

personal existence, wisdom, justice, holiness. We have only to open and read the credentials of conscience, and this discovery bursts upon us at once. That sense of authority which pervades our moral nature, and tempers it with a silent reverence, places us under that which is *higher than we*, which has claims on our personality, and hovers over it, and keeps near its problems with transcendent presence" (pp. 70, 71). From this man is able to rise to "the living contact of spirit with spirit—the communion of affections between God and man." When "cold obedience" is "exchanged for the *allegiance of personal affection*," "the veil falls from the shadowed face of moral authority, and the directing love of the all-holy God shines forth" (p. 75). God has also revealed Himself "in history," *i.e.*, by the education and gradual uplifting of the human race. This revelation has been vouchsafed through three main channels,—the Greek, the Jewish, and the German. Greece has given us the sense of Divinity in *space*, God immanent in the universe; Palestine, the sense of Divinity in *time*, God shaping the course of history, and providentially governing human affairs; Germany, the sense of the spiritual and individual character of religion, God immanent in the human soul and realizable by personal communion. The concluding sentences of Book I. read, "Not indeed that any of the tributary fountains of civilization can come down to us untainted—the limpid vehicles of perfect truth—all bring with them elements both pure and impure; and it must still be the problem of our wisdom to precipitate the latter, and lead the former to nourish the roots of whatever is fair and fruit-bearing. It yet remains, therefore, for us to consider how to fling down the evil, and reserve the good, and recognize whatever has Divine claims upon us in our historical inheritance of religion" (pp. 124, 125).

To the negative process Dr. Martineau now addresses himself. Book II. is headed "Authority Artificially Misplaced." The first example is "The Catholic and the Church." With the Romanist interpretation of the term it is not difficult to show that infallible authority does not reside in the Church. Thence Dr. Martineau proceeds to "The Protestants and the