

influenced by the convictions of Professor Green; in her dedication she speaks of her "faith about" him, and, so, many of her readers have been much influenced by *her* convictions. Let all due weight be given to both, but let due weight be also given to the convictions of Him, Who spoke and lived and died as no other man ever did. If the argument is to rest—as in the main I think it does, and ever will—on the convictions of great souls Mrs. Ward must not complain if we much prefer, if we infinitely prefer the convictions of Jesus Christ to hers and Professor Green's. This is the point on which Dr. Wace so wisely based his argument against "Agnosticism" at the Manchester Church Congress, and which, in replying in the *Nineteenth Century* of March to Professor Huxley's most misleading attack in the preceding number, he has substantiated and enforced. I trust I may be allowed to quote some few words of my own, in a paper on "Agnosticism Opposed to all Noble Aspirations," in the *Church Sunday School Magazine* of January, 1884—"It comes to this, that Jesus Christ said one thing, and Professor Huxley and Herbert Spencer say the opposite."

I have already referred to Mrs. Ward laying down the law on certain crucial points. Take first *the possibility of miracles*, which is put aside as if it were a mark of ignorance and almost imbecility to defend it. In the account of Robert's lecture of which so much is made comes the following (pp. 494-95):—

"‘There,’ he said slowly, ‘in the unbroken sequences of nature, in the physical history of the world, in the long history of man, physical, intellectual, moral—*there* lies the revelation of God. There is no other, my friends!’

"Then, while the room hung on his words, he entered on a brief exposition of the text, ‘*Miracles do not happen*,’ re-stating Hume's old argument, and adding to it some of the most cogent of those modern arguments drawn from literature, from history, from the comparative study of religions and religious evidence, which were not practically at Hume's disposal, but which are now affecting the popular mind as Hume's reasoning could never have affected it.

"We are now able to show how miracle, or the belief in