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M.A. Thesis.
John George Stephens.

The
Significance
of
COMMUNICATION
in the
Development of Psychology.

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John Owen.

21

The
Significance
of
SCHLEIERMACHER
in the
Development of Theology.

"But the gifts of the spirit are without repentance. What we owe to German piety, poetry, music, learning and philosophy cannot be taken away from us. We do not renounce the Feelings of David and the Prophecies of Isaiah because the countrymen of David and Isaiah condemned and killed the Just One. The old words of light and leading are unchangeably part of our spiritual inheritance. Even so what the old Germany gave the new Germany cannot take away from us and we would not throw away of ourselves." ^{1.}

We are to consider in this Thesis the significance of the teaching of Friedrich Schleiermacher, the greatest of the theologians of Germany at the close of the 18th and beginning of the 19th cent. Schleiermacher had a very humble opinion of the aptitude of Britishers for Theological studies. ^{2.} Nevertheless it is doubtful whether the significance of his teaching is better appreciated any where today than it is among the "Islanders" whom he affected to despise. We have now translations of his principal Theological works. Not only in Germany but almost equally in Great Britain and America, "the entire theology of the last half century, as far as it seeks at all to remain in touch with critical thought, has been in some degree or other influenced by the theological system of Schleiermacher." ^{3.} It should be stated that in this Thesis we are concerned chiefly with Christian Theology and with Christian Theology from the Protestant point of view.

1. J. Bonner "The University Magazine." Dec. 1919.
2. "On Religion Schleiermacher." ¹¹ ~~German~~ P.P. 9 10
3. "Development of Dogmatic Theology" . Schleiermacher
English Trans. P. 122

and his occupations of philologist and politician in his country to a degree that is not found in any European of his class rank. "Le philologue de philologie" are very rare a son soliste personnel, tout en il est passionné de son pays; mais l'homme d'état et d'homme d'histoire de la doctrine par celle de l'âme. Pour l'un et l'autre part il se distinguait, surtout en ce qui concerne l'époque où il se trouvait, de force et de son influence réelle pendant cette époque." It is therefore necessary to begin our study with an account of Philodemus's life.

Philodemus was born at Puteoli, Pompeii in 175 B.C. and died in 105 B.C. The times were times of intense civilisation, times of revolution in philosophy, politics, society and religion. Philodemus belonged to a family of prominence on both sides of his house. His father had a considerable religious history which was so great extent implicated in the life of his illustrious son. The father was even his own to his last year while outwardly observing the requirements of his office as a dignitary of the Imperial Church, but from being in sympathy with Christian teaching. In 175 the father came into contact with the Christian apostles and all was changed and the outstanding teaching doctrine of a soul-philosophy with Jesus became central in his life. His years were years with one very rich reflected by the new life.

The family moved to Rome in 175 B.C. and the year after to Athens where they remained till the summer of 170 B.C. With attention to learning abroad at 2000 and while there came under the influence of Ernesti, the famous teacher and director of the philosophical school of Aristotle. He was a philosopher, whose influence was felt in the way the church for a philosophical career and a love for the sciences. During those years there came over him a strange conviction as he said it. The death of Ernesti in 170 B.C. led to his return to his father's house

working. He wrote all the great works in philosophy and theology. In 1700 he became a philosopher and theologian in one capacity to the king. He was at the time tutor in a wealthy man's house for three years. He then would be tutor of the synodically interested of his sister's estate throughout his career. In a letter to his father, written May 16th 1701 he speaks of spending at Konigsberg "a half hour at the time" and a few other professions."

The next eight years of Heidegger's life 1700-1708, represent the period during which he emerged from his time. In 1704 he traveled to Halle. At Halle he made many of the great men of the period, such as Leibniz, the von Humboldt, etc. He began to write for the press. In 1709 he published anonymously the work which first brought his name, DISCOURSE ON RELIGION TO THE CHRISTIAN PEOPLE. His only published work a translation of Plato's REPUBLIC. His early Christian faith returns to him and he wrote about to him for a religious place in the world of thought.

In 1703 expressed his "philosophical anxiety into RELIGIOUS DOCTRINE OF THEOLOGY. In 1704 the government appointed him extraordinary professor at Halle and professor at the university. But the state-controlled church limited his spiritual growth. While at Halle he was elected once or twice. Then came the outbreak of plague with Heidegger's journey. Heidegger stood for the time being (1705-7) the university at Halle. Heidegger gave his hardest support to his country in the struggle. In 1707 he lectured in Berlin. The University of Berlin is established and Heidegger became head of the faculty of theology, Hegel being the head of the faculty of philosophy. He thus became the master for three or four periods. After this war he falls also notwithstanding with the civil authorities. In 1708 he made his first and only visit to England. He died at his home in Berlin on February 30, 1708.

We find two outstanding formative influences represented in all Schleiermacher's theological teachings namely:- 1) Pietism and 2) The Romanticist Philosophy..

(1) His early connection with the Moravians left an indelible influence upon his personality.. to the end of his life he regarded the form of worship practised by the Moravians as the most perfect expression in public worship of the Christian experience. It was far superior to that of the state church with which he was officially connected in later life. The mysticism of the Moravians is reflected in the very heart of his systematic Theology in the emphasis placed upon feeling in the religious experience and in the prominence accorded the principle of the connection of the living Christ with the believer. (2) On the other hand he is the theologian of Romanticism.¹ Romanticism affected literature, art, religion and theology in the last half of the eighteenth and the first half of the nineteenth century. It arose out of three other movements which had much in common with one another, viz:- Classicism, Humanism, (Renaissance) and the Enlightenment. The following outstanding features, characterised Romanticism throughout its course, (1) Subjectivity. Self consciousness is determined by nothing outside of self and everything exists only by the activity of the Ego (cf. Fichte) (2) not so much the rational as the aesthetic aspect of the world and human life absorbed interest. Duty was determined by feeling, and even religion was resolved into the feeling of absolute dependence (3) Closely associated with the aesthetic element was the sense of duty, the beauty of the natural world especially. (4) The free unfolding of each personality according to its genius, involved recognition and obedience of all individual impulse and inclination, (5) The romantic writings are all with scarcely an exception tinged with pantheism and mysticism. The secret of gaining truth is less by searching than by brooding, by listening to the inner voices, by interpreting what is "given" in moments of rare and exalted feeling (cf. Wordsworth.)

1. "The spirit of Modern Phil." Prof. Royce.

of each in the development of industry. These books are (1)

2. Handbook of the History of the United States by J. H. Brown

3. Handbook of the History of the United States by J. H. Brown

4. Handbook of the History of the United States by J. H. Brown

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that of which publication is in such and the following were
first published in 1900 and the following in 1901, but were
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lines themselves which are then explained; to me it appeared more fitting to conform to the example of those who, in such discourses, prefer to fix the student's whole attention upon the formal side of the subject, in order that the significance of the individual parts and their connection may be better apprehended" ¹ 4/1

2. "The Reiden exercised an influence more lasting than immediate but ultimately modified 19th century theology more profoundly than any other book."

It was in 1866 he issued the second edition of the book. Many changes were introduced into the Text of the second edition. Professor Mann's Translation, which is followed in this review, is of the second edition of the Reiden. Schleiermacher always maintains that the changes did not alter the essential meaning and purpose of the book. But there is no doubt that he grew with the growing age and the most superficial reader cannot fail to notice the differences in the several editions. There is an increasing boldness in speaking of God and not merely of the Universe and there is a deeper historical consciousness.

He describes the attitude of cultured Germans toward religion in his time in these words, "Just as little, I know do you worship the Deity in sacred retirement, as you visit the forsaken temples. In your ornamented dwellings the only sacred things to be met are the sage maxims of our wise men and the splendid compositions of our poets. Suavity and sociability, art, and science have so fully taken possession of your minds, that no room remains for the eternal and holy Being that lies beyond the world." ²

He approaches the subject of religion from his own experience of life. "As a man I speak to you of the sacred secrets of mankind according to my views." ³
He cannot but speak out. "It is a divine call!" ³

1. Brief outline of the Study of Theology. (E.T. 1850)
2. On Religion, P. 1. / Pp. 80 & 90.
3. On Religion, P. 2.

It is that which determines his position in the world and makes him what he is. Hence the speeches have an emphatic personal note running through them.

This is not the usual approach adopted by theologians. Their systems vary, but the older theologians make the scriptures almost the sole authoritative source of the teaching while the more recent take a wider view and draw upon the common universal experience of Christians and of the religion beyond the pale of Christianity. They do not begin with their own special experience deliberately, as Schleiermacher does. He would find the material for his discussion of religion in the hopes and inspirations of the pious soul. You cannot rest satisfied with the repeated oft-broken echo of that original. The material for investigation is the act "the light and heat", of a soul surrendered to the Universe.

He proposes to vindicate the primary dignity of religion by showing that a province of its own in the mind belongs to it, in which it has unlimited sway and that it is worthy to animate most profoundly the noblest and best and to be fully accepted and known by them. "The power that is its due, being earned afresh at every moment, satisfies it. Everything is sacred to it, and above all everything holding with it the same rank in human nature."¹ Morality and Law also regulate essentially what is eminent and characteristic in human nature but Religion is superior to Morality and Law in as much as it involves an immediate relation of man to the Highest Being.

It is the business of Metaphysics to know things as they really are, to show the peculiar relations by which each is what it is, to determine for ever its place in the whole and to distinguish it rightly from all else; to present the whole real world in its mutually conditioned necessity and to exhibit the essence of all phenomena with their eternal laws. Religion, according to Schleiermacher, has nothing to do with this knowledge "Piety can gloriously display itself, both with originality and individuality, in those to whom this kind of knowledge is not original."² Rationalism would connect "piety" with other man-
 1. G. L. P. 26 2. G. L. P. 35

ifestations of man's spirit and make its study a department of the general field of metaphysics, a product of the mind as Art or Science.

Ethics is "the science of action". It seeks to distinguish precisely each part of human doing and producing, and at the same time to combine them into a whole, according to actual relations. But religion, as such, knows nothing of this system of ethics. We must not accuse Schleiermacher of separating action and piety. It is impossible for a religious man to be at the same time immoral. But morality is not the measure of religion. "True science is complete vision; true practice is culture and art self-producer; True religion is sense and taste for the Infinite."¹ There is a wide difference between Kant and Schleiermacher here. Kant makes the practical reason - the Will - fundamental in religion whereas Schleiermacher finds the seat of religion in the affections, in the feeling for the Infinite.

We must seek to find the essentials of religion in man rather than in nature. It is wrong to regard the fear of the powers which rule in nature as the basis of the religious feeling. "Piety first begins when this fear is put aside, for the aim of all religion is to love the World Spirit and joyfully to regard his working and fear is not love."² But joy in nature, which so many extol, is just as little truly religious. For the beautiful things of nature may be shown to be mere appearances and cannot afford a lasting religious stimulus. Nor is the sense of the greatness and majesty of the universe anything else than a sense of difference of mass and is a long way from "that glorious reference which is the feeling our relation to the Whole."³ The sense of the whole must be first found, chiefly within our own minds and from thence transferred to corporeal nature. Wherefore the spirit is for us not only the seat of religion but its nearest world.⁴

"History is not of value for religion because it hastens or controls in any way the progress of humanity in its development, but because it is the greatest and most general revelat-

1. On Religion Page 39
2. On Religion Page 65
3. On Religion Page 67

ion of the deepest and ^{dearest} ~~dearest~~. In this sense, however, religion begins and ends with history. Prophecy and history are for religion the same and indistinguishable and all true history has at first had a religious purpose, and has taken its departure from religious ideas." ¹

Doctrine, is the result of the contemplation of feeling. Any particular Doctrine is nothing but a general expression for definite feelings. Doctrine is not necessary for religion itself, scarcely even for communicating religion but reflection requires and creates the doctrine. Schleiermacher holds that religion is primary and that religious experience produces Doctrine. Orthodoxy and Rationalism agreed in affirming that Doctrine comes first and produces religious life.

His definition of miracle is "the religious name for event." ² Every event, even the most natural and usual, becomes a miracle, as soon as the religious view of it can be the dominant. "To me", he says, "all is miracle." ³ As to revelation, every original and new communication of the Universe to man is a revelation. This is all very fascinating but is surely, a long way off from historic, orthodox, christianity which sees "The glory of God in the face of Jesus Christ." The Modern apologist views the miracles as integral parts of the Christian revelation laying stress on the ethical rather than on the supernatural aspect. The function of revelation is to convert conceivable possibilities into indubitable realities, e.g. belief in the Fatherhood of God. Christ does this supremely. The orthodox point of view may adopt a broad definition of miracle and Revelation but will always necessarily differentiate the Christian Revelation and Miracle.

The idea of God used by science, viz: that He is the undivided unity and source of all is something quite subordinate to piety. It is an idea compounded from characteristics, from what are called attributes of God. "Hence I can only say of this idea, what I have said of ideas generally, in reference to religion, that there can be much piety without it, and that

1. On Religion, Page 80

2. On Religion Page 86.

3. On Religion Page 88.

it is first formed when piety is made an object of contemplation." God, in the religious experience, is immediately present in the feeling. It matters not what conceptions a man adheres to, he can still be pious. His piety, the divine in his feeling, may be better than his conception, and his desire to place the essence of piety in conception only makes him misunderstand himself.

Schleiermacher's conception of eternal life is that of a state of being which he describes as consisting in unity with the Infinite. It is the immortality which we can now have in this temporal life. The immortality, personal, that most men imagine and long for, seems to him to be irreligious, indeed quite opposed to the spirit of piety. Death gives us the opportunity of transcending the limitations of personality.

We now come to the Third Speech. Argument cannot bring a man to a religious experience. This is how he justifies his position on this point. "Our opinions and doctrines we can indeed communicate, if we have words and our hearers have the comprehending imagining power or the understanding. But we know very well that these things are only the shadows of our religious emotions, and if our pupils do not share our emotions, even though they do understand the thought, they have no possession that can truly repay their toil. This retreat into oneself, there to perceive oneself, cannot be taught (or attained through argument). Even the most inspired person who can see, it matters not before what object he finds himself, the original light of the Universe cannot by word of instruction transfer this power and dexterity to another."

He recognizes the "first stirrings of religion" in the longing of young minds for the marvellous and supernatural, the mysterious. "Joyfully taking in the motley show of things, they seek at the same time something else to set over against it..... However many earthly objects are presented for their knowing there seems still another sense unenriched." The error in all this could be easily corrected by wise counsellors. But his imaginary auditors would prescribe everything mysterious and mar-

valious. In their common passion for "explaining" all things they rule out the religious experience as inexplicable and inexplicable it is to them who have not the experience. The difference of attitude here expressed depends upon the distinction between religion as being based on knowledge and religion as being primarily feeling.

Schleiermacher "finds the presence of God in the infinite mystery which surrounds us." The mystery nourishes the religious life and the religious life is the sure source of the soundest morality.

Religion is propagated according to Schleiermacher, by its natural expression in the life of the pious operating effectively on other lives. "When religion moves in a man with all its native force, when it carries every faculty of his spirit imperiously along in the stream of its impulse, we expect it to penetrate into the hearts of all who live and breathe within its influence."

Theology deals with religious experience rather than with revealed "truths".

In the fourth speech he deals with Association in religion. The nature of religion cannot be discovered without a study of the social life of mankind. Man is "a gregarious animal" and this appears peculiarly in his religious life. There is a spiritual nature which every man has in common with the rest of his species and this spiritual nature arrives at expression in communication or association with others i.e. in the social life. The social aspect of religion as intended by Schleiermacher is largely neglected by the Church and even discountenanced. According to orthodoxy the communication of religion like that of other ideas and perceptions is to be sought in books, i.e. the accepted sacred books. The traditional doctrine of inspiration seems to be the ground for the assertion that scripture alone is sufficient to awake piety. It may be true that the necessity for a "norm" of faith and conduct, in the interest of order, has influenced orthodoxy in discountenancing the "social"

aspect of religion as it is exemplified in Maximism.

He insists on the distinction between "the true Church" and the Church which is the object of the criticism of the "cultured despisers" he is addressing. The true church is the company of those who are entirely consecrated to religion. Its organization is of the simplest sort. "When one stands out before the others he is neither justified by office nor by compact..... It is the free impulse of his spirit"¹ There is the common abolition of all first and last, of all earthly order. The bond which unites the membership of this church is a heavenly one. Every man is a priest. There is not a tyrannical aristocracy but a complete republic where each in turn is leader and people.

In the fifth speech he deals with The Religions. The more genuine form of religion, according to Schleiermacher, is a historical cult. His position in this is the antithesis of that of the 18th Century rationalists. Natural religion was the only form of religion they recognized. It was a thing of Metaphysics and Morals. Without anything of the poetic and emotional, on which he laid great emphasis as giving to religion its distinctive character.

In his estimate of Non Christian religions, he maintains that there is in all religions more or less of the true nature of religion. Each religion is one of the special forms which mankind, in some region of the earth and at some stage of development, has to accept. The positive religions are just the definite forms in which religion must inhibit itself. As long as we occupy a place there must be in the relations of man to the whole a nearer and nearer. As long as we are individuals every man has greater receptiveness for some religious experiences and feelings than for others. Religion is the sum of all

relations of man to God. All men will not by any means apprehend these relations in the same way, but quite differently. The difference is felt and exhibited in the various positive religions.

He finds the central trait of Judaism to be a relation between man and God of Universal Immediacy, retribution, of a peculiar reaction of the Infinite against every finite thing. Even in the human, some freedom and caprice interchange with ^{the} immediate operation of the Deity. The Deity is throughout represented as rewarding, punishing, disciplining, single things in single persons. Just because of this view, it came to pass that the gift of prophecy was developed in Judaism as in no other religion. Imagination had to anticipate the word which the Almighty would speak, and abolishing intervening time and space, bring the second part of the same transaction immediately before the eyes. The relief in the Messiah was the highest product, its noblest fruit but also its last effort.

The central trait of Christianity, is the intuition of the Universal resistance of finite things to the unity of the whole and of the way the Deity treats this resistance. Corruption and redemption, hostility and mediation, are the two indivisibly united, fundamental elements of this type of feeling and by them the whole form of Christianity and the content of all the religious matter contained in it are determined. The supremacy of Jesus lies not in the purity of His moral teaching, not in the individuality of His character, but in His consciousness of His office as mediator between man and God. There was and is need of mediation and He only could mediate. "No man knoweth the Father but the Son and He to whom the Son shall reveal Him."

3. In "The Christian Faith," published first in 1822 Schleiermacher by a broad treatment of the great topic of Christian Theology aimed at steering the current running toward a

narrow and intolerant orthodoxy and at the same time, by bringing into relief the religious reality which underlies the different confessions of Protestantism, he hoped to deepen the consciousness of the unity and worth of the Christian faith. In his Discourses on Religion he had aimed to establish the freedom of religion from any course of metaphysics and from dependence on morality.

Dogmatic Theology, he says, is "the science of the combination of the doctrines which are valid in a Christian church-¹ communion at a given time." Dogmatics according to Orthodoxy is the science which presents and proves the Christian doctrines, authorised by scripture and regarded as forming a connected system, (cf. Martensen). According to Schleiermacher Christian dogmatics must be progressive, making relative statements. It is a historical science. According to Orthodoxy it is a normative science, making absolute statements; a dogma is a truth of faith, derived from the authority of the word and revelation of God. The sole use of dogmatics is to serve the interest of the Christian Church. It presupposes the Christian Church. "Dogmatics stands in a derivative relation to the Christian religious experience, (i.e.) the experience of the Church, and not the reverse."² Religion produces religious communion. The religious nature is essentially social and expresses itself in the formation of churches.

Monothelism is the supreme type of religion because it refers back all consciousness to one supreme Being. It unifies in this way the vast variety of the religious self-consciousness, a thing impossible to Polytheism. The feeling of absolute dependence is referred to the Supreme Being.

"Judaism, by its limitation of Jehovah's love to the stock of Abraham, is akin to Fetichism. This appeared in that tendency to idol worship which was not eradicated till after the exile. Mohammedanism betrays by its passionate character and the ~~standards~~ standards of its Christians and its Mohammedans ideas etc

any
Demonic
content
etc

affinity to polytheism. Christianity has neither of these defects; from it there can be no relapse ~~or~~ either of the others." ¹ 76/
Hence Christianity is superior to other monotheistic religions.

Revelation always implies "the fact of a divine communication and announcement which gave rise to a union of individuals." ² There is revelation in all religious communion. None can claim "infallibility", "for an announcement of God, if it is to be operative upon us, cannot be of Him as he is in himself, but only of him in his relation to us." ³ and therefore in complete or imperfect.

The uniqueness of Christianity is to be found in the relation between Christ and the believer. Redemption is accomplished by Christ coming into the relation of Saviour to man. "He shall save his people from their sins." This may be brought into harmony with Schleiermacher's definition of religion by recognizing Christ as the mediator who establishes the feeling of absolute dependence in the heart of man.

The norm by which to determine Christian doctrine is the reference of everything to the redemption furnished through Christ. The scriptures, as the repository of a record of Christian experience form an important part of this norm.

The two types of "heresy" discovered by the use of this norm are:- (1) In the first type Jesus' redemptive activity is accepted but it is made of none effect either by denying man's need of redemption (Pelagianism) or denying man's capacity for redemption (Manichaeism). Here Christ is affirmed not to be essential to salvation. (2) In the second type of "heresy" Christ's ability to effect redemption is implicitly denied. Within this type are both the "docetic" and "ebionitic" heresies. Here Christ is affirmed to be not sufficient to save. 9/

The essential difference between Catholic and

1. C.F. Page 129

2. C.F. Page 133.

3. C.F. Page 134.

Protestant dogmatics is that in Catholic dogmatics the norm is external whilst in Protestant dogmatics the norm is internal. "Protestantism makes the relation of the individual to the church dependent on his relation to Christ; Catholicism makes the relation of the individual to Christ dependent on his relation to the church."

The three tests of a Christian doctrine which Schleiermacher proposes are,

- (1) Confessionally true,
- (2) Scripturally true.
- (3) Scientifically true.

The difference between the explanation of the world which Christian theology gives and that which of philosophy gives is due to the peculiar character of the Christian consciousness, which is "complete in itself." The philosophical explanation is outside the sphere of religion. Religion is a life of which a distinctive explanation of the universe is a partial product. Christian Theology and Philosophy approach the problem from different standpoints. (Feeling not reflection is the fundamental thing in religion according to Schleiermacher.)

The creation and preservation of the world is the work of God; it is possible to regard "preservation" as a continuous creation. The only thing Christian dogmatics may insist upon is "the world's complete and continuous dependence on God." The question about the account of creation in Genesis is one of cosmology or of the authority of the Bible; with dogmatics, as such, it has no direct relation. "Dogmatics is only concerned with those matters in so far as they stand related to religious feeling."

Schleiermacher excludes from theology a doctrine of the Devil or of angels, because the doctrine of angels or of a devil is a question of cosmology, not of theology. "Such a doctrine cannot be a Christian dogma, because it cannot be an expression of the Christian consciousness." "A belief in the devil can be by no means a condition of faith in God or

in Christ."¹

Schleiermacher objects to a doctrine of God which rests primarily, on intellectional and speculative grounds because such a doctrine takes for granted an "objective knowledge" of God which is impossible. Dogmatics has its authority and subject matter in the religious feeling of dependence. "The attribute that may be ascribed to God will be those which express the various ways in which the feeling of absolute dependence is referred to God as the absolute causality."²

The feeling of absolute dependence undergoes various forms and these forms correspond to attributes in God, e.g. the idea of causality as experienced in the feeling of absolute dependence is "the reflection in our self-consciousness" of causality in God which demands Omnipotence as an attribute of God. Eternity as a divine attribute means that "God is the power which, itself out of time, conditions all that is temporal and time itself."³ Omnipotence means that "the articulated totality of nature with its universal connection of causes and effects is grounded in the infinite causality of God and is a perfect expression of it."³ That God is omniscient means that "the divine omnipotence is to be conceived as absolute spirituality."

The scientific view of the world is the result of objective perception and ratiocination. The religious view of the world is the product of the consciousness of absolute dependence on God. The two views of the world do not necessarily conflict.

The God-consciousness always exists in us, in relation to the world, including ourselves, and therefore there must be in the world, the product of the divine causality, an original perfection, "Such a perfection is ideal, never probable but for our consciousness it is necessarily postulated as the presupposition of all world history. The world history is the

1. C.F. Page 163, "2. C.F. Page 165

3. C.F. Page 167

developing, but ever incomplete, manifestation of that perfection

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But Sublimism means by the "original perfection of Man" is the original capacity of connecting all his experiences with God." His meaning is not that which orthodox dogmatists set forth in the doctrine of the "original righteousness" of man based on the Genesis Cosmogony. Sublimism rather is in line with the teaching of Evolution (Scientific) although he arrives at his conclusions along independent lines of thought. His original perfection is a necessary quality of human consciousness which is naturally religious i.e. endowed with the feeling of dependence.

Here we come to the second main portion of his dogmatic setting forth the distinctively Christian doctrines. It differs in method from the first part inasmuch as the second part the doctrines emanated and again are always regarded as products of the Christian consciousness of redemption. In the first part of his dogmatic he based the doctrine on the universal feeling of absolute dependence which is according to his teaching the true source of all religion.

His definition of sin is this: - "sin is an experience of the God consciousness being hindered by consciousness from controlling the activities of life and it is expressed in a feeling of pain, dissatisfaction." The consciousness of sin argues for the reality of salvation. "Sin is only in relation to redemption." The clear and full consciousness of sin cannot arise but from the manifestation in history of a sinlessly developed human perfection, which is seen in the person of the Redeemer." Cf. Peter's "Depart from me for I am a sinful man" Isaiah's "I have seen the King." Original sin is the common universal consciousness of sin. The orthodox conception of the Fall in Adam, with its alteration of human nature, is he says, untenable; for it (1) first destroys the unity of the race consciousness, (2) secondly "involves the impossible assumption that an individual can co-operate upon his own nature and that of all

7 succeeding generations ~~has~~ to destroy it." ¹ "Adam's nature was related to his own sin in the same way as our nature to our sin." "Sin in general and especially original sin is the joint act and the joint-guilt of the whole race." ²

"The guilt of ~~the~~ is the individuals because the act of sin is his" but "the individual represents that whole race both in space and time. His act is the act of the race and his guilt a race-guilt." ³

"Sin and evil are related to each other as cause and effect". ⁴ The entrance of sin into life makes things appear as opposed to the development of human energies, in reality all the forces of nature, by the truth of original perfection, promote, even when they produce weakness, sickness and death the religious life. "All things work for good to those that love God." The "heathenish" teaching that suffering and misfortune are punishments for the individuals "makes vicarious suffering on impossibility." ⁵ ~~Cf.~~ for the "heathenish" view Job's comforters and "Who did sin this man or his parents that he was born blind?" Christ teaches that the glory of God was being revealed even in connection with the blindness.

Schleiermacher refers the fact of sin to the will of God because that "in the religious consciousness all experience is referred to the absolute causality of God; therefore sin and evil as elements of that consciousness imply divine attributes which are comprehended in the divine causality or omnipotence." ⁶ "In redemption there is the consciousness of special divine communication in regard to sin a communication of power to overcome it." "God is the author of sin but the author of sin only in the sense that it should exist as gradually disappearing in the presence of grace." ⁶

"Holiness in God is that attribute whose

1. C.F. Page 183
2. C.F. Page 184
3. C.F. Page 183
4. C.F. Page 187

20
successing generations ¹ has to destroy it." "Adam's nature was related to his own sin in the same way as our nature to our sin." "Sin in general and especially original sin is the joint act and the joint-guilt of the whole race." ²

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1. C.F. Page 183

2. C.F. Page 184

3. C.F. Page 182

4. C.F. Page 187

5. Page 188.

6. Page 189

III.

reflection, is conscience in man." Implied in the consciousness of sin is the conception of the divine causality as legislative for all mankind. The Ten Commandments reveal God as "Holy".

Here we arrive at the other side of the antithesis: the unfolding of the consciousness of Grace. Christianity attaches great importance to the Doctrine of redemption because it is in that doctrine is stated the source and support of the religious life, viz: that it is the gift of the grace of God through the Redeemer by which man passes from under the dominion of sin into the Kingdom of God. This redemption is of necessity, eternal and universal for it is the activity of God towards man. Man, being socially in a state of sin, cannot save himself; his salvation must be by the creative act of God. God is in Christ, reconciling man to himself.

Christian redemption is the solving of the Antithesis presented by sin-consciousness and the consciousness of God. In the process of redemption the sin consciousness is weakened and finally destroyed by the activity of Christ operating on man's spirit. Redemption is the supreme and final act of creation. It is the completing of the circle of man's being.

The place of the Christian community in the mediation of redemption is that of the medium through which the power of Christ operates for the salvation of the individual and society. In the Church resides the principle of the new life. It is the channel through which flows the stream of beneficent power having its source in Christ. The only King and Head of the church is Christ and only believers in Christ comprise its constituency.

We regard redemption as being at the same time supernatural and natural. It is supernatural in the sense that God alone can originate in sin-stricken man the God-consciousness and God alone can bring man from under the dominion of sin into the Kingdom of God. It is natural in that it is part of the whole

of life; "Sin is a good" ¹ as it is a stage in the moral and religious development of man, redemption is the final stage in the evolution of man. Chr

Christ differs from other man in the degree in which the divine life resides in him. He is the Archetype of man, perfect man, and as man is made in the image of God the absolutely perfect man has the worth of God to all other men. God is in Christ supremely.

Schleiermacher objects to the traditional doctrine of "Two natures in one person" because:- There cannot be a unity of life with a duality of natures. "The self-identical one is lost." "The Redeemer is like all men, in the possession of the same nature, but distinguished from all men through the absolute power of the God consciousness which constitutes a personal existence of God in him." ²

Christ is the perfect medium for the transmission of the divine activity in redemption. Christ is not God; but God has a "personal existence" in him. The alleged historical incidents of the Virgin Birth, the Resurrection, the Ascension depend on certain doctrines of the scriptures they are not essential to a Christian doctrine of Redemption. Schleiermacher's Christology thus differs in many important respects from that of Orthodoxy especially in the slight value attached to the evangelic records in the determination of Christian doctrine.

"In the forefront of Schleiermacher's theory stands his interpretation of election, the object of which is the new creature as a whole, its end salvation, exclusively while in choice or rejection of individuals and peoples by the Divine governance of the world he sees no final judgment. The doctrine of the communion of the spirit is also closely connected with the theory of the Church, since he regarded the Holy Spirit as the spirit pervading the whole community founded by Christ. In the Church he distinguished between essential and accidental elements, arising from its relation to Christ and the

Holy Spirit, and ecclesiastical components based on its contract with the world. The former included, besides preaching and the sacraments, the power of the Keys, (that is to say of legislation and discipline) and prayer in the name of Jesus. His idea of preaching was modified by his almost total rejection of the Old Testament and his attitude towards the idea of inspiration viz: that it was an inspiration of persons rather than of writings. He denies that infant baptism, while the practice is suited to the genius of the Christian community, has any certain connection with regeneration. He rejects both the sacramentarian and the rationalistic interpretation of the Lord's Supper. The union of the church with the world gives rise to the distinction between the visible and invisible church, the former being in error and division through the influence of the world, while the latter is one and infallible. Eschatology is discussed from the point of view of the perfection of the church. The work of redemption reveals two other qualities of God: Love. The principle of God's communication of himself and wisdom which regulates its activity."

1

The Glaubenslehre concludes with an attempt to define the Trinity. On this closing section Pfeiderer remarks, "Schleiermacher could not acknowledge hypostatic distinctions in the Divine Being. His dialectical critique of the ecclesiastical doctrine of the Trinity is as admirable as the historical estimate of the various motives which lead to the construction of the doctrine is unsatisfactory. It is undoubtedly correct that the doctrine is not a direct utterance as to the Christian self-consciousness, but only a combination of several of such, namely, of our union with God by the revelation of Christ and by the common spirit of the Christian Church. Schleiermacher explains, therefore, the Trinity modalistically of the various forms of the revelation of God."

2

1. op. Art. Schleiermacher (O. Kim) in the New Schaff-Herzog Eddy.
2. Development of Dogmatic Theology Page 122.

Having thus reviewed the three principal works of Schleiermacher dealing direct with Theology we should be in a position to make an estimate of his significance in the development of Theology.

In his treatment of Theological Encyclopedia he is the first Theologian of the Highest Rank to present a scheme of the sciences connected with theology, based upon one central principle, viz: The Christian consciousness. Moreover, he is the father of the science of Comparative theology. From Barnabas to Kant all Christian apologists had regarded non-Christian religions as radically and incurably false. Schleiermacher insisted upon the kinship of all religions, they all have their origin in the feeling of dependence upon the Unseen and Universal. One has said that Schleiermacher's greatest service is the fruitful application of the analytical method to the investigation of the religious process in itself and in its relation to the whole spiritual (Intelligent) life; and as a complement to this over one sided subjective method he epistemologically postulated the comparative investigation of positive religions; that has been the firm starting point and critical viewpoint of all succeeding theology.

In the science of Apologetics he also broke new ground. Before his time dependence on external authority made of apologetics a collection of "evidences". After Schleiermacher the view point is changed. Christian faith is related fundamentally to the person of Jesus Christ. The Back to Christ movement is part of the new view point he set before the minds of men.

It is in the department of Dogmatics Schleiermacher's influence has been most pronounced. His principal lead to the annihilation of Dogma in the old sense of a formal doctrine necessary to salvation. Dogma in that sense is pro-

1. Essence of Christianity . Brown Page 273
2. Schleiermacher's Theologie mit ihren philosophischen Grundlagen, Vorwort IV, Bender.

enlightened by authority, by exhibiting doctrine as the expression of a distinct type of religious life he inaugurated a revolution in the conception and method of Christian Theology.

25

We must recognize the immense contribution of Schleiermacher and later of Hilse to theology in their emphasis upon the spiritual experience of the church as the quarry from which the stones are to be dug out for the building of the vast temple of Christian Theology.

9 Some general principles of his dogmatics have been and still are severely criticized in many quarters. His subjectivism is claimed to be away entirely with the normative character of Dogmatics. We should note however that the consciousness of the community which leads to continuous development is normative in character and upon this Schleiermacher laid great stress.

"In Schleiermacher's earlier teaching the doctrine of the personality of God was conspicuous by its absence. Personality appears to him a limitation and his glowing and attractive exposition of Christian teaching, which he seeks to free from traditional accretions and superfluities, does not conceal the fact that in his view we have no objective knowledge of God as He is in Himself, whilst the Revelation given in Christ implies only that in Him, human God-consciousness found, historically complete realization. The fundamental idea of Schleiermacher's theology is that in "God", not necessarily viewed as personal, is found the identity of the ideal and real, which in the world exist as opposites." There is no doubt that in the beginning in the first edition especially, the personality of God is obscured. When we come to the Glauhen-
lehre, however there is considerable change in this matter. The attributes of God described here are attributes of what we understand by personality, but a personality which being Divine, transcends human personality so that the idea of limitation in connection therewith vanishes (cf. Lotze and Illingworth on "Per-

1. Gross, Pages 236, 237.

2. W. F. Davison, Art. God, supra. Vol. vi.

sociality (human and Divine) The contention that the
fundamental position of his theology leads us into a "Kingdom
of Subjectivism" is refuted in great measure by the place
he gives the community in the creation and formulation of doc-
trine. He constantly emphasized the religious experience as a
source of knowledge. He said that the Christian conscious-
ness is a continuation of the God-consciousness of Israel. Never
the less, the Christ of History must agree with the Jesus of
the Gospels. The men who came after Schleiermacher (cf. espe-
cially Hirsch) have pointed out the weakness of Schleier-
macher in this connection.

The study of Church History has been influenced
by him in a special way. His view of the teleological
nature of the Christian Religion and of the Cardinal Relation
of its Church toward it strengthened the new interest in Church
History. It was mainly through reading the Disputation that
Reander was led from Judaism to a new Christian faith. The
characteristic of his great teacher can be seen in Reander's
treatment of Church History. The rise of the science of the
History of Religions is to be traced to Schleiermacher's
insight into the relation of religion to the original life of
the religious community.

The reason for his description of religion as
a form of feeling rather than of thought or of will may be
traced to the reaction in his mind against the traditional ortho-
doxy and the rationalism that made religion a matter almost
totally of the intellect. (cf. Hirsch). There was also a
reaction in his mind against Kant's theory that religion is tri-
butory to the demands of the categorical imperative, its source
being the will. From the positivistic however his definition of
religion is a result of his own deep emotional experience in
the devotional worship of the Moravians, which never lost their
worth to him, combined with the influence of the Romanticism that
helped to banish the cold rationalism from his mind. But relig-
ion embraced all the activities of life. It is at the root of
the most refined feeling and of the purest morality and of the

human mental action.

There can be no doubt of the significance of Schleiermacher in the development of Protestant Theology. A succession of notable German Theologians received their impulse from him. Men like Harms, Haften and Herrmann recognized their indebtedness to him. Albrecht Ritschl owes a large part of the fabric of his system to him. We cannot do better now than sum up in the words of Professor Cross, "Even during his life time Schleiermacher's influence was powerfully felt in Germany. No doubt the peculiar charm of his personality had something to do with it, but the warmth of his piety and the vigor of his thinking are the chief reasons. For the impression made by his views has increased with the passage of time and the interest in them continues unabated to the present. No school of religious thought in that country is without elements of theology derived from him; not even the school that seems the most opposed to him, the Hegelian. By his recognition of the originality of the religious endowment and his insistence on its basic relation to all the forms of religious expression, by his admission of the full right of biblical criticism and at the same time his demand for a religious interpretation of scripture and by his tendency toward free-churchism as opposed to state control he became the head of a liberal movement which adopted his free attitude toward the creeds. On the other hand, by taking his stand distinctly within Protestantism and seeking to find in the accepted Creeds and confessions an inner connection with the Christian religion in the wide sweep of its implications he imparted a stimulus to those conservative "confessional" theologians who aimed at maintaining the authority of the standards of the Lutheran and Reformed Churches. At the same time his school of mediating theologians found a fore-runner in him. The general dependence on Schleiermacher is evident in the thought of men of all schools to solve the problems of theology along the lines suggested by him and to clear his system of its objections to them. It is true of Germany in truth to a considerable degree of variation. Modern Theology has no small

degree a development of the ideas of Schlegel,¹

1. Gross Op. cit. P. 2. 200 200.