avoid the notion of prayer as another force, on the level of armaments, etc., which enters into combination with them and produces particular results which would not otherwise have occurred; also (3) the first thing that happened after the Day of Prayer was the defection of the Belgian King! Further, (4) the normal sphere of divine action is in men's hearts and wills, and we should seek it rather in the discipline of our men on the beaches, and the spirit of service in the boats, rather than in the weather, though (5) it is not to be denied that God could work miracles if the occasion seemed to Him sufficient. (6) Prayer leads to results in three ways: (i) it lifts us to a new level with new perspectives, and, when complete, to the realization that "all things work together for good to them that love God"—so that we should thank God "for all things," but especially, of course, recognize Him as the source of what we see to be good; (ii) it enables us to serve better—more bravely, etc.; (iii) it qualifies us to receive boons which could not be given without it, because it is (when real) the guarantee that they will be used to God's glory.'

'Unbelievable Arrogance.'

In her new book, *Looking for Trouble*, the American journalist, Miss Virginia Cowles, gives a remarkable account of her travels in Spain during the civil war, then of a visit to Soviet Russia, and to Libya where she interviewed Balbo, besides visits to Berlin and Prague. We find here many revealing characteristics of the celebrities she meets on her journeys. Here is a story, for example, of Ciano when he had visited Hitler at Berchtesgaden.

'Although I was longing to find out what had taken place at Berchtesgaden (the conversation was still a matter of the greatest secrecy) I didn't raise the subject, hoping that Italian indiscretion would give me an inkling of what had happened. Ciano guessed what was in my mind, for after lunch he took me for a motor-boat ride—one of the most

uncomfortable rides I have ever had—and when we got about a mile from the shore dived off the boat and went swimming. Suddenly he bobbed up from under the water, his hair dripping over his eyes, and said: "I bet you'd like to know what I talked to Hitler about."

"Yes, I would. But perhaps because I have a shrewd opinion *he* did most of the talking."

"Well, don't be too sure," replied Ciano, irritated. "He is not the only one. I can make history too. When I think how many lives depend on my thoughts, it's a relief to come out for a few hours and get away from it all." (You may not believe it, but that's what he said.)'

Men and Women Complementary.

In her latest book, *Everyman's Affair*, Miss A. Ruth Fry writes: 'Our World Council and its very many subsidiary councils must not be merely masculine in membership. . . . Men and women are complementary, and the experience of my own religious body, the Society of Friends, where men and women take a completely equal part, confirms my belief that this is essential to the best work being done. I can hardly think that women, with their minds long initiated in the intricacies of housekeeping and home-making, would be capable of some of the egregious follies of military mismanagement.

'For instance, I should like to propose for some important position Mrs. Hortense Odum, who recently resigned her post as president of a great department store in New York after six years' service. In this time she raised the annual volume of sales from 3½ million dollars to more than 10 million. Then, to every one's amazement, she retired.

'She was not interested, she said, in making money, but merely in experimenting as to the validity of her principles. These principles were kindness, consideration for customers and employees alike, courtesy and appreciation. These qualities, she believed, together with good merchandise, would create a store where women would like to shop.

' . . . Would it not be worth while to invite Mrs. Odum to try out her theories on the World Council?'

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, King's Gate, Aberdeen, Scotland.