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HYMN FOR THE QUEEN VICTORIA CLERGY FUND.

O LORD our Saviour, high in heaven ascended,
 Thou, our Good Shepherd, going on before;
 For all Thy servants who Thy flock have tended
 We praise Thy holy Name for evermore—

Warders who flee not though the wolves surround them,
 Sentries who keep their watch by night and day,
 Herdmen who seek the lost till they have found them,
 Guides who on bleeding feet search out the way.

Fainting, they speed to succour those who languish;
 Anxious, they turn to calm their people's dread;
 Mourning, they rise to soothe another's anguish;
 Fasting, to others give their children's bread.

Shall he who fights, at his own charge defend us?
 Shall he who keeps the flock not thereby live?
 Teach us to spare of that which Thou dost send us,
 That we of ours, as they of theirs, may give.

Grant them, that free from care, they may deliver
 Unto Thy Church the message Thou dost send;
 Grant us to give, through them, to Thee, the Giver,
 To Whom be praise and glory without end!

AMEN.

H. M. S.

 NOTE.

PROFESSOR CHEYNE, in his note to the *CHURCHMAN* of this month of May regarding my article in the January number of the *CHURCHMAN*, omits to say a single word about any one of my criticisms and corrections of either his treatment of Isaiah's text or his rendering of Isaiah's meaning in the *Polychrome*. He only states that I assume "that the work under review stands alone," etc. But, in the first place, I have alluded to his maintaining that his "variations . . . are the result of the ripest Biblical scholarship of the present generation." This ought to show that I was not guilty of the above assumption. In the next place, if I wanted to look up the origin of mistakes in the *Polychrome*, I should have in some cases to go as far back as the *LXX*; for such are the mistakes of chap. i. 29; ii. 9, 10, which I have noticed. More can be pointed out which I have not noticed in my article. Is it fair, then, to expect a reviewer to make such researches, or even to review only two books at the same time, though they may be so closely connected as are the professor's "Introduction" to Isaiah and his "*Polychrome Isaiah*"? On the other hand, it may seem hard to blame the authors of the *Polychrome*

for mistakes which have existed uncorrected since LXX time. But they provoke it themselves by their novel Procrustean method of treating Holy Scripture. In former times it has been the practice continually to mend the errors of the LXX translation. The Vulgate, Pagninus, and all following translators and commentators have kept improving one upon another. That there is room for further improvements I have shown in the article referred to. But it is the pride of the newest school to inaugurate rather a different system—a system of overthrow and rejection of the original.

As for the critical edition of the Hebrew text which I seem to have been guilty enough not to consult, I am far from convinced that the text of Isaiah existed at the time when I wrote my article. Even so late as the fourth of this month there was no copy of it in the British Museum Library. Moreover, if it had existed, it would have made no difference, for it is only the Hebrew text manipulated in the same manner as the English without an authority from any ancient MSS. or version. I consider, therefore, that a review of the English Polychrome applies with equal force to the Hebrew Polychrome, and contains more than can be applied to the latter.

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Reviews.



Some Aspects of Primitive Church Life. By WILLIAM BRIGHT, D.D.,
Regius Professor of Ecclesiastical History, and Canon of Christ
Church. Pp. vii., 268. London: Longmans, Green and Co., 1898.
Price 6s.

EVERY movement to recover for the English clergy their ancient attribute of learning, which they are at present, it would seem, in a fair way to lose, deserves the gratitude of those who love the Church of Christ in their land; and of recent efforts in this direction none is more practical and promising than the lectures annually delivered in the long vacation at one or other of the great Universities. It is a cause of real regret that they are not more widely appreciated and better attended, especially by the juniors. What their loss is who could but will not use the opportunity, is plain from such a volume as this, Dr. Bright's last gleanings in a field where he has so long and so successfully laboured. His first work on Church History bears date 1860. But while the book before us makes sensible the loss, at the same time it goes far to make it good, and we wish that other of the lecturers, among whom are the best teachers of the day, would follow this example and obligate a larger audience with the printed page than it is possible for spoken words to reach.

The name of the book and of its writer are in themselves sufficient warrant of its interest and value, and where Dr. Bright keeps closely to the title the result is delightful.

The picture of the workaday life of the early Church, with its interests