

# Canadian Churchman.

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## THE EPIPHANY.

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SINGLE COPIES, 5 CENTS.

### Lessons for Sundays and Holy Days.

January 1.—Circumcision of our Lord.  
Morning—Gen. 17:9; Rom. 2:17.  
Evening—Deut. 10:12; Col. 2:8—18.

January 6.—Epiphany of our Lord.  
Morning—Isai. 60; Luke 3:15—23.  
Evening—Isai. 49:13—24; John 2:1—12.

January 7.—First Sunday after Epiphany.  
Morning—Isai. 51; Matt. 4:23—5:13.  
Evening—Isai. 52:13 and 53 or 54; Acts 4:1—32.

January 14.—Second Sunday after Epiphany.  
Morning—Isai. 55; Matt. 8:18.  
Evening—Isai. 57 or 61; Acts 8:26.

January 21.—Third Sunday after Epiphany.  
Morning—Isai. 62; Matt. 12:22.  
Evening—Isai. 65 or 66; Acts 13:1—26.

January 25.—Conversion of St. Paul.  
Morning—Isai. 49:1—13; Gal. 1:11.  
Evening—Jer. 1:1—11; Acts 26:1—21.

January 28.—Fourth Sunday after Epiphany.  
Morning—Job 27; Matt. 15:21.  
Evening—Job 28 or 29; Acts 17:1—16.

Appropriate Hymns for First and Second Sundays 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 the New Hymn Book, many of which may be found in other hymnals.

#### FIRST SUNDAY AFTER EPIPHANY.

Holy Communion: 247, 258, 263, 397.  
Processional: 94, 99, 100, 476.  
Offertory: 92, 95, 96, 517.  
Children: 701, 702, 705, 711.  
General: 93, 97, 389, 417.

#### SECOND SUNDAY AFTER EPIPHANY.

Holy Communion: 190, 192, 317, 223.  
Processional: 219, 209, 547, 604.  
Offertory: 213, 220, 232, 300.  
Children: 333, 342, 536, 565.  
General: 79, 214, 290, 534.

In the Liturgical observance of this Festival we note a variation between the Eastern and the Western Churches. The East commemorates at Epiphany the Birth of Christ, the Adoration of the wise men, and the Baptism of Christ Jesus; in the West the emphasis is laid upon the Adoration of the Magi. It is interesting to note that here, as in so many other instances, the Church of England stands between the East and the predominating influence in the West, viz.:—the Roman Church. For in our observance of Epiphany the Second Lesson at Evensong contains St. Luke's account of the Baptism of Jesus Christ. Why is the Baptism of Jesus commemorated at Epiphany-tide? Our meditation to-day will give an answer to the question. Epiphany signifies "manifestation." Therefore there is a very close connection between the Epiphany and the Baptism of our Lord. The adoration of the wise men, and the offering of gifts, prove that at the time of this incident prophecy and type were still in vogue. The day of their visit was still a day of looking forward and therefore a day of types. The manifestation of the Holy Child to these wise men was prophetic of the manifestation of the Christ to the Gentiles. He who was tenderly lifted up by His mother that the wise men might look upon Him, gave us the perfect significance of that act when He said "And I, if I be lifted up from the earth, will draw all men unto myself;" and further, He laid upon His Church the responsibility arising out of the Epiphany incident and His Divine comment thereupon—"Go ye therefore, and make disciples of all the nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost." Then consider the typical character of the three gifts. Gold is the royal gift. It is offered to the child Jesus because He "is born King of the Jews." This is the gift that makes the usurper tremble. Frankincense is the Divine gift. The words of prophets and their typical acts are far more pregnant than the prophets realize. The wise men can hardly be said to have grasped the Divinity of Christ. But the appearing of the star coupled with such Hebrew prophecies as were known to them through the Dispersion gave the wise men faith to see in the Holy Child one who had some Divine connection and a Divine mission to the world. Therefore they offered the gift of frankincense. These men showed their wisdom in the third gift. There can be no fulfilment of mission without self-sacrifice. The higher the mission, the more universal its scope, the greater will be the sacrifice. The wise men foresaw sorrow and sacrifice for Jesus. Therefore they offered Him a gift of myrrh. So much for prophecy and type. The Baptism of Jesus signifies the beginning of the fulfilment of all prophecy and type. The prophecies and type speak, and illustrate the life, of the Word of God. The baptism of Jesus in its personal relation meant that Jesus realized His office as Messiah, as the Word of God. In that act He dedicated Himself to a ministry of Eternal Manifestation, a ministry whose effectiveness was to be sealed in the supreme act of self-sacrifice. Here then is the answer to our question. The Epiphany and the Baptism of our Lord are conjoined in Liturgical observance because the self-dedication of Jesus is necessarily prior to His self-manifestation. A practical question arises for us, Are we looking upon our Baptism, our Confirmation, our Communion, as signifying, and as preparing us to let our light so shine before men that they may be led to glorify our Father in Heaven?

## The Book of Books.

At the outset of the New Year each Christian should determine to acquaint himself more thoroughly with the word of God. Let no man think because some of his fellows disparage the Bible that it is capable of being dethroned as the King of Books or that the Divine Power has ceased to issue from its sacred pages and light up the dark places of Earth with the rays of the Son of Righteousness. Well might Matthew Arnold say: "The true God is and must be pre-eminently the God of the Bible, the Eternal who makes for righteousness, from whom Jesus came forth, and whose spirit governs the course of humanity." Even the sturdy agnostic Professor Huxley was puzzled "to know by what practical measures the religious feeling which is the essential basis of moral conduct is to be kept up without the use of the Bible." "The farther the ages advance in civilization," said the great German scholar and thinker, Goethe, "the more will the Bible be used." Even the revolutionary Rousseau admitted that "If Socrates lived and died like a philosopher, Jesus lived and died like a God." "Peruse," said the same powerful writer, "the books of philosophers with all their pomp of diction. How meagre, how contemptible are they when compared with the Scriptures." "There is," wrote Napoleon Bonaparte, "between Christianity and other religions, the distance of infinity." "Bring me the book," said Sir Walter Scott. "What book?" was the reply. "There is but one book," said Sir Walter,—"The Bible!" This is the book our Church has ordered and arranged so beautifully—under the guiding hand of God—for daily instruction, guidance, comfort and worship. Through the open portals of this New Year of time our faithful, loving Mother, the Church, with arms outstretched, invites mankind to come and taste, and see, and know the goodness and the greatness of the God of love and truth—the God of the Bible. And through the means of grace therein revealed, by our blessed Lord provided, and by her so faithfully administered, and by them faithfully received, to be preserved in body and in soul unto everlasting life.

## A Year of Progress.

Everything points to a year of great progress along all the lines of national life in Canada. A new Dominion Government full of desire to develop the resources of the country on all legitimate lines is seated at Ottawa, and with enthusiasm born of hope the people are looking forward to a record year in national advancement. Who can tell what a year may bring forth? But this we know that better than wishing and waiting, is, planning and working. The tale that this new year will ultimately tell, whether of progress or the reverse, will largely depend on the character of the lives led through its formative days, weeks, and months, by each individual Canadian. So it behoves us, one and all, manly, cheerfully and faithfully to do our duty in that state of life in which it hath pleased God to call us.

## New Resolves.

There is no more favorable time for forming new resolutions and putting them in practice than at the beginning of a new year. One great help to that end is the adoption of a wise suggestive motto. This, if committed to memory, and every now and then referred to, and put in action, will prove a most efficient aid in the battle of life. A fine inspiring motto is that chosen by the Bishop of London, as his favourite. Dr. Ingram's life is indeed a brilliant exemplification of his motto: "Look straight into the light and you will always have the shadows behind." It