

vision of the Luther Bible, completed by the Halle Committee several years ago, as also the *Evangelischer-Bund*, an organization with a membership of nearly 100,000, composed largely of educated Protestants, and established only a few years ago for the purpose of battling against Rome "with tongue and pen"; and such a work is also the *Gustavus Adolphus* society, which has for more than 50 years been doing a magnificent work for the Protestant Diaspora, scattered in predominantly Roman Catholic countries. But further than such work no outward bond of union exists between the German Protestant Churches. This is the case, not because they do not appreciate the advantages of *unitis viribus*, but because, even if the difficulty of territorial lines could be removed, which would not be impossible since Germany is politically united, still the internal conditions for such a union of hearts and hands is wanting.

It is exceedingly difficult to make anything like a satisfactory classification of the schools of theological and religious thought flourishing in Protestant Germany. All shades and shapes of theological "isms," from the most pronounced advocacy of the orthodoxy of the seventeenth century, both Lutheran and Reformed, to the most neo-logical criticism of both Scriptures and positive theology are found, and the demarcation lines are frequently hard to follow. These as little coincide with the territorial lines of State Churches as the liberals and conservatives in American Christianity are divided along denominational lines. Possibly four general schools of theological thought can be distinguished in Germany—the conservative, confessional, or orthodox; the liberal and extreme latitudinarian; the mediating school; and, last and most, the new Ritschl school, which has succeeded in absorbing the most of the theological talent in the University circles and among the younger clergy of the land.

The confessional school finds its best representation at Rostock and Erlangen, and to a somewhat less extent at Leipzig. As taught at these centers of thought, the aim is not a reproduction pure and simple of the tenets and teachings of the great dogmaticians of the sixteenth and seventeenth centuries, although the agreement with these systems in the fundamentals and in the bulk of non-fundamentals, as also generally in spirit and in trend and tendency, is most hearty. But in not a few matters this orthodoxy has been modernized, especially under the influence of modern biblical criticism. With possibly the exception of Professor Nösgen, of Rostock, no German theological professor of the present day is known to accept the absolute inerrancy of the Scriptures in matters not pertaining to faith. Professor Frank, of Erlangen, the leading dogmatician of this school, regards the absence of an *ex professo* statement of the doctrine of the absolute inspiration of the Scriptures in the confessions of the Lutheran Church as an intentional omission in order not to fix this point confessionally. Luthardt, the great Leipzig champion of conservative and confessional