

him without agitation. But he soon left Bonn to study under new masters, only to leave them in turn for others. For this he has been accused of fickleness. Rather, here lies the clue to all his life-work and to his whole system. Even as a student it was his habit to bring all teachings to the standard of a personal utilitarianism. His test of each doctrine studied was not Is it logically sustained and objectively true? but Is it of subjective value in its present help to me? Thus early arose his standard of "Worth judging," according to which he afterwards sought to organize knowledge solely with reference to its bearings on the welfare of man.

Judged by this standard he soon found Nitzsch "exhausted," and thought to place himself under Neander and the ultra-conservative Hengstenberg at Berlin, only to find that judged by the same test, they had no "interest" for him, and he became a disciple of Muller and Tholuck at Halle. Still later he was won over by Erdmann of Halle for Hegelianism, and embraced it eagerly as the school of thought which promised him what he sought. Next he spent six months as a learner at the feet of Rothle at Heidelberg, and then passed over to Baur at Tubingen, whose adherent he remained for several years, while acting as privat-docent at Bonn. During this period his first great work, "The Rise of the Old Catholic Church," was written. When its second and revised edition was issued seven years later, he had completely broken with the Tubingen school and was working on lines of his own, and this work "lays down the lines for the study of the earliest age of Christianity, which the best scholarship has followed since." In 1859, when preparing a course of lectures on ethics, he came under the influence of Kantian ideas, and these henceforth furnished the framework within which all his thinking was set. In 1869, when writing the "Critical History of Justification and Reconciliation," he grappled with Schleiermacher's system, and found in it the key to his own position. Still later, when writing the dogmatic volume of his "Justification and Reconciliation," he came under the last formative influence in his thought in the philosophy of Lotze, now his col-