

lines have been to some extent indicated already in the preceding chapters of the second part of this history. I will now enumerate them with special reference to the problem before us.

The *first*, and perhaps the most prominent, point of view from which the religious problem or the problem of the spirit has been studied during the nineteenth century may be termed the metaphysical point of view; it deals with certain truths commonly called spiritual truths; they have been formulated by dogmatic theology, and are termed spiritual truths to distinguish them from the truths of nature. They are, therefore, also termed supernatural truths. They are three in number—God, Freedom, and Immortality; to these must be added the fact of Revelation and the problem of Sin and Redemption. All philosophical speculation on these truths and facts has centred in Germany during the nineteenth century in the teaching of Kant, which other thinkers have either adopted, rejected, or modified. This teaching is based upon the peculiar position which Kant occupies in his critical and metaphysical writings.

12.  
Metaphysical point  
of view.

The *second* point of view may be called the psychological; it deals with the manner in which the human mind approaches spiritual truths. It was provoked through opposition to Kant's doctrine, and may be, in its origin, identified with the names of Herder, Jacobi, and Fries, but it really centres, so far as all subsequent thought is concerned, in the teaching of Schleiermacher. It is remarkable that the first great contribution of German thought in the nineteenth century to the province of psychology was the doctrine of the independence of faith

13.  
Psychological point  
of view.