Nature and purpose of the proposed course in Graduate Theology. Change in point of view and method of study proposed. You have had a course in systematic theology. This gave general survey of doctrine as presented in an articulated system. A course in Biblical Theology. It has been customary in past years in Seminary to pursue in the graduate class the method of an advanced special course by concentrating attention in a still more restricted way upon one or two great doctrines.

It is more useful to adopt a new point of view to meet a need of the theological student of today.

The need is to understand the theological movements of the times.

1. Half-truths and false teachings are common in theological literature today.
2. Some are making loud claims for radical and revolutionary changes in doctrine. Washington Gladden, Prof. King. What remains - Reconstruction. You will be constantly meeting these.

It ought to prove a valuable addition to your theological knowledge to become acquainted with the types of opinion that prevail, enabling you to assign current views to the proper places in the systems to which they belong, thus keeping the true from the false.

Pigeon-hole intellect.

A survey of modern theology in the light of history.

We will call our course then: A theological survey. Some of the leading types of doctrine to be studied historically, expounded and criticized.

In our historical study of the types of doctrine, we shall hope to do five things -

1st. Begin at its origin and trace each type of doctrine in the main stream of its unfolding in Christian history.
2nd. Indicate and signify variations and modifications.
3rd. Point out significant reactions against them.
4th. Indicate its present status and power.
5th. Conclude the course by some account of the more prominent and characteristic ideas which are under discussion in the theological world, and indicate whatever perils may lurk in the discussions, and what good may come from them.
This study as related to the History of Doctrine.

1st. It is not a history of doctrine in the ordinary sense, but will involve a history of doctrine in another sense.

2nd. It will study types of doctrine and not the field of doctrine. A sketch, and not exhaustive study, of these types.

3rd. It will study, not the connection and inter-relation of one set of views with other sets of views in a given age or ages of history, but it will pursue types of opinion through successive ages.

4th. It will study doctrine, not in chronological, but in logical order. Will thus often skip considerable periods and pass on to the next representative of the types under review.

(Allen's idea of development here)

5th. Through the history we will thus lead up to present conditions, with a view to understanding them. Dr. Broadus on the study of history as a means of understanding the present.

Four Great Types of Doctrine.

1. Augustinian or Latin,
2. Greek Theology.
3. Sacramental Theology.
4. Theology of Experience.

1. Augustinian. Originated with Augustine (of course based on Bible writers). Some ideas they gave; he developed them, gave them definiteness, made them current. No reason why "Calvinism" rather than "Augustinianism". Calvin was an Augustinian with variations. This type we will consider first.

Most important and influential by far in history.

2. Greek Theology. This type arose among the Greek writers and thinkers in the early centuries and at certain points is sharply opposed to the Augustinian or Latin Latin Theology. Clement of Alexandria and Origen - among founders of this school.

3. Sacramental Theology. In the Latin and Greek Theologies the character of the type of opinion grew out of certain ideas of God and man, especially of man - anthropology. Sacramental theology received its peculiar character from emphasis on the sacraments. Founders of this school include Cyprian, Tertullian and others. Latin and Greek and Sacramental types we shall investigate. Touch briefly on the experiential.

4. Theology of Experience. This we shall study briefly. Advantages of such a method of study.
(1) Definiteness of impression. General church history, and vagueness.
(2) Help us to understand the present. Dr. Broadus on history.
(3) How God uses various men to interpret truth.
(4) How heresies persist under various forms. Pelagianism and modern Unitarianism.
(5) How men progressively apprehend the mind of God through the ages. Progress not at uniform rate. Delays, interruptions, reactions all along the way. Course of truth not like Roman road moving straight to its goal, but like course of river, winding about, turned back, etc. Allen History - Progress, p. 2.
Theology of Augustine.

Augustine the most influential of all the theologians of ancient history. Calvin acknowledged greatest indebtedness to him. Earlier views different from his later and correspond at certain points with the Greek theology. Formative influences. Cannot go into his biography fully. Several points.

1. Interest in philosophic questions. Earlier Manichaean notions.

2. Mental unrest.


Augustine as a Historic Type.

Two types among men of power in history: cosmopolitans and provincials - inclusivists and partialists - judge and attorney. Among preachers, Chrysostom and Peter the Hermit; among poets Shakespeare and Shelly; among theologians Augustine and Pelagius. One's mind a round finished table, not an extension table. One has range and the other intensity; Augustine had range and intensity. He was sensitive to facts, but possessed the power of organizing new material around previous truths without a revolutionary process - others without range, like children playing with blocks, tear down and rebuild on a different plan. Hence Augustine was truly representative of his age, as every great man is in a sense. Its darker and its brighter aspects. Be a man of your age - "He served his generation", etc.

4. Religious experience. He heard a sermon by Ambrose at Milan. Text "Not in chambering and wantonness", etc. His conversion a typical religious experience of the age (Allen). Personal experience always an important factor in the formation of theological opinion. Pelagius and his doctrine and experience.


6. Donatist controversy.

7. Gnosticism.

8. Platonism and Neoplatonism. See Weber for Doctrine of Platonic Realism. Disputed point as to influence of Platonic Realism on Augustinianism. Weber (History of Philosophy) traces all to Augustine's philosophic view derived from Plato. Fisher says that Realism was a prop rather than an original source of
Augustine's view, although Augustine was a realist consistently and throughout. Shedd says theology and not philosophic interest led Augustine to view. He shrank from it as a philosopher, though he adopted it as a theologian. He was anxious to account for sin at birth and sufferings and death of infants. This is a question of intense interest to Augustinians of all ages even today.


10. His view as to the Ecclesiastical authority and sacraments. Alternates in opinion as to religious authority between Scriptures and Church. Catholic and Protestant principles. Mixed view on sacraments. They are symbols and yet vehicles of grace. How did he bind up salvation in sacraments. Only the saved are baptized. This is not a convertible proposition. All baptized are not saved. Only exceptions baptism in blood (martyrdom) and intention, granted with reluctance.

11. Study of the Scriptures. Commentary on Romans. Conclusion as to election in Romans. Election based not on faith as contrasted with works, but on divine sovereignty as contrasted with man's free agency and foreseen faith. Earlier view changed.

His doctrinal system. Augustine's great influence as a thinker has been felt in the sphere of theology proper, i.e., in his doctrine of God, but not in Soteriology, or doctrine of salvation; and in anthropology or doctrine of man. He had views in all these subjects of course. But the developed ideas were in anthropology and theology.

I. On the Trinity.

1. The divine nature is one essence - not substance. To guard against idea of refined materialism derived from stoic philosophy and advanced by Tertullian.

2. Divine nature is three "persons" - word "person" used as the most convenient and suitable term which is afforded by language and not because it adequately expresses the idea.

II. Atonement.

Augustine follows the patristic custom of setting forth the death of Christ in its relation to Satan.

1. Satan's dominion over man was right because of man's sin.

2. But he forfeited his right when he slew the innocent Christ.


III. Doctrine of Man.

Augustine distinguished between absolute and relative holiness former possessed by God alone, latter derived from him.
(1) Man was created in God's image. Will inclined to holiness and positively holy, in the relative sense that he derived it from God.

(2) Man thus created was immortal in soul and body. Had Adam persevered in holiness he would have gradually lost capacity for evil choice and would have attained absolute perfection.

(3) Power to contrary choice was added to Adam's original holiness. This gave him power to originate sin de nihilo. This evil which man thus has power to originate is negation merely, or perversion of good. Sin is self-activity. God is in no way responsible for it. To seek for efficient cause of sinful will is to seek the efficient cause of an efficient cause.

(4) Power to contrary choice was given not to make man a free agent, but a probationary agent. Adam was free before power to contrary choice was given. Man is free without it, else he would not have been forbidden to use it.

(5) Augustine's idea of freedom. Shedd exhibits it by contrast with view of Greek theologians. Augustine and the Latins: freedom is self determination. Faculty is free when it acts without compulsion from without, self-moved, as sin is self-activity. God's constraint making willing does not destroy freedom.

Greek Theologians: Freedom is indetermination, i.e., the will by its very nature is undecided. And by creation it is without character. God cannot create a holy or an unholy will, but only an indeterminate will. Indeterminateness is the very essence of will. Real freedom with Augustine is the soul's actual superiority to the lower nature. Freedom is thus necessity, though not with constraint. With God and perfected saints a blessed necessity.

Augustine not strictly a determinist. Because he believed in power of contrary choice in worldly affairs. (b) Adam originally possessed power in religion and morals. It was part of his apparatus of responsibility. After choice of evil it merged into a state of bondage which was irrevocable by man, and thus resulted a practical determinism.

(6) Results or consequences of Adam's evil choice. He became sinful and mortal both in soul and body. Power to contrary choice was lost. Two reasons given why Adam could not choose holiness after the fall. Power to contrary either way an accident of voluntariness (possessing quality of will) and not its substance. Voluntariness is self-motion without compulsion and not the possibility of contrary choice. Power to contrary in a sinful will could be power to original holiness by an ultimate
efficiency which belongs to God only. Unfallen Adam could choose downward, but fallen Adam could not have power to contrary upward. Distinguish between will as a faculty and will as a nature. As a faculty it is and must be free; as a nature it is enslaved by sin. Free only when confirmed in holiness; will obey nature always. Will a device for human nature and action and means of self-determination. Power to contrary not essential to will. Wing of bird means locomotion - legs and feet our mode. The alternative power another organ really, so with power of contrary choice. Fin of fish his mode. Bird with wings and legs like man with will and power of contrary choice. Fin like man with will only. The will as a faculty can love and obey God - the nature prevents.

Ultimate efficiency which belongs to God only is incommunicable. Unfallen Adam could have power to contrary downward, but fallen Adam could not have power to contrary upward.

Read quotation from City of God - p.251 ch.14.
Third consequence of the fall of Adam was that the human race fell in him. Human nature as a whole existed in Adam. Here Realism enters. Men and women are but individualizations of the original Adam (and Eve). The latter were the undistributed human race - no other individuals like them. Man became positively sinful, i.e., self-moving to sin, not moved from without, as in positive holiness he is acted on from God. All men lost the power of contrary choice in religious matters. Civic virtue or morality only possible to him. All men became not only corrupt in the nature, but guilty. The corruption was due to transmission by Adam of corrupted nature. The guilt due to the existence in Adam of all men. His act was their act. Controversy in scholastic era and later around this point and over mediate and immediate imputation. "Actual sin" sins of the individual as separate and distinct acts. "Original sin" the sin of all in Adam’s transgression not "actual" in sense of real and "original" in sense of imaginary.

Instrument of transmission sexual appetite or concupiscence. To hold a corruption of nature which was exposed to penalty as our inheritance from Adam and not hold guilt as well, was to imperil moral responsibility. Infants were also guilty as well as corrupt. Great difficulty over question of infants. They were individualizations of the original mass of human nature and were participants in the original act - hence the guilt.

This suggests Augustine’s view as to origin of souls. Augustine refused to declare either for Creationism or Traducianism when the question came before him as a purely speculative and philosophical one. But statements made in defending doctrine of original sin harmonize only with creation, but creation by species.
Generic existence, generic transgression, generic condemnation, i.e., race, etc. "Natura corrupit personam", a scholastic dictum of later date expresses the idea. Human nature apostatizes. The consequences appear in the individual. Generic or original sin is truly and properly sin because it is moral agency. Greek anthropology connected only the physical nature with Adam. The Latin both physical and spiritual or pneuma-psychesoma. The division was trichotomous.

IV. Predestination and Election.

Clear from preceding that in explaining the world from God's point of view in his theodicy God's will is completely carried out. City of God began with Abel. City of the world began with Cain. One destined to misery and the other to eternal bliss. God's decree as to the redeemed is efficient and carried out in election. His decree as to the lost, reprobative, permissive. Evil exists because it is permitted. It is good evil exists, though evil is not good in itself. Curious point in Augustinianism "Not all believers are elected. Some fall away. Perseverance is the gift of God."

V. Regeneration.


Augustine was Monergistic. Stages of grace in transition of soul from total depravity to perfection.

(1) Prevenient grace (gratia prevenient). The Holy Spirit uses moral law to produce conviction. "Irresistible grace" not in sense of compulsion. Will is persuaded.

(2) Operative grace (gratia operans). The Holy Spirit uses the gospel to produce faith in Christ, Peach through atonement. Freely determined to holiness, fruits of repentence.

(3) Co-operating grace (gratia co-operans). Renewed will becomes a factor in sanctification. (Emphasize the aspect of Augustinianism.)

(4) Absolute final perfection in Christ's image where man can not sin or die. This after death.

Augustinianism ignores the general mercy of God to all men. Later doctrine of common grace. Suspends the fate of all on one act of disobedience. Why not a new heredity in Christ and condemnation based on conscious choice of men. Nothing comparable to Augustinianism has appeared to take its place as an explanation of the world and as a working force in life. Augustine
never consistently related his ideas or polity in his theology and did not break with Rome. Luther broke with Rome and opposed justification by faith to sacramentalism. Calvin transcended both and traced all back to decree of God. Augustinianism not only a theology but a complete philosophy of life and history.

**Criticism of Augustinianism.**


**The Criticism.**

I. Augustine by teaching his doctrine of sin and grace prepared way for Roman Catholic sacerdotalism. Grace an external thing communicated to man from without by God. This implies man's lack of moral and spiritual qualities which the Greek Theology assigned him. Result was that the conception of grace externally communicated gave rise to the sacramental idea and the sacramental system was gradually built up with the sacraments and the materialistic conception beneath.(Allen)

**The Reply.**

Conflict between speculative and political sides of Augustinianism. One conditional and the other unconditional. Hence his difficulty with baptism. History of religious thought conclusive on this point. "No real and rigorous sacerdotalism has been able to build on an absolute theology and no absolute theology to build its home in a real and rigorous sacerdotalism." Two parts of Augustine's system touch at one part only, i.e., external grace. They diverge at every other.

II. Deistic nature attributed to Augustinianism.

(1) Contradicted by his whole doctrine of regenerating grace, predestination and election. Charge of atheism against Augustinianism. Universalized divine will. But it preserves personality.

(2) Controversy in connection with Gottschalk. See notes p.10 for statement of the facts. This in 9th century and was a symptom of the essential antagonism between Augustinian theology and sacramental theology.


(4) Jansenism and its controversy in 17th century shows the anti-
Augustinian nature of Tridentine theology. See Shedd and Fisher on Council of Trent.

Augustinian denominations and countries anti-sacramental. Augustine lived at a crisis in the world's history. "City of God" an index of it. History of theology and powerful force to grapple and hold men as they entered upon a new stage of history. Augustine was equal to his opportunity. Prayer "make us equal, etc." City of God shows the sweep and philosophical breadth of his mind.

**Criticism and Estimate of Pelagianism.**


1. Constructive idea of Pelagianism human ability. From this as a starting point all the rest deducible. Idea of grace, free will, sin, etc.

2. Another important aspect of Pelagius' views. Involves an atomistic view of man and character. Character separate acts in a series. Power of habit minimized little accumulation if moral momentum. "Act and will a click of a machine which did not predispose it to the same act again". So as to the individual in relation to the race. An atom. Solidarity of the race denied. Isolation the watchword of Pelagianism.

3. Some fatal results in this atomistic view.
   A. In striking at original sin it tended to destroy the possibility of character. That which is essential in character is excluded; moral momentum due to struggle repetition, training and discipline.
   B. Growth is also rendered next to impossible. There is little to build on.
   C. In cutting up heredity by the roots it laid waste to moral realm. Principle of heredity from generation to generation. Also from stage to stage in the individual moral and spiritual life. Each act the child of all ancestral acts and character is the resultant good or evil in man. The genetic view of life has some sombre aspects, but it is after all, the basis of the highest things possible to men.

4. Struck at the roots of Christianity. As in most heresies its chief peril was in its view of sin: mistake, infirmity, stage and growth, etc.

5. Fundamentally it denied that Christianity is soteriological in character - normalist and abnormalist. Is salvation a process from within man merely or first from without. Heathenism held to normalism. Christianity to abnormalism.

6. In its view of God deistic in tendency. Placed God outside of and above the life of man because not needed by man after creation, etc.
Lectur on Gottschalk — p 10 note book.
Two points illustrated by the predestination controversy.
(1) Sharp antagonism between Augustinianism and Sacramentalism.
(2) Early tendency of sacramental type of theology to destroy the Augustinian.
(3) Answers the charge that Augustine’s doctrine of grace was the basis for sacramentalism.

Read articles on Gottschalk in Encyclopedias and History of Doctrine by Fisher and Shedd.
Gottschalk taught the predestination doctrine of Augustine and was opposed by Rabanus Maunus and Archbishop Hinemar. Semi-pelagianism then ruled largely in church.

ANSELM — 11th Century.

Books "Cur Dens Homo" - "Original Sin". Anselm agrees with Augustine in his fundamental positions in anthropology. Whole human nature was corrupted in Adam and Eve. In the nature was left debt of complete justice. This nature and obligation born in infants. Anselm sharply distinguished the point that sin pertains exclusively to the rational will. Appetites in themselves neither just nor unjust. Yet sin is transmitted through corruption. His theory turns on distinction between nature and person. The West was interested in Soteriology - the East in Christology. No one condemned except for his own sin - infants and adults. Infants have less guilt and milder condemnation than others. Original sin - not anything in human nature - it came from hands of God; not anything in that nature essentially. But the condition into which the nature came by the apostacy of Adam and that which the individual inherits as distinguished from what he commits of "Actual" sin. All sin, original and actual is unrighteousness and guilt. Actual sin - single acts of the individual. Original sin - that sinful condemnation of nature received by inheritance. Posterity existed in Adam. A nonentity cannot sin. But this common nature was not yet individualized. Anselm emphasized the fact that in Adam guilt of the nature rested on individual sin. In posterity guilt of the individual rests upon the sin of nature.

Anselm on Free Will "De Libero Arbitrii". Rejects popular notion of freedom. "Possibilitas utriusque partis" - power, sinning or not.

The will is free which is determined towards right so strongly as to be unable to do wrong. Latter power lessens freedom. Act of fallen angels and man was pure and untrammeled self will, of course an act of unforced self will; it was not an act of genuine freedom. They sinned in spite of their freedom.

Free after sin because the voluntary faculty remains. True end of the will not to choose either good or evil, but to choose good. Can the will be both enslaved and free at the same time? "Yes" replies Anselm. "Its power is the same as
Before the loss of righteousness, and it would now retain righteousness if it possessed it. But to original righteousness it is not able, which is not an essential to freedom. It is then a slave to sin and yet free". (Shedd p 137).

Anselm on the Atonement.


Brief Summary of Anselm on Atonement.

1. By sin man robbed God of the glory due Him.
2. Reparation impossible to man because man owes God everything before sin.
3. Because God only has resources for reparation and man owes the debt, a God-man must make reparation. Incarnation.
4. Christ did not owe death, nor even human life (as God) hence, compensation due him.
5. This compensation of the elect.

Significance of Anselm on Atonement.

1. Introduced new era in discussion of the atonement.
2. Put an end to false view that it was ransom paid to Satan.
3. Grounded it in a necessity existing in connection with God.
4. Related atonement logically to the orthodox anthropology. Doctrine of sin.
5. Not an adequate or complete view of the atonement, but true as far as it goes.
6. Anselm's view of atonement has a strong savor of Romish doctrine as to works of supererogation.
7. Did not ground atonement sufficiently in the righteousness of God.

Before Anselm not all theologians held that the atonement was offered to the devil. John of Damascus (dates B 676) denied it expressly. Athanasius before him (B 296) made it a sacrifice to the Father against whom man had sinned. Origen (B 185) gave devil conception scientific character and made it an illusion operated by God. Gregory of Nysa (B 332) developed it. Ambrose (c. 340) made it a pious fraud. Augustine (B 354) states it in more judicial and respectable language. Gregory the Great (B 541) Pope: Humanity of Christ the bait with which God hooked the fish his enemy the devil.
Anselm (B 1033) dismisses the theory and it disappears with him. See Fairbairn p 122. "Place of Christ in Modern Theology".

Theology of Thomas Aquinas, an Aristotolian Realist. Agrees in substance with Augustine and Anselm. Certain points to be emphasized. Controversy with Scotists gave form to some of his positions.

1. As to the will, he held to determinism. To be moved by the will is to be moved by oneself; but the internal principle may be moved by an external. God acts on the will or in it. This does not compel the action of the will because it is the result in an inclination.

2. Connection of men with Adam. Soul is not transmitted, but human nature with its infection is transmitted. No one punished except for his own sin. Connection with Adam shown in analogy of the members of the body with the voluntary principle in man. Formal element in original sin is deprivation of original righteousness. Material element concupisence or disorder, inordinacy.

3. As to Atonement. Substantially same view as Anselm. Death of Christ objective ground of remission. Seems inconsistent in one place when he declares that God might have forgiven sin without atonement. Duns Scotus (B 1265 A.D.). Scotus introduces a distinction into theological speculation which exerted wide influence afterwards. It was based on a radical difference in philosophical conception. For us his significance lies in this distinction.

Fundamental view of Scotus is absoluteness of divine will, apart from character. The particular application of this distinction is the atonement so far as our course is concerned. In the atonement no objective ground or criterion of merit. Good man or angel might have made atonement had God willed it. Christ's merits are finite.

It is a merit not of condignity, but of congruity (Suitable for a sort or amount of recompense to which its real desert bears no actual proportion.) The importance and distinction of Scotus' point of view for our studies in this. The Scotist conception of atonement is logically related to a doctrine of sin which is opposed to Augustine's. In general a certain view of atonement accompanies, as temperature and mercury of thermometer, a view of sin. Two general themes of atonement afterward, Anselmic or judicial, that of Scotists, or moral.

Anthropology and Soteriology closely connected.

Theology of John Calvin.

In Calvin Anthropology does not receive the emphasis which it has in Augustine. Calvin does not elaborate the points involved in the connection of race with Adam as do many
of the predecessors who were Augustinians. Calvin agrees for
substance with their views, as to man's connection with Adam.
Question of imputation of Adam's sin left in background by Cal-
vin. Innate sin inherited from Adam is the primary ground of
condemnation. Calvin constantly asserted two propositions.

1. We are not condemned or punished for Adam's sin apart
from depravity deprived from him.
2. Our nature was vitiated in Adam and thus we received
it. First thing imputed as ground of punishment is our own sin-
ful nature. Calvin held the existence of sin is good because it
exists in God's government. Calvin agrees with Augustine and
Aquinas that the system is better as a whole with sin than with-
cut it. Calvin gave elaborate argument for infant baptism
based on God's promise, etc.

Calvinism is essentially a doctrine of God. His
system is organized around this idea.

Calvin asserted the absoluteness of God.

1. Freedom and sin merited character of grace. The ele-
ment of sovereignty in the bestowal of grace is essential to
the very idea of grace. Without sovereignty grace would not be
grace.

2. Calvin's predestination includes the decree of repro-
bation. Life is foreordained to some and eternal damnation to
others. Every one is created for one or the other of these ends.
With Calvin (as with Luther) faith brings believer into union with
Christ so that Christ imparts to him all that is his. We are
saved by imputation of His righteousness, and on nothing not even
faith in ourselves. Faith includes assurance, though allowance
is made for occasional chill in confidence.

Hardening of hearts includes intervention of God.
(a) In withdrawing Holy Spirit. (b)Employing Satan to influence
mind and heart. Idle to inquire reasons of the divine will
which is the cause of everything that exists. Universal offers
of the Gospel are to nations in all of which are some of the
elect. Mystery of the decretive will used to explain diffi-
culties.

3. Calvin Infra-Lapsarian (according to Fisher). Dis-
puted point whether Calvin was supra or infra-lapsarian. These
terms came into rise after Calvin's day.

Supra-Lapsarian - Final object of efficient decree.

Infra-Lapsarian - Fall object of permissive decree.

Supra-Lapsarian - Final cause of the world the manifestation of
the divine attributes. Divine government needed no defense save
will of God, who was the foundation as well as criterion of righteousness. Infra-Lapsarian - made election to be of some from consequences, of the fall, man's own act and in no degree referable to God's power. From institutes alone Calvin seems supra-lapsarian, but agreement of Genoese Pastors seems contrary to this. Calvin asserts

(1) Merely permissive or volitive decree as to first sin.
(2) For every decree of God there is sufficient reason, i.e., he founds will on right not right on will. Fisher thinks the agreement gives Calvin's real view. Other statements due to controversy. Supra-Lapsarianism never had confessional expression, not even in the "Formula consensus Helvetica". In the Westminster confession the general outline of doctrine is supra-lapsarian, i.e., decrees come in before creation and fall; but the particular statement is sub-lapsarian. A philosophy based on rigorous theory of the divine will conditioned and qualified by the divine nature and nothing else. Characteristic of this form of belief is that it regarded it below the dignity of God to find any reasons for his action outside of Himself. Hence the ends and means of the universe are thus determined by his own nature. God was free only in the sense that he could act freely. His choices are determined by His nature. (Edwards) Thus the will of God was the exhaustive explanation of all things - good and evil. End of all things is manifestation of God's attributes.

Neither love in redemption nor justice in punishment could be manifested without sin. Sin was ordained as a means not an end. Election and reprobation are both of God by efficient decrees. No ground for divine action to be found in man, hence election unconditional. Thus the divine will the sole efficient factor of all things. Fairbairn says Calvin is pantheistic because of universalized divine will.

Why did Calvin so emphasize predestination? Fisher says due to speculative reasons as with other reformers and assigns two reasons:

1. Supposed necessity of thus maintaining doctrine of salvation by grace alone.

2. Security of believers dependent on it. Calvin held all true believers are elect since all are preserved from falling.

3. Then too, this emphasis was in keeping with another need and object of Calvin: to successfully oppose his system to that of the Romish Church. Charge was freely made against reformers that their systems were lawless and subversive of social order and that they offered nothing as substitute for the power and authority of the Romish system. Calvinism was the most complete reply to this. Fairbairn gives points of antitheses between Calvinistic system and that of the Roman Catholic Church.
1. Roman infallibility met by infallibility of Verbum-Dei, or word of God.

2. Authority of tradition by authority of reasoned yet scriptural doctrine.

3. Salvation through the church by salvation through Christ

4. Efficacy of the sacraments by the efficacy of the spirit.

5. Power of the priesthood by power of the everpresent Christ. Behind the above system the high predestination of Calvinism imparted sublime and unique grandeur. The Infinite and irresistible will of God was the energy upon which all things rested and it appealed to the imagination, heart and conscience of the intelligent far more powerfully than the Roman system. All conflicts since reformation due to collision between the Protestant and Romish principles.

Calvin on Atonement.

Briefly: We have touched those things which in a doctrinal way are characteristic of Calvin. Calvin makes the statement in one place that the merit of Christ depends wholly on the good pleasure of God. Thomasius thought this agreed with Scotist view as to will of God. But this view is not carried out by Calvin. The obstacle which Christ removed was the justice and righteousness of God. Life as well as death of Christ included in work of Christ.

Calvin on Trinity.

Sober and clear. No stickler for forms. Accused by Caroli of being Arian. Said would be glad if word "Trinity" and "persons" were buried out of sight if only agreed that Father, Son and Spirit are one God and yet distinguished by some peculiar property. He aimed to avoid Arianism on one side and Sobellianism on the other.

Some characteristics of Calvinism not sufficiently recognized.

1. The system of Calvin was intensely practical as well as dogmatic. Calvin was a great administrator as well as speculative thinker. Calvinism is as truly a system of applied as it is of speculative theology.

2. The polity of Calvin was in harmony with his theology. Not ideally nor scripturally perfect, but it was workable with his theology. Augustine failed at this point - polity denied
theology. Conditionalism in one and unconditionalism in the other.

3. Calvin emphasized the ends as well as the grounds of election. Elect unto obedience. Gospel a new law to be realized. The loftiest ethical ends included in Calvin's systems. Institutes in first edition 1535-36 need to be studied to understand some of points here given. Lutheranism finds in Scripture a way of escape from sin. Calvinism an ideal men are to pursue and realize as well.

4. Calvin was social as well as individualistic. Calvin aimed at a perfect society as well as a perfect individual life. Hence the theocracies to which it gave rise in Geneva and New England. The will of God was supreme. This will revealed in Scriptures and through a community self governed. Democracy in germ here. Will of a King in religious things excluded. Where Calvinism spread popular rights spread. Puritanism was a Calvinistic movement. Calvinistic peoples became the most progressive.

In view of the preceding remarks as to the character of Calvinism in general, one or two very pertinent comments suggest themselves. A present need is a fresh emphasis of Calvinism as an applied system of theology. A restoration of ethical temper of Calvinism. Two criticisms of the old theology.

(1) It has been too exclusively individualistic. Not sufficiently social. Has followed Luther in justification by faith and left Calvin's ethical passion in neglect.

(2) Too speculative and dogmatic. Not sufficiently practical. New crusade of sociology and ethical passion. Calvinism inherits as a part of its own, all these things. But it has been forgotten by men. True defense of Calvinism, not to prove what it has done, but what it can do. It has met past conditions. Can it meet present conditions?

ARMINIANISM

J. Arminius - (B. 1560 A.D.)

A Revolt against Calvinism.
Arminianism a plea for the rights of man under God's government.

1. God created man but made him rational and free.
2. In so doing God voluntarily limited his own action in dealing with man.
4. Condemnation for original sin unjust because the race knew nothing of the arrangement with Adam.
5. Pity rather than blame was the proper feeling of God toward the race on account of original sin.
6. God was in duty bound to seek the good of a race so unfortunate. Grace really a debt.
7. Predestination and election wrong on God's part because in violation of human freedom.
8. All God's dealings and relations with man must be construed on the basis of the free nature with which God endowed man and God's necessary exclusion from the sphere of human responsibility.

Strength of Arminian revolt lay in following:

1. Its elimination of difficulties. It was more rational than Calvinism in sense that it was more readily grasped by the popular reason.

2. The apparent arbitrariness of God in the Calvinistic view at certain points. Mystery asserted in relation to many things. Emphasize value of Arminianism as illustrated in the power of Methodism. But show that it is not due to the philosophic basis on what it rested, but on the religious impulse which swept it on. On the continent it became the coldest kind of a speculative theology.

3. The appeal of Arminianism to the human consciousness. Man is conscious of freedom. This against any doctrine of necessity as to the will. Man is conscious of personal sin, but not of original sin. Arminianism corrected some extreme tendencies in Calvinism. Counteracted blighting effect of doctrine of the decrees pushed to unwarranted extreme. Called the case of man into court and kept it there and thus modified Calvinism as to forms of statement, appeal to the will, etc. Unitarian revolt restored the reason. Arminian revolt restored the will.

School of Saumur and Grotian Theology.

Saumur in West of France, a protestant school in France founded in 17th century. Saumur teachers were noted for their efforts to soften some of the harsher aspects of Calvinism, due in part to the Arminian and Unitarian revolts. Views of Amyraldus. He set forth a doctrine of hypothetical universal grace.

1. In true sense God wills that all men should repent.
2. In case all should repent nothing in the divine purpose in the way of salvation.
3. But the indispensable means, regenerating grace, is not given to all.
4. To every one salvation is sincerely offered.
5. Election is a secret decree, the reasons for which are not known. This view akin to New England theology and that of Andrew Fuller.

Placaeus, Joshua (B.1640 A.D.) taught what is known as doctrine of mediate imputation of Adam's sin to posterity. Same as Jonathan Edwards and Stapfer according to Fisher. See C. Hodge System. Placaeus distinguished between two kinds of imputation:
If the sin of Adam is meant the first act of Adam by which he sinned (not habitual sin afterwards) then there are two imputations. Immediate or antecedent imputation occurs immediately without the medium of any corruption. Mediate or consequent imputations occur through the medium of hereditary or inner corruption. The former precedes the corruption in the order of nature and the latter follows it. The former is the cause of corruption, the latter the effect. Placaeus rejects the former and accepts the latter. Formula consensus Helv. opposed this doctrine. Various grounds of opposition to Placaeus:

1. Unjust to impute corruption alone.
2. There must have been some act which all committed in Adam as all are involved in guilt.
3. God punishes none but the guilty.
4. Mediate imputation must rest upon immediate. The effect must depend on the cause.
5. To impute the effect and not the cause was to imperil two things. (1) The doctrine of innate depravity. (2) The justice and moral government of God. Imputation of Christ's righteousness possible but not the other imputation of sin. For the former is simply forgiveness. Debated question with Jon Edwards and Stapfer agrees with Placaeus as to mediate imputation sin. Bisher says yes, Shedd no. See Shedd His. of Doc. Vol. LL - p 163.

Claude Pajon, another Saumur Professor (1666). Held peculiar view as to regeneration.

1. Change wrought by grace is on the intellect and not on the emotions or will.
2. The will by a psychological and moral necessity follows the intellect.
3. Holy Spirit makes use

(1) of the gospel in effecting the intellectual change.
(2) Also uses all the circumstances of the individual and his environment which were designed to produce the result. Pajon's peculiar view due to aversion to idea that Holy Spirit acts physically on the emotions or will. His view really excludes any direct action of the spirit on the soul. (Akin to Campbellism). Lacene and Papin, pupils of Pajon, swerved much farther from the orthodox views. Claude of Paris vigorous opponent of Pajon.

H. Grotius (1645) and His Views. Born at Delft 1583.

1. His view of law. Law is a positive enactment and is only the effect of God's will. It is not something inward in God or in the divine nature. God not bound by law, or these outward enactments. Penalty not necessary but appointed. Law and penalty may be modified or abolished by act of God. Nothing therefore binds
God to inflict punishment on sinner as necessary consequence of sin.

2. Grotius' theory of Relaxation. Because law is positive enactment merely and not a necessity of the divine nature; and because penalty is not necessarily bound up in transgression, and because God the lawmaker has plenary power over law and subject, he could abrogate the law or relax it in such way as to forgive transgression and deliver sinners. Indeed, on one side God executes the law against sinners and on the other relaxes it for believers. Between these two extremes middle course in atonement in which law is relaxed.

3. His view of substitution. Christ suffers not to satisfy the divine justice or anything essential in God. If there had been only God and the individual sinner to consider death of Christ unnecessary. This not the case. He must exhibit his hatred of sin in some way. Which he does in Christ's death which is an example. The atonement of Christ is a means of averting the evil consequences of relaxing the divine law in the interest of sinners. It is not a strict equivalent for the sinner's punishment but an accepted and nominal equivalent. It is not a quid pro quo but an alius pro quo. It is this element which shows the mercy of God in remission for as Socinus had argued the Anselmic view of a strict equivalent a quid pro quo had in it no mercy at all. God's provision of it was the Anselmic reply. Antithesis between the Anselmic and Grotian views.

A. Vicarious satisfaction is a strict equivalent.
G. Vicarious satisfaction is nominal or accepted equivalent only.
A. Christ's sufferings equal in dignity and value to endless sufferings of man.
G. Christ's sufferings not equal in dignity and value to endless sufferings of man.
A. There was no relaxation of the law because it flowed from divine nature.
G. There was a relaxation of the law because it did not flow from divine nature.
A. Christ's sufferings not identical but equal to those due man.
G. Theory based on the Scotist notion and acceptilation.

Grotius denied that his view was thus based because
1. Acceptilation denotes act by which creditor remits debt, without any sort of payment at all.
2. Hence it applies in civil law but not in criminal. Reply is that it is the principle of acceptilation whatever may be true as to the term. Scotus transferred the term from the commercial to the judicial province. In the Roman law it was used in the
Grotius tried to steer between the Socinian and Anselmic theories - thus a middle theory. It agrees with the Anselmic view in

1. Its assertion that the atonement is required by the governmental interest of the Universe. This the secondary and not the primary Anselmic ground, which is the imperative of the divine nature.

2. Agrees with Socinus in the assertion that the satisfaction of Christ is not demanded by the nature and attributes of God. Grotius view as to law as positive enactment, of relaxation, etc., are Socinian positions.

Socinian Revolt against Augustinianism.

(See articles on Fanatus and Laelius Socinus in Religious Encyclopedias) (1539)

Socinianism objected to Augustinianism at several points.

1. Its conception of the Godhead. Latter essentially tri-theistic. Not only so there was discord in the Godhead conceived as trinity. Father represents justice, Son - Mercy, Spirit the resultant will.

2. This confusion and conflict in the Godhead due to the effort to redeem. Augustine's notion of sin and justice and need of atonement gave rise to this ethical confusion in the Godhead - this arraying of Father and Son on opposite sides.

3. Socinianism was the thoroughgoing rationalistic revolt against Calvinism. Arminianism was a rationalizing effort also, but it stopped short when it had vindicated the rights of man as was claimed. It left the metaphysical mysteries of the Godhead intact. Socinianism applied the rationalizing process completely.

4. Socinianism closely allied with Pelagianism. It is a question whether the Socinian movement was more a revolt on rational grounds against Augustinian anthropology. (Investigate this point in connection with personal and intellectual development of Socinus.) In the view of many scholars the ultimate source of antagonism of Socinian theology to evangelical Protestantism, is radical difference of view as to sin and its effects (Fisher p 325). Boston Unitarian - "Our great need lack of sense of sin and sense of ignorance."

5. Socinianism a criticism and not a constructive process. Negative not positive. Its attitude one of protest against something else without substituting a better thing. Unfruitfulness of the attitude of protest. In theology and in pulpit work beware of it unless accompanied by a larger and more constructive outlook and ideal. Harmack says Socinianism practically set aside New Testament Christianity, save in name. This by removing
its characteristic doctrines. Guilt, penitence, faith and grace are only saved by inconsistencies from being wholly eliminated. Weakness of New England Unitarianism. It makes its conquests through literature, not by preaching.


7. Socinianism caused a two-fold modification in the current theology. One seen in the Saumur views and the other in the Grotian theory.
   1. Shulap'ın school taught hypothetical universalism, i.e., a will of universal benevolence on God's part, desires salvation for all, etc., as at Saumur.
   2. New theory of atonement necessary to correspond. An absolute atonement required actual salvation - hence nature of the atonement modified as by Grotius, making us live under a system not of absolute nor of private, but of public justice. This view placed the need of atonement external to God and hence was more in accord with Socinian view. Socinianism was the rise of the reason in protest against mere authority and marked an epoch thus - To issue in a reconciliation between reason and authority. A modification of the conception of authority was to follow.

GENERAL ESTIMATE OF AUGUSTINIANISM.


   1. Platonic realism,
   2. Modern realism, nature only in Adam and the nature corrupts the person.
   3. Simple heredity.
   4. Concupiscence or evil desire in propagating offspring.

He is the founder of Christian mysticism as we may say - Confessions. He is the father of Protestantism.

2. Contradictions in Augustine. According to Harmack they are the following - (1) Discrepancy between symbol and Scripture, placed each above the other in turn. (2) Principle of Scriptures and principle of salvation. Cling to the very letter of Scrip-
tures and at times adopted a principle of the substance of Scriptures which left out real Scriptural teachings. (3) Discrepancy as to the essence of religion: faith, hope, love, and sometimes knowledge and sup-terrestrial life. (4) Between predestined grace and ecclesiastical grace. (5) Discrepancy in the principal lines of thought. Grace through Christ on one hand and grace flowing from God independently of Christ. Is this not due to the natural emphasis of predestination and tracing all things to God and to any real neglect of Christ as ground of all? Three planes in the theology of Augustine. The predestinarian — salvation from God directly; Soteriology — salvation through Christ; Authority and Sacrament of Church — salvation through the Church. He is the father of the Roman Church, of Reformation of Mystics, of Renaissance and of modern empirical philosophy.

3. Augustine and Individualism. This one of the greatest of the Reformation principles. Predestination the essence of individualism: "One is taken and the other left". God's election exalts the individual more than anything else could do. Tendency before and after sacrifice and destroy the individual in the authority of the church. Doctrine of the individual controlled in Calvinism and Puritanism. Nothing more characteristic of Reformation than this. It ramified in all directions. Civil liberty and religious liberty, missions, exploration, all modern movements, which depend on individual initiative, depend on it. Direct relation between the individual and God, the religious basis of much that is good in modern life. The principle is subject to an abuse and a danger now. (1) Abuse — Religious and civil and commercial liberty gone to seed. Social principle needed. (2) A danger: environment and heredity, as substitutes for individual responsibility.

4. The World — Significance of Augustine's Work. Conditions: philosophic pessimism, Christian antinomianism, Political and military upheaval and transformation. Demand of heart and mind for an explanation of the world. "City of God", is Augustine's answer to the question. A philosophy of history as well as theodicy and religious interpretation. It restores to the world monotheism by accounting for everything. Augustine's greatness as a man and the greatness of his theology seem in this mighty grasp of all the phenomena of life, and unifying them under the purpose of the one God. It was a powerful revival of New Testament Christianity. One of the final, if not the final test of any form of Christianity, is this test. Is it adequate to account for all phenomena and can it adapt itself to all peoples?

Peculiarity of Christianity here as contrasted with other religions. Buddhism, Confucianism, Mohammedanism sprang from genius of the people. Largely without general ethnic power. Confined to native countries. Two marks of the divinity of the Christian re-
ligion (1) Incompatibility with its own race and Judaism. An alien to it - hence from above. (2) Its power over the other nations. The angel from the Jewish shell which men at first mistook for a Jewish angel, but which forsok the Jews and went abroad over the earth. The forsaking of its own race by the angel for other peoples, a marvel of retributive justice on one hand and restless and eager love on the other.

5. Augustine's significance for the religious life. A re-discoverer of Christianity. Restored religion to the heart. Took it away from the cultus and ritual. Brought the soul back to its own. Genius for expressing the spiritual experiences in words. Need of this. Confessions "Still Hour" - Combined the devotional with the theological. All creative periods in theology have been devotional. Paul, all head and all heart, reasoning and feeling, etc. "His heart was all intellect and his intellect all heart." World wavered between hope and fear. Baptism and asceticism failed to satisfy. Men did not trust their own righteousness enough to rest in that, nor God's grace enough to trust in Him. Augustine gave peace to the soul.

6. Augustine's influence due, in addition to his great ability, to

(1) His deep experience of sin and grace (Compare Allen and Greek Theology).
(2) His knowledge of Scriptures and the human heart.
(3) His intense devotional life.
(4) His adaptation to the needs of his age; Prayer - "Make me equal to my opportunity."

The Agitation in the Presbyterian Church of the North over Confessional Revision.

1. The movement in 1890 - 1892

a. In 1890 in response to inquiry of the General Assembly 134 Presbyteries or nearly 2/3 of the whole voted for a revision of confession.
b. Revision committee of 15 ministers, 10 elders appointed after selection by committee of one from each synod.
c. Committee of 15 reported progress in 1891, submitted tentatively proposed changes and asked for reference to Presbyteries for recommendations and suggestions. Reported finally in 1892.
d. They recommended 28 changes in the confession, 15 of these unanimously - nearly all the rest with decided majorities.
e. These changes in no way impaired the Calvinistic system of doctrine of the confession - so stated in report.
f. The proposed changes were submitted to Presbyteries for their action. A majority of nearly 2/3 approved of 26 of the proposed changes. Forty-five Presbyteries took no action - others voted unfavorably. Two causes operated to prevent action by those not voting and to unfavorable action by others.
1st - Doubt as to the constitutionality of the committee, and
2nd - A pending trial for heresy.

Among the important changes in the confession are
the following:

1. As to statement of divine decrees as to the non elect. Shorter catechism differs here from confession. Confession is supra-lapsarean.
2. Phrase "elect infants" - unambiguous statement recommended.
3. To include a statement on the great commission - "Preach the gospel to every creature."
4. On the person and work of the Holy Spirit. No change in confession in this great subject.

Parties on the subject of Revision.
1. Revisionists who want not a change in doctrine of confession which is in any way radical, but to take out objectionable statements and ambiguous language and complete confession at certain points.
2. Anti-revisionists who want to take no risk of setting any precedent of change.
3. New creedists who object to Calvinism and who want a briefer or less definite creed. Recent agitation occasioned though not caused by the public utterance of Dr. Newell D. Hillis and his withdrawal from Presbyterian Church. Slumbering sentiment on the subject thus awakened. Question is now pending as to revision.

Reasons in favor of restatement of the creed or revision of same given by those who favor revision.

1. No question of orthodoxy involved. Calvinistic system to be left unimpaired.
2. There are many objectionable statements in the confession. These do not represent the present views of Presbyterians.
3. There are serious omissions as well as objectionable statements, e.g., as to spirit and great commission.
4. Confession in its present form not suitable for some of the practical purposes of which it is designed. Instruction of the young in the home and church setting forth Presbyterian views to outside world, etc.
5. Reply to the anti-revisionists on the point that the acceptance of the ipsissima verba not required by ministers at ordination. That statements of the same may be repudiated not good reason for retaining them. Dr. Duffield "Manufacture of pins would not be continued if their only use were that in the school boys not be continued if their only use were that in the school boys not swallowing them."
6. "If revision should begin where will it end" - One of the chief objections. Perhaps the deepest seated of all. Reply: More pertinent question - "Where will a restatement of the faith of the church end if, by another fusion of new creedists and ultra-conservative anti-revisionists, a conservative revision should again be defeated."
General Consideration in Regard to Calvinism.

Some of the chief objections to Calvinism:

1. Not the philosophical determinism which it involves, because - a. Freedom of will is maintained by Calvinists most strenuously. b. Modern scientists who oppose Calvinism are determinists of the most thoroughgoing kind.

2. Not the Calvinistic doctrine of election as such. Election would not be opposed if election were to issue in universalism. Men do not object to the way men are saved by "irresistible grace" or otherwise, but to the fact that some are not saved. The objection is to that limited application of the doctrine of election. Can doctrine of election be stated in an unobjectionable form? Perhaps not. Inscrutable element will always remain as to why God elects some and not others. Beginning of the world, God desires sincerely the salvation of every man, woman and child of the race. If love could have its way every individual would be saved. Why could not love have its way; what are the limitations of love? What love could and could not do.

(1) Love unlimited in expression and appeal to men could provide an atonement, Holy Spirit, church and all the system of grace and freely offer it to all men, unlimited in expression and appeal to men.

(2) Unlimited in its ultimate comprehension and compass of the world. Universalism of the prophets, of Paul, and of Christ. "The knowledge of the glory of the Lord should cover the earth and waters, etc." The slow expansion of the electing purpose. Love running after all men as fast as it could go, but think of the millions who perish during the time of its development. How is love limited? In two ways:

a. The nature of man as a free agent. Man cannot be forced. He can only be persuaded.

b. The condition of man. Certainty of his choice of sin without grace or moral inability. To withhold grace is to leave men to perish; to force the will is to destroy his free agency. It follows that election is the only method by which any could be saved. Election must preserve freedom, hence the Gospel must use persuasion and not force. How shall persuasion be made most effective? Through human instrumentalities by men who should tell the story of redeeming love if the law of growth is to be respected. Election cannot be based on merit, for men in the fallen state are without any merit which can constitute a ground of election. On what principle then will the love thus seeking all men and thus limited elect those who are to be saved? Usual answer: "God's mere good pleasure". But His good pleasure is not caprice, it is not without reasons. An unknown element will ever remain. Will not a love thus seeking the salvation of all
and hastening a comprehensive election; and thus excluded from electing on ground of merit; and thus limited by man's free agency and in need of human agents of persuasion through whom grace can become effective, will not such love elect with a view to the rapid progress of election towards a world comprehension and compass? Will it not elect men who can be used to reach others? Sometimes the worst men. Because, as Paul says, there are examples of the grace of God whose salvation will appeal to others. Because the wicked man is related to a larger proportion of the race by association electing love can find and save its many objects among the wicked through the wicked, etc. Geographical situation and many other considerations in part may enter into the choice. Two necessities underlie the use of men in the redeeming of other men. It mitigates and softens his own sovereignty in influencing the will of sinners by using other men to persuade. Because thus only can full salvation come to the elect. This disciplinary service is a part of the redemption itself.

Laws of personality and questions of influence - psychological considerations may enter into the selection. Not fitness but adaptation; the adaptation due in some cases to lack of merit or attended by great sin. This not a conclusively taught explanation of Scriptures but it is suggested. "The good seed are the sons of the kingdom the harvest the end of the world, etc. "Ye have not the kingdom the harvest the end of the world, etc" chosen me but I have chosen you - ye should go and bear fruit, etc"

3. One chief objection to Calvinism is its eschatology of lost men. The proposed method still involves a "forcing" of the will, it may be objected. But it will reduce this element to the minimum in that God uses other men to persuade the sinner. One personality effects another. Thus the sovereignty of God is softened to the utmost possible limit. Death ends hope of the wicked because spiritual law separates from the righteous and hence human agents of redemption impossible for them. Incarnation example and illustration of it. Without it man could not be reached and saved. What an incentive to the work of the preacher.

4. Soteriology. Its view of salvation as effected from without. Divine immanence the favorite doctrine of our day. God works from within. Men love to find resources of salvation in man himself. Evolution has greatly emphasized this aspect of the matter.

5. Its supposed antinomianism. Doctrine of grace making men content in sin and paralyzing effort. Of Calvinism as creed merely this is true. As a life it is utterly false. As life it means the divine energy in man. It is the complete antithesis to antinomianism, because it means the divine power changing character,
divine energy set in opposition to the energy of sin. Formal Calvinism is the intellectual belief of predestination, election and justification. Vital Calvinism is "work out, etc., for it is God who worketh in you."

Some of the Imperishable elements in Calvinism.

1. Its doctrine of sin. Christianity created the idea (not the fact) of sin. Taught its meaning. The ruin, the loss, the pain and sorrow, the just penalty of sin, its reality and power in man are facts which Calvinism recognizes. Development of idea of sin from early to later stages of Christian experience. (Payson, etc.) From early to later stages in Christian history, Roman, etc. From earth to heaven - martyrs cry for vengeance.


3. Direct relations between man and God. All priestly mediation excluded from Calvinistic view. In Lutheranism the prince is summus episcopus, and the church ecclesia docens. Thus it is seen that Calvinism and not Lutheranism was the consistent expression of the protestant principle of antithesis to Rome. This direct relation between God and man cuts up by the roots every form of despotism.

4. Principle of equality among men growing out of this direct relation between God and man. Men differ in God's sight only. No aristocracy is possible, priestly or otherwise, unless it be of character, under Calvinistic idea.

5. Its emphasis of soteriology as distant from a mere unfolding from within. The most subtle foe of Christianity today is beyond all question the tendency to shut God up within the limits of physical law in his general manifestation to the world. Real issue between the naturalist and the supernaturalist of the day is not over the question of Biblical miracles primarily. The question of regeneration of the individual life involves the whole issue. Does God interpose from without at all? Abnormalism against Normalism, supernaturalism against naturalism, is fundamental opposition. Calvinism stands for the supernatural, for redemption. Possible naturalization of the miraculous in the universe. Breaks in the chain of evolution. (See Volume by Abraham Kuyper, entitled Calvinism).

Equipment of Calvinism for its future work in the world.

1. As a comprehensive view and explanation of the world the
German word "Weltanschaung" "world view". General tendency to find views - comprehensive conceptions of the universe. Theistic, pantheistic, materialistic, etc., and other schools. Calvinism presents such a comprehensive view of the world which is consistent throughout. See Kuyper's lectures on Calvinism.

Two elements: Universal will of God; Doctrine of common grace. Lutheranism internal and subjective. Calvinism cosmological.

2. In relation to science and modern thought. After defeat of Alva at siege of Leyden 300 years or more ago, States of Holland rewarded Leyden not with knightly orders or gold or honor, but a school of sciences. The University of Leyden renowned throughout the world. Unity, stability and order in nature throughout the world. The prevalence of law, a unity traceable only to the divine decree and government of the world. Doctrine of God in all and his common grace restores its field to science.

Points from address by F. R. Beattie on Calvinism and Modern Thought.

(1) In history Calvinism in accord with unity of history - "logic of events." Morality of history - redemption the key to history.

(2) Philosophy - drift towards "Monism" or a single principle to explain all: materialistic, pantheistic, theistic and ethical monism. Personal God behind all a unity by innocence. a. Unity; b. Immanence; c. Finality - these philosophic conceptions are in accord with Calvinism.


4. Sociology. a. Solidarity. Man not understood as an individual. b. Interdependence of the race, family, nation, etc. c. Principle of representation or substitution. Institutions of primitive men, etc. Calvinism not all of truth but more in it. In conflict with no truth or by the side of it for all truth. Much has been and will be added.

5. In its relation to politics and government. All the great principles of modern political theory germinate in Calvinism. Liberty, equality, fraternity - due to mother-thought of Calvinism, direct relation to man and God. Tyranny and slavery both impossible. Godless state is necessarily a persecuting Calvinistic principle. Godless state is necessarily a persecuting Calvinistic principle. The ideal one race and one nation and a theocratic form state. The ideal one race and one nation and a theocratic form state. Kuyper's three principles as to the state. p 108.
(1) God only possessed of sovereign rights among nations and never any creature.

(2) Sin has broken down the direct government of God and magistrates and machinery of government the remedy.

(3) In whatever form government authority exists man never possessed power over his fellowman other than by God-given authority.

6. In relation to Society and morals. Calvinism consistently wrought out not only admits but demands an application of its principles to every sphere of life; the family, commerce, politics, legislation. It demands character, good works of philanthropic character, etc. Every beneficent propaganda of the day is naturally rooted in its soil. There is great need of a revival in civic conscience and virtue and an introduction of clear and pure ethical ideals into all the relations of life. An evangelism which redeems men from sin and tickets them through to heaven ignores true life and its duties and conduct.

7. In relation to Missions. The missionary problem today is more stupendous than it ever was before. Involves more perils and difficulties. What is the highest pledge of missionary success and the sufficient ground of missionary endeavor. The Calvinistic doctrine of decrees. Predestination and the divine purpose.

"Ask of me and I will give thee the heathen for thy inheritance, uttermost parts of the world, etc."
SACRAMENTAL THEOLOGY

Second stream of theological thought, sacramental theology. Meaning of the expression. Augustinianism a system constructed around the idea of the sovereignty of God. When consistently wrought out all the positions or doctrines of the system are determined by that original conception. Sacramental theology changes the center from God to the Church, its priesthood and sacraments. In the sacramental system, doctrine waits on these other things, truth is stated with a view to maintaining the church. Romanism the embodiment of sacramental theology. Elements involved in the sacramental system of Roman Catholicism.

1. An imperial church organization with an organization corresponding to the empire, with a spiritual or ecclesiastical emperor at its head and subordinates corresponding to Roman officials.

2. A priesthood. This is distinctive. There may be priests without bishops or bishops without priests. Bishops are for government. Priests affect the very nature and conception of the religion.

3. Sacraments, are external means and institutions of grace. This goes with the idea of priesthood. They are the priestly instruments of power. Influences which gave rise to the sacramental theology. As giving rise to the polity, the following:

   (1) Roman ideas of law and government. The idea of external authority was incarnated in the Roman empire and all Western peoples were familiar with it.

   (2) The prevalence of schism and heresy in the early centuries. Montanists and others: strong external organization needed. Gnosticism resulted in the rule of faith (Roman and Asia Minor Churches) and out of this grew doctrine of tradition.

   (3) The decline of the Roman empire as the emperors lost power. Men who were trained to look up to him looked for one in supreme authority. The Roman pontiff thus a successor of the emperors in a sense.

As giving rise to priesthood and the sacraments, the following influences:

   (1) Jewish priesthood and ritualistic system of the Old Testament. The sensuous and external appeals most strongly to the natural man. The races of the empire were in a low stage of intelligence. It was difficult in the absence of a printed Bible and an educated people to keep the high spiritual ideals of the New Testament vividly before the people. Tertullian first calls
ministers priests. Idea developed rapidly from him onwards -
completed by Cyprian. The priesthood becomes depository of
mysteries and grace. Idea of sacrifice established by Cyprian.

(2) Priestly systems of heathen religions. Religion without
a priest almost inconceivable to those early races. Easier to
adapt religion to themselves than themselves to religion.

(3) Stoic philosophy especially as interpreted by Tertullian.
One or two controlling ideas in Tertullian - Substantia or sub-
stance - the substratum of things, the essence or basis of all
reality. It is corporeal, is body. What is without body is
without being. Spirit is a kind of body. Souls do not exist
save as body. God is body, because He is substance. He has
hands, feet, eyes, corporeality, essential elements of humanity
and of Christ. The Logos. Traducianism easy to hold with this
philosophy. Sacraments as materialistic means of grace easily
developed. There then was a philosophic vindication of the
developed. Sacramental system which was rapidly developing. Cannot take
sacramental system which was rapidly developing. Sacramental theology through
Christian ages. In brief this development was simply the com-
plete re-working of the Christianity from the sacramental point
of view. The central and controlling ideas are those of priest-
hood or human mediators between God and man, and sacraments are
external forms and ordinances as communicating divine grace.
The conceptions of sin, salvation, the church, and all things
were modified to conform to the sacramental idea, and even
else were modified to conform to the sacramental idea, and even
the conception of the future life underwent a similar change.
Read "Council of Trent" by Fraude.

THE OXFORD MOVEMENT.

Brief account of the great modern movement in the
Church of England of the last century known as the Oxford Move-
ment. This movement a chapter in modern history of the sacrament-
ment. This movement a chapter in modern history of the sacrament-
al theology. It is full of interest today for all students of
theological tendencies because the modern revival of high church-
ism in the Church of England, is directly traceable to the Oxford
Movement.

Consider: Leaders; Causes; Principles; History; Results.

I. Leaders. These men connected in one way or another with
Oriel College Oxford, about 1825 and from that date onward. Keble
was one of the more prominent of these leaders. Author of the
"Christian Year". Strongly conservative. A tory of the old
England. Pusey another leader who was at first somewhat liberal
in theology, but afterwards became the leader of the Oxford Move-
ment. Because of his prominence in it, its advocates became
known as Puseyites. Hurrell Froude was a young man who has left
little of value in writing and who accomplished little in outward
results in the movement but who seems to have powerfully influenced
Newman. J. H. Newman was the leading figure of the Oxford movement and was indeed its very soul in its earlier stages. Afterwards he joined the Roman Catholic Church. There were other loaders, these were the more important.

II. Causes. The Oxford movement was essentially a revival of Anglo-Romanism, a conservative reaction against liberalism and in favor of the older ideals which came from Roman Catholic Church. It was a revival of sacramental theology. Among the causes of this revivalism.

1. The essentially conservative type of mind which was characteristic of these leaders. When aroused to new religious interest the direction they would take would naturally be towards ancient ideals.


3. Political influences. Several measures proposed or passed by Parliament. One for the emancipation of Catholics and the suppression of Irish Secs. Other measures offensive to churchmen of a pronounced type.

III. Principles. At a meeting in house of Rev. Hugh James Rose, in articles adopted, it was resolved "to maintain inviolate the doctrines, services and discipline of the church", "the primitive practices in religion" (Fisher). Paper by Newman before this meeting, included the following program, though it was not adopted as a whole.

1. The only way of life is the partaking of the body and blood of Christ.

2. The expressly authorized means is the sacrament.

3. The expressly authorized security for the continuance and due administration of the sacrament is the apostolic commission of bishops.

4. To avoid neglect of these things following pledges proposed.
   a. Be on the watch for opportunities to inculcate them.
   b. Circulate books and tracts for the same end.
   c. Labor for revival of common prayer and more frequent partaking of the Lord's Supper.
   d. Resist unauthorized alterations of the liturgy.
   e. To diffuse accounts of points in discipline and worship most likely to be undervalued or misunderstood. The point under consideration was with a view to prevent sacramental language from being removed from liturgy. This is sacramentalism pure and simple, Apostolic succession. The prayer book. The sacrament and the Lord's supper were the chief central points of
emphasis. Many additions came later. Authority of tradition. Adoration of Christ in the sacrament - prayers for the dead, etc. Newman's drift to Rome. Apostolic succession the central doctrine of the movement. Newman's quest for the supreme authority in religion led him into the Church of Rome. Conscience has its place in natural religion and is there authoritative, but in religion revealed authority supersedes it. The intellect or reason could not be the final authority. The intellect is naturally critical of authority and must be beaten down and suppressed. The external authority could not be the Scriptures for they are a book needing interpretation. The real authority then is the interpreter and not the book interpreted. The authority could not be the Anglican church because it had no organ through which it could speak. It was dumb and the voices of the Bishops were often contradictory. The only place he could locate the authority was the Roman Church and the early centuries before any division took place. But this early church became divided and hence its authority was questioned. But the Roman Branch of the divided church could be vindicated in two ways.

1. Its historical continuity.

What was the theory of development?

(1) History at first was an idea not an institution.
(2) This idea had to clothe itself in organization, etc., in order to do its work.
(3) This process was gradual, extending through the centuries.
(4) Over against this process of development was competition, which appears along the way as its antithesis.
(5) The Roman Catholic Church with its apostolic succession corresponds to development of History.
(6) The marks and tests of true development are seven:
   a. Preservation of the idea.
   b. Continuity of principles.
   c. Power of assimilation.
   d. Early anticipation.
   e. Logical sequence.
   f. Preservative additions.
   g. Chronic continuance.

All realized in Roman development. External authority presided over the development.

Three defects in Newman's doctrine of development:
1. Logical and abstract not biological and historical.
2. Its starting point too late. Created society rather than creative personality.
3. Its end a mere fraction of the society or collective organism isolated from all the rest.

The Oxford movement is known as the Tractarian Movement because of the large number of tracts issued in its interest. Tract No. 90 written by Newman brought a crisis. It
attempted to put a Roman Catholic construction on the 39 articles of the English Church and was full of all kinds of sophistries.

GREEK THEOLOGY.

New type of theology with distinct characteristics. Some general features of the Greek Theology. The characteristics of Greek and Latin theology.

1. The Greek theology was intellectual in motive and character. The Latin governmental. The Greek emphasized the reason, the Latin external authority.

2. The Greek theologians sought to vindicate history philosophically, to commend it to the learned and defend it from their attacks. Latin theologians sought a powerful agency to suppress heresy.


4. Greeks began with idea of the divine immanence, God indwelling in the world. Latins with transcendence, God above the world, though Latins did not exclude immanence.

5. Greek theology rendered valuable service in its exposition of theology or the doctrine of God, Latin anthropology doctrine of man.

As illustrative of the work done by the Greek theologians Clement of Alexandria met Gnosticism. Athenasius met Arianism - (Council of Nicaea). Origen met skepticism in general. Thus we see how Greek theology solved the earlier intellectual problems of Christian History.

6. Greek theology was the beginning of the type of theology known in modern times as "new theology"; Latin of the old theology, or Calvinism. Although the Greek theology antedated the Augustinian.

7. Relations of the systems to each other.
   a. In certain fundamental conceptions opposed.
   b. In an important way they supplement each other. No system exhaustive except God's. These systems not mutually exclusive. At what points do they agree and what are the necessary disagreements. The Greek enriches the Latin. Fills out its outlines with fruitful contents. Both systems, wrong at certain points. Both contain truth.
CLEMENT OF ALEXANDRIA.

Native of Athens or Alexandria - probably of Athens.

Clemens Titus Flavius surnamed Alexandrinus, born 160 - died about 215 A.D. Early life-student of philosophy and literature. Traveled much. Studied especially stoic and platonic philosophy. Clement's chief works - "Appeal to the Greek", "Miscellanies", "Stromata (latter) and "Logos Proteuptikes pros Helleenos (former) Also "Pedagogue" - Peidagogos".

Apologetic work exposing heathen worship is the first book.

"Pedagogue" - means Instructor.

"Miscellanies" - means Fragments - materials for a religious philosophy.

Clement tries to reconcile and combine the following -
1. Greek philosophy. 2 History. 3. An independent reason. 4. Authority based on tradition. Not a systematic thinker, but often striking and suggestive. Dominated to a large extent by philosophical conceptions. His Christianity thus largely colored.

The background of the Greek Theology.

Every theology which has ever arisen has in some measure taken its form from historic circumstances. No theology can be estimated much less appreciated without a study of its historic environment.

There are three chief factors which affect the development:

1. Pre-existing tendencies - the logical development of these tendencies contribute to every theology. It is this quality in history which makes it interesting, its continuity. History as archaeology is of no particular value. It is that in history which possesses sequence ("folge") which is vital and of worth. Sometimes the development is by way of reaction against these pre-existing tendencies.

2. Historical oppositions or antitheses existing external to theology.

3. Personal experience and training of the theologians. Impossible to escape from influence of training, etc.

Need not dwell at length on these three heads to show development of Greek Theology. As to the theologians they were usually men who had been trained in Greek philosophy and then converted to Christianity. As to the pre-existing tendencies, these were the content of the faith as contained in New Testament.
The Historic Oppositions of Chief Interest Here.

1. Gnosticism. An attempt to state exhaustively from point of view of philosophy the problem of the universe. Involved a dualistic conception in moral sense, as the evil of matter. God at one extreme and the world development, man at the other. Gnosticism emphasized the distance between God and man. Gnosticism exalted gnosis, or knowledge, a very powerful appeal to the Greek mind.

2. Second opposition. Speculative infidelity in general led by Celsus.


4. Fourth opposition. That of culture in general. Montanism had led in this opposition and the educated were in danger of complete alienation from Christianity. Those cultivated men said Christianity was a blind faith. They opposed to this blind faith a higher gnosis.

Greek theologians attempted to reconcile the cultured element around them with Christianity. Clement of Alexandria ridiculed those who were afraid of philosophy as being like children who are afraid of a mask, who would run from it lest it should catch them. They believed in the invincibility of the truth. Philosophy was given righteousness through Christ. "Christianity the end of philosophy for righteousness to Greeks." Philosophy the hedge about Christianity, etc., etc.

Leading positions maintained by the Greek Theologians.

Statement of the thought here not exhaustive but involving the vital points.

1. Doctrine of God. The Greeks (as to the trinity) fought the battle of trinitarianism and settled it in its metaphysical aspects for all time. Athanasius belonged to the Greek school. The Greek theologians undoubtedly rendered great service in formulating the doctrine of the person of Christ and the relations of the persons of the Godhead. Much debated question of modern times: how far its influence extended. The Ritschlians and others try to prove that Christian History was radically changed by the Greek philosophy. We may concede two points without any loss to the truth.

   a. Greek philosophy furnished the terminology for the intelligible setting forth of the divine relations in the Trinity.

   b. Greeks by their habits of thought were at home in dealing in these transcendental questions.

   c. They did not materially alter a single doctrine of Scripture in the dogmatic decisions regarding the Person of Christ and the Trinity.
As to God's relations to the world the Greeks gave special emphasis to the divine immanence. They were fond of conceiving God as dwelling in man and in the world and most of their teaching grows out of this conception as we shall see. It affected vitally their anthropology and soteriology.

Their doctrine of the Logos. Undoubtedly the Alexandrian Logos speculations of Philo and others affected the conception of the Greek theologians to some extent in their view of Christ and his work.

The heathen philosophers regarded the logos as the immanent divine reason which constituted the basis of all outward manifestation of God. Accordingly we find the Greek theologians teaching that Christ indwelt in the universe at every point before as well as during and after the incarnation. The reason for this was simply Christ in men. Reason in Greek speculative thought was simply Christ in men. Reason as man coming into the world. Logos idea common to both History and Greek philosophy and Clement of Alexandria bound the two together with this doctrine.

2. Doctrine of Revelation. No difference in kind between that made to Jews and that to heathen philosophers. The Scriptures however were the rule of faith and practice and the authorities interpreted them in a spiritualizing tendency strong in interpreting Scriptures.

3. Anthropology. The Greek theologians denied the doctrine of original sin. Adam not a fountain head of sin to the race, but the typical example of sin. Man's will is free. He takes the initiative in conversion. God's grace assists. Then the Holy Spirit renews the soul. Greek theology strongly emphasized human ability. Man is made in the image of God. This image not a thing so broken and marred as to be only a remnant of it remained. The soul is permanently and inalienably like God. Religion is for all men simply the free imitation of God.

ed. The incarnation is really the atonement. Christ is the normal man. The plan of salvation is built up around the consciousness of Christ. Men are to be saved by gradually realizing the consciousness of Christ in themselves. Christ is archetypal man rather than the atoning redeemer. The soul is constituted for God; faith is the ear of the soul. Faith is a spiritual faculty which corresponds to the eye to light. This inner organ of the soul the final test of all kinds of truth. But our intuition is immature.

5. We are prepared now to note a very prominent characteristic of Greek theology, viz; it made life an education rather than a probation. Book "The Pedagogue". All men belong to the school of the divine Pedagogue. The eternal logos indwells in all men seeking to educate them. All men belong to Christ. Some with consciousness of it, others not; some as friends, others as faithful servants; some merely as servants. Christ educates by an inner teaching the more susceptible; others He corrects and chastises; redemption is this process of education. All the civilizations and philosophies of men a part of the disciplinary arrangement of the divine Teacher. Here enters the distinction of the Greek theologians between faith and knowledge. There were two classes of Christians. The pistikos belonged to the lower and the gnostikos to the higher plane of the Christian's life. We here see the intellectual nature of this type of theology and its gnostic bias.

The Bible the objective source of knowledge on both planes. The higher was a more full development of the lower and not different in kind. The gnosis of the Greek theologians not a speculation, but a life - "Knowing and living are one". Clement tended back to Gnostic and the platonic position however. Faith on the back to Gnostic and the platonic position however. Faith on the back to Gnostic and the platonic position however. Faith on the back to Gnostic and the platonic position however. Faith on the back to Gnostic and the platonic position however. Faith on the back to Gnostic and the platonic position however. Faith on the back to Gnostic and the platonic position however. Faith on the back to Gnostic and the platonic position however. Faith on the back to Gnostic and the platonic position however. Faith on the back to Gnostic and the platonic position however. Faith on the back to Gnostic and the platonic position however. Faith on the back to Gnostic and the platonic position however. Faith on the back to Gnostic and the platonic position however. Faith on the back to Gnostic and the platonic position however. Faith on the back to Gnostic and the platonic position however. Faith on the back to Gnostic and the platonic position however. Faith on the back to Gnostic and the platonic position however. Faith on the back to Gnostic and the platonic position however. Faith on the back to Gnostic and the platonic position however. Faith on the back to Gnostic and the platonic position however. Faith on the back to Gnostic and the platonic position however. Faith on the back to Gnostic and the platonic position however. Faith on the back to Gnostic and the platonic position however. Faith on the back to Gnostic and the platonic position however. Faith on the back to Gnostic and the platonic position however. Faith on the back to Gnostic and the platonic position however. Faith on the back to Gnostic and the platonic position however. Faith on the back to Gnostic and the platonic position however. Faith on the back to Gnostic and the platonic position however. Faith on the back to Gnostic and the platonic position however. Faith on the back to Gnostic and the platonic position however. Faith on the back to Gnostic and the platonic position however. Faith on the back to Gnostic and the platonic position however. Faith on the back to Gnostic and the platonic position however. Faith on the back to Gnostic and the platonic position however. Faith on the back to Gnostic and the platonic position however. Faith on the back to Gnostic and the platonic position however. Faith on the back to Gnostic and the platonic position however. Faith on the back to Gnostic and the platonic position however. Faith on the back to Gnostic and the platonic position however. Faith on the back to Gnostic and the platonic position however. Faith on the back to Gnostic and the platonic position however. Faith on the back to Gnostic and the platonic position however. Faith on the back to Gnostic and the platonic position however. Faith on the back to Gnostic and the platonic position however. Faith on the back to Gnostic and the platonic position however. Faith on the back to Gnostic and the platonic position however. Faith on the back to Gnostic and the platonic position however. Faith on the back to Gnostic and the platonic position however. Faith on the back to Gnostic and the pla...
STRONG AND WEAK POINTS IN GREEK THEOLOGY.

Strong Points -

1. Did fine service in the Trinitarian controversy to guide to the dogmatic decisions now accepted.

2. Meeting speculative infidelity on its own ground. Gnosticism. This always the problem of Apologetics. Danger is that it will adopt the point of view of the infidelity after meeting it. So as to Gnosticism - Deism and Butler's analogy.

3. Emphasis on human freedom, though theoretically wrong. We must ever maintain the freedom of the will.

4. Its clear teaching as to the value of knowledge and the connection between spiritual knowledge and life as opposed to ceremonialism - Romanist doctrine of the church, spiritual and inner with Greeks. Protestant exaltation of a 'plan or method of salvation'. In the Ark and out of it. Only half the doctrine of grace. Truth and the inner life. "Sanctify them by the truth".

5. Truth is truth in any sphere. Philosophy or history.

Weak Points.


2. It dwelt too exclusively on the immanence of God.


4. Introduced the philosophic habit into Christianity, i.e., making doctrine depend on philosophy. Preconceptions (course of lectures possible here). Metaphysical as opposed to ethical God resulting from Nicene decisions. Deductive logic and the divinity of Christ in middle ages.

5. Abounds in half truths, e.g., Immanence - education and probation, gnosis, etc., etc.

SCHLEIERMACHER AND HIS THEOLOGY

Greek type of theology was overshadowed by the Latin after Augustine's day. Augustinianism ruled for several centuries. It was practically set aside by sacramental theology. At the Reformation Augustinianism was revived and purified and became the theology of that great movement. Until early in the past century there was no thorough going revival of the conceptions and ideals of the Greek theology. A change came with Schleiermacher, who is in some respects the greatest constructive theologian of the past century. This is not to express approval of system, but only to recognize his independence, insight and force and especially his ability
to organize his thought into a coherent system. With all the disparagement of systematic theology of our day, it must be recognized that no theology has become a permanently powerful factor in history which has not been reduced to system. Here was the weakness of the Greek theology. Here the weakness of modern Unitarianism which has lost so much ground and so much of its former prestige in New England. The New England Unitarians solace themselves that their views, while not possessed of that aggressive conquering power which results from coherence and unity of view, nevertheless works, as they claim, as a powerful leaven.

Brief Sketch of Schleiermacher.

Frederich Daniel Ernest Schleiermacher was born (Breslau) Nov. 1768 - died Berlin Feb. 1834. At the opening of the 19th century 32 years of age. His father was member of the Reformed Church and minister- Chaplain in Prussian regiment. Mother a woman of unusual vivacity and intelligence. She impressed Schleiermacher profoundly in his early training. Skeptical tendencies assailed Schleiermacher at age of 12 to 14 years.

An event of great importance in his early life was that at 15 he was sent to a Moravian school at Niesky in upper Lusatia, where he remained two or three years. The Moravian evangelical type of Christianity left its abiding impress one Schleiermacher, especially its mysticism. A vein of the most pronounced mysticism runs through his theology from beginning to end. (In this differs from later Ritschlianism).

Schleiermacher attended University of Haale, entering 1787. He was characterized by a thorough independence of mind. Became chaplain of a hospital in 1796. Moved for six years in the literary circles of Berlin. Early years of the century court preacher in Stolps Pomerania. In 1804 Professor of theology and philosophy in Halle. Soon afterwards became Professor of theology and pastor of Trinity Church, where he continued to occupy the double office until his death in 1834.

Some of His Writings.

Discourses on religion 1799. Produced powerful effect. An appeal to educated unbelievers in interest of religion. Appeal based on an interpretation of religion which makes it a universal thing true of all men and ennobling all the faculties of the mind. Published "Monologues" a book of ethical studies in 1800. Published "The Christian Faith". This his great production in the realm of dogmatic theology.
Conditions Which Gave Rise to Schleiermacher's Theology

Schleiermacher was like any influential thinker, a man of his age, i.e., related to his age. It was an age of high sounding and pretentious philosophical speculation. The Hegelian philosophy with its daring synthesis of all things in the universe including religion under the categories of the speculative reason became prevalent in this period. Religion as a consequence was lifted into a transcendental sphere and discredited by many.

2. It was an age in which the cultivated classes to a large extent were opposed to religion. Rationalism was in the ascendant. Religious dogma was in great disrepute, and as usual it was supplanted by as thoroughgoing rationalistic and philosophic dogma. Rationalist and supernaturalists.

3. His own desire to restore religion to its proper position of authority and power among men. He said "It was not wholeness, but partialness that leads men to reject religion which is an ultimate fact with all men". He taught that there was no contradiction between religion and culture. The supposed contradiction is rather between pedantry on the one hand and a caricature of religion on the other.

Some Fundamental and Controlling Points of View in Schleiermacher's Theology.

1. His mystic tendency already pointed out. He never escaped fully from his early Calvinistic and Moravian training.

2. His personal devotion to Christ. Christ was central in his system of thought, although some of his views of Christ's person seemed strangely inconsistent with the devotion.

3. His philosophical principle, which was strongly pantheistic in tendency. He regarded nearly all questions from this point of view. The doctrine of the divine immanence is therefore quite as view. The doctrine of the divine immanence is therefore quite as view. The doctrine of the divine immanence is therefore quite as view. The doctrine of the divine immanence is therefore quite as view. The doctrine of the divine immanence is therefore quite as view. The doctrine of the divine immanence is therefore quite as view. The doctrine of the divine immanence is therefore quite as view. The doctrine of the divine immanence is therefore quite as view. The doctrine of the divine immanence is therefore quite as view. The doctrine of the divine immanence is therefore quite as view. The doctrine of the divine immanence is therefore quite as view. The doctrine of the divine immanence is therefore quite as view. The doctrine of the divine immanence is therefore quite as view. The doctrine of the divine immanence is therefore quite as view. The doctrine of the divine immanence is therefore quite as view. The doctrine of the divine immanence is therefore quite as view. The doctrine of the divine immanence is therefore quite as view. The doctrine of the divine immanence is therefore quite as view. The doctrine of the divine immanence is therefore quite as view. The doctrine of the divine immanence is therefore quite as view.

Bruce says reading Schleiermacher difficult because it is like reading in the moonlight, i.e., the moonlight of Christian truth reflected from the Christian consciousness of the planet. It must not be understood that he was leavened with pantheism. Fisher - "difficult to say whether Schleiermacher's theology is pantheism leavened with Christianity or Christianity leavened with pantheism". It must not be understood that he was leavened with pantheism. This would be impossible to one retaining the Christian view in any real sense. Schleiermacher
was inconsistent at many points with the principle and denied it in many of his positions.

The Theological Views of Schleiermacher.

1. His definition of religion. This is the starting point with him and is controlling throughout. Religion then is not a thought nor system of thought, not a volition, it is not a system of ethics nor of metaphysics. It is not the creation of reason - but it is the feeling of absolute dependence upon God. This feeling is direct, intuitive. It is in all men. It is the intuitive consciousness of the finite in the infinite. All religions Christian or otherwise are base on the same principle, the feeling of dependence. Only in the lower religions the feeling of dependence and of God are imperfectly developed. In Christianity it is perfectly developed. Christianity reconciles the ego and the infinite perfectly - hence it is the perfect and final religion. From this fundamental thought Schleiermacher works out his entire scheme of theology. The Christian consciousness henceforth becomes a powerful factor in the development of Christian thought.

2. His view of God. Pantheistic difficulty of attaching idea of personality to God because it seems to involve finiteness and limitation. Absolute creation is denied because it would involve change in God. No reserve of power in God so far as the Christian consciousness can teach. Christian consciousness can give no knowledge as to the nature of God. Theology and speculation may announce such views but they are unreliable. God is our life. Our sense of dependence teaches us that. His omnipotence viewed in Christianity is his absolute love and wisdom.

3. View of Christ. Pre-existence is denied to Christ. He is the archetypal man the leader, representative and redeemer of the race. He may have had a human father. He was the result in a sense of the development of humanity. Completion of Adam. Ethical crown of the race. Yet Christ was absolutely sinless. In Him the consciousness of God was perfect and unvarying from the beginning of his career. It is thus he becomes the normal man and our archetype.

Question. Was there anything supernatural in Christ? Yes, the supernatural in Him was in this perfect indwelling of God in Him. He was God in this sense that God perfectly indwelt in Him. He is an ethical miracle only. His power over men is due to posthumous influence. The Scriptures are the record of the life through which his example and influence are mediated for us. In this doctrine of the person of Christ we see how Schleiermacher tries to bridge the chasm, between the naturalistic and super-
naturalistic view of history. Yet he admits the miraculous really although it is reduced to a minimum. The least miraculous however is inconsistent with pantheism and an exclusive doctrine of divine immanence. It is clear that Schleiermacher rejected the orthodox doctrine of the Trinity.

4. Priestly work and sufferings of Christ. Great emphasis upon this aspect of Christ's work. Christ is prophet, King and priest, but he is especially our great high priest. In fulfilling the priestly office he obeyed perfectly in the active and passive sense. He is full of high priestly sympathy for men. He, as priest, takes our place that he may raise us to himself. His sufferings vicarious only as his sympathetic apprehension of sin was complete.

5. Sin and Redemption. Sin is the predominance of the flesh over the spirit; subjection of the religious feeling under the lower nature or worldliness. This is original sin and the common condition of the race. There was no fall of Adam. With Schleiermacher sin is not abnormal but really a lower stage in human development. No guilt in the objective sense or in the sense of a cause. It is simply in the natural order of events, acting as expiation. It is not in any sense affects the mind of God.

Redemption. Christ attracting men and imparting consciousness of Fellowship with God. Atonement is the communication to the believer in Christ of his own undisturbed blessedness. Justification is not on the ground of any imputation of Christ's merit to the sinner, and yet it is because of the sinners union with Christ God justifies. This union takes place because the germ of holiness is in the believer and he is viewed as ideally holy because of this germinal holiness. ("Redemption by sample" - Bruce).

The death of Christ delivers from sin and punishment but not as an expiation. It is simply in the natural order of events, acting as cause. It in no sense affects the mind of God.

The Christian life is progressive. First is regeneration, then sanctification. Christ's consciousness is the norm of all Christian piety. Men are to realize this inner life of Christ for themselves - thus they grow in grace.

6. The Church. Schleiermacher attached high importance to the church which is the congregation of the faithful. Salvation involves social life. It is not individualistic. The Church is the pledge and prophesy of the realized kingdom of God on earth.
7. Miracles and the supernatural. Miracles are not interpositions from without, but phenomena due to immanent power in nature and provided for in the beginning. Schleiermacher does not deny miracles for thus he could impeach the New Testament writers. Conversion is the act of God and thus is recognized a form of the supernatural. Christ is the greatest of all miracles and next are the fruits of Christ's activity in history. Resurrection of the body accepted. The resurrection of Christ is accepted for we cannot believe that Christ lived on in concealment. Prayer does not produce an effect on God but is a preage in the mind of things to be done in the Kingdom.

8. Eschatology. The church or kingdom is the end of all divine government. Love is the controlling principle guiding towards the goal. Schleiermacher held to resurrection of the body but was indefinite as to the time. Last judgment is when the church is perfected and the world ceases to act on it. Second coming is to be a sudden historic advance and completion of the church. Schleiermacher denied the eternity of future punishment because it would produce unhappiness in heaven. He did not believe in annihilation but the ultimate salvation of all. Schleiermacher rejected doctrine of the devil and fall of angels because it made the problem of evil more difficult. The entire scheme of Schleiermacher is wrought from his starting point and fundamental conception that religion is the feeling point and fundamental conception that religion is the feeling of dependence. The Christian consciousness controls everywhere. The Scriptures are the objective but not supreme authority. Service rendered by Schleiermacher to Christian theology.


The following propositions bring it out:-

a. Rationalism demands personal persuasion and mental appropriation of the truth, not merely submission to authority. Natural and moral worlds are one and continuous.

b. Supernaturalism bows to authority and tradition; separates the two spheres. Man not sufficient of himself—authority emphasized.

c. Schleiermacher: Christian life supernatural viewed from below on natural plane sinful and redeemable life; but natural from point of view of the church or supernatural society which Christ has made normal in the world. Natural society regards God's world plan which embraced all.

d. Man's religious consciousness natural, his Christian consciousness supernatural. Yet they are complementary parts of a whole.

e. Man however unable to rise to the Christian consciousness and life alone.

f. Decrees of creation and redemption belong together, and redemption is a stage of progress of the creation, yet attained only through Christ. Thus both principles recognized by Schleiermacher.
2. It was a gain to thus draw the cultivated classes back to Christianity. Schleiermacher's views very defective but helpful at a number of points. His new vindication of religion restored Christianity to a large place in the thought of Germany. Cold morality and lifeless doctrine preached before - afterwards a new and vital form of Christianity.

3. Schleiermacher restored Christianity to the inner life of men. It was a new life in God. Christian consciousness henceforth to be reckoned with a new force. Witness of the spirit within of utmost importance - experience and not theory the basis of certainty. Entirely in harmony with the doctrine of conversion which was restored in early part of century. Deistic controversy in England and rationalism in Germany had exalted the unregenerate reason to position of final authority in religion. Schleiermacher restored the experience to its place as an authority in contrast but carried it too far in depreciating the Scriptures.

Schleiermacher legitimated mysticism in Christian churches - hitherto this a mere sect. Now all are mystics. We saw how Augustine was the father of mysticism. Here the Greek and Latin theology touch at a vital point.

Points of agreement between Schleiermacher and the Greek Theology.
1. Doctrine of divine immanence controlling view.
2. Subjective views of sin and atonement.
3. Emphasis on the universality of religion.
4. Emphasis upon the subjective element of authority in religion. His defects are therefore much the same as those of the Greek theology. One especially may be dwelt on for a moment. He made claims of devotion to the scientific and historic method in pursuit of his theological studies as against the a priori. As a matter of fact he failed to carry out his own principle. He is as subjective as any of them, and evolves his entire system from an a priori principle. Also his rejection of metaphysics and possibility of personality of God. Failure to adequately recognize the supernatural in history.

It is a striking testimony to the value and influence of Schleiermacher, however, that although he was far from orthodox himself his influence tended in the direction of orthodoxy. Those who have followed in his tracks in Germany have approached the orthodoxy position more nearly than he. E. G. Dorner and Julius Muller and others. Among others who have been, to a greater extent, influenced by Schleiermacher are the following: Schmid, Olshausen, Tholock, Weiss, Holzmann - expounders of the New Testament - writers on history, Hagenbach, Leander, Uhilborn, Reuter, Dorner; Dogmatics, Julius Muller, Rother; Tholock, Liebner, Lamge, Ebrard and many others. In England F. D. Maurice and Trench.
Schleiermacher the founder of the Liberal Evangelical or Mediating School. Embraces many great German theologians - diversity in unity. "Mediating" as striving to unite Lutheran and Reformed churches on the ground that they were a unit on essentials - some modification of Schleiermacher. Freedom included in religion as well as dependence. Man gives himself to God; God is personal; transcendent as well as immanent; Scriptures are the norm of doctrine but reject doctrine of inerrancy of the Scriptures; accept divinity of Christ; accept miracles; diversity as to eschatology; probation after death common among them; some held to immanent trinity as only shield against atheism, polytheism, pantheism, dualism. Among great names Nitsch, Dorner, Muller, Rother.

Confessionalists or Conservatives another influential German School of recent times. Stand for historic creeds of the church. "Erlanger School" most prominent of the Confessionalists. Luthardt, Phillippi, Von Hofmann and Thomasins are names of this school.

Schleiermacher's influence was felt by American thinkers and is in a way pervasive today. Horace Bushnell was one, in his view as to personality of God, which we cannot grasp adequately. Sabellian view of Trinity - in works "God in Christ" and "Christ in theology".

Schleiermacher influenced New England Unitarianism especially in the development of what is known as the Intuitional theory of religious knowledge. Not miracle, etc., as proofs but direct intuition of religious truth. Emerson the leader.

RITSCHL AND RITSCHLIANISM

Influence and popularity of Ritschelanism just now. Important for the minister to know something about it. Ritschelanism claims to be a restoration of New Testament Christianity.

Albrecht Ritschl (born Breslau March 21, 1822 - died as Professor of Theology at Gottingen March 28, 1889). Father a minister and bishop in Pomerania soon after Ritschel's birth. Mother lively, energetic, quick and sharp in judgment and word. Speculative tendency appeared early. Went to school where he was born. In 1839 came under influence of Nitsch. In 1841 at Halle, Tholuck and J. Muller influenced him. He became Hegelian here, temporarily and outwardly. Was six months at Heidelberg and then at Tubingen. Follower of Baur. Abandoned this view in 1856. In 1859 Professor at Bonn. Independent and original course from now on. In 1864 became Professor in Gottingen.

Ritschl was profoundly influenced by Schleiermacher, especially in separating religion from metaphysics.
Two of his most celebrated works - "Rise of the Old Catholic Church" in which he breaks with Baur and Tubingen critics - opposes idea of conflict between Pauline and other forms of Christianity as cause, but says rise of Church due to blunting of Pauline Gospel and influence of Judaistic conceptions.

Work on "Justification and Reconciliation" in which the chief points of his system are brought out.

Ritschl, like Schleiermacher, pre-eminently a systematic theologian, works out his system through his peculiar point of view.

Books: The Ritschlian Theology by James Orr (Thos. Whittaker  
The Ritschlian Theology by Alfred Gavine (T. & T. Clark  
Theology of Ritschl by Swing (Longmans)

**Conditions which gave rise to Ritschl's Theology.**

1. The gradual loss of confidence in systematic theology in Germany especially opposition to dogma.

2. The distrust of philosophy which resulted from the speculations of Hegel and the Hegelians.

3. The rise of the scientific inductive method and as an application of this method the critical process which deals with Scriptures as any other literature.

4. Skepticism arising from criticism and science.

5. The current demand for a social gospel. It was felt that the older theologies do not meet this demand.

6. Ritschlianism an attempt to win the cultivated classes to Christianity (see Greek Theology). Vital connection of Ritschlianism with the age.

**Fundamental Characteristics of Ritschlianism.**

1. His theological method. Here he is in line with Schleiermacher. The inner life of the Christian believer is the point of departure for everything. All truth must be viewed in the framework of the Christian consciousness - not truth objectively but subjectively apprehended. Not truth as it is or may be in its self, but truth as reflected in experience. His system itself, but truth as reflected in experience. But even here he holds the wrought out from this point of view. But even here he holds the wraith out from this point of view. But even here he holds the wraith out from this point of view. But even here he holds the wraith out from this point of view. But even here he holds the wraith out from this point of view. But even here he holds the wraith out from this point of view. But even here he holds the wraith out from this point of view. But even here he holds the wraith out from this point of view. But even here he holds the wraith out from this point of view. But even here he holds the wraith out from this point of view.
2. The theory of knowledge held by Ritschl. The watchword of Ritschlianism is "theology without metaphysics" (So Schleiermacher states the idea). This leads to a speculation in order to determine the spheres of religion and philosophy. This results in a philosophic principle as basis for a theory of knowledge. Ritschl held that every theologian must have a theory of knowledge. We can not know things in themselves. (das Ding and Sich). We only know them in their phenomenal relations. These relations are for us "the thing". When we speak of the thing itself as proceeding. The idea of the thing is a mere phantasy. We cannot get beyond phenomena. This is the law of all knowledge religious and theoretic or scientific. This would sweep away anything of the "absolute" in God and trinity. So of personality as distinct from manifestations - original sin, etc.

One step in advance brings to Ritschl's view of religious knowledge contained in the idea of "value judgments". (WerthUrtheiel) Borrows from Lotze here. Mind related to impressions. (1) Notices connection of objects with one another objectively through idea of causation. This their worth for the subject as giving pleasure or pain - value judgments. Our aesthetic moral and religious judgments are properties, but only toward fitness to promote our religious end. As such, these judgments of value exclusively - their value for us. Religious judgment of value has no reference to value of things in themselves, but only as of the revelation worth of Christ. (Judgments of value necessarily judgments of being as well.....

E.Y.M.‡

3. Theory of religion. Common theory of religion; a bond between the soul and God. Ritschl rejects this. First thing in a theory of religion is the relation between the soul and the world. Religion is the key to the solution of man's relation to the world. Man is spiritual and personal; therefore should be the world. Man is spiritual and personal; therefore should be greater than the world. Should master it. He should be greater than the world. Should master it. He is hindered by it at many points. He longs for lordship over the world. To meet this need arises the idea, God who made the world and governs it for the ends of spiritual life. Trust in this God enables man to overcome the world. God thus a judgment of value.

Christianity the highest form of the realization of this idea. Ritschl's separation of religion from ethics a curious feature of his system. Religion has reference to our relations to God; ethics to our relations to men in a moral kingdom. Religion grows out of dependence; ethics the result of freedom. Justification is God's act and has no direct connection with sanctification. Sanctification depends on justification or a religious basis. Sanctification can only be thus realized, but this connection is indirect. Ritschl seems to have viewed the matter thus in order to safeguard the Protestant doctrine against the Catholic.
4. The idea of Revelation in Ritschlianism. Jesus Christ is the positive principle of the Christian revelation. He sustained a unique relation to God and revealed God to men. Neither natural theology nor theoretic reason affords any knowledge of God. The knowledge which Christ affords is regarded from the point of view of our apprehension of it and not of what the knowledge is absolutely. Theology is the systematic statement of the truth thus realized as value judgements. Our standpoint as theologians not that of Christ as revealer. What is Ritschl's view as to supernatural in this revelation? As to miracle? What might be expected. Ritschlianism is very indefinite, with a bias against the miraculous. Vagueness here due to the standpoint of value-judgements and the view here would lead to variation. Subjective process could vary with the interpreter. Miracle to Ritsch was simply an event giving the impression but not proof of the presence of the working of God. Miraculous truth, pre-existence, resurrection of Christ - dismissed as unessential to faith. The Scriptures are the objective rule of faith not because supernatural and inspired but as the first literary monument of Christianity. Gospels and epistles are very freely handled and much of their contents rejected.

5. Ritschlian doctrine of God - Cosmological and teleological proof of God's existence rejected, because these are a product of religious hence reasoning in a circle. Idea of God is purely religious. Has no metaphysical elements. We have nothing to do with the essential nature of God. God is for us the complex of all the divine modes of action through which He becomes known to us. God has attributes but these must not be stated theoretically; God is love. Ritsch ascribed perfect personality to God. God is also Father. Fatherhood and sonship between God and Christ is also Father. Fatherhood and sonship between God and Christ is not sons of God, but only those who appropriate their true relation in Christ.

6. Doctrine of Christ. The doctrine of the Trinity and incarnation and essential pre-existent relation of Christ to God are rejected as metaphysical and valueless for religious purposes. Christ's vocation was to be the founder of the Kingdom of God and the bringer in of the perfect spiritual religion. In his relation to God three assertions are made concerning Christ: (1) He is the perfect revelation of God to men. (2) He is perfect union with God in will and purpose. (3) He manifests perfect supremacy over the world. His continuous sovereignty over the world is an attribute of deity. In the above senses only is Godhead to be ascribed to Christ. This of course does not make Christ essentially God. Christ's present exalted state (in the spirit is for us completely hidden. His present influence is due to the historic revelation. Connection with Christ modi-
Assertion of direct communion is a mysticism and "fanaticism".

7. Doctrine of the Kingdom of God. This is a very conspicuous feature of Ritschlinism, which is sometimes referred to as the "Kingdom theology". Idea of the Kingdom of God. We know the worth of its object, but God only as Love. Love has regard to the object of the means chiefly the exercise of will towards the furtherance of the will, pre-existence only as the object of God's knowledge and will. "He will and execution has no interval in our thought as to God. "He will before all things and in Him all things consist". No reference to priority in time. What is last in execution is first in intention. God's love is his will directed toward the ends of men. The Kingdom of God is the realization of the will of God.

8. Ritschlian doctrine of sin and redemption. Ritschlinism rejects the punitive view as to sin and God's dealings with it. Rewards and punishments not God's method of government. True type of the divine government is the family. Sin is defined from the point of view of the Kingdom of God. It is not a transgression of a prior law growing out of the holiness and righteousness of God, but the coming short of the blessedness and service involved in the Kingdom. Standard for measuring sin not something behind men, but something before him. Ritschlinism rejects idea of original sin - fall of man, etc. Sin is due chiefly to ignorance, which is simply guilt-consciousness, a subjective matter. Redemption must correspond with above view of sin and guilt. Christ's atonement is no objective ground of forgiveness and adoption are practically the same. These are the objective side of the new life. Reconciliation is the altered condition of the soul subjectively regarded as trust, patience, love, etc. Justification, adoption, etc.,
are all given primarily to the community and not to the individual. A curious Ritschlian notion. The society or church is an entity in itself enjoying justification and the individual receives it only as a member of the church. Looks towards Romish view. Logically would seem to involve the idea of an unbroken community from beginning. But Ritschl nowhere enters on this question. New life includes - on religious side - humility toward God - the world. Faith in God's fatherly care - patience in trial. Providence includes nothing beyond the natural and established order. Prayer does not change God. Should be for the most part thanksgiving. The world constituted for the ends of spiritual life and may be so used. New life includes also all ethical relations and duties in the kingdom.

9. Almost nothing as to Eschatology in Ritschlianism. These questions not of value for us. Attention concentrated on present life, realization of eternal life by supremacy over world; kingdom now existing. Eschatology excluded by nature of the case from Ritschlianism. Religious idea cannot be carried to future where there is no world to overcome and the kingdom idea for earth cannot be transferred there.

The Ritschlian School of Theology.

A. Ritschl died 1889, but not without leaving many disciples and teachers who lead the theological thought of Germany to a large extent. His influence is gradually spreading to England and America. Some leading Ritschlians of Germany and Europe are: - Harmack (Berlin), Kaftan, Hermann, Traub, Bender, Ziegler, Sell, Haring, Kahler, Kattenbusch, H. Schultz.

There are divergencies in the Ritschlian school on many of the questions of theology, but fair degree of unity on most points. However, as a system the views of Ritschl are not held as final by any means. Reconstruction must come, it is felt, but much preparatory work necessary.

All Ritschlians aim at separating religion and metaphysics. They vary some as to their theory of knowledge. There is some variation as to judgments of value. As to theory of religion some divergence of view though all reject Schleiermacher's view of an original bond between soul and God. As to miracle also there are variations. By some they are rejected. Others say they are of no value for faith. Others admit them. Resurrection of Christ is accepted by some, Kaftan, Haring and Kahler and others of absolutely. All assign central place to idea of the Kingdom of God in theology. In Christology there is no clear recognition of Christ's pre-existence. That is too metaphysical to engage the attention of practical theologians. Christ, however, bore the perfect revelation of God to
men and He was sinless. As to the distinctively supernatural in Revelation of Christ very little if any recognition of it. In England and America Ritschlianism an influence rather than a school with followers, but spreading.

Service Ritschlianism has rendered.

1. Calling attention to importance of going to New Testament sources for Christianity as against speculative methods of arriving at truth.

2. Central place assigned to Christ.

3. Emphasis upon idea of the Kingdom of God which had been lost sight of to large extent.

4. Its attempt to win the cultivated classes to the Christian faith.

5. Value judgments.


Defects of Ritschlianism.

Ritschlianism defective in various respects.


2. Professing to be against all metaphysics it sets out with a metaphysical theory of knowledge which conditions all its conclusions.

3. Attempt to exclude metaphysics from religion a failure. In many ways religion involves metaphysical conceptions, e.g., Personality of God, his nature, etc. The use of metaphysics necessary in stating and defending Christian truth, relating it to other truth. The theory puts reason under the ban and it to other truth. The theory puts reason under the ban and it to other truth.

4. As to Value Judgments. Value judging has one side that is true. Religious judgments are judgments of worth because they involve the perception of moral quality in the object, and the object is viewed in reference to its religious uses to the observer. But if the knowledge derived through judgments of value server. But if the knowledge derived through judgments of value is real, then they are judgments of reality as well as of value.
You cannot stop at mere phenomenalism. Every judgment has reference to an actual object. If we view God as existent, and Christ as an historic person, then our judgments of them are not, and cannot be purely subjective, and mere subjective judgments apart from objective reality of things about which they arise would soon cease to have power over us.

5. As to religion. The denial of an original relation between the soul and God makes the development of the system artificial at many points. Schleiermacher much nearer truth as to religion. Revelation in any true sense hard to provide for with such a view as to God's relation to man. God not an object in Himself for man so much as a convenience in the attack upon the world.

6. Need not point out the failure of Ritschlianism as to the fundamental doctrines of Christianity. These we have examined as also the truer views.

7. System entirely too subjective to become a permanent theological force in the world. Leaves the great facts of Christianity all in doubt, incarnation, atonement, miracle, resurrection, and the great verities on which Christianity is founded and in which it has found its strength are spirited away and the edifice left without a foundation.

The Theology of the Inner Life.

One of the most powerful of all the influences in modern theology is that which makes the inner life of the believer the starting point for estimation of the facts and doctrines of Christianity. The expression "inner life" is chosen as descriptive of this principle in theology because it embraces several elements which must be combined in order to a complete view.

Among these elements we name:

1. Mysticism which exalts the feelings as the organ of religious knowledge and places emphasis upon ecstatic and direct communion of the soul with God.

2. Rationalism which makes reason the organ of religious knowledge.

3. Intuitionalism which gives especial attention to the intuitive faculty in religion. Coleridge and his distinction between the reason and the understanding.

4. The "Christian consciousness" or the union of the above elements in the believer's inner life. Christian consciousness presupposes man's capacity to know God; God's power of communicating with man; man's likeness to God in moral constitution. It has in recent years since the days of Schleiermacher sought to displace the Scriptures as the final authority in religion to claiming that the Christian's own consciousness is the court of final appeal in matters of doctrine. The whole movement there-
fore may be described as the theology of the inner life.

1. Historical sketch indicating the tendencies which gave rise to the modern movement.

2. Causes leading to revival of the theology of the inner life. (a) Increasing recognition of the principle of the Greek theology that man is constituted in the image of God and has capacity for divine truth. (b) Externalism in the method of conceiving and presenting Christianity. The reaction against the scholastic habit of presenting Christianity as a logical or philosophic system which left it largely an external thing. Desire to bring Christian truths nearer to the hearts of men. Desire to present Christianity in a practical and preachable form which could reach and move men. (c) The revival of the preaching of Whitfield the leaders here. This was a great advance on the form of orthodoxy which preceded it. (d) Return to the Biblical sources of theology as distinguished from dogmatic systems and ecclesiastical authority. Bible a book filled with mysticism.


Some of the modern poets Browning and Tennyson. Moral and spiritual intuitions, imagination. Nothing walks with sinless feet, etc.

4. The value of this principle in theology.

a. Very great value as a source of individual certainty. Observe I do not say authority. Nothing more certain to the individual than his own experiences. He may misinterpret them, and most convincing of all facts because they lie within conscious-ness. All the older forms of proof for the existence of God and world within. Phenomena of experience furnish basis for as conclusive reasoning as these on which the argument from design and scriptural teachings and experience of early Christians in our own inner life.

(1). Hence also it has very great apologetic value. New appeal can be made for all the Christian claims as to the Bible and Christ because not one faculty of the soul is appealed to, viz; reason, but all the moral nature, the feelings, etc., etc., etc.

5. Limitations and Dangers.

a. It cannot cover the whole ground in theology. In the