

gracefulness of Dr. Martineau's style lend a charm to his polemic. His reputation as a supporter of religion will attract many who would be repelled by the efforts of a pronounced sceptic or rationalist. His earnest faith in the things not seen and eternal throws a halo around his most destructive criticism, and often conceals its real drift and damage. And he excels in the art of putting things. Coarseness and violence are altogether absent. On the other hand, it has been pointed out that for his repudiation of Holy Writ Dr. Martineau adduces no new argument or evidence whatever. He urges nothing that has not been replied to over and over again. Even of the more importance is it that, specially with regard to the New Testament, the ground upon which he entrenches himself has been abandoned as untenable by the most scholarly and trusted authorities of the school to which Dr. Martineau belongs. Moreover, he does not appear to have acquainted himself with the most recent literature of his subject.

All this is correct enough, and it is absolutely necessary that it should be rendered manifest. When once this is seen clearly, the antidote to half the mischief is provided. My present purpose, however, is to leave details unnoticed as far as possible, and to estimate the worth and result of the argument as a whole. If we follow Dr. Martineau's guidance, at what goal shall we arrive? What remains to us when that is surrendered which he bids us let go?

The argument of the volume may be stated as follows: Book I. is entitled "Authority Implied in Religion." The reasoning is substantially that of "Types of Ethical Theory," though the links in the chain are somewhat different. Candid, intelligent, docile study of nature leads to the intellectual apprehension of God. But God is "in humanity" as well as "in nature." If a man will but interrogate his own being, he must be convinced of the existence and the action of God. "The moral intention exists, and the atheistic universe vanishes before its face. We know ourselves to be living under command, and with freedom to give or withhold obedience; and this lifts us at once into Divine relations, and connects us with One supreme in the distinguishing glories of