

in to disturb our theology. The infinite of philosophy differs from the infinite of religion—an infinite Personality does not lose its being nor degrade itself by coming into contact with humanity, being indeed the very presupposition of that humanity. Christianity can be traced back year by year, century by century to a Person who once lived on earth, of whose sayings and deeds we have a definite record, a record now acknowledged to be trustworthy, though the history of the attacks and counter-movements, the advances and retreats, the undermining and counter-mining, the temporary defeats and renewed sallies of friend and foe, waged round this record, and what it involves as to the Person of Christ, has been the long drawn-out romance of theology. The particular tactics that the opponents of Christianity have displayed during the present century, have been in a measure bolder and more confident though probably capable of easier and to the ordinary man at least more intelligible repulse, than those of the Christological discussions of the earlier ages. It is now the actual facts of the recorded life of Christ that have been called in question, and doubt has been thrown on the historicity of the Christian foundation in a variety of ways. The earliest crude rationalism imputing actual falsehood to the evangelists was quickly dissipated by the truth which kept alive the culture of even a not very religious age. But as the hot sun of early spring often disappoints us by melting merely the surface snow and leaving a thick coating of ice beneath, so the disappearance of the superficial objections of a Paulus but revealed the more philosophic and close compacted belief of the Tuebingen school. This threw discredit on the truthfulness of the gospels, because they did not accord in their details with the requirements of a view of the actual course of history in the early ages, which was supported by much learning and vast philosophical ingenuity. This was harder to refute than the early rationalism. Then came Strauss finding a myth here and a legend there so as to leave us no certainty; and though the thoughtful world was little affected by Renan with his spiritual incapacity, yet his brilliant literary style ensnared some. The attack of Strauss was most severe, for its spirit still lingers with those whose philosophic or scientific prejudices will not suffer them to admit miracle. Such men,