

of salvation and in the further explication and understanding of the whole system of facts and truths of Scripture. Even the process of reasoning, one of the functions of the faculty of reason, is able to be pressed into the service of God, in order more productively to facilitate the task of reflecting upon the truth revealed in the Scriptures. Thus we suggest a resolution of the faith vs. reason problem, not by espousing the formula "Reason plus Faith," (a rationalistic approach); nor that of "Faith without Reason" (an irrationalist approach); but rather that of "Faith plus Reason."

CONCLUSION

We have now come the full round. We began by asking, "What is the apologetic task?" In order to select one of the proposed five answers, we have examined three pressing questions.

The first was the question of the effect of sin upon General Revelation. We discovered that an objective General Revelation does exist, that unregenerate men do apprehend it; but that subjectively, they suppress, distort, and pervert it. Therefore a true Natural Theology is impossible to construct, even via the Rational Arguments. Nevertheless, although a sound rational argument is not possible, yet the rationally apprehensible evidences of God's glory, benevolence, power, divinity, wrath, and justice are constantly pouring in upon the unregenerate man; and for suppressing these, he is inexcusable. He must be told of his sin and urged to repent and flee to Christ. Although outwardly he may not show or express any sense of conviction, yet God tells us through Paul that intuitively he knows this to be true, at the very time at which discursively he is denying it. This throws some light on the problem of Method in Apologetics.

The second question was that of the relation between TRUTH and human knowledge. We concluded that the unregenerate man can know and does know many facts truly, even though he does not derive them from Special or General Revelation, and does not consciously think God's thoughts after Him. This suggests a Starting-Point and some Common Ground from which to work.

The third question was that of the relation between human reason and faith. We found these to be complementary, with faith as necessarily prior. This solution suggests our Apologetic Approach.

To illustrate the stress I wish to lay upon one of the five originally mentioned answers to the question "What is the Apologetic task?" I should like to quote from Kenneth S. Kantzer's Foreword to Warren C. Young's A Christian Approach to Philosophy:

Too much of contemporary evangelical apologetics has foundered upon the rocks One school discovers in Christianity the most satisfactory hypothesis to explain the phenomena of the universe. The unbeliever is the inadequate philosopher who looks at only part of the phenomena or fails to develop a theory that really explains. The Christian, on the contrary, takes into account all the facts of the