

Canadian Churchman.

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

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Lessons for Sundays and Holy Days.

April 20th.—SECOND SUNDAY AFTER EASTER.

Morning.—Num. 20 to v. 14. Luke 15, 11.

Evening.—Num. 20, 14 to 21, 10; or 21 10. Ephesians 4 to v. 25.

To CORRESPONDENTS.—A quantity of Home and Foreign Church News and Correspondence held over for want of space.

THE SUPPOSED UNCIAL, M.S.—We mentioned lately that there was some reason to doubt the truth of the report that a new uncial manuscript of the fourth century had been found at Damascus. The patriarch of Antioch, who resides at Damascus, gave the information which we published, that there was no such M.S. there, and the librarian declares that he knows of none such. M. Papadopoulos, however, the Greek judge at Cyprus, who first gave information of its existence, persists in asserting that he inspected the Codex many years ago at Damascus, when Midhet Pasha was governor there. He says he recommended it to his care, and spoke much to him about its importance. It is quite clear, however, that the book is not now in the library, nor in the catalogues. But M. Papadopoulos had noted the imperfection of the catalogues in his time, and there is not the slightest reason for suspecting his veracity. The M.S. therefore, was once there; and it must either have been destroyed by Turkish fanaticism, or, when its value was discovered, sold to some one who would appreciate it. It is to be hoped that the latter may prove to be the alternative, as we may, in that case, still get to see it.

EGYPT.—The subject of the occupation of Egypt is a very serious one, and is not remotely connected with those other African problems which are now deeply interesting all civilized nations. It was made a reproach to England that she occupied Egypt in the interest of English holders of Egyptian bonds; but England took her position in Egypt with the consent of Europe, and if we employ a policeman to recover a debt, surely the international police may be employed to recover national debts. Mr. Chamberlain who has recently visited Egypt, declares that what he has seen in that country has convinced him of the usefulness

of the English occupation. Formerly he was averse to it; but now he is satisfied that it is the duty of England to hold on in Egypt until her work of restoring order and securing confidence is complete.

BISMARCK.—The retirement of Prince Bismarck is still a leading subject of discussion in Europe. It appears that several of the princes of the new empire have not perfect confidence in the Emperor William, and may reconsider their relations to Prussia. Nothing could prove more disastrous to Europe than any rupture or weakening of the great structure which Bismarck has consolidated as a bulwark against Russia on the one side, and France on the other. These two powers are the standing menaces to the peace of Europe; and unless there is a strong central European power, it is hardly possible that peace should be preserved.

MR. H. M. STANLEY.—As Mr. Stanley draws nearer home, he gives us a little more information about his expedition, and corrects some of our mistakes. There certainly was a widespread notion that Emin was doing very well where he was, and that Stanley had almost forced him to come away without any necessity for such a move. It turns out, however, that Emin was doing very badly, that his authority was clean gone, that the Mahdists were sweeping over the country; and it is Stanley's conviction that, had he not gone to his assistance, he would long ago have been a prisoner at Khartoum. This news of the success of the Mahdi is far from agreeable; and there comes on the back of it, and on the same authority, a warning against the designs of Germany, which may prove hurtful not only to British interests but to African civilization. If the rivalries of the European powers can be set aside, and a combined effort made to heal the hurt of Central Africa, something may be done. It is sorely needed, and the prospects are not remarkably bright.

DEATH OF MR. A. MARLING.—The death of Mr. Marling has come as a shock to his many friends, most of whom were altogether unaware of his illness. It will not be easy to find a man capable of supplying the place of one who, to a cultivated mind, and a kindly heart, added a deep and wide interest in numerous religious and philanthropic undertakings. Mr. Marling was born at Ebley, Gloucestershire, April 11, 1832, so that he died on his birthday at the age of 58. He came to Canada in 1842, and was educated at Upper Canada College, subsequently graduating LL.B. at the University of Toronto. In 1854 he joined the Department of Education, in which he remained to the time of his death, having become Chief Clerk in 1858. Under the Hon. Adam Crooks he was made Secretary of the department. He was also editor of the Canada Educational Year-Book. Outside his professional work Mr. Marling showed a warm and unceasing interest in all that related to Church education. He was one of the most constant, devoted friends of Bishop Strachan's School, and one of the promoters of St. John's Hospital.

THE NEW BISHOP OF DURHAM.

In a former number of this paper we gave a brief account of the contributions made by Dr. Westcott to sacred literature, and some weeks further back we gave a review of his latest commentary, but it is desirable, as well because of the important

post to which he has been promoted, as because of the eminence of the man, that something more should be said, and particularly on account of the connexion between Dr. Westcott, and his great predecessor, Dr. Lightfoot.

In speaking of the death of the latter, we mentioned that he and Dr. Westcott and the present Archbishop were schoolfellows, although not of the same age, Dr. Lightfoot being a year older than the Archbishop, and Dr. Westcott three or four years older than Dr. Lightfoot. They were all at the same time at King Edward the Sixth's School at Birmingham, under Dr. Prince Lee, who was afterwards Bishop of Manchester. Dr. Lightfoot and Dr. Westcott were for years associated in their studies and in their literary activity, having projected, along with Dr. Hort, a series of commentaries on the epistles of the New Testament, and perhaps the whole Book. Dr. Westcott took the writings of St. John, and the Epistle to the Hebrews; and he has executed his portion. Dr. Lightfoot took the epistles, or most of the epistles of St. Paul; and he has given us priceless commentaries on those to the Galatians, Colossians, and Philipians. We hope that we may still have those which he has left on Romans and Ephesians. Of Dr. Hort's portion nothing has been seen, perhaps because that eminent scholar has been much occupied with the text of the New Testament put forth by Westcott and himself.

When Dr. Lightfoot was taken from us, the Church instinctively turned to Dr. Westcott as his successor; and it was quite natural that this should be the case, although it would be a mistake to imagine that the two men closely resembled each other. Doubtless there were very deep resemblances. Both were men of high character, of the finest scholarship, of extensive learning, of absolute devotion to truth. Both were enthusiastic students of sacred literature. But in their intellectual constitution and tendencies they were widely different. Lightfoot possessed the clear, practical English mind which is satisfied with nothing which does not come clearly into the light, and show itself in complete outline. Westcott, on the other hand, has much more affinity with the mystical German mind; and not only are some of his works, and those which he seems to value the most, decidedly obscure, but even in a work generally clear, like his recent Commentary on the Hebrews, we come upon passages to which we find it difficult to attach a distinct meaning; or, to put it in another form, we meet passages which it would be difficult for us to translate into other English words. To some readers, we are aware, this is an attraction; but we are not quite sure that it ought to be.

There must always be some regrets connected with the elevation of a scholar like Dr. Westcott to the Episcopate. So it was when Lightfoot reluctantly consented to leave Cambridge and St. Paul's for the See of Durham. Many men, it was said, would make good enough Bishops of Durham; but no other men could do the literary work of these two. The remark was true; and it is to be feared that we have obtained the great work on S. Ignatius at the cost of the life of the Bishop of Durham; and also that the work of the bishopric has deprived us of some of his commentaries. Yet, on the other hand, the work which Dr. Lightfoot did, by the division of his diocese and in other

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