

of the former. Profound and Biblical, he aims to establish a system of spiritual, in opposition to the worldly, speculation.

BIOGRAPHICAL.

Does the Protestant doctrine of faith and works account for the fact that the Evangelical Church emphasizes the lives of its saints less than does the Catholic Church? Of course, they do not have saints in the same sense; but Protestantism is rich in examples of Christian truth embodied in persons. Prominent among such eminent Christian characters is the man whose life and institutions became the inspiration of the celebrated George Müller while a student in Halle. An address on *A. H. Francke*, his character and work, appears in the May number of *Kirchliche Monatschrift*, by Dr. O. Frick, director of the various institutions founded by Francke. He pronounces him a truly great man, whose attractions increase in proportion as we become acquainted with him.

Francke continually reveals new sides, suggests new problems, and we find in him a remarkable combination of characteristics often regarded as incompatible. There was in him a union of the mystical element and of unusual mental acumen, even of "cold-bloodedness," as Ritschl calls it; genuine humility and native simplicity, but united with a full consciousness of his power, which might strike some as pride; an idealism which almost seemed extravagant, and yet great sobriety in practical matters; a constant planning of what was not realizable, and yet the most careful attention to the details of ordinary affairs; he was cheerful and friendly, and yet disregardful of the feelings of others, and even severe; so passive, that, as he himself said, he would sit still and not take a step beyond where God's finger pointed, and yet full of decision, energy and zeal; severely ascetic, almost fleeing from the world, and demanding that others should, like himself, spend hours in prayer daily, and apparently dead to social life, and yet the centre of the most extensive communications, and with a wide knowledge of men and of worldly affairs; a man of God, and yet, in a proper sense, a man of the world; a thorough theologian, and yet a man of affairs and a founder of institutions on a grand scale; a man of science as much as any in his age, and yet all his learning was but means for serving faith and life; a professor in the university, and yet a teacher in a school for the poor; with a nature as if born to rule, and at times domineering, he was yet wholly a servant of God and of men, even of the poorest, and a father to orphans; equally zealous as a theologian, teacher, and social politician, he sought to influence the Church, the school, and social life. The source of his marvellous influence, Francke himself attributed to the great transformation in 1692, while praying for deliv-

erance from his doubts and wretchedness. He declares that he arose from his knees a changed man. His doubts were gone; he felt assured of God's grace in Christ, and recognized God as a loving Father; all sorrow and unrest had left him, and with a full heart he praised God. Instead of his previous doubts, he now had a faith for which he was ready to sacrifice his life. "I went to bed, but for joy I could not sleep; and if for a moment my eyes closed, I awoke again and began anew to praise the living God who had revealed Himself to my soul. For it seemed to me as if during my whole life I had been in a deep sleep and had done all in a dream, and had now been suddenly awakened. It seemed to me as if I had been dead and had become alive." Henceforth he lived a life of faith and love and gratitude. Although known chiefly as founder of the great orphan asylum in Halle, and the numerous educational and training institutions connected with it, he also organized efforts for home and foreign missions. The mission founded by him in India still exists. Interested in all that pertains to the kingdom of God, he labored in all directions for its establishment and progress, and much of the religious activity of Germany has sprung from seed which he planted.

SPAIN.

As far as the Government is concerned, no hostile steps are taken in Spain against the spread of the Bible. But with the priests bitterly opposed, and with a people bigoted and ignorant, the good soil for the living Word of God is not very abundant. Both the British and the Scotch Bible Societies are active, and last year the circulation of Scripture, or portions of it, reached 50,000 copies.

During a recent visit to Berlin, the Spanish evangelist, Juan Fuente, of Granada, gave interesting accounts of the work in Spain. He spent seven years in a seminary to prepare for the priesthood; then, amid violent opposition from his family, he entered the Evangelical Church, and since then has spent his life to spread the Gospel. His labors are among the poorest and most neglected classes of Granada, where some two years ago he established a church among the gipsies. According to his statement, the first Evangelical church in Spain was dedicated in 1869, in Madrid. Since then Protestant missions have made progress but slowly, and encountering great opposition. There are now about sixty congregations, most of them, of course, small; and they are found in all the larger cities. Various denominations are engaged in the work of evangelization. The membership numbers twelve to fourteen thousand, though twice as many attend the services and claim to accept the doctrines. In the various Evangelical schools there are about 7,000 children.