

But until then he and the believer in the Bible stand upon the same foundation of faith in the testimony of others. The historical argument, that which leads to faith in such testimony, is the only one that in recent years at least has achieved victories over unbelief and led doubters into fellowship with God. Why then trouble the minds of students with the philosophical proofs of the Divine existence? You may have seen in some of the great arsenals of Europe rooms devoted to the armour of the past where suits of chain and solid mail cover lay figures, where heavy hilted lances, ponderous shields, maces and battle axes stand upright from the floors, or hang upon the walls, with crossbows, muskets and other ancient weapons. Historically they are interesting, but if nations were found as nations still are to be found, using these old implements of warfare, they would be more than interesting; for a sight of them would tell how easily and how most easily with modern arms and equipments the victory over them might be won. The adversaries of the truth are the representatives of these nations so far behind the age in the arts of warfare. The men who deem themselves to stand in the front rank of science face the truth of God with their *Onto* and *Cosmo* and *Techno-antitheological* arguments like mail-clad Abyssinian warriors with shields and spears against Armstrong guns and Martini Henry rifles. It is true. The arguments used by the philosophers, the fathers, the 17th century defenders of the faith, are of precisely the build and calibre of those with which the modern writer assails the citadel of truth to-day. We have discarded them, we have proved their worthlessness, and through every flaw in them strike a blow at error and unbelief. And now the aim of positive apologetic as opposed to this negation is the aim of the Christian Church and of Him on whom as a rock it stands, to lead man back to faith in his fellow-man, and thus to faith in that phenomenal God whom his most favoured fellows seeing and hearing have made known.

Its object is to lead men back to faith, not faith in an intuition of the mind, nor in a soul of the universe without, nor in a great first cause, nor in all perfect being, but faith in Him by disbelief of whom our first parents brought death into the world and all our woes, faith in Him whose law delivered once at Sinai still makes the sinner exceedingly fear and quake, faith in the voice that came to Isaiah the son of Amoz, saying, "come now and let us reason together; though your sins be as scarlet they shall be as white as snow, though they be red like crimson they shall be as wool." Faith in the wondrous Rabbi to whom Nicodemus coming heard the words: "God so loved the world that he gave his only begotten son, that whosoever believeth in Him should not perish but have everlasting life." And faith in the same Divine voice which, while pronouncing evils upon the cities of Galilee, cried in accents of deepest tenderness: "Come unto me all ye that labour and are heavy laden, and I will give you rest." It is faith, therefore, in a God phenomenal, faith in