

MODERN CRITICISM AND THE SCRIPTURES.

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ONE of the marked and characteristic features of modern theological discussions is their cosmopolitanism. Practically the same fundamental problems and perplexities are in the forefront of theological debate throughout Protestant Christendom. Now even to a greater extent than was the case when the Latin constituted the one international means of communication for learned thought, the republic of letters in the theological as well as other departments of scientific research know no limitations of language or country. The intercommunication of researches and results between the thinkers of the different nationalities and churches in our day is simply phenomenal. There is little danger now that a line of investigation will be duplicated by scholars of other nations ignorant of what their collaborators elsewhere have done. Cooperation in the investigation of technical problems and of living questions is now regarded as a matter of course. The fact that the International Association for the Exchange of Publications now includes 105 universities, learned academies, libraries, and associations all over the globe, who each year exchange and interchange more than five thousand of their own publications of various kinds, but all characterized by independent and scholarly research, is but one of the many outward signs of this cosmopolitanism of modern learning. We need but glance at such German periodicals as the *Theologische Literaturzeitung* of Harnack and Schürer, or the *Theologisches Literaturblatt* of Luthardt, or at such English journals as *The Critical Review of Theological and Philosophical Literature*, or such a representative French theological magazine as the *Revue de l'Histoire des Religions*, not to mention a score of other journals but little less prominent than these in this respect, and their contents and literary news will furnish evidence in abundance of the international character of the theology and theological literature of our times.

The material evidence in this direction is found to a degree excluding all doubt or debate in the ups and downs of modern biblical criticism and of dogmatical discussions. The French school of Vernes, Havet, and others, as also the Dutch schools of Kuenen in the Old Testament, and of Pierson and Loman in the New, and such English scholars as Smith, Cheyne, and Driver may have elaborated in new details this or that phase of biblical criticism, yet practically in manner and matter they have inaugurated no new departure from the ideas and ideals of the German critics, the leaders of the world in this regard. While within certain churches or localities special dogmatical topics may have assumed a certain prominence, such as the Predestination controversy in the Lutheran Church of America, the