

Canadian Churchman.

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REV. PROF. WM. CLARK, LL.D. Editor.

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FRANK WOOTTEN,
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Lessons for Sundays and Holy Days.

Feb. 16th.—QUINQUAGESIMA.
Morning.—Gen. 9 to v. 20. Matt. 26 to v. 31.
Evening.—Gen. 12; or 13. Romans 1.

ACKNOWLEDGMENTS.—We owe many thanks not only to those who have themselves subscribed for the CANADIAN CHURCHMAN, and have given us words of encouragement; but especially to those who have most kindly taken pains to help us by procuring for us new subscribers. In particular we must thank those clergymen who have recommended the paper in their Parish Magazines and even from their pulpits. They may rest assured that such proofs of confidence will only strengthen our purpose to make the paper, at least to the extent of our ability, worthy of the great communion which it represents.

PARTY.—The recently published volume of addresses by the Archbishop of Canterbury, to which notice is drawn in our review columns, has many points to which it will be necessary to draw attention. Here are two pregnant sentences from the first address: "Party is a loud spirit, fixing attention on itself. There are many in England to-day, to whom Party is more than the Church." The Archbishop might have gone further and said, There are many who are willing, for the sake of Party, to destroy the Church. We believe that this spirit is perishing; but it dies hard, and some lamentable exhibitions of its bitterness have recently been exhibited among us. There is one thing which we may say, in all kindness, to those who are seeking to stir up strife. Abuse never helps the cause on whose behalf it is employed, nor, really and in the long run, hurts the cause against which it is directed. Let us only, all of us, teach what we believe, and have faith in God. The survival of the truest is absolutely certain. He that believeth will not make haste.

AUTHORITY.—There are, here and there, evidences, in the Archbishop's visitation addresses, that he is painfully conscious of the amount of insubordination and lawlessness which has grown up in the church of late years. "Want of knowledge," he says, "produces in many clergy

that want of respect for Law which makes the wisest men look with dismay on the probable effect of their example on other classes in other questions." Is not this a masterly and delicate touch? His Grace knows very well that a direct attack upon insubordination, might fail of its purpose, perhaps, that it might even provoke his children unto anger; and he delicately insinuates the rebuke which he will not formally and openly inflict. We all need to lay it to heart. "Order is heaven's first law," and those who help to destroy it are doing the worst kind of devil's work.

DEATH OF MRS. VICARS.—To many of our readers it will come with a shock of surprise to hear of the death of the mother of Hedley Vicars. She was a lady much beloved by a large circle of friends, and bore her years with remarkable vitality and vivacity. We believe she left no sons, but the present Lord Raileigh is the son of her daughter Clara, the Dowager Lady Raileigh, so often mentioned in the life of her brother Hedley. It seems hardly possible that the mother of Hedley Vicars, who was killed in the Crimea thirty-five years ago, should only now be leaving us. She must have been close upon ninety years of age.

BISHOP LIGHTFOOT'S WILL.—Very touching are the words with which Bishop Lightfoot's last will and testament open, namely these: "With ever-increasing thankfulness to Almighty God for His many mercies vouchsafed to me, hoping to die as I have striven to live in the light of God's fatherly goodness, as revealed in the Cross of Christ, and in dutiful allegiance to my beloved Church of England, in which it has been my privilege to minister, being mindful of the transitoriness and uncertainty of all human things, I dispose of all my worldly goods."

BISHOP BUTLER'S DEATH.—When Bishop Butler drew near his end, he asked his chaplain if he also heard the music which filled his own heart. The music was not unreal because the untrained ear could not catch its harmonies, and it may be that if our whole being is henceforth set heavenwards we shall hear, when we are crossing waste places when it seems in loneliness, and sorrow, and inward conflict, the great hosts by whom we are encompassed, taking up our human psalm and saying to our souls, "They go from strength to strength, every one of them appeareth before God in Zion."

GIVING FOR GOD AND HIS CHURCH.—"There is no credit to me," said Bishop Lightfoot, when some one spoke to him of what had grown up from the ground in his almost dying eyes, "there is no credit to me for making these contributions; I have no children to come after me, no one for whom I need lay by provision for the future. If men only knew the joy of seeing the fruits of their offerings, such joys as I know in this Church, they would never wait till death to make their benefactions for the rest of mankind."

DEATH OF SENATOR MACDONALD.—By the death of Hon. John Macdonald, Toronto loses a citizen whom she had reason to honour and whose loss she will deplore. Mr. Macdonald succeeded as a man of business in the best and most legitimate manner, by uprightness and industry. As a politician he was honoured by both sides; and

Sir John Macdonald showed alike sagacity and liberality when he made him a senator. Of Mr. Macdonald's bountifulness it is not necessary to speak at length.

TRINITY COLLEGE.—We perceive that in some "flying leaves," it is attempted to identify Trinity College with the Ritualistic movement. This paper holds no brief for Trinity College; but it is necessary to put the exact truth of the relations of Trinity University to the Church before our readers. We believe that there is no strong party man on the staff of Trinity College. Of course, men of every party may go forth from this college as from any other, and, so long as parties last, we hope they will continue to do so. But the college is not, and cannot be, a party institution. It is simply the Church of England University for Ontario. This is its meaning and this is its constitution; and it is impossible that it should be otherwise, since the bishops of the Province of Ontario have, unitedly, the power of veto on all the proceedings of the corporation. One amusing illustration of the spirit of the attack may be seen in the statement that the Rev. Charles Darling is a graduate of Trinity. We are sure that Trinity would be very glad to number so good a man and clergyman as Mr. Darling among its alumni; but, as a matter of fact, he is a graduate of the University of Oxford.

PROFESSOR TYNDALL AND "PAST AND PRESENT."—Professor Tyndall, in some personal reminiscences of Carlyle, describes the effect which the perusal of Past and Present had upon him in the year 1843. "It was far from easy reading," he says; "but I found in it strokes of descriptive power unequalled in my experience, and thrills of electric splendour which carried me enthusiastically on. I found in it, moreover, in political matters, a morality so righteous, a Radicalism so high, reasonable, and humane, as to make it clear to me that, without truckling to the ape and tiger of the mob, a man might hold the views of a Radical." Tyndall read the book three times, and then wrote out an analysis of each chapter. Long afterwards—more than a quarter of a century had intervened—he found this analysis stowed away among some half-forgotten papers, and read it to the author. When it was finished, Mr. Carlyle said: "What greater reward could I have than to find an ardent young soul, unknown to me, and to whom I was personally unknown, thus influenced by my words?"

YOUNG MEN IN THE STATES.

A voice from the United States comes to us with a very solemn testimony respecting the condition of the youth of that country, which we must by no means overlook. We have drawn attention to the little book as a whole in one of our book notices; and we must now bring out of its pages some of the depressing and alarming facts which Dr. Clokey puts on record. We quite agree with the author that there is nothing gained by concealing the facts. To cultivate a voluntary ignorance is to live in a fool's paradise; and, so long as nothing is exaggerated or set down in malice, it is better that we should "nothing extenuate."

Let us begin with some of the facts. It is estimated that only five per cent. of the young men throughout the land are members of the Christian