

sciousness as centered in a "historical Christ," to all intents and purposes shorn of His divine character and work. In perfect consistency with this position is the advocacy of the exclusion of the Old Testament from the Christian education and scholarship, as this is no longer regarded as necessary, and is even considered as dangerous, to a correct understanding of the Christian system.

A characteristic utterance on the actual trend of the critical theology of the day is found in a series of articles entitled "On the Psychology of Faith" in the *Christliche Welt* of recent dates, in which the reconstruction of Protestant theology along altogether different lines from those of Paul, upon which it has been based, is advocated. Among the positions taken are also the following:

"There was and is a great difference between the theology of Paul and the religion of the original Apostles, consisting in this: that the former attempted to develop a dogmatical system, while the latter gave utterance only to thoughts of faith. He, the scribe, came to Christianity with a stock of abstract religious ideas, and began at once to work out, in the shape of propositions, the religious impressions he had secured from Christ. Therefore the life of Christ is disregarded by him. He emphasizes doctrine, and forces his beliefs concerning Christ into the Rabbinic scheme of systematic thought, without indeed always moving within the world of systems. In his letters he wavers between religion and dogmatics. For him as the scribe just this it was that delighted him, and this too may satisfy many still who are versed in Scripture lore. But evangelical faith in the purest sense of the term can originate only in the Christ of the gospels, not in the dogmatical Christ. This is still the position which Protestantism has not yet been able to discard, namely, establishing itself on the theology of Paul. The Protestant Church must, in order to produce Christian faith and Christ-life, return to the Gospel Christ. Then it will no longer be necessary to exist in attacks and defenses, but can utilize its strength for the positive upbuilding, and thus will be no longer a Protestant but a truly evangelical Church."

The full import and bearing of this new proposition will be seen when it is remembered that the favorite hypothesis on the origin of Christianity in critical circles is this: that primitive Christianity, as promulgated by Christ and His first disciples, was something materially different from that which afterward, largely through the influence of Paul and of Greek philosophy and *Zeitgeist*, found recognition in the theology of the Church at large.

That largely there is a philosophy at the bottom of these innovations with reference to the Scriptures admits of no doubt. The non-dogma moral system of the Ritschl school, with its exclusion of "metaphysics" from Christian dogmatics, is practically a revival of the Kantian system of knowledge and of ethics. It is, however, only one phase of the naturalistic philosophy of the age, which shows itself in almost every system of Christian science. The ethics now so often urged as independent of a dogmatical basis in Scripture, the theories concerning the origin of Christianity, making it a conglomerate of Jewish and Greek ideas naturally developed, are but further developments of this same fundamental philosophical idea. Here as else-