

faith of the Christian community, from the revelation of Jesus, as an axiomatic foundation, and does not consider it necessary or fruitful to enter into any philosophical interpretation of this religious faith. Upon it he builds his theological system. He discards all religious philosophy—not only the natural religion of the Deists, but especially also such as had been attempted by Hegel, and in many forms and variations by the right wing of his followers. In this way he does not even admit as much philosophy of religion as Schleiermacher did; but he sympathetically incorporates the second and third points just mentioned, inasmuch as he attaches great importance to the religious life of the community or Church, and he follows Schleiermacher in emphasising likewise the personal factor. This latter point is brought out most clearly by him in the exalted and unique position which he assigns to Jesus Christ. It is He who announced and founded the divine order, the Kingdom of God, as differing from, but to be realised in, human society, or the kingdom of this world. Through the forceful manner in which

scientific and religious thought, which is that of Lotze, attracted Ritschl's attention much later, and he has, unfortunately, not made full use of its possibilities, though his later writings testify to the influence of Lotze; but the latter's religious interests were not extended to theology as a science. In addition to this, Ritschl is one of the foremost representatives of what I have termed the "synoptic view," and this is, so far as his theology is concerned, expressed in his dictum

that "the scholastic saying, *qui bene distinguit, bene docet*, brings out only one side of the subject we have in view. In order to be fully correct it must be supplemented as follows: *qui bene distinguit et bene comprehendit bene docet*." . . . "His main strength lay in the comprehensive activity of his mind, which drove him always to look at the whole, and at the particular only as contained in a totality" (Albrecht Ritschl's 'Leben,' by Otto Ritschl, 1896, vol. ii. p. 168).