

and calm researches of Schleiermacher and Neander, the uprising of a valiant host of able defenders more free from the spirit of Rationalism than were these, checked the tide of antagonism in Germany and asserted for theology an honourable position—though by no means beyond assault. The enthusiastic reception given by thousands of his countrymen to the profoundly unphilosophical and ridiculously romantic *Vie de Jesus* of M. Renan points out the fact that France is now, in reference to historical Christianity, where Germany was before Lange and his compeers repelled the assaults of the Tübingen critics; while the eloquent and powerful defences of Pressensé, Guizot and Godet give us reason to hope that the keen perception of Frenchmen will not long be obscured by the glare of a superfine rhetoric. In Great Britain, at the present time, there is being waged around Revealed Religion a warfare of historical criticism, philosophical reasoning and scientific research more complicated and more obstinate than either Germany or France have known, in consequence perhaps of the British character being more varied and practical than the German, and more persistent than the French. A British modification of Comte's Positivism, advocated by able men, tends to shut out from thought and knowledge all that lies beyond the perception of the mind through the senses; and therefore to cut off our relation to the unseen, spiritual world. An invasion of the domain of mental science by the advocates of a system terminating in a refined and elaborate materialism under the leadership of Spencer, tends to rob man of his immortality and relegate the Eternal to the dark abyss of the unknowable. Physical science justly crowned with the laurels of great and splendid victories and standing forth before the public gaze,—her hand laden with blessings for toiling millions,—is said by some of her idolatrous devotees who claim to understand her language, to speak of the impossibility of a creation and of a supernatural revelation attested by miracles. Although it would be an act of injustice to many distinguished men occupying the foremost rank in the scientific world to represent them as unfriendly to religion or even unwilling and unable to bow to the authority of Scripture, it is nevertheless true of not a few of them that, under the influence of physical researches which reveal to their view everywhere and in every variety of form the unbroken uniformity of what is termed "law" or natural order, they are disposed to put an unusually free interpretation upon the miraculous element of the Bible narratives; and in the case of some not so piously inclined it is to be feared that the temper of mind induced by incessant contact with the facts of unbroken sequence of natural order renders faith in the spiritual and unseen a practical impossibility, and thus generates a life full of melancholy and uncertainty—"without God—without hope."

There are being circulated in various forms reproductions of the historical criticisms which had their brief day of triumph in Germany before the followers of Strauss were confronted by men of equal learning with their master—reproductions startling in their novelty only to the crowd of enquiring minds unfamiliar with the history of Theological Literature, but not the less fascinating on