

and exuberantly, brings forth life in inconceivably various forms ; a source of life which seems rather to grow and expand than to be wearied. So there is a source of spiritual life, a force sufficient to uphold us all in righteousness of life and in eternal vigour of spirit ; a force which to all eternity can give birth to new and varied forms of heroic, godly, and holy living ; a force ever pressing forwards to find utterance and expression through all moral beings, and capable of making every human action as perfect, as beautiful, and infinitely more significant than the forms of physical life we see around us. If the flowers profusely scattered by every wayside are perfect in beauty, if the frame and constitution of man and of the animals are continually surprising us by some newly discovered and exquisite arrangement of parts, we may reasonably suppose that there is as rich a fountain of moral and spiritual life. Nay, "the youths shall faint and be weary,"—the physical life shall fail—"but they that wait upon the Lord shall renew their strength ; they shall mount up with wings as eagles ; they shall run and not weary ; and they shall walk and not faint."

MARCUS DODS.

FRANZ DELITZSCH.

IF a brilliant career as an academic teacher, a fertile literary faculty, and a long life of conspicuous devotion to Christian work, both practical and scientific, are any title to honour, the subject of this sketch will be cheerfully accorded a distinguished place among the men of his time. Franz Delitzsch is a household name with students of Scripture all the world over. To many it is a name to conjure with. The ideal writer, if we accept Joubert's definition, is the man whose mind is always loftier than

his thoughts, and his thoughts loftier than his style. It may be said with some truth that in Franz Delitzsch the scholar is higher than the author—so much has he written, and yet so great are the stores of learning and ideas which seem to lie behind. Without any qualification it may be affirmed that in him the man is more than the scholar. The spell lies in his frank, vigorous, sympathetic personality. He has the strongest religious convictions and the most pronounced theological opinions, for which he has always been ready to do manful battle. But there is a deeper thing in him than these. There is a Johannine fire of love in his nature, which gleams in his eye and makes the real mark of the man. This is the open secret of the magnetic influence which he has carried about him in his different scenes of labour, through burning controversies, and in all the chances of a period of theological restlessness and change. Wherever he has settled he has become the centre of a great circle of devoted friends, colleagues, and pupils. It has not been with him as it has been with so many of the notable occupants of the German Chairs of Theology. These have been doomed to see the once crowded classes dwindle as years increased and new voices claimed to be heard. Even an Ewald could command at last but a handful of auditors. But after a connexion extending over half a century with the universities of his fatherland, Franz Delitzsch is still a chief attraction of one of the largest seats of learning. There are few theologians, nevertheless, of whom it is so difficult to form a just estimate. This is due not only to the variety of his gifts, the subtlety of his speculations, and the extreme diversity of subject exhibited by his literary record, but above all else to a personal character, which goes far to disarm criticism in those who know him best. In attempting a brief notice of his career we do not pretend that it shall be critical. Long enjoyment of the

great boon of his friendship, the grateful sense of many obligations, heartfelt regard for the man himself, forbid it.

Franz Delitzsch is a native of the city in which he is still a teacher. He was born on the 23rd February, 1813, the child of parents in humble condition. His life-long interest in Israel has sometimes led to its being supposed that he was himself originally a Jew or the son of converts from Judaism. But it is not so. He was baptized a Christian child in the Church of St. Nicholas, Leipsic, on the 4th March, 1813. He had his education, both elementary and academic, in the city of his birth. He attended the *Rathsfreischule* there, a seminary well abreast of the times. The methods of Pestalozzi and Lancaster were making way in Germany, mainly through the influence of G. F. Dinter, Professor of Theology at Königsberg, President of the Board of Education, and author of the *Schullehrer-Bibel*—a book which excited great attention. In his first school Franz Delitzsch had the advantage of the training of men who taught in Dinter's spirit. He passed in due time into the Nicolai Gymnasium, and there began to learn the Hebrew language. On entering the University, however, he was fascinated by the speculative questions which were then under discussion, and gave himself with consuming energy to philosophical studies. The two teachers who exercised the greatest influence over him during his university course were Heinroth, the psychologist, and August Hahn, who afterwards became General-Superintendent in Silesia. Both were men of note. The position occupied by Hahn in particular was a remarkable one. He had lost his early faith when a student in Leipsic. He had found it again in Wittenberg, in the recently established Preachers' Seminary, where Heubner, Schleusner, and Immanuel Nitzsch were teaching. Receiving a call to a Professor's Chair and to the post of preacher in St. Paul's Church, he returned to Leipsic in 1826, and at

once stood forth as the champion of Supranaturalism in face of the prevailing Rationalism. His energetic antagonism to the negations of the time created a conflict in the university which compelled thinking men to reconsider the claims of the old faith. It was of lasting importance to the enthusiastic and receptive student that at this critical period he was brought into close contact with a man like Hahn, whose ambition was to ally culture with positive Christian faith, and in whom the Christian spirit was so vivid.

There were others, however, to whom he was indebted for much in these days of his youth—for more indeed, as he still recognises in his old age, than to any of his professional instructors. During his course in the gymnasium he had been a stranger to the spiritual power of Christian truth. The Person and the Work of Christ were under the veil to him. It was in the university, and by the help of a variety of influences, that he came to see things clearly. Foremost among these influences was the fellowship of a number of Christian friends, who had been brought together for a time in Leipsic, soon to be scattered abroad, not a few of them to America. He owed much to this little company of earnest men, and in the dedication of his book on the *Church as the House of God*, he has made grateful acknowledgment of his spiritual debt. He became acquainted also with two missionaries of the London Missionary Society, Messrs Goldberg and Becker, who were helpful to him in various ways. They kindled in him the flame which still burns—zeal for Israel's evangelisation. They directed his mind to the literature of the Jews. A change in the bent of his studies accompanied the change in his personal attitude to religion. The energy which had been spent on philosophy was given now to Hebrew. The gain of a living faith, the enthusiasm for the winning of Israel, the choice of Oriental learning as his vocation in life, came hand in hand.

The first Rabbinical writing which he mastered was the tractate *Light at Eventide*, and he read it with the missionary Becker. He secured also the instructions of Dr. Julius Fürst, the well-known Hebrew lexicographer, himself of Jewish extraction. His association with Fürst who, in spite of his theories as to biliteral roots and the like, was a man of extensive erudition and a very competent teacher, was of great use to him. It lasted over ten years, and made him familiar with the genius of the Jewish writers. He worked also with Fürst in the preparation of his Concordance, and obtained generous recognition of his services in that connexion in the Preface to that laborious work.

His academic training being over, he qualified in 1842 as a university teacher. He had some time to wait before a suitable appointment was found. But in 1846 he received a call to a Professorship in Rostock. This was followed, in 1850, by an invitation to Erlangen, and for the next sixteen years he taught with distinguished success there. This Bavarian university was then the centre of great theological activity. It reckoned among its professors an unusual number of eminent men, some of whom still survive, but the most are no more. Gottfried Thomasius, the author of the well-known *Christi Person und Werk*, and the man who has perhaps the best title to be regarded as the projector of the modern Kenotic theory of Christ's Person, was lecturing on Dogmatics. Spiegel was teaching Arabic and Zend. Frank, the author of the *System der christlichen Gewissheit*, and now one of the foremost men, was beginning to make his mark. Herzog was toiling at his *Real-Encyclopaedie*, Karl von Raumer, the author of *Palaestina*, in spite of his great weight of years, was still receiving students and entertaining them with recollections of Schiller and Goethe. A son of Hegel's was teaching history, a son of Schelling's was teaching jurisprudence. Von Zezschwitz and Ebrard were in the town or the neighbourhood, the one working at his

Katechetik, the other preparing his *Apologetik*, and lecturing on the history of the Celtic Church of Ireland and Scotland. And not to mention others, von Hofmann was at the acme of his influence, drawing around him audiences which it was difficult to accommodate, opening up new views of Scripture, and inspiring all with his own great reverence for the Word of God. These two men, Delitzsch and Hofmann, above all others, were the life of the university. They differed in many respects, but they were ever loving and sympathetic friends, labouring with one mind for the advancement of Biblical science. Erlangen had held of old an eminent place in exegetical studies. Hermann Olshausen and other pioneers of better methods had taught there. These two men, Delitzsch in the province of the Old Testament, and von Hofmann in that of the New, raised it to the front rank of exegetical schools.

Delitzsch's connexion with Erlangen terminated in 1867. His departure was a severe loss to the university. He had done much to make it a rallying point for earnest-minded, evangelical scholars. One met there not only students of many nationalities, both European and American, but theologians of note from Britain and the United States as well as from Norway, Sweden, Russia, and nearer countries. And the reputation of Franz Delitzsch was one of the great forces which drew them thither, Since the year named he has held a Professorship in Leipsic, teaching with his wonted assiduity, and gathering round him choice youths from many lands. Honours too numerous to detail have been conferred upon him, and it may be safely said that there is no man more revered in town or university. He has had his own share of family joys and sorrows. One of his sons, after a distinguished career as a student, obtained an Extraordinary Professorship in Leipsic, in 1875. But he died the year after, leaving behind him an unfinished work of much promise on the *Doctrinal System of the Roman*

Catholic Church. Another son, Friedrich, made his mark at an early age in philological studies, and since 1877 has held a Chair in the same university. He has won a distinguished reputation by his contributions to Assyriology, in which science the mantle of his friend, the late George Smith of the British Museum, has in large part fallen upon him.

It is natural to think of Franz Delitzsch first and above all else as a Hebraist. He is much more, however, than that. His exuberant talent has cut for itself a number of channels, in each of which it has run to some profit. The mass of his writings, great and small, is nothing short of enormous. They evince a rare versatility as well as extraordinary industry and productiveness. The languages, the interpretation of Scripture, Biblical Introduction, Textual Criticism, Apologetics, Biblical Psychology, discussions in dogma, devotional writings, historical studies, popular tales, have all come under the touch of his active intellect and untiring pen. His writings have so marked a character that it is easy to distinguish anything of his among a hundred others. They bear the unmistakable stamp of a mind of a distinct and peculiar order—wide in its range, restless in its movements, quick to take speculative flights, inspired by poetic feeling and chastened by reverence. The thought is always Biblical in its foundation, but sometimes daring, sometimes fanciful, with frequent dashes of poetic sentiment and theosophic theorising. The style is rich, vivid, full of life, but also difficult to unravel—difficult not through lack of shape or structure, but by reason of the rapid, crowded, imaginative expression which the thought naturally assumes.

As a Hebraist he stands in the front rank of the scholars of the day. His right to that position will not be seriously questioned, or will be challenged only by the prejudiced. In Arabic he owes much to Fleischer, and he received his

early nurture in Biblical and Rabbinical Hebrew, as we have seen, in the school of Fürst. That school is identified with methods and theories which are far from securing general acceptance. Those who are violently opposed to Fürst and his circle, and those who are wedded to extreme critical principles, are under a natural temptation to depreciate the worth of Dr. Delitzsch's services in the cause of Hebrew learning. But most who are competent to speak, ungrudgingly recognise him as one of the foremost authorities in matters relating to the language and literature of the Jews, both Biblical and Rabbinical. Few will dispute his pre-eminence at least among the Hebraists who belong to the ranks of the Evangelical clergy of Germany. His earliest publications were contributions to the history of Jewish literature. In his *Geschichte der nachbiblischen jüdischen Poesie*, which was published in Leipsic just half a century ago, he opened up a field of literature of great interest and almost unknown at that time. But perhaps his greatest achievement in this direction is his Hebrew version of the New Testament. This difficult task was undertaken at the instance of a Society of Friends of the Jews, and in 1870 he was able to issue the Epistle to the Romans as a first instalment. Seven years later he had completed the work, and saw it through the press under the auspices of the British and Foreign Bible Society. Its superiority to those which had preceded it, those by Hutter, McCaul, and Reichardt, was speedily recognised, and edition followed edition, until in 1885 the seventh was reached, and some 25,000 copies had been sold. Various opinions, as might have been expected, have been pronounced upon its merits. It has been regarded by some as stiff and unelastic in style. But it is universally admitted to excel all others in accuracy, and it promises to keep the field against all comers for a length of time. Last year witnessed the publication of another version, that by Isaac Salkinson, from which

much was expected. But, with occasional advantages in freedom and felicity of rendering, it is not likely to rival Delitzsch's in substantial and enduring qualities. It is needless, however, to say more of this. It has been already discussed in the pages of this Magazine by one who is well entitled to pronounce. We shall be content with the opinion expressed by Professor Driver both upon the Hebrew New Testament and upon Professor Delitzsch himself, of whom he speaks as "amongst living Christian scholars perhaps the most profoundly read in post-Biblical Jewish literature."¹

Much as Dr. Delitzsch has done, however, as a Hebraist, he has done more as an exegete. It is his exegetical works that have made him best known outside his own country. They amount to a considerable number, and have gained wide acceptance on both sides of the Atlantic. Most of them have been translated into English. Some of them are independent works, others form part of the general Commentary on the Old Testament, known as that of Keil and Delitzsch. The earliest of them is the *Habbakuk*, which was published in 1843, and made a companion volume to the *Obadiah* of his early friend, Caspari of Christiania. In 1852 his *Genesis* appeared, which reached its fourth edition in 1872. This was followed by his *Psalms* in 1859-60, of which a third edition was demanded in 1873-74. Then came his *Job* in 1864, which went into a second edition in 1876, *Proverbs* in 1873, *Song of Songs* and *Ecclesiastes* in 1875, and *Isaiah* in 1886, of which last a third edition was issued in 1879. These commentaries have all essentially the same characteristics. They are distinguished by a rich and varied learning which carries us often into very remote sources—insight into the spiritual value of the book, patient attention to the grammar and the structure, vigour and vivacity in reasoned statement.

¹ See the EXPOSITOR for April, 1886, pp. 260 f.

Speaking of one of the best known of these works, Klostermann signalises as its choicest qualities the "full stores of knowledge, the open eye for all that is irregular and uncommon, the delicate ear for all shades of expression, reverent enthusiasm for the word of the prophets, unremitting toil and conscientious regard to minutiae." What is thus claimed for one, appears more or less in all. The style of exposition which Professor Delitzsch practises is that which he names the *reproductive* as distinguished from the ordinary *glossatorial* method. Instead of attaching a series of unconnected notes to the separate verses, he aims at reproducing in unbroken statement the contents of each section as a whole, and at giving what he terms "the whole mass of the exegetical material in continuous and living flow,"—a kind of commentary which demands more art and a greater faculty for grasping the whole in the parts than the other, but which, when rightly handled, gives a truer and better proportioned representation of the writing. It is hazardous to say which of these numerous expositions are the best. Different minds will have different preferences. But *Psalms*, *Isaiah*, and *Ecclesiastes* will probably rank highest as the whole. The first two have won wide acceptance. The *Psalms* made a great advance on previous commentaries which had issued from the Evangelical school, as we may see by comparing it with Hengstenberg's slow and arid performance. It may be inferior to Hupfeld, as Dr. Perowne judges, in grammatical analysis, and to Ewald in "intuitive faculty." But it may claim to be superior to either, as the same English scholar cordially avows, in "depth and spiritual insight, as well as the full recognition of the Messianic element." As to his *Isaiah*, it is enough to refer to the opinion expressed by the latest English interpreter of that prophet, Professor Cheyne, who, while he thinks it open to some faults, such as occasional excess of subtlety in grammatical

matters and an over-scrupulous regard for the received text, declares it the "most complete and equal" commentary that had been published up to its time, and says, that "he who will patiently read and digest the new edition of this masterly work will receive a training both for head and heart which he will never forget."

His critical standpoint, too, is by no means rigid. He revolts against the licence and irreverence, although he recognises the ability, of Wellhausen; and he is far from allowing himself the liberties even of Ewald. But he maintains a free attitude to many traditional opinions. It matters not to him who the author of the second half of Isaiah is, provided he be a true prophet. On the Pentateuchal question he adheres in the main to the theory of late codification of laws. He argues with decision in favour of the non-Solomonic authorship of *Kohleth*, and is disposed to bring the Book of Daniel down to about 168 B.C. His views on a number of critical questions are seen in summary form in his volume on *Messianic Prophecies*, which was published in English in 1880.

He has also ventured into the territory of New Testament criticism and exegesis. His most important contribution in this department is his well known Commentary on the *Epistle to the Hebrews*, which appeared in 1857. It was issued at the time when the controversy excited by von Hofmann's theory of the Atonement was at its height—a controversy which called forth between thirty and forty publications within eight or nine years. Delitzsch was thus induced to give more than usual attention to the theology of the book. Though some of the points then raised have lost their vitality now, his discussions of doctrinal questions, especially of the *satisfactio vicaria*, are of value still. The commentary has this further element of interest, that it was the first instance of the application of the *reproductive* method of exegesis to one of the larger books of the New

Testament. It was undoubtedly one of the most valuable additions made to the interpretation of the Epistle up to its time, and is far from having lost its importance after the long lapse of years. He has tried his hand, too, on the problem of the Gospels, in his *Untersuchungen über die kanonischen Evangelien*, published in 1853. This, however, is among his least successful efforts, the idea of a parallel between the structure of the Pentateuch and that of the Gospels leading him astray. He has achieved something better in Textual Criticism. His *Studies on the Complutensian Polyglott* (1872), and his two publications entitled *Handschriftliche Funde* (issued in 1861 and 1862), contain important matter—especially the notice of the re-discovered *Codex Bezae Cantabrigiae*. This manuscript, which was the one used by Erasmus in 1516 in the construction of his text of the Apocalypse, had been long lost, and with it the key to peculiarities and uncertainties in the Erasmian text. It was happily re-discovered by Professor Delitzsch in the library of the Prince of Oettingen-Wallerstein in Mayhingen, in Bavaria. His identification of it, and his collation of its text, are services of no small moment to the science. The writer had the privilege, now many years ago, of being with him and our admirable English critic, Dr. Tregelles (who had made a journey to Erlangen for the purpose of examining it), when they were working together on the Codex, and retains a lively recollection of the enthusiasm of the two scholars over the unexpected discovery.

One of Dr. Delitzsch's most characteristic productions, however, is one belonging to a totally different line. That is his *System of Biblical Psychology*, which was published in 1855, and reached its second edition in 1861. It appeared at a time when questions of the kind with which it dealt engaged lively attention, and were taking a new direction under the influence of the historical view of Revelation.

It excited great interest in Germany, soon obtained an extensive circulation in an English translation, and has continued powerfully to attract a certain class of minds. It advocates a qualified *trichotomy*, and finds the key to the Biblical view of man's constitution in the position that *soul* and *spirit* are of one nature but of distinct substance. It is still the most comprehensive treatise on these subjects, although we have completer discussions now of particular points. It abounds in subtle ideas, fertile and often beautiful suggestions, but also in speculations strange, obscure, and mystical. It is so abstruse a book, so full of "newly-coined words and daring ideas," and both in form and in substance so "elaborately involved," as the author himself describes it, that it is difficult to understand and still more difficult to render into ordinary English. It discloses certain influences which have powerfully affected Dr. Delitzsch. One of these is the teaching of Anton Günther, the Bohemian philosopher, whose writings, composed in the interest of a reconciliation between Roman Catholic theology and modern thought, had many admirers half a century ago. Another is the theosophy of the pious Württemberg school, represented by men like Oetinger, and in yet larger measure the earlier, more powerful and more spontaneous theosophy of Jacob Böhme. In the remarkable speculations about the Divine Doxa, the sevenfold manifestation of God, the darkness, the fire, the light of the Glory, and much else, we see the impress left upon Dr. Delitzsch's theology by the writings of that strange, half-inspired Silesian genius, who has influenced so many minds, and who has recently been made better known to English readers by the late Bishop Martensen's monograph.

He has contributed largely also to the more practical and devotional literature of theology. One of the most popular books of this class is his treatise entitled—*Das*

Sacrament des wahren Leibes und Blutes Christi, which was published in 1844, and had reached its sixth edition by 1876. Another publication of considerable interest, especially for the insight it gives into his own spiritual history, is his *Wissenschaft, Kunst, Judenthum: Schilderungen und Kritiken*, issued in 1838. He is the author, too, of a number of tales and sketches intended to illustrate Jewish life and beliefs, ancient and modern. To this class belong such writings as his *Jesus und Hillel* (1867; third edition 1879); *Jüdisches Handwerkerleben* (1868; third edition 1879); *Ein Tag in Capernaum* (1871; second edition 1873); *Durch Krankheit zur Genesung* (1873); *José und Benjamin*—a story of Jerusalem in the time of the Herods, in which he has given us, as he says, "a bit of his own life." They are written in a lively and interesting style, and have attracted many readers both in Germany and in our own country, most of them having been translated into English.

We have given what is far from a complete list of Dr. Delitzsch's writings. It is out of the question to attempt to enumerate the articles, many of them of great value, which have appeared in the magazines. We are obliged to pass by even some books, which certainly are not the least important or characteristic. Among these are his *Anecdota zur Geschichte der mittelalterlichen Scholastik unter Juden und Moslemen* (1841), and his *Die biblisch-prophetische Theologie*. In the latter, which appeared in 1845, he sketched the development which had taken place in the idea of Old Testament prophecy since the date of Hengstenberg's *Christologie*, and attempted to draw from the works of C. A. Crusius, the eminent opponent of the Wolffian philosophy, the materials for a better reading of the theology, especially the Messianic doctrine, of the prophets. Nor should we fail at least to mention his *System der Christlichen Apologetik*, which was published in 1869, and is probably less known to English readers than any of his larger works.

Dr. Delitzsch, however, has not been a man merely of scientific interests, far less a scholar living in learned leisure. He has taken an active part in the work of his Church, and above all in the cause of Israel. Since 1863 he has carried on a quarterly journal, the *Saat auf Hoffnung*, in the service of Christian effort among the Jews; in which publication he has written enormously. Some of his most interesting contributions, both to the exegesis of the Messianic sections of the Old Testament and to the theology of the Atonement, have appeared here. He has spent himself freely in personal dealing with many Jews. It would be easy to give instances of the wealth of patience, time, and loving hopefulness which it has cost him to follow up individual cases. Though the burden of years is now on him, he is still busy at this work of faith. He has been the main instrument in reviving the idea of the *Institutum Judaicum*, which flourished at Halle in the first half of last century. He has seen similar institutes planted in Leipsic, Erlangen, Berlin, and others of the German universities, as well as away at Christiania, and a new spirit of Christian earnestness evoked thereby among many students.

In the academic halls and in the busy streets of Leipsic there has been no figure more familiar or more honoured for these many years, than that of Franz Delitzsch—the figure under the medium stature, but full of force and vitality, with the quick step, the keen eye, the white locks. He has led a life laborious and useful beyond the ordinary measure, and he is now of those for whom we expect an old age—

“Serene and bright,
And lovely as a Lapland night.”

He has been in many a controversy, and has often been hardly dealt with. But through all he has been able to maintain the spirit that refuses to return evil for evil. And perhaps we cannot better conclude this sketch than by re-

calling one pleasing instance of the recognition which his Christian gentleness and equanimity have won. A criticism of his Commentary on the Psalms had appeared from the pen of Hupfeld, expressed in harsh and disparaging terms. In an article on the text of the Old Testament, which he wrote for a journal, Dr. Delitzsch spoke in pained, but courteous language of this attack. The paper came under Hupfeld's eye, and at once drew from him a letter which is given in the preface to the second edition of Delitzsch's *Psalms*. It was to this effect: "I have only just seen your complaint of my judgment at the close of my work on the Psalms. The complaint is so gentle in its tone, it partakes so little of the bitterness of my verdict, and, at the same time, so strikes chords which are not yet deadened within me, and which have not yet forgotten how to bring back the echo of happier times of common research, and to revive the feeling of gratitude for faithful companionship, that it has touched my heart and conscience."

S. D. F. SALMOND.

RECENT ENGLISH LITERATURE ON THE OLD TESTAMENT.

PROFESSOR STRACK'S name is a guarantee of accurate and careful work. His *Elementary Hebrew Grammar*¹ has met with a very favourable reception in Germany, and the second edition, from which the English translation has been made, was called for within a comparatively short time. The grammar is arranged under the heads of: (i.) Orthography and Phonology; (ii.) Morphology: (a) The Pronoun, (b) The Noun, (c) Particles, (d) The Verb; (iii.) Remarks on Syntax: (a) Syntax of the Individual Parts of Speech, (b) The Sentence in General, (c) Particular

¹ *Hebrew Grammar, with Exercises, Literature, and Vocabulary.* By Hermann L. Strack, Ph.D., D.D., Professor Extraordinarius of Theology in Berlin. Translated from the second German edition. (London: Williams & Norgate, 1886.)