

more than ever all right to enquiry ; and the Protestant Church has also learned to conduct any missions which it has here in the quietest and most noiseless manner. It is in the relation of Protestantism to other parties and topics that the astonishing activity, which has more and more marked its career, is to be found. This may be briefly surveyed under the three questions to which everything affecting Christianity itself as a religion may be referred. These are—What are its *evidences*, or *apologetics*? what is its *interpretation*, or *exegesis* and *dogmatics*? and what its application to life and work, or *Christian ethics*? It will be seen, I think, that the most vital, typical, and normal side of Christianity, the Protestant, at the end of the nineteenth century, though not without difficulties, as it is not without sins and faults, is also not without great victories in the past and hopes for the future.

Beginning with *apologetics*, there has been a great concession to Christianity, since the rough and supercilious strain of last century. The style of Woolston and Paine, and even of Voltaire, is only found in the lowest regions of unbelief. Whatever aspires to permanent literature or general recognition admits the grandeur of Christ's life and work, and its importance for the world. Strauss treats the Sermon on the Mount, before his own fall into atheism, as a true utterance of the Fatherhood of God. Rénan regards Christianity as so great a system that it almost necessarily, according to the laws of the universe, created false miracles, which were not ill bestowed in achieving its reception. Baur labours as a reconstructor of Christianity about which, after the death of Christ, its secondary founders disagreed. These writers had all to grapple with the problem of the supernatural, and account for the origin and success of Christianity without it. The failure of such men has added to the strength of Christianity. The mythical theory of Strauss, on which he laboured for a quarter of a century, was virtually abandoned by himself, with none to claim it. The necessary illusion scheme of Rénan has faded into the dimness of his already decaying *Origins of Christianity*. The position of Baur also has been weakened by the wide non-