

presence of natural causes " has not yet been made plain to us. We accept the evidence as simpler than either explanation or rejection.

The application of the third canon, as that of the first, is a subjecting of history to preconception or to prejudice. Our political and religious papers, with their party or theological instinct, bear constant evidence of the unworthiness of such criticism. We do not utterly deny *a priori* leanings. We may read in the current news an account of a transaction in which a friend is reported to have taken a part. We may justly say, that cannot be, we await further tidings. There is, no doubt, the contingency that we may be mistaken, yet none will deny on general grounds the justness of the position. But assuredly this necessarily subjective faculty is not legitimately employed in rejecting Matt. vii. 6 on the ground that "if this injunction came from the lips of Jesus, its opprobrious terms, conformably with contemporary Jewish usage, could be understood only of the Gentiles, and would extend His sanction to the most malign manifestation of Israelitish intolerance." There is a teaching in that verse free from all bitterness which is surely not foreign to His words who spake as never man spake before.

In those parts where Dr. Martineau attacks the Church in its claim to be a divine institution, and the Bible as a revelation from God, he falls, as we humbly conceive so many critics fall, into the error of forming first their own conception of what ought to be, and then estimating all testimony by its accord or discord thereunto.

We gratefully turn from this element in the book to the earlier and more satisfactory portions, wherein we find the assurance of a faith that will not let go until a blessing has been received. The immanence of God is traced in nature, in man, in conscience and in history. Traced not by mediate proof, but by immediate conviction. It is instructive to note how frequently extremes meet. That most thorough going and sternly logical of our creeds, the Westminster Confession of Faith, in its chapter on the Holy Scriptures, after speaking of the more objective considerations by which the Bible abundantly evidences itself to be the Word of God, says, "yet,