

he contends, would rob us of the essence of Christianity and throw us back into Judaism. The review is the more significant because Prof. Lasson is a philosopher and of Jewish origin.

The Theological Annual (*Theologischer Jahresbericht*), heretofore in charge of Prof. Puenjer, is now edited by R. A. Lipsius. On the death of Puenjer it was feared that the work could not be continued, particularly as the publisher did not find it remunerative. With the new editor a new publisher has also been found. The fifth volume, for 1885, is prepared again by liberal theologians; but for a summary view of the theological literature of the year it is indispensable.

MISCELLANEOUS.

Pastor Fliedner, of Madrid, reports encouraging progress in the work of evangelization in Spain. Two evangelical schools in Madrid contain three hundred pupils. There is also a gymnasium, whose pupils are few, but which has sent three students to the university who are preparing to become preachers and teachers. Various other institutions are connected with the mission, and all are efficient in promoting the gospel. While the masses are benighted and superstitious, the more enlightened ridicule the established religion; nevertheless, on public occasions, they take part in processions and worship, as if good Catholics. The British and Foreign Bible Society, in its reports for 1886, also gives encouraging accounts of the circulation of the Scriptures in that country. The total number of Bibles and portions circulated in 1885, was 55,640, an increase of more than 5,000 over the previous year. The report says: "The advance has not been in one or two particulars only, but all along the line." From the agent's tour of inspection into the mountainous regions, I quote the following: "The simple geniality and hospitable kindness of the village peasantry delighted me more than I can tell; and here, in the wilds of the mountains, where often one's first thought would have been of brigandage, not a suspicion or thought of danger ever entered the mind. I firmly believe that whatever there be of purity and incorruptness remaining among the Spaniards is preserved in remote villages and among the peasants of country districts, away from towns. . . . In villages where missionaries have not penetrated, or which they are able to visit but rarely, it often happens that little companies of men and women meet together to read the Bible which has been purchased from a colporteur, and in this manner

little congregations are formed of inquirers awaiting the fuller instruction which the missionary can afford. At Sogunto a landed proprietor purchased a Bible, was led by it to the light, read it to his laborers and friends, thirty of whom became deeply interested in its truth, and are anxiously asking for a pastor to guide them. On his death-bed the proprietor was informed by a priest that he could not be buried in the Catholic cemetery. He dismissed the priest, saying: "Long ago I made my will, and knowing what would happen to my body, I have left a legacy of land for a Protestant burying-ground."

Dr. Immanuel Hegel, of Berlin, President of the Prussian Consistory, recently celebrated his jubilee, having spent fifty years in the service of the Church and State. The Emperor and Empress, the Crown-Prince and Crown-Princess, Prince and Princess William, and numerous officials and delegations, sent congratulations and made addresses. He is a son of the eminent philosopher Hegel, and is known for his extreme orthodoxy. Although a layman, he was made Doctor of Theology last year by the University of Greifswald. He has met with much opposition on the part of the liberal theologians and press, but the king has maintained him in the influential position of President of the Consistory. Besides working for the appointment of orthodox preachers, he has been very active in promoting various religious objects and in building churches. Frederick William IV. said of him: "It is surely admirable that a Hegel builds churches."

To the statement I made in the REVIEW some time ago, that a son of Hegel, and also one of Schelling, and a daughter of Schleiermacher (Countess Schwerin), are not only orthodox, but also deeply interested in the progress of religion, I have another interesting fact to add. Bruno Bauer, theologian and philosopher, was so radically destructive in his criticism of the books of the New Testament, that in 1842 he was deprived of the privilege of delivering theological lectures in the University of Bonn. His brother, Dr. Edgar Bauer, wrote in his defence. Owing to the character of his book (*Der Streit der Kritik mit Kirche und Staat*), he was sentenced to imprisonment for four years. Afterwards he became a staunch defender of orthodoxy. He died lately at the age of 65.

Professor Dr. Messner, of Berlin, editor of the excellent theological weekly, *Neue Evangelische Kirchen-Zeitung*, and for many years in the theological faculty of the university, died Nov. 6.