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A table of contents for *The Expository Times* can be found here:

https://biblicalstudies.org.uk/articles_expository-times_01.php

pdfs are named: [Volume]_[Issue]_[1st page of article].pdf

as a second person present indicative. I find on opening Helbing's *Grammatik der Septuaginta*, p. 105. that in the LXX *τίθημι* usually keeps its Attic inflections; but in the \aleph^* reading of Pr 15²² we have *ἔπεριθιόνται*, which clearly points to a form *τίθω*: and in 1 Es 4³⁰ (without *varia lectio*) occurs *ἐπιτιθοῦσαν* = *ἐπετίθεισαν*, which points equally clearly to *ἐπιτιθέω*. One of these forms would permit us to use *τίθεις*, the other the merely accentually different *τιθείς*.

In Ac 3² (Blass, p. 48) we light on *ἐτίθουν*. In the N.T. *τίθημι* is comparatively rare; but the analogous *ἵημι* is common; and a reference to Blass (p. 50) will reveal several instances of *ἵημι* as a verb in ω : e.g. Lk 11⁴, *-ιομεν*; Mt 13¹⁰, DF read *συνίοντος*; Ro 3¹¹, *συνίων*: in fact, according to Blass, there is but a single certain example of the μ inflection of the compound verb *συνίημι* (compare Moulton, *Prolegomena*, p. 55). Westcott and Hort (*Notes*, p. 167) inform us that the present *τιθῶ* occurs twice in Hermas.

As far as I am aware, in the Papyri the μ verbs show less tendency than one would expect to borrow from either the simple or the contracted ω verbs; but Mayser (*Grammatik der Griech. Pap.*, p. 352) says that examples are not rare in which, apart from *εἰμί*, they show such contamination. In the case of *τίθημι*, it is true, Mayser gives no instances

(the imperative *τίθει*, of course, hardly counts): but I believe it will be found that in later Greek *τίθημι* suffered the same fate as the rest. In Modern Greek the only surviving μ verb, as is well known, is *εἰμί*. I think, then, that though I can give no instance of the precise form *τίθεις* for the second person present, it may be taken as a more than possible form. Even as early as the date of the supposed prototype of B and \aleph , there is every reason to assume that it might be recognized as not unlikely to have been used by Paul or Luke.

It may be objected, with some plausibility, to this suggestion, that so simple a reading is scarcely likely to have been altered into a harder one. *Lectio ardua potius eligenda*. I have already partially answered this objection: the position of $\mu\epsilon$ might well seem a difficulty to the scribe. But further, if *τίθεις* was an unknown form to the copyist, or if he took it for a present participle, he would almost certainly think it corrupt, and alter it. Precisely so, in 2 Th 3⁶ (in my opinion) even B altered *παρελάβοσαν* to *παρελάβετε*, and other scribes 'corrected' it to *παρέλαβον* or *παρέλαβε*.

I translate, then, with some confidence, 'You don't seem to think it will take much to make even me a Christian!'

E. E. KELLETT.

Cambridge.

Entre Nous.

ALL the well-known features of THE EXPOSITORY TIMES will be continued in the new volume. The 'Notes of Recent Exposition' will be as prominent as before, and there will be a full treatment of the literature of the month, both home and foreign. In addition to 'In the Study,' we hope to give a series of sermons by well-known preachers of the day, among whom will be Dean Inge, Dr. J. A. Hutton, Dr. J. D. Jones, and Dr. W. M. M'Gregor.

Within the next few months, articles will appear by Dr. Rendel Harris; Professor A. T. Robertson, Louisville, Kentucky; Ven. Archdeacon R. H. Charles; Professor John E. McFadyen; Professor J. M. Shaw, Halifax, Nova Scotia; Professor H. Wheeler Robinson; Professor Édouard Naville; and Professor Dalman.

The Index Volume of the Encyclopædia of Religion and Ethics.

In the beginning of next year the Publishers hope to issue the Index Volume. No trouble has been spared to make this Index thoroughly accurate and comprehensive, and it is confidently believed that it will greatly increase the value of the ENCYCLOPÆDIA.

An Index Volume always formed part of Dr. Hastings' plan, and the need for it has been generally felt, and has been pointed out lately in a number of important reviews. Although two of these appeared a few months ago they only unfortunately came to our notice last week. The review in the *Anglican Theological Review* is by Dr. S. A. B. Mercer, the editor. It deals specially with the twelfth volume of the

E.R.E. In the last paragraph Dr. Mercer points out the necessity of an Index Volume. Here are the first and last paragraphs :

'This is the last volume of Hastings' great work. The first volume of the *ENCYCLOPÆDIA OF RELIGION AND ETHICS* was published in 1908. Dr. Hastings had already made his reputation by the publication of his *DICTIONARY OF THE BIBLE* and his *DICTIONARY OF CHRIST AND THE GOSPELS*. But in 1908 his greatest work was begun. There is, without any exception, no work which can at all compare with this great undertaking. The *ENCYCLOPÆDIA* is limited to Religion and Ethics and yet it consists of twelve large volumes. There is hardly any phase of religion and ethics which is not covered by this great work. It is really a series of technical and elaborate monographs by expert scholars. It is quite beyond the limits of a review to enumerate even the most important of these monographs, for they are legion. The student of religion and ethics has in this great work an almost inexhaustible mine of reliable information.'

'The whole great undertaking, from beginning to end, has been carried through with exceptional accuracy. Dr. Hastings has placed the whole scholarly world decidedly in his debt. No real student of religion and ethics can at all afford to be without this monumental work. I understand that an Index Volume is planned. At any rate, such a volume is now necessary.'

The editor of *The Journal of Religion*, the organ of the Divinity Faculty of the University of Chicago, devotes thirty-one pages to a 'Valuation of Hastings' *Encyclopædia*,' by a number of competent scholars, and not content with that he gives an article on the treatment of the 'Religions of Japan in the Hastings' *ENCYCLOPÆDIA*' in the following number (March 1923) which occupies seven pages.

The first 'appraisal' is by Professor Shirley Jackson Case of Chicago. He deals with 'Gentile Religions of the Ancient Mediterranean World.' He sums up his estimate of the value of the *E.R.E.* treatment in his last sentences. 'But certainly there is, as yet, in this particular field, no other modern work that, in thoroughness of treatment and scope of interest, equals or even approximates in value this *ENCYCLOPÆDIA*. In all probability this value will be considerably enhanced when the Index Volume appears, by which easier access will

be given to items of information that may now pass unobserved because of their obscure connexions.' So Professor Jackson Case also looks forward to the issue of the Index Volume.

Professor D. B. Macdonald of Hartford Seminary deals with the treatment of Mohammedanism in the *E.R.E.* We quote his last words: 'This means that the Mohammedan part of this *ENCYCLOPÆDIA* is a worthy element in the whole. And the whole book, it is certain, is indispensable to any library concerned with the institutes of the thinking of mankind.'

Professor D. B. Macdonald's remark reminds us of an interesting fact. The Publishers tell us that an order for a complete set of the *E.R.E.* has just been received from the 'Biblioteca della Camera dei Deputati' at Rome.

And now we quote our last paragraph—this time from *The Methodist Recorder* of 12th July—although it only concerns the Index Volume indirectly. The paragraph is headed 'Book Prices.' 'Publishers are constantly being told to-day that the price of books is prohibitive for those who need them most, e.g. for ministers; and that that accounts for small libraries in so many manses. The fact may in great measure be true; but the inference that publishers are grasping and exorbitant in their demands is not sound, in the majority of cases. No firm has done more for meeting the needs of ministers than Messrs. T. & T. Clark of Edinburgh; and they have recently made an interesting inquiry into this question in relation to publications of their own. In view of the allegation that the price of the *ENCYCLOPÆDIA OF RELIGION AND ETHICS* was prohibitive, Sir John M. Clark, the head of the firm, took a book of fiction, published at 5s., and after counting the number of words it contained, proceeded to estimate the number of words in the last volume of the *ENCYCLOPÆDIA*. The figures revealed the amazing result that if published at the same rate per hundred words, the cost of the *ENCYCLOPÆDIA* ought to be fifty-seven pounds per volume, instead of thirty-five shillings! Twelve such sumptuous volumes, with about a million and a half words in each volume, are bound to cost much money, but it is a work which is a library in itself. It would be a priceless boon to many a man if, when kindly folk are contemplating a presentation to the departing minister, they turned their eyes in some such direction. Few gifts would have a greater or more

varied value than this; and it is a work which most of our brethren would be unable to obtain for themselves.'

SOME TOPICS.

Christians.

'This is true not only of me but of all Christians, that they do not fear, even if they are ill or endure distress or suffer greatly. They quietly leave everything in the hands of God, and even while they suffer, they rejoice and wait patiently until they recover. . . . When I tell you that Christians fear nothing but God, I want you to understand that I am not just pretending, for it is really true. Here are Christ's own unshakable words: "And be not afraid of them who kill the body, but are not able to kill the soul; but rather fear him who is able to destroy both body and soul in hell."'

This is the estimate of Tokichi Ishii. To him Christians were people who held the principles of Christ and who lived up to them.

Tokichi Ishii was imprisoned in Tokyo. He was an entirely uneducated man and a very notorious criminal, but in Tokyo Prison he came into contact with Miss West and Miss Caroline Macdonald. They were the only two Christians he had ever known. He became a Christian himself, and whilst waiting the execution of the death sentence, which had been passed upon him, he wrote down his own story. It has now been translated into English and is published by the Student Christian Movement, with the title *A Gentleman in Prison* (4s. 6d. net). The Publishers say, and we agree with them, that this story is 'Not unworthy to be set beside some of the other great prison-documents which are among the treasures of the Church of Christ.'

The original Silas Hocking.

Mr. Silas K. Hocking is no longer a young man. He tells this story against himself. Towards the end of the War, when he was in Orp-le-Grand a young Canadian came up to him and said:

"May I ask you a question, sir?"

"Why certainly," I said, "a dozen if you like."

"I hope you will not think me impertinent," he went on, "but I should like to ask you if you are the original Silas Hocking?"

"The original?" I questioned, and I expect he

caught a note of surprise or curiosity in my voice for he said hurriedly:

"Well, you see, it's this way. When I was quite a little chap back home in Canada my mother used to read me the stories of Silas Hocking, and when I saw the notice that he was to lecture to us out here, I thought it couldn't be the real one."

"But why?" I questioned.

"Well, you see, I thought that he lived back in the time of John Bunyan or thereabouts, and that he had gone west ages ago."

Mr. Hocking's life has been a long and a full one, and he has at last been persuaded to write his reminiscences. He calls the volume *My Book of Memory* (Cassell; 10s. 6d. net). It includes chapters on 'Ministers and Laymen,' 'Politicians,' 'Critics, Caricaturists and Humorists,' and 'Mainly about Journalists,' and about them all Mr. Hocking says pleasant things in a delightfully gossipy way.

Precept and Practice.

We can say of the Bible as of no other book, 'that in its heart are the highways to Zion, along which we travel to the sky.'

'Now a highway exists not to be talked about, but to be travelled on. We can only know it properly by walking along it, and it serves no real end except as it is put to this practical use. In a Korean village there was a Christian convert who learned the whole of the Sermon on the Mount by heart, and then he set out and tramped a hundred miles that he might recite it to his pastor. When he had finished the recital, he was told that he must now put the Sermon into practice. His reply was, "But that is the way in which I managed to learn it. At first I tried to commit it to memory by rote, and it would not stick. So I hit upon this plan: I would learn a verse, and then go out and find a heathen neighbour and practise that verse on him. Then I found that it would stick!"'

This is a quotation from an article which the Rev. T. H. Darlow, M.A., wrote for the 'Bible in the World,' the monthly organ of the Bible Society. Mr. Darlow has now retired from the position which he held so long and so ably, of Literary Superintendent of the British and Foreign Bible Society, and we are very glad to note that Messrs. Hodder & Stoughton have collected a number of his articles and issued them with the title *At Home in the Bible* (6s. net).

POETRY.

Jimmy Howcroft.

I flew !
 Upward climbing to the engine's roar.
 The clay is dead, but still the soul can soar ;
 Imprisoned here, as by some earthy chain,
 In higher life, my soul shall soar again.

This, in brief, is the story of Jimmy Howcroft, whose volume of poems, *The Songs of a Broken Airman* (Hodder & Stoughton ; 5s. net), has just been published.

But John o' London, in an introduction to the book, has brought us closer to the heart of the tragedy.

A 'half-timer' at the age of twelve, in a Lancashire cotton mill, Howcroft later became an electrician. In 1915, at the age of twenty-two, he joined the Royal Flying Corps, and while acting as observer in France in the following year, his machine crashed, his spine was fractured, and he was condemned to lifelong helplessness, unable to raise hand or foot. To pass away the weary hours in hospital he began to compose the poems contained in this volume, dictating them to his nurse. They were in part published in 1920 and met with considerable success. A second and still more successful edition was published last year. The present volume contains, in more permanent form, all the original poems—some of which have, however, been re-written—together with a number of new poems.

Although Jimmy Howcroft is in constant pain you will find no note of sadness or despair in his poems. They breathe a spirit of cheer and courage that should put all grumblers to shame.

There are in the volume dainty playful verses for children which have something of the Robert Louis Stevenson spirit in them. 'My Shadow,' too, is apparently inspired by Stevenson, but we fancy that beneath the playful whimsicality of the lines there lie regrets 'too deep for tears.'

MY SHADOW.

I have a little shadow,
 But he's gone out without me,
 I don't know where he's gone to,
 I should like to go and see ;
 But my night-nurse will not let me,
 So in bed I've got to stay.
 And I'm jealous of my shadow,
 'Cause I want to go and play.

There are poems which show a deep and true love of Nature on the part of one who when he could 'go and play' loved the out-of-doors world. But above all there is the fine spirit of Christian hope and courage.

THE ONE COMFORT.

When pain and anguish seem too great,
 And for relief too long I wait,
 I close my eyes that I may see
 The Cross of One who died for me ;
 And as He hangs suspended there,
 Christ sees my grief and bears a share ;
 For God is love, He knows and feels,
 He, stooping, touches, cleanses, heals.

 Louise Imogen Guiney.

Louise Imogen Guiney died in 1920. Her verse and prose, though fairly well-known in the States, are too little known in England. She was a scholar but she never made her scholarship obtrusive, and in all her writing there is a fine sensitiveness. Several short sketches of her life and works have been published, but there was room for a more complete account. This has now been written very sympathetically by E. M. Tenison. The title of the volume is *Louise Imogen Guiney* (Macmillan ; 15s. net). We quote three poems to give an appetite for more.

TO ONE WHO WOULD NOT SPARE HIMSELF.

A censer playing from a heart all fire,
 A flushing, racing, singing mountain stream
 Thou art ; and dear to us of dull desire
 In thy far-going dream.

Full to the grave be thy too fleeting way,
 And full thereafter : few that knew thee best
 Will grudge it so, for neither thou nor they
 Can mate thy soul with rest.

DEO OPTIMO MAXIMO.

All else for use, One only for desire ;
 Thanksgiving for the good, but thirst for Thee :
 Up from the best, whereof no man need tire,
 Impel Thou me.

Delight is menace if Thou brood not by,
Power is a quicksand, Fame a gathering jeer.
Oft as the morn (though none on earth deny
These three are dear)

Wash me of them, that I may be renewed,
And wander free amid my freeborn joys :
Oh, close my hand upon Beatitude !
Not on her toys.

DAVY.

Davy, her Knight, her dear, was dead.
Low in the dust was the silken head,
'Isn't there Heaven ?'
(She was but seven)
'Isn't there,' sobbing, 'for dogs?' she said.

Trusty and brave and true, who could
Match her hero of hardihood,
Rancourless, selfless,
Prideless, pelfless ?
How I should like to be half so good !

Firebrand eye and icicle nose ;
Ear enwrought like a guelder rose ;
All the sweet wavy beauty of Davy ;—
Sad not to answer whither it goes !

'Man is immortal, sage or fool :
Animals end by a different rule.'
So had they prated
Of things created,
An hour before, in her Sunday-school.

'Isn't there Heaven for dogs that's dead ?
God made Davy out of His head.
If He unmake him
Doesn't He take him ?
Why should He throw him away ?' she said.

Fay Inchfawn.

It is for her verse that we know Fay Inchfawn.
And so although her latest small volume contains

eleven talks—very delightful ones—and very little
verse we quote :

I'VE LAID THEM DOWN TO-DAY.

Well, I am done. My nerves were on the rack.

I've laid them down to-day.

It was the last straw broke the camel's back :

I've laid that down to-day.

No, I'll not fume, nor fret, nor fuss, nor fight ;

I'll walk by faith a bit, and not by sight.

I think the Universe will work all right.

I've laid it down to-day.

The dread of sorrows I may have to sup,

I'll lay that down to-day.

The circumstance which rubbed me wrong way
up,

I'll lay that down to-day.

It will not matter in the age to come,

Whether I sucked the stone or had the plum,

But it will make a difference to some,

If I keep nice, to-day.

So, here and now, the over-weight, the worry,

I'll lay it down to-day.

The all-too-anxious heart ; the tearing hurry ;

I'll lay these down to-day.

O eager hands ! O feet, so prone to run !

I think that He Who made the stars and sun,

Can mind the things you've had to leave
undone.

Do lay them down to-day !

The title of the volume is *Homely Talks of a
Homely Woman* (Ward, Lock ; 2s. 6d. net). The
verses are in the last talk—'A Woman's Work is
Never Done.'

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