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to suggest that after ועלהו a verb has dropped out, (perhaps יעלה, Qal.). The clause לא יבול will then be a circumstantial clause.

The strophe will then be regular so far as it goes: but one line is still wanting. This, alas, we cannot now supply, though we may feel certain that it originally existed.

In any case, it seems more reasonable to admit that we have in this psalm a poem of three strophes, the first and third of which are practically complete (one word has to be supplied in each of lines four and six of the third strophe), than to cast out wholly v.<sup>3</sup> because we cannot now make it fit in exactly with the metrical arrangement of the other verses.

V.<sup>3</sup> as has been said, is certainly required by the opening expressions of v.<sup>4</sup>.

A word may be added on the question whether v.<sup>3</sup> is a mosaic of three earlier passages or not.

In judging of the 'originality' of any part of a psalm, the fact must be constantly kept in mind that if Hebrew poetry has any kinship with other Semitic poetry (Arabic poetry, for example), the use of the same figures of speech in different poetical pieces, in more or less identical terms, does not necessarily imply 'quotation.' The word 'quotation' is here used generally for conscious use on the part of a writer of words and figures known to have been used by another writer. The theory of 'quotations' must be charily employed when the lines under consideration are merely figurative and contain no striking ethical teaching.

Arabic poetry to a considerable extent consists in the use of stereotyped figures of speech, and the originality of the poet is often shown only in some slight variation of the form (the wording) of the metaphors or figures. These are the common property of all; the setting is the mark of originality. Judging from the repeated use in the Psalms of the same figures with but slight variations, we are inclined to say that Hebrew poetry must have similarly employed very largely stereotyped forms. It is only because so little of Hebrew literature has come down to us that this fact is not more patent and more generally recognized.

Zeitoun, Egypt.

W. R. W. GARDNER.

### The Sun Standing Still.

MR. YOUNG will find his views on this subject, as given in the March number of THE EXPOSITORY TIMES, confirmed in an able essay entitled *A Misunderstood Miracle*, by the Rev. A. Smythe Palmer, B.A. (Swan Sonnenschein).

The late Professor G. F. Wright, in his *Scientific Confirmations of O.T. History* (pp. 64, 65), shows that he has found the clue to the same solution of the difficulty. The marginal reading 'Be silent,' taken along with the fact that the 'Book of Jasher' was a poetical work and of an uninspired character, should clear away the principal difficulties that have clung for so long around this remarkable event in Old Testament history.

Geelong, Australia.

ROBERT KELLY.

## Entre Nous.

### F. G. Kenyon.

The King has been pleased to appoint Mr. Frederic George Kenyon to be principal Librarian of the British Museum, in succession to Sir Edward Maunde Thompson, who has retired. In making this announcement the *Times* adds: 'Mr. Frederic George Kenyon is the son of the late Mr. Robert Kenyon, Q.C., D.C.L., Vinerian Professor of Law at the University of Oxford. His maternal grandfather was the late Mr. Hawkins, Keeper of Antiquities at the British Museum at a time when there was only one department of antiquities. Mr. Kenyon was born in London on January 15th, 1863, and

was educated at Winchester and New College, Oxford, and became a Fellow of Magdalen College in 1888. In the latter year he became assistant in the British Museum. He is a D.Litt. of Durham, and a Ph.D. of Halle.'

Mr. Kenyon contributed an article on WRITING to the fourth volume of the *Dictionary of the Bible*, and an article on the Papyrus to the Extra Volume. He also contributed four articles to the single-volume *Dictionary of the Bible*, two of them articles of the highest importance and of great originality, the article on the ENGLISH VERSIONS and the article on the TEXT OF THE NEW TESTAMENT.

**Conybeare and Scott.**

There is nothing better in the *Hibbert Journal* for July than two short reviews in the end of it. The one is a review of Dr. Conybeare's *Myth, Magic, and Morals*, by Mr. R. R. Marett of Oxford; the other is a review of Dr. Scott's *The Pauline Epistles*, by Principal Jones-Davies of Manchester.

Mr. Marett is not a theologian. At least he says he is not. But he is one of the most capable and learned writers on Religion; he is probably the best authority in our day on the relation of Magic to Religion. He does not find Dr. Conybeare satisfactory.

He is not distressed about Dr. Conybeare's departure from the paths of orthodoxy. 'But,' he says, 'when he condemns the Eucharist, and incidentally humanity's immemorial attempt to effect communion with the divine, as a failure to apprehend the laws of cause and effect, he either is guilty of a most unscientific dogmatism or is drawing on sources of information denied to the rest of the race.'

Principal Jones-Davies has read Dr. Scott's book as carefully as Mr. Marett has read Dr. Conybeare's, and he is very much better pleased with it. He begins: 'The attitude of Dr. Scott is frank and fearless, but, unlike critics such as Dr. van Manen, he is no iconoclast. His work is a sane and moderate attempt to solve the problem of these epistles by the application of critical methods.' And he ends, 'We look forward with high hopes to further work from the pen of a writer who has already made a valuable contribution to an important and perennially fascinating study.'

**Some Quotation Volumes.**

The making of quotations cannot be called a lost art, because, so far as we know, it has never attained to a place among the arts or sciences yet. Of all the books that are manufactured there is scarcely ever a book that is more utterly dull, flat, and unprofitable than a volume of quotations. And yet the right use of a quotation, when it is also a right quotation, is one of the most delicious surprises of literature.

Nevertheless let us look at some volumes of quotations. They are of much variety. Messrs. Harrap & Co.'s *Sesame Booklets* will do to begin with. There are seven of them—Wayside

Thoughts from Tennyson, Wayside Thoughts from Longfellow, A Calendar of Thoughts from Browning, Great Thoughts from the Ancients, Great Thoughts from Emerson, Word-Pictures from Ruskin, and the Golden Link of Friendship. They are dainty and delightful to handle and their titles exactly express their contents.

The book which F. M. Hornby has compiled and called *Great Minds at One* is in the form of a birthday book. But it has this originality that under each date two or three quotations are given from different authors, the same in theme and in sentiment. The publisher is Mr. Fisher Unwin, and the American edition may be obtained from the Wessels Company of Brooklyn and New York.

The Reilly and Britton Company of Chicago have produced what the trade would call a fancy book, every page having a flower printed all over it in light green below the letterpress. Its title is also fanciful—*When Good Fellows get together*. Its quotations, however, are the genuine discoveries of a genuine lover of literature, though some of them are discovered in Burns and some in Herrick.

Messrs. Sonnenschein have a long series of books of quotations, to which they have just added a *Dictionary of Quotations in Italian*, by Thomas Benfield Harbottle and Colonel Philip Hugh Dalbiac. It is more a work of science than of art, for it contains an enormous number of short quotations, mostly in proverbial form, and they are printed in the smallest type and crowded together in the smallest space. There is an index of authors and two excellent indexes of subjects, one Italian, the other English.

Now notice three deliberate dictionaries of quotation—not books of elegant extracts, but volumes of serious usefulness for the press or the pulpit. The first and best is *The International Encyclopedia of Prose and Poetical Quotations*, edited by Mr. William S. Walsh, and published by the John C. Winston Company of Philadelphia. Mr. Walsh claims to have gathered his quotations from the literature of the whole world, but he has considerably translated into English those which he found in foreign languages. It is an encyclopædia of words as well as ideas, the first step towards a universal concordance. Under SMELL, for example, we have Falstaff's 'The rankest compound of villainous smell that ever offended

nostril'; Trinculo's 'He hath a very ancient and fishlike smell'; a quotation from Coleridge's *Cologne*; and then two quotations about smelling a rat, one from Jonson's *Tale of a Tub*, the other from Butler's *Hudibras*.

Messrs. F. B. Dickerson's book is called *A Dictionary of Thoughts*, and the sub-title is 'A Cyclopaedia of Laconic Quotations from the best Authors of the World, both ancient and modern, alphabetically arranged by subjects.' The editor is the Rev. Tryon Edwards, D.D. It was a serious mistake of Dr. Edwards not to give the name of the book from which the quotation was taken. He has had the courage occasionally to quote himself, and he must have known the titles of his own books. He does not forget his sub-title 'laconic.' Under WIFE he quotes Sir Philip Sidney—'My dear, my better half.' Which signifies, no doubt, that Sir Philip Sidney was the originator of that gallant phrase. Here is one of the quotations he makes from himself. It comes under the title of WILLS. 'If rich men would remember that shrouds have no pockets, they would, while living, share their wealth with their children, and give for the good of others, and so know the highest pleasure wealth can give.'

By far the most imposing of these quotation books is Funk & Wagnall's *Cyclopedia of Practical Quotations*, edited by J. K. Hoyt. Like the rest of the dictionaries it is arranged according to subject, and there are no omissions here of book or page or paragraph. After the title the editor adds that it 'contains the names, dates, nativity, and nationality of the authors quoted.' One of its wonders is what is called a Concordant Index, containing the first line of each of the quotations, arranged in alphabetical order. In that concordance the eight authors most frequently quoted are indicated by signs. These are the eight in their order—Shakespeare, Milton, Wordsworth, Byron, Tennyson, Lowell, Pope, Longfellow.

#### Above the Cloud.

Cleaving the cloud  
Low-hung and dark,  
Fearlessly mounts  
The joyous lark.

Soar, O my Soul,  
On wings! Thou, too,  
Piercing the cloud  
Shalt find the blue.

#### The Great Text Commentary.

The best illustration this month has been found by the Rev. W. K. H. Macdonald, Glenton.

Illustrations for the Great Text for October must be received by the 1st of September. The text is Rev 3<sup>20</sup>.

The Great Text for November is Rev 7<sup>9, 10</sup>—'After these things I saw, and behold, a great multitude, which no man could number, out of every nation, and of all tribes and peoples and tongues, standing before the throne and before the Lamb, arrayed in white robes, and palms in their hands; and they cry with a great voice, saying, Salvation unto our God which sitteth on the throne, and unto the Lamb.' A copy of Law's *The Tests of Life* or of Scott's *The Pauline Epistles* will be sent for the best illustration.

The Great Text for December is Rev 7<sup>14</sup>—'These are they which come out of the great tribulation, and they washed their robes, and made them white in the blood of the Lamb.' A copy of Jordan's *Biblical Criticism and Modern Thought*, or Dykes's *Christian Minister*, or Wilson's *How God has Spoken*, will be sent for the best illustration.

The Great Text for January is Rev 14<sup>18</sup>—'And I heard a voice from heaven saying, Write, Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labours; for their works follow with them.' A copy of Geden's *Introduction to the Hebrew Bible*, or of Scott's *Pauline Epistles*, or of Wilson's *How God has Spoken*, will be given for the best illustration.

The Great Text for February is Rev 20<sup>12</sup>—'And I saw the dead, the great and the small, standing before the throne; and books were opened: and another book was opened, which is the book of life: and the dead were judged out of the things which were written in the books, according to their works.' A copy of Law's *Tests of Life* or Newton Clarke's *Doctrine of God* will be given for the best illustration.

Those who send illustrations should at the same time name the books they wish sent them if successful.

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, St. Cyrus, Montrose, Scotland.