

the meeting against gambling grew out of the belief that a public hall would be better fitted for such a meeting. But will Dr. Leech tell us whether Mr. Comstock's statement is correct, that gambling is greatly on the increase in Saratoga, and that public sentiment in the Church, as well as out of it, is growing

more and more tolerant toward it? If this is true, will the doctor also be willing to tell us what steps the churches in Saratoga have taken to circumscribe and to overcome this frightful evil, and what success is attending their efforts? The experience of our Saratoga brethren may be helpful elsewhere.

CURRENT RELIGIOUS THOUGHT OF CONTINENTAL EUROPE.

By PROF. J. H. W. STUCKENBERG, D.D., BERLIN, GERMANY.

[Want of space compels us to lay over to our next issue the most of this article.—EDS.]

BIBLICAL.

The new Commentary edited by Professors Strack and Zöckler is making rapid progress. A short time ago, the first volume on the New Testament appeared, containing the synoptical Gospels, and now the second volume is out, including the fourth Gospel and the Acts. An idea of the condensed character of the work may be inferred from the fact that the entire volume contains only 234 pages, about equally divided between the two books. The Commentary on John is by Prof. Luthardt, of Leipzig. For twenty-five years he has published works in defence of the genuineness of this Gospel, whose significance for the Christology of the N. T. is almost as great as that of Pentateuch for the law of the O. T. Besides his own works, the author makes special mention of the writings of Beyerslag (Halle), Godet (Lausanne), and B. Weiss (Berlin), as defending the Johannine authorship. Those rejecting this authorship have been forced gradually to bring the time of the composition nearer and nearer the period in which John lived. The Tübingen school originally put its origin in the second half of the second century; but further investigations compelled them to admit that it existed already in the first half of that century. Hilgenfeld places the date of its origin at 137, Keim at 109-117, and then at 130. In comparison with the synoptical Gospels the subjective character of the fourth Gospel is very marked. Luthardt says, that of all the disciples John most fully appropriated the testimony of Jesus respecting His eternal essence, and therefore also gave it most prominence in his Gospel. That John gives a picture of Jesus according to the subjective impression received by him of the Lord, has been called the subjectivity of that Gospel. Luthardt holds that this subjectivity does not make this Gospel unhistorical or its contents of an arbitrary character, as Keim claimed. "The fourth Gospel is the most subjective of all; but in its way it is just as historical as the others. Each Gospel presents the evangelical contents under a peculiar aspect, and this determines the choice and arrangement of the matter." John appropriates the events and makes them part of his personality, and then out of his own thought and life reproduces what he has appropriated. "This is not a change of history, for the very view which he

carries out in his representation is not foreign, brought as something extraneous to the history, but it is the product of that history itself. It is the innermost essence of the person and history of Jesus which he aims to present in his Gospel. And he can be free in the reproduction of the separate words just because he is conscious of standing in the centre of the knowledge respecting Jesus, and, therefore, in the highest sense thinks of Him historically."

The volume on Acts is prepared by Prof. Zöckler, of Greifswald. While holding that the book of Acts is beyond all question the work of Luke, he admits that neither the place nor the time of its authorship can be determined. He, however, thinks it probable that it was written about the year 70; but whether before or soon after must be left an open question.

While Luthardt and Zöckler are among the more orthodox Lutheran theologians, Prof. B. Weiss, Berlin, is inclined to be more critical, and to make more concessions to the negative tendencies. But, in admitting certain results of criticism, he is animated with deep reverence for Scripture, defends its reliability, and may be classed among the most positive of critical theologians. The negative school charge him with a lack of ingenuousness, because he does not admit more of the negative results; some of the more orthodox, however, think he yields too much. His labors, in connection with Meyer's Commentary, and his other exegetical and critical works, have placed him in the front rank of exegetical scholars, and not a few regard him as the chief attraction in the theological faculty of Berlin. He has just published a new Commentary on the Pastoral Epistles, as part of the Meyer series. His critical spirit sees the difficulties in defending the genuineness of these epistles, and he makes no attempt to disguise them. But the supposition, that Paul was not the author of the letters to Timothy and Titus, has by no means overcome them, but has rather added new difficulties and increased the number of unsolved problems. He, therefore, defends their genuineness, and thinks they are the last epistles written by the apostle. The entire volume consists of 400 pages, 100 more than the original volume on the Pastoral Epistles in the Meyer series. The learned Introduction occupies 72 pages.