

name to the number of those who deny our orders, but on grounds quite new to the majority of his readers. He tells us, "The inquiry into Anglican orders has ever been to me of the class which I must call dreary;" and then he goes on to specify certain moral presumptions against their validity, and winds up with the statement that "if Anglican orders are unsafe with reference to the actual evidence producible for their validity, much more unsafe are they when considered in their surroundings." In a subsequent letter he says, "the very fact that elaborate arguments are necessary in proof of the validity of Anglican orders, being a *prima facie* argument against it."

We shall presently notice Dr. Newman's argument; but first we will concern ourselves with the historical proof or want of proof, which, however dry and dreary it may be, must in all such subjects be allowed, even by Dr. Newman, to be the most important.

#### THE REAL POINTS.

1. Was Parker consecrated solemnly and regularly according to any ritual? By some of the Roman party this is denied. We shall prove that he was.

2. Was he consecrated by those who had the power to consecrate? This again is denied. We shall prove that he was consecrated by four men who were themselves bishops.

3. Was the Ordinal which was employed in his consecration sufficient for that purpose? We shall prove that it was, on the principles of our opponents.

There are certain other points of less importance to which we shall direct attention, but these, it will be admitted by all who have given their attention to the controversy, are its leading points.

(To be Continued.)

#### REVIEWS.

##### BISHOP THOMPSON'S BALDWIN LECTURES.<sup>†</sup>

This is a very brilliant book—almost a startling one, when put alongside the old-fashioned, classical, somewhat dull style of Bampton Lectures of former days. But the Bishop of Mississippi knows his hearers, and how to move them. Generally speaking, the volume contains a series of lectures on the Temptations of our Lord, considered in their relation to the age in which we live; and certainly no one will miss seasonable lessons who carefully studies its contents.

There are seven lectures, the titles of which speak for themselves: 1. The Outlook; 2. Led up; 3. Tempted; 4. Bread; 5. Kingdoms; 6. The Law of the Case; 7. The End. The fourth, fifth, and sixth are those which deal with the three great forms of temptation, the others with its circumstances, preparations, and essential character.

It would be easy to fill columns with striking passages from these fascinating pages, and passages which might worthily be read and meditated by all sorts and conditions of men who are mingled in the conflict of life with all its temptations and trials. Here is an example of the application of the first temptation of our Lord to our own times.

"But I also see that the increasing wants of men necessarily increase their temptations. I see that the impulse to take the devil's word for truth is necessarily more frequent and more potent where men's tastes have been most highly educated and their wants most increased. So comes the list of robberies, breaches of trust in private companies and in public offices, which extends itself in our daily papers. Hence, too, the wild gambling in the stock and other exchanges which calls itself legitimate, as well as that other gambling which goes under its own proper name, though scarcely worse."

Then he speaks of "combinations to compel the poor man to pay a penny more for his loaf or his bushel of coal, while the other poor man who produces the loaf or works in the coal mine is reduced to the lowest possible wage on which he can work

<sup>\*</sup>The Month, September, 1868.

<sup>†</sup>The World and the Man. Baldwin Lectures, 1890. By Hugh Miller Thompson, Bishop of Mississippi. \$1.25. Thomas Whittaker, New York; Rowell & Hutchison, Toronto. 1890.

at all;" and goes on: "These, too, and the rich man's greed and the clerk's knavery, the bank president's robbery and the sneak-thief's larceny, the merchant's failure and the dishonest workman's dishonest work, the garments that fall to pieces and the shoes that do not wear, the badly built house and the adulterated food, the wall that tumbles down and kills its builders, the fraud, sham, and lies of business and of life—all are a yielding to the temptation—the attempt to make one's bread at the devil's suggestion or command."

Not less striking is the Bishop's exposition of the manner in which our Lord faced the temptation. But we must pass on. In the arrangement of the order of the temptations, the Bishop adopts that of S. Luke, instead of S. Matthew's. Dr. Mill did the same; and not without reason. S. Luke's order seems to give what we may call the logical sequence of the temptations; but we cannot think there is any doubt that the chronological order is, in this case, preserved by S. Matthew. And there may also be reasons why they should be presented in a different order by the two Evangelists. But we need not dwell upon them here.

Certainly one of the most striking lectures in the course is that on Kingdoms; and, if ever the time should come when there is no call for such terrible, scathing speech, this lecture will be quoted to show how wholesomely society has progressed since the time when these words were spoken. The bishop is asking whether the people's pride in their institutions is justifiable; and whether there are not phenomena in their civilization which are calculated to startle and alarm. Here are stirring words: "It has come to pass that in some cities to occupy the position of a city magistrate is almost to proclaim one's self a knave, and to be an alderman is equivalent to confessing one's self to be a thief. The influential politician is the leading rough of his ward, and the interests of a great city are discussed and settled in its grog-shops! Is it any wonder that, directly in the face of our professed political principles, the rock-based foundations, as we imagined, of our free institutions, great cities have asked that their franchises be restricted, their home-rule abolished, and that some decent man beyond their own debased surroundings would order their affairs with some regard to decency?"

Hardly less striking are some parts of the "Law of the Case." Indeed there are here passages of very remarkable power. Speaking of a woman who had insisted on sending her beautiful child thinly clad to a party, a shocking piece of vanity which cost the life of the victim, he goes on: "When I visited my poor parishioner in uncontrollable distress for her loss; when she cried out against God for taking her treasure from her, accusing His justice and mercy; when she asked me to pray that she might see some reason and some right in her desolation, I could not restrain myself; I spoke some certain plain words, which, if hard, were true and wholesome, for my own grief was great."

By no means the least striking thing in the book is the Prefatory Note. The Bishop first pronounces his faith in man, in Aryan Man, a faith based on his faith in the God-Man. But, he says, "in a great deal which calls itself 'The Evangelical Scheme of Salvation' it will be seen he does not believe. Indeed it is, as presented commonly, supremely offensive to him in its mean, sordid, and cowardly desire to get its poor little beggarly soul, what it calls, 'saved.' To him [the author] his Lord's mission appears to have been to teach and help men to make their souls *worth saving*. He does not think the Gospel a contrivance for dodging Hell! He is very sure that if a man deserves Hell, Hell is the best place for him, and, in any case, he will go there by the merciful ordering of a merciful God! And all the world will return thanks." Brave and noble words which deserve to be had in remembrance; and there are many more such in the volume from which they are taken.

—When Dr. Mason Good was on his deathbed he said, "I have taken what unfortunately the generality of Christians too must take. I have taken the middle walk of Christianity. I have endeavored to live up to its duties and doctrines, but I have lived below its privileges."

## Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS

### QUEBEC.

**Deanery Meeting.**—A meeting of the clergy comprising the Rural Deanery of Quebec, will be held in the City of Quebec, on Thursday, the 2nd October. It is probable that the opening service, including a celebration of the Holy Eucharist, will be held in S. Peter's church (Rev. A. J. Balfour, M.A., Rector) on the morning of that day.

**Bishop's College.**—The prospects of this school were never brighter. At least twenty boys from S. John, N.B., and several from Bermuda, will attend this term. The Rev. Dr. Adams, principal, has just returned from a visit to England.

**Compton Ladies' College.**—Collections were taken up in all the churches of the Diocese in aid of this well conducted institution for young ladies, on the 15th Sunday after Trinity. The attendance this term will be one half larger than at any previous term since the college was established. The lady principal, Miss Prince, is giving every satisfaction.

**Personal.**—The Rev. M. M. Fothergill has declined the flattering offer at the Church of the Heavenly Rest, New York, preferring to remain at his present post in the delightful town of Tenafly, N.J., eighteen miles from New York. He has just been presented by his parishioners with a handsome green silk stole, and has formed a chapter of S. Andrew's brotherhood, and a guild of S. Margaret branch, in his parish. It is said that the Rev. A. H. Judge, M.A., curate of the Church of the Holy Apostles, New York, son of our well-known citizen, C. Judge, Esq., and formerly a chorister in S. Matthew's church, will receive the appointment of assistant to Rev. Dr. Morgan at the Church of the Heavenly Rest, New York. Mr. Judge is, at present, spending his holidays in this city, and took part at the services at S. Matthew's on the morning of the 15th Sunday after Trinity. His numerous friends here will be pleased to hear of his promotion.

### MONTREAL.

**MONTREAL.**—The subject of Rev. Mr. Massey's lecture at the Mission Hall, Richmond square, last night was "The Rev. Rowland Hill, his peculiarities and life work in London." The subject was a good one and the lecture was both amusing and instructive. Rowland Hill was a very remarkable man, a popular preacher, the Spurgeon of London in his day. He often preached to thousands in the open air and to crowds in Surrey chapel, which he built during the space of from fifty to sixty years. It is probable that he opened the first Sunday School in London. He had thirteen Sunday Schools numbering 4,000 children and 400 teachers. When he built his church a noted clergyman said he had placed it in the very paradise of devils. It would seat nearly 3,000 people. He said he built it round, as the devil could not get into any corners. It was literally a round house. He was a philanthropist as well as a preacher. His church was a moral and spiritual workshop. He had schools for the poor, alms houses and benevolent institutions of all kinds. He fed the hungry, clothed the naked and preached the Gospel to the poor, but the rich and great were often found in his congregation. He was also a hymn writer and was fond of poetry and music. Some of the anecdotes told of him were very amusing. He was the embodiment of unselfishness and goodness, and lived to be ninety years of age, when like a ripe shock of corn he was gathered into the garner of the Lord. The lecture was listened to with much interest and was the first of a series to be delivered during the fall and winter seasons. The evening was also enlivened by music and songs. The hall was crowded. This mission was only commenced a few months ago, and is already in a very prosperous condition, the hall being well filled, and much good is, no doubt, being done to many who have not been in the habit of attending any place of worship on the Lord's day. There is a flourishing morning Sunday school in connection with the mission, and also weekly meetings for the promotion of the social and moral interests of the young. It is probable that a new church will be needed in the near future.

### ONTARIO.

**FRANKFORD.**—The Rev. James Codd acknowledges the receipt of the following sums, in answer to his circular asking for help to build a church at Glen Miller, in this mission:—Col. J. Sumner, \$3; J. Jackson, Rev. W. Lewin, and Churchman (Grenville),