

evil by the fact that man, as a natural being, starts off with self-seeking desires while his will is a growing quantity. Though an *a priori* necessity of sin cannot be established either from the ends of the moral life, or from the design of God, yet sin is an unavoidable product of the human will under the conditions of its development. Children are born without any bias to sin. Sin is only in the will, the negation of the will of love. Yet there grows up, by the joint action of many, a kingdom of evil in contrast to the kingdom of God.

The result of sin is guilt, a consciousness of self-blame which hinders fellowship in the kingdom. Guilt is not obligation to punishment, but only guilt-consciousness. Pardon is not the laying aside of any displeasure on the part of God, but the removal of the sinner's groundless guilt-fears. The one sin whose guilt cannot be removed is definite unbelief. But whether there be men who reach this final stage of wilful resistance to God is problematical. Physical evils seem to have the aspect of punishment only through the guilt-consciousness so imputing them. Death is not the penalty of sin. True, Paul teaches this doctrine, but as it is no necessary part of the view of the world, and without religious value, it is not part of the original consciousness of the community, but as Paul's own addition, is to be rejected. The passages referring to a final judgment mean simply that inasmuch as the world is constituted for the kingdom of God, there is substituted for the mechanical relation of habit and result the organic relation of ground and consequence.

We pass now to the crowning edifice in Ritschl's system, his Doctrine of Justification and Reconciliation. This was the objective point of all his thinking, and is for him the close as well as the crown of theology. His own theory is based on thorough critical studies of the history of atonement in the past, and on as thorough-going studies in Biblical Theology. This Doctrine, like all others, has as its bounding lines the idea of the Kingdom of God. How is justification to be granted in the kingdom? For this no atonement is needed. The older theories went wrong because they regarded