

Greece and Rome, of Assyria and Babylon, of Persia and India, of China and Japan, of Western Europe and America, and of Africa and the Isles of the Sea. By a comparison of the results of investigation in this wide field with Christianity, many valuable conclusions may be reached. Thus it will be discovered that the earlier religious beliefs are more monotheistic and purer than the later in every one of the great ethnic religions. It will also appear that the further back religious beliefs and practices in different systems can be traced, the more are they found to resemble each other, a fact which points to a common origin and to a primeval revelation. The study of comparative religion will also reveal the fact that the law of development in merely human or natural religions is *steady deterioration*. The light of primeval revelation grows fainter and fainter until whole races become shrouded in darkness. But with Christianity it is otherwise. The Christian system, together with antecedent Judaism, reveals a line of continual expansion and growth till the light became the noon-tide brightness of the gospel day. The only reasonable explanation of the facts is that all onward religious movement is the result of special divine interposition, and that the divine causality in the form of the supernatural has ever operated in the line of Judaism and Christianity. Hence the Christian system has gone on from one degree of strength unto another, while other religions are like streams which have wandered away from the channel of the supernatural until lost in the deserts of religious ignorance.

The apologete having discovered the supernatural as the peculiar possession of the Christian system, must explain its nature and manifestations. As to its nature, he will show that the supernatural is more than the merely supersensible or superhuman; that it is more than the hypermaterial, and other than God's ordinary modes of working in nature and of ruling in human history. The apologete must vindicate the reality of the supernatural as involving certain unusual or extraordinary modes of God's operation in relation to nature and human history which have religious ends in view. Then the great fourfold manifestation of the supernatural in the sphere of human history must be unfolded at length. First, the supernatural as manifested in *word*, which gives revelation as we have it in the Scriptures; secondly, the supernatural as manifested in *act*, which presents the miracle;