

under the categories of matter and mechanism ; and thirdly against pure or scientific materialism, which announces the double verdict, no soul and no God, and reduces all forms of existence and activity to the terms of matter and force, the apologete must wage an uncompromising warfare which knows no defeat. Next, the forces of deism, which admits the existence of God, but regards Him as the absentee landlord of the universe, must be encountered, and both its naturalistic and rationalistic wings must be routed. Then that great monistic system which has always been set in strong battle array against true theistic belief, and which is known as pantheism, must engage the undivided attention of the apologete, as it seeks either to lose the identity of the universe in God or to hide God away in the universe. Its four legions—Hindoo, Eleatic, Spinozistic and Hegelian—must be in turn attacked and overthrown. Then, finally, the scattering hosts of pessimism, secularism and socialism are to be warded off, while the flying mercenaries of spiritualism, who love good pay and do their fighting in the dark, are to be driven away by the weapons of truth.

Returning victorious from this long campaign, the apologete will be ready to enter the second section of the wide field in which his great work lies, that of historical or evidential apologetics. Here the great conflict is between the supernatural and anti-supernatural views of the Scriptures, of Christ, and of Christianity ; and the Christian apologete must take his place as a leader on the side of supernaturalism.

Useful preparatory work may be here done by the apologete in the field of comparative religion, or, as it is sometimes called, the science of religions. Much that is new and useful to apologetics will be found here, and not a little of value to mission work will be learned regarding these false systems with which the Christian missionary has to deal. It must be kept in mind also that many anti-Christian scholars are working in this field, and covertly seeking by a flank movement to take the royal crown from the head of Christianity, to break it in pieces and distribute its fragments among all religions, leaving the Christian with perhaps the brightest jewel in her hand, but without a crown upon her head. The apologete must defend Christianity as the only religion worthy to wear a crown. In a critical and comparative way he will study the religions of Islam and Egypt, of Phœnicia and Canaan, of