

the latter having in and by itself no conceivable unity or purpose. Theology has the task of studying the historical beginnings, the actual development and the essential features of this unique historical fact and social phenomenon; and Ritschl reverts to the position clearly indicated by Kant, that in the whole of the history and system of the Christian dispensation is to be found the solution of the ethical problem, as defined by Kant himself, the existence in the human soul of a sense of obligation, of a moral postulate.

Mr Balfour did not write like Ritschl as a theologian, but as a philosopher, finding himself face to face with two more or less consistent and compact systems of doctrine: the teachings of science on the one side and the system of religious beliefs on the other. In the earlier work mentioned above¹ he had taken up a sceptical position as to the ultimate cogency of the purely logical structure of either of the two systems. In the later work he advances a step further, and seeks for a foundation of belief in employing avowedly an argument similar to that on which Kant himself built up a religious faith.² The argument is that it

¹ See *supra*, p. 381 n.

² "The question is . . . suggested . . . whether, and, if so, under what limitations, we can argue from the existence of an ethical need to the reality of the conditions under which alone it would be satisfied. Can we, for example, argue from the need for some complete correspondence between virtue and felicity, to the reality of another world than this, where such a correspondence will be completely effected? A great ethical philosopher has, in substance, asserted

that we can. He held that the reality of the Moral Law implied the reality of a sphere where it could for ever be obeyed, under conditions satisfactory to the 'Practical Reason'; and it was thus that he found a place in his system for Freedom, for Immortality, and for God. The metaphysical machinery, indeed, by which Kant endeavoured to secure these results is of a kind which we cannot employ" ('Foundations of Belief,' 9th impression, 1906, p. 331).