

effects back to causes. Along with this method, if not indeed forming part of it, analogy and hypothesis have an important place, and have been employed with effect in at least refuting objections, and removing difficulties. Strange as it may appear, the Kantian philosophy did not a little to shake confidence in the deductive method.

Very brief illustration of the statements just made in regard to the inductive method in modern Apologetics must suffice. In regard to Theism, and the proofs of the existence and attributes of the Divine Being, the older Apologetes, proceeding deductively, endeavoured to establish the proposition, "God exists." Great skill and much learning were expended in this effort, but not with entirely satisfactory results. The logician could step in and say, "Deductive processes do not enable you to go beyond the sphere of the content of the premises in the conclusion." If, therefore, the conclusion, God exists, is a valid one, the fact of the Divine existence must be involved on the premises, and is thus already in our possession. The conclusion only unfolds analytically the content of the premises. On the other hand, induction enables us to go out synthetically beyond the facts with which it begins, to the discovery and verification of general laws or principles.

Hence, the method of procedure in the theistic controversy which is now effective, consists first in finding in the universe, in the nature of man, and in the constitution of society, certain facts and problems. We next proceed to seek an explanation of these facts, and a solution of these problems. We test different explanations, and present various hypotheses in solution of the problems, in order to discover the best. The atheist says that these facts can all be explained without the Theistic hypothesis; the pantheist says that there is no other God needed than the one who manifests himself only through these facts; and the agnostic says that we cannot solve the problems at all, and so must be content to remain in ignorance. The Theist, on the other hand, presents the Theistic hypothesis as the only true and adequate solution of the problems, and as the most satisfactory explanation of the facts; and he further feels justified in holding by the Theistic position till the opponents of the system can supply a better explanation than that which he can give. In this respect he is strictly scientific.

In like manner the Apologete has the facts of the Bible before him, so remarkable and varied in their nature, and he presents the hypothesis that the Book is the inspired word of God, teaching