

of dissolution of faith through thought, of religion through philosophy, is manifested historically in the dissolution of the various dogmas. "The real critique of the dogma is its history. It is first of all to be found in a naïve and indefinite form in the Scriptures; in the analysis and closer definition of it the Church splits into factions, which may develop into heretical extremes; then comes the fixing of it in the symbols, and these are elaborated into theological dogmas; but gradually criticism awakens, the mind distinguishes itself from the reality which it has assumed in the doctrine of the Church. The subject retires from the substance of its beliefs and negatives them as truth. This is only done because the mind has discovered another truth, though in an undeveloped form; and all now depends on this, whether this new speculative truth is the same as the old dogmatic truth, or whether it is foreign and opposed to it, or lastly, whether a middle way can be found."¹ A large section of German theologians were for a long time occupied in looking for this middle way. Strauss himself indicated a solution by adopting the Hegelian formula, according to which "the Divine Being is not a personality, but becomes personal through an infinite process of personification."

With Baur, as well as with Strauss in his earlier writings, criticism was limited to exegetical work on the one side and to the interpretation of existing texts and historical records in the light of some philosophical idea or of some unproved but plausible generalisation on the other. With them criticism had not penetrated to

¹ 2 vols., 1840-41. The quotation in the text is to be found vol. i. p. 71.