

show his metal of resistance. The army that cannot get itself swiftly behind breastworks and withstand the most determined and deadly onset, would best never undertake the business of conquest.

So, while Christianity is unalterably aggressive, this very feature of it makes it inevitably provocative of attack. And it will necessarily be put to the defense of itself. And just where its assault is most constant and vigorous, there it would seem to be sometimes in need of its best defenses. This argument, from analogy and from the nature of the case, finds its corroboration in the Scripture. Apologetic is in the Word of God. Not profusely, not conspicuously, very infrequently, indeed; but still it is there.

The opening verses of the nineteenth Psalm point to the heavens as testifying of God, and justify an argument from nature in vindication of the divine existence. "The heavens declare the glory of God." It is also by this proof of God in nature that Paul, in the first chapter of his epistle to the Romans, shows the heathen to be without excuse. "For the invisible things of him since the creation of the world, are clearly seen, being perceived through the things that are made, even his everlasting power and divinity." The first chapter of the Epistle to the Hebrews is an apologetic. To the minds of devout Jews who yet were disposed to challenge the claims of Jesus, it should have been overwhelmingly evidential. So, also, in the circumstances and for the audiences, the speech of Peter at Pentecost, and the speech of Stephen just prior to his martyrdom, while vigorous in their assault and boldly aggressive, were admirably defensive and unanswerable from the view-point of a believer in the Old Testament Scriptures. Christ himself did not wholly discard the apologetic method. He rarely set himself to proving things. He was sublimely assertive. He made His infinite claims as if He knew there was that in man to which He could directly appeal without argument. "I am the way." "I am the truth." "No man cometh unto the Father but by me." "The Son of Man is come to seek and to save that which is lost." "He that believeth on me hath everlasting life." "I and my Father are one." These are mighty assumptions, and most bold. They take an immense deal for granted. They indicate anything but an apologetic attitude. And well nigh all Christ's speech is charged with this spirit of aggressiveness, in the infinite calm of conscious power and victory. Yet now and then, at rare intervals, even the Lord Jesus appealed to His credentials, and marshaled the evidence by which He would establish His claims. "If ye believe not me, believe me for the very work's sake." "Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of me." "The works that I do bear witness of me, that the Father hath sent me." "If I have done evil, bear witness of the evil; but if well, why smitest thou me?" "And beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the