

thirdly, the supernatural in a *person*, which exhibits the Christ of history as the divine Redeemer ; and fourthly, the supernatural as manifested in a *kingdom*, which sets forth the Church as a spiritual commonwealth.

Discussing the first of these, the precise nature of revelation must be explained. The supernatural communications which the apologete must defend and vindicate are those contained in the Scriptures ; and thus the Bible and supernatural revelation are to be regarded as synonymous from this view-point. Then the real historical character of this revelation and of its written record must be held fast, against all opposing or minimizing views. Critical and reconstructive theories of the religion and literature of the Old Testament, which makes Mosaism only a natural national growth among the Jews must be carefully scrutinized. Advanced Higher Criticism, with all its pretensions to high scholarship, must be met with equal and more reverent learning ; and no view which destroys the historical integrity of the Old Testament Scriptures as the inspired record of a real supernatural revelation, and regards these Scriptures as merely the product of the natural development of Jehovism among the Israelites, can be allowed to stand. So in the New Testament, those legendary, mythical, and tendency theories of the narratives which [rationalistic criticism advances must be driven entirely from the field by sober criticism.

Connected with revelation, the modern apologete will find a difficult question, which demands his serious consideration and vigorous defence. That question is the fact of *inspiration*. The complete discussion of this question belongs to the systematic theologian ; still the apologete has his work to do defending the true doctrine and refuting some false views. The apologete must maintain that inspiration is more than natural genius or lofty intuition, and more than the mere effect of the Spirit of God upon the persons who received the revelation. He must also hold that inspiration is more than mere divine guidance in regard to the moral and spiritual elements of the Scriptures ; and he cannot be content with any theory which gives us merely inspired *men*, but not an inspired *Bible*, or which professes to give us an inspired *Bible*, but not from inspired *men*. A true doctrine will argue in favour of the inspiration of the men as authors of the books, and of the Bible as the production of inspired men, so that the Scrip-