

of existence. The life of man and of all creatures is rather a free gift of God, and it is the first duty of each one who has received this gift to accept it gratefully in that form in which it is offered to him, and not to envy others who are more favored." "God is the living fountain of all good. Only in the light of faith and in the consciousness of yielding to Him do we become fully aware of what we ought to be and do. Human aims have moral worth only so far as they harmonize with the will of God. As Love is the divine source whence our whole life springs, so love ought to be the controlling motive of life, and should be the living bond which connects us with the world and determines our relation to it. The individual ought to leave his egotistic isolation and serve the community; he ought to strive and act for all, not merely for self." These utterances are the more significant because the book professes to occupy a purely philosophical, not a religious, standpoint.

It is evident that more prominence is given to religion and its claims than formerly. As the wars with Napoleon had a quickening effect on the religious life of Germany at the beginning of this century, so it may be that the late war with France had something to do with the renewed interest in religion. Not only are attacks on Christianity met with vigor, but on public occasions, even when there seems to be no particular demand for it and when the indifferent and hostile least expect it, testimony in favor of faith is given. Thus recently, at the close of an address before a philosophical society, the speaker, referring to his whole argument, said: "These are my reasons for being an orthodox believer." Efforts are also made to bring faith nearer to men of science. When a few years ago Professor Riehm was inaugurated Rector of the University of Halle, he delivered an address on the influence of religion on science, in which he said: "In the religious feeling and conviction lies the mightiest impulse to rise above the merely phenomenal world to its source and essence, and above the region of observation and time and space to the invisible, the spiritual, and the eternal." He claimed that the progress of science depends on both moral and religious conditions. "The science of to-day cannot dispense with that unifying and purifying power which springs from the depth of the religious life, and which directs the aim of science to the highest good." The closing words of the address are: "The fear of the Lord is the beginning of wisdom."

The fact that the Emperor, Bismarck, and Moltke are firm believers naturally has considerable influence. And when we look to the recent deaths of eminent men we find that quite a number gave emphatic testimony of faith in Christ. Not only was this the case with Dornier and J. P. Lange, but also of others who were not theologians. Not long ago literary men gathered from all quarters at the grave of Eman-

uel Geibel, the most eminent of recent lyric poets of the Fatherland. At his funeral special stress was laid on his piety. "Amid all his temptations he preserved from his youth till his old age a pious Christian heart. Although so richly endowed mentally and exalted so greatly, he never exalted himself above the Lord, or opposed Him to whom he owed all, but always freely gave Him the glory before the whole world." While an enemy of mere formality, he held with childlike faith the essence of the Gospel—"namely, the divine love and grace revealed to the sinner in Christ. This faith was manifest in his life and works, in his addresses and poems, and in his joys and sorrows." The recently deceased philosopher, Professor Ulrich of Halle, was well known as an able defender of Christian truth. Professor Lepsius, of Berlin, made his reputation as an Egyptologist, and was recognized as one of the most eminent in that department. But he was also known as a devoted Christian. He translated the Gospel into the Nubian language, and thus did important service to the cause of missions. When at the head of a learned expedition in Egypt, he himself conducted the religious services every Sunday. Court-preacher Kogel said at his funeral: "He found Christ and was not ashamed of His Gospel. . . . Christ was the centre and the aim of his life; therefore his life and death were so peaceful."

There are living to-day in Berlin a daughter of Schleiermacher, a son of Schelling, and also one of Hegel. At the beginning of this century these names were among the most eminent in Germany, and their systems have exerted great influence on theological and philosophical thought. All three were charged with pantheism, and their teachings have frequently been used by professed disciples against evangelical doctrines. It is a significant sign of the times that the children referred to are all pronounced adherents of evangelical Christianity.

Skepticism is not only cold and heartless, but it has also proved itself unfruitful. It is destructive, not constructive; instead of kindling enthusiasm, it dispirits and deadens. Many have experienced the truth of Goethe's words: "Properly speaking, the most peculiar and the deepest problem of the history of the world and man—a problem to which all others are subordinate—is the conflict between unbelief and faith. All epochs in which faith reigned, whatever its form, were brilliant, exalting, and fruitful. All epochs, however, in which unbelief, in any form, gained a sad victory, though for a moment they might seem to be bright, vanish from the vision of posterity, since no one cares to take the trouble to learn what is unfruitful of results." And perhaps still more have realized the force of the words of the great chancellor, who, himself at the height of fame, pronounces fame empty, and adds: "I do not comprehend how a man can endure this life unless he believes in another and a better one."