

search?" and "Is the new view of the Old Testament supported by a union of great specialists and a consensus of the competent?" Professor Delitzsch, "with not a little emphasis," we are told, answers in the negative; and "his suffrage" it is added "is in the case perhaps the most weighty that can at present be cited from any part of the learned world."

Mr. Cook was so impressed with the interest and importance to be attached to the views of the Leipzig Professor on this burning question of the day, that he requested permission to publish in America an authoritative summary of the various positions taken. This was cordially assented to, and it was agreed that Mr. Cook's manuscript should be carefully revised by the Professor himself. However, shortly after this arrangement had been entered into, Delitzsch took the Pentateuch as the theme for a conversational lecture at one of the periodical meetings he holds with a company of his English-speaking students. On that occasion he read a series of propositions, written by himself in English, which were expanded in his lecture with frequent and pointed references to current discussions. These propositions were subsequently gone over by the Professor and Mr. Cook in company, so as to have the English phraseology retouched and made as accurate as possible, and thereafter they were handed to the latter gentleman with the distinct understanding that they should be published as coming directly from Dr. Delitzsch, and as embodying his deliberate and most matured views on the subject. These propositions are as follows:

"1. The historical criticism of the Old Testament Scriptures, as practised by Kuenen and others, starts from the dogmatic pre-supposition of the anti-supernaturalistic view of the world. This criticism denies miracle, denies prophecy, denies revelation. Employing these words, it joins with them philosophical, not biblical conceptions. The results of this criticism are, in the main points, foregone conclusions, and its pre-suppositions are ready for use in advance of any investigation.

"2. On the contrary, our historical criticism starts from an idea of God, from which the possibility of miracle follows. Confessing the resurrection of Christ, it confesses the reality of a central miracle, to which the other miracles of redemptive history refer, as to the sun its satellites. In view of the indisputable harmony of the Old Testament prediction and the New Testament fulfilment, it confesses the reality of prophecy. In consequence of the self-knowledge and the recognition of God which Christianity affords, it confesses the reality of revelation.

"3. We reject *a priori* all results of criticism which abolish the Old Testament premises of Christianity as the religion of redemption.

"The second and third chapters of Genesis are of greater weight than the entire Pentateuch beside.

"In this history of man's temptation and fall, and of God's preparative for the reformation of men through judgments and struggles, it may be that facts and the *deus* of the facts—that is, the forms of representation in which they are clothed—are to be distinguished from each other; but with the substantial reality of this history the religion of redemption stands or falls.

"The historical unity of the origin of mankind is one of the indispensable pre-suppositions of Christianity, which, without it, could be the religion of the most perfect morals, but not the religion of the redemption of mankind.

"4. Those portions of the contents of the Pentateuch which belong to the substance of Christian faith are independent of the results of critical analysis.

"For, that the people of Israel, after their miraculous deliverance from Egyptian slavery, received the Law by God's miraculous revelation in the Mount of Sinai, and that Moses was the mediator, both of Israel's deliverance and of the divine legislation, is confirmed by the unanimous testimony of all the writers who participated in the codification of the Pentateuch, by the song of Deborah (Judges v. 4 seq.), and by the prophets of the eighth century, as Amos ii. 10; Hosea xii. 13; Micah vi. 4, and vii. 15. The religious tone and substance of such authentic Psalms of David as Psalms viii., xiv., xvi., are quite inexplicable without the priority of the revealed law which David praises in Psalm xix.

"5. The oldest constituent part of the Law is the Decalogue and the Book of the Covenant (Exodus xx.-xxiii.), the opening of which is the Decalogue.

"In Deuteronomy Moses repeats the Decalogue freely, and melts it in the current of his testamentary admonitions.

"In the Pentateuch there is no part claiming, according to its own testimony, to be written by Moses himself, which may not be shown to go back substantially to Moses' own hand.

"The proper style of Moses is the original base of that form of style which is called Jehovistic and Deuteronomistic.

"6. It is true that many, or, at least four hands participated in the codification of the pentateuchal history and legislation; but what the modern critics say regarding the ages of these writers is quite uncertain. In general, the results reached by these critics are by no means as unquestionable as they pretend to be. It would be unfortunate if the faith of the Church—that is, our historical certainty of the fundamental facts of redemptive history—were dependent on these critical results. Many of the former results of the critical school are now out of fashion. Its present results often contradict each other. In reality, we know little, and imagine that we know much.

"7. It is unjustifiable to obtrude these modern critical results upon the Church, or to draw those who are not theologians into the labyrinth of pentateuchal analysis. Without knowledge of the original Hebrew, an independent judg-

ment about these questions is quite impossible. Indeed, Wellhausen's frivolity is as great as his sagacity. Young scholars, but not mature ones, are fascinated by him. There are elements of truth in the new phase of Old Testament criticism, but the procedure of sifting has scarcely begun.

"8. It is true that the Mosaic legislation had its history, and that the codification of its parts was executed successively, but the reconstruction of this history is very difficult, and perhaps impossible.

"It is enough that the Law has the very character which the Epistle to the Hebrews describes. Our Lord was not, and He has balanced the account-book with His blood."

"Moses and his Elohim and Jehovahs are like shadows which disappear before the Word who is made flesh."

We are also informed that a series of recently published articles by the same learned Professor on Old Testament Criticism are to be speedily republished in an English translation made under the supervision of Professor Mead, of Andover; while the hope is expressed that at least the leading portions of his most recent lectures on the same subject will at no distant day be also issued in an English dress.

We have mentioned in another part of this issue that it is understood Professor Watt, of Belfast (who, as many of our readers will remember, visited this country a few years ago, is at present engaged in writing an answer to Professor Robertson Smith's recent work on the Old Testament. Others, equally competent, will no doubt follow a similar course, so that the following words with which Mr. Cook concludes the letter from which we have already quoted, may well be taken as soberly indicating from the results flowing from past discussions of a similar character in connection with the New Testament what is likely to follow from the present ones on the Old:

"Anti-supernaturalistic criticism has done its best to eliminate the miraculous from the New Testament and has failed. It is now endeavouring to eliminate the miraculous from the Old Testament, and is likely to fail on the latter ground as ignominiously as it did on the former. Within the memory of men yet comparatively young the mythical theory of Straus has had its rise, its period of insolence, its decline, and its burial. Within the earlier half of lives already begun the Old Testament criticism as represented to-day by Kuenen and Wellhausen, is likely to run through an equally significant circuit. Although he curiously overrates these critics, Robertson Smith differs from them in fundamental points, and he has, at least, caution enough not to allow himself to be ranked among anti-supernaturalists. Even Kuenen, while denying the actuality, is careful not to deny the possibility of miracles. The origin of the New Testament literature is inexplicable without assuming the historical reality of the supernatural. So is that of the Old Testament literature. It must be admitted, however, that in the progress of discussions necessitated by acute and once arrogant but now outgrown sceptical hypotheses as to the New Testament, most valuable results have been reached in confirmation of Christian faith, and our knowledge of facts as to the origin of Christianity very considerably freshened and enlarged. It is to be hoped that a similar important, although indirect benefit may accrue to scholarship from the rationalistic attack upon the Old Testament Scriptures."

PRESIDENT GARFIELD.

AS everybody knows long before these lines can possibly be read, President Garfield has passed away, to the great sorrow of the whole civilized world, but not much to the surprise of anyone who has watched the course which his case has all along taken from day to day. Ever since the President was stricken down on the 2nd of last July, the chances of recovery have been comparatively few. The physicians, it will be remembered, at the very first, answered the patient's inquiry in reference to the likelihoods of recovery by saying that there were ten to one against him, and though he has in the noblest and most courageous manner taken the one, it is not at all wonderful that the ten have had it. Strange and sad as such an occurrence is, it has been anything but without its compensations and blessings. Some, indeed, are inclined to believe that James Garfield has done more good by his death than ever he could have accomplished had he lived to a good old age. Never, perhaps, was there in all the past such a death-bed; never one watched by a greater multitude of sympathizing friends; never one so much for the time being the centre of interest to the whole civilized world, without distinction of class or clime; never one, perhaps, which will be spoken of with more genuine sorrow or bedewed with more heartfelt tears. The modest, manly, uncomplaining sufferer, so courageous, so cheerful, so unaffected, so trustful in God, so considerate of all around him, so genuinely affectionate and true in all his family relationships, so pityingly forgiving, even to the miserable man who had stricken him down in all the glory of his matured manhood, and with all the promise of a long, honoured, successful,

and most useful life before him, has, during these last sad weeks, taken possession of all that is best, and highest, and purest, and holiest in man's nature; has lifted up even the mean and base to a higher plane of thought and feeling, has almost beguiled the most selfish out of his selfishness, and has so far succeeded in making the most cynical and suspicious think well of humanity for his sake. The world, in all its grades, has been made all the better for having stood at that bedside, while it watched and marked how a brave man could suffer and a good man could die. And the other members of that family who have come more or less distinctly out into the sunlight, have not in their several places been less interesting, and have not failed, by their whole bearing so far, to deepen the interest and elevate and bless the onlookers. From the poor, dear, old tremulous housemother, with her high-hearted Puritan courage, her anguished outcry, and yet her settled, child-like submission, not to a blind fate, but to a loving and faithful Jehovah and Father, as well as from the loyal, true hearted helpmeet, who has so naturally and so nobly shewn what a Christian wife can be and can do, down to the very youngest in this family group, which has been living all these weeks almost as if "in the fierce light which beats upon a throne," and has been throughout as natural, as noble, and as unconscious as if all the while in the far-off Ohio home, each and all have been objects of a world-wide interest, and each has helped to deepen and complete the lesson which was read and the example which was given. Some foolishly and presumptuously have asked what is the use of prayer, and what its efficiency if the heartfelt entreaties of more than fifty millions of men and women go up to heaven in vain? Who told them that they were in vain? What right have they to affirm that these prayers were unanswered? In one sense they were, for the object of all this prayerful solicitude is in the grave. In another and far higher sense it is evident that the answer has been as gracious as it has been abundant. The very agony and earnestness of those prayers as well as their mighty volume, come to the thoughtful and intelligent as proofs unquestionable of blessings vouchsafed, and of mighty and effective answers already bestowed. The sweetening of the whole tone of national, we had almost said of individual life, the removal of bitter asperities, the extinction for the time being of party feuds, the one great cry of sorrow and sympathy as if in each house a first-born had died, the unfeigned recognition by unnumbered multitudes of the need of prayer and of its efficacy as well—all these and many things more tell of the world having received blessings neither few nor small from standing beside James Garfield's dying bed, and from weeping in sympathetic brotherly affection around his closing grave. All this, however, excuses not by one iota the "deep damnation of his taking off." The condemnation and the acquiescence are at the same time quite compatible with each other, though even the ablest sentence maker might not find it possible to put that compatibility fully into words. In the presence of such a national bereavement and a sorrow so correspondingly great, men by the million are repeating Garfield's own words at the time of Lincoln's death, and are trying as best they may to unravel their meaning and learn their lesson: "Clouds and darkness are round about Him! His pavilion is dark water and thick clouds! Justice and judgment are the habitation of His throne! Mercy and truth shall go before His face! Fellow citizens! God reigns and the Government at Washington still lives."

It is something, it is much, when a nation even for an instant is led to feel and confess that "God," not "gold," reigns. Such, we believe, has been the experience if it is not so still to as large an extent as ever it was in this generation at any rate, of more than one whole nation in tears. It could not, indeed, be affirmed of James Garfield as of William the Silent, that he bore with a smiling face the burdens of a nation which himself had created, but of the one as of the other we think it might perhaps be said that "when he died the children wept for him in the streets," though to be sure it is held by not a few, with, as they think, a good deal of reason, that American boys of the present day are far too preoccupied and far too mannish to weep for any thing or for any one.

REV. JOHN BAIKIE, of Guthrie Church, Harriston, reached home on the 8th inst., after a three months' tour through England, Scotland and Ireland.