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REVIEW SECTION.

I.—THE PRESENT TASK OF THE APOLOGIST.

BY PROFESSOR ALEXANDER BALMAIN BRUCE, D.D., GLASGOW, SCOT.

The duty of the Christian apologist at any given time depends on two things : what he has to defend and against what he has to make a defence. It might be supposed, indeed, that the former of these two things was constant and invariable. Is not the cause to be defended always Christianity and what is vital to the Christian interest? True, but opinion may vary from age to age as to what is vital to Christianity. And, in matter of fact, opinion has changed greatly on this subject. Formerly the idea, at least in the Protestant section of the Christian Church, was that the Bible was the citadel of the faith, to be defended at all hazards and against all comers. In those days apologetic was an introduction to dogmatic, and even now it occupies this place in some theological seminaries. The theory underlying the arrangement was this : The Bible is the only rule of faith and practice, expressly given to men by God to tell them what to believe concerning God and what duty He requires of them. The business of the dogmatic theologian is to extract from the sacred Book what it teaches under these two heads, and especially under the former, and to reduce its teaching to definite statements, duly supported by proof texts. But before proceeding to this, his proper task, he has a preliminary duty to perform. A book which is to be used as an authoritative rule of faith must possess certain characteristics. It must be given by a divine inspiration which guarantees inerrancy in every respect. The men who wrote it must be accredited as the agents of a divine revelation, and their appropriate credentials must be forthcoming in the book in the form of miracles, whether miracles of power, such as the plagues in Egypt, or miracles of knowledge, such as the predictions of the prophets. Finally, the writings which are meant to serve the purpose of a divine revelation must be a certified, exclusive collection. It is necessary, and it must be possi-