

son would shrink from pouring out or throwing away any part of the consecrated elements; and this would seem to be the best way of avoiding it. How, moreover, any one should be hurt by a thing like this occurring in the vestry, it is difficult to understand.

Well, but what is the result? Has this concession been accepted? No! It is not enough that the evening celebration should be restored, Mr. Crawford must be there to celebrate. In other words, it is not enough for the objectors to have their way in this matter, Mr. Crawford must by no means have his way. Nor is this all. It is not enough that those who want an evening Communion should have it: they must further insist that those who want an early Communion shall not have it.

We confess that, in presence of demands like these, our powers of criticism fail us. When we study human conduct, we try to reduce it to intelligible principles of rationality; but here we are fairly beaten; and, as we have no wish to give offence to anybody, or to make mischief, we will leave off here, earnestly counselling the congregation of the Church of the Ascension to consider this matter as they shall answer for it to God. With a man so good and gentle as their rector, so willing to do his best to conciliate them and provide for their needs, it ought not to be difficult, and it need not be difficult, to come to terms. May God grant to all concerned a sound judgment and a love of peace!

DR. FRANZ DELITZSCH.

Although Delitzsch had not attained to the years of his great fellow-countrymen, Doellinger, it can hardly be said that his death is premature, for he had come near to the four score years which bring labour and sorrow. Yet he must be thought of as one of the severest losses which could have occurred to the interests of biblical science.

Delitzsch was born in the city of Leipzig, on February 23, 1813. He died at the same place on March 3 of this year. It has been asserted that he was of Jewish extraction, but there is no ground for this statement. He was educated at the University of Leipzig, where he took the degree of Doctor of Philosophy, and became a Privatdocent. After serving as a Professor of Theology at Rostock from 1846 to 1850, he removed to Evlangen, where he remained from 1850 to 1867. It was during his tenure of office here that he became a recognized power, not only as a Hebrew scholar, but as a profound theologian, and an acute and devout expositor of Holy Scripture. His writings showed that he accepted, generally, the High Lutheran platform, although with more reasonableness and liberality of tone than men like Hengstenberg. On the other hand, his work on the ministry showed distinctly that he held the Catholic doctrine on that subject.

In 1867 he removed to his old University of Leipzig, where he has been known as one of the most distinguished of the theological teachers of Germany. It has been remarked that no German theologian since Tholuck has enjoyed to such a degree as Delitzsch the respect of Christians in Great Britain and America, and no other has exerted so great an influence upon theology in these lands. We believe this to be true, and it may be accounted for by remembering his remarkable qualities. He was not merely an accurate scholar and a man of wide and varied learning, he also possessed that clear, lucid intellect, and that prac-

tical common sense which are dear to the English race.

It is not quite easy to give an account of the numerous works for which the Christian Church is indebted to Dr. Delitzsch. Many of them are out of print and no longer appear in the catalogues. It may suffice, however, to give some general account of the principal contributions which he has made to biblical science.

One of his earliest books was an exposition of the Book of the Prophet Habakkuk, published in 1843, and two years later appeared a historical-critical dissertation on the theology of biblical prophecy, (*Die biblisch-prophetische Theologie historisch-kritisch dargestellt*). In 1855 he published a work of very great interest, entitled *Biblische Psychologie*, which appeared in a second and enlarged edition in 1861. In this book Delitzsch worked out with great care and elaborateness the threefold division of man's nature into body, soul, and spirit. He finds illustrations of the doctrine in the creation, in the fall, in man's natural condition, and in regeneration. Of profound interest are the two last sections, the first on death and the middle state, the other on the resurrection and perfection. Delitzsch has allowed it to get out of print for some reason, so that it is now difficult to procure it. The English translation, published by Clark of Edinburgh, is not quite satisfactory; but it is not an easy book to translate.

His great works on the Psalms and on the Prophecies of Isaiah are greatly valued by Hebrew scholars, among whom we must number as pre-eminent our two greatest English Hebrew scholars, Cheyne and Driver. They have passed through several editions and have received many emendations and enlargements. Some smaller books have been much valued. We may mention as examples the tract entitled "A Day in Capernaum," and a devotional treatise on the Holy Communion. We ought, perhaps, to have mentioned before a thin octavo, published in 1847, "Four Books on the Church," showing his High Lutheran tendencies. It has, apparently, never been republished.

His commentary on the Epistle to the Hebrews appeared in 1857, and immediately received great attention and appreciation. We rather wonder that he has never published a new edition; but this has undoubtedly arisen from his devotion to Hebrew studies. Of great significance is his commentary on Genesis. The first edition appeared while he was at Erlangen, and the fourth edition, now before us, appeared in 1872, and is described as having been "thoroughly remodelled," (*ganzlich gearbeitet*); but even so it satisfied him so little that the next publication of his commentary was issued not as a new edition, but as a "New Commentary on Genesis." No work shows, more than this, the thoroughly candid and scientific character of Delitzsch's mind and work. He accepts a great many of the results of modern criticism; but declines to abandon any part of his Christian faith. "I believe the Easter message," he says; "and accept its consequences." Nearly all of the works which we have mentioned are translated into English, and all deserve the attention of earnest students of Holy Scripture.

It has often been said that the chief characteristic of the epitaph is its lack of veracity, but it is perhaps better that it should err on the side of kindness rather than wound the living by a brutal truthfulness, as in the case of an inscription written for the tombstone of a lazy man by one who knew him well: "Asleep (as usual)."

THE CHRISTIAN MINISTRY.

CHAPTER III.

JESUS THE PERFECT MEDIATOR.

HEATHENISM, JUDAISM, AND CHRIST.

To emerge from the range of religious ideas which prevailed among Gentiles or Jews into the presence and the knowledge of Jesus Christ, is like coming from the denseness of Egyptian darkness, or the dim twilight of early morning, into the full, clear light of day. In Gentilism all was uncertain; in Judaism all was incomplete. Even in the most purposeless gropings of the nations who were outside the boundaries of the covenant people, there were at least indications of man's wants, and of his endeavoring to obtain a supply for them; but all was rendered comparatively powerless for good by the withering blight of uncertainty. In the revelation made to the Israelites, on the contrary, everything was certain and true, but everything was incomplete. The light which shone in the Law and the Prophets was a pure light, but it was the reflected light of the moon, not the full, rich, glorious sunlight. Even this way, so much more excellent than that of the Gentiles, was but the way of partial truth, and it did not guide the footsteps of men into the way of peace. Among the worse men there was an impatience of the restraints of a burdensome economy: among the better there was a restless longing for more light and truth. As yet there had been no perfect Mediator—prophet priest and king—one who could at once make known to them the whole truth concerning their relations to God, and rule over them in perfect authority in His Name: one who could, as their Head, present them to God an acceptable sacrifice, and who could turn from Him to them with words and acts of blessing, which should not only be a sign and an assurance of good, but an efficacious power.

THE PROMISED MEDIATOR.

Such an one had been promised, a greater Prophet than Moses, to whom they should give ear: a greater Priest than Aaron, One after the order of Melchizedek: a greater King than David or Solomon, of whose kingdom there should be no end. Such an one was earnestly desired and longed for even by multitudes who knew not what their longings meant. Such an one was, in the fulness of time, sent by God from heaven to men on earth. Our Lord Jesus Christ was the realisation of men's most earnest and deepest desires, was that perfect Mediator between God and man Who was alike needed and desired by man. In Him were fulfilled all the hints and promises and types of Judaism, all the longing and efforts of Heathenism.

We have already seen that this perfect mediatorial work could be accomplished only by one who united in himself the offices of prophet, priest, and king. Such an union was found in our Lord. All of these offices He discharged during His ministry on earth, and discharges still. At present, our concern is principally with the work of our Lord, considered in itself, and as it is carried on by Him personally. We are to regard Him as the true and perfect Prophet, Priest, and King. In Him is found all that men longed for and sought after—perfect truth, perfect reconciliation, and perfect guidance and governance.

THE PROPHETIC OFFICE.

I. Let us glance first at His prophetic office. What was the nature of that office? It was to be a witness for the truth—to declare the will of God to man. Prophecy, in the most common use of the word, means prediction, the foretelling of the future; but this is not its fundamental idea in Holy Scripture; nor is it the meaning which we intend, when we speak of the prophetic office of our Blessed Lord. We mean rather to assert that He was the teacher and the enlightener of mankind.

This work of our Lord was not first begun after His Incarnation. "Before the mountains were brought forth" He was the Word of God, and the wisdom of God; before His manifestation in the Flesh, He was the Source of all light and truth to Jew and to Gentile. That law in the hearts of heathen men which was the basis of their responsibility was but a ray from His glory. Every pre-

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