

they would have appeared in the old Hebrew script, it is easy to see that both may have arisen from an original הַם; a badly made ה or a ה partially illegible from long use of the MS. could easily be mistaken for ד or might even be incorrectly separated by a copyist into דת; and the old מ and נ were sufficiently alike to lead to a mistake in transcription.

We may therefore suppose that the original reading of this clause was וַיִּרְדֵּף עֲרִיבִים = 'and he pursued until them,' *i.e.* until he caught them up. Cf. 2 K 9¹⁸, בֵּא הַמַּלְאָךְ עֲרִיבִים = 'the messenger has come up to them,' *i.e.* has reached them. V.¹⁵ is the natural sequence of the statement that he had caught them up.

It is to be noted as supporting this reading that וַיִּרְדֵּף is usually followed by a direct accusative, or by a prepositional phrase introducing the object of the pursuit. In 1 S 20¹⁰ is the only other passage in the M.T. where a finite tense of the verb is used absolutely.

Further, only in this passage (Gn 14¹⁴) does the M.T. use עַר after וַיִּרְדֵּף to introduce the place to which the pursuit was continued without the object having previously been mentioned.

In making these last two statements, I have followed the *Englishman's Hebrew and Chaldee Concordance*. The two points are not essential to the acceptance of the suggested emendation; but if they are correct they strongly support it.

W. R. W. GARDNER.

Zeitoun, Egypt.

'Likeness.'

HAS it occurred to your readers how much is lacking of force and concreteness in our word 'likeness' as a translation of *ὁμοίωμα* as used by St. Paul? The characteristic English usage, 'a good likeness,' refers to a drawing or sculpture or photograph,

something in a material usually quite different from that of the subject. But *ὁμοίωμα* seems to mean a copy or facsimile or replica, indistinguishable in substance from the original. I venture, therefore, to propose a slight change of idiom as the best way of representing the meaning of the Greek, as follows:—

Ro 1²³ (allusion to Ps 106²⁰), 'exchanged the glory of the incorruptible God for an image like the image of corruptible man, and birds, and quadrupeds, and reptiles.' An idol, though it claims to be something very different, is in the end no more than an image of man or beast. It may become grotesque or hideous in the attempt to depict superhuman traits, but succeeds only in being a copy of familiar forms.

Ro 5¹⁴, 'that had not sinned with a transgression like Adam's.'

Ro 6⁵, 'if we have become assimilated (to Christ) by a death like his, we shall be so also by a like resurrection to his.'

Ro 8³, 'sending his own Son in flesh like the flesh of sin.' In outward appearance our Lord entirely resembled other men, though essentially so different from them.

Ph 2⁷, 'but effaced himself in taking the form of a slave, becoming a man like (other) men.' (The literal translation of *ἑαυτὸν ἐκένωσεν* in this verse, 'emptied himself,' always seems to me to raise unnecessary difficulties. The word is surely used in an advanced metaphorical sense just as in other places in the N.T., where it is rendered 'make void.')

The example in the Book of Revelation (9⁷) is somewhat different from any of the above quoted, though the same method may be applied in translating it too: 'The things like locusts were like horses got ready for war.'

ALEX. R. MACKENZIE.

Yungling, Manchuria.

Entre Nous.

Illustrations from the War.

The Editor offers a set of the *Great Texts of the Bible* (twenty volumes), or their equivalent in other books chosen from Messrs. T. & T. Clark's catalogue, for the best series of illustrations of the Bible on religious and ethical topics from incidents

connected with the War. He offers also a set of the *Greater Men and Women of the Bible* (six volumes)—or their equivalent as before—for the second best series. The texts or topics illustrated should be given, and the source of the illustration, together with the date.

The illustrations should be sent before the end of August. They must refer to incidents occurring not earlier than February.

Prayer as a Pulpit Theme.

Some notes will be found elsewhere on the preaching of topics instead of texts. The Roman Catholic preacher seems to have just discovered the topic. In the end of last year a free translation was made, by Professor P. A. Beecher, of Father Schouppé's *Adjumenta Oratoris Sacri*, and was published under the title of *Pulpit Themes* (Gill; 7s. 6d. net). The demand was instantaneous and exhaustive. In six weeks the eleven hundred copies of the first edition were sold. What is the character of the book? In answer let us quote the complete treatment of one of the topics. Let us take Prayer.

PRAYER.

FIRST DISCOURSE.

General View.

We ought always to pray and not to faint.—Lk 18¹.

Prayer is so essential to religion that it is in a manner a compendium of all spirituality. The instinct for prayer is imprinted on the heart of man; so much so that even amongst pagan peoples there is not found a religion which does not insist on prayer.

The Christian religion especially is a religion of prayer. It commends nothing more earnestly than the exercise of prayer. Its Founder, Jesus Christ, was ever communing with His Father; whilst the Prophets, Apostles, and all the Saints were men of prayer.

Accordingly, he who has the spirit of prayer is truly religious, is truly a Christian, and will attain the promised rewards: so that it has come to be recognized that the spirit of prayer is a sign of predestination.

That we may more and more acquire this spirit, we shall consider:

I. THE EXCELLENCE OF PRAYER.

II. THE EFFICACY OF PRAYER.

III. THE NECESSITY OF PRAYER.

IV. THE PRACTICE OF IT.

I. THE EXCELLENCE OF PRAYER.

1. He who understands this will not ask why

he should pray; but rather will exclaim: whence is it given to me that I can pray?

2. And well may he so exclaim, for prayer is a communion with God Himself. . . .

3. Like incense it ascends and floats before the throne of God, and has incense as its symbol: *Another angel came, and stood before the altar, having a golden censor; and there was given to him much incense, that he should offer of the prayers of all saints upon the golden altar, which is before the throne of God* (Apoc. 8³).

4. It is a connection or communication with heaven, having as another image the ladder of Jacob: *Our conversation is in heaven* (Phil. 3²⁰).

5. It is the language of the children of God. . . .

6. It is a certain sign of salvation.—But on the other hand, to quote the words of S. Bonaventure: *When I see a man not loving the exercise of prayer, not imbued with a fervent and vehement desire for it, and not caring to avail of the divine privilege of communion with God, I conclude that he is moulded of coarse and common clay—a man who, spiritually, is already dead.*

II. THE EFFICACY OF PRAYER.

1. It enriches with all good things, and delivers from all evils. . . . It obtains for us the things that are eternal, and the temporal in so far as they are to our advantage. . . . It delivers from evils, past, present, and to come; as well as from what afflicts us externally and internally, whether in body or in soul.

2. It is the key of heaven . . . Aug. serm. 229.

3. It is a golden chain let down from heaven to earth, by which graces are drawn from above, and souls are drawn from below.

[A well-known poet has said:

For what are men better than sheep or goats
That nourish a blind life within the brain,
If knowing God, they lift not hands of prayer
Both for themselves, and those who call them
friends!

For so the whole round earth is every way
Bound by gold chains about the feet of God.]

4. It is an arrow that speeds through the heavens, and falls at the feet of God.

5. It is *the arrow of the Lord's deliverance* (4 K 13¹⁷)—the armour of the strong—the city of refuge. . . .

6. It is more powerful than armies in battle

array. . . . It is more powerful than the devil. Yes even it can conquer God Himself and make Him drop from His hands the thunderbolts of His justice. Of this we have a striking example in Exodus: *And the Lord said to Moses: Let me alone that my wrath may be kindled against them. . . . But Moses besought the Lord his God. . . . And the Lord was appeased from doing the evil which he had spoken against his people* (Ex 32¹⁰ and following).

7. The earth is fertile; but its fertility cannot be compared with the fruits of prayer. And this can be confirmed by testimony and example. . . .

III. NECESSITY OF PRAYER.

In the first place the misery with which we are clothed proves it—of ourselves we are *wretched and miserable and poor and blind and naked*.

2. Then there is the will of God, which has decreed that prayer is necessary, by necessity of *precept and means*. The necessity of precept is evident from many texts of Scripture, by which we are commanded to pray: *Ask and it shall be given you* (Mt 7⁷). *We ought always to pray, and not to faint* (Lk 18¹). The necessity of *means* is proved from the fact, on the one hand, that we need daily helps for our salvation, and, on the other, that God has decreed not to give them except to those who ask and pray. And God has so decreed because this is the only way of bringing home to us that our salvation and all good things come from Him; and because it is our only way of confessing our total dependence on Him, and of giving Him unceasing thanks. . . .

3. A father wishes that his children should ask him for good things; so too does God. . . .

4. As the earth, although most fertile, requires cultivation and irrigation, so the soul, no matter how otherwise well disposed, needs prayer. . . .

5. Prayer is the light of the soul,—its food,—and its respiration.

6. Prayer is the armour of God's soldier in the day of battle. . . .

7. Wherefore, he who prays shall want nothing, and shall rise superior to his enemies; but he who does not pray shall lack everything, and shall be the sport and mockery of his enemies.

IV. PRACTICE OF PRAYER.

1. Prayer is easy. The slightest elevation of the soul to God—that is prayer. . . . Every

beggar, every infant however weak, knows how to ask, and to make known what he desires; in like manner every one can pray, provided he realizes his want.

2. The characteristics or qualities of good prayer are: humility, confidence, and perseverance; and a necessary condition is recollection of the divine presence, *that one should by vivid faith prostrate oneself at the feet of the Lord, as a son at the feet of his father*.

3. What is necessary before, during, and after prayer? Before prayer, preparation; during prayer, piety; after prayer, harmony of life with the things sought for. . . .

4. Is prayer always heard? Yes, infallibly, if the conditions are fulfilled. . . . What are these conditions?

5. There are various classes of Christians in respect to prayer:—(1) There are those who do not pray; (2) those who pray badly; (3) those who pray well.

6. Why are so many not heard? . . . Frequently they ask for temporal things, without caring to detest their sins, and seek first the friendship of God. . . .

7. The different kinds of prayer are vocal, mental, ejaculatory. . . .

8. How are we to interpret the continuous prayer spoken of by Christ? (Lk 18¹).

9. It will be most helpful to explain in detail to the people the Lord's Prayer, and other forms of prayer.

10. How comes it that many cannot recite the Lord's Prayer without insincerity?

11. What are the impediments to prayer? How can they be removed? . . .

12. Our prayer should be addressed not only to God and Christ Jesus, but also to the Blessed Virgin Mary, to the Angels and Saints. . . .

Fellowship.

We have been much surprised to find ourselves caught by a book on the Pilgrim's Progress. Not that we thought we had exhausted the Pilgrim's Progress. But we did think we had got to the end of the good books on it. This is a small volume, one of Kelly's 'Manuals for Christian Thinkers.' Its title is *The Pilgrim Road* (1s. net), its author the Rev. W. B. Fitzgerald.

Besides its interest as an interpretation, the book is a perpetual stimulus to thought, especially if the

thinking mind is a preacher's. Here, for example, is something on Fellowship. The 'house' referred to is the Palace Beautiful, of course.

Within the house the great thought is *Fellowship*: fellowship here and now: fellowship with the past: and a joyous fellowship to look forward to in the future.

Christian, as soon as he enters, finds himself welcomed into a family. Friendship is the atmosphere of the place. He is no longer a lonely man, hunted by his sins and jeered at by his neighbours, but a member of a gracious household. All are interested in him, and cheer him by their conversation; and he is tactfully encouraged to tell the story of his own experiences.

This joyous fellowship reaches its climax in the communion of the Holy Supper. They sit down together to a common meal,

'and all their talk at the Table was about the Lord of the Hill: about what He had done, and wherefore He did what He did, and why He had builded that House: and by what they said I perceived that He had been a great Warrior, and had fought with and slain him that had the power of Death, but not without great danger to Himself, which made me love Him the more.'

The scene to Bunyan's mind is so vivid and moving that, in the last sentence, he unconsciously drops into the first person. He identifies himself with Christian.

But this was not all. On the following day Christian is taken into the Library and is shown the Records of the Past. From these he discovers that he is only one of 'a great multitude whom no man can number,' who once suffered as he has suffered, and found deliverance in the same Saviour. And their deeds of valour inspire him with high resolve. His devotion is enriched by the thought of his oneness with the Church of the past.

Then there is a fellowship yet to come. On the last morning he was taken to the top of the House, and away in the sunny south he saw 'a most pleasant Mountainous Country, beautified with woods, vineyards, fruits of all sorts; flowers also, with springs and fountains, very delectable to behold.' It was Immanuel's land, which after many strivings he would reach. Not the goal itself, but within sight of it. There, too, he will not be alone, for the Mountains are 'common to and for all Pilgrims.' It is a thought, sometimes

a little overlooked, of the possibilities of the communion of saints in the closing years of life. 'From thence,' he is told, 'thou mayest see to the Gate of the Celestial City.'

Bunyan was in harmony with the New Testament in making Fellowship the central idea of the Church. Whatever else the Church may mean, this is essential.

When John Wesley was acting as curate to his father at Epworth he was told of a Lincolnshire villager who, even in those dark days, had won respect from his neighbours by reason of his goodness; and, ready as ever to learn even from the humblest, Wesley visited him. One sentence the old man spoke was never forgotten:

'Sir, you wish to serve God and go to heaven. Remember, you cannot serve Him alone: you must therefore find companions or make them: the Bible knows nothing of solitary religion.' The words went deep, and when the time came for Wesley to make provision for the spiritual needs of the awakened multitudes of the eighteenth century he made Fellowship the very foundation of the Methodist Society.

The place of fellowship is very forcefully presented by Phillips Brooks in *The Influence of Jesus*:

'Jesus begins with the individual. He always does. His first and deepest touches are on the single soul. Before all social life there is the personal consciousness and its mysterious private relations to the Father from whom it came.'

'But,' he continues, *'there are some things of the individual life which the individual cannot get save in the company of fellow-men.* There are some parts of his own true life always in his brethren's keeping, for which he must go to them. That the individual may find and be his own truest and fullest self, Jesus, his Master, leads him to his fellows.'

Those words go deep down to the philosophy of life, and in days when we are becoming more and more reticent in spiritual things they need to be carefully weighed. We join the Church, not merely for the sake of others, but also for our own sakes, because we, without them, cannot be perfected. The same thought is well expressed by Dr. Hunter in *The Coming Church*:

'The Christian disciple who has only heard the personal call of the Lord has heard but half of His message. 'Together in My name,' is also

a law of His order and way of life. His redeeming work begins with the single soul, but it does not end there. . . . The tie which relates us to Him also binds us to all His brethren, and gives us a sense of membership in a communion which is beyond all earthly banding and disbanding. In true fellowship with the Son of Man and the Son of God, we are in fellowship with the whole family of God on earth and in heaven.'

Dr. Hunter believes that on the foundation of such fellowship there may be built 'a Church large enough and broad enough to welcome and receive all disciples of Christ.' And he endeavours to describe it. 'A genuine Catholic Church—which in its terms of communion is as comprehensive as the Christian life—must have for its basis of union

'not uniformity of order and ritual,
'not views and opinions,
'not sameness of religious experience,
 'but mutual spiritual sympathy, aspiration,
 and purpose—aspiration, not attainment; purpose, not character.'

And it will seek to meet and satisfy in and through its services of worship many and varied wants and sympathies and tastes; while its 'message' will be 'as large as the Gospel of Jesus Christ, glad tidings for all peoples.'

Such a Church may still be a dream, a vision of things to come. But it is very like the House Beautiful. And if ever it appears on earth we shall say, in phrases familiar in the Apostles' Creed, the Litany, and Te Deum, this is indeed the

Holy Catholic Church.
Thy Holy Church Universal.
The Holy Church throughout the world.

TWO POETS.

Stephen Southwold.

Mr. Southwold is not a great poet, and he knows it. But he is a poet. He is not overjoyed to write down the obvious in lines of irregular length; he has felt. What he says is his own, gained by some sacrifice. See him in the poem on

THE FACE OF GOD.

My fetters snapt, and my immanacled soul
Stood free. Then upward streaming from its
 cell
Burst this terrene control.
I watched the level earth's grey bosom swell
Beneath me till it fell

Under my feet a spinning point of light :
The unnumbered planets streamed
Gold motes across the universal night,
And faintly gleamed
A waning radiance: the vast mantle interknit
With cosmic light grew dark; and round me prest,
In void made manifest,
The unfathomable blackness of the infinite.

Meseemed all time passed like a wing's swift beat,
And I was cold and desolate with dread,
And in my head
The eternal silence cried; and everywhere
Was God: such peace enwrapt my every sense,
With His own immanence,
That all my soul became a breathing prayer
About His judgment-seat.

And a great light shone, and from the deep beneath
The beamy planets and star-dust updrew
Into its spreading glory, and became
An ordered part
Of that white sacred Flame
Whose inmost heart
Held all things: from the radiance a breath
Of quiet sound like a soft murmur grew
Into a swelling song, wherein the fire
Of every rapt and tremulous cadence sang,
Till the illumed and infinite spaces rang
With whispering echoes of divine Desire.

The title of the book is *The Common Day* (Allen & Unwin; 3s. 6d. net).

Ella Wheeler Wilcox.

In Mrs. Wilcox's *Poems of Optimism* (Gay & Hancock; 1s. net) there is much variety—variety of metre and of merit. It is not the most pleasing of the volumes which we have seen, though there are pleasing poems in it. The subject of *Divorce* is dealt with three or four times and the seamy side exhibited. The title is not always applicable, but it is applicable to this short poem on

REWARD.

Fate used me meanly; but I looked at her and
 laughed,
That none might know how bitter was the cup
 I quaffed.
Along came Joy, and paused beside me where
 I sat,
Saying, 'I came to see what you were laughing at.'

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, Kings Gate, Aberdeen, Scotland.