

Short Notices.

The Churchman's Theological Dictionary. By ROBERT EDEN, M.A., Honorary Canon of Norwich, and Vicar of Wymondham, late Fellow of Corpus Christi College, Oxford. New edition, revised. Pp. 380. Elliot Stock. 1890.

THIS new and revised edition of Canon Eden's work has an introductory notice by the Principal of Ridley Hall, Cambridge, who, "with pleasure and thankfulness," welcomes the republication of a work of such merit. "Its very moderate compass," says Mr. Moule, "along with its large range of topics, gives it a peculiar value in these days of pressure for which no theological book is likely to be more practically suitable than one which combines accuracy and conciseness." In commending the volume, worthy of the esteemed author's reputation, we may note that it is handy, and is well printed in clear type.

Health at Home Tracts, 1—12. By ALFRED SCHOFIELD, M.D., member of the National Health Society. (R.T.S.)

This book is ably written by one who is thoroughly well up in his subject. It ought to do great good.

Why We Suffer. And other Essays. By HENRY HAYMAN, D.D. Pp. 440. W. H. Allen and Co. 1890.

This is a big book, and we cannot now review it. Three of the fifteen essays which it contains appeared in *THE CHURCHMAN*—"Æschylus," "Aristophanes," and "Euripides."

Practical Hints on the Public Reading of the Liturgy. By the Rev. J. H. WHITEHEAD, M.A. Elliot Stock.

These hints will be found helpful by many newly-ordained, and also by some who have been "reading" in public for years. The author's notes are (1) reverence, (2) correct pronunciation, (3) naturalness, (4) due emphasis; he shows judgment and ability.

How to be Married. By THOMAS MOORE, M.A. Griffith, Farran, Okeden, and Welsh.

An outline of the laws relating to marriage in England, in Churches, in Chapels, and Registrar's Offices, and in Ambassadors' Houses; also in Scotland, Ireland, the Isle of Man, and the Channel Islands.

The Voices of the Psalms. By W. PAKENHAM WALSH, D.D., Bishop of Ossory. Hodder and Stoughton.

An extract from one of the chapters in this work appeared in a recent *CHURCHMAN*; it was taken from the *Church of England Sunday School Magazine*. We heartily commend the volume.

A Short History of the Church of Ireland. By L. A. POOLER, M.A. Pp. 170. Belfast: Charles W. Olley.

A pleasing little book.

My Life in Basuto Land. A story of Missionary enterprise in South Africa. By EUGENE CASALIS, of the Paris Missionary Society. R.T.S.

Mes Souvenirs has been very popular, the Translator says, across the Channel, and we hope that it will be well read here. M. Casalis went out in the year 1832.

Church and State. A Historical Handbook. By A. TAYLOR INNES, Advocate, Author of "The Law of Creeds in Scotland." Pp. 272. Edinburgh: T. and T. Clark, 38, George Street.

An ably-written book and interesting withal, not unworthy of the author's reputation.

The Poems of William Leighton. Complete edition. Elliot Stock.

We have pleasure in commending this complete edition of the late Mr. Leighton's poems. A short biographical notice of the author adds to the interest of the book. Not a few of the poems are really beautiful; the tone is tender and the aim is high. Here is a bit from "Thou art gone, my brother":

Thou art gone, my brother, from earth away,
To dwell in realms of endless day;
And the night-winds sigh, and the flow'rets wave
Above thy lone and silent grave;
And we miss the sound of thy merry voice
That filled the house with such sweet noise:
Thy sunny smile and thy joyous mirth
Have passed for ever from the earth.

A pretty poem, fanciful but suggestive, is entitled "The Cloud." We give the first and last verses, as follows:

I saw a little lonely cloud
Hung on the western verge of Heaven;
In twilight's earliest beams it glowed,
And mirrored back the blush of even.
No other cloud was in the sky,
It lay in lonely witchery.
* * * * *

'Tis ever thus! The spirit pants
For all things peaceful, fair, and sweet;
For joys that leave no aching wants;
For bliss that is not incomplete!
But all these yearnings vague and fond
Must anchor in the great Beyond!

Here is a bit from a rebuke to pessimist observers—an exhortation to contentment:

Oh, say not this world is always as dark
As it seems in our moments of sorrow;
For the croak of the raven, the song of the lark
May ring through the heavens to-morrow.

The last lines written by the poet, headed "At Death's Door," thus conclude:

Behold, the sun has bid the land good-night,
And mortals hail him in another world.
Like him, my setting hour has come, and soon
Immortal dwellers on a far-off shore

Will give me greeting to their airy home.
 I hear the murmur of ten thousand seas ;
 I see the glimmer of angelic wings ;
 I feel a slumb'rous peace.—Can this be death ?

The volume, it should be said, is tastefully got up, and the type is clear and on delightful paper.

In the *Theological Monthly* appears a paper on "Lux Mundi," by Prebendary Leathes. It opens thus :

The writer of the essay now become notorious states that his purpose in the latter part of it "has not been to inquire how much we can without irrationality believe inspiration to involve, but rather, how much may legitimately and without real loss be conceded." And his position generally may be regarded as an endeavour to maintain that there is a corrective element in the abiding inspiration of the Church, which may be safely trusted to counteract the influence of what is vaguely termed Modern Criticism. He has an equal faith in the abiding inspiration of the Church and in what he calls the "results" of "criticism," and in this belief he is prepared to surrender such points as the post-Exilic origin of a large part of the Pentateuch, the composite nature of Isaiah, the Maccabean origin of the Psalms, the allegorical character of Jonah, and the lateness of the book of Daniel. He thinks that the position of the Church is independent of all discussion on these points if they are allowed to remain free, and even of an adverse decision if they are closed. His belief in criticism, therefore, is very strong, but his belief in the Church is somewhat stronger. He sits above, entrenched in what he calls "the religion of the Incarnation," and contemplates with serene indifference the issue of the battle that is raging on these minor points below.

Dr. Leathes, towards the conclusion, says :

It is the undisguised effort of the writer in *Lux Mundi* to shift the responsibility of evidence from off the Scriptures on to the Church. We are to accept certain truths because the Church tells us to do so ; not because they are true in themselves, but because the Church has declared in favour of their truth. On certain points, raised by criticism, the Church has not spoken, because she could not anticipate them, notwithstanding her endowment of abiding inspiration ; and, therefore, as she has not pronounced upon them, we may sit still and complacently let the critics say what they please, in the confident assurance that our faith in the Incarnation will not suffer. I am by no means sure, however, that the "Church" has been altogether so silent as it seems to be thought, when I find that the Nicene Creed teaches that it was God the Holy Ghost "who spake by the prophets." But we may be quite sure that no doctrine like that of the Incarnation can stand if we suffer its title-deeds of evidence to be impugned. There is no more certain way of attacking the New Testament than by assailing it through the Old. The authority of the one is too intimately bound up in that of the other for either to be independent of the other ; and it is preposterous to suppose that to cling tenaciously to a doctrine like that of the Incarnation will render us independent of the testimony of Scripture. The Church is a witness and keeper of Holy Writ, and we may be quite sure that if she is unfaithful to her trust, the days of her own existence are numbered and her faith will infallibly be undermined and overthrown, and her deposit of doctrine will be rifled and dispersed if she attempts to dispense with Scripture. The life of the Church is based upon historic fact ; it cannot exist if divorced from fact ; and it is the Scriptures which are the ultimate witnesses to the facts on which the existence of the Church depends. She has learnt her doctrines from the Scriptures, and has

not embodied them therein as she has done in the creeds, and if the Scriptures are assailed, the doctrines which they teach cannot survive.

In the *British Weekly Pulpit* for August 8th appears the sermon entitled "The Promised Power," preached by the Dean of Chichester at the recent clerical meeting at Tunbridge Wells. The Dean has done well to yield to the request to publish it. As few of our readers probably will see the sermon, we may quote a passage. Dr. Pigou says: "There is a tendency in our day, very observable, to disparage the great ordinance of preaching. I say this advisedly. On all sides the cry is for 'short sermons.' The setting of the Canticles may be inordinately long; the anthem may be spread over fifteen or twenty minutes and no complaint is made, but the sermon is considered long if it exceed fifteen or twenty minutes. The clergy are in not a few cases becoming identified with this impatience of a sermon. The pulpit, to which the prominent place is assigned by every church architect, is in some danger of being depreciated in its use. This arises in part from the reaction which has set in against giving the pulpit undue prominence, against that idea of church-going which mutilates the very structure of churches, sacrificing all their arrangements and harmony to the one dominant idea that to hear a sermon was the great end of church-going. Now we hear more and almost only of *worship*; ignoring the difference between worship and evangelizing, the one being the privilege of the child of God, the other being necessary for the awakening of un-awakened and the building up of believers in their most holy faith. To my mind, and indeed now within my experience, it is this depreciation of the pulpit that to a large extent accounts for and explains the proverbial soporific, dead-alive condition of Cathedral cities, except where special Nave Services are habitually held. The inordinate length of service by itself makes a very short sermon almost a necessity. But faith comes by hearing, not by vain repetition, not by music however good, and Cathedral cities are doomed to remain proverbially dead-alive so long as almost everything is sacrificed to the dominant idea of worship. You will not expect of me, in the presence of many of large experience, that I should either enlarge on preaching or venture to lay down rules for your guidance. Considering the nature of the message entrusted to our heralding, and how frequent are our opportunities for declaring it, in pulpits, Bible-classes, sick-rooms, and by the wayside of life, who can be satisfied with the result? I do not speak of Christless sermons, sermons in which Christ is scarcely alluded to. I do not speak of moral essays flavoured with Christianity; I do not speak of sermons about Christ and His example. I leave out of thought, as unworthy of this conference, sermons not our own, purchased in response to advertisements, nor of those which have all the odour of staleness, ill-disguised with a new text. I do not speak of 'Christless teaching' and 'neutral tints'; elaborate criticism or controverted texts which do not touch the heart, the effect and results of which have been described as 'drops of opium on leaves of lead.' Nor, again, of sermons carefully written, or extempore; stiff and formal or unfettered by rule; long or short, but of what is understood by 'evangelical preaching,'

" 'the truth as it is in Jesus.' Is the result of evangelical teaching what
 " it ought to be? Need I define evangelical doctrine? Ruin by the
 " Fall, Redemption by Christ, Regeneration by the Holy Ghost, the
 " three R's; salvation, full, finished, free, provided, offered, present, so
 " that we work *from* and not *for* life, we work not that we may be
 " accepted, but because we are reconciled, justified by that faith which
 " works by, and is evidenced in, love. This, is it not, is what we under-
 " stand by 'the Gospel'? It is not the exaltation of the Church, but the
 " lifting up of Christ. It is not the exaltation of the Sacraments, but
 " the honouring of Christ, through the efficacy of whose Atonement the
 " Sacraments are to us channels of grace. This Gospel may be variously
 " stated: with the simplicity of a profound intellect, such as it was my
 " privilege to hear last autumn at the lips of the present Bishop of
 " London, or at the lips of one not greatly gifted, but 'taught of God.'
 " It is to my mind possible, with what I myself strongly hold, Baptismal
 " Regeneration. It is possible with surplice in pulpit and with surpliced
 " choirs. It is possible with eastward position in Holy Communion,
 " which is the universal use in the American Protestant Episcopal Church,
 " and in not a few churches in which it has been my privilege to conduct
 " missions, without any compromise of evangelical doctrine. The demand
 " of our age is bright services and faithful preaching. We are, thank
 " God, fast outgrowing many prejudices, undoing much which estranged
 " our more cultured classes from evangelical teaching. It is not that we
 " offer a gilded pill, nor, under guise of an attractive service, a mutilated
 " Gospel, but we are learning that we have too long kept good wine in
 " old bottles, and that it is not necessary to be a Puritan to be a Church-
 " man. And yet with all this, with concessions wisely made, with grow-
 " ing perception that much which was once thought incompatible with
 " 'saving truth' is not really and intrinsically so, how comes it to pass
 " that evangelical preaching is not more visibly blessed? that more signs
 " and tokens do not accompany and witness to it? The answer is not
 " far to find. Have not many of us heard sermons in which 'Christ and
 " Him crucified' is clearly preached, but there has been no allusion to
 " God the Holy Ghost? Well do I remember being requested to visit one
 " of culture and mental gifts on her death-bed in a town where I was con-
 " ducting a 'mission.' I found her in the deepest distress of mind in the
 " prospect of eternity. She told me she knew she could not live, but that
 " she had no hope for eternity. On questioning her as to her religious
 " convictions, she answered me that with her whole soul she longed to
 " know Christ. 'They come,' she said, 'and sit by my bedside, and bid
 " me "to believe" and to "accept Christ." Would to God I could, but I
 " cannot.' I asked her if she understood that it must be given to us to
 " believe in order that we may accept; and when I proceeded to explain
 " to her that it is the office and work of the Holy Ghost to convince of sin,
 " to discover our need of a Saviour, to reveal Him to the soul, and to
 " enable us to accept Him, and appropriate personally His precious blood,
 " it all seemed to come to her as a new truth. She did not depart this life
 " without having 'seen His salvation.' This is one specimen only of
 " many where evangelical preaching has failed from want of honouring

“the Holy Ghost, and from not encouraging our people to look to Him for conviction, enlightenment, and power. The word we preach is partly natural and partly supernatural. ‘It is the Spirit which giveth life.’ If we sought His guidance, we should often be guided to particular texts; these, to use the late Bishop Wilberforce’s happy expression, would become ‘luminous.’ If we sought His inspiration, and preached in dependence on Him, it would be more given us what to speak, not with man’s wisdom, ‘but in demonstration of the Spirit and of power.’ If, when in the pulpit, with the Bible-class, or the sick room, we more expected a blessing, we should more often see the word ‘accompanied with signs following.’ If occasionally we encouraged our people quietly to say the ‘Veni Creator’ together, and from time to time held an after-meeting, so intensely solemn that pricked consciences might lead to anxious questioning, and fleeting impressions be fixed, we should find that the Gospel is still ‘the power of God unto salvation to everyone that believeth.’ For nothing can supersede it. The Press can never supersede or fulfil the functions of the pulpit. It has not the accessories of the living voice and earnest diction; it is not the specially chosen instrumentality of the ‘preaching of the word.’ So let me persuade you, brethren in the ministry, ‘when the day is fully come,’ take your carefully-written manuscript, or your few notes—for no hard and fast rule can be laid down in this matter—and spread manuscript or notes before God. As the waters of the Nile flow over and irrigate the soil in which lies the seed, so pray that the Holy Ghost may flood what you would sow with His fertilizing power: that the Spirit may be poured forth in His quickening and enabling power. And you shall be led, as it were, from Calvary, from meditation on the Cross and Passion, to the more quiet and restful scene of your ministry, and He in whose name you are about to speak shall lift up His hands and bless you with the benediction which shall endue you with power from on high.”

A very attractive volume is *Friendly Greetings*, illustrated “Readings for the People,” published by the Religious Tract Society; good for either a town or rural parish. Some of the illustrations are coloured. This is the kind of literature which the time requires. Another welcome volume, *Booles for the People*, contains “Christie’s Old Organ” and other interesting stories, together with “Stanley’s African Expeditions.” Both volumes are remarkably cheap. A series of penny reprints we notice with pleasure, published by the R.T.S. *The Dairyman’s Daughter*, *Jessica’s First Prayer*, and such like, are gaining an immense circulation.

In the C.M.S. *Gleaner* appears a paper on the Telugu Mission, and also an account of the visitation by the Bishop of Madras in the Telugu country, last February. It was a real pleasure, the day after reading the *Gleaner*, to hear a brief address from the Bishop himself about the field of Noble and Fox. For thirty years Dr. Gell has done right good work in the great diocese of Madras.

From Messrs. Macmillan and Co. we have received two volumes of their new (and, as we have already said, excellent) edition of Charles

Kingsley's works: *The Water of Life and other Sermons*, and *Sermons on National Subjects*. On the back of the title-page of the first-named volume appears this note, which has an interest of its own :

First Edition (Fcap. 8vo.) 1867.
New Edition 1872; Reprinted 1873, 1875.
New Edition (Crown 8vo.) 1879; Reprinted 1881, 1885.
New Edition 1890.

Not his own Master is a capital prize or gift book for young people. It is a story strongly religious, with a good deal of incident; mainly laid in Australia. (R.T.S.)

Help from the Hills has some good "Thoughts on the Mountains of the Bible"; printed in large type; very cheap. (R.T.S.)

The *Church Times* of August 8th speaks of the "learning" and "ability" of THE CHURCHMAN, and, referring to the August number, says: "We agree with almost everything Mr. Richardson says as to the Church Army; and we have been deeply interested in the Rev. J. E. Brennan's article on the change which is passing over Judaism in England."

Messrs. Griffith and Farran have published a sixpenny edition of the late Mr. Kingston's story *Peter the Whaler*.

The *Church Missionary Society's Report* (1889-90) is deeply interesting. The sermon by the Rev. Herbert James is excellent, and so is the "general review of the year." To most critics of this grand Society, its organization and its work, we need only say "*Read the Report*"! For ourselves, we have read it with thankfulness, and we earnestly commend it in the fullest confidence.

The *Child's Pictorial*, always bright and interesting, has a pleasing paper on Elephants by Rev. Theodore Wood. (S.P.C.K.)

A curious paper, "The Decay of Nonconformity," well worth reading, appears in the *Newbery House Magazine*.

Blackwood has always something fresh. In this month are some specially good things, including an excellent review of Mr. Stanley's book. A story about Land League tyranny in Ireland is very touching and impressive. We quote a bit:

Thady and his mother sat silently listening to the storm raging outside. Presently the old woman said:

"What's that? There's some one at the door, Thady."

"Aw, no; it's only the wind shakin' it."

But a knock was distinctly heard, and his mother said, "Some poor body out in the wet, Thady. Let them in, whoever they are."

Thady rose and listened. Again a knock, and he went over to the door and opened it. He was instantly surrounded by five or six men with blackened faces, who tried to drag him out, but the wind shut the door to, and they were all shut in, in the kitchen. Thady was unarmed, and absolutely at their mercy, as they gathered round him with their huge sticks in their hands. Mrs. Connor, with a cry of alarm, rose and approached them.

"Och, boys, dear! what do yez want? Shure it's only Thaddy Connor, that never done harm to man nor mortal. Yez must be makin' a mistake."

"Sorra mistake," replied one in Terry Reilly's voice. "It's Thady Connor we want, and no other. But we don't want *you*, ma'am, so ye'd bether go and sit down in your corner. But ye can give Thady a good *advice*, if ye like."

"Ay," said the elder Reilly eagerly, "give him an advice, Mrs. Connor, not to pay his rint, and we'll go *quite* and aisy, and no more about it."

She looked from the fierce men with their blackened faces to Thady, pale, erect, and determined, and then said :

"I'll give him no advice. He's old enough to do for himself."

"Well, Thady, what do ye say? Will ye give your word you'll pay no rint, and let uz go? or will ye take yer batin'?"

"Go on to bed, mother," said Thady. "Here, come out—out o' this, boys; this is no place to be talkin'."

"We may as well settle it as we're here," said a burly savage (Consheen Kelly's father); perhaps he thought his mother's presence might have shaken Thady's resolution. "So now, Thady, which'll ye have—no rint and no batin', or both? Take yer choice."

"I'll pay me rint while I have a shillin' in me pocket," said Thady doggedly; "and bad luck to yez all for dishonest——"

That word was the signal.

"Hould him, boys!" cried Terry Reilly.

Two of them seized him and threw him down. The rest raised their sticks, when, with a cry of anguish, the mother, who had listened breathlessly to the short discussion, threw herself upon the prostrate form of her boy.

"Thady, Thady, avick! I'll not let them hurt ye!"

They tried to drag her from him; but she clung so tightly, they could not move her.

"He must get it, *anny way*," they muttered; and shame—oh, everlasting shame!—to Irishmen, to *men*, the blows fell fast and thick upon mother and son, and the silver hair, which mingled with his brown locks, was soon bedabbled with blood.

It was done! The cruel deed was done, and, sated with vengeance, the murderers took up their sticks and silently departed into the gloom of night and storm.

Fitting surroundings for deeds of darkness.

In the *Leisure Hour* appears "Some Aspects of Popular Literature," by Dr. Welldon.

Of the fourth edition of Delitzsch's *Commentary on Isaiah*, published by Messrs. T. and T. Clark, the first volume now lies before us. It contains an introductory notice by Dr. Driver—interesting in more ways than one. When the complete work comes before us, we shall hope to deal with it. At present we quote the eminent Commentator's latest remarks on Isaiah's prophecies. Delitzsch says :

"If we take our stand on this eminence, then the Book of Isaiah is an "anthology of prophetic discourses by different authors. I have never "found anything inherently objectionable in the view that prophetic "discourses by Isaiah and by other later prophets may have been blended "and joined together in it on a definite plan. Even in that case the "collection would be no play of chance, no production of arbitrary will. "Those prophecies originating in post-Isaian times are in thought and

" the expression of thought, more nearly akin to Isaiah than to any other
 " prophet ; they are really the homogeneous and simultaneous continua-
 " tion of Isaian prophecy, the primary stream of which ramifies in them
 " as in the branches of a river, and throughout retains its fertilizing
 " power. These later prophets so closely resembled Isaiah in prophetic
 " vision, that posterity might on that account well identify them with
 " him. They belong more or less nearly to those pupils of his to whom
 " he refers, when, in chap. vi. 16, he entreats the Lord, ' Seal instruction
 " among my disciples.' We know of no other prophet belonging to the
 " kingdom of Judah, like Isaiah, who was surrounded by a band of
 " younger prophets, and, so to speak, formed a school. Viewed in this
 " light, the Book of Isaiah is the work of his creative spirit and the band
 " of followers. These later prophets are Isaian,—they are Isaiah's
 " disciples ; it is his spirit that continues to operate in them, like the
 " spirit of Elijah in Elisha,—nay, we may say, like the spirit of Jesus in
 " the apostles ; for the words of Isaiah (viii. 18), ' Behold, I and the
 " children whom God hath given me,' are employed in the Epistle to
 " the Hebrews (ii. 13) as typical of Jesus Christ. In view of this fact,
 " the whole book rightly bears the name of Isaiah, inasmuch as he is,
 " directly and indirectly, the author of all these prophetic discourses ; his
 " name is the correct common-denominator for this collection of pro-
 " phecies, which, with all their diversity, yet form a unity ; and the
 " second half particularly (chaps. xl.-lxvi.) is the work of a pupil who
 " surpasses the master, though he owes the master everything.

" Such may possibly be the case. It seems to me even probable, and
 " almost certain, that this may be so ; but indubitably certain it is not,
 " in my opinion, and I shall die without getting over this hesitancy. For
 " very many difficulties arise,—this first of all, that not a single one of the
 " canonical books of prophecy has a similar phenomenon to present,
 " excepting only the Book of Zechariah, with chaps. ix.-xiv. of which the
 " same is said to be the case as with Isaiah, chaps. xl.-lxvi., with this
 " difference merely, that whereas the latter are ascribed to a prophet who
 " lived during the exile, chaps. ix.-xiv. of Zechariah are attributed to one
 " or two earlier prophets of pre-exile times. Stade has proved the post-
 " exilian origin of Zechariah, chaps. ix.-xiv., also ; and we may still con-
 " tinue to assume that it is the post-exilian—but, after chaps. i.-viii., much
 " older—Zechariah himself who, in chaps. ix.-xiv., prophesies concerning
 " the last days in figures borrowed from the past, and purposely makes
 " use of older prophecies. No other book of prophecy besides occasions
 " like doubts as to its unity of authorship. Even regarding the Book of
 " Jeremiah, Hitzig allows that, though interpolated, it contains no
 " spurious pieces. Something exceptional, however, may have happened
 " to the Book of Isaiah. Yet it would certainly be a strange accident if
 " there should have been preserved a quantity of precisely such prophe-
 " cies as carry with them, in so eminent a degree, so singularly, and in so
 " matchless a manner, Isaiah's style. Strange, again, it would be that
 " history knows nothing whatever regarding this Isaian series of pro-
 " phets. And strange is it, once more, that the very names of these
 " prophets have suffered the common fate of being forgotten, even

"although, in time, they all stood nearer to the collector than did the old
 "prophet whom they had taken as their model. Tradition, indeed, is
 "anything but infallible, yet its testimony here is powerfully corroborated
 "by the relation of Zephaniah and Jeremiah—the two most reproductive
 "prophets—not merely to chaps. xl.-lxvi., but also to the undisputed
 "portions of the first half. To all appearance they had before them
 "these prophecies, making these their model, and taking out passages for
 "incorporation in their own prophecies, thus forming a kind of mosaic—
 "a fact which has been thoroughly investigated by Caspari, but which
 "none of the modern critics as yet has carefully considered, and ven-
 "tured, with like citation of proofs, to disprove. Further, though the
 "disputed prophecies contain much that cannot be adduced from the
 "remaining prophecies—material which Driver, in his *Isaiah* (1888), has
 "carefully extracted and elucidated—yet I am not convinced that the
 "characteristically Isaian elements do not preponderate. And, thirdly,
 "the type of the disputed prophecies, which, if genuine, belong to the
 "latest period of the prophet, does not stand in sharp contrast to the
 "type of the remainder—rather do the confessedly genuine prophecies
 "lead us in many ways to the others; the brighter form and the richer
 "eschatological contents of the disputed prophecies find their preludes
 "there. And if the unity of Isaian authorship is actually given up, how
 "many later authors, along with the great anonymous writer of chaps.
 "xl.-lxvi., have we to distinguish? To this query no one has yet given
 "a satisfactory reply. Such are the considerations which, in the Isaian
 "question, assuredly do not allow me to attain the assurance of mathe-
 "matical certainty. Moreover, the influence of criticism on exegesis in
 "the Book of Isaiah amounts to nothing. If anyone casts reproach on
 "this commentary as uncritical, he will at least be unable to charge it
 "with misinterpretation. Nowhere will it be found that the exposition
 "does violence to the text in favour of a false apologetic design.

"When John Coleridge Patteson, the missionary bishop of Melanesia,
 "undertook his last voyage of supervision among the islands—a voyage
 "which ended with his martyrdom on September 29, 1871—he was
 "studying on board the schooner, the Book of Isaiah, with the help of
 "this commentary, regarding which he wrote before on one occasion,
 "'Delitzsch helps me much in Isaiah.' His last letter speaks at the
 "close about this commentary and Biblical criticism. Miss Ch. M. Yonge,
 "in her biography, has not given this passage. But doubtless it expressed
 "his deep and absorbing interest in the Divine word of prophecy, which
 "at present almost completely disappears behind the tangled thorns of
 "an overgrown criticism. Meanwhile, if we hold ourselves warranted,
 "on the one hand, in objecting to that direction of criticism from which
 "a naturalistic contemplation of the world demands foregone conclusions
 "of a negative character—on the other hand, we are certainly far from
 "denying to criticism as such its well-founded rights."