terial activity are significant only because means to attain this end. These principles guided him in his own pastoral activity in Strasburg, Frankfort, Dresden and Berlin. His sermons were very plain, aiming at the promotion of inner piety. In order to make the Word of God more familiar to the people, he promoted catechetical instruction and also free religious meetings, besides services on Sunday. He looked on the religious training of the children as the foundation of all future pastoral activity. As court preacher in Dresden, his conscientious, fearless zeal offended the elector, who declared that he could not bear to see Spener-much less to hear him preach. He felt that nothing was left for him to do but to change his residence, since he could not dismiss his preacher without turning the eyes of all Germany on himself. Fortunately at this time (1691), Spener received a second call to Berlin, which he accepted. While in this city he took an active part in securing the appointment of theological professors in the newlyfounded university of Halle, who would promote the work he had begun. More deeply than any mansince Luther heinfluenced pastoral theology. Although regarded by some as a second Luther, be lacked the cheerful trust which characterized the great reformer, and also made religion more purely personal and more ascetic. But he had the same confidence as Luther in the final triumph of Christianity. At his death he requested to be robed in white, not in black, in proof that he had died in the hope that the church would be revived. His life was devoted to the development of religion as a matter of the heart. He demanded that from infancy those who were designated for the sacred office should be separated from the world. Some of his utterances will indicate the spirit his extensive influence promoted among the ministry. "Sometimes I am frightened when I compare myself with what I ought to be, . . . It is more and more my anxiety, and henceforth shall be, to become more perfectly, through divine grace, what I desire my hearers to be." To him it was the saddest fact that so many preachers did not even admit "that the usual view of salvation was not, as the masses imagined, according to the divine plan." He was frightened and humiliated at the thought "that the doctrine of earnest, inner piety is so hidden from some, that he who heartily promotes it can scarcely escape the suspicion of being a hypocrite and a sectary." His influence was not confined to the widespread Pietism, but was also felt by others. "Many families again introduced family worship, morning and evening; the Scriptures were again read diligently and eagerly: the excesses at feasts were moderated or avoided; the luxurious and unseemly dresses were laid aside."

FAITH AND KNOWLEDGE.

When not a few want to limit human hope and aspiration to the sphere of what is termed exact science, it is interesting to find a mathematician who declares that there is a limit to

mathematics, and that its demonstrations cannot be applied to all classes of objects. This is done by Dr. Hermann Scheffler in Protestantische Kirchenzeitung, in an article on "Glauben und Wissen." "As science may be useful in promoting enlightenment, so it may work injury by a development apparently scientific, but really based on false foundations." In spite of the existing conflicts, some investigators accept the old faith: others seem to discover in themselves two souls -one inclining to faith, the other to science. This is evidence that the science of the day does not meet the needs of men. The author holds as most injurious errors, the pessimism of Schopenhauer and Hartmann, Darwinism, materialism which regards matter as the source of all the laws of the world, and the demand for mathematical demonstration in all departments of knowledge. "The rejection of mathematical deductions from certain departments of knowledge may seem strange on my part, since I have devoted myself with special pleasure to the study of mathematics, regard this as the most perfectly developed science, and follow with my whole spirit a mathematical tendency. And yet it is so. My admiration for mathematics does not prevent my recognizing its limits, and does not lead me to deny to other sciences their just claim to independence." Neither mathematically, nor physically, nor logically can the existence of God and the immortality of the soul be demonstrated. "Aside from the fact that it is impossible, a mathematical proof would be iuadequate and useless, since these objects, owing to the self-determination inherent in them, are not at all mathematical quantities, but higher objects." If the doctrine of God's existence met with opposition from mathematics, that existence would, of course, be shown to be impossible. "So long as the impossibility of the existence of God has not been demonstrated mathematically or logically, the lack of mathematical or logical proof in its favor has no philosophical value." But this does not in the least justify the argument that God's existence cannot be proved; it must, however, be done by rising above the sphere of mathematics. It is by means of philosophical arguments that a reliable basis for faith is found.

To the mathematician's defence of faith I add the testimony of a professor of natural science, Dr. J. H. Schnick, on the immortality of the soul. In a book, *Ein Wissen fur einen Glauben*, he aims to establish this immortality on purely scientific and philosophical principles. His investigation led to a complete victory over doubt. Convinced of the dualism in man of body and spirit, he discusses, in fifteen chapters, their relation, and finds the immortality as well as the immateriality of the soul established.

THE DUTIES OF WEALTH.

Those who study socialism most thoroughly are seriously asking, whether the social revolution it threatens can be averted ? A number of Catholic writers make the Reformation respon-

277