

gation thus organized will exert a powerful religious influence on the family, the school, and the State, and will be a great social power—it will be what the author calls "a social church." He knows that such views are pronounced idealistic and dreamy, nor does he expect to see them realized at once; but he wants those who think with him to strive to realize their ideals by co-operating to inaugurate the needed reform. "We are satisfied if the reader sees the need of beginning the reform of society with the reorganization of our churches, and if he resolves to take part in this most needful work." On reforms inaugurated by the Government, or resolutions in Parliament, he bases no hopes whatever. They must have their origin in the Church, and there they must begin by making the congregation a family, whose animating spirit is the mind of Christ. However Utopian the author's views may be on some points, he is undoubtedly right in claiming that judgment must begin at the house of God, if the Church is to become a powerful social factor. Even the warmest friend of the German Evangelical Church feels that in its present state it cannot perform the work given it by the Master. But the so-much-needed reorganization meets with difficulties all but insuperable.

Johannes Sherr, in a book on *Nihilism*, declares that there is but one power which can stem the destructive tide of communism—namely, the German army. "We are hastening toward communism. It matters not that all communistic efforts have thus far failed. From this failure no lesson has been learned. It is well known that people do not want to be taught and converted, but cajoled and deceived. The more clumsy the swindle, the larger the number of believers. The applause is loud in proportion to the vulgarity of the farce. The farce of communism will be acted so as to terminate in the most fearful tragedy the world has ever witnessed." It is but too evident that the socialistic spirit adopts as its basis a cross materialism which destroys all ideal tendencies. In Luthardt's *Zeitschrift*, a writer on *Socialism and Modern Philosophy* declares that this spirit wants "no more spiritual powers; no more religious and moral influences and motives; no remnants of the better elements of human nature! Everywhere only the animal, and that robbed of all longing for a better condition; everywhere blind hatred, and a passion for destruction transcending that of the brute. They no longer want to destroy and kill to satisfy hunger, or to be victors in the struggle for existence, but because destruction alone affords gratification. . . . The signs of the times are unquestionably of the most threatening character, and it is but natural that those who have lost faith in God and His government await coming events with fear and trembling."

## MISCELLANEOUS.

Professor Beyschlag has published the first volume of his *Life of Jesus*, the substance of

which he has been delivering to the divinity students of Halle for the last twenty-five years. The standpoint is that of the Middle Party, of which the author is a leader, the aim being to appropriate the legitimate results of criticism while in the main conserving the evangelical basis. In many respects his views harmonize with those of Professor Weiss, of Berlin, though differing in numerous details from that author's work on the same subject.

Dr. H. H. Wendt, Professor in Heidelberg, and editor of the new edition of Meyer's Commentary on Acts, has finished the first part of his work on the Doctrine of Jesus (*Die Lehre Jesu*). This volume is a critical examination of the sources of this doctrine; the second part is to contain the doctrine itself. He holds that the second Gospel is the original one, and the basis of Matthew and Luke. Mark did not get his facts directly from Christ, but from the discourses of Peter—a view which W. holds is confirmed by the fragment of Papias given in Eusebius, by other ancient traditions, and by the character of the Gospel itself. The fourth Gospel, he thinks, has its basis in a work by the Apostle John, but this work (Quelle) was probably elaborated and edited by one of his pupils, or by a member of one of his churches.

Professor Lipsius, Jena, has just published a volume on *Philosophy and Religion*, in which he discusses the general principles of the theory of knowledge, the limits of metaphysical knowledge, metaphysics and religion, and the origin and essence of religion.

The persecution of the Evangelical Church in the Baltic Provinces of Russia continues. Sixteen Lutheran pastors have been sued, under the pretext of abusing the Greek Confession, when in reality they simply admonished their members to be true to their faith. They are in danger of being deposed from the ministry, and may be subjected to worse punishment. The Czar has been appealed to for the restoration of the freedom once solemnly pledged to these provinces, but the influence he is under leaves little hope that the appeal will be heeded.

In Vienna there are 51 evangelical students of theology, the largest number for many years. In Bavaria 37 were ordained last year—more than at any time within half a century. In Berlin there are 726 students of theology this winter, the largest number since the establishment of the university. The total number of students—5,343—is also larger than ever before. In Sweden, on the other hand, there are only about half as many theological students as in 1876.

At the recent meeting of the Waldensian Synod, Italy, 74 ministers were present, of whom three are theological professors at Florence. The communicants number 13,153. Within the last thirty years, 120 students have been prepared for the ministry. At present there are 13 theological students. The question of the union with the Free Italian Church was postponed till the next convention.