

the principles of Christianity, along with the power to get the message out of the word of God and to put it in the best shape for reaching and saving men.

Now, if there is one thing manifest in the view of common sense, it is that Continental, and especially German, theological institutions can not safely be made the models of our seminaries, in spirit, method, or ideas. Those institutions are state institutions. The appointments to them are political. The man does not need to be a Christian in order to become either student or professor in one of them. He may even be a pronounced atheist, as Kuenen was, and devote himself to showing that there is no supernatural, and that the so-called supernatural in the Bible is without any foundation in fact or truth. At best, he is required to know only a formal and perfunctory State-Church religion. Ordinarily he has never known anything of vital piety, even by observation. Often he hates evangelical religion and God and earnest Christians, because they are a perpetual rebuke to the corrupt and beastly life he leads. If he fills a professor's chair in such a theological institution—where drunken brawls are not unknown, and where licentiousness is rife and often open—to attract attention, he must have something striking to present in his teaching. Hence the theological vagaries and speculations, the neologisms and rationalistic hypotheses and assumptions and assertions, to which each generation gives birth.

It would be as reasonable to expect the appointees of the Government in Washington, who owe their places to family relationship, political favoritism, or ability to do "fine work" in politics, to evolve on short notice into pattern saints with rapidly sprouting wings, as it would be to expect the appointees in Continental theological schools to develop into lovers of God's Word, and preachers of evangelical truth; or into leaders in evangelistic and Salvation Army work. Such institutions are certainly not the models for Christian theological seminaries.

And when the advocates of rationalistic laxness in this country claim all the Continental leaders in the seminaries, as advocates of skeptical and destructive rationalistic criticism, the weight of all that authority, even if the claims be allowed to be correct, should not be regarded by evangelical thinkers and preachers as being very great. But the claims are certainly to be regarded as extravagant, when we find such men as Köhler, of Erlangen, and Professor Nösgen, setting their faces against so many of the critical vagaries and absolutely refuting them. While there has been a long line of rationalistic and atheistic teachers, and while it is true that an orthodox theologian has been an accident, and an exception to the general rule; still, by the grace of God, Germany has produced such staunch defenders of the faith as Neander, Tholuck, Hengstenberg, Keil, and many others like them in spirit and attainment, whose work and fame are permanent.

This tendency to import Germany and German methods and theo-