

results to support or refute which would take a long period of research and much sifting of material which had hardly yet been brought together, the correct thing seemed to be to postpone the verdict on the many cardinal questions which he had raised and to pursue patiently the work of historical criticism; subjecting the books of the New Testament to the same methodical examination as had been practised for some time already with reference to the books of the Old Testament, and still more in the philological treatment of the profane classics. For a considerable time this work was carried on in the "Tübingen School," at the head of which stood Ferdinand Christian Baur (1792-1860), who, after the death of Schleiermacher in 1834, may be regarded as the most prominent leader in German theological science. His publications had already begun ten years before Strauss's work appeared. In the same year with the latter, Baur published a work on Christian Philosophy of Religion.¹ This work may be considered, as much as that of Strauss, to be an outcome of Hegel and Schleiermacher's combined speculations. Like Strauss in his 'Life of Jesus,' Baur, in this work, professes to continue and to carry out, more consistently, views which had been prepared by his predecessors,²

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F. C. Baur.

¹ 'Die Christliche Gnosis oder die Christliche Religions-Philosophie in ihrer Geschichtlichen Entwicklung,' Tübingen, 1835.

² Among these he mentions three: René Massuet, a Benedictine Monk (1666-1716), the editor of the Works of St Irenæus and St Bernard; J. L. von Mosheim (1694-1755), one of the celebrated early professors of the University of Göttingen, author,

among other writings, of a 'History of Heresy' (2 vols., 1746-48), and J. A. W. Neander (1789-1850), the well-known historian of the Christian Religion and Church. It is especially in connection with the early sects of the Gnostics and their position to the orthodox doctrine of the Church, that Baur develops his wider conception, that a comprehension of the Gnostic view can