

cles which are now, and will be still more in the future, the source, from which will spring the principles and ideas controlling American thought, life, and education. The attitude of thoughtful Americans over against this new factor, is a divided one. It has friends and foes, the former lauding its advent as a most welcome and wholesome ferment for the American mind and church, the other protesting against the dangers of "Tentolatry." It is certainly an interesting and most timely work to look a little more closely at this new element, and to attempt an analysis of its strong and weak, its good and its bad features. This will not be a work of supererogation.

The best expression of what is characteristic of German thought, especially of those features which are exercising their influence upon the rising generation of American scholars, is found in the university life of the Fatherland. In Germany more than in England, France, America, or indeed any other country, the universities are the source and fountain head of the intellectual movements of the nation. What in England is only occasionally the case, as in the Tractarian movement at Oxford, or in America is of merely local or denominational importance, as the Andover movement, that in Germany is the rule. The Universities are the centers of the new thought. Not indeed do they dominate absolutely the rank and file of the nation, least of all in the churches. It has been the experience of generations that the great bulk of the German Christians are not materially influenced by the ups and downs of the fluctuations in the university circles, the influences of this being broken to a great degree by the solid evangelical and conservative Christianity which is embedded in the very marrow and sinews of the people. Many pastors and educated laymen, especially in their younger years, are drawn from their moorings by the advanced thought emanating from the university circles, but both the extent of influence as also the permanency of the effects of this thought are much overrated by those not intimately acquainted with German Christianity. It is a noteworthy fact that such strongly conservative theological faculties at Leipzig, Erlangen, Griefswald, have each in attendance as many hundred students as such radical faculties like those of Jena and Heidelberg has dozens. Another noteworthy feature of German religious thought is that, in a great majority of cases, the young men, who at the universities have been enthusiastic advocates of views more or less neological in character, when they come into practical contact with the actual problems of the pastoral office evince a steady and strong tendency toward conservatism, and a return to the old evangelical landmarks. Notwithstanding the fact that during the past few decades hundreds of young theologians have sat at the feet of the advanced men in the theological chairs, yet the *Protestanten-Verein*, the association of the liberal element in the German churches, has in the twenty-five years of its existence been able to enlist the sympa-