

Christian religion gathers into itself all that is true of natural religion, and consequently cannot disregard external nature or the constitution of man as sources of truth concerning divine things.

The revelation, which nature and the Bible contain, is justly called divine, not simply because God is the author of it, but also because He is essentially the substance of it, the One whom it makes known. Nature is a source of religion because God reveals Himself in it, and for that reason alone. In the lessons it teaches to the receptive mind it gives indications of His being and character. Scripture is the record of a special history, in which all the earlier agents of revelation, as well as the only begotten Son, declared God. Its doctrines and morals both, are a disclosure of the person of God. Despite charges of vagueness and generality, the statement is at once comprehensive and exact, that "the Scriptures principally teach what man is to believe concerning God, and what duty God requires of man." This duty also embraces knowledge concerning God, since it connects itself with His revealed will. Christianity has a ground for continued existence, simply as it realizes the promise of God to manifest Himself in the hearts of believers. The revelation on which the Christian religion rests, and which apologetics has to vindicate, is alike in nature and in Scripture, one in which the Revealer is identical with what is revealed. Apologetics, then, has to establish that the foundation of Christianity is a self-revelation of God. The character of that revelation will guarantee its truth, its authority, and its adequacy.

The self-manifestation of God implies that man has an intelligence capable of apprehending Him. Hence a power of cognizing the Divine must be assumed. This does not imply that previous to, or independent of all experience, man possesses a thoroughly developed idea of God, which can be used as a touchstone to test the reality of professed manifestations. It does imply, however, that when the thought of the supernatural rises into consciousness on occasion of appropriate experience, it springs out of the depths of the mind itself. Beholding the attributes displayed in His works, it is able to recognize that these are attributes of a Divine Being, and in this recognition to rise to a more adequate conception of His character. The actual discernment of God, in nature or Scripture, is the highest assurance that man possesses the power