

CANON LIDDON ON THE NEW CRITICISM.—A few months before his death this great preacher—rather prophet—of the Church said to Professor Leathes, "How I wish you could see your way to writing a book on, say, *The Law and the Prophets*, putting the Law back into the chronological and authoritative place from which the new criticism would depose it." His wish has been well fulfilled in Professor Leathes' new book with above title.

ANGLICAN AND ARMENIAN CATHOLICS seem to have a mutual attraction for one another. Of all branches of Oriental Christendom, the Armenian is the one which has most points of similarity with the Church of England. Hence the Bishops and Priests of the two Churches fraternize more readily. The differences from other Churches which are common to these two communions are trifling—such as unscreened chancels, &c.; but mutually attractive.

INSTRUCTING THE TEACHERS.—Several prominent dissenters, who have lately joined the Church, have expressed their view that the Church pulpit is more free from impertinent lay interference than others. Elders and deacons, so called, seem to be the terror of many preachers. At one time the Wesleyan preachers had it all their own way, but of late the lay element has been assuming authority. Church traditions are against lay dictation to the clergy.

IMMACULATE CONCEPTION.—A writer in *John Bull*, criticizing Dr. F. G. Lee's recent phenomenal book on this subject, sails pretty "near the wind" himself when he infers that Jeremiah and John the Baptist, as well as the Blessed Virgin, were absolutely sinless ("freed from the taint of sin at birth") because they were said to be "sanctified from the womb, or their nativity or conception," noted in the Church's calendars. This is a far-fetched argument.

"A STAB IN THE BACK" is what Canon Liddon is said to have felt (as he expressed himself shortly before his death) to be given to Tractarian theology, "in the house of its friends" at Keble College and Pusey House, by the publication of *Lux Mundi*. "His sighs about Gore's criticism were so deep and long drawn," writes a friend, "that I felt for him more than I can express. The *Lux Mundi* business will certainly be his death." We would fain think otherwise!

WARMING THE CHURCH.—As winter approaches, Church officials think anxiously about the various means of making the church comfortable for the people. A coldness often arises from other causes than winter's frost. *Church Work* suggests that earnest intercession on Saturday night may serve to light the necessary fires for removing frost between pastor and people, or among the officials, or among the families of the parish. If the churchwardens and sidesmen could unite in this intercession, so much the better.

ENGLISH VIEW OF THE CANADIAN SCANDALS.—The *Guardian*, after a review of the investigations at Ottawa, says "The Government is sincerely desirous to probe the evil to the bottom and get rid of it. The example of their neighbours may induce them to exterminate the evil while it is possible. Corruption in the United States stalks open and unabashed: in Canada, people are still ashamed of it, so that its exposure may lead to its removal . . . a hundred years ago the same sort

of charges were frequently brought against English officials."

CANADIAN INDIAN RESEARCH AND AID SOCIETY.—A Churchman writes us, heartily endorsing the letter from the Lord Bishop of Qu'Appelle which appeared in our issue of 17th September last. He asks if the gentlemen who compose the directorate of the society, among whom appear the names of the Lord Bishop of Ontario, Hon. G. W. Allan, the Lord Bishop of Toronto, Chief Brant, the Lord Bishop of Caledonia, and Rev. Dr. Sweeny, have been consulted, and have approved of the conversion of the Research and Aid Society into a "strong, united Protestant Missionary Society," in which Churchmen and dissenters are to work together for the conversion of the heathen to a Christianity without doctrine. He has requested his name to be struck from the list of members of the society, and trusts all loyal Churchmen who are members will follow his example.

PREMIUM.

We have the pleasure to announce that we are in a position to offer to all new and old subscribers for the CANADIAN CHURCHMAN the choice between two large (28 x 22 inches) beautiful tinted engravings, worth at least one dollar and fifty cents each, for the usual subscription price, and the additional sum of fifty cents, the total for the paper and the premium to our country subscribers being one dollar and fifty cents. The subject of one of these engravings is "Diana or Christ," from a painting by Edwin Long; that of the other is "Not to be Caught with Chaff," from a painting by Hetwood Hardy. These engravings are beautifully executed on fine plate paper, are very attractive, and the treatment of the subjects is suggestive. We feel that, in giving these premiums, we are offering a strong inducement to our Church people no longer to defer sending in their subscriptions, and for the trifling additional sum secure for their drawing rooms a picture worthy of a place there. See advertisement.

THE HURON LAY WORKERS' CONVENTION.

The lay workers of Huron diocese deserve great credit for the energy and enterprise manifested in the matter of their Convention at St. Thomas on 28th and 29th October. The mere fact of a meeting in the interest of Sunday-school teaching and other lay work is not of itself remarkable—such Conventions are frequent enough not to excite more than a passing remark. What we would draw attention to in this particular case is that the managers seem to have spared neither pains nor expense in making their meeting thoroughly edifying by the provision of a programme of singular excellence. Foremost in the list of subjects is "The obligation and privileges of a lay worker in the Church," by a name of special eminence among Church speakers in Canada, Charles Jenkins, of Petrolia. After discussion, an address will be delivered on the subject of the "Brotherhood of St. Andrew," by one whose name as a practical Church worker is a guarantee of value, T. Alder D. Bliss, of Ottawa. On the next day, the discussions are to be led by Rev. N. H. Martin, of Chatham; Mr. Jasper Golden, of Kingsville; Rev. D. I. Caswell, of Kanyenga; Mr. C. R. W. Biggar, of Toronto; Rev. Robert Ker, of St. Catharines; Miss Brown and Rev. G. C. Mackenzie, of

Brantford. These well-known persons will deal chiefly with various phases of Sunday-school work. The circular is signed by Mr. A. H. Dymond and others prominent in lay work circles—who also, it is to be hoped, will take a large share in the conduct of the various discussions. The Bishop of Huron will preside throughout—a fact alone calculated to attract a large audience. We observe that due care is taken to provide for Divine Service, and especially celebration of the Holy Communion, in connection with the proceedings. A liberal invitation is extended to all Church workers to attend and take part in the proceedings; the formal addresses being carefully limited with the express object of furthering "free and open" debate. Particular emphasis is laid on the request that lady Church workers will be welcomed. We congratulate the Church people of the diocese of Huron on this convention as evidence of strong Church life.

DIABOLISM.

The essential meaning of the commonest of Satan's titles is often lost sight of; but it would be well to keep in memory the fact that whatever else the Prince of Evil is, he is most remarkably characterized by devotion to the work of slander. He is so absorbed in this fundamental feature of his occupation that he does not hesitate—to take an idea from the book of Job—to express his malicious misrepresentations and to give utterance to his sneers at goodness, even in the presence of the Almighty Himself—the Disposer Supreme. His allegations form, indeed, the very foundation of any measure of activity permitted to him: on the basis of his distorted statements he is allowed to work—unconsciously—for his own ultimate defeat, in various forms of testing or temptation used upon his chosen victims among men. We cannot but think that the picture so vividly drawn of Job's experience, under such circumstances, is true of human temptations and trials in general. The veil being drawn aside for the nonce, we might discover very little variation from that picture in our own individual experiences during many episodes of life. Satan's deluded tools and followers use

MISREPRESENTATIONS,

which are every whit as vile and devilish as those of the arch fiend himself. Nay, it too often happens that the very steps of the throne of religion and theology are desecrated by the presence of those who excuse their own vile attitude by calumny and slander, levelled at the heads of men immeasurably superior to themselves in the very qualities which such slanders deny to their chosen victims. In such a manner lately were the halls of Wycliffe College—erected as a monument to pure religion and theology—desecrated by the utterances of one who excused the attitude of himself and his associates by alleging—with brazen effrontery—that "a large section of the clergy had ceased to be in sympathy with the principles and spirit of the Reformation!" It would be difficult to frame an assertion more completely at variance with the facts than that. If we were to substitute for the words "a large section," the words "not one," we should have a simple statement of historical truth. Should some future searcher after truth discover the above statement hereafter, he will, if led to credit it, form an idea of Canada in the end of the 19th century exactly the opposite of truth.

WITH SUCH A BASIS,

the ultimate result of the movement advocated and urged by the Principal of Wycliffe