

the essential conditions of existence in the external world, and will find these correlated in cognition in such a way that the reality of neither is destroyed, and yet the knowledge of both is assured.

So on the side of the philosophy of belief equal care must be taken. Any theory which sets faith in antagonism over against reason, and tells us that we must believe what absolutely contradicts reason in its fundamental principles cannot be admitted. Any view which separates the sphere of faith from that of knowledge in such a way as to shut them off entirely from each other, and which says that we may believe what reason can give no evidence for must not be adopted. And any doctrine which so exalts faith above knowledge as to make it the sole instrument in matter of religion must be carefully guarded against. A true doctrine here will hold that faith and knowledge are supplementary to each in every sphere, but especially in that of religion. As all knowledge has at its roots an element of faith, so all true belief is rational, and rests on evidence. Knowledge and belief may follow different pathways, but they move in parallel lines, and both lead to certitude.

Having taken good ground in regard to these questions, the apologete is prepared to enter upon the wide field of theistic discussion. Theism may be treated either as a theory of the universe or as a doctrine of the divine existence. The former will lead to a theistic cosmology and the latter will result in a natural theology. Embracing both, theism may be defined as the doctrine which affirms the existence and continued operation of one infinite personal God, and presents this affirmation as the only adequate solution of the origin and constitution of the universe.

Theism on its positive side has to face two great questions. The one may be termed the psychology of theism and the other its ontology. The former will unfold the nature and origin of the idea of God in the human mind, and the latter will announce the reasons for believing in the existence of a Being corresponding to that idea. In dealing with the first of these questions, the apologete must make a careful analysis of the theistic elements of the human constitution, when such facts as these will be unfolded: A cognition of diety as the intellectual element, a belief in the existence of God as the faith factor, a sense of natural dependence and finiteness, a