

independent and critical attitude not unlike that which he was now taking up in this country. Accordingly we find that in the writings of some continental thinkers who, at the time, were less known in England, many of the arguments had been anticipated and much of the position occupied which Mr Balfour puts forward in an original manner from his own special point of view. The writings I refer to are notably those of Lotze, and, to a lesser extent, of Schleiermacher. Both these thinkers had been influential in laying the philosophical foundations of Ritschl's theology.

One of the contentions of Schleiermacher was that religion occupies an independent region in the life of the human soul, that it answers to a special need or demand. This Schleiermacher characteristically defines, in his earlier writings, as the sense of the All, and later on as a feeling of absolute dependence; Ritschl more than half a century later adopts Schleiermacher's position to this extent, that he shows that the whole body of detailed scientific research leads nowhere to a comprehensive view of the essence and significance of reality as a whole. Scientific, including also historical research, leads more and more into detail and does not find its way back again to an all-embracing conception. In opposition to such critical detail Ritschl gains a more comprehensive aspect upon which he bases the whole of his theology. This is the existence of an historical religion or system of beliefs which has found its embodiment in the religious community, the Christian Church; it aims at realising a different order of things, the Divine Order, as the consummation of the natural order,