

recent years has been toward the study of Christ's character as the Father's revealer. And man's faith is seen to rest, not in certain abstract propositions and theological dogma, but in the *Living One*. Men are saved, not by believing certain truths, but by believing Him who is true—"He that hath the Son hath life." *He is the unanswerable argument for the Supernatural*. In defending Christianity it has been too much the custom in past days to run our line of defence along the entire front of Christian doctrine. As apologists we have sought to include the whole encyclopædia of Bible knowledge in all the multifariousness of its contents. We have entrenched ourselves behind every claim which has ever been put forth on behalf of the Bible. We have gone out from the citadel to defend outposts. But must we in the first instance stake all on some one position which, no matter how important, is not vital, instead of entrenching ourselves in the inner fortress from which nothing can dislodge us? Surely sound reason dictates the proper method which the exigencies of our times demand.

Hitherto secondary questions have occupied the chief place, and the supreme argument for Christianity—its inner temple—has been made subordinate. We have staked all on the question of verbal inspiration; the authenticity and genuineness of all the books of the Bible; the Mosaic authorship of the Pentateuch; the criticism of the text; the evidence of physical miracles; the method of creation, etc. Divine revelation has in this way been made to rest on some secondary question which though important is not the crucial question to be settled. "Is *the Christ* the Messiah? And is the Christ of history God's great revelation to man?" Even to a casual reader it is evident that the New Testament is the record of two different kinds of revelation. (1) The record of Christ incarnate—His life, death, resurrection, ascension, etc., those objective facts on which Christianity is based. (2) The commentary made on these facts by apostles and evangelists as far as their meaning was made known by the Holy Spirit. And this brings out clearly the distinction between Christianity as a *revelation*, and Christianity as a *theology*. It is with the former, and not with the latter that the apologist has, in the first instance, to do. We have in the New Testament itself this very distinction. The Gospels are a record of the facts on which Christianity is based. And the epistles are the inspired commentary on these facts—the disclosures