Col, 1:17-18 wald Pascae has said " Jesus christ is The carter of all, and me gral to which all terids" christic week for many means so well are quite different In reding the trigh alars theology of hermany one can not help being struck with the geglient accurrence of a mort which it is butry hard to find an equivalent for in English, The word is weltomchaning equals " view of the world " This word means into thom "view by the world as meant by this on pression in Egg Link. It means the widest view The mind Can Take of thrugo in the affort to group their to getties as la whole point the stand point of some wantereld gone cogning as theology, We read of the Therstie attrestic partherstic and Buddhistis weltandanningen. The Christian "wettanchausing is what ine love often du this we see that theoretic knowledge love can not attant to that highest view a suffer which in grice in the clouder the and which is ecentry for the complete of a satisfactory willow the universe as a whole I do we have got to tope a comprehensive wiew of about animal an order to protect it from its enemies the opposition which christialisty has it encounter is no Vorgen læle details an pourle of deference which ore supposed to complet with natural sciences but ex-Rends to the whole manner of Concerning of the world and of man o place in it. It is no longer opposchool of detail but of primple.

Inthord has said, " If are corry beach the autagonismo of the present to their reltimate principle, we'me alliged to congers that it is of the religious kind The way in which much the world and their relation to any alisther, is decisive for the whole ten. dency of his thought and even in the question of the purely natural lige" In our thoughts concerning christianity we take the when that makes Jesus christ The divine and human person its centre It implies true diviny as well as home humant of the christian Redskiner. For our who he breines this a very definite view of things & merges. He who believes in Jesus with his whole heard, as my bound for commented to much else herides. He is committed to a view of bod, a view of man, a view going a view of dedemption, a view of purpose of med - ereation thistory, and to a view of hurman destring found only in Christianily. weltanchaning " or Christia view of the world. a "weltandaming" he deep in the constitution of human nature. They are two fold; 1. Speculative which correspond to the true gold ?. Practical Saspert of turning nature as their ing and active. 2. phartical ou rue Theoretical side the mind seeks mily. It is not satisfied with fragmentory knowledge but tends constant fact to laws from laws to gom there to the highest go

purpose and desting which a question of getty reason to itself it church regule to try to answer! Then they is the practical instine waging the consideration of the wife, whence, and whither, hooking out on the unitere men desire to know their place in it and their relation ship to it In that they may know by what ultimate pouriples they are to ohips their life for the hest the Knydom. we might counider here the two main views of the world 1. The Christian which has for its sundamental postulate a personal, holy, and self remaking 2. "The modern wiew of the world" I in not our rule but many. The one thing in common is their opposition to the supernatural. all is natural development with them. anily and all ather pystern is regarding the supernatural, not so und concerning goine isolated our acle but don't the whole con Caption of Christianty, courider: 1. was there supernatural conception of the unwere? heining stool? 2. Do there pouned of the unlift relation between most man? revelation? person christ? work - The could of men? 7 4 Redeription ? Hereofter? inolated mirasles wiel fleet into proper place. which they been your of truth But Christianish by with much But Christianly higher truth which is