

thies and co-operation of only a few score of pastors, professors, and congregations, and not anything like arouse a general interest. It has been statistically proved that the percentage of attendance and actual communicant membership in the churches of Germany is fully equal to that of any other Protestant country. It is thus a fact beyond dispute that the existence of the radical tendencies in German theological thought has not been so dangerous an element for the German churches themselves as indications might lead us to suppose. There is no doubt that for the more practical and logical Anglo-Saxon the ferment would be most dangerous. The German is theoretical and abstract and does not always seek in practical life to draw the consequences of his theoretical thinking. The philosopher Jacobi used to complain that with his heart he was a Christian, but with his head a heathen. The remark is really typical in a great measure of most of German thought. It is a constant surprise for the foreigner to see the German professor from his desk promulgate views that are apparently destructive of the fundamentals of the Christian faith, and probably on the next Sunday deliver in the pulpit a thoroughly evangelical sermon. The American and English student, with their propensity to translate into real life the postulates of thought, will naturally be influenced in a more harmful way by such thought, but at the same time these same characteristics furnish him with the means of avoiding the extremes of such a spirit.

Undoubtedly the reason why the methods and ideals of German theological thought are so attractive, particularly to the wide awake American, is because it better than any other harmonizes with the general characteristics of the times. We are living in the era of the French revolution, the most important event, historically, since the Reformation of the sixteenth century. Over against earlier ages ours is characterized by freedom from traditionalism. Independence of thought and life, unprejudiced and untrammelled by the traditions of the past and freed from the restraints of the "ism" of any sect or sectlet, and regardless of the consequences of even the most cherished convictions, is probably the most characteristic feature of the civilization of the present over against that of earlier centuries. This, too, is the subsoil where the works of the best scholarship of our day and decade finds its nourishment and strength.

Professedly, at any rate, the attainment of this ideal aim is the object of German university research and instruction. Its most cherished possession is the privilege of "*Akademische Lehrfreiheit*" (Academic freedom of instruction). The sciences are looked upon as departments of research that must work out their own weal and woe, and from the data that the investigation may offer must present legitimate conclusions irrespective of other influences and considerations. "*Voraussetzungslosigkeit*" (absence of pre-judgments) is the impos-