

numerous than all other testimonials are those which refer to Dr. Liddon's unswerving loyalty to his Lord. One who knew him well says: "Liddon's whole life was an illustration of the Apostle's principle that consistency must not be sacrificed to expediency. Men are tempted to do this in our times in two ways—to give up distinctive features of Churchmanship to conciliate Christians who are not Churchmen, and to put away distinctive parts of the Christian faith to meet half-believers and skeptics. Against either of these Liddon's life and preaching were a protest to the very end, and such an example we can ill afford, in these latitudinarian peace-at-any-price days, to lose. Preaching power may be easily overvalued. The conviction, reality, consistency behind the eloquence, are the true loss."

CLERGYMEN'S WIVES.

A clergyman's wife may be either a true help-meet or a great hindrance to the spiritual work of her husband.

That keen satirist, Mrs. Lynn Linton, who generally derides with extra-severity the follies and foibles of her own sex, can find nothing but good to say of "The Rector's Ladies," of whom she treats in an interesting and slightly idealized sketch, this week. The poor parson himself may be woefully incompetent, but his ladies, at any rate, are never idle. To them belongs the organization of the mother's meetings, the shoe clubs, the coal clubs and the penny societies. They have to look after the "baby's basket," which goes the round of all the hard pressed or improvident women who bring children into the world

with but scanty provision for their welcome. They have working-parties where the only *sine qui non* is the knowledge of "cutting out," together with the various mysteries included in the arts of hemming and felling, guaging, gathering and setting on. The Sunday school owes much of its vitality to the clergyman's family, and in the villages, without the rector's ladies it would fall to the ground, like a withered apple, perished for want of sun and rain. In the church they play the harmonium and lead the choir. They have to teach the choir, also, and attend the bi-weekly practices. In these exercises they have responsibility and no power. The men and boys and girls who come to the singing, come of their own free will and stay away when it pleases them. If remonstrated with, they resign. It is as much as they will bear to be set right in time or tune, and the rector's lady who takes them in hand walks on egg-shells during the lesson. When the rector's ladies go to the houses of the sick they bring with them a certain personal charm denied to the rector himself. The rector brings the comfort of his spiritual assaillment and priestly assurance, as well as the vitality which is part of his fine, breezy, manly presence. But his wife and daughter add the more human element that is so often associated with poetry; and the poor, if dumb in expression, have often a wide strain of poetry in thought and feeling.

There is, it is confessed, sometimes a reverse to this picture, but, on the whole, it is a fair representation of a band of silent heroines, whose price is above rubies.