

Truth, but Help-Representations, which are in no way related to objective truth. "Should reference be made to their truth, this would still in no wise have anything to do with theoretic knowledge; the truth of Help-Representations is measured solely by this, whether one does not attain by their help the wished-for end." "Knowing and Worth-judging are distinct functions, which, even when applied to the same object, do not even partially coincide, but go totally asunder."

Even our theoretic knowledge is of phenomena only. Kant, in order to meet the scepticism of Hume, restricted knowledge wholly to the phenomenal. We cannot know things in themselves. Lotze builds upon Kant, but adds an ontology of his own. Our empirical knowledge is of phenomena, but it is possible, by inference, to reach certain conclusions regarding the ultimate nature of things. Ritschl accepts Lotze's theory, stating it thus: We know things in their effects. We know a thing "as the cause of its marks which act upon us, as the end which these serve as means, and as the law of their constant changes." The effects of the thing are, for the purposes of knowledge, the thing. Now, the characteristic of all our religious notions is that they are Help-Representations. Religious knowledge—for Ritschl retains the term—has nothing to do with things in their scientific relations, or as objects of philosophical speculation, or as historical facts, but solely with their fitness to meet and satisfy religious wants. (Let it be noted, though this is generally overlooked, that Ritschl does not confine worth-judging to the religious sphere, though he uses it specially there. The theory applies to all the sensitive states and practical interests of the thinking subject. Thus we have worth-judgments of policy, of aesthetics, and of ethics, as well as of religion.) Herein, namely in the claim that religious knowledge consists solely in worth-judgments, lies the real genius of the Ritschlian theology. Thus theology is made independent of Metaphysics of the Physical Sciences and of Historical Criticism. Apologetics does not deal with the existence of God, with his Hypothesis, or with his attributes. It has nothing to do with the