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hankers after the idea that, in two or three of its verses, the Deity dictated to somebody an abridged and inaccurate prospectus of Lyell's Geology, and of Darwin's Origin of Species. Good heavens, what incredible folly! And this work of picking and selecting, on the right direction of which its whole value depends, is directed by what? By the mind of a Church so divided against itself that it preaches from the same pulpit these different religions, as we all of us here know, in the course of the same Sunday. Your late Church, Mr. Brompton, is in a better position than ours. It has tradition to go upon, and all its doctrines are organised."

"Yes," said Mr. Brompton. "Theoretically that is the strength of my late Church. Practically it is its supreme weakness. Protestantism is a raft of logs. Break this up, and each of them for a time may support a swimmer. But the barque of Peter is a vessel built of iron. Make one hole in it anywhere, and down it goes to the bottom."

"I confess," said Mrs. Vernon, "that I could no more believe in Rome than Mr. Brompton can, who knows it from within so thoroughly. As Dr. Arnold said, I'd as soon believe in Jupiter."

"If that's your opinion," said Glanville, "I'll come back in a moment to a question you put to us before we began our discussion. But first let me give you one example more of the straits to which sensible men like the Bishop are driven when they attempt to defend the reality of Christian miracle in detail. I shall take my example not from the Bishop himself but from a popular luminary of his school, whose words, to use the Bishop's own felicitous phrase, often echo through the arches of our grand national Abbey. I refer to Archdeacon Wilberforce. I was looking before luncheon through a volume of this great thinker's sermons to find the passage to which the Bishop alluded in his discourse; and whilst doing this I came on the Archdeacon's defence of the Ascension. Well, how do you think he defends the supreme miracle? He begins by reminding us that the old idea of a