

reverence due to a revelation from God, and in the confidence that it would furnish food for the soul, and would prove itself, as the Psalmist had claimed it to be, "a lamp unto his feet and a light unto his path."

When, therefore, the investigations of fellow-laborers in the field of critical inquiry convinced him that the view he had held about the Mosaic elements in the Pentateuch was untenable, he abandoned his old position with many misgivings, it is true, on account of the shock the change would bring to the hearts of devout believers, but with a supreme confidence that the Word of God would vindicate itself. It was characteristic of the freshness of Delitzsch's mind that within the last ten years of his life he changed his opinion radically, both as to the relation of Moses to the Pentateuch, and as to the relation of Isaiah to the prophecy which bears his name. The change did not come without long study and investigation, and there had been signs many years before that the researches of critics had made an impression on him.

He had long admitted some of the positions claimed by the higher critics—the existence, for instance, of several documents in the Book of Genesis; but, till he was about seventy years of age, his position was distinctly conservative; and even to the last, though he made many concessions to the Newer Criticism, his inferences and conclusions were always under the guidance of a devout and reverent faith, a firm belief in the supernatural, and a regard for the Bible as the authoritative word of the living God. He hesitated much about the adoption of new theories, even after he was convinced of their soundness, because he was afraid of the effect such views would have on the faith of the church; and he repeatedly insisted, with an anxiety that some of his pupils thought suspicious, that "it is unjustifiable to obtrude the modern critical results upon the church, or to draw non-theologians into the labyrinth of Pentateuchal analysis. Without a knowledge of the original an independent judgment about these questions is quite impossible."

Delitzsch, then, must be classed with the evangelical wing of the modern critical school. According to him the account of creation is more than a myth, in which the historical is a mirror of the author's thoughts. It is a tradition, probably one brought by the patriarchs from Babylon, which, as it now appears as a