

categories of Hegel's metaphysics were applied in the mind of Strauss to the theological subjects which were dealt with in Schleiermacher's lectures.¹ From Hegel Strauss adopted the speculative principle of his work. This may be variously expressed. For Strauss it took the form of the immanence of the Divine Spirit in the world. This signifies that the Divine Spirit works in the world from inside, not from outside, that its activity is orderly, continuous, and connected, excluding everything that is miraculous as an external influence, as a casual interference or interruption. How this idea was worked out by the interpretation of the gospel records as mythical creations, and how the whole conception was upheld by a formidable array of critical and exegetical erudition, need not occupy us at the moment. It is sufficient to emphasise the fact that it was by no means a sober, critical investigation, but rather a speculative construction, under the sanction of the canons of Hegel's philosophy, which made Strauss celebrated; perhaps also not less the fact that what appeared abstruse and unintelligible in Hegel was set out and

Schleiermacher was in life and learning the representative of subjectivity, the man of the most restless mobility, of biting wit, as well as easily stirred feeling. There was in him a wonderful elasticity and agility of mind. . . . To state it concisely, there was in him a rare combination of deep and sublime religious feeling, of mysticism, in the best sense of the word, and of an intensely mobile logical intellect" (see Carl Schwarz, 'Zur Geschichte der Neuesten

Theologie,' 3rd ed., 1864, p. 29, &c.)

¹ Notably to the 'Life of Jesus,' on which subject "Schleiermacher was the first to deliver lectures full of dissolvent scepticism and with great power of combination. Principally in order to hear them David Strauss—then a lecturer on theology—went in 1831 from Tübingen to Berlin. They gave him the strongest impulse to his later destructive work" (Ibid., p. 28).