

Preachers' Pages.

ἵνα IN THE PASTORAL EPISTLES: A STUDY IN EXACT EXPRESSION.

ἵνα means "to the end that." It expresses what is expressed by the opening words of the Confirmation Service. It makes no reference to the means to be employed. In that respect it differs from its sister particle *ὅπως*. It is a particle of contemplation, and looks away to a future more or less remote.

In the Pastoral Epistles this little word appears thirty-two times. That in itself is an interesting fact. The distribution of the word is even more interesting. St. Paul uses this word fourteen times in what we call the First Epistle to Timothy, thirteen times in his Epistle to Titus, and five times in the epistle which we call the Second Epistle to Timothy. As the Epistle to Titus is only half the length of 1 Timothy, and as *ἵνα* occurs only once less in Titus than in 1 Timothy, it is obvious that it is much more frequent in the Epistle to Titus than in either of the other two Pastoral Epistles, speaking proportionately.

I make bold to say with emphasis that in every place where *ἵνα* is used in these epistles it conveys its strictly proper meaning, and expresses some end which the Apostle had in his mind at the moment of writing. It bears no other sense in these epistles anywhere.

Looking at the broad facts of the usage I suggest that St. Paul felt more free and confident about the future when writing to Titus than when writing to Timothy, and contemplated contingencies and prospective arrangements with greater equanimity in the Church of Crete than in that of Ephesus. When writing his "dying letter" the Apostle doubtless felt that long views were out of place, and were in fact merged in the prospect of the glory of his translation close at hand, and in the repose of a noble career well finished by the grace of his Lord. For that reason his gaze turned rather to the past when writing those last lines.

In Titus ii. 12, the meaning "to the end that" must not be weakened down into that of a quotation, as is done in the A.V. The same is true of *ἵνα* in 1 Timothy ii. 2.

HOMILETICAL HINTS AND OUTLINES

[Contributed by the REV. S. R. CAMBIE, B.D., Rector of Otley, Ipswich.]

The Epiphany: Herod and the Magi.

Suggested text: "Thine eyes shall see the King in His beauty."

—*Isa. xxxiii. 17.*

Who may hope to see? "How is it that Thou wilt manifest Thyself unto us and not unto the world" (John xiv. 22). Note the answer.

I. HEROD: THE MAN WHO MISSES THE VISION.

"There is hardly any figure in history in whom the tragic irony of dreadful doom has been more vividly and terribly displayed than in that of Herod the Great."—*Canon Scott Holland.*

Possessing many of the characteristics and adopting many of the methods that appeal to Orientals he managed for a time to make himself somewhat of a popular idol. Yet he lacked those qualities which constitute true greatness.

There is no vision for such as he.

(a) *Insincere.* Pretended to a piety of which he knew nothing—"I will come and worship Him also."

(b) *Inhuman.* Ordered the massacre of the Holy Innocents.

(c) *Infamous life and inglorious end.* His wretched end was the penalty of a life of shameless Hedonism. "Choking as it were with blood, devising massacres in his very delirium, the soul of Herod passed forth into the night."—*Farrar.*

II. THE MAGI: THE MEN FOR WHOM THE VISION IS RESERVED.

Observe—

(1) *Their diligence.* (a) In watching for the star. They had a clue. Did it come from David? (b) In following its guidance. (c) In their inquiry for further information of Herod, who referred to the chief priests and Scribes.

(2) *Their deference.* (a) Magi, they yet bowed the knee to the Infant Redeemer. Thus they fulfilled Isaiah ix. 3. (b) They laid at his feet costly offerings, thus fulfilling Psalm lxxii. 10.

The perseverance and persistence of their faith was rewarded and they departed content with having seen the King in His beauty. Notice how men are evangelized by means of their ordinary occupations—the astrologers by a star so that the evening sky became an

apocalypse, the music-loving shepherds by the Angels' Song, the fisher-folk by the draught of fishes, etc. "Christ enters by the door that stands widest open."

First Sunday after Epiphany.

Text: "I beseech you therefore, brethren," etc.—*Rom. xii. 1* (Ep.).

The keywords of the passage are sacrifice and service—our duty to God and to our neighbour.

THE YIELDED LIFE: FELLOWSHIP WITH GOD.

(a) *The explanation of it.* "Present your bodies." (1) "The soul brings the body to the altar for the one High Priest to offer it acceptably to God."—*Vaughan*. Observe St. Paul's insistence upon the yielding of the body (1 Cor. vi. 15, 19, 20; vii. 34; 2 Cor. v. 10).

(b) *The expedience of it.* St. Paul felt it. "I beseech you." "Be not conformed to this world." Why? "The fashion of this world passeth away" (1 Cor. vii. 31). Considering all it involves, is it worth while? (See 2 Cor. iv. 17.)

(c) *The experience of it.* "That ye may prove." (2) Only those in fellowship with God can hope to know (Collect, "perceive and know, etc.) His will. The secret of the Lord is with them that fear Him and He will show *them* His covenant." (Ps. xxv. 14). "If any man will do . . . he shall know" (John vii. 17).

(d) *The expression of it.* "Transformed." The word used of the Transfiguration (Matt. xvii. 2; Mark ix. 2). Also in 2 Cor. iii. 18, "are changed," lit. "are undergoing a gradual transformation."—*Vaughan*. This is how Jesus has his Epiphany in the world to-day.

Second Sunday after Epiphany.

Text: "Members one of another."—*Rom. xii. 5*.

Our text is really the closing verse of the Epistle for last Sunday, but we select it because the exhortations that follow are based upon this consideration. Last Sunday the subject was *Sacrifice*—the yielded Life; to-day the theme is *Service*, and religion is shown to be connected with secular as well as sacred things.

THE YOKED LIFE: FELLOWSHIP WITH THE SAINTS. In this life of communion there is—

(1) *Inequality of position.* "All members have not the same office." For fuller treatment of this subject, see 1 Cor. xii. 12-27.

(2) *Inequality of Endowment.* "Having then gifts differing" (v. 6). These gifts are bestowed by the Holy Spirit (1 Cor. xii. 11). Man has a part to play (1 Tim. iv. 14; 2 Tim. i. 6).

(3) *Inequality of rewards.* These, however, are in proportion to the endowment and the use made of it (see Luke xix. 12-26; Ps. lxii. 12). "Every man according as his work shall be" (Rev. xxii. 12).

But there is also, on the other hand—

(1) *Equality of opportunity.* "To every man his work" (Mark xiii. 34; also Luke xix. 13).

(2) *Euaqlity of Responsibility.* "Opportunity" involves us in responsibility. Faithfulness is required in stewards (1 Cor. iv. 2).

Third Sunday after Epiphany.

Text: "Be not wise in your own conceits."—Rom. xii. 16 (Ep.).

St. Paul, in this paragraph, continues to deal with Christian ethics—faith in action. Who can truthfully say that justification by works—the evidence and outcome of faith (Arts. 11 and 12)—finds no place in the Apostle's teaching and that he is therefore at variance with St. James? He has already considered Christian Fellowship and its obligations—the yoked-life of the Church. He now reminds us that the Christian has an even wider sphere as a neighbour and as a citizen (next Sunday's Epistle). Note the expressions: "to no man" (17), "all men" (17, 18), "your enemy" (20).

I. THE CHRISTIAN IS CALLED TO A LIFE OF SEEMLY MODESTY. "Be not wise in your own conceits" (see Prov. iii. 7). "For fear you should attribute superior wisdom to yourselves" (see chap. xi. 25). Their notions might sometimes be quite wrong, but in any case their opinions should be stated without arrogance and with due consideration for those of others.

II. THE CHRISTIAN IS CALLED TO A LIFE OF SEEMLY PEACEABLENESS. "As much as lieth in you live peaceably."

(a) *The man of God is non-provocative.* "There is to be no contribution on his part to the making of a quarrel."—Campbell Morgan. "So far as it depends on you."—Weymouth.

(b) *The man of God denies himself the satisfaction of creating a breach of the peace by the old rule "an eye for an eye and a tooth for a tooth."* Recompense to no man evil for evil. We catch here an echo of the Sermon on the Mount.

(c) *The man of God leaves vengeance to Him Who said, "I will repay."* The unregenerate says: "O retribution, how sweet thou art"; the saint says: "Mercy . . . blesseth him that gives and him that takes."

III. THE CHRISTIAN IS CALLED TO EXHIBIT A SEEMLY PROBITY. "Provide things honest in the sight of all men." St. Paul is jealous for the reputation of the Christian community. Notice that this is almost word for word with 2 Corinthians viii. 21, where he tells the Corinthians that he felt it was desirable that as he had been entrusted with a considerable sum, some one should be associated with him in the matter, lest blame should be thrown upon us in respect to these large and liberal contributions which are under our charge.—*Weymouth*. What an example of carefulness to those who handle money given for religious purposes or who deal with monies not their own. We knew a churchwarden who because of this passage would not count the offertory alone!

Fourth Sunday after Epiphany.

Text: "The powers that be are ordained of God."—*Rom. xiii. 1* (Ep.).

In this paragraph St. Paul continues to deal with conduct and sets forth *the obligations of Christian citizenship*. There was need for such counsel. The Christians were being freely charged with disloyalty and were, among themselves, inquiring as to the necessity for paying tribute. He now urges certain considerations.

I. THAT THERE IS A POWER BEHIND THE THRONE. The moral government of the world is under the direct control of the Almighty. "The powers . . . are ordained of God" (verses 1 and 2).

The great vessel ploughs her way across the sea. To the uninitiated it might seem as if nothing determined her course save the outer influences of wind and wave. But behind her movements is the controlling will of him whose hand is on the wheel. So God directs the course of human affairs even though sometimes men fail to discern Him or to comprehend His purposes.

(a) *In the world of nature this Power behind the Throne exhibits an orderliness of method.* Thomas Carlyle, asked by a friend on a starlight night what he thought about the heavens, replied, "A glorious muddle." He hardly did credit to his sagacity! The astronomer will tell you that there is no confusion but such orderliness and precision that the movements of the heavenly bodies can be calculated to a nicety. Examples of this may be given *ad infinitum*.

(b) *In the world of human affairs a like orderliness is according to the Divine purpose.* "By Me things reign" (Prov. viii. 15). "He putteth down one and setteth up another" (Dan. ii. 21, iv. 17). He who orders the stars in their courses and controls the motions of the heavenly bodies would hardly leave the world of men to take care of itself and lose itself in the attempt. He assigns to rulers the task of dispensing rewards and administering punishment: he thus associates them with Him in His purposes of mercy and judgment. "They are God's ministers," though possibly, like Cyrus, often unconscious of the fact.

II. THAT CHRISTIAN MEN, DISCERNING THE POWER BEHIND THE THRONE, ARE UNDER AN OBLIGATION TO RECOGNIZE DULY CONSTITUTED AUTHORITY. "Be subject unto the higher powers" (xiii. i).

(a) Because of our Lord's example and teaching (Luke xx. 20-24; Matt. xvii. 27).

(b) Because of Apostolic injunction, through the ministry of the Spirit. "Render therefore unto all their dues" (v. 7), (1 Pet. ii. 13, 17; Titus iii. 1). Prayer for rulers ordered (1 Tim. ii. 2).

ILLUSTRATIONS.

[Contributed by the Rev. J. W. W. Moeran.]

"There are three periods in war. There is the *Onset* of war, where swiftness of action is what tells the most; and there is the *Grip* of war, where numbers of trained men are what tell most; and there is the *Drag* of war, when what tells most is the purse."¹ Germany's initial successes were gained because she took advantage of her opportunity in seizing the first of these three.

¹ *Ordeal by Battle*, by F. S. Oliver (Macmillan), p. 263.

The whole principle suggests an emblem of the war waged by the Christian Church during the nineteen centuries of the Christian era. There was the *Onset* of war, when the Apostles and teachers of the early Church went forth, strong in faith and purpose and hope, eager to do battle with the legions of Satan in the pagan world of their day.

There was the *Grip* of war, when they victoriously assaulted the strongholds of sin in Rome and Greece, in Asia Minor and Western Europe.

Then came the *Drag* of war, when the Church grew to depend on the power and patronage of the State, and to draw her weapons from the armoury of heathen philosophy, and to lean for supplies on the material props of wealth and worldly position, courting the favour of the rich and great men of the earth.

We have begun to awaken to a consciousness of the folly and unworthiness of all this. Can we not get back once more to the better and healthier state? To do so is the supreme desire of all true hearts to-day.

The Apostles and disciples of the early Church went everywhere in the power of the Holy Ghost, preaching Christ Crucified, Risen, Ascended, and Returning. To repeat this Divine strategy vigorously and universally would mean such a fresh onset against the foe as would enable us to get a grip of the deadly sin that is ravaging poor fallen humanity in its civilized and non-civilized states alike. Then the drag of this awful spiritual war would soon come to an end in the final and complete triumph of good over evil.

The principle might equally well be applied, if desired, to illustrate the personal life and experience of many a Christian man.

* * * * *

Mr. Frederick Palmer, the American War Correspondent, paid a visit to the Grand Fleet in the late summer of 1915. He was much impressed by an expression which he heard used repeatedly; he calls it "a great phrase." An officer was describing the result of a successful action, and added by way of explanation, "*we had the range of them.*"

After the battle of the Falkland Islands, Mr. Palmer was told how our British sailors saved as many as they could of the Germans who floated when von Spee's squadron had been sunk. And when the dripping officers set foot on the deck of the *Inflexible*, the British

explained their own victory by saying "We had the range of you."¹

It all seemed to depend on this. Any amount of shot and shell might be fired; but so long as it fell short, or wide of the mark, or even near, without hitting, that was so much waste of powder and metal. The great thing was to find the range, and then to keep on driving the shots home.

It is the same thing in preaching. No sermon is worth delivering unless the preacher "gets the range" of his listeners. To reach the conscience and there strike the foe of unbelief or indifference or selfish greed or cruel lust—that should always be the great purpose in view. We sometimes wonder at the slow progress of Christianity in our own favoured land. And we think how hard must be the hearts of those who go to Church and listen to sermons without being impressed by what they hear. It would often be more fair to blame the preacher. He fails to "get the range" of his listeners, because he does not aim straight and true for their heart's stronghold. His feeble platitudes and lifeless utterances fall wide of the mark. But when the preacher does declare the truth boldly, when he proclaims the Saviour's love and power in the strength of a great faith and with the fervour of spiritual sympathy, then the shots will go home and the battered turrets of sin will be carried bodily into the sea, and the sinner will haul down his flag and make the great surrender.

* * * * *

One of the most stirring fights of the war took place
 Prayer—
 Hindered. in the North Sea on the morning of February 29,
 1916, when H.M. armed auxiliary cruiser *Alcantara*
 met and engaged the armed German raider *Greif*. The latter was
 disguised as a Norwegian merchant vessel. When the British
 auxiliary was near enough to the enemy ship to recognize her real
 character, at once she opened fire, and at the same time sent out a
 wireless warning call to the British Fleet, asking for help to aid her
 in the struggle. But the enemy also had a powerful wireless installa-
 tion which he used with great skill. Watchful for the first vibration
 that would tell of the auxiliary's call for help, he succeeded at once
 in "synchronizing." The British ship soon discovered the hopelessness
 of overcoming the "jam," and had to continue the contest
 with an enemy superior in speed and strength of hull. A battle

¹ *My Year of the War* (Murray), p. 334.

royal followed which ended in the two ships sinking one another, but not before the *Alcantara* got home the shot which found the wireless room of the raider. That shot saved many lives, for the message now had freedom to travel, and some British destroyers speedily appeared on the scene, and picked up a large number of our own sailors, besides many Germans, who would otherwise have been drowned.

In the conflict of the soul struggling with some besetting sin prayer will bring the help that is needed. But the enemy knows this and often contrives to "synchronize," suggesting doubts about God—His power to save, and His love to care for the man or woman exposed to the assaults of temptation. Or wandering thoughts obtrude, dissipating the spiritual force of the suppliant's cry for help. To every one who knows what this means, and mourns over the hindrances that come when he is on his knees, I would say, "Pray without ceasing"; and as you pray continue to "fight the good fight of faith"; and you will find the enemy's power to hinder your prayers will be broken, and the answer will come, and the help you need will be provided—in God's good time.

* * * * *

The Future— "This is one of those moments in the history of
What? the world when it takes a plunge downwards, or a flight upwards." (David Lloyd-George, M.P.)

Which is it going to be?

"A plunge downwards?" Our hearts cry out agonizingly against that alternative. The passion for freedom among the progressive nations would seem to make it impossible.

And yet, is it so? We can hardly dare to be sure of that. Of one thing we are quite certain. This world can never be the same as it was before the War.

Is it then to be "a flight upwards?" If so, what is to be the ascending power? Where is it to be obtained? On what do our hopes of the future rest?

"After the War!" Many minds are already busy over the problems which shall then confront us. We hear of proposals for binding together by new ties the economic interests of the Allies, of a "League of Peace" to prevent Germany from ever imposing war on the world again. All these things may prove very useful. As Christian people our sympathies and prayers should

be given unstintedly to every earnest honest endeavour to make the world better and happier.

But such things alone are insufficient to give to the world its great uplifting. There is only one power which can impart to the world that buoyancy whereby to take its flight upwards; and that is the power of God. His grace alone can enable human nature to overcome the law of spiritual gravitation—sin—which drags it down, and to take that "flight upwards" which leads to Heaven and rest and peace in God Himself.

* * * * *

On the Amance plateau in Lorraine is the hill of **The Heritage Bequeathed.** St. Geneviève. A small square stone marks its highest point. There, legend tells us, "Jovin, a Christian and very faithful, vanquished the German barbarians, 366 A.D."

The descendants of those German barbarians in this present war strove in vain to break through the French lines of defence at this very place. After their failure to do so, a French colonel took an American friend up that hill one day, and standing there, and looking over to the woods on the other side of the valley where the Germans lay concealed, he said "We have to do as well in our day as Jovin did in his."

As we read the history of the Christian Church of early times, we learn with what constancy many a martyr fought and vanquished in his day the enemies of the Cross of Christ. The names of some of them are known to us. And we in our day have to fight against the same enemy that beset them. Aye, and the same principles for which they contended are again at stake. The battle must be fought once more on the same ground. They stood firm, vanquishing the foe, and bequeathing to us the heritage of a sacred trust. May we be as faithful as they were, our firm purpose being that, with God's help, we will do as well in our day as they did in theirs.

* * * * *

"The one fatal error was inertia; and inertia prevailed."

These words were written by Sir Ian Hamilton in his Dispatch describing the landing at Suvla Bay in the Gallipoli Peninsula. It is the story of a great failure, of splendid heroism

vainly expended, of humiliating defeat where success might have been achieved.

He went on to say that "strong clear leadership had not been promptly enough applied." Had the British Forces pushed forward vigorously on a certain night, then the coveted heights which dominated the Peninsula could have been scaled and won. But the golden opportunity was lost, owing to the lack of such leadership and the prevailing inertia. So all hopes of victory melted away, never again to be revived.

In the past history of nations and of the Church, many a high purpose has been frustrated, many a splendid enterprise robbed of success for the same two reasons. The Church of our day has a great task laid upon her—a great opportunity given to her. But if she is to conquer she must not repeat the failure of Suvla Bay. The call to a fearless forward movement in the name and strength of our Divine Captain Jesus Christ is sounding loudly in our ears. "Strong clear leadership" is needed.

We believe that in answer to prayer it is forthcoming. But the spirit of apathetic indifference still needs to be driven from the ranks of that army which we call "the Church Militant of Christ on earth." Shall the fatal error of inertia be allowed to prevail? or, shall we not rather press forward unitedly under the Divine Guidance of the Holy Spirit and in the name of our risen Lord and Saviour? That is the way to storm successfully the heights of sin and selfishness and scientific materialism. That is the way to gain the crest of the most divine ambition ever cherished; for it means to see the world at our feet, to be won for Christ.

THE STUDY TABLE.

The parish clergyman who has experienced blessing in his own soul, and whose people have been stirred, in and through the National Mission of Repentance and Hope, will be anxious that the impression thus made shall be deepened and that both he and they should be led on from strength to strength. He will find much help in the Bishop of Sodor and Man's new volume, *REVIVED CHURCHMANSHIP* (Longman's Green & Co., 2s. 6d. net). It is a very precious book, full of spiritual power, with just the appeal that is needed to follow

after the special message of the Mission. It is not a book to be read through and then laid aside ; it is a book to be studied, to be thought over, and, above all, to be prayed over—a book that the spiritually-minded clergyman will like to have at hand on his study table, that he may turn to it whenever he feels he needs guidance and help. Like all the Bishop's work it is very thorough. In a series of six chapters after defining his terms and replying to objections to the plea for spiritual revival, he discusses the need for revival, the conditions of revival, the endowment of power, the means of revival, and the outcome of revival—a question of such importance that he devotes two chapters to it. We quote two pregnant passages from the concluding chapter. The first relates to the moral effect of the Pentecostal power and message upon the world. " Fear came upon every soul," and this led on to a feeling of " favour with all the people."

" A similar effect would be produced by a spiritual revival in our midst. Public opinion would be influenced in a greater degree than at present. The voice and influence of the Church, and the votes and activities of Churchmen, would count for much more than they do to-day in determining many questions of policy. At any rate, the creed of the Church would be more widely respected and her work would inspire greater reverence than is now the case. A healthy ' fear ' would possess the public mind, and the people generally would be more favourably disposed towards the revived Church. All this would count to the good for our work in the future. Few, for example, would claim that at the present day there is a widespread ' fear ' or awe of the Church, and yet, on the other hand, fewer still would deny that as an institution she is in ' favour ' with the majority of the nation. In both directions, *i.e.* ' fear ' and ' favour,' there is, however, room for and need for improvement, and a recovery of Pentecost would secure advance in both directions. The day is surely fast drawing near when the national Church will be severely tested whether she can make good her claim to be called national, and whether she ought to continue the established Church of the nation. A revived Churchmanship would assure our minds that she will stand the test, and go down to posterity immovably the religious organ of the State and increasingly the trusted Church of the people. With the recovery of Pentecost its spirit, power and message, the dear old Church of England by responding to the national needs and appealing to the heart of the nation, would embrace the people and by them be embraced, to the enlargement of the one and the enrichment of the other."

The second passage we quote relates to the first result of Pentecost seen in the increased life of the Church. " Many wonders and signs were done by the Apostles."

" If in these latter times (says the Bishop) we are to see spiritual ' wonders and signs ' it can only be as we yield ourselves more unreservedly to the Holy Spirit, by whom the Lord works through us. It is He, and He alone, who can add to the Church those who through Spirit-filled men and women are brought

into a state of salvation. It is therefore only by such a recovery of Pentecost as would issue in a revived Churchmanship that we can hope for the extension of the Church at home and abroad by the conversion of souls. Human agency without the Divine power must fail. Only as our lives are fully consecrated to the Lord can we expect to see spiritual 'wonders and signs' in our midst, and only as He is pleased to work through us can souls be brought into a state of salvation."

The Bishop has given us an uplifting book.

Many volumes have been written on the Prayer Book, but there has long been need of one which should give in homely language the facts about its compilation, the sources of its prayers and so on. This need Miss Georgiana M. Forde has, to a large extent, supplied in a very interesting volume, *Heroes and Writers of the Book of Common Prayer* (S.P.C.K., 3s 6d. net). We do not feel able to vouch for the strict accuracy of all the historical statements; and doctrinally the lady's views are not ours, but those who can discriminate—and readers of the CHURCHMAN are well able to take care of themselves—will find in this volume much that is most useful. It does not pretend to be anything more than a compilation, and the writer acknowledges her indebtedness to over twenty books from which she has drawn her information. Among these we are glad to find the *Tutorial Prayer-Book*. The earlier chapters of the book treat of the Title Page, the Windsor Commission and the Preface. These, of course, are largely historical. The Calendar is principally biographical. In succeeding chapters the various services—regular and occasional—are examined in detail and history and biography, and most admirably intermixed. The chapter on the Psalter is most interesting. As a work of reference clergy will find it convenient and suggestive when preparing sermons or addresses on the Prayer Book—of which we hear far too little—but the book will appeal also to the general reader, who will find much to learn from it.

