

thus that he believed in their completion. May God preserve us in this faith at a time which, in comparison with the times of the Apostle, may seem insignificant and poor in strength and in gifts, but which, nevertheless, does not deserve to be called a time in which missionary work is at a standstill.

THEOD. ZAHN.

LITERARY ILLUSTRATIONS OF THE BOOK OF  
ECCLESIASTICUS.

vii. 15. *Hate not laborious work, neither husbandry, which the Most High hath ordained.*

The Spirit testifies [says St. Patrick in his *Confession* (ch. i.)], "and husbandry was ordained by the Most High." Therefore I, first a rustic, then a fugitive, unlearned indeed, unknowing how to provide for the future—but I know this most certainly, that before I was humbled I was like a stone lying in deep mud; and He who is mighty came and in His own mercy raised me up and placed me on the top of the wall.

vii. 23–24. *Hast thou children? instruct them, and bow down their neck from their youth. Hast thou daughters? have a care of their body, and shew not thyself cheerful toward them.*

The discipline of the family, in those days, was of a far more rigid kind than now. The frown, the harsh rebuke, the frequent application of the rod, enjoined by Scriptural authority, were used, not merely in the way of punishment for actual offences, but as a wholesome regimen for the growth and promotion of all childish virtues.—HAWTHORNE: *The Scarlet Letter* (ch. vi.).

viii. 9. *Miss not the discourse of the aged; for they also learned of their fathers.*

We cannot but lament [says Lowell in *My Study Windows*] that Mr. Quincy did not earlier begin to keep a diary. "Miss not the discourses of the elders," though now put in the Apocrypha, is a wise precept, but incomplete unless we add, "Nor cease from

recording whatsoever thing thou hast gathered therefrom"—so ready is oblivion with her fatal shears.

viii. 19. *Open not thine heart to every man.*

Lay not thine heart open to every man, but plead thy cause with the wise and such as fear God. Be not much with young people and with strangers.—THOMAS A KEMPIS, *Imitatio* (i. 8).

ix. 1. *Be not jealous over the wife of thy bosom, and teach her not an evil lesson against thyself.*

Jealousy [observes Addison in the *Spectator* (170)] puts a woman often in mind of an ill thing that she would not otherwise perhaps have thought of, and fills her imagination with such an unlucky idea, as in time grows familiar, excites desire, and loses all the shame and terror which might at first attend it. Nor is it a wonder if she who suffers wrongfully in a man's opinion of her, and has therefore nothing to forfeit in his esteem, resolves to give him reason for his suspicions, and to enjoy the pleasure of the crime, since she must undergo the ignominy. Such probably were the considerations that directed the wise man in his advice to husbands : *be not jealous over the wife of thy bosom, and teach her not an evil lesson against thyself.*

What shall a man do now in such a case ? What remedy is to be had ? How shall he be eased ? . . . Make a virtue of necessity, and conceal it. Yea, but the world takes notice of it, 'tis in every man's mouth : let them talk their pleasure, of whom speak they not in this sense ? From the highest to the lowest, they are thus censured all : there is no remedy there but patience. It may be 'tis his own fault, and he hath no reason to complain, 'tis *quid pro quo*, she is bad, he is worse. . . . And therefore, as well adviseth Sirciacides, *cap. 9. 1, teach her not an evil lesson against thyself*, which as Jansenius, Lyranus, on this text, and Carthusianus interpret, is no otherwise to be understood, than that she do thee not a mischief. I do not excuse her in accusing thee ; but if both be naught, mend thyself first ; for as the old saying is, a good husband makes a good wife.—BURTON, *Anatomy of Melancholy*, part iii. sect. 3.

ix. 10. *Forsake not an old friend ; for the new is not comparable to him : as new wine so is a new friend ; if it become old, thou shalt drink it with gladness.*

There is another saying in the same author which would have been very much admired in an heathen writer : *forsake not an old friend, for the new is not comparable to him : a new friend is as new*

wine ; when it is old thou shalt drink it with pleasure. With what strength of allusion and force of thought has he described the breaches and violations of friendship ? *Whoso casteth a stone at the birds frayeth them away ; and he that upbraideth his friend, breaketh friendship. Tho' thou drawest a sword at a friend, yet despair not, for there may be a returning to favour. If thou hast opened thy mouth against thy friend, fear not, for there may be a reconciliation ; except for upbraiding or pride or disclosing of secrets or a treacherous wound ; for, for these things every friend will depart* (ix. 20 f.).—ADDISON, in the *Spectator* (68).

x. 15. *The Lord hath plucked up the roots of the proud nations, and planted the lowly in their place.*

Where I see the greatest difficulty [Fénelon writes to the Marquis de Seignelai] is neither in your sharpness with your servants nor your vehemence against those who cross you ; what I fear most is your natural haughtiness, and your violent inclination for pleasure. I dread your pride, because you cannot give yourself to God, and be filled with His Spirit, unless you are emptied of self, and despise it heartily. God is jealous of His own glory, and that of men offends Him. “He resisteth the proud, but giveth grace to the humble,” and “The Lord hath plucked up the roots of the proud nations and planted the lowly in their place.” He will never give you His blessing unless you are lowly in His sight, unless you renounce worldly glory.

x. 28. *My son, glorify thy soul in meekness, and give it honour according to the dignity thereof.*

Real humility [observes Sir Henry Taylor in *Notes upon Life* (p. 50)] will not teach us any undue severity, but *truthfulness* in self-judgment. “My son, glorify thy soul in meekness, and give it honour according to the dignity thereof.” For undue self-abasement and self-distrust will impair the strength and independence of the mind, which, if accustomed to have a just satisfaction with itself when it may, will the better bear to probe itself, and will lay itself open with the more fortitude to intimations of its weakness on points in which it stands truly in need of correction. No humility is thoroughly sound which is not thoroughly truthful. The man who brings misdirected or inflated accusations against himself, does so in a false humility, and will probably be found to indemnify himself on one side or another.

xi. 2, 4. *Commend not a man for his beauty ; and abhor not a man for his outward appearance. Glory not in the*

*putting on of raiment, and exalt not thyself in the day of honour.*

There is nothing solid or valiant to be hoped for from such as are always kempt and perfumed, and every day smell of the tailor. . . . If we will look with our understanding, and not our senses, we may behold virtue and beauty (though covered with rags) in their brightness; and vice and deformity so much the fouler, in having all the splendour of riches to gild them, or the false light of honour and power to help them. Yet this is that wherewith the world is taken, and runs mad to gaze on—clothes and titles, the birdlime of fools.—Jonson: *Discoveries* (cii.).

xi. 5–6. *Many kings have sat upon the ground; and one that was never thought of hath worn the crown. Many mighty men have been greatly disgraced; and the honourable delivered into other men's hands.*

Compare the conversation, in the fifteenth chapter of *The Bride of Lammermoor*, between Sir William Ashton and the political agent.

“It is possible [said the latter] that, in the next session of Parliament, young Ravenswood may find more friends and favour even than your lordship.” “That would be a sight worth seeing,” said the Keeper, scornfully. “And yet,” said his friend, “such things have been seen ere now, and in our own time. There are many at the head of affairs even now, that a few years ago were under hiding for their lives; and many a man now dines on plate of silver, that was fain to eat his crowdy without a bicker; and many a high head has been brought full low amongst us in as short a space. Scott of Scotstarvet’s ‘Staggering State of Scots Statesmen,’ of which curious memoir you showed me a manuscript, has been outstaggered in our time.”

xi. 28. *Call no man blessed before his death.*

In time, no doubt [says Schopenhauer] justice will be done every one; *tempo e galant' uomo*. But this justice is as tardy in arriving as that of a law-court, and the secret condition is that the recipient shall no longer be alive. The precept of Jesus the son of Sirach is faithfully followed: *judge none blessed before his death.*

xii. 1, 7. *If thou doest good, know to whom thou doest it. . . . Give to the good man, and help not the sinner.*

In Macaulay's diary (Oct. 14, 1850) the following entry occurs :—

In the morning —— called. He seems to be getting on well. He is almost the only person to whom I ever gave liberal assistance without having reason to regret it. Of course, I do not speak of my own family ; but I am confident that, within the last ten years, I have laid out several hundreds of pounds in trying to benefit people whose own vices and follies have frustrated every attempt to serve them.

xii. 13-14. *Who will pity a charmer that is bitten with a serpent, or any that come nigh wild beasts? Even so, who will pity him that goeth to a sinner and is mingled with him in his sins?*

Be critical in thy consortion [says Sir Thomas Browne in his *Christian Morals*]. Look not for roses in Attalus' garden, or wholesome flowers in a venomous plantation. And since there is scarce any one bad, but some are the worse for him, tempt not contagion by proximity, and hazard not thyself in the shadow of corruption.

xii. 16. *An enemy speaketh sweetly with his lips, but in his heart he imagineth how to throw thee into a pit.*

Compare the first scene of the first act in *Cymbeline*, where the queen cunningly pretends to help the lovers :—

I'll fetch a turn about the garden, pitying  
The pangs of barred affections, though the king  
Hath charged you should not speak together.

*Imogen.* O

Dissembling courtesy! How fine this tyrant  
Can tickle where she wounds! . . .

*Queen* (re-entering). Be brief, I pray you :  
If the king come, I shall incur I know not  
How much of his displeasure. [*Aside*] Yet I'll move him  
To walk this way.

xiii. 23. *A rich man speaketh, and all keep silence ; and what he saith they extol to the clouds.*

Compare Henry Smith's reflection, in *The Fair Maid of Perth*, after Sir Patrick Charteris has delivered his oracular and stately consolations :—

“The Provost,” he said bitterly to himself, “is an excellent man ; marry, he holds his knighthood so high, that if he speaks nonsense, a poor man must hold it sense, as he must praise dead ale if it be handed to him in his lordship’s silver flagon.”

xiv. 18–19. *As of the green leaves on a thick tree, some fall, and some grow ; so of the generations of flesh and blood, one cometh to an end, and another is born. Every work rotteth and consumeth away, and the worker thereof shall depart with it.*

Compare the reminiscence of this passage in *Old Mortality* :—

“Let the tide of the world wax or wane as it will,” Morton thought, as he looked around him, “enough will be found to fill the place which chance renders vacant ; and, in the usual occupations and amusements of life, human beings will succeed each other, as leaves upon the same tree, with the same individual difference, and the same general resemblance.

xv. 14–17. *He himself made man from the beginning, and left him in the hand of his own counsel. If thou wilt, thou shalt keep the commandments ; and to perform faithfulness is of thine own good pleasure. He hath set fire and water before thee : thou shalt stretch out thine hand unto whichsoever thou wilt. Before man is life and death ; and whichsoever he liketh, it shall be given him.*

When referred to this passage, asserting man’s freedom of will, Calvin (*Institutes*, ch. v. of the second book) replies :—

To my opponents, and to the author of *Ecclesiasticus*, whoever he was, my answer is this :—If you mean to tell man that in himself there is a power of acquiring salvation, your authority with us is not as great as, in the least degree, to prejudice the undoubted word of God ; but if only wishing to curb the malignity of the flesh, which, by transferring the blame of its own wickedness to God, is wont to catch at a vain defence, you say, that rectitude was given to man, in order to make it apparent that he was the cause of his own destruction, I willingly agree. Only do you agree with me in this, that it is by man’s own fault he is stripped of the ornaments in which the Lord at first attired him, and then let us

unite in acknowledging that what he now wants is not a defender but a physician.

xv. 17. *Before man is life and death ; and whether him liketh shall be given him.*

The righteous government of the world must be carried on ; and, of necessity, men shall remain the subjects of it, by being examples of its mercy or of its justice. *Life and death are set before them, and whether they like shall be given unto them.* They are to make their choice, and abide by it ; but which soever their choice be, the gospel is equally a witness to them ; and the purposes of Providence are answered by this witness of the gospel.—BUTLER, *Sermons*.

xv. 20. *He hath commanded no man to do wickedly, neither hath he given any man licence to sin.*

We must beware [says Augustine in his *Enchiridion* (section lxx.)] lest any one should imagine that gross sins, such as those committed by people who shall not inherit the Kingdom of God, may be daily perpetrated, and daily atoned for by almsgiving. The life must be changed for the better ; and almsgiving must be asked to propitiate God for past sins, and not to win impunity for the commission of such sins in future. For God has given no man licence to sin, though in His mercy He may blot out sins already committed, if we do not neglect to make proper satisfaction.

xvi. 17–18. *Say not thou, I shall be hidden from the Lord ; and who shall remember me from on high ? I shall not be known among so many people ; for what is my soul in a boundless creation ?*

The tragedy of the individual life reaching its climax seems, to the chief actor, worthy to claim and hold universal attention. Yet the sun never stands still in heaven, nor do the footsteps of men tarry upon earth. No one person may take up too much space, too much time. The movement of things is not stayed. The single cry, however bitter, is drowned in the roar of the pushing crowd.—Lucas Malet in *Sir Richard Oplmady* (bk. iii.).

xvii. 31. *What is brighter than the sun ? Yet this faileth.*

O thou that rollest above, round as the shield of my fathers ! Whence are thy beams, O sun ! thy everlasting light ? . . . But thou art, perhaps, like we, for a season, thy years will have an end.

Thou shalt sleep in thy clouds careless of the voice of the morning.  
—*Ossian* : “Carthon.”

xviii. 1. *He that liveth for ever created all things in common.*

The Vulgate translation of *in common* by *simul* (= “together”) led Anselm, in his *Cur Deus Homo* (xviii.) to argue in favour of the simultaneous creation of men and angels.

xviii. 13. *The mercy of a man is upon his neighbour ; but the mercy of the Lord is upon all flesh ; reproving, chastening, and teaching, and bringing again, as a shepherd doth his flock.*

In the Greek and pre-Maccabean period the tendency undoubtedly existed to make God’s providence co-extensive with humanity. Even Sirach, who on the whole is strongly nationalist, can say : “The lovingkindness of man is towards his neighbour : the lovingkindness of God is towards all flesh.” The universal charity of God is the moral of Jorah.—MONTEFIORE : *Hibbert Lectures*, p. 443.

xviii. 25–26. *When thou hast enough, remember the time of hunger ; and when thou art rich, think upon poverty and need. From the morning until the evening the time is changed, and all things are soon done before the Lord.*

We cannot expect [Keats writes] to give way many hours to pleasure. Circumstances are like clouds continually gathering and bursting. While we are laughing, the seed of some trouble is put into the wide arable land of events ; while we are laughing it sprouts, it grows, and suddenly bears a poison fruit which we must pluck.

xviii. 30. *Go not after thy lusts, but refrain thyself from thine appetites.*

A drunkard I never was, but I have known drunkards made sober by Thee. From Thee then it was that they who never were such, should not so be, as from Thee it was that they should not always continue to be such, who have been such. I heard also another voice of Thine, “Go not after thy lusts, but refrain thyself from thine appetites.”—AUGUSTINE : *Confessions*, book x. chap. 31.

JAMES MOFFATT.