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LESSON FOR SUNDAYS AND HOLY DAYS.

SEXAGESIMA SUNDAY

Morning—Gen. III.; Mat. XVIII., 21—XIX., 8.
Evening—Gen. VI. or VIII.; Acts XX., 17.

Appropriate Hymns for Sexagesima and Quinquagesima Sundays, compiled by Dr. Albert Ham, F.R.C.O., organist and director of the choir of St. James' Cathedral, Toronto. The numbers are taken from Hymns Ancient and Modern, many of which may be found in other hymnals:

SEXAGESIMA SUNDAY.

Holy Communion: 192, 314, 316, 323.
Processional: 233, 236, 274, 298.
Offertory: 229, 239, 244, 353.
Children's Hymns: 238, 337, 340, 342.
General Hymns: 165, 234, 245, 288.

QUINQUAGESIMA SUNDAY.

Holy Communion: 312, 317, 319, 558.
Processional: 305, 390, 393, 532.
Offertory: 222, 367, 523, 541.
Children's Hymns: 336, 339, 567, 570.
General Hymns: 240, 477, 512, 543.

The American and Canadian Churches.

It is gratifying to us to find the leader with this heading reproduced prominently in "Church Bells." Our reference to the close and intimate communion between the two, and the freedom with which the clergy interchange is gratifying to our English friends. At the same time we would be glad if our own clergy would more often stay with us than they do.

Spurgeon.

The learned "Peter Lombard" has a note in "Church Times" which shows how good sermons are appreciated. A well known "Ritualist" priest in London some years ago preached on Christmas Day from the text "Behold I bring you glad tidings of great joy"; and some of his congregation congratulated him on his good sermon. "Oh," he said quietly, "yes, it was an excellent sermon. It was one of Spur-

geon's, which he preached one Christmas Day when it happened to fall on Sunday."

Thou Art Peter.

Discussion on this question as was said will never end, in our day at any rate, but it is right that the following comments should also be inserted in closing the reference to it. "As regards the interpretation of the words, the late Dean Mansel's comment (Speaker's Commentary) seems to me admirable: 'The verbal allusion is lost in the English, but the Greek can hardly be naturally interpreted except as referring to the person of Peter, and the fulfilment of the prophecy is to be found in the fact that he was the chosen agent in laying the foundation of the Christian Church, both among the Jews and among the Gentiles. But the promise is given to St. Peter individually as the person who, by Divine revelation, had uttered his confession! Nothing is said or intimated concerning any office that Peter was afterwards to hold, nor of any successor in such an office.' I cannot agree with 'J. C.' in seeing anything like profanity in the fact that our Lord makes a play upon the words 'Petros' and 'petra.' In his teaching He used sarcasm, irony, &c., and why is humour to be debarred?" and this referring to the letter of 'J. C.' 'Petros' is a stone, a loose stone, such as houses are built with. 'Petra' is a rock rooted in the earth, such as if large enough, makes the best possible foundation for a house. Our Lord Christ therefore described Peter as one of those stones wherewith His Church is built, not as a rock whereon it is built. Romanists are bad Grecians, and don't understand this."

Dickens' Advice to Beginners.

A number of the "Sketch" contained the following interesting and hitherto unpublished letter. Gad's Hill Place, Higham by Rochester, Kent, Tuesday, August 16th, 1859. Dear Sir,—I return you herewith the proofs of the opening of your story. I think the story evinces a great deal of promise and a great deal of power. If I may venture to take the liberty of offering you two pieces of advice, they are these—(1) Never to be afraid of being pathetic when any tenderness naturally arises in you out of the situation, and never to regard it as a kind of weakness that needs to be jested away or otherwise atoned for. (2) Not too pettily and perseveringly to urge to the utmost any humorous little extravagance. I think the dog should not open his mouth so very wide in barking as to show the whole of his internal mechanism, and the same kind of objection strikes me in reference to the spelling of some of the noises made, both by men and beasts. These are slight remarks, and they in no way affect my honest opinion that you begin exceedingly well—with force, with interest, and with character.—Faithfully yours,—Charles Dickens.

Reformed Episcopalians.

There is to us an interest in an ordination in Philadelphia where the Rev. Mr. Usher, son of the Bishop of the R. E. body in Canada and Newfoundland was ordained deacon. H

was educated at McGill University, Montreal, is about forty years of age and was formerly in charge of a congregation in Pennsylvania which he gave up about a year ago to join the church, to his father's great regret. We trust that his example will be followed by others. The excitement which caused the secession some twenty five years ago has long since died away and there is no reason for the next generation continuing it.

Donations.

Mr. Carnegie's donations to libraries, universities, institutes, etc., aggregate at this time no less than seventy millions of dollars; but no single gift of his equals the thirty million dollars recently given by Mrs. Stanford to the Leland Stanford, Jr., University of California. If our wealthy men would establish much-needed sanitariums or homes for consumptives, epileptics, and other incurables, hospitals for other sick or disabled persons, asylums for the feeble-minded, etc., and give generously towards the supply of the spiritual needs of men and women at home as well as abroad, they would be doing still better. To increase the stock of human knowledge is good, but to lessen human suffering, and impart the only true consolation under it, is the best of all.

John Huss.

Was burnt in 1415 and has been looked on as a saint and martyr. His memory is especially dear to the Czech people and he is called a saint in their old national hymns. In the political intrigues of Eastern Europe, Russia's political design is to make herself the central protector of all Slavs and a movement is on foot for his canonization by the Greek Catholic Church for very mixed reasons.

The Ethiopian Movement.

We are all interested in South Africa. One result of the war was a remarkable step by the coloured people in organizing themselves into a body and applying to the Bishops for admission into the church. In August, 1900, the Bishops of the Province of South Africa, assembled in synod at Grahamstown, and granted a favourable answer to the request. The Bishops laid down certain conditions, which were accepted by the Ethiopians, and, on the basis of those conditions, the request of the Ethiopians was in principle granted. But, before the compact made at Grahamstown could be fully carried out, it was necessary that the Ethiopian people, numbering several thousands, should be thoroughly instructed in the principles of the Church. The leaders are going through a special training, after which they will prepare the people for confirmation. There are now in the college a band of twelve earnest Churchmen, who rejoice exceedingly at having been guided by God, after many wanderings, into the communion of Holy Church, and who are yearning to teach their Ethiopian people the great truths which they have learnt to love. When the period of their instruction comes to an end, these twelve students will receive from the Bishop a provisional Catechist's license, and will begin the work of preparing the Ethiopian