

SUGGESTED MEDITATION FOR CARDINAL TASCHEREAU.—"Let the potsherd strive with the potsherd of the earth"—if his Eminence will condescend to the authorized version, which is here more serviceable than that of Douay.

DEATH OF CANON LIDDON.

It is with a sorrow that will be shared by the whole English-speaking race, and specially by all members of the Anglican Communion, that we have heard of the death of Canon Liddon, of S. Paul's cathedral, London. Henry Parry Liddon was born in the year 1829, and had just completed his sixty-first year. He belonged to a Devonshire family, most of whom have settled in Somersetshire. Canon Liddon's father was Captain Matthew Liddon, R.N., who commanded one of the two vessels sent to explore the northern seas. The other was under the command of Captain Parry; and it was from his father's brother officer that he derived a portion of his name. Gaining a studentship at Christ church, Oxford, he entered at that famous college, and graduated in 1850, taking classical honours and gaining a senior studentship which he retained to the day of his death. He was ordained deacon in 1852 and priest in 1853, and worked for a time at Wantage under Mr. Butler, now Dean of Lincoln, having for his fellow curate Mackonochie, afterwards of S. Alban's, Holborn, of whose self-denying and devoted labours among the poor and sick Liddon used to speak with great admiration. In 1854 he was appointed by Bishop S. Wilberforce to be vice principal of Cuddesdon, under Mr. (now Archdeacon Pott). This post he held until 1859, when he returned to Oxford, becoming for a short time vice-principal of S. Edmund's Hall, under Dr. Burrow. For a time he was examining chaplain to Bishop Hamilton, of Salisbury, by whom he was made a Prebendary. In 1866 he was Bampton Lecturer, and delivered those discourses on the Divinity of our Lord which may now be spoken of as the classical work on that great subject.

Liddon used to say that he had only indirectly come under the influence of Newman; but he was, during a great part of life, profoundly influenced by Pusey, between whom and himself there existed a deep and unbroken affection, more than the love of father and son. Yet Liddon's mind was, in many ways, widely different from that of his great master. Devotionally he was the son of Pusey. Intellectually, he had much of the clearness and definiteness of Newman, qualities to which Pusey had no claim. His nature was eminently pure, true, earnest; and his whole life was devoted to the conscientious cultivation of his powers for the work which he had to do. His influence on the young men at Oxford was of a different kind from that of Newman; but it was hardly less extensive or profound. It is said that, in his Bible classes, and by his personal counsels and influence, he was of the greatest service to many young men preparing for the ministry.

It is, however, as a preacher that Canon Liddon will be remembered by the present and the next generation. And it will be as preacher at S. Paul's especially, that he will be spoken of. Yet he had a great reputation as a preacher a good while before he was appointed, in 1870, to the Canonry of S. Paul's. It is, indeed, a pity that few of those earlier sermons are printed; and we doubt whether they exist in manuscript. The appointment to S. Paul's, if it gave Dr. Liddon an opportunity, which he could not otherwise have enjoyed, of speaking to the English world, may be said to have produced a

revolution in his manner of preaching. Up to that time he had been an enthusiastic advocate of extempore preaching in the manner of Lacordaire, for whom he had the warmest admiration. His sermons were then carefully prepared, but very seldom written. Until his appointment to S. Paul's, hardly any of his sermons were read except those delivered before the university, and this was done in obedience to university etiquette. The immense area of S. Paul's, however, demanded such an amount of physical effort, that the preacher found he would be more at liberty by having his manuscript before him. Gradually the conditions under which his work was done profoundly affected its character and form; and his style at S. Paul's became elaborate and far more of a written and less of a spoken style than that of his earlier sermons—each sentence, having to be uttered with deliberation, giving food for thought to the attentive hearer.

Of specimens of his earlier manner, some will be found in the Penny Pulpit; and perhaps the University Sermons, especially those in the first volume, will seem to differ in respect to freedom of composition from his later productions. Indeed, some of the University Sermons, for example, those delivered on Good Friday, and on Ascension Day, published in the first volume, may be pointed to as among the finest specimens of his utterances from the pulpit. His "Elements of Religion," preached in S. James', Piccadilly, are able and learned; but perhaps less like his normal work than any other of his published discourses. As examples of his brilliant work at S. Paul's the Easter, Advent, and Christmas sermons are those which will be read and studied by clergy and laity.

Like all men of distinct character, Canon Liddon's individuality pervaded his whole work. A gentle, kind, affectionate nature, yet self-contained and restrained, he was eager to carry the blessings of the Gospel to mankind, yet fully sensible that his work was to be intensive rather than diffusive. This was shown by his refusing the many applications to preach which came to him from all parts of England, he feeling and protesting that his work at Oxford and S. Paul's was all that his strength could compass. Along with the clearness of his intelligence there ran a gentle vein of satire which never wounded, hardly even scratched, but which added a distinct charm to his public utterances and to his private intercourse.

We had almost forgotten to note that from 1870 to 1882 Dr. Liddon was Ireland Professor of Exegesis at Oxford; and it was perhaps in this capacity, as lecturer on the text of the New Testament, that his influence on the undergraduates was most personal and direct. Many of them had their inner life moulded and their ecclesiastical bent determined by his gentle yet potent influence; and his authority, like that of his master, Pusey, became paramount with a large school which looked to him as its head.

His loss to the neo-tractarian party is irreparable. Liddon, like Newman and Pusey, was comparatively regardless of externals. Even his attire was not up to the highest clerical level. But he entirely approved of a high ritual, and gave every possible support to the ritualists; and this in the most effectual, because in the most unobtrusive way. The world at large might hear sermon after sermon from the eloquent Canon of S. Paul's, and never suspect that he had any leanings to ritualism in theory or in practice; but those who knew his mind were well aware that he would leave no stone unturned, if he could but give a helping hand to those who were fighting for what

he regarded as the bulwarks or the outposts of catholic doctrine and the sacramental system. His warfare is ended, his work is done. May God, in His mercy, give to His Church many men as true, as brave, as devoted!

THE INCREASE OF THE MINISTRY.

[SECOND ARTICLE.]

In a former article on this subject we referred to the reasons by which young men were kept back from the Christian ministry, and dwelt more particularly upon the insufficient remuneration provided for the clergy. We find it difficult to leave this aspect of the subject. It is quite intelligible that it should seem as nothing to a young man full of zeal and devotion, to whom all difficulties seem as nothing; but when the same young man looks around him, and sees good and earnest men, once as enthusiastic as himself, with half the life taken out of them by poverty and anxiety, he naturally and reasonably asks himself whether his devotion is likely to endure the trial better than those who have gone before him.

But we must pass on to the second reason for our want of candidates for the ministry, namely, the little esteem in which the office is held. This is a serious matter and needs to be carefully considered, or we may make mistakes. What do we mean by the office of the ministry not being highly esteemed? We greatly fear that, in the minds of some, this means merely that the clergy have not a high social position assigned to them. If that were the case, and if this reason prevailed with many, it would certainly be cause for thankfulness that men with such aspirations were kept out of the ministry.

It is said that the sons of rich men very seldom offer themselves for this work in any communion on this continent. It is different in England; and this may be explained on many grounds, some of them of a very hopeful character, others not quite so pleasant to think of. But it is of extremely little use for us here in Canada, or for those in the United States, to examine the style of things in the mother country, unless perhaps that by remarking the difference, first of causes and then of effects, we may ascertain something of what is lacking among ourselves. That the sons of rich men do not often seek for holy orders may prove that these young men want to be rich, like their parents, and see no prospect of being so in the ministry. We do not think, however, that the Church loses very much in the way of spiritual strength in this manner. In this country, far more than in England, the children of rich men are brought up luxuriously and self-indulgently, and material of this kind is hardly the stuff out of which self-sacrificing labourers can be made.

A good deal more serious is the fact, if it be such, that men of superior ability are shrinking from the office of the ministry. We say that this is really a very serious matter, if it be so. We know quite well that the simple preaching of the Gospel is a greater power than the greatest intellectual ability apart from spiritual influences; and we also know that a great deal of nonsense and cant has been spoken on this subject. To hear some people talk, one might suppose that the Apostles had been a number of intellectual imbeciles; and that those who have done the great work of the Church from age to age had been men of inferior ability and of little education. Could such things be said of Athanasius, of Augustine, of Aquinas, of Luther, of Calvin, of Crammer, of Andrewes, of Pearson—not to mention many