

there no dead exercise but the expression of a very real religious life. The expression is in our opinion often inadequate, but the conviction in their hearts that the revelation in Jesus Christ is the one thing to redeem the world, gives us teachers brimming over with a spiritual enthusiasm that casts a spell on German students, who were long strangers to such intense religion in class-rooms. Ritschlianism has a force that must in the long run be impaired by its theological short-comings, but it is its spirit that is its life. Movements any more than men are not to be judged exclusively by the intellectual terms in which they can account for themselves. They have a character from which a subtle influence goes forth to encompass about and transfuse the hearts and lives of men. The character, if it is to be influential must be simple, with some leading feature to give it tone, the more prominent the feature the greater the power, provided always that the character is not unbalanced thereby. Ritschlianism has such a character, the essence of which is this—the vehemence with which its professors insist that the likeness of God is in men and that that likeness is character. The more they approach to the character of Jesus Christ the liker are they to God. This to us may seem familiar truth. But truth is new until it has been discovered by the heart as an impulse to life, and in this sense the Ritschlians have made a discovery for German theology.

The Lutherans said orthodoxy consists in adherence to a correct creed. The rationalists said, Religion is reason in its most correct and comprehensive form. In both cases a philosophy. The Ritschlians say orthodoxy is in character. Orthodoxy is likeness to God. The orthodox Christian is he whose conduct is animated by the spirit of Christ.

While we are more or less familiar with this idea, because our preaching insists so eagerly on the necessity of those who are called Christians having in them the mind which was also in Christ Jesus, yet there are many who separate their theology from their practical beliefs as expressed in pulpit utterances. It is implicitly assumed that for the ordinary man judgment must be passed in accordance with the way in which he seeks to embody in his daily conduct the character of his Master. Surely equal rigour must be applied to the theologian whose function it is to make explicit those truths that are found of practical advantage for the equipment of his spiritual nature.

From what has been said, important results follow both as to the character required of a theologian and his methods.

1. Since theology is the outcome of religion, I cannot be a theologian unless I am a Christian in my everyday life. My personal responsibility is vastly increased. Theology is incomprehensible unless there be a basis for it in character, inasmuch as the essence of our religion is not a series of