

214<sup>o</sup> of individual Christians, which serves the better accomplishment of ~~its~~ task, while it mediates the rising experience of a human brotherhood (p.78ff, 251). Certainly the author needs also the picture of the two focal points of an ellipse for the relationship of individual and community, by which the one-sided limitation to the individual surroundings for Christian thought is refused (p.81). However, decisively the individual still remains, who in any event knows his assigned duty in the community, but remains independent from it in the actual foundations of his life. "God and the soul" therefore remains the proverb of this consequently individualistic conduct (p.229), which allows room for the Old Testament announcement of the Volk of God only so far as the Christian congregation is reminded and exhorted to its social responsibility by it. From there on will the removal of liturgy and the disparagement of the cult and the sacraments also be comprehensible, as also the hope for a new Heaven and a new earth, in which with Christ's Second Coming God's kingdom is fulfilled, just as imminent expectation <sup>at</sup> only finds critical consideration. This position of faith, which from the world of faith of the New Testament very consciously only represents a selection and is recognized as binding, works itself out obviously through the inspection and valuation of the Old Testament events and furnishes a "principle of selection," that stems less out of the scientific consideration than out of the subjective presuppositions of the observer and ascertains the design of the "highway" of the Old Testament ideas very substantially. Everything connected with God's Volk