

theology and theologians have become more and more close and cordial. Almost every book on a theological subject written in this country shows traces of our indebtedness to Germans. They have worked so assiduously and thoroughly in all the various fields, their scholarship is so exact and their speculation so bold and far-reaching that their writings cannot but win the appreciation of all serious students of the subject. It has also been the custom for theological students from England and Scotland, in ever increasing numbers, to spend some part of their course at a German University. They come back imbued with something of the German spirit and method ; and full of admiration for teachers like Harnack and Herrmann, Troeltsch and Jülicher, Johannes Weiss, Seeberg and Loofs. There is indeed some ground for the apprehension that theology in this country is coming to depend too exclusively on work done in Germany. This is seen in the fact that we are not sufficiently ready to give credit to our own men for the excellent and original work which they do. There are men living among us at the present time who in theology proper, and in philosophy of religion as well as in Old and New Testament criticism, have done work which will bear comparison with that of any continental scholars, and are sometimes more fully appreciated abroad than they are at home. Though there is no doubt that these men would be the first to acknowledge the debt which even they owe to their German *confrères*.

Now what is to be the effect of the war on the situation thus described ? As has already been said, all this long history of indebtedness and co-operation cannot be allowed to go for nothing. It is impossible to undo the past, and a wise man will not attempt it. At the same time the attitude which German theologians have taken