

trust; only to a personal God, whose love and goodness we can understand, can we yield ourselves, and only when we commit ourselves to such a Being can we be exalted, comforted and blessed. This is the decisive point; all religious faith finds satisfaction only in the idea of a personal God. All divine worship and reverence, all religion and all religious exaltation stand or fall with faith in a personal God. This faith is the essence of all religion, particularly of the Christian religion, which teaches us to apprehend God as a loving Father." This doctrine of the divine personality is not in conflict with a sound philosophy. Personality does not as some have held, imply limitation; it is really the highest possible conception of being. The fact is, the idea of personality is not perfect except in the idea of the highest Being. Therefore, the notion of God actually demands instead of including personality. Nor does modern science conflict with this view. God is the basis of all life and being. The mechanism of nature is established by Him to accomplish His ends, and furnishes no argument against Him. "This mechanism no longer appears to us as interfering with God's creative activity and man's freedom, but as an arrangement ordained by God himself to serve for the realization of the good and for the free development of the life of the individual." In summing up his argument he affirms that the idea of a perfect personality is the only correct expression of what we experience in becoming conscious of God. It is the highest conception of being and the only proper expression to designate the Highest Being. Faith in a personal God is not in antagonism with experimental knowledge, but supplements it and completes our view of the universe and of life. Faith in a personal God is the vital element in all culture and progress—"for all culture and progress ultimately spring from a healthy conception and realization of the eternal destiny of man, which destiny reveals the infinite value of life and gives to life its consecration and exaltation."

These two addresses (the first reported and the second published in full in the *Protestantische Kirchen-Zeitung*) were delivered before bodies representing liberal religious tendencies. Being strongly influenced by Schleiermacher and Hegel, some of the members have hesitated to speak of God as personal. There is likewise a lack of definiteness on this point in some of the dogmatic works prevalent among the Liberals. There has also been hesitation respecting the doctrine of personal immortality. These facts make the utterances of the philosophic thinker on such an occasion the more significant.

Faith and Knowledge, Faith and Life, is a pamphlet by Rev. C. G. Steude—popular, but based on science. He aims to show that knowledge cannot dispense with faith, and that without faith morality is impossible. The most exact science cannot make a belief in an invisible,

supernatural Being useless, but actually needs this belief to complete its own hypotheses. It is not the real but the imaginary knowledge and a materialistic faith which oppose religious belief. God must reveal himself in order to be known. Science rests on facts. Christian faith is a fact, and science cannot afford to ignore it. As science needs faith, so faith encourages all proper intellectual development, being well aware that an omniscience which can dispense with faith is unattainable. While faith supplements science, it is also indispensable for morality. The ethical standpoint of the individual is always conditioned by his faith. Materialism is the death of morality.

MISCELLANEOUS.

The liberal theologian, Professor Dr. B. Puenjer, recently delivered an address on *The Present Mission of Protestantism*. This is to war against Rome, but while doing so also to promote pure Christianity. The essential element of Christianity, he holds, is the divine grace bestowed on man in the person and work of Christ, by which grace the penitent sinner is pardoned, the honest soul is strengthened in its search for the good; and through this grace peace is granted to him who abandons all selfish ends and consecrates himself full of confidence to God as revealed in Christ. The greatest good proclaimed in the gospel is for experience but not for demonstration. In the attempts to harmonize religion and culture, care should be exercised lest the religious life be lost sight of.

Germany is threatened with an invasion by the *Salvation Army*, which has led to considerable discussion of its methods. Prof. Dr. Kolde has published the results of his personal observations of its proceedings, and his pamphlet (*Die Heilsarmee*) is hailed as timely. Besides his observations, he uses the literature of the Army. He finds the explanation of the origin of these modern crusaders in the social and religious condition of England. The success of the movement is found in the Jesuitical discipline and the fanaticism. It is madness, but there is method in it. Admitting important results attained, he yet sees in the spirit and methods of the Army a serious danger for the religious life of England.

The sects are spreading in Germany as well as Scandinavia, and the State Church is sounding the alarm. Prof. Palmer, of Tübingen, was astonished to find on inquiry that in the small kingdom of Württemberg there are fifteen sects. Recently a Lutheran pastor in Hanover joined the Irvingites, and he is now trying to bring others into the same communion. Those who withdraw from the State Church and join the smaller bodies, are usually earnest and zealous; if the indifferent were taken the loss would not be seriously felt. A recent letter of the ecclesiastical authorities in Berlin calls attention to the sectarian and separatistic tendencies, and urges the pastors to do their utmost to check