

want of courtesy on their part towards their distinguished opponent.

The Archbishops refer to the absence of authority on the form of ordination in the decrees of councils, and say that they are not disposed to find fault with the utterances of the Council of Trent on the subject. The Roman Pontifical, they say, they find so confusing in regard to the "ordination of a presbyter," that it is quite impossible to say at what particular moment in the service the man is ordained—whether by the laying on of hands or afterwards by the words, "receive the Holy Ghost," etc.—the two parts being disconnected. They find also in the rite "on the consecration of a bishop," no mention of the order in the form for consecration at all—the very thing of which Roman controversialists complain (and not quite justly, for the order is mentioned) in the Edvardian ordinal. The Archbishops commend the Pope for eliminating many things which had been previously imported into this controversy—especially, we suppose, the Nag's Head story, the supposed

Either, then, these Roman formulas were valueless because of their defect in the matter of sacrifice and remitting sins, or else the authority of that Council is of no value in settling the question about the necessary form of order." In section xv. they point out that the words "for the office and work of a bishop or priest" were added in 1662, not because the revisers regarded the omission of those words as a fault in the office as it stood before, but for the sake of the Presbyterians, who were trying to find a ground for their opinions in the Prayer Book. In section xx. the Archbishops point out that their "revered Brother in Christ," while expressing this judgment, does injustice "not only to us, but to other Christians also," for "he seems to condemn the Orientals," who have no delivery of the vessels in the consecration of a priest, nor any mention of the power of sacrificing, but only the offices of absolution and of preaching. In regard to the statements of the Archbishops on the sacrifice, we may return to this valuable document again. We have

ful and independent manner, and is presented with a freshness and point which give to the lectures an atmosphere of originality, if not novelty. In the first lecture the bishop appears to us to deal in a judicious manner with the liability of the Lord Jesus Christ to temptation, wisely avoiding some of those precarious theories which have recently been advanced, and adhering to those facts which seem indisputable. In the second lecture he deals with the story of the Temptation and the personality of the Tempter, strongly insisting upon the latter. In the three succeeding lectures he deals successively with the three great phases of temptation—first that addressed to the flesh, next the temptation to presumption, and thirdly the temptation to worldliness. Bishop Hall follows the order of St. Matthew, which is apparently that of the history, whereas (if we remember rightly) Bishop Mill follows the order given by St. Luke, which, in a general way, represents the order of temptation in human life. In the concluding sermon Bishop Hall takes up the subject of the "Passion" as the "Sequel of the Temptation and the Renewal of the Struggle." We are a little surprised that he did not here connect the agony in the garden



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doubt about the actual consecration of Parker, and the consecration of Barlow. They follow him in his references to past cases of re-ordination of priests coming from England to Rome; and they make some remarks on the doctrine of Intention similar to those already advanced in this paper. The whole letter deserves very careful study; but perhaps we may note that sections xii. and xx. are the most important as answers to the Pope's reasons for calling our orders in question. They point out that those things which are said to be lacking in our ordinal were equally absent from the earlier ordinals of the Church of Rome; and this equally in the ordination of priests and in the consecration of bishops. For example, the mention of the power of remitting sins, together with "a certain power of consecrating and offering," appears "nowhere up to the XIth century in the ordination of a presbyter; nowhere in the old Roman form for the consecration of a bishop. It appears only in the long Gallican interpolation in the blessing of a bishop." The Archbishops add with point: "The Pope who appeals to the Council of Trent, must submit to be judged by it

directed attention to the principal features of the letter, and we trust that it will, in its entirety, receive the careful consideration of all the more thinking members of our communion.

REVIEWS.

BISHOP HALL'S BALDWIN LECTURES—London and New York: Longmans. 1897.

We are glad to receive a new volume of the Baldwin Lectures, of which we have heard nothing since the publication of Bishop Garrett's series, delivered in 1892. The Bishop of Vermont, the lecturer for last year, is well known among ourselves, and much esteemed as a preacher. The present volume will only serve to add to his reputation. It would not, indeed, be safe to say that Bishop Hall has contributed much that is new on this great subject. Readers of Milton's "Paradise Regained" will remember how deeply this theme has exercised the greatest minds. Some theologians of great eminence, notably Dr. W. H. Mill, have written works on the subject characterized by deep thought and extensive learning; and Bishop Hall has made lawful use of their books. But this is no mere *rechauffé* of other men's writings. The history of the temptations of our Lord is here treated in a thought-

with one of the temptations in the wilderness. In regard to the whole series we can most confidently recommend the volume to clergy and laity. We do not know a more useful book on the subject.

CANON LIDDON'S SERMONS ON SPECIAL OCCASIONS—Price 5s. London and New York: Longmans. 1897.

Although many, perhaps all of the sermons contained in this volume, were published during the author's life time, their appearance in a form uniform with the celebrated preacher's other discourses, will be very welcome to the large number of clergymen and laymen who take pleasure in and receive profit from Canon Liddon's printed sermons. These discussions will be of special value as illustrating the characteristics of his preaching over a good many years. We have here a sermon preached in the Lenten Course at Oxford in 1860, another in the same year, one in 1862, two in 1865, the first of these being the first that he preached in St. Paul's Cathedral, where for years afterwards so many were to hang upon his lips; and so on down to 1889, when, in the year before his death, he preached to the officers and men of the London Rifle Brigade, in St. Paul's Cathedral. It is superfluous to commend these sermons.

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