

ently Schleiermacher was the first to come under the influence of both movements and to give to them a new and original expression.

Through the doubts which he threw out regarding the authenticity of the First Epistle to Timothy (1807), he has been considered to have inaugurated a new line of criticism—viz., the literary criticism of the books of the New Testament. It is not unlikely that he would have occupied in critical theology the position which he himself aimed at, doing for theology what Kant had done for philosophy, had it not been that the interest of religious thinkers was attracted in a different direction. This came from the side of the Hegelian philosophy,¹ which for a time kept theological speculation spell-bound. It was only after the fascination which Hegel exercised on many minds was removed, and many expectations had been disappointed, that the influence of Schleiermacher made itself felt in wider circles. The change, which amounted almost to a crisis, in German theology, was brought about in the year 1835 by the publication of D. Fr. Strauss's (1808 - 74) 'Life of Jesus.' This work furnishes another proof of the correctness of a remark I have had frequent occasion to make, how little the higher criticism alone is capable of dealing in a comprehensive manner with any large subject or any great problem; how necessary it is to import the

50.
Influence
of Hegel.

51.
David F.
Strauss.

literary and critical study of the Old Testament, the impression he made abroad was much greater than in England. Together with Macpherson's 'Ossian' and the 'Percy Ballads,' he had a very important influence upon German literature.

¹ It is interesting to note that the year in which Schleiermacher published the critical investigation mentioned in the text was also the year which brought forth Hegel's first great work, the 'Phenomenology of Mind.'