

almost limitless patience. The present passage, for example, did not reveal its secret in time for inclusion, and not till after more than twenty attempts at rectification.

That the passage cannot be otherwise than seriously corrupt is evident from the strange transition from the abstract 'fear of the Lord' to the personal 'he,' a transition effected by the quite illegitimate insertion of the words 'he that hath it.' If all the interpolated words be removed, it will be sufficiently evident that there is something very wrong with the text :

'The fear of the Lord to life, and (he) shall abide satisfied, he shall not be visited with evil.'

And yet the Revised Version, and many later editors, have been content to assume that there is no need of correction.

The first suggestion to be made is based on the frequent error, incidental to the scribes, of dropping a letter, which happens to be preceded by the same letter. This has happened twice in the above sentence. The first letter which has thus suffered is an *aleph*, and its restoration turns 'the fear of the Lord' into 'he that feareth the Lord' (יִרָא אֶת יְהוָה).

The second instance is the disappearance of an *ayin*, the final syllable of the preceding word 'satisfied' ending with this letter. The phrase 'abide satisfied' is highly suspicious, though it has passed

muster with generations of editors. Now the *ayin* takes its proper place, the word יֵלֵךְ ('shall abide') disappears. Its first consonant *lamed*, becomes the second letter of the preposition עַל (the preposition regularly going with the verb בָּקַר, 'visit').

But what of the still remaining *nun*? Quite obviously it goes with the two letters which follow it, and נִבֵּל ('godless') takes the place of בֵּל ('not').

One more change must be made, but not one involving any consonantal alteration. Instead of לַחַיִּים (which has been pointed as 'to life') read לֶחֶם ('bread'). This suggestion is confirmed by v.¹³ of the next chapter, where we read 'thou shalt be satisfied with bread.'

This proverb now yields its secret of comfort and of warning :

'He that feareth the Lord shall be satisfied with bread ;

But evil shall be visited upon the godless.'

Let this be compared with the traditional version, defective both in meaning and grammar, and the improvement is unquestionable. Surely it cannot be for the credit of inspiration that it should be made responsible for what is so obviously unworthy and clumsy. The very fact that such an emendation is possible makes it highly probable.

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Entre Nous.

Is 53³ and Ph 2⁹.

The Rev. Hobart D. McKeehan, B.D., Minister of the Reformed Church, Huntingdon, Pennsylvania, had a fruitful idea when he decided to publish side by side a sermon by five representative American preachers and five representative British preachers : *Anglo-American Preaching* (Harper Bros. ; \$1.75). For he is right in thinking that the 'English have much to teach their American brethren, albeit the American has no less to teach his brethren in England.' Mr. McKeehan says he has listened to most of the outstanding Protestant preachers of Britain and America. His choice on this side lies with the Dean of St. Paul's, the Bishops of Durham and Birmingham, the Rev. Vernon Storr, and the Rev. Leyton Richards, Minister of Carr's

Lane, Birmingham. It will be noticed that Mr. Richards is the only representative of the Free Churches. We believe that it will be of interest to readers to compare two of the sermons, making the contrast more complete later by purchasing the volume. The first sermon in the volume is by Dean Inge, and we have given it in shortened form in 'The Christian Year.' It might be contrasted with Dr. Dwight Hillis' sermon. The other four American preachers chosen are Dr. George Angier Gordon, Dr. Joseph Fort Newton, Dr. Lynn Harold Hough, and Dr. Frederick Franklin Shannon. Dr. Dwight Hillis suggestively takes the two texts, 'He was despised and rejected of men' (Is 53³), and 'The name which is above every name' (Ph 2⁹), and he gives the sermon the title

'Verdicts of History Reversed.' Numerous illustrations abound of verdicts which have been reversed at the bar of history in art and literature. 'In Paris the Salon refused Rodin's first model of the "Thinker," and urged the sculptor to stick to his brick and mortar; but Rodin was not a hod-carrier. Now he ranks with Phidias and Michael Angelo. Holland did not know her greatest painter. On a winter's day Rembrandt took a painting to the burgomaster. The rich ruler scoffed at the canvas, but offered the painter a gulder for a loaf of bread. The time came when Holland paid 100,000 guilders for that rejected canvas.' So men have reversed their verdict on the character and career of Jesus. Dr. Hillis gives as an example Jesus' method of control. 'Many leaders, some states, certain races, still believe in battleships, bombshells, lyddite, poison gases.' But Jesus proposed to rule society by the omnipotence of great ideas. 'His first great idea was, man is the son of God, and therefore must be free. His second idea was the equality of the classes, Dives the patrician and Lazarus the beggar being alike the sons of God. His third great idea was the equality of the races, Jew, Greek, and Roman. His fourth great idea was the equality of the sexes, for the fishermen and the group of women were alike the architects of the new state. . . . That there might be no misunderstanding at the very outset in proposing his new society that was to be ruled by his ideas of justice and love, Jesus put at the forefront His symbol, "I am the light of the world" and "Ye are the light of the world." Light, revelator of things hidden. The light, stimulator of things latent and sleeping, the light, the disinfectant of things diseased and evil. His influence—it works in society as leaven works in dough. His grip upon society is strong as steel, but soft as silk. . . . We understand omnipotence only when we study gravity and watch the sun silently lifting many tons of water from the ocean into the clouds. Silently and secretly the light lifts the sap, creates the forest and the harvests. Secretly and silently, through ideas, Jesus builds a new soul, a new society, new states. There are many hard problems involved in stopping criminals and selfish rulers by force and war, but when a long time has passed, and men have thought their way to the bottom of the question, they will reverse their verdict of contempt and decide that Jesus was right. The only way to control men and States is through great ideas and the guiding principles that can control men as gravity guides the plants and stars in their flight through space.'

Another suggestive idea of Dr. Hillis is that it was by an alliance with the poor that Jesus launched His revolutionary programme. Why did He choose the poor? First, Dr. Hillis says, because they were the neediest class; secondly, because they were in the majority; and thirdly, because the great thinkers and leaders have come from the ranks. For it is poverty that forces men to climb the hills of difficulty. 'Every one of the world's greatest three painters and greatest three sculptors began in poverty. The history of the great authors, whether historians, philosophers, or poets, is the story of an early struggle with adversity.'

Conversion.

Every week the readers of 'The British Weekly' have been stirred by an article from the pen of Quo-Usque on such various subjects as Marriage and Morality, The Next War, The New Press, Politics and Progress, and The New Preaching. Seventeen of the articles have now been reprinted, with the title *Have we Lost our Way?* (Hodder & Stoughton; 3s. 6d. net). We quote from the chapter on The New Preaching:

"Surely," said an ex-chairman of one of our denominational unions to me a few years ago, "surely you don't believe in conversion?" I replied that I was driven to believe in it, for I had seen the incredible thing happen. I have seen a waspish virago become a perfect dear. I have known men, converted in the Salvation Army, who from the very dregs of the gutter rose to be leaders in social and Christian crusades. I have listened to the stories of men converted at the Water Street Mission in New York—men who had spent years in jail, men who in their despair had tried to drown themselves in the river and who for twenty years and more had been clean, honest, happy citizens.

'Now the preachers of a couple of decades ago used to expect conversions, preach for them, and get them. The modern preacher does not seem to expect conversions; he has ceased to talk about them, and he would be rather embarrassed if they occurred.'