

redemption and duty for man, as the only one which meets the case. In this way the method of the older Apologetes is inverted, and important advantages are thereby gained. The belief in God and in the principles of the Christian system is taken to be the key to unlock the mysteries of the material universe, and of human life and destiny.

In the second place, the *historical* method is at the present day receiving more attention than it formerly did. The facts of history are something which the rejectors of the Christian system cannot deny; and the advocates of Christianity, taking up the historical line of enquiry and defense, find themselves able to do good work. Mythical theories in regard to the narratives of the Old and New Testaments do not now find many supporters, and the views of human testimony which Hume set forth have been refuted many a time, so that the path of historical enquiry is now a most effective one. And in addition to this, there have been made during the past few years many interesting discoveries by those engaged in exploring ancient remains in eastern lands. By means of these discoveries difficulties in Scripture statement have been removed, and much light has been thrown on many other passages. The historical evidences are therefore of great interest and value at the present day.

Coupled with the historical method we may also consider the critical method, as we find it in the writings of the so-called higher critics. Their work is largely literary and historical in its nature, and the controversy aroused by their views has in certain quarters been the most important of the present day. In confuting the views of the Grafian school of critics, orthodox critics have done excellent work, and have been cast on a new line of defense which has served an excellent purpose. This method, moreover, is strictly scientific as a mode of defending orthodox views on polemic ground.

In the third place, the Apologetics of the present day is doing much to defend the Christian system by unfolding its inherent sufficiency as a religion for mankind. In this connection the science of comparative religion is of great interest, though it is one of the newest of the sciences. The great Ethnic religions have recently become much better understood, and their relation to Judaism and Christianity has been unfolded in various ways. This science, it is true, has often been pursued in a way antagonistic to the Christian system, and the attempt has been made to reduce all forms of reli-