

Dr. Orr says, "The derivation of religion from man's relation to the world is on the following lines. Man, it is held, as a spiritual being, a personality, cannot but make the claim to be of higher worth than the whole natural world, on which, in numberless ways, he yet feels himself dependent. He ought to rule the world; yet, on his physical side, he is part of nature, and feels himself continually thwarted, opposed, hindered, by natural (including social) conditions in the attainment of his spiritual ends. Hence the fundamental problem of his existence—to find a solution of this contradiction which will enable him to realise what he feels to be his destiny. But such a solution he can only find in the thought of a Higher Power who has created and now governs the world for the ends of the spiritual life, i.e., in the idea of God." Such is Ritschl's genesis of all religion among all peoples, but in Christ and in the kingdom of God established by Him the idea becomes objective, and appeals to the consciousness of the Christian. Dr. Orr, quoting him freely, says, "Christ is, to begin with, the perfect 'Revelation' of God to men—the Revelation, above all, of 'grace and truth,' the specifically divine attributes. The mind, will, purpose of God are manifest in Him. Knowing Him, we know the Father. So inseparably are the knowledge of Christ and the knowledge of God related, that without the one we cannot have the other. In this respect Christ has to us 'the religious value' of God." Christ, then, is the centre and substance of the Ritschlian theology, and his supremacy over the world, even at last, through death, is the means of man's attaining the kingship or dominion that the religious end of God has in view for him. Now, the miracles attest Christ's supremacy and the casting out of devils and raising the dead, and especially His own resurrection; but Ritschl will have no miracle, in which he is followed by Herrman, though Kaftan dissents. The miraculous conception and the resurrection he passes by, and fails to explain the incarnation.

Ritschl magnifies the love of God, and denies His punitive justice; nevertheless, he believes in the annihilation of the