

theology, makes concessions to the human element in Scriptures; and even Professor Diekhoff, of Rostock, has written two works to show that the best representatives in the past, notably Augustine and Luther, cannot be cited in favor of the strict views of later dogmatics. The teachings of all these men, however, as systems are distinctively and, in a most pronounced manner, positive, evangelical, and conservative. And in the matter of inspiration and other points in which they have made new departures voices of protest from the rank and file of the conservative Church are constantly heard. The Mosaic authorship of the Pentateuch, the unity of Isaiah, the authenticity of Daniel, the verbal inspiration of the Scriptures, are all warmly defended by able men from the German Protestant ministry. In fact, the Church of Germany, in pew and pulpit, is much more conservative and evangelical than is the theological thought as represented at the universities. Here theology is merely treated as a science; in the Church it must be handled as a principle and power for Gospel work. It is, accordingly, quite common that young men fresh from the universities modify their views in favor of the old-fashioned Gospel as soon as they come into actual contact with congregations and are called upon to preach the salvation of souls. While, in a certain sense, it is true that the universities of Germany are the centers, seats, and sources of theological thought to a degree to which this is not at all the case in England, France, or America, or in fact any country, yet it is equally true that university thought in Germany is modified to a remarkable degree by the problems and perplexities of practical Church work. A point in this case is the exceedingly meager influence of the *Protestantischer-Bund*, an organization of men and congregations of many years' standing, seeking to reduce to practice the tenets of liberal theology. An acquaintance with university theology of Germany is not an acquaintance with the faith status of the Church as a whole. German Protestantism is in many respects a good deal better than German theology.

Next, toward the "left," *i.e.*, toward liberalism, to use the technical phraseology of European political and ecclesiastical terminology, is the mediating theology, represented mostly at the nine Prussian universities, in harmony with the union of the two great sections of the Protestant Church in Prussia. Among its best representatives were Schleiermacher, Neander, Tholuck, Dorner, and Julius Müller. Its aim is to mediate between moderate evangelical dogma and the tenets of the best philosophical thought. It is practically a compromise, in which at times positive Biblical teachings, and at times a more or less doubtful philosophy, gain the upper hand. As a factor in German theological thought this school has steadily declined in late years. Possibly its ablest exponent is Beschlag, of Halle, whose peculiar positions and teachings, especially his latest works, have elicited more contempt than favor. This school, like the liberal of Jena and Heidelberg, has