

beginning of an unconscious sleep, but the entrance upon a conscious life of the soul, with a certain corporeality, which we cannot, however, comprehend here. 2. On the awakening of the soul from death, man finds himself essentially in the same mental state in which he departed from this life. For all who have here decided for or against Christ it is the beginning of a continuous development. 3. The awakening of the soul from death is accompanied by an all-pervading light; the sun, however, from which it proceeds, is the holiness of God, which is for one class the mild reflection of his glory and unspeakably comforting, but for the others a consuming fire unto unspeakable pain. 4. The intermediate state brings no revelation of new ways and means of salvation unknown to the Church of God on earth. He, however, of whom Moses and the prophets testify, Jesus Christ, the only-begotten Son of God, will be brought into immediate nearness to the soul. The new element will consist in this, that one will hear only of Him. 5. During the intermediate state believers will be in communion with the Lord; the unbelievers are excluded from this communion. The gospel of salvation through Christ alone will be in some way preached and testified to those who have not here consciously and deliberately rejected the grace offered to them."

The *Autobiography of Martensen, Bishop of Leeland*, gives an insight into the condition of the Danish Church, as well as interesting experiences and personal reminiscences. His position as Professor in the University of Copenhagen, as court-preacher and as bishop, brought him in contact with many persons of eminence; and as an author in the departments of dogmatics and ethics he became known throughout the whole Evangelical Church. His autobiography reveals the scholar and Christian; the conservative who wants to preserve as much of the past as possible, and yet aims to adapt it to the present; the prelate who tries to exalt the Church, and yet strives to be just to those outside. His theological position is with those who try to mediate between Christianity and modern culture, between revelation and reason. Hence the emphasis placed by him on the ethical element in religion. He states that the question—How to unite the Christian and the human elements, continually occupied his attention, and that his entire ethical view of life was based on the contrast and the harmonizing of the two. His views respecting the mission of the preacher were the most exalted. The minister must stand at the summit of the culture of the day, so that he may be a guide to others intellectually, as well as religiously. "Can we not say that, especially in ages inclined to democracy, there is a tendency to cultivate all classes? But for culture a certain degree of freedom and independence are necessary. We want to help all to attain these; and it is our desire that they appropriate the gospel with intellectual freedom

and independence. But in order to accomplish this, it is important to show them that the gospel is in harmony with the human and whatever is truly natural; that it is irreconcilably hostile only to sin; and that it is its high and comprehensive aim to develop perfectly the whole man." Among the most interesting parts of the book are his interviews with Doellinger, Dörner, and other eminent theologians. Glimpses are also given of the various tendencies in the State Church (especially of Grundtvigianism), as well as of parties outside (especially Irvingites). At the close of the *Autobiography* is a sermon on the Anchor of Hope, preached in 1881, which Martensen regarded as a confession of his faith.

#### FRANCE.

Edmund Stapper has published a book on Palestine in the Time of Christ (*La Palestine au temps de Jesus Christ*). This is the first attempt to construct a French history of the theology of the New Testament. The first part discusses the social, the second, the religious life of that time. Among the subjects are the geography and people of Palestine; public and private life; art, literature, science; the sects of the Jews, the Scribes and Priests, and the religious observances. The principal sources are the New Testament, Josephus and the Talmud.

The third volume of F. Kuhn's work on the Life and Work of Luther (*Luther, sa vie et son œuvre*), has just appeared. J. Milsand has published a book on Luther's work on the Will (*Luther et le serf-arbitre*). The work of Luther has been subject to many attacks, both from philosophers and theologians. Milsand defends it, claiming that in it the reformer holds that man acts according to the laws of his nature, making his own personality the source of his conduct; while Erasmus and philosophers generally held that man's conduct is determined by his surroundings.

The *Evolution of Contemporary Religion* (*L'évolution religieuse contemporaine*), by Goblet d'Alviella. The author is not in connection with any religious body, but hopes that the solution of the great religious problems of the day will be found in the union of all the rationalistic tendencies in Europe, America and India. Such a union he regards as the best way of promoting the harmony of religion and reason.

Massebieau (Protestant Professor in Paris) has given a brief discussion of The Teaching of the Twelve Apostles (*L'enseignement des douze apôtres*), or the manuscript of Bryennios. He places it at the close of the first century, thinking it possible that it was on a catechism for the instruction of converts from Judaism. He holds that it originated in Rome, not Antioch. On the Study of the Fathers in France (*De l'étude des pères en France*), by the same, gives an account of the great services of the French, especially in the seventeenth century, in patristic literature.