

# Canadian Churchman.

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## CANADIAN CHURCHMAN.

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### Lessons for Sundays and Holy Days.

February 2.—Purific. of Mary the B. V.  
Morning—Exod. 13:1-17; Matt. 18:21-19:3.  
Evening—Hag. 2:1-10; Acts 20:1-17.

February 4.—Septuagesima.  
Morning—Gen. 1 & 2:1-4; Rev. 21:1-9.  
Evening—Gen. 2:4 or Job 38; Rev. 21:9-22:6.

February 11.—Sexagesima.  
Morning—Gen. 3; Matt. 23:13.  
Evening—Gen. 6 or 8; Acts 26.

February 18.—Quinquagesima.  
Morning—Gen. 9:1-20; Matt. 26:57.  
Evening—Gen. 12 or 13; Rom. 2:17.

February 24.—St. Matthias A. & M.  
Morning—1 Sam. 2:27-36; Mark 1:21.  
Evening—Isai. 22:15; Rom. 8:1-18.

February 25.—First Sunday in Lent.  
Morning—Gen. 19:12-30; Mark 2:1-23.  
Evening—Gen. 22:1-20 or 23; Rom. 8:18.

Appropriate Hymns for Septuagesima and Sexagesima 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 the New Hymn Book, many of which may be found in other hymnals.

### SEPTUAGESIMA SUNDAY.

Holy Communion: 232, 258, 448, 516,  
Processional: 226, 470, 536, 653.  
Offertory: 103, 483, 611, 641.  
Children: 422, 570, 650, 686.  
General: 50, 412, 629, 637.

### SEXAGESIMA SUNDAY.

Holy Communion: 374, 397, 525, 630.  
Processional: 308, 384, 433, 448.  
Offertory: 399, 400, 465, 516.  
Children: 480, 608, 721, 727.  
General: 436, 452, 459, 470.

### Sanitary Instruction.

It was well said by the late Earl of Derby that sanitary instruction is even more important than sanitary legislation. The Department of Health for the city of Toronto shows that they are thoroughly alive to this important fact. In a recent number of the Health Bulletin, which is issued monthly by the Department, the constant menace of that dread disease, consumption, is emphasized. The ordinary citizen is deplorably ignorant of the constant danger to which he is exposed from contact in all the various ways in which that contact can be brought about with this plague of civilization. From a concise statement contained in this bulletin it appears that last year five hundred and seventy-six people died in that city from tuberculosis. Of these, four-fifths, or four hundred and fifty-one, died between the ages of seventeen and sixty. This is a sad showing for one of the leading cities of Canada. A suggestion is made in this same issue, with more detail than we have space to present, but which, in a word, contemplates a complete scheme for the control of tuberculosis in the Dominion of Canada, some of the features of which are that there should be a large number of county hospitals for advanced cases and sanatoria and farms for incipient and curable cases. It also contemplates the establishment of dispensaries in the large cities and towns of the Dominion, with nursing corps attached, whose duty it would be to hunt out cases for diagnosis in the dispensaries, from which they would be sent to the most suitable institution for treatment. It is wisely suggested that there should be co-operation between these various municipal and county institutions and the Department of Conservation at Ottawa. This is a subject of vital importance to the whole Dominion of Canada, and such expert suggestions as the above should be carefully considered by all who are interested in safeguarding the health of the people of the Dominion.

### The Welsh Church.

The present agitation is bringing to light many interesting facts concerning our Church's life and work in Wales which were not widely known. Not long ago, at Cardiff, the Rev. S. D. Jackson said that now, out of the 1,014 parishes in Wales, over 400 of them have not a single Nonconformist minister of any description. And yet the Asquith Government propose to rob the Church of eighteen shillings and sixpence in every pound and give the money, not to any other form of religion, but to secular uses. This means that, at a blow, the only religion now existing in over four hundred parishes will be crippled, if not extinguished. Nearly half of all the parishes in Wales will be penalized thus for what reason? Is it for inefficiency? The reports show that the Church of England is the only Church that is growing in Wales.

### Plain Speaking.

Plain speaking is a great virtue, and the Bishops and leaders of the Mother Church are showing that they can, and they will, talk plainly to the Asquith Government, which is still doing its best to rob the Church in Wales. Bishop Ingram calls their specious arguments "nauseous hypocrisy." These are biting and startling words from a Bishop who has a world-wide reputation for courtesy and fairness. Dr. Walpole, Bishop of Edinburgh, called the present Government's scheme "shameless robbery," and he spoke with great solemnity and (as he said) with a full sense of the far-reaching import of his words. Bishop Stubbs, of Truro, a Liberal and a supporter of Mr. Asquith, spoke equally plainly: "I tell them that, upholding, as I do,

much of their social legislation, I believe that, in this particular, they are jeopardizing the reputation of English statesmen for inbred honesty and forfeiting their claims to be the leaders of a Liberal party." Plain speaking, all this, and true as well as plain. Think of it! Three great Bishops accusing the British Government of "hypocrisy," and "robbery," and "lack of inbred honesty."

### Misunderstanding Others.

If we only but knew it, a large proportion of the trials and troubles of life are caused by mutual misunderstandings. And a sad feature of this regrettable fact is—the further fact—that such misunderstandings are by no means confined to worldly people. Not seldom religious people—devout people—indulge themselves in these mischievous misunderstandings, and thereby give "the world, the flesh, and the devil" the intense satisfaction of being able to say with cutting sarcasm: "See how these Christians love each other." Then, again, these misunderstandings are sometimes rendered almost intolerable by over-confident opponents turning the very texts of Scripture into javelins and hurling them at those to whom they are opposed. It is not to be wondered at that a learned, devout and evangelical Doctor of Divinity has recently referred to the harm done by what he calls "the stupid exposition of some evangelistic pulpiteer or opinionative controversialist." One cannot help thinking that a great deal of harm would be averted were some gifted and God-fearing men—and women, too—before they say or pen anything of a controversial character, to spend some time in humble meditation over the wise and searching maxim, "Thou shalt not misunderstand thy brother." Then it might also profit them to spend a little further meditation on the golden saying of St. Paul: "Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil." Surely such a simple and truly charitable course of conduct would help us better to understand ourselves and less to "misunderstand our brethren."

### The Quiet Worker.

How well and truly the devout and steadfast worker knows, and makes his life conform to, the deep and solemn truth that in the quiet, faithful, unflinching discharge of duty lies the truest, purest answer to the call of God to work in His vineyard. This truth is emphasized in the words of an English writer: "It may seem strange," he says, "but long experience proves that those who are most talked about are not the men who do most, and leave the deepest mark upon their time. All of us, who are even a little behind the scenes, know that the half a dozen men who sustain by their steady industry and great business skill the leading organizations of the Church have names that would not be recognized by the great majority of even intelligent newspaper readers. They care nothing for the applause of the public—their own conscience approving, and the sense that they are doing God's work satisfy them." This is good and profitable reading for those who take pleasure in the limelight of publicity, and who are never so happy as when they see their names in print. The praise of God is infinitely better and more lasting than the praise of men; and the "still small voice" is far more audibly heard in the daily round of duty faithfully and thoroughly done than when our ears are filled and our hearts are gratified by the resounding plaudits of the multitude.

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