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precedes) the verb, carries with it to our mind greater weight than the dean would allow.

On that disputed passage, Heb. xiii. 10, *ἔχομεν θυσιαστήριον*, we have an altar, the following remarks will commend themselves to a large proportion of our readers. "The whole law of ceremony and ritual centred in its altar of sacrifice. It was that which gave point and meaning to the system. Now that altar is ours as Christians, not in type but in anti-type;" and shortly after, "This *θυσιαστήριον*, in accordance with the whole argument of the Epistle, is evidently the *reality typified by the brazen altar*; that is, the one availing sacrifice of Jesus Christ. To have this anti-typical altar is to possess the atonement."

In concluding this review we would desire to remark that perhaps the most striking feature in the work is the masterly analysis of words. The work is also furnished with a good index, which is a great advantage to the student.

W. E. RICHARDSON.

Short Notices.

The Book of Isaiah. Vol. II. By the Rev. G. A. SMITH, M.A. "The Expositor's Bible." London: Hodder and Stoughton.

THE first volume of this remarkable exposition was received with a chorus of deserved praise. The second merits an equal meed; indeed, if we regard the rhetorical skill and the pointing out of connections between the times of "Second Isaiah" and the nineteenth century, it would seem as if the author has given even looser reins to his vivid imagination. It is as well that the reader feels the brilliant phrases are backed by a sound scholarship. Perhaps as welcome a feature as any are those translations of prophecies which are done into English literally and yet with a wonderful swing and fire, which recalls as much as possible the original rhythm. This is the real secret of the manifest power of the book: that the author is thoroughly in sympathy with both the prophet and the English reader.

With regard to the writer of Isaiah xl.-lxvi., Mr. Smith expresses himself as justified "in coming to the provisional conclusion that Second Isaiah is not a unity, in so far as it consists of a number of pieces by different men, whom God raised up at different times before, during and after the exile; but that it is a unity, in so far as these pieces have been gathered together by an editor very soon after the return from the exile." In regard to the authorship of these chapters, Mr. Smith puts forward an independent opinion. He thinks that xl.-lv., lvi. 1-8, lviii., lx.-lxii., and lxx. are written in the exile; lv. 9-lvii., and lix. (partially) are pre-exilic sections; and chapters written after the return are lxiii., lxiv. and lxvi. For this theory he claims that it is "within itself complete and consistent, suited to all parts of the evidence, and not opposed by the authority of any part of Scripture."

The Light of the World: and other Sermons. By PHILLIPS BROOKS. London: Macmillan and Co.

Marked by all the author's well-known wealth of thought and felicity of style. There are twenty-one sermons, and each of them is worth reading. The very titles are attractive, and a perusal will quite fulfil anticipation. The thread that runs through all the discourses is this—the personal influence of our Lord. An extract will show, as far as an extract can, the catholicity of the teaching:

It is as simple and clear as that. Our religion is not a system of ideas about

Christ. It is Christ. To believe in Him is what? To say a creed? To join a church? No! but to have a great, strong, divine Master, whom we perfectly love—whom we perfectly trust—whom we will follow anywhere, and who, as we follow Him, is always drawing us out in our true nature—is always compelling us to see through falsehood and find the deepest truth, which is, in one great utterance of it, that we are the sons of God, who is thus always “leading us to the Father.”

The Prymer. Prayer-Book of the Lay People in the Middle Ages, in English, dating about 1400 A.D. Edited from the manuscript in St. John's College, Cambridge. By H. LITTLEHALES. Part I.—Text. Longmans, Green and Co. 1891.

The second part of this work, containing introduction and notes, may not be ready, says the Editor, for some years. At present we only remark that the volume before us is beautifully printed. As a specimen passage we quote two lines from page 41 :

Heyl quene of heuenes, moder of the kyng of angeles. o marie flour of maydenes : as the rose or the lilye. make prayers to thi' sone : for the heelthe of alle cristene men.

The Book of Psalms. With Introduction and Notes by Rev. A. F. KIRKPATRICK, B.D. Book I. Cambridge University Press.

A very good volume of the excellent series edited by Bishop Perowne.

Cornhill is as usual bright and interesting. The first Story, as we have said before, is exceedingly clever.

A very interesting paper appears in the C.M.S. *Intelligencer* on the recent setting-apart of “Readers” by the Bishop of London. The *Intelligencer* says : “The establishment of the new office of Diocesan Reader, with episcopal sanction (so far as it can be legally given) to take part in ‘extra services’ in consecrated churches, is the outcome of the deliberations of a strong committee of the London Diocesan Conference upon the subject of lay ministrations, which held many sittings in the year 1884. That committee comprised, among others, the then Bishop of Bedford (Dr. Walsham How), the late Canon Capel Cure, Prebendary Harry Jones, the Rev. Sir Emilius Bayley, the Rev. H. W. Webb-Peploe, the Rev. W. Walsh (now Bishop of Mauritius), the late Mr. W. E. Shipton, Mr. Gawin Kirkham of the Open-Air Mission, Mr. Eugene Stock, and Major Seton Churchill. After prolonged consideration of the subject, extending over many months, this committee *unanimously* adopted a resolution affirming the principle that selected laymen should be permitted, under the sanction of the bishops, ‘to take part in the conduct of services within the church.’ The death of Bishop Jackson, and other circumstances, led to delays in bringing this up to the Diocesan Conference itself; but it was adopted by that body, almost unanimously, in 1887, the word ‘extra’ being inserted before ‘services.’ How to carry this resolution into practical effect has been a matter of much consideration since then; but at length, in 1890, Bishop Temple announced his intention of instituting the proposed new order or office, and he appointed a ‘Readers’ Board’ to prepare regulations and examine candidates. Upon the recommendations of this Board he is now acting.

Several candidates for the new office were examined by the Board, and of these eight were accepted. The Bishop also appointed four gentlemen who were not ‘candidates.’ Of these four, the writer of these lines is one. Then, subsequently, the Board invited nominations from C.M.S. and S.P.G. of gentlemen specially qualified to give missionary addresses. The C.M.S. committee authorized the secretaries to mention names, and Mr. Sydney Gedge, M.P., and Mr. Philip Vernon Smith were accordingly appointed. There are seventeen ‘Diocesan Readers’ altogether.”