

all questions of duty, and on all differences of judgment, as to our religious nature, estate and opportunity.

It will be at once evident in the field of Christian apologetics, our religion with calm reason, quiet brow, and clear eye, must be ready to turn to the Atheist, the Infidel, the Pagan, the Turk, with mighty argument from the undisturbed central intelligence resting in God. It will not confound, silence or convince the Atheist, the Pagan, or the Turk—and how in this regard does the Agnostic, the Rationalist, the Materialist, the Evolutionist, differ from them? and these, be it remembered, all together make a large share of the world—to tell said Pagan or Turk of the joy of our Christian life, or the rapture of our religious experiences. Nor is the argument always what it ought to be in the illustrious preference of Christian character, and the clear demonstration of the superiority of both natural and revealed religion, as we Christians have it, over the light of Nature alone, as the Pagans have it; in the blessed fruits of unselfishness, nobleness, brotherliness, and benevolence. Men that are attacking *principles*, and digging deep to uproot foundations are not to be met with sentiments and zephyrs and odours playing over the surface. They must be met with deeper principles and solid facts; the unity of all principles and concentration of all facts in the ultimate and eternal relations and realities of Nature, man and God.

But this is not the argument for Christian polemics, when Christian smites Christian with heavy lance, more or less steel, more or less clay, as taken from the armoury of the Lord, or the slime pits of Satan, and the mud beds of the worldling. Sometimes the conflict is as to the existence of one supreme, spiritual Lord God. His character, His interest in the world, and the Divine warrant of the Christian Scriptures. These broad controversies are mainly on the high seas of natural and historical theology, a circumvallation of fortresses looking out upon fierce foes coming up out of the darkness and over tempestuous seas, thundering against the outer ramparts; that, having carried these, they may the better sweep away the inner defences and lay violent hands on the very citadel. Against these enemies we have such apologists as the Christian Fathers, and such works as Paley, Butler and Watson, on the Being and Nature of God, the inspiration of the Scriptures, the moral constitution of man, the force of natural obligation and the sanctions of reason to virtue.