

along with Schelling and Hegel, made possible that critical study of the Old and New Testaments in which the Germans did such splendid work as pioneers, to be followed more soberly and constructively by numerous scholars in this country. The same influences were responsible for the comparative method in the study of religions, and, *longo intervallo*, for the rise of the brilliant religious-historical school of the present day. At the same time philosophical idealism was making itself felt in the reconstruction of Christian dogma through writers like Biedermann and O. Pfleiderer and, on the more orthodox side, Marheineke, Daub, Rothe, and Dörner. In England the same forces were at work in producing the theology of the Incarnation (*Lux Mundi* and Westcott), and generally in the reconstruction of doctrine on a Christo-centric basis.

In more recent times theology both in Germany and England has been powerfully affected by the work of Ritschl and his more or less independent followers Herrmann, Harnack, Kaftan, and others. Ritschl himself represents a reaction against Hegel and a partial return to Kant and Schleiermacher. His system is marked by a distrust alike of metaphysics and mysticism, a new emphasis on the Christian community (*Gemeinde*) and on the redemptive and experimental aspects of the Christian faith. Largely through his followers he has exercised a deep and widespread influence on theology both in this country and America. Though his ideas have not been received with any uncritical acquiescence, they have proved very fruitful and have helped to restore the balance of interest as between dogmatic and purely critical theology. It has therefore come about that, during the last decades of the nineteenth century up to the present time, relations between German and British