

THE THIRD SUNDAY AFTER THE
EPIPHANY.

THE ideas and sentiments involved in the Epiphany, or suggested by it, assume a varied character. The manifestation of the glory of the Incarnation was shown last week in the first of Christ's miracles, which was performed partly in order that the marriage banquet should not be wanting in the generous portion of an exhilarating character, and partly in order to show his control over the elements of nature. He now manifests Himself in His character of the healer of men's bodies, even when they are afflicted with the most loathsome diseases. That which must have struck the immediate witnesses of both these miracles with astonishment would be the fact that in the performance of these miracles the Saviour wrought them not by invoking another power, but by and through Himself alone. Another fact in connection with the same as well as the other Gospel miracles is that the doctrines to be proved by them are the new revealed doctrines of Christianity which were neither known or knowable by the reason of man. Such are the doctrines of salvation and redemption by Christ, of sanctification and regeneration by the Spirit of God in the use of the sacraments, which indeed were gradually unfolded by Christ Himself until they were fully established and illustrated by and in connection with the death, the resurrection and ascension of Christ, and the descent of the ever-blessed Spirit on the day of Pentecost. It may be remarked also that while the miracles of the Gospel were wrought in order to corroborate and illustrate these doctrines, miracles were never wrought in order to prove or to indicate the difference between virtue and vice, between good and evil. Moral duties are enforced in the Gospel, but it was not for the sake of these that Christ became man, wrought miracles, and died on the cross, for these duties were always truths and duties before our Saviour's coming, and mankind would be in possession of others without the help of miracles or of any higher revelation than was experienced among the Chinese, the Greeks, and the Romans.

We may notice also that the miracle of healing the centurion's servant, together with the faith of the centurion, unequivocally show that Christ came not only to be "the glory of His people Israel," but also as "a Light to lighten the Gentiles."

WATCHNIGHT SERVICES AND THE
FEAST OF THE CIRCUMCISION.

IT is usually regarded as a mark of sincerity at least when men pay attention to the well defined regulations of their religion and refuse to set before these regulations the devices of private human contrivance; although it usually happens that when the "fond" inventions of an unauthorized character are adopted, they are far more zealously attended to than those which have received the sanction of duly constituted authority. These remarks will forcibly apply to the observance of watchnights on the eve of the Feast of the Circumcision, which happens also to be the eve of the day on which our secular year begins. Now we are not going to find so much fault with the practice of observing these watchnights (although not authorized by the Church) especially if all the fasts and festivals required by the Church are observed, with daily prayer, etc., as we are with the way in which the observance is made. In the Church, the watchnight on New-year's eve was be-

gun by the so-called "High Church" school, who, we imagine, borrowed it from the Methodists. Dr. Hook started it in Leeds, and it appeared to do a great deal of good—at least his whole work there was very successful. The "evangelical party" denounced it, as the "party," has sometimes done in this country, although it appears now to be pretty well taken up by the so-called "Evangelicals." But the mode of the observance differs very materially. The Churchmen who practised it originally observed the first hour of the New-year, being also the first hour of the Feast of the Circumcision, by a celebration of the Holy Eucharist. In the observance by the other section of the Church, this celebration is, with apparent intention, entirely omitted. The beginning of the worldly, the secular year, is sedulously attended to, while the feast of the Church is altogether ignored. Now why should this be done? It seems to show too plainly that a worldly spirit still animates too many of those who call themselves Christians and Churchmen.

The omission need not be made on account of any conflict between the topics suggested by each. Sound and true Churchmen have always been able to combine them. They could, for example discourse on such texts as Deut. xxix. 9, "Keep therefore the words of this covenant, and do them, that ye may prosper in all that ye do," and show that the true basis of all your prosperity is a true observance of the laws of God, a conscientious exercise of our duty towards God and man, as so concisely laid down in our Catechism. But that, whereas, as that same evangelical document teaches, we cannot do this of our own strength, true Churchmen would proceed to show that Christ voluntarily submitted to circumcision, for thereby the visibly entered into covenant as man to keep the whole law, and having kept that law, He received power as man to convey grace in observing the terms of the covenant, to all who should hereafter become, by the means He should institute, "one with Himself." They could not, it is true perform the terms of the covenant as He did, but they could do so in a degree far beyond what they could have done without His help.

Pay your Subscriptions.

In the last number of the DOMINION CHURCHMAN, envelopes were enclosed for subscribers (who have not yet paid) to remit their arrears, and also in advance.

We trust this will be a sufficient hint for all to kindly forward their subscriptions immediately. Those who have already done so, will be doing a kind favour by forwarding one dollar for a new subscriber.

IN MEMORIAM.

AT his residence, in Tweed, in the parish of Roslin, after a short but painful illness, in the seventy-sixth year of his age, on Monday morning, the 2nd January, 1862, JOSEPH ELLIOTT, Esq., passed away to his rest. Although his friends had noticed for some time previous failing health, and aware of his suffering from an internal complaint, yet his death was sudden and unexpected by all. In the decease of Mr. Elliott this community, and particularly the Church has met with

a sad loss, and a blank has been created which will hardly (if ever) be filled.

One of the early pioneers, he worked hard in the development of this section of the country, and filled several offices in conducting municipal affairs; but it is as a Churchman his work and life will be chiefly and sadly missed. Years before a clergyman could be sent to this district, he maintained almost single handed the cause of the Church. He has filled with honour and integrity the office of churchwarden for more than twenty years past, and was the lay representative of the parish to the synod of the diocese of Ontario. The faithful and consistent friend of every clergyman who has had charge of the parish, he was ever ready (often beyond his means) to contribute to their support, and strengthen their hands in promoting and carrying forward all Church work. Two of his sons, having graduated at Toronto, have entered the apostolic ministry; the Rev. Joseph Elliott, and the Rev. Archibald Elliott, the present earnest and devoted priests of the parishes of Vankleek Hill and Camden East. His daughter, Miss Isabella Elliott, has long been organist in St. James's church, ably assisted in the choir by her sisters and other brothers.

The funeral was the largest known in Tweed, the church being densely packed, numbers glad to get even standing room. The sermon was preached by the rector, the Rev. George Gardner, and was full of earnest exhortation to the congregation, and of sympathy and comfort to the mourners. Thus deservedly regretted by all, a sincere Christian and faithful soldier of the cross, having fought a good fight, and finished his course, entered that everlasting rest that remaineth for the people of God.

The whole parish sympathize deeply with his beloved and respected wife and family, praying that the God of the fatherless and the widow will give them the comfort of His blessed Spirit, so much needed in this their time of sorrow.

An example such as this ought to be seriously and attentively studied in every part of the Dominion which have not as yet been fully supplied with the services of the Church. To every member of the Church we would say—As far as possible, "Go and do thou likewise."

THE MISSION FUND.

AT the last meeting of the Synod, Toronto, a canon was introduced by the Rev. Septimus Jones, and unanimously adopted by the Synod, that "there should be but one mission fund for the diocese." Shortly afterwards an announcement was made of the formation of a new mission society in the interests of "one school of thought." Remembering the compact entered into at the time of the late election of Bishop, and being anxious to preserve the better feeling which has more latterly manifested itself in "united" efforts, some of the friends of the Church appealed to his Lordship, setting forth these views, and urging that any such effort should be made either through his Lordship or the Mission Board, and were gratified to find that his Lordship thoroughly approved the suggestion, and enclosed a copy of a letter he had written on the subject, distinctly repudiating any public appeal to the members of the Church, and requesting a "correction" of the impression which the public appeal had caused. It is to be regretted that in making this correction, the motives of those moving in the matter should have been impugned in the uncharitable manner it has been done. The