

Germany has the best chance of the appointment. Thus, educational centres are largely occupied by men who bear the impress of the German universities. And surely this in itself can be no evil, for such an advantage as German training, if properly improved, broadens the view, unshackles the mind from prejudice, and teaches the utility of scientific methods of study. It is only when the student blindly surrenders himself to the guidance of an admired teacher, accepting half truths for whole, and regarding hypotheses as facts, and acute speculation as a new form of revelation, that real injury is sustained.

Though the German mind moves rather in the groove of exegetical theology and biblical introduction, still there have been times when a religious system has been propounded and has received extensive adherence, mainly due to some peculiarity which was regarded as meeting a felt need of the human heart. This will account, at least partly, for the ready acceptance of the teachings of Schleiermacher in the early part of the present century. The cheerless negations of rationalism had left men without hope, and light broke in upon the darkness when Schleiermacher announced that "religion consisted in the consciousness of entire dependence on God, and that theology is the exposition of the truths or doctrines involved in that consciousness." If "religion resides not in the intelligence, or the will, or the active powers, but in the sensibility, and is a mere form of feeling," then the difficulties connected with the teachings of revelation may be easily waved out of sight. Schleiermacher had spent several years of his early life among the Moravians, and while decidedly opposed to their doctrines he caught something of their spirit, which subsequently induced him to make feeling the centre of his system. And yet a careful examination of this system, especially as expounded by Schleiermacher in his later days, will show that room is left for a development of doctrine which gives Christianity a dogmatic cast. This eminent scholar seems to have been much better than his creed. The late Dr. Charles Hodge, who when a student in Berlin often attended Schleiermacher's church, states that the hymns were eminently evangelical and were printed on slips of paper and distributed at the door. Tholuck relates that Schleiermacher, when sitting in the evening with his family, would often say: "Hush children! let us sing a hymn of praise to Christ." Schleiermacher has no longer a distinct dogmatic following, yet his influence is still felt tho' perhaps not recognized.

The teaching of Ritschl who has only recently passed off the stage, is in some respects like that of Schleiermacher, but in others very different. The two systems are similar in giving such prominence to the subjective in religion as to leave portions of the Scriptures unheeded as an authoritative standard of faith and practice. They are dissimilar in that the one is under an intellectual bias which seems to leave little room for emotional play, while the other is characterized as a religion of feeling, making the heart its principal seat. Both systems are remarkable for a strong and extensive hold upon many of the brightest minds in Germany, and for shaping the views of thinkers and writers who in other countries are grappling with the difficult theological questions of the day.

The rapid spread of the theology of Ritschl has been quite phenomenal. Those who are best acquainted with its rise and progress, assert that in