

that is curious, which is remote from an exegetical work. The reproach was not unjustified, and I have taken pains that it cannot be raised against the commentary in its new form."

Or, again, at an earlier period, he bewails his crabbed literary style: "Finally, I beg the reader to overlook many hard and obscure things in my manner of writing. I know that the highest literary style is, at the same time, the highest beauty, and that through wise and beautiful words the cross of Christ may be made of more effect. How gladly I would understand how to learn to speak the simple, modest, and chaste language of wisdom from above! I perceive, with great mortification, that I am yet very far from the goal of my effort."

The richness of his many-sided mind and his indefatigable industry in accumulation made each successive edition of his commentaries practically a new work, and his class lectures were continually being rewritten. The printer furnished him with a copy of each of his books bound in quarto, with wide margins, and these volumes stood together on his bookshelves continually, receiving any new quotation from his reading, or any new suggestion from his thinking, or from discussion, which might be of value for the next issue.

In his doctrine of the church, Delitzsch belonged to the symbolic school of Lutherans. His eager mind saw types everywhere. Everything is viewed by him as prefigured in everything, especially in the domain of the Bible. And, following along the same line, he does not admit that a distinction is to be made between the visible and the invisible church. The source of life which nourishes the church is the sacraments. His whole theory rests on the idea that the church, being the body of Christ, ought to be founded on His person, corporal as well as spiritual. The man-God, clothed with His transfigured human nature, acts on the whole physical and moral existence of the members of whom He is the head. Between the Word and the sacraments there is a difference which is so much to the advantage of the latter that, in virtue of it, Delitzsch may fairly be classed as a sacramentarian, though he is far from exhibiting some of the traits that usually go with sacramentarianism. The Word acts only upon those who believe; the sacraments act invariably on all who receive them, and this they do in an irresistible way, *ex opere operato*, for salvation or perdition.