

Ritschl has urged this view as the only one which secures a firm foundation for a science of theology, for a systematic exposition of Christian doctrine and a practical realisation of Christian ideals, he has imparted quite a new life to German theology;¹ but he

¹ It must be clearly understood that what is said in the text about Ritschl, as well as about Schleiermacher, does not attempt or imply any critical opinion as to the value of their theological systems. We have here again the analogy of natural science to make the position clearer. If, *e.g.*, dynamics, physics, chemistry, &c., start with certain principles such as the principle of inertia, or the principle of least action, or the law of gravitation, or the atomic theory, or the principle of energy, it becomes a philosophical problem to state and to define these principles as they are used in the course of scientific research and explanation. But it is not the object of philosophy to follow this application into its details, or even to decide to what extent and within what limits each of these principles is useful in affording an explanation, a coherent picture of the existing things of nature which surround us; this is entirely a matter for the scientific enquirer, and must always be based on, and verified by, observation and experiment. In a similar way, the positions of philosophical theologians like Schleiermacher and Ritschl are subject to philosophical enquiry, to definition and discussion; but the modes in which, on these fundamental positions, the structure of theological science, or even of religious belief, is raised, are entirely different problems, and must depend upon religious experience and historical study. And these, and not philosophical the-

ories, must decide as to their value and correctness. From the latter point of view there have appeared in this country two essays on Ritschl's theology, in answer to the competition for the Norrisian Prize (1908), both of which I recommend to English readers as a good introduction to the difficult study of what has been termed Ritschlianism. They are by E. A. Edghill ('Faith and Hope,' 1910) and by J. K. Mozley ('Ritschlianism,' 1909). The very fact that the word Ritschlianism has been coined, and that it is said to represent an attitude of theological reasoning which is widespread and not the exclusive characteristic of Ritschl's theology, shows that it forms an important chapter in a general history of thought during the second half of the nineteenth century. The principal works of Ritschl, in which the points that are of philosophical interest must be studied, comprise first his great work on 'Justification and Reconciliation' (3 vols., 1870-1875). It underwent a thorough revision by Ritschl himself in two following editions, in which many of the fundamental positions are further modified and developed. Next to this his tract on 'Theology and Metaphysics' (1881) is of special interest as showing the marked influence of Lotze's philosophy in addition to that of Kant and Schleiermacher. But, as stated already, Ritschl's philosophical foundations underwent a marked change as he wrote and worked during the transition period of German phil-