

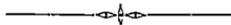
The miracles of our Lord must never be divorced from His teaching. The two are wedded together

Like perfect music unto noble words.

“The miracles,” says Archbishop Trench, “have been spoken of as though they borrowed nothing from the truths they confirmed, but those truths everything from the miracles by which they were confirmed; when, indeed, the true relation is one of mutual interdependence, the miracles proving the doctrines, and the doctrines approving the miracles, and both held together for us in a blessed unity, in the Person of Him who spake the words and did the works, and through the impress of highest holiness and of absolute truth and goodness which that Person leaves stamped on our souls; so that it may be more truly said that we believe the miracles for Christ’s sake than Christ for the miracles’ sake. Neither, when we thus affirm that the miracles prove the doctrine, and the doctrine the miracles, are we arguing in a circle: rather we are receiving the sum total of the impression which this Divine revelation is intended to make on us, instead of taking an impression only partial and one-sided.”¹

The fact is, that the Professor begs the whole question when he calls the Gospels “stories of a like character” with that of Eginhard. The story of Eginhard, we have already said, is discredited by the worthlessness and immorality of its own contents. But the Gospels are witnessed to by the conscience to be true, for they picture to us Him who is the Truth; the Teacher, to sit at whose feet purifies the heart and saves the soul; the Lord, who alone is worthy of our supreme affection, and alone has authority to demand our absolute obedience; the Ideal of humanity, and the Pattern, which all the best and noblest aspirations of our human nature impel us to imitate.

C. R. GILBERT.



ART. V.—THE PROSECUTION OF THE BISHOP OF LINCOLN.

BY the courtesy of the Editor of the *CHURCHMAN* I am permitted to reply to the attack made in the May number, upon the Association of which I have the honour to be the Secretary. I feel naturally, and with more reason than Mr. Gedge could possibly do, the need of that charitable “allowance for want of literary skill” for which he asks; but I also

¹ Trench on the Miracles, chap. vi.

feel that I have the advantage of possessing an acquaintance with the facts.

Mr. Gedge asserts that every one of the points of ritual involved in the charges against Bishop King teaches doctrines that "are true," and "are part of the faith common to the Bishop and the prosecutors." To make this good he misrepresents the symbolism assigned to the usages in question by the men who employ them, a symbolism which by historical inquiry can be shown to have been for centuries their recognised *raison d'être*. Let us briefly scan his list:

1. *The Two Lights before the Sacrament.*—This rite was initiated by Pope Innocent III., who, at the Council of Lateran,¹ first decreed "transubstantiation"; and the two lights were subsequently introduced into England by the Papal Legate at the Council of Oxford, A.D. 1222,² when the decrees of Lateran were carefully followed. When Cranmer swept away the cultus of the Saints by means of candles burned "before" their images, the doctrine of the "Real" Presence continued, nevertheless, to be taught by means of similar lights burned "before" the consecrated Wafer. In 1536, 1538 and 1539 Royal Injunctions issued directing "no other lights to be used but that before the *Corpus Christi*."³ So, in 1541, Henry wrote to the Primate: "We, by our injunctions, commanded that no offering or setting of lights or candles should be suffered in any church, but only to the Blessed Sacrament of the Altar."⁴ The bloody act of the Six Articles sanctioned by Convocation, which made the denial of transubstantiation a capital offence, remained in full force during the first year of King Edward VI., A.D. 1547. Commissions were issued under that Act,⁵ and men were imprisoned under it with a view to their capital punishment during the twelve months which preceded the repeal of that murderous statute in December, 1547. No reform of the Mass either as to its doctrine or ritual had been effected when the Injunctions of King Edward VI., permitting to "remain *still* two lights upon the High Altar before the Sacrament," issued on July 31st, 1547. The wording of those Injunctions, the received doctrine of both Church and State, and the entire service of the Mass, were alike unchanged from what each had been when, but a twelvemonth before, Anne Askew and three others were burned alive for repudiating their combined teaching. Yet these Injunctions of 1547 are the precise ground upon which the legal sanction for "Altar Lights" is rested by Sir R.

¹ Migne's "Patrologie," cccvii. 811.

² Wilkins, i. 595.

³ *Ibid.*, iii. 816, 842, 847.

⁴ Strype's Cranmer, i. 211. E. H. S. edit.

⁵ Foxe, Act. and Mon., Townsend's edit., v. App., No. xx., and viii. 715.

Phillimore, and by the advocates of the practice. Mr. Gedge surely knows how $\phi\acute{\omega}\varsigma$ and $\lambda\acute{\upsilon}\chi\nu\omicron\varsigma$ stand contrasted in the New Testament. It is, therefore, a complete misconception to assume that lights "before the Sacrament" were ever used to teach an abstract doctrine about the illuminating power of Christ, or of His Spirit, as Mr. Gedge imagines: for, "always, everywhere and by all," they have been employed to teach that within the consecrated host hanging in the pyx, screened in a tabernacle, or lying upon the "altar," prior to reception, and therefore independent of the faith or unbelief of the recipient, the body and blood of Christ are *there* as "the light of the world." Upon that belief depends both the adoration of the Host and the "sacrifice" of the Mass. "Historic continuity" proves that the lights upon the High Altar "before the Sacrament" at Lincoln Cathedral mean now just what the same lights meant when similarly burned prior to the Reformation, viz., that behind them is the Object of worship in honour of whose "Real Presence" they are lit. The Royal Injunctions (or, rather, Visitation Articles) of 1549, and the Injunctions of Ridley, (1550) and Hooper (1551), forbade *nominatim* two of the practices now charged upon the Bishop of Lincoln on the express ground that they were a "counterfeiting of the Popish Mass," and that they were contrary to "the King's Book of Common Prayer," viz., that very First Prayer Book which, though no longer legal, is claimed by Bishop King as the source of the ornaments rubric upon which he bases his published defence. King Edward VI., Ridley, and Hooper are higher authorities as to the recognised symbolism of altar lights, and of singing the *Agnus Dei* before the Host than any which can be produced on the other side. Ridley refused to enter the choir of St. Paul's until the altar lights had been extinguished. Yet, by so doing, he and his colleagues who "lit that candle, which by the grace of God shall never be put out," assuredly did not mean to deny that Christ is the true Light of the world.

2. *The Agnus Dei*.—Mr. Gedge asks, "Is it possible that any humble Christian should think it wrong to sing 'Lamb of God, that takest away the sins of the world'?" The innocent ingenuity of such an inquiry must not blind us to its entire irrelevancy. Ridley and Hooper thought it *very* "wrong to sing the *Agnus Dei*" in presence of the consecrated wafer as an act of worship addressed to "the Blessed Sacrament." And that is the precise practice which the Church Association are seeking to eradicate, yet which readers of the CHURCHMAN are invited to condone, or, rather, to vindicate and preserve as being beyond reproach!

3. *The Mixed Chalice*.—Mr. Gedge tells us that "the mixed

chalice typifies the water and the blood from Christ's riven side which flowed." But he forgets that that was not a "mixed" stream at all. On the contrary, it was the visible *separation* of the two which the Apostle "saw and bare witness" to as a proof of the *completed* death which constituted the "finished" sacrifice for the sins of the whole world, but which the Mass, according to Lincoln Use, seeks to supplement. The "confusion of substance" can be no fit symbol of that *unamalgamated* duality of nature which the Athanasian Creed affirms. "The majesty of Christ's estate hath not extinguished the verity of His manhood," and, therefore, cannot be imaged by the wine in the chalice swallowing up a few drops of that fluid of which the prophet Isaiah (i. 22) spoke disparagingly as being an adulteration. St. Paul uses for the "corruption" of doctrine in 2 Cor. ii. 17, the very word taken from the Septuagint version of the prophecy to which I refer; and the symbolism thus authenticated is both more germane as well as more authoritative than the inconsistent alternative interpretations which Mr. Gedge selects out of half a dozen others equally fantastic and wanton.

4. *The Sign of the Cross.*—Mr. Gedge defends the "reverent use on a solemn occasion" (at the individual choice of the celebrant) of certain aërial crossings. But he forgets that our 34th Article does not permit such liberties to be taken with public worship at the caprice of individuals, and that the burdensome load of superstitious ceremonies complained of in the Preface to the Prayer Book of 1549 arose from acting upon the advice which he now renews.

"Some ceremonies entered into the Church by indiscreet *devotion* and such a *zeal* as was without knowledge; and for because that they were *winked at in the beginning* they grew daily to more and more abuses."

5. *The Eastward Position.*—Mr. Gedge defends this on the ground that, "so far as he had been able to ascertain (*sic*), it is not intended to teach any particular doctrine." It would be of great interest to know what steps Mr. Gedge has taken to "ascertain" this. Did he never read what Dr. Pusey said at St. James's Hall in 1874?

"The standing before the altar means the primitive doctrine of the Eucharistic *sacrifice*, and the bowing after Sarum Use at consecration means Eucharistic *adoration*."

Such was Dr. Pusey's answer to the celebrated letter dated May, 1874, in which Canon Selwyn said:

"It is *notorious* that the position facing eastward is the expression of a belief that the consecrating minister performs a *sacrificial* act; by it is signified and expressed the solemn *oblation* and *sacrificial presentation* made by the celebrant after the example of Christ."

Mr. Gedge thinks that "the nearer anyone is to believing in

the Real Presence, the more anxious he should be that the bread and wine be seen." But if he would turn to such old-fashioned High Churchmen as L'Éstrange, Wheatly, and Nicholls, he would find that long before Ritualism was invented, the opposite doctrine was everywhere recognised. Professor J. J. Blunt (no fanatical Puritan) wrote of the rubric :

" This done, he returns to the north side and breaks the bread, and takes the cup before the people, *i.e.*, in their sight, the Church not wishing to make the manner of consecration—as the Romish priest does—a mystery. Thus the former position was merely taken up in order to the subsequent act, that the priest ' may, with the more readiness and decency, break the bread.' So that they mistake this rubric altogether, I apprehend, and violate both its letter and spirit, who consecrate the elements with their back to the people, after the manner of the Church of Rome."¹

The actual experience of Christendom is at variance with Mr. Gedge's *à priori* reasonings about what " *should* be ;" and (what may strike him as of more importance) he is not consistent with himself. For in the same breath he quotes Bishop Ken : " When at Thine altar I *see* the bread broken and the wine poured out, oh, teach me," etc. ; and yet asks : " What devout communicant lifts his eyes from his Prayer Book to see the act of breaking the bread or lifting the cup from the Table ?"

The answer to that would require much time to complete the needful enumeration. To begin with, unless the Apostles had so done, we should have lost the voucher of those who " bare record " as to the not utterly trivial acts which the Master bade them " do in remembrance of Him," and a knowledge of which was granted to St. Paul by express revelation. How could such acts conduce to His " remembrance " if the disciples were so " devout " as to be gazing fixedly all the time at their Psalters, from which (*after* the consumption of the consecrated viands) they " sang an hymn " ? The compilers of our Liturgy were so far from regarding that manual as the *Kiblah*, that they prescribed " decency " in the performance of the manual acts " before the people " ; and " decency " in outward acts necessarily has reference to the spectators. Cosin urged that the breaking of the bread is a " *needful* circumstance belonging to this Sacrament." Wren arranged the pews so that " the people would the better hear and *see* what the minister said and *did* in his administration."² The Welsh Prayer Book, authorized by Convocation and by the Act of Uniformity, provided for the manual acts being done " in the sight of the people."³ Bishop Gauden, one of the anti-Puritan

¹ " Parish Priest," 6th edit., p. 333.

² " Parentalia," p. 78.

³ Perry's " Report," p. 501.

divines at the Savoy, published a devotional work, "The Whole Duty of a Communicant," which received the imprimatur of Archbishop Sancroft who acted as secretary at every stage of the revision of the Prayer Book in 1661. In this work occurs the following direction :

At the time of the consecration *fix your eye upon the elements* and at the actions of the minister. . . . we ought joyfully to meditate after this manner, etc.

Bishop Gunning, another of the Revisers, required his churchwardens to certify as to the due performance of these manual acts, which they could hardly be required to do if no devout person might "lift his eyes from his Prayer Book" in the manner eschewed by Mr. Sydney Gedge. Beveridge, Ken, Wilson, Horneck, Kidder, and many other devotional writers on Holy Communion, appeal to the sense of sight (*visibile signum*) as designed by our Lord to enkindle gratitude. A sacrificial feast was never "partaken" with closed eyes; and the early Christians regarded "the spiritual Divine table as a memorial of that first and ever memorable table of the spiritual Divine Supper." What right, then, has either the "devout" Mr. Gedge or Bishop King to rob the people of this Divine provision for their benefit? For as Archdeacon Yardley, who wrote in 1728, observes, respecting the Prayer of Consecration, the English celebrant

"doth not stand before the altar as the Romish priests do, nor, like them, pronounce the words in a low voice, to countenance their pretended miracle of transubstantiation, and to make the people gaze with wonder on those who are thought to perform it in that secret manner, but the priest in the Church of England says the prayer with an audible voice, as in the Primitive Church, that the people may hear and join with him, and stands so as he may with readiness and decency break the bread before the people, and take the cup into his hands; that they may *observe and meditate upon those actions which are significant* and proper to this rite."¹

6. *Rinsing and Ablution*.—That the officiating clergyman should ostentatiously drink the rinsings of the chalice and of his own fingers (over which water is poured, lest a crumb or drop of the deified "substance" should adhere to them), Mr. Gedge regards as a proof of great carefulness in "obeying the direction" of the rubric to consume "reverently"! What Mr. Gedge, as matter of taste, calls "reverent," the Primate of the Northern Province more justly characterized as "disgusting." And, be it remembered, there is no "limited liability" in public acts of an idolatrous nature. "*Oratio communis fit per ministros ecclesiæ in personam totius populi*," says Lyndwood. "He that biddeth him God-speed is partaker of his evil deeds," says St. John (cf. 1 Tim. v. 22). We do not go to

¹ "Rational Communicant," p. 96.

church to "fix our eyes upon our Prayer Books" or to say our "closet" prayers, but to join in a common act of public worship, of which the minister is but the mouthpiece, and for which every layman has his own individual share of responsibility.

Leaving the details of ritual observance, Mr. Gedge next assures us that Bishop King merely holds that "the Christian ministry came from above;" and that Viscount Halifax "expressly *limits* (*sic*) the presence of Christ to the heart of the believer." Such rash and inaccurate statements ought not to be published, and Mr. Gedge incurs grave responsibility by making them. Pope Leo and Cardinal Manning both teach that Christ is "present in the heart," and that "the Christian ministry is from above." But neither the Bishop of Rome nor the Bishop of Lincoln will adopt Mr. Gedge's further denial that it is Christ present in the bread and wine who is the Light of the world, to whom the *Agnus Dei* is to be addressed as being on the "altar," and who is offered up at each mass by the sacrificing priest. Neither of those divines will repudiate as a

"soul-destroying superstition that the priest who can work this miracle is a mediator between man and God, between the sinner and his Saviour, a vicar of Christ, who has power to forgive the sins of a confessing penitent."

Yet those are Mr. Gedge's own words, selected by him to bring to a definite issue the whole matter. I unreservedly accept that challenge. I say that Mr. Gedge's representation of the teaching of Viscount Halifax and of Bishop King is a complete and entire misrepresentation of their well-known and repeatedly published public utterances and teaching. That is a plain and definite issue of fact. Space will not permit me now to copy out the evidence on this matter. Suffice it to say, that for one penny the readers of the *CHURCHMAN* may see *pages* of such evidence collected by Mr. Hanchard in his "Sketch of the Life of Bishop King" (*Kensit*). I have examined his references, and take the responsibility of saying that they are entirely trustworthy. As to the President of the E.C.U., the single extract given in our annual report just published, may suffice.

What is it, then, which we are now fighting about? It is as to the truth or falsehood of such doctrines as these:

1st. That Christ is continuously offering in heaven a propitiatory sacrifice for sin.

2nd. That this imaginary sin-offering is represented on earth at each mass.

3rd. That this mass-offering is applicable to the sins of the dead, the absent, and even to the benefit of the animal and vegetable creation.

4th. That the priest is not a mere "ambassador for Christ," but an ambassador to Christ, mediating authoritatively on behalf of sinners.

5th. That the Divinely revealed and *ordinary* channel for the remission of post-baptismal sin is sacramental confession, and absolution granted judicially by a priest sitting *pro tribunali*.

6th. That Christ has given to bishops *only* a power of jurisdiction indefeasible by Nations, Kings, and Parliaments, and also a power of legislation which mere laymen have no right to share—except casually and on sufferance. *Durante beneplacito*: by the permission of the Successors of the Apostles.

Such doctrines, I say, are now taught in theological colleges, approved by examining chaplains, and adopted by a steadily increasing majority of the clergy without any active remonstrance, so far as is known, by Mr. Gedge and those friends of "position, influence, and reputation" whom he modestly forbears to particularize. Mr. Gedge says that, "by arguments and exhortation," the truth should be maintained. So say we; but we have not been content with "prave 'orts," but have *done* something in the way of "teaching," and "argument." We can point, for instance, to a long list of publications which, at least, attempt to deal with the errors which Mr. Gedge says should be "resisted unto blood," but which, so far as the world is permitted to know, his friends give not the smallest evidence that they understand or even recognise. Mr. Gedge has set an "example" of candour, and I desire to come behind in no gift. At every crisis in which "Zion in her anguish with Babylon must cope," Mr. Gedge has hitherto been found a consistent supporter of compromise with error as being the only means of averting disestablishment. If it be true, however, that hostile "Counter-associations" to the Church Association, including "nearly every man of position, influence, or reputation among evangelical men," have been secretly formed all over England, I will ask Mr. Gedge to tell us what *one* thing they have done to manifest their intelligent acquaintance with the very existence among us of the six root heresies I have above enumerated. Where is their "teaching," their "argument," their "exhortation"? Surely they should not continue any longer to hide the light which (Mr. Gedge says, and we have only his word for it) is in them. On his own chosen ground of "argument and exhortation," then, the C. A. is "in evidence," and Mr. Gedge's "Counter-associations" are not.

I would further point out to him that an Established Church, as such, is a mundane institution, and that the perversion of its endowments, and the violation of money contracts, and the abuse of the "veto" created by statutes, and the "freehold" tenure of parochial, diocesan, and territorial rights and

immunities cannot be dealt with by the mere force of "example," or by the influence, however great, of the tract distributor. Legislation is needed, and still more the *enforcement* of good and wise laws, which are now being deliberately broken with a high hand by men who (like the Pharisee in the parable) proclaim themselves to be, in some distinctive sense, "holy men." Surely something more than "argument" is here needed: "These things ought ye to have done, and *not to leave the other undone.*"

We are told that by our action we "have established the use of the surplice in the pulpit." Now since the dress of the preacher has never been made the subject of litigation, or of a judicial decision, this alleged fact would, on the Gedgian system of "reasoning," go to show that it was the *absence* of "persecution" which had caused the change. That does not help Mr. Gedge's contention very much. And the five years which have been absolutely free from any "prosecutions" of ours (and during which Mr. Sydney Gedge was, *ex hypothesi*, "resisting unto blood") have been remarkable for the unprecedentedly steady and rapid increase of Romish teaching and organization, and of ritual illegalities, within the Established Church. But we are told that we have "obtained from the highest courts the declaration that it is lawful to affirm" Mr. Bennett's doctrines. Surely that is an extraordinary statement for a lawyer to make. Everybody remembers that Mr. Bennett's judge was the brother-in-law of Archdeacon Denison, and that his "judgment" was in substance the very same *Catena* (compiled for Denison's defence) which had been proved twenty years before, by Dean Goode,¹ to consist of downright misquotations. Also, that this advocate-judge succeeded in striking out (on technical grounds) from the articles of charge the "reception by the wicked," for which our 29th Article had been devised (like *theotokos*, or *homoousion*) as the touchstone of (eucharistic) heresy. Lastly, that Mr. Gladstone pitchforked two brand-new judges (one of whom had never before sat as a judge) into the Court of Appeal within a week of the trial, a circumstance to which the *Church Times* of April 21, 1876, attributes the acquittal of Mr. Bennett.

With these facts before him, a gentleman who professes Evangelical principles thinks it candid and fair to assert that an offence acquitted only *in personam* in a given case was thereby judicially pronounced to be "established as lawful." A verdict of "Not Proven" means the pronouncing "lawful" everything *charged* against the person acquitted! As though one murderer acquitted proved the "lawfulness" of murder! I

¹ "Nature of Christ's Presence," pp. 829, 779, 871, 768, 869, 889.

submit that Mr. Gedge's representation of the Bennett judgment is unfair in spirit even more than in the letter; and I ask my readers to compare with it the actual judgment itself, from which the following extracts are taken:

The Real Presence.—The Church of England holds and teaches affirmatively that in the Lord's Supper the Body and Blood of Christ are given to, taken, and received by the faithful communicant. She implies, therefore, to that extent a presence of Christ in the ordinance to the soul of the worthy recipient. As to the mode of this presence she affirms nothing, except that the Body of Christ is "given, taken, and eaten in the Supper *only* after an heavenly and spiritual manner," and that "the means whereby the Body of Christ is received and eaten is faith." Any other presence than this—any presence which is not a presence to the soul of the faithful receiver—the Church does not by her Articles and Formularies affirm or require her ministers to accept. This cannot be stated too plainly.

The Church of England by the statement in the 28th Article of Religion that the Body of Christ is given, taken, and eaten in the Lord's Supper, only after a heavenly and spiritual manner, excludes undoubtedly any manner of giving, taking, or receiving, which is not heavenly or spiritual.

Sacrifice.—The Church of England does not by her Articles or Formularies teach or affirm the doctrine maintained by the respondent. That she has *deliberately ceased to do so* would appear clearly from a comparison of the present Communion Office with that of King Edward's first book, and of this again with the Canon of the Mass in the Sarum Missal. It was no longer to be an altar of sacrifice, but merely a table at which the communicants were to partake of the Lord's Supper.

It is not lawful for a clergyman to teach that the sacrifice or offering of Christ upon the cross, or the redemption, propitiation, or satisfaction wrought by it, is or can be repeated in the ordinance of the Lord's Supper; nor that in that ordinance there is or can be any sacrifice or offering of Christ which is efficacious in the sense in which Christ's death is efficacious to procure the remission of the guilt or punishment of sins.

But the point on which I desire to grapple with Mr. Sydney Gedge is the assumption that,

The illegality of these additional ceremonies being admitted, those who break the law should be punished. Possibly; but it is not your business to put the law in force for that purpose. There are high officers in the Church, and if they do not their duty, your conscience is not burthened.

That is, that Bishops should be not only fatherly advisers and patrons, but informers and prosecutors, as well as "personal" judges! Mr. Gedge must pardon us if we cannot accept him as the arbiter of our consciences. To us it seems the clear duty of every member of the Church, "in his vocation and ministry," to resist each and every attempt to pervert the endowments of an Established Church to the systematic propagation of Popery. Whether Mr. Gedge approves or not, the law has assigned to "aggrieved parishioners" the duty and the power of "putting the law in force." Still, though not a "man of position, reputation, or influence," the "aggrieved" has something to say for himself. He may point out that it was at their own request (though

at our expense) that the Bishops had the law ascertained for them. Whereupon, they have "with one consent begun to make excuse" for not keeping a promise made *in verbo sacerdotii* by the Primate of England, viz., that when once the law was made clear, they would not be wanting on their parts as the Ordinary administrators of that law. With twenty recorded vetoes staring him in the face, even Mr. Gedge will hardly pretend that the Bishops have kept that promise. Such, then, being the facts, we may consider Mr. Gedge's theory either from a political (or constitutional) standpoint, or from a purely ecclesiastical one.

On the civil side, we have to remember that England is neither a Despotism nor an Oligarchy, but that every citizen shares in the legislative powers of the State. And with power comes its inseparable correlative, *responsibility*.

On the ecclesiastical side, all "Evangelicals" who deserve the name are witnesses for the right of the "Church," as distinguished from the clergy, to take an active part in the government of its own affairs. They call to mind that whereas the heresies which desolated the Church emanated from ecclesiastics who were reputed "men of great learning and piety," the defence of the Catholic faith rested again and again with the laity or with mere deacons like Athanasius.

I know that Mr. Gedge won't heed anything that I say, but perhaps he will listen to the Rev. John Henry Newman, who, as the acknowledged leader of the Bishop of Lincoln's school, said :

The Episcopate, whose action was so prompt and concordant at Nicæa, on the rise of Arianism, did not, as a class or order of men, play a good part in the troubles consequent upon the Council; and the laity did. The Catholic people, in the length and breadth of Christendom, were the obstinate champions of Catholic truth, and the bishops were not. This is a very remarkable fact, but there is a moral in it. Perhaps it was permitted, in order to impress upon the Church—at that very time passing out of her state of persecution to her long temporal ascendancy—the great Evangelical lesson, that not the wise and powerful, but the obscure, the unlearned, and the weak constitute her real strength. It was mainly by the faithful people that paganism was overthrown; it was by the faithful people, under the lead of Athanasius and the Egyptian bishops, and in some places supported by their bishops or priests, that the worst of heresies was withstood and stamped out of the sacred territory.

The laity have, then, it may be, some little share of common-sense, of learning, and of that inspiration for which we pray in the opening collect of the Communion Office. If anybody could persuade us otherwise, it would be Mr. Sydney Gedge. But with the four Gospels in our hands, and the teaching of Church

¹ Newman's "Arians," p. 445.

history to guide us, I for one cannot doubt that the laity are the "Ecclesia" of the LXX. and of the N.T., and that the "Voice of the Church" (so often talked *about*, but so seldom "heard") is to be sought ultimately in the enlightened conscience of the educated Christian laity, guided by that Holy Spirit whose gifts are promised even to "secular" persons, and whose aid now, as of old, will not be wanting to the prayers of His faithful people.

HENRY MILLER,
Secretary Church Association.

Reviews.

John Ward, Preacher. By MARGARET DELAND. F. Warne and Co.

THIS little book is run on the same lines as "Robert Elsmere." It is slighter and even more superficial, and that authoritative, assertive air of pseudo-scientific criticism, which makes Mrs. Humphry Ward the Jules Verne of theological science, is wanting. There must certainly at the present time be some craving for anything that discusses in an intelligible and attractive way the fundamental truths of Christianity, for both these "religious novels," as we suppose they should be designated, have met with an immense circulation. This is a healthy sign, but it is a matter for regret that works so attractive in style, and interesting in story, should tend either to lead altogether astray, or to leave a mist of bewildered doubt.

The effect wrought by "John Ward" is of the latter description. Mrs. Deland fears to tread where Mrs. Ward rushes in; and though she sets a theological riddle, is very far indeed from answering it, and does not even attempt to do so. In her case the crux is eternal reprobation. It will be remembered that the Divinity of our Lord supplied Mrs. Humphry Ward with the theme for a novel, and that she effectually disposed of it. But the maze of uncertainty in which one is left after reading "John Ward" is hardly less unsatisfactory than the other book's flippant conclusion; in fact, we are led up so carefully to the question, a certain way out is left so suggestively open, that one is almost driven to supply reasons for himself why he should take it; which subtle procedure obviates the sense of deficiency, of floundering about, that a perusal of "Robert Elsmere's" shallow argument leaves. We supply the necessary inference, and the author is saved the trouble of doing so.

John Ward, a Presbyterian minister, becomes engaged to Helen, the niece of Dr. Howe, professedly a clergyman of the American Episcopal Church, but whose opinions are, to say the least, lax, and whose conduct is confessedly non-Christian. Now, this is one of the unfairest methods of the story. This worldly "divine," with his "handsome face," his "big, jolly laugh," and his "good-natured voice," is presented to the outward eye in a very attractive garb, while we are allowed to see the workings of his mind to such an extent that one is inclined to read between the lines so far as to infer that he is a type of the majority of his brethren. Such is possibly the conclusion that the author would wish to be drawn. Dr. Howe shows us those who use religious principles as they use good manners, who think it is gentlemanly to believe the Bible, or at least to