

Dominion Churchman.

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THURSDAY, NOV. 23, 1876.

THE most noteworthy event of the week, is one which from the greatness of the loss sustained surpasses all others in its absorbing interest—the death of the Honorable John Hillyard Cameron—one of the greatest and one of the noblest-hearted of the worthies of Canada. We feel a melancholy pleasure in presenting to our readers the tribute to his memory which will be found on another page.

The funeral, which took place on Friday, was as might be expected, one of the most imposing ever known in Toronto. The body lay for a time in Osgoode Hall, till about three o'clock. The procession which then began to form was a very long one, and occupied about half an hour in passing a given point. It consisted of the mourners, Bishops and Clergy, the members of the Bar, the Medical profession, the City Corporation, the Legislature and House of Commons, the various Societies with which the deceased had been connected, with a vast assemblage of the citizens and people from all parts of the country. It was near dark when at length the solemn strains of "Nearer my God to Thee," played in slow time broke the stillness, and the procession slowly entered the gates in the dim twilight. The funeral ceremony was performed by the Lord Bishop of Toronto, the Venerable Archdeacon Whitaker, Provost of Trinity College, and the Rev. J. D. Cayley, Rector of St. George's, Toronto.

TWENTY-FOURTH SUNDAY AFTER TRINITY.

The first lessons for this Sunday are the third, fifth and ninth of the prophet Amos. The writer of this short book of predictions furnishes an illustration of St. Paul's statement that the spirit of the prophets is subject unto the prophets; or to take another aspect of the phenomena that present themselves in this book, we may perhaps rather say that Almighty God has always been accustomed to make use of the endowments he has bestowed upon those he has inspired, as well as of the culture to which they themselves have attained. The Prophet Amos comes before us in as distinct a character as do Isaiah and Jeremiah. Isaiah does not

manifest more sublimity and grandeur, nor Jeremiah more deep and tender pathetic feeling than does Amos justify the remark of St. Jerome that he was rude in speech but not in knowledge. There are, however, passages in the book of Amos with eloquence as forcible, and with pictorial power as vivid as in almost any part of the sacred volume. The whole of the first two chapters give numerous instances; and besides others we may particularly notice the ninth verse of the third chapter, where the occupants of the palaces of Ashdod and the dwellers in the palaces throughout the land of Egypt are invited to assemble on the summits of the hills that overlook the city of Samaria, so that they may be spectators of the tumults and violence taking place there, and may also witness the sore judgments with which they were to be visited.

Amos prophesied two years before the earthquake which devastated Judæa in the days of Uzziah, but the exact year of this occurrence is not known. Most commentators refer it to the year when that prince usurped the Sacerdotal office, by attempting to offer incense. Some think that Amos, in chap. viii. 9, 10, foretells that during some of their solemn festivals, the sun should be darkened by an eclipse, which should turn their joy into mourning—an eclipse being considered by them an ominous occurrence. According to Abp. Usher, about eleven years after Amos prophesied, there were two great eclipses of the sun, one at the feast of Tabernacles and the other at the Passover. Dr. Hales coincides with this opinion, and fixes the date of the prediction in the year B.C. 798.

The ninth chapter also contains some particularly fine passages that are very suitable for the approaching season of Advent. He represents the Lord standing upon the altar and uttering the most fearful maledictions upon Israel, with the certainty that though they should climb up to heaven or dig into hell, or should hide themselves on the top of Carmel, or in the depths of ocean, yet will he command the serpent, his messenger of destruction, and he should bite them. And that none might doubt His power, the prophet represents Him as the Lord God of Hosts that builds His stories in the heavens and founds His troop on earth, and has only to call for the waters of the sea, and they shall be poured out upon the face of the earth. He concludes, however, with a word of comfort for the Israelitish race; and promises to raise up the ruins of the tabernacle of David, and bring again the captivity of his people Israel, to plant them upon their land, which they should henceforth inhabit as a permanent inheritance.

THE COLLECT is that for the twenty-fifth Sunday after Trinity, which is intended to be used immediately before

Advent, for which it is preparatory. It urges the necessity of abundant fruits of righteousness, as securing a rich reward; and for this purpose, prays that the Lord will excite the wills of his faithful people to renewed activity and zeal in his cause.

The portion of Scripture appointed for the EPISTLE is Jer. xxiii. 5-8, and speaks of Advent rather than of Trinity, commemorating as it does the first coming of Him who is "the Lord our righteousness," and looking forward to that second coming, when the full restoration of Israel shall be effected, when the Temple shall again be built on Mount Moriah, and when the House of David shall be restored in the Kingdom of Messiah.

THE GOSPEL gives an account of the miracle among the five thousand. It is particularly applicable to the approaching season from the exclamation raised—"This is of a truth that Prophet that should come into the world." It is also as applicable here, after the expiration of the time when the fruits of the earth have all been gathered in, as it was in mid-lent, bringing Christ before His Church as a sure token that the earth is the Lord's and the fulness thereof, and that abundance is just as much at his command as the want of it. It is likewise an earnest of that Divine gift "the Bread from Heaven," which He distributes to his people in the wilderness of this world, by the hands of his ministers, for the spiritual refreshment and strength of the members of His Church. The several acts recorded in the eleventh verse, may well, as some have remarked, be viewed as possessing a purely Eucharistic character. The loaves are placed in the hands of Christ, as an oblation is offered to God of the bread and wine. Jesus gives thanks (*eucharistias*, St. Luke xxii. 19) before distributing them to the disciples, thus endowing them with capacities they did not previously possess. Then He distributes to His ministers as to persons receiving gifts from Him for the benefit of others. And by the intervention of these ministers, not by direct communication between Jesus and the multitudes, the latter receive the bread by which they are satisfied. This is the way in which the subject has been put by some: the parallel is certainly striking and impressive. It may at least lead us to reflect on the duty of acquiescing in the arrangements Christ Himself has made for extending His Church, for carrying on His work in the world, and for communicating blessings innumerable to His faithful people. Who are we, in this degenerate age, that we should think we can devise better methods of communicating peace and godliness to the world than those instituted by the blessed Saviour Himself?