

important. Professor A. B. Davidson, the father of the "new Scottish school," Robertson Smith, his most distinguished student, George Adam Smith, Driver, Cheyne—we do not think one of these has gone the lengths to which Workman's language would take him. Nor do we recall the name of any Continental scholar of note among believers in the supernatural whose view might be said to be represented by Prof. Workman. The nearest of kin are among the rationalists. Kuenen and Duhm must have crossed his path during his sojourn in Germany.

Prof. Workman is a firm believer in the supernatural and is evangelical, but his attempt to unite the negations of rationalism with evangelical faith is so far a failure. The two schools are separated by a gulf deep and bridgeless. They will not come to us; we cannot go to them, without, as Delitzsch said, "approaching that sin for which there is no forgiveness in this world or the next." The lecture before us fails to bridge the chasm. Still its publication may do good in awakening fresh interest in the subject discussed. It is not always clear, and bias is sometimes detected. The literary style is good in spite of occasional stiffness and an unpardonably frequent use of "though."

Another and a much more important contribution to Messianic literature reached us from Edinburgh while writing the preceding paragraphs. It is the last literary work of the eminent and lamented Delitzsch, *Messianic Prophecies in Historical Succession*.* Dr. Delitzsch discussed the question of Messianic prophecy in several of his commentaries, and also published a monograph on the subject. This latter has been out of print for more than ten years. The present volume covers the same field, containing his lectures on the Messianic Prophecies as delivered in their final form in the summer of 1887.

It is quite impossible, as it is scarcely necessary, for us here and now to do more than announce the publication of this valuable work. Delitzsch is too well known to readers of this magazine who are at all interested in these questions of criticism, to need words of introduction or commendation. His standpoint may be known pretty accurately without reading this volume. He is wide as the poles asunder from unbelieving rationalism. To him the other gospel of Germany is not another; it is a scientific abstraction, a cold negation. He was too evangelical and too positive to strike hands with the merely destructive critics, and he was too earnest and too honest to juggle with words and phrases and make the terminology of evangelical theology do service for the enemies of the Cross.

**Messianic Prophecies in Historical Succession*. By Franz Delitzsch. Translated by Samuel Ives Curtiss, Professor in Chicago Theological Seminary. Edinburgh: T. & T. Clark. Toronto: Presbyterian News Co. 1891.