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CORRESPONDENTS.—All matter for publication of any number of the CANADIAN CHURCHMAN, should be in the office not later than Friday morning for the following week's issue.

AGENT.—The Rev. W. H. Wadleigh is the only gentleman travelling authorized to collect subscriptions for the CANADIAN CHURCHMAN.

Address all communications,
FRANK WOOTTEN,
Box 2640, TORONTO.

Offices 32 and 34 Adelaide St. East.

Lessons for Sundays and Holy Days.

November 2.—22 SUNDAY AFTER TRINITY.

Morning.—Dan. 6. 2 Tim. 3.

Evening.—Dan. 7. 9; or 12. Luke 22 to v. 31.

THE WYCLIF SOCIETY.—The Wyclif Society was founded some years ago, as its projectors state, to remove from England the disgrace of having till now left buried in manuscript the most important works of her great early Reformer, John Wyclif. This scandalous neglect has extended over nearly 500 years, and it is only of late that the smallest effort has been made to repair it. Wyclif died in 1384. Not till 466 years after was his English Bible printed. Not till 485 years after did the *Selected English Works* appear, and not till 1881 were the rest of his English works printed. These publications show us Wyclif in his purely English aspect, as the first translator of the Bible and the father of English prose, but they help us very little to follow the growth and development of his mind, or to understand his immense influence as the teacher of Huss and the originator of the Reformation in Europe. "No writings so important for the history of doctrine are still buried in manuscript," as Wyclif's, said Dr. Shirley 17 years ago; and their interest is by no means confined to the theologian. The relation of Wyclif's teaching to the later Lollards and to the social fermentation of his own period, may be mentioned as one among many matters in which the publication of his works would be of great service to the historian. Out of the great mass of Wyclif's Latin writings, only one treatise of importance, the *Triologus*, has ever been printed. Published abroad in 1525, and again in 1753, it was edited for the Oxford University Press in 1869 by Dr. Lechler. A few tracts (not 100 pages in all) are contained in Shirley's *Fasciculi Zizaniorum*; and this is all that England has done to make the chief works of this great son of hers accessible. In Germany Dr. Lechler has printed a few short pieces, and two volumes of *Polemical Tracts*, edited by Dr. Rudolf Buddensieg of Dresden, and in part paid for by the King of Saxony, have been adopted and issued as the Wyclif Society's volumes for 1882 and 1883. We cannot desire that German scholars and princes should complete

the work which falls by right to Englishmen; and even if we had reached that pitch of supine contentment, it is unlikely that our wishes would be fulfilled. It is time for us to wake up from our lethargy, and set our hands manfully to the duty before us. The year 1884 was the 500th anniversary of Wyclif's death, and a few men have resolved that the *Wyclif Society* shall be kept on foot until all the Reformer's genuine writings are given to the world through the press. A goodly array of volumes has already appeared; but a great deal still remains to be done. Canada seems to have contributed very little; the only public institution in Toronto which appeared in the subscription list of 1888 is Trinity College; and we do not see the name of any other Canadian University. Perhaps some may have joined during the last two years. The Honorary Secretary is J. W. Standerwick, Esq., General Post Office, London.

RULES FOR A LONG LIFE.—We are now quite sure that a very long life is a thing greatly to be desired. Still we regard it as wrong to shorten our lives, and, moreover, the rules for prolonging life are simply the rules for preserving the health and strength which are necessary for the due fulfilment of our duties. We may, therefore, profitably consider the manner of life pursued by those who have enjoyed these great blessings. A Canadian clergyman, who is hale and hearty at 78 years of age, gives these rules which have governed his life:—The use of plain food with plenty of fruit. Personal cleanliness by frequent ablutions from head to foot. Flannel next the skin the year round, graduated according to season. Open-air exercise every day. Ventilation of sleeping-room, summer and winter. Eight hours' sleep each day. Perhaps we might add, rather early rising.

THE ENGLISH POLITICAL OUTLOOK.—The Eccles election, which has been won by the Gladstonian candidate, has its lessons. That which gave Mr. Roby his majority, it appears, was not his advocacy of Home Rule, but of the eight hours' movement and of local option. This is no new thing, but it is quite serious. We are learning again that imperial interests are being subordinated to personal and class crazes, and here is one of the serious outcomes of our extended franchise. The unpractical character of the eight hours' proposal may be inferred from the refusal of a thorough-paced radical like Mr. Bradlaugh to support it; and as for prohibition, Canadians know something of its working in the Scott Act. And these are the fads which men are voting for, when the empire is almost in danger of dissolution. And Mr. Gladstone is spouting his thread-bare fallacies to 5,000 of an audience in Edinburgh, who are enraptured!

CANON LIDDON ON ROMAN VERSIONS OF THE FATHERS.—In an account of an interview with Canon Liddon, a correspondent of the *Church Times* records the following: "After a while I said, 'And I suppose you do not admit for a moment that the writings of the Fathers are in favour of Roman claims?' The question seemed to amuse him considerably, for he again broke into his hale, hearty laugh. 'Of course I don't,' he exclaimed—'of course not!' He seemed so certain, that I couldn't help wondering a little.

I bethought me of the goodly number of passages from these same Fathers given in 'Cathedra Petri,' which had seemed so convincing and so clear, and I told Dr. Liddon about them. His answer, in substance, was this: He compared the actions of Roman Catholics in controversy, when they deal either with Scripture or the Fathers, with those of a man who had before him many dishes, out of which he picks all the plums and currants, and leaves everything else. Of course it was impossible, he said, in such a short time to go into the passages at length, but he might say with regard to them, that they were not fair quotations from, or specimens of, the minds of the Fathers. In many cases the words were merely used in the way of rhetorical description; in others, the context distinctly contradicted the Roman interpretation of them. 'To put on these passages,' he said, 'their proper value you must know the style and the customs of the writer, you must understand the times in which he lived, the people to whom he wrote. Reading the Fathers in this way, fairly and honestly, you will find them against Rome, not in her favour. And I am bound to add,' he went on, 'that Roman Catholics are not trustworthy in the matter of quotations. I do not accuse them of wilful deception—I should be very sorry to do so—but all I will say is, Verify any quotation given you by a Roman text-book.'"

ENGLISH NONCONFORMISTS.—We wrote last week, says the *Rock*, of Nonconformist admissions about the failures of their organizations. We have more of these to chronicle. At the Swansea meeting of the Congregational Union, the president of the year, the Rev. Thomas Green, of Ashton-under-Lyne, a singularly capable man, emphasised the dangers arising from the excessive degree in which the secular element is insisted upon as a part of Church life. The Rev. T. Simon, of Leicester, stated that in that town, within a given period, the Established Church had made advances in a greater measure than all the Nonconformist churches in the town put together. Mr. Lewis Pearce, of Sheffield, said there were 216 Congregationalist pastors, who were receiving less than £100 a year. Dr. Brown, of Bedford, was irate because the sons and daughters of Nonconformists were sent to Church schools. He wishes to raise a fund of £10,000 for scholarships at their own colleges. We fancy this will not much help him. The usual effect of higher education upon Dissenting youth is to lead them either towards the Church of England, or towards Unitarianism. They seldom acquiesce in the fashions and modes of Nonconformity.

SUNDAY SCHOOLS.

The necessity and importance of the Sunday School are now so generally recognized that we are apt to forget how recent is its institution. We are apt, too, to overlook the undoubted truth that the Sunday School exists because parents are unable or unwilling to do their duty.

Very few would say that the system which requires the Sunday School is an ideal one, or anywhere near the ideal. If only the fathers and mothers of the rising generation were properly instructed in the faith of the Church and had the religious interest in their children's education which all Christians should possess, then we should