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LITERARY ILLUSTRATIONS OF ECCLESIASTES.

vii. 15. "The two main qualities for a long life are a good body and a bad heart" (Fontenelle); cf. M. Arnold's *Mycerinus*.

vii. 16. "The book has been said, and with justice, to breathe *resignation at the grave of Israel*. . . Attempts at a philosophic indifference appear, at a sceptical suspension of judgment, at an easy *ne quid nimis* [vii. 16]. Vain attempts, even at a moment which favoured them! shows of scepticism, vanishing as soon as uttered before the intractable conscientiousness of Israel" (*Literature and Dogma*, chap. ii.).

"Man is neither angel nor brute, and the misfortune is that whoever would play the angel plays the brute" (Pascal).

"As an aged man of the world, whose recollections went back into the last century, is reported to have said, 'When I was young, nobody was religious; now that I am old, everybody is religious, and they are *both* wrong'" (Jowett).

"No man undertakes to do a thing for God, and lays it aside because he finds perseverance in it too much for him, without his soul being seriously damaged by it. He has taken up a disadvantageous position. This is not a reason for not trying, but it is a reason for trying soberly, discreetly, and with deliberation" (F. W. Faber).

"Almost everybody you see in Oxford believes either too much or too little" (Phillips Brooks).

vii. 21. "Here is commended the provident stay of inquiry of that which we would be loth to find: as it was judged great wisdom in Pompeius Magnus that he burned Sertorius' papers unperused" (Bacon.)

vii. 23 f. "Perhaps the best part of old age is its sense of

proportion, which enables us to estimate misfortunes, or what seem to be such, at their true value" (James Payn, *Nineteenth Century*, September, 1897).

vii. 28. "There are only two good men: one is not born yet, and the other is dead" (Confucius).

"I began to . . . get an especial scorn for that scorn of mankind which is a transmuted disappointment of preposterous claims" (George Eliot). See Lowell's *Sonnets*, iv.

"Thou wilt spare us the cynical pout
At humanity: sign of a nature bechurled.
No stenchy anathemas cast
Upon Providence, women, the world.
Thy knowledge of women might be surpassed:
As any sad dog's of sweet flesh when he quits
The wayside wandering bone." (George Meredith.)

vii. 29. "You have had false prophets among you—for centuries you have had them—solemnly warned against them though you were; false prophets, who have told you that all men are nothing but fiends and wolves, half beast, half devil. Believe that, and indeed you may sink to that. But refuse that, and have faith that God 'made you upright,' though *you* have sought out many inventions; so, you will strive daily to become more what your Maker meant and means you to be, and daily gives you also the grace to be" (Ruskin, *Crown of Wild Olive*, lect. iii. 107).

viii. 8. Cf. Ruskin's *Time and Tide* (Letter xxiv.) for an application of the words, *there is no discharge in that war*; also Kipling's *The Five Nations*, pp. 185 f.

viii. 11. :

"And so the siege and slaughter and success—
Whereof we nothing doubt that Hohenstiel
Will have to pay his price, in God's good time,
Which does not always fall on Saturday
When the world looks for wages." (Browning.)

viii. 11 (cf. vii. 7, etc.). "Swift once asked Delany whether the 'corruptions and villanies of men in power did

not eat his flesh and exhaust his spirits?' 'No,' said Delany. 'Why, how can you help it?' said Swift. 'Because,' replied Delany, 'I am commanded to the contrary—*fret not thyself because of the ungodly.*' That, like other wise maxims, is capable of an ambiguous application. As Delany took it, Swift might perhaps have replied that it was a very comfortable maxim—for the ungodly. His own application of Scripture is different. It tells us, he says, in his proposal for using Irish manufactures, that 'oppression makes a wise man mad.' If, therefore, some men are not mad, it must be because they are not wise. In truth, it is characteristic of Swift that he could never learn the great lesson of submission even to the inevitable. His rage, which could find no better outlet, burnt inwardly and drove him mad" (Leslie Stephen's *Swift*, pp. 165-166). Cf. Sterne's *Sermons* (No. xxxiii.).

ix. 1. See Calvin's *Institutes*, III. ii. 38.

ix. 9. :

"A little cot in a little spot
 With a little heaven was sent;
 A little way from that cot each day;
 A song to sing and a word to say;
 A little winter, a little May,
 And a heart content—content!

A little wife and a little life
 In love and duty spent;
 A song and sigh as the years go by;
 A grave, perhaps, where the violets lie;
 But a heaven on earth and a heaven on high,
 And a heart content—content!"

"It is not by renouncing the joys which lie close to us that we shall grow wise. As we grow wise, we unconsciously abandon the joys that now are beneath us" (Maeterlinck). See also *Mark Rutherford's Autobiography*, p. viii. (preface to second edition), and R. L. Stevenson's lines on "The Celestial Surgeon" (in *Underwoods*).

"I shall marry Charlotte, we shall live here together

all our lives and die here,' thought Barnabas, as he went up the hill. 'I shall lie in my coffin in the north room, and it will all be over.' But his heart leaped with joy. He stepped out proudly like a soldier in a battalion" (M. E. Wilkins, in *Pembroke*).

ix. 10. "I lie down on my child's grave and fill my mouth with the clay, and say nothing. . . . But then, dear Mozley, do not think that I do not react under the stroke: I am not merely passive. *This is my action.* Death teaches me to *act thus*—to cling with tenfold tenacity to those that remain. A man might, indeed, argue thus. The pain of separation from those we love is so intense that I will *not love*, or, at least, I will withdraw myself into a delicate suspension of bias, so that when the time comes I may not feel the pang, or hardly feel it. This would be the *economical* view, and a sufficiently base one. But I am taught by death to run the fullest flood into my family relations. The ground is this. *He is gone*: I have no certain ground whatever for expecting that that relation can be renewed. Therefore, I am thankful that I actualized it intensely, ardently, and effectually, while it existed; and now I will do the same for what is left to me; nay, I will do much more; for I did not *do enough*. He and I might have been intertwined a great deal more, and that we were not appears to me now a great loss. In this, as in everything else, I accept the words of the Ecclesiast—'What thine hand findeth to do, do it with thy might; for'—you know the rest" (*Letters of T. E. Brown*, vol. i. pp. 88, 89).

Do it with all thy might:—

"His career was one of unbroken shame. He did not drink, he was exactly honest, he was never rude to his employers, yet he was everywhere discharged. Bringing no interest to his duties, he brought no attention; his day was a tissue of things neglected and things done amiss; and from

place to place and from town to town, he carried the character of one thoroughly incompetent" (R. L. Stevenson, *The Ebb Tide*, chap. i.). See Ruskin's *Lectures on Art*, 86.

ix. 11. See Jowett's *College Sermons*, pp. 244 f.

ix. 14-15. "Here the corruption of states is set forth, that esteem not virtue or merit longer than they have use of it" (Bacon). See Spenser's *Ruines of Time*, 422 f. Also Addison in *The Spectator* (No. 464).

x. 6-7:—

"The brave, impetuous heart yields everywhere
To the subtle contriving head;
Great qualities are trodden down,
And littleness united
Is become invincible."

(Arnold's *Empedocles on Etna*.)

x. 13 f. "No world, or thing here below, ever fell into misery without having first fallen into folly" (Carlyle).

"The incendiary and his kindling combustibles had been already sketched by Solomon with the rapid yet faithful outline of a master in the art: *The beginning of the words of his mouth is foolishness and the end of his talk mischievous madness*. If in the spirit of prophecy the wise ruler had been present to our own times and their procedures; if while he sojourned in the valley of vision he had actually heard the very harangues of our reigning demagogues to the convened populace; could he have more faithfully characterized either the speakers or the speeches? Whether in spoken or in printed addresses, whether in periodical journals or in yet cheaper implements of irritation, the ends are the same, the process is the same, and the same is their general line of conduct. On all occasions, but most of all and with a more bustling malignity whenever any public distress inclines the lower classes to turbulence and renders them more apt to be alienated from the government of their country—in all places and at every opportunity pleading to

the poor and ignorant, nowhere and at no time are they found actually pleading for them" (Coleridge).—"I have seen wicked men and fools, a great many of both; and I believe they both get paid in the end, but the fools first" (R. L. Stevenson).

x. 20. "At Siena I was tabled in the house of one Alberto Scipioni, an old Roman courtier in dangerous times. . . . At my departure for Rome I had won confidence enough to beg his advice how I might carry myself securely there, without offence of others, or of mine own conscience. 'Signor Arrigo mio,' says he, '*pensieri stretti ed il viso sciolto* (thoughts close, countenance open) will go safely over the whole world'" (Sir Henry Wotton to Milton).

x. 20. In *The Life of a Scottish Probationer* (p. 114), there is an extract from a sermon preached by Thomas Davidson to the troops at Aldershot, which opens thus:—

"Over the entrance of a very old house in an ancient Scottish town, I read, not long ago, the following inscription:—

'Since word is thrall and thought is free,
Keep well thy tongue, I counsel thee';

that is to say, 'Speech is liable to criticism, and may bring you into trouble; be wise and careful, therefore, in the exercise of it.' The inscription, however, gathers additional significance from the fact that the house in question stands within a hundred yards of a royal residence, and must have been built at a time when a more stringent law of treason rendered it very dangerous to make very free, even in the most private of conversations, with anything appertaining to constituted authority."

xi. 1-2. See Ruskin's *Fors Clavigera* (ed. 1896), i. p. 372.

"Twas but in giving that thou couldst atone
For too much wealth amid their poverty."

(George Eliot.)

"Go, to the world return, nor fear to cast
 Thy head upon the waters, sure at last
 In joy to find it after many days.
 The work be thine, the fruit thy children's part:
 Choose to believe, not see: sight tempts the heart
 From sober walking in true Gospel ways."
 (Keble.)

xi. 4. "We ought to gather in souls as the farmer gathers under a lowering sky in autumn, believing that the storm may next day rush down upon his fields" (A. A. Bonar).

Arabian proverb: "The man who will not work becomes an astrologer."

"There is no greater impediment of action than an over-curious observance of decency, and the guide of decency, which is time and season. For as Solomon saith [Eccles. xi. 4] . . . a man must make his opportunity, as oft as find it" (Bacon). See also Bacon's *Essays*, lii.

xi. 7. "'A pleasant thing it is to behold the sun,' these first Gothic builders would seem to have said to themselves; and at Amiens, for instance, the walls have disappeared; the entire building is composed of its windows" (Pater's *Miscellaneous Studies*, p. 110).

"The great sunlit square is silent—silent, that is, for the largest city on earth. A slumberous silence of abundant light, of the full summer day, of the high flood of summer hours whose tide can rise no higher. A time to linger and dream under the beautiful breast of heaven, heaven brooding and descending in pure light upon man's handiwork. If the light shall thus come in, and of its mere loveliness overcome every aspect of dreariness, why shall not the light of thought, and hope—the light of the soul—overcome and sweep away the dust of our lives?" (Richard Jefferies, *Sunlight in a London Square*.)

xi. 8a.

“Life is worth living
Through every grain of it,
From the foundations
To the last edge
Of the corner-stone, death.”

(W. E. Henley.)

xi. 8 f. “ ‘ Would you judge of the lawfulness or unlawfulness of pleasure,’ she said, ‘ take this rule : whatever weakens your reason, impairs the tenderness of your conscience, obscures your sense of God, or takes off the relish of spiritual things ;—in short, whatever increases the strength and authority of your body over your mind, that thing is sin to you, however innocent it may be in itself.’ Well might Wesley consult upon such questions a mother who was capable of reasoning and writing thus. His father expressed a different opinion : ‘ All men,’ he said, ‘ were apt to verge towards extremes, but mortification was still an indispensable Christian duty. If the young man will *rejoice in his youth*, let him take care that his joys are innocent ; this, only this, remember, that *for all these things* God will bring him into judgment’ ” (Southey’s *Life of Wesley*).

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(*To be continued.*)