

moods of the early church world blended into the New Testament teachings. Truth is very much obliged to the conscience of the Christian community and the spiritual sensitivity of the church as a body. The movement in this school of thought is away from the deeper reasoning of the church councils and scholastics and back to the concepts of what the first believers knew and understood about Jesus and much of this is discerned (my opinion) by reading between the lines. The most famous disciple of this school (although with his own credentials) was Harnack (1851-1930). His attempt to remove metaphysical interpretations within the Scripture made a very liberal treatment of Jesus and the church. His most famous work is WHAT IS CHRISTIANITY, a volume in which his treatment of history reduced it to what I would call a speculative dream world with a search for unknown facts to replace known facts. (TVT is not known as a good philosophical analyst, however.)

Reacting to these views, Philip Schaff (1819-1893) followed a more moderate and evangelical approach with emphasis on the incarnation. In a general sense, Schaff's influence was helpful to restoring history to a character of integrity. But Ernst Troeltsch (1865-1923) continued in Germany a more liberal interpretation and put Christianity into the arena of an answer to the cultural problems and motivations of its time.

These are quick assessments and serve to indicate the trend of history that led it to be a critical force in aiding liberal theologians in their dismissal of the biblical text as a normative revelation. Naturally there were conservative men as I have noted but the pull of the great mass of academics was to a liberalizing position.

And this concludes our notes on the Industrial age with special emphasis on Europe, England, etc. in the march to the modern times.