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Canadian Churchman.

TORONTO, THURSDAY, DECEMBER 31, 1908

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(If paid strictly in Advance, \$1.00.)

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Lessons for Sundays and Holy Days
January 3.—Second Sunday after Christ.
Morning—Isai. 42; Mat. 2.
Evening—Isai. 43 or 44; Acts 2, to 22.
January 10.—First Sunday after Epiph.
Morning—Isai. 51; Mat. 6, to 10.
Evening—Isai. 52, 13 and 53, or 54; Acts 6.
January 17.—Second Sunday after Epiph.
Morning—Isai. 55; Mat. 10, to 24.
Evening—Isai. 57, or 61; Acts 10, to 24.
January 24.—Third Sunday after Epiph.
Morning—Isai. 62; Mat. 13, 53—14, 13.
Evening—Isai. 65 or 66; Acts 15, to 30.

Appropriate Hymns for Second Sunday after Christmas and First Sunday after Epiphany, 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.

SECOND SUNDAY AFTER CHRISTMAS.
Holy Communion: 316, 324, 557.
Processional: 55, 60, 69.
Offertory: 56, 58, 483.
Children's Hymns: 58, 62, 333.
General: 57, 62, 63.

FIRST SUNDAY AFTER EPIPHANY.
Holy Communion: 190, 192, 317, 323.
Processional: 219, 297, 547, 604.
Offertory: 213, 220, 232, 300.
Children's Hymns: 333, 342, 530, 505.
General: 79, 214, 290, 534.

THE FIRST SUNDAY AFTER THE EPIPHANY.

The records of the birth of Jesus Christ, preserved for us by St. Matthew and St. Luke, acquaint us with several interesting and significant episodes connected therewith. Not the least important of these is St. Matthew's unique account of the visit of the Magi to the cradle of the Infant King. A good deal of mystery is wrapped up in this significant event. And tradition, conscious of much vagueness, has added much to the Gospel story. But the story as it stands in St. Matthew's Gospel, has much to teach us. At the present time, dismissing critical questions concerning the origin of the Magi, let us think about that question which caused Herod to do some thinking, "Where is He that

is born King of the Jews?" What sort of a King were the Magi looking for? One most remarkable feature of the Jews is their wonderful tenacity of national type, and their loyalty to national hopes and ideals. Even the Dispersion did not make the Jews unmindful of the hope of Israel. We see them in Babylonia and in Persia, and in contact with Greek culture, yet they remained true to the national hope, earnestly waiting for the Consolation of Israel. This exclusiveness and loyalty on the part of the Jews had an effect upon those with whom they lived. No matter where the Magi came from, this they teach us indirectly, that the faithfulness of Israel was acting as a leaven amongst the Gentiles. Those who were dissatisfied with paganism and superstition were looking to the Jews for some higher revelation of Truth. The Magi knew something of the Messianic hopes. And they were acquainted with the kingly aspect of Messiah. Therefore, the question asked by them in Jerusalem seemed a perfectly natural one. When they asked where the King of the Jews was to be born, the Scribes told them that the Christ would be born in Bethlehem of Judaea. What magnificent faith these Magi had! In a humble cot they beheld royalty. But what sort of a King did they come to see? Do not their gifts tell us something by way of answer? First, they gave Jesus gold. Gold is the royal gift. And it is typical of obedience offered unto a true King. They did not pledge themselves in this way to the usurper Herod. The Magi sought a King who would govern, and direct the national life so well that he would inspire the people to a loyal obedience. They sought a ruler who would get the very best out of the people. Are we offering to God the royal gift of a willing and hearty obedience? Then came the gift of frankincense. This gift betokens the Magi's belief that Jesus was more than an earthly King. Incense, in their land, was used in worship. The Magi fell down before Jesus, worshipped Him, and offered Him incense. They were, as we have said, looking for God. They felt that this King of Israel would show men the way to the true God. And we see the justification of their faith in Jesus' teaching at a later date, "I am the Way. . . . No one cometh unto the Father but by Me." These two gifts cannot be dissociated in our lives. We cannot obey God except we worship Him in spirit and in truth. Philanthropy only becomes Christian when it is sanctified by worship. The vision of ceaseless worship is realized only when life itself is regarded as a service. The consecration of all life to the service of God is the goal to which our present worship points, and it is symbolized by the Apocalypticist's, "They worship day and night." And lastly, the Magi offered myrrh. How significant! The King will die! Does not Isaiah speak of the sufferings and death of Messiah? The Magi probably knew that prophecy. They certainly knew that sin was the greatest hindrance in life. They looked to the King of the Jews to be a sympathizer. Perhaps, even, they had some ideas of atonement based upon the universal idea of friendship. "Greater love hath no man than this, that a man lay down his life for his friends." And was not their faith justified? Jesus was "the Friend of sinners." He came to save sinners! Were not the Magi really looking for a Shepherd, for one who would lead the people, and even lay down his life for them? The hopeful faith of the Magi must quicken our faith. Let us be loyal to our King, who controls us, and gives us back the self-control we have lost in sin. And further, do not forget one lesson from this story of the Magi. The interest of the Magi shows the value of Israel's loyalty to God even when in captivity. Let us

under every circumstance be true to our faith. And the result must be that men will journey to Christ and offer Him the gold of service, the frankincense of worship, and the myrrh of self-sacrifice in both.

Personal Service Among the Poor.

A letter in the "Spectator" gives some account of Dr. Chalmers' methods in dealing with the evils of poverty in a parish in Glasgow, and of their successful employment later in Elberfeld and many other German cities. Dr. Chalmers sought to cure pauperism rather than to relieve poverty; to build up character by the moral uplift of a friendly hand and, with faith in the inherent manliness of the people, to "help the poor to help themselves; to teach them to look upon pauperism as a degradation." The experiment was tried in the parish of St. John, the poorest in Glasgow, costing at the time in poor relief £1,400. For this work of personal service the parish was divided into twenty-five districts, each in charge of a deacon, who supervised the work of his helpers, none undertaking more than the care of three or four families, giving of their time, their influence and their sympathy to the utmost, the Poor Fund and the liberalities of the rich being the last resources only. Chalmers began by undertaking the new out-door relief, the Parochial Board retaining those already on its books. Eighty pounds per annum, collected at the evening service for workmen, was devoted to the poor, and in two years' time the surplus in his hands enabled Dr. Chalmers to undertake the whole of the out-door relief. In five years the combined cost of outdoor and indoor relief was reduced to £280, and this "in the dreariest and most distressful times in the annals of the city." "Poverty subsided of itself," and crime correspondingly diminished. The scheme failed to be permanent in Glasgow for lack of municipal support; nor, when Dr. Chalmers pleaded its cause before the House of Commons, did he find the response that his successful effort had deserved. It remained for Daniel von der Heyt and Oberburger Meister Leischke to give the plan a municipal setting and a civic basis. In 1850-1852 their town of Elberfeld was in financial straits. Rates were exorbitant, charities abounded, but the ratio of paupers increased far beyond that of population. In five years after the adoption of methods similar to Dr. Chalmers' came similar results. "The rates had become trifling; street begging had disappeared; charity was little required; paupers had fallen from 4,000 to 1,400 with an increased population." In 1908 Elberfeld has no slums in our sense of the word, no submerged tenth; decreased pauperism and crime, and rates reduced to a minimum. Hamburg, Frankfurt, Mainz, Leipzig, Berlin, and many others have adopted the system, all with the same valuable results, not the least of which is the bringing of hundreds and thousands of well-to-do citizens face to face with the problems of poverty in their own cities. It is these volunteer workers, and not the officials, who are entrusted with the fixing of the assessment rate and the superintendence of outdoor and indoor relief, and who find, as in St. John's parish, that private charity is not required to meet the unavoidable needs. To give, not money from an ample purse, but time, and thought, and sympathy, and hard work will be for many "an hard saying"; but, tested by the sorer conditions of the older lands, may it not offer a possible solution for the growing problems of the new?

The Growth of Cities

Too often destroys the glories of a day that is dead. New York as a city is deploring the closing of St. John's Chapel by the corporation