

the weapon of satiric denunciation with such terrible effect in his exposure of the sins and hypocrisies of his time. Mr. Smith has seized also on the essential features of

ISAIAH'S THEOLOGY—

his burning conviction of Jehovah as the Holy One, his faith in the living reality of righteousness, his doctrine of the remnant, his assurance of the purification of Zion through judgment, his anticipation of the Messiah and of a Messianic age. We have no space to quote, or it would be a pleasure to give some examples of the powerful and striking ways in which these ideas are enforced, and modern illustrations and applications sought for them. Were we asked to single out a specimen which would give a good idea of Mr. Smith's style of treatment in its most characteristic qualities, we would probably fix on his inimitable description of the Rabshakeh before Jerusalem (chap. xxii.), winding up with a passage which we take to be one of the most eloquent in the book (p. 348). We must, however, pass from this to point out some things in which, with all its fresh thinking and eloquent modernisation of Isaiah's ideas, we think this book of Mr. Smith's is seriously defective. We do not stay on minor defects, though there are some of these also which in fairness might deserve notice. Mr. Smith's passion for what the authoress of *Robert Elsmere* in a recent article¹ calls "historical translation" sometimes carries him too far. With a *penchant* for the novel, ingenious, paradoxical, he imports into Isaiah's teaching ideas which we suspect are more conceits of his own than a true interpretation of the prophet's thinking; he is fonder of seizing what he takes to be the central thought of a passage, and unfolding it in his own way with modern applications, than in patiently following out, as a model expositor should, the objective course of his author's ideas. Like Rénan, he is sometimes more concerned with the production of an effective picture than with the objective histori-

¹ *Nineteenth Century*, March, 1889.