

danger in being anything else than orthodox in a pulpit. The case of Pastor Jatho, and the action of even so liberal a theologian as Harnack¹ in regard to it, is a startling revelation of the truth of the saying that in Germany theology is free but religion bound. It is true that there have been of late many attempts among German evangelicals to remedy this state of things. Efforts to bring Christian people into touch with a more enlightened theology are constant and widespread, and theological students are everywhere seeking for a more real religious life. But Professor Weinel of Jena well expresses the need of the hour when he writes :

The resolve to achieve a new world, a kingdom of God, is far too weak among us. I mean the aspiration after a world ruled by truth, love, and purity, in which all that is shameful in the political and social life of the present day shall be impossible : a world in which war and retaliation, duelling and revenge, prostitution and the exploitation of the unfortunate, and all that opposes the will of a God of Love, shall be no more. Only when this lofty ideal of Christianity shall be again preached in all seriousness, when God shall be again vitally felt as ever present and speaking to us—only when Christianity, thus rejuvenated in earnest and enthusiastic, again becomes powerful in our midst, will our generation appear to be inwardly not unworthy of the splendid age in which it outwardly lives.²

These are sentiments which we might well echo in this country. And it is not unlikely that, in our more critical attitude towards Germany, we shall discover our own need to keep theology in closer touch with experience and life and always to use its historical and critical processes for a constructive end. There is still a great deal of truth

¹ Cf. *Jatho und Harnack, ihr Briefwechsel*, von Martin Rade.

² *Hibbert Journal*, vii. 745.