

are glad to notice that Mr. Cook's lectures are drawing larger audiences than ever, and being of such a high order, intellectually and theologically, they cannot fail to be productive of great good.

The following is an extract from a lecture in reply to the Rev. Mr. Frothingham, a Unitarian minister of the "Liberal" School, in Boston.

"A serious man must rejoice to have Christianity tested philosophically, historically, and every great way; but not in a certain small, light and inwardly coarse way, of which the world has had enough, and is tired. Yesterday the most scholarly representative of what calls itself Free Religion told Boston that the Author of Christianity is historically only an idolized memory enwreathed with mythical fictions. Will you allow me to say that the leading universities of Germany, through their greatest specialists in exegetical and historical research, have decisively given up that opinion? Thirty or forty years ago it was proclaimed there in rationalistic lecture-rooms very emphatically. To-day such lecture-rooms are empty, and those of the opposing schools are crowded. On the stately grounds of 'Sans Souci,' where Frederick the Great and Voltaire had called out to the culture of Europe, '*Ecrasez l'infame!*' King William and his Queen lately entertained an Evangelical Alliance, gathered from the Indus, the Nile, the Danube, the Rhine, the Thames and the Mississippi.

"Histories of the Rise and Progress and Decline of German Rationalism, and especially of the power of the Mythical Theory, have been appearing abundantly for the last fifteen years in the most learned portions of the literature of Germany. The incontrovertible fact is, that every prominent German university, except Heidelberg, is now under predominant evangelical influences. Heidelberg is nearly empty of theological students. Lord Bacon said that the best materials for prophecy are the unforced opinions of young men. Against 24 theological students at rationalistic Heidelberg, there were lately at evangelical Halle 282, at evangelical Berlin 280, and at hyperevangelical Leipzig 472.

"Before certain recent discussions and discoveries on the field of research into the history of the origin of Christianity, the rationalistic lecture-rooms were crowded, and the evangelical empty. It is notorious that such teachers as Tholuck, Julius Muller, Dorner, Twisten, Ulmann, Lange, Rothe, and Tichendorf, most of whom began their professorships at their universities with great unpopularity, on account of their opposition to rationalistic views, are now particularly honoured on that very account. (See article on the Decline of Rationalism in the German Universities, *Bibliotheca Sacra*, October 1875.)

"We often have offered to us in Boston the crumbs from the German philosophical tables; and, although I must not speak harshly, the truth must be told, namely, that the faithful in the uneducated ranks of skepticism—I do not deny that there are vast masses of orthodoxy uneducated also—are not infrequently fed on cold remnants swept away with derision from the scholarly repasts of the world. If you will open the biography of David Frederick Strauss, by Zeller, his admiring friend and a professor at Heidelberg, you will read these unqualified words: 'Average theological liberalism pressed forward eagerly to renounce all compromising association with Strauss after he published the last statement of his mythical theory.' (See Zeller, Professor Edouard, Strauss in his Life and Writings. English translation, London, 1874, pp. 135, 141, 143.) It did so under irresistible logical pressure, and especially because recent discoveries have carried back the dates of the New Testament literature fifty years.

"Thirty years ago it used to be thought that the earliest date at which the New Testament literature can be shown to have been received as of equal authority with the Old, was about A.D. 180. But, as all scholars will tell you, even Baur admitted that Paul's chief epistles were genuine, and were written before the year 60. This admission is fatal to the mythical theory put forth by Strauss when he was a young man, and now for twenty years marked as juvenile by the best scholarship in Germany. These letters of Paul, written at that date, are incontrovertible proof that the leading traits of the character of the Author of