

manifestations of God in the forms of space and time and in the sphere of physical nature are of vast importance in the unfolding of divine revelation. These are the centres from which miracles and prophecies flow. If there were such Theophanies or divine manifestations in the successive stages of divine revelation, then we should expect miracles in the physical world and prophecy in the world of man. If Jesus Christ is God manifest in the flesh, then prophecy and miracles are exactly what we should expect so long as He abode in this world in the flesh. If the Holy Spirit was given to the apostles on the day of Pentecost and He was present with the churches of the apostles in the peculiar manner of external manifestations of Pneumatophany such as are described in the New Testament, we are not surprised at the occurrence of miracle working and prophecy during that period ; and it seems to be the most natural thing in the world that when these divine manifestations ceased miracle working and prophecy ceased with them. If then, on the one side, Recent Criticisms have weakened the independent value of the evidences from Miracles and Prediction, they have, on the other side, given something vastly better in their place. They have called the attention to the presence of God with His people in external manifestations of Theophany to guide the advancing stages of the history of redemption. Here is the citadel of our religion, to which all its lines of evidence converge, the centre of the entire revelation and religion from which Prophecy and Miracle working issue in all their variety of form. The evidences from Miracles and Prophecy gain in strength when they are placed in their true relations to the Theophany in which the unity of the evidence is found.

2. Another fault of the older apologetic was in laying too much stress upon the external evidence and in neglecting the internal evidence for the inspiration and the canonicity of Scripture. The Roman Catholic Church bases the authority of the Scriptures on the authority of the Church. The Reformers rejected this external authority and found the evidences for the Scriptures in the Scriptures themselves, in the voice of the living God speaking to the believer in them and through them. As Luther said, "the Church cannot give any more authority or power than it has of itself. A council cannot make that to be of Scripture which is not by nature of Scripture." The later Reformed and Lutheran scholastics abandoned the position of the Reformers and fell back upon the external evidence of tradition in the synagogue and the church. In this they committed a sad blunder, which greatly injured the evidences for the inspiration and the canonicity of the Bible. Recent Criticisms have weakened this line of evidence and given us something much better in its place. They have revived the views of the Reformers and the Puritans and have strengthened the lines of the internal evidences. Here, again, the order of evidence has been changed. We do not first prove canonicity and then the inspiration of the Scriptures, but the