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A table of contents for *The Churchman* can be found here:

https://biblicalstudies.org.uk/articles_churchman_os.php

Review.

The Truth of the Christian Religion. By JULIUS KAFTAN, D.D., Professor of Theology in the University of Berlin. Translated from the German under the Author's supervision by GEORGE FERRIER, B.D. With a Prefatory Note by ROBERT FLINT, D.D., LL.D., Professor of Divinity in the University of Edinburgh. 2 vols. Edinburgh : T. and T. Clark.

DR. JULIUS KAFTAN has long been known in Germany as one of the most eminent teachers of theology, a position which was sufficiently indicated by his appointment, before his fortieth year, to succeed Dorner as Professor of Theology in the University of Berlin. He represents what has become known as the Ritschl school of theology, so called from its founder, the renowned Albrecht Ritschl, of Göttingen, but to English readers the term Neo-Kantian would probably serve to indicate more clearly its general bearings.

The value of the present work is guaranteed, not only by Professor Kaftan's recognised position as a theologian and teacher, but also by the warm commendation of Dr. Robert Flint, Professor of Divinity in the University of Edinburgh, who was so much impressed by it in German that he recommended its translation for the benefit of those who find it easier to read German theology in English than in its native tongue; and we cannot, perhaps, indicate more exactly the general features of the school of which this treatise is one of the latest and most important products than by quoting some words from Professor Flint's Prefatory Note :

"It strives to represent Christian faith as its own sufficient foundation. It seeks to secure for religion a domain within the sphere of feeling and practical judgment, into which theoretical reason cannot intrude. It would keep theology independent of philosophy, free from all contamination of metaphysics. It would rest it entirely on the revelation of God in Christ. It claims to be thoroughly Evangelical and Lutheran. It aims steadily at the promotion of piety, the satisfaction of spiritual wants, and the furtherance of the practical work of the Church. It is intensely sincere and alive."

That such a movement as this, which, more than any other, dominates modern German theology, is worthy of the careful study of the English student, we need not add, and on behalf of such students we offer our hearty thanks to Dr. Flint for his suggestion, and to Mr. Ferries for the admirable way in which the translation has been made.

Our readers will not expect to find the work quite easy. That it is not so is due to the importance and the difficulty of the subject; that it is as easy as it is, we owe to the clear and vigorous thought of the author, and to the care and knowledge of the translator.