

appears as turned toward man." Of the reception of the Lord he says: "Jesus, the purest, profoundest, most friendly being that ever appeared on earth, found no place for himself in the world during that age." Speaking of the conflicts of Christianity he says: "It would be a mistake to regard the progress of Christianity as depending wholly on arms. It is a power which moves forward of its own accord." At his death, notes were found among his papers which indicate a strong evangelical faith. His views of the relation of the Church and State to each other are summed up in the declaration that the two powers must exist together, but that the prerogatives of each have never been exactly defined, and never can be.

RITSCHL'S THEOLOGY.

Among the various theological tendencies in Germany none excites more discussion than that of which Ritschl, of Goettingen, is the leader. It is neither orthodox nor is it the rationalism of the Protestant Association, but aims to supersede both and is consequently attacked by both. Before me lie two orthodox monthlies which contain articles on this tendency. One in *Zeitschrift fuer Kirchliche Wissenschaft und Kirchliches Leben* is by Prof. Dr. H. Schmidt, of Breslau. He pronounces Ritschl's work on "The Christian Doctrine of Justification and Redemption," the most influential dogmatic book since Schleiermacher. Younger than the German empire, it has nevertheless more numerous disciples who are intent on defending, developing and applying its fundamental principles. Entire theological faculties are composed of representatives of this tendency. Not only has it gained hold of young men, but it has also converted or greatly influenced older professors long productive in theological literature. An influential journal, "Theologische Literaturzeitung," edited by Schurer and Harnack, occupies essentially this stand-point. The influence of so many prominent theologians or students of theology, is of course great; but there are also other factors which make the tendency attractive. "There can be no doubt that if this tendency becomes the predominant one among the future ministers of the Church, our ecclesiastical life would be seriously changed;" for this reason the author proposes to examine the elements which render this theology so attractive. He affirms that Ritschl's tendency exerts an influence in some respects greater than that of Schleiermacher, "who never saw an equal number of unconditional disciples among German professors." Some find attractions in the very difficulties of Ritschl's works. His terminology differs from what is usual among theologians, and his criticisms of theological works imply that his stand-point is a new one. Schleiermacher aimed to put an end to the conflict between rationalism and supernaturalism by taking a higher position, from which the opposition of these tendencies to each other would seem to be a misunderstanding;

so Ritschl seems to furnish a prospect of gaining a stand-point from which the rationalism both of the Protestant Association and of the present orthodoxy shall become apparent, a stand-point from which it will be evident that both have mixed foreign philosophical elements with Scripture, and that both have misapprehended the Reformation and particularly Luther. Thus both Pfeiderer and Luthardt are to be proved rationalists. There is unusual attraction in the prospect of such an exaltation above the conflicting parties. But there is still another element of attraction. For a long time theology has seemed to be dependent on philosophical speculation and scientific theories, and its processes have been too much influenced by idealism, materialism, and skepticism. Ritschl proposes to free theology from these foreign influences and make it independent. He wants to draw a sharp line between the science of this world and the supernatural. This mundane sphere, with its problems of being and becoming, is to be consigned to empirical science. But this science can never discover the ultimate source and design of all things, or the means for accomplishing that design. "The design of the world and the worth of each individual object in the world, together with the source of the world as learned from its designs, can be determined only by revelation, the subject of which theology treats." Science and theology therefore deal with entirely different worlds. The former moves in the sphere of the empirical, in which causality rules and problems of being are to be determined; theology moves in the world of design, and its problems pertain to values. Theology is consequently to avoid all subjects that belong to metaphysics, such as questions pertaining to the being, essence and connection of supernatural objects, questions solvable only by means used for determining the laws applicable to the external world. Ritschl, like Schleiermacher, seems to limit the revelation of which theology treats wholly to that given in the person of Jesus. The Lord is, indeed, intimately related to the Old Testament; but there is no evidence that Ritschl regards the O. T. any more than he does the writers of the N. T., as giving a revelation. "Revelation is thus confined to this one person, Jesus Christ." Not by means of historical investigation do we learn that a revelation is given in Him, but it is evident from the assent we are obliged to give to the contents of Christ's teaching. Just as in the case of Schleiermacher, the ground of certitude is in experience. Not to feeling however, as in Schleiermacher's theology, but to the will the revelation must authenticate itself. This proof of the genuineness of revelation is found, above all, in the moral ideals which are realized in Christ and also in those who yield themselves to this revelation. On account of the power of the ethical ideal found in Him, one is obliged to recognize Christ. The content of this revelation is