

that God communicates himself to us by revelation, and that this revelation is made in Jesus. Ritschl speaks often of the "Sole Revelation-value of Christ," not in the sense that God has never revealed himself except in Christ, but in the sense that God is known only through revelation, and that the value of Christ in this respect is supreme. He thus denies to theoretic reason any place in making the existence of God known and to natural Theology in affording any influence as to his attributes. He recognizes a revelation to the Israelites in successive stages of progressive enrichment, and in some sort in the ethnic religions also. But the revelation in Christ alone is perfect and alone possesses normative value for us.

But as to the nature of revelation Ritschl has no theory. It is for him a fact. It "approves itself by its immediate witness and by the experience we have of its power to do for us what is demanded of a perfect religion." Ritschl utterly refuses to enter the field of the evidences. No external proof from prophecy or miracle is required. He assumes the supernatural but refuses to make Christian faith solidanic with any belief in miracle. This refusal to enter the field of the external evidences was made in behalf of faith itself. He sought to place faith in a region where it would be untouched because unreachd by science or history or philosophy. This he does by means of his Gnosiology.

His theory of knowledge lays stress upon the distinction between theoretic and religious knowledge. The mind relates itself to its objects in a two-fold way. Either it diverts attention upon them in their objective nature from the standpoint of causality, gaining thus theoretical knowledge; or it directs attention upon them in its own subjective interests from the standpoint of teleology gaining thus Worth or Value-judgments. That is to say there is an activity of the mind which is not knowing, which judges of things not according to their nature and relations, but according to their fitness to meet our needs. This activity, which does not produce knowledge, is Worth-judging. It produces, not Knowledge of