

Scriptures." He argues that the historical books of the New Testament are untrustworthy, looks with extreme suspicion upon even the generally accepted Epistles of St. Paul, and rejects the rest of the Epistles as indisputably spurious. The Apocalypse he considers to be a hectic production of a late date, and worth little or nothing. His strength is spent upon the Gospels and the Acts. He reasons that we have no personal guarantee for the truthfulness of their witness, that the names attached to the Gospels were after-thoughts, that the books were written so long after the events purported to be recorded that inevitably they contain a large proportion of myth and theological speculation. If these accusations can be substantiated, plainly the seat of authority in religion is not to be found in the Scriptures. Thus the Protestant position is declared to be as illogical and untenable as the Roman Catholic. According to Dr. Martineau, the inconsistencies and self-contradictions of the New Testament, and the non-fulfilment of its prophecies, alone suffice to condemn it as the Rule of Faith.

Book III. "Divine Authority Intermixed with Human Things," begins, "If neither the hierarchy nor the canon can make good a claim to dictatorial authority, it by no means follows that the sacred function ascribed to them is gone, and that nothing Divine is committed to their keeping. It may well be true that, for the religious guidance of men, there is a real order of dependence of the multitude upon the few, and of ordinary ages upon special crises and transmitted products of fresh spiritual insight, though the relation has degenerated into servility" (p. 287). The Divine and the human continually blend "like the melody and harmony of the same piece." Possibly the human may be severed from the Divine. Two sets of tests can be applied. First, "the tests by which we distinguish the fictitious from the real, the wrong from the right, the unlovely from the beautiful, the profane from the sacred, are to be found within, and not without, in the methods of just thought, the instincts of pure conscience, and the aspirations of unclouded reason." Second, "in the sphere of ends which, absent from human intention,