

acceptance of his datum as to successive formations and tendencies in Christianity, and not less by his confession that the Resurrection is an unsolved mystery. Thus the most strenuous effort which the anti-supernaturalist school has ever made remains behind us, the basis of Christianity unshaken, and the weapons of attack either broken or flung away. It is not denied that the criticism of the Gospels, and the construction of early Christian history, have profited by these combats, but it is with the defenders that these lessons remain, while those who are unhappily "of the contrary part" see their materials built into the very structure which they laboured to overthrow. Some of these results are, the general admission of early dates for the Gospels, and the uncontested place of so many of the Pauline Epistles and of the Apocalypse. Works like Greg's *Creed of Christendom* and *Supernatural Religion* could hardly be written over again, if they were still to begin.

Much more could be said in regard to the apologetics of Christianity proper, which has strengthened itself in other fields ; but a word may be added as to the state of the conflict on a ground even deeper than that of Christianity,—the apologetics of Theism. The French Revolution did not produce in wide circles so shattering an effect upon faith in God as upon faith in Christ, even some of the movement party clinging to Theism ; and with the revival of Christianity, Theism naturally gained till Atheism had largely dropped out of sight. The critical philosophy of Kant also, though unjust to the speculative argument for Theism, had left it on its moral side credible and even necessary, and had thus, amidst the declension of his successors towards Pantheism, encouraged, with other influences, a Theistic belief. Partly through the failure of Theism to go on to Christianity, partly through the recoil from Pantheism, when it broke down into its opposite in Materialism, and partly from the congeniality of Materialism itself to human nature, which makes it an ever-recurrent element in science and philosophy, we find during the last fifty years a wide return to a sensationalist scheme of things, with matter as original and supreme, to the exclusion of God. Of these tendencies, favoured by the march of physical science, the Comtist or Posi-