

The Church.

"Her Foundations are upon the holy hills."

"Stand ye in the days and see, and ask for the Old Paths, where is the good way, and walk therein, and ye shall find rest for your souls."

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Poetry.

THE CHRISTIAN TRIUMPHANT.

The hour of my departure's come:
I hear the voice that calls me home:
At last, O Lord! let trouble cease,
And let thy servant die in peace.
The combat I have run:
The race appointed I have won:
The combat's o'er—the prize is won;
And now my witness is on high,
And now my record's in the sky.

Not in mine innocence I trust:
I bow before thee in the dust:
And through my Saviour's blood alone
I look for mercy at thy throne.
I leave the world without a tear,
Save for the friends I held so dear;
To heal their sorrows, Lord, descend,
And to the friendless prove a friend.

I come, I come at thy command,
I give my spirit to thy hand:
Stretch forth thine everlasting arms,
And shield me in the last alarms.
The hour of my departure's come:
I hear the voice that calls me home:
Now, O my God! let trouble cease:
Now, let thy servant die in peace.

LOGAN.

AMERICA A LAND OF ANTIQUITIES.

Throughout the whole length and breadth of the entire country—washed, as it is, by the waters of two mighty oceans, and abounding in natural resources—enormous, beyond what is possible to conceive—we find much to admire in the aspect and beauty of nature, and whether we travel from the distant shores of Maine and New Brunswick to the golden sands of California, and the shores of the great Pacific, or from the bright, crystal lakes of Minnesota to the orange groves of Florida, we behold throughout this immense extent the features of nature, grand and beautiful in every form and aspect. The mineralogist, the geologist, the naturalist, the botanist, and even the antiquarian, have all a rich field here.

Strange as it may appear, America abounds in antiquities so extensive, so beautiful, and so majestic, as to rival those of Thebes or Nineveh. Ruins of ancient cities, of immense extent; fortifications, mounds, and pyramids; temples with walls built of hewn stone, showing a refined taste in architecture—and adorned with human figures, beautifully executed; large altars, ornamented with hieroglyphics, probably giving a record of those who reared them, but which no man has been able to decipher; remains of ancient palaces, with beautiful specimens of sculpture and painting, with many other marks of ancient greatness, prove to us that this is not a new world, but that a powerful empire existed at a very remote period of time, teeming with a population highly skilled in arts, and in a state of civilization far beyond anything we have been led to conceive of the aborigines, previous to the discovery of the continent by Europeans.

The antiquities of America extend from the eastern shores of Maine and Massachusetts to the Pacific, and from the great lakes and British dominions, to Peru and La Plata, in South America; in fact, throughout the extent of both continents. Immense forests grow over the ruins of cities, and the gigantic size of the trees, with indications that other generations of trees sprung up and grew before them, proves that the ruins were in existence before the Christian Era. In every portion of the United States, interesting ruins have been discovered. In the State of New York have been found sculptured figures of 100 animals of different species, executed in a style far superior to anything exhibited by any of the existing tribes of Indiana. The State of Ohio abounds in ruins of towers, fortifications, with extensive mounds, and pyramids. At Marietta, in this State, beautiful pottery, silver and copper ornaments, and pearls of great beauty and lustre, have been dug up from the earth. In the caves of Tennessee and Kentucky, mummies have been found, in a high state of preservation, clothed with cloths and skins of various texture inlaid with feathers: like discoveries have been made at Carrollton, near Milwaukee, in the State of Wisconsin—ruins of huge fortifications appear. Similar ruins appear in the State of Missouri. On the south side of Missouri river, in the western portion of this State, is an enclosure of some 500 acres, which includes the ruins of a building, (no doubt an ancient tower,) with walls 150 feet high, and 50 feet wide at the base, attached to which are a redoubt and a citadel, with work much resembling the structure of a tower in Europe. But it is in the south of Mexico, that magnificent and beautiful ruins present themselves in abundance. Ruins of majestic cities, and magnificent temples and altars, with beautiful works of sculpture, tastefully wrought; and palaces adorned with painting—colors chiefly sky-blue, and light green—which show, by their richness and elegance, to be the work of highly cultivated people.

exactness and elegance. The hands are crossed upon the breast, the head is covered in something like a helmet, about the neck is a garment of the skin of an alligator, and over each body is a figure of a death's head and bones.

At Palenque are immense ruins of a city of great extent, with the remains of a royal palace. One temple, that of Copan, was 520 feet by 650, and supposed to have been as large as St. Peter's at Rome. Another temple of great dimensions is here, having an entrance by a portico 100 feet long and 10 broad; it stands on an elevation of 60 feet. The pillars of the portico are adorned with hieroglyphics and other devices. Different objects of worship have been found,—representations of the gods who were worshipped in this country. These temples, with fourteen large buildings, and many other objects of curiosity, stand here as monuments of ancient greatness, to remind of the remote origin of a mighty empire. This city has been described as the Thebes of America, and travellers have supposed that it must have been *sixty miles* in circumference, and contained a population of 3,000,000 souls.

Centuries must have elapsed, and dynasties succeeded each other, before such orders of architecture were introduced, and a length of time must have passed before an empire would become sufficiently powerful to erect such temples, and possess a city of such vast extent. In looking back to the past, we feel interested in the imagination that this people was once in the noon-day of glory, enjoying all the fruits and luxuries of an advanced civilization, but when we behold these ruins a melancholy reflection must at once seize our minds. On the ground where once nations met in their strength and power, wild beasts now roam, and venomous serpents wind their way; and over these vast cities, where once the busy hum of industry and the voice of meriment resounded, grows the vast cedar, on whose branches the owl chatters his discordant notes and the bat sleeps at meridian. In this country is exhibited the largest pyramid in the world—that of Cholula near Puebla. It covers 44 acres, and is about 200 feet high on its summit was a temple, and in the interior has been discovered a vault, roofed with beams of wood, containing skeletons and idols; several smaller pyramids surround this large one. It appears to have been formed by cutting a hill into artificial shape. Its dimensions are immense, being nearly three miles in circumference, and about 400 feet high. It is divided into terraces and slopes, covered with platforms, stages, and bastions, elevated one above the other, and all formed with large stones skillfully cut and joined without any cement. In some respects the style of architecture resembles the Gothic, being massive and durable; in other respects it resembles the Egyptian;—yet the general construction, manner, and style of architecture is different from anything hitherto described in the world. As in Egypt, hieroglyphics on stone denote remarkable events, which no man has yet been able to decipher. Dark shades rest on the antiquities of America, and few rays of light enliven the gloom. We have ancient history to inform us of the events of Egypt—how that empire was founded, and how it prospered and fell—we have the same on record of Babylon and Nineveh, of Greece, and Rome, and Carthage—but not the least information have we relative to those who erected these cities, what people and from whence they came; not a ray of light to dispel the dark gloom which seems to rest on the early history of America. Architecture, sculpture, painting, and all the arts that adorn civilized life, have flourished in this country, at a period far remote. There is evidence sufficient to prove that these cities were in ruins at least sixteen or eighteen hundred years ago. In Palenque are the remains of an altar, over which grows an immense cedar, whose powerful roots enshrine it. The whole city is overgrown with mahogany and cedar trees, of enormous size. The concentric circles of some of these trees—the well known cycles for a year—have been counted, which showed they were more than 800 years old, and there were indications of another generation of trees having sprung up before them. How few reflect on the fact that America is an old dominion—the seat of an ancient, mighty empire. These facts are opening themselves every day to the eyes of an astonished world, and it is hoped that the spirit of inquiry, which seems at present to animate all classes of learned men, may throw light on the early history of this remarkable region.—*Minnesota Pioneer.*

SEEK PEACE AND ENSUE IT.

(FROM THE CHURCH JOURNAL.)

After the long and angry contentions that have for so many years past agitated the Church, there are few earnest souls that do not long sore for peace. They feel that, even on their own side—whichever that may be—all has been said that needs to be said; and that it will be more likely to sink into the quieter mind of the Church, than by a continual and clamorous reiteration in the ears of excited or irritated opponents. They believe that, if men of all parties would only come together more frequently, and unite more cordially in those good works in which they all agree, they would soon discover virtues in each other, the existence of which they never dreamed of before; and that confidence and love being thus once more restored, their differences would subside into their small natural dimensions, being no longer magnified and swelled by the inflammation of raging controversy. They have therefore longed sore for peace. Their hearts have yearned for it. They have prayed for it to the Prince of Peace. And to secure the answer to their

prayers, they have been ready to yield up almost everything for which they once felt bound in conscience to contend earnestly—everything, so that "meek-eyed Peace" might only once more return and dwell among us.

With this feeling we have ourselves sympathized most deeply. The whole course of the *Church Journal*, from its first number, has steadily tended towards Peace. There is no personal, no party, sacrifice which we would not cheerfully and rejoicingly make, could that heavenly blessing be once more shed abroad among us. And we have thus far sought, and are still ready to seek, Peace.

But this is not altogether a matter of the heart, though it hath its source there, and from thence draws the full, warm current of its life. It is our duty to seek Peace—but not in such a way as can never result in peace. It is our duty, not only to seek Peace, but to *ensure* it. And it is for sound wisdom to decide how this may be done.

It is not by requiring all the concessions come from one side, or submitting to any unreasonable exaction on the other. It is not by allowing the one side to blackball everything which they dislike or disapprove on the other. This produces at once an instinctive feeling of injustice, a rising of the gorge at party proscription, and an unreasoning suspicion in themselves fatal to peace. To make this process an even-handed affair, equal privileges and opportunities for reviewing and condemning and proscribing, ought to be allowed to both parties, not to one only. And if it were allowed to both, we should forthwith be plunged up to the eyes in the very controversy from which, it was hoped, we had at length emerged. This would not be to "ensure" Peace but to *renew* war.

In opposing any policy, therefore which seems to us to lean, however slightly, in this direction, it must not be supposed that we intend for a moment to depart from that *Peace Policy*, which has been the leading feature in the tone of the *Church Journal* in ecclesiastical matters. We are only striving earnestly, honestly—bluntly, if we may be so termed—to ensure that we all press to seek, and which a wrong way of seeking may easily, and with the best intentions, render altogether impossible.

The only way, then, to enjoy Peace, in any Society within the Church, is that both parties should be content to go on their way side by side, perfectly free to teach all the positive doctrine which they hold to be essential or important to salvation; and only giving up the privilege of denouncing one another. Let a man exalt, as much as he pleases, the necessity of a true Faith in Christ, and a thorough repentance for sin. He cannot well exalt them too highly. But let him not abuse others as "Romanists in disguise," or as "Low-Papists;" for believing in Sacramental Grace. And while High-Churchmen insist upon the Sacraments as "effectual signs of grace, by which God doth work invisibly in us, and doth not only quicken, but also strengthen and confirm our Faith in Him;" let them forego their usual accompaniment of declaring that "Low-Churchmen are no Churchmen at all," that they are "no better than Dissenters," and that "if they do not hold the principles of the Church they ought to quit her Communion."

There has been entirely too much of this bitter warfare in times past. And the natural result of it has been to render each party anxious, if possible, to win some party triumph over the other—some advantage by which it may seem to have secured the condemnation of opinions honestly and earnestly cherished by the other. Now if we are to have Peace, this bitter desire must be given up, and given up on both sides. Notwithstanding the strong general desire for Peace, human nature is but human nature after all; and any such desire indulged, or attempt made, on the one side, will inevitably provoke retaliation upon the other.

And this result will be more sure to follow in the present state of feeling in the Church, than at any previous time. For the disposition towards Peace is so very general, the desire for it so very strong, that an attempt at a party victory now seems as ungenerous as it is unwise. Nothing provokes a stronger feeling of indignation, resentment, than to find that the very moderation which is thrown off its guard by proposals for Peace is the one chosen as the most available for a sudden renewal of the war. If mere party victories be still the main objects to be sought for, it is but hypocrisy to talk about Peace at all.

No. The way, though narrow,—like the road from Jerusalem to Emmaus,—is yet wide enough for two to walk abreast; and for the Lord Christ, also, to walk with them. And He will be far more likely to join them when they are walking side by side together, than if they jealously kept far asunder. If they come not near one another, it may be that Christ will join Himself unto neither of them.

And what better time could there be to carry out this union, than during this season of Lent? The two disciples, who they walked together, were sad, and there is cause enough why we also should be sad. There is enough in the sins of the past, full enough in the troubles and discouragements of the present, to make us sad and perplexed. But this sadness should not alienate us, but rather draw us together, that we should "talk together of all these things," and "have communications one to another." Then we may hope and believe that our Lord will also draw near, and go with us, and make known unto us more clearly those things concerning Himself which we were too slow-hearted to understand before. And after our fasting and sadness He will abide with us, and open our eyes, and we shall know Him. And thus, with our hearts burning within us, we shall no longer

turn our backs towards the Holy City: but rise up and once more return joyfully on our way to Jerusalem—the true *Vision of Peace.*

AN ADDRESS TO THE YOUNG.

By H. MERLE D'ARBOURG, D.D.

2nd. My children, "Flee youthful lusts," and "follow faith." I understand by faith an unshaken confidence in the truth and favor of God. We must walk by faith and not by sight, (2 Cor. v. 7th.) The just shall live by his faith. Let faith be your life. Follow faith, seek its constant developments in your hearts and in all your actions.

Alas! my children, if you seek your sole happiness in scientific pursuits, science will begeth and chill you. Keep yourselves, by faith, immovably fixed to the fountain of living waters, to the stream of eternal love, to which we can approach, and from which we can quench our thirst only by faith in Jesus Christ. Always hold in esteem and power the true knowledge which has been imparted unto you; remember that you have not seen God, but that you have recognized Him in His Son, that by faith you honor and love Him supremely, and that you hope one day to see Him purifying yourselves even as He is pure.

My children, give not yourselves to the dreams of your imagination. Imagination with its golden pinions will conduct you through the most magnificent lands; but if your loins be not girt about with truth (Ephes. 6th) the sun will wither your pinions, and those brilliant dreams will prove a frightful gulph into which you will fall. Do you wish to keep your imagination from wandering. Sacrifice it by the truth. God's word is truth. (John 17th v. 17th.) How many young people, allowing themselves to be carried away by the brilliant dreams of their youth, have imagined life to be all poetry, and when they have found it otherwise have lost themselves in the mire and fallen in despair. Follow faith—faith will never deceive you.

3rd. My children, "Flee youthful lusts" and "follow love." The desires and lusts of the young are very numerous. There is in you a natural, carnal, and worldly love, which, alas! brings forth sin and death. This love talks of devotion and sacrifice, but is at bottom the most perfect selfishness. It seems to tend to the promotion of your happiness, but if you possess not another and more holy love, it will bring you to remorse of conscience and the torments of hell. It seems to make you happy, to tinge your countenances with colors of beauty, but its breath will blast your lives, blanch your cheeks, and perhaps cause you to descend, without consolation, into a premature grave.

What can prevent so great a misfortune? *Genuine love*, my children. That which will save you from the snares and devastations of carnal love is not the warning of friends, the voice of conscience, the preaching of the pains of hell, the fear of death, or the experience of the misery which this love occasions. All these voices are good and holy, but something more is required. What will save you will be *genuine love*, the love which St. John speaks of in his Epistle, and which he says, "we love God because he first loved us," the love which will cause you, like the "woman which was a sinner," to cast yourselves at the feet of Jesus and kiss them; the love which according to St. Paul is of greater value than the power to work miracles, or to use the language of Angels. "Love God," says St. Augustine, and then do as you will.

4th. Finally my children, "Flee youthful lusts" and "follow peace with them that call on the Lord out of a pure heart." The young man loves to have the pre-eminence—to oppress and to make the feeble feel his strength. Quarrels and divisions are numerous in this world. My children, follow not with those who are filled with envy, jealousy and strife, but seek those who "call on the Lord out of a pure heart." There are companions you must avoid, others with whom you should associate. Alas! what sin and violence wait but the example and incitement of the wicked to manifest themselves openly in you and cause your ruin.

Associate, then with the good, and be at peace with them. Should differences arise among you, make use, solely, of the weapons which bear the impress of truth and charity. Fear not man, but fear the Lord, who is also the God of your brethren, fear the Lord, who strikes not, who cries not, who breaks not the bruised reed, and who has said "blessed are the peacemakers for they shall be called the children of God."

Adieu, dear children. Acquire these four treasures; guard them faithfully, and you shall be eternally rich. These are the riches which are recommended to you by YOUR FRIEND.

USE THE WORLD AS NOT ABUSING IT.

It is quite right for a believer to use the things of this world, and to rejoice in them. None has such a right as the believer has to rejoice and be happy. He has a right to use the bodily comforts of this world—to eat his meat "with gladness" and singleness of heart, praising God." He has a right to all the joys of home, and kindred, and friendship. It is highly proper that he should enjoy these things. He has a right to all the pleasures of mind, of intellect and imagination; for God has given him all things richly to enjoy. Still, he should rejoice as though he rejoiced not, and "use the world as not abusing it;" for the time is short. In a little while you will be at your Father's table above, drinking the wine new with Christ. You will meet with all your brothers and sisters in Christ—you will have pure joy in God through ceaseless ages. Do not be much taken with the joys that are here.

I have noticed children, when they were going out to a feast, they would eat but sparingly, that they might have a keener appetite for the coming dainties; so, dear friends, you are going to a feast above: do not dull your appetite with earthly joys: sit loosely to them all—look upon them as fading. As you walk through a flower garden you never think of laying down, to make your home among its roses; so pass through the garden of this world's best joys. Smell the flower in passing, but do not tarry. Jesus calls you to his banquet house; there you will feed upon the lilies on the mountains of spices. O! it will become a child of God to be found in an earthly banquet, when you are looking to sit down so soon with Jesus; it will become you to be so much taken up with dainties and show, when you are so soon to see the face that was crowned with thorns. Brethren, if you are so much taken up with any enjoyment that it takes away your love for prayer or for your Bible, or that it would frighten you to hear the cry, "The bridegroom cometh," and you would say, "Is he come already? then you are abusing this world. O! sit loose to this world's joy: 'The time is short.'"—*M. Cheyne.*

THE BLESSED COUNTRY.—So much as moments are exceeded by eternity, and the sighing of a man by the joys of an angel, and salutary frowns by the light of God's countenance, a few fawns by the infinite and eternal hallelujahs, so much are the sorrows of the godly to be undervalued in respect of what is deposited for them in the treasury of eternity. Their sorrows can die, but so cannot their joys. And, if the blessed martyrs and confessors were asked concerning their past sufferings, and their present rest, and the joys of their certain expectations, you should hear them glory in nothing but in the mercies of God, and in the cross of the Lord Jesus. Every chain is a ray of light, and every prison is a palace, and every cross is the purchase of a kingdom, and every affliction in the cause of God is an eternal honour, and every day of sorrow is a thousand years of comfort, multiplied with a never-ceasing numeration; days without nights, joys without sorrow, sanctity without sin, charity without stain, possession without fear, society without envy, communion of joys without lessening; and they shall dwell in a blessed country, where an enemy never entered, and from whence a friend never went away.—*Bp. Jeremy Taylor.*

Ecclesiastical Intelligence.

ENGLAND.

The Bishop of London has issued a circular to his Clergy, recommending that they should meet in their respective parishes during the month of Lent, on which the minds of their congregations may be more specially directed to the offering up to Almighty God of united prayers and intercession for the safety and success of their brethren now serving in our armies and fleets, and for the restoration of peace. His Lordship suggests that the first Sunday in Lent, as a convenient season.

(REV. J. C. HARRIS.—The death of the venerable Father Charles Harris, M. A. is announced by the English papers. He died at Hurstmonceaux Rectory. The reverend gentleman was a very distinguished minister of the Church of England, was one of Her Majesty's chaplains, vicar of Hurstmonceaux, and a prebendary of Chichester Cathedral. Some of his writings on ecclesiastical subjects are well known in this country.

The 26th of JANUARY.—This 25th January was the three hundred years since the death of St. Paul the Apostle. On the 25th of January, 1655 being the festival of the Conversion of St. Paul, there was a grand and solemn procession through London to give thanks for the conversion of the realm to the Catholic Church. In that procession there were ninety crosses borne by one hundred and sixty men, who carried a canopy over the relics. The following eight Bishops, and lastly, Bonner, Bishop of London, carrying the pix under a canopy.

The Mayor, alderman, and livery of every guild, joined in the procession. The King, attended by Cardinal Pole, met the procession at St. Paul's Cathedral. At night, by command of the King, bonfires were made in all the public places. The fires they lighted up for rejoicing were soon rekindled for the destruction of heresy. In less than one fortnight a prebendary of St. Paul's led the van of "the glorious army of martyrs," soon to be followed by four Bishops, and above eighty other victims, in the same year.

It would be wrong to pass these things over in silence. The children of Israel were commanded to tell of their deliverances to their sons after them; and it is our purpose, from time to time, to bring the great events of "three hundred years since," as they successively present themselves, before the notice and recollection of our readers.—*English Record.*

THE LATE JOSHUA WATSON, Esq.—The Church of England has lost some of its most venerable members within the last few weeks. The late President of Magdalen, full of years and of honours, has departed from us. The grave has closed over the head of the illustrious Dr. Warfield. And now we have to mourn the loss of a third,—not unworthy to be commemorated with the other two—Joshua Watson, Esq., D.D., who died at Clifton, Hackney, on the 25th of Tuesday, the 30th, in his eighty-fourth year of his age. They who are familiar with the Pastors of the Church of England both at home and in the colonies during the last half century, need not be reminded of his exemplary piety, his unvaried zeal, his wisdom and discretion, his judgment, his dutiful reverence to authority, his devotion in mind, body, and estate, to the cause of Christ and His Church. He will be remembered as one of the Founders and First Treasurer of the National Society; and also of the Additional Curates' Fund; as one of our most judicious Clergymen and benefactors of the Clergy Orphan Society; as the Founder of a beautiful Church at Homerton; as Editor of "Helen's Offices of Devotion." His private acts of kindness and beneficence can never be known in this world; and the quiet and holy influence of his life and conversation cannot be described. His name will descend to posterity with those of Walton, Evelyn, and Robert Nelson, and other pious laymen, who served God faithfully and zealously in their generations; indeed, we might almost say, that there are few who have ever realized more fully the genius and spirit of the Church of England, or exhibited in a more beautiful light her peculiar graces and excel-

lences, or understood more clearly her doctrine and polity, or promoted more wisely and nobly her honour and welfare, than Joshua Watson. *English Churchman.*

A Tablet has just been erected in Christ Church, Watney-street, Commercial-road East, by the Clergy, churchwardens, and congregation, as an affectionate token of their regard for the memory of the Rev. George Meckler, who, after having officiated as Curate of the above church for seven years, went out last spring as Chaplain to the Army in the East. He joined the Third Division at Galata, near Varna; and, amongst other arduous clerical duties, administered the Holy Communion to the officers and men of that division on that solemn occasion when they met for the last service before embarking for Sebastopol. The Rev. Mr. Meckler accompanied the troops to the Crimea, was present at the battle of the Alma, attended to the wounded, and buried the greater part of the English who fell in that engagement. He then marched with his division to Balaklava on foot, and was, with the rest of the army, exposed for many days and nights to the inclemency of the weather, without tent or any covering except a blanket. This exposure, coupled with his over-zealous official duties, proved too much for his physical energies, and he died of exhaustion and fatigue shortly after his arrival at Balaklava. The Tablet bears the following inscription:—

Erected to the memory of the Reverend George Meckler, M. A., formerly Curate of this church, and late Chaplain attached to the Third Division of the British Army, in alliance with France and Turkey, engaged against Russia in active warfare. He had endured himself during a ministry of seven years to his late congregation, who have raised the memorial of his attachment and esteem. The soul evinced by him for the welfare of the dying, sick, and wounded after the battle of Alma, so overpowered his physical energies, that he sank under the heavy labour imposed upon his exhausted nature. He died on the 2nd day of October, 1851, in the 53th year of his age. His remains were interred upon the heights of Sebastopol.

COLONIAL.

MELBOURNE CONFERENCE.

We have received the "Minutes of a Conference of the Clergy and Laity of the United Church of England and Ireland, in the Colony of Victoria," held in the month of June last year, at Melbourne, the Bishop of the diocese in the chair. The Dean of Melbourne, with twenty-one other reverend gentlemen, represented the clergy; whilst forty-nine laymen were present. These latter subscribed a declaration that they were communicants, and had been so one month previous to their election. On the 14th, the first day, two lay secretaries were elected, and it was agreed that the votes of the whole Conference be taken together. The next day Dr. Macarney, the Dean of Melbourne, introduced the draft of a bill to be presented to the Legislative Council, to enable the Church in that colony to provide for the regulation of its own affairs. It was read a first and second time the same day, and on the 16th of June the Conference went into committee on the said bill, and sat daily upon it till the 29th of June, when the following bill was reported to the house and adopted, a committee appointed (including the Bishop and Dean) to prepare a petition, and take the necessary steps to bring the bill before the Legislative Council:—

Bill for Enabling the Bishop, Clergy, and Laity of the United Church of England and Ireland in Victoria, to provide for the Regulation of the Affairs of the said Church.

It is enacted, that to provide for the regulation and management of the affairs of the United Church of England and Ireland in Victoria: be it therefore enacted by His Excellency the Lieutenant-Governor of Victoria, by and with the advice and consent of the Legislative Council thereof, as follows:—

Section 1. That for any Bishop of the United Church of England and Ireland in Victoria, within his diocese, to convene an Assembly of the licensed clergy and laity of such diocese. And the Bishop, or in his absence a commissary appointed in writing by him, shall preside in such Assembly.

Section 2. That the Bishop, or commissary, and resolution of such Assembly, made by the Bishop and the clergy and laity thereof, respecting the affairs of the said Church, including all advowson and right of patronage, shall be binding upon every such Bishop and his successors and clergy and lay members of the said Church, residing within the diocese for which such Assembly shall have been convened, and upon one or more; and upon them only so far as such regulation, act, or resolution may concern the position, rights, duties, and liabilities of any minister or member of the said Church, or any person in communion therewith, in regard of his ministry, membership, or communion; or may concern the advowson, or right of patronage in, or management of the property of the said Church: provided that no such regulation, act, or resolution shall be valid, except it be made with the concurrence of a majority of both clergy and laity, the votes of the clergy and those of the laity being separately taken, and except it receive the assent of the Bishop.

Section 3. It shall be lawful for such Assembly, by any regulation, act, or resolution as aforesaid, to establish a Commission for inquiring into all ecclesiastical offences, and also to frame rules for the conduct, management, and mode of proceeding in such Commission, and all such rules from time to time to vary, alter, and repeal. And such Commission shall be so constituted as such Assembly may deem expedient: provided that no such Commission shall engage in any inquiry respecting persons who are not clergy men of the said United Church of England and Ireland; and provided also that such Commission shall report to the Bishop, within whose diocese any such offences shall occur, their opinion of the matters referred to them, and the penalty which they would recommend to be imposed, which penalty the Bishop shall not be bound to execute.

Section 4. It shall not be lawful, by any regulation, act, or resolution of any Assembly, nor by the sentence of any commission as aforesaid, to impose any penalty or disability other than such as may be consequent upon a sentence of suspension from, or deprivation of, an ecclesiastical office or benefice, or may affect such advowson, right of patronage, or property as aforesaid.

Section 5. No collation, institution, or induction to any parish, living, church, chapel, or place of worship of the members of the said United Church of England and Ireland in Victoria, shall be necessary in the exercise of any such advowson or right of patronage as aforesaid: provided that if the said United Church of England and Ireland in Victoria, upon stating his reasons in writing, to refuse to license any person not already holding a license as a clergyman from such Bishop or one of his predecessors, who may be presented to any such parish, living, church, chapel, or place of worship within his diocese or benefice, or may affect such advowson, right of patronage, or property as aforesaid.

Section 6. Council, or to the Archbishop of Canterbury, or to the Metropolitan of the province, or the subordination of the said Bishops, clergy, and laity, to the Metropolitan or to the said Archbishop, shall be valid, unless the consent of the said Bishop, or of the Metropolitan, or of the Archbishop, be previously or thereafter obtained by him under his hand and seal, nor unless such regulation be confirmed by an order of the Archbishop of Canterbury; and no regulation, act, or resolution made or passed at any Assembly shall be valid, unless the same be confirmed by the authorities aforesaid, and the doctrine of the United Church of England and Ireland, or shall alter the oaths, declarations, and subscriptions now by law or canon required to be taken, made, and subscribed by persons to be consecrated, ordained, instituted, or licensed within the said Church.

Section 7. No regulation of any such Assembly shall be contrary to any act of the Legislature of Victoria, or have legal force or validity as against any such act.

Section 8. Where any Bishop of the said United Church in Victoria shall see fit to convene an Assembly of the clergy and laity of such diocese, such time as to him may seem most proper, the first Assembly in his diocese, summoned by the Bishop, within such diocese, and the representatives of the diocese, elected as hereinafter provided; and for electing such representatives to act as such chairman, instituted or licensed as a separate and distinct meeting, of the age of twenty-one years and upwards, resident within his parish at such time (within limits which may be prescribed by such Bishop), and at such place within the parish, or district, as such Bishop may seem most convenient; and every such lay member as aforesaid shall be entitled to vote at such election.

Section 9. The said meeting, so soon as five persons at the least are assembled, shall proceed to elect a chairman by a majority of those present, and the clergyman may be present and qualified to act as such chairman, and the chairman shall cause a list to be made of those who shall be present, and add thereto the names of any who shall subsequently attend before the proceedings are closed, and shall claim to vote thereat. And every such layman present shall, before taking part or voting at such meeting, sign the following declaration:—

"I, A. B., whose name is hereto subscribed, do declare that I am a member of the United Church of England and Ireland, and belong to no other religious denomination."

Section 10. Every such meeting shall choose, as a representative of the lay members, one or more persons to be a communicant of the said Church for at least the term of twelve months preceding the day of such meeting; and if fifty-five persons shall attend and vote, it shall be lawful for such meeting to elect one additional such representative, and also to choose, by ballot, fifty persons willing as aforesaid: provided that no representative shall return more than four such representatives.

Section 11. In case at any such meeting the number of persons proposed for election exceed the number which the meeting is authorized to elect, the chairman shall declare the names of the persons proposed, and the names of the persons who shall be elected, and every such person may give one vote for each of such of the persons proposed, not exceeding the number which the meeting is authorized to elect, as he may think fit; and the chairman shall declare the number of the votes given for each of such persons proposed, and the chairman, if he be not a clergyman, shall be entitled to vote at, and may be elected by, such meeting; and where the votes of two or more persons are equal, the chairman, if he be not a clergyman, may give a double vote, and, if he be a clergyman, may give a casting vote for any such person.

Section 12. The chairman shall cause to be delivered to each person elected a certificate of his election, and shall sign the minutes of the meeting in token of their correctness, and, unless he be the clergyman of the parish or district, shall forward the same to the Bishop, who shall sign all certificates, subscriptions, and lists which had been laid before the said meeting, and a certificate of the names, callings, and addresses of the persons chosen; and the clergyman shall forward the said documents to the Bishop, to be laid before the Assembly at the meeting thereof.

Section 13. Each of the representatives elected as aforesaid shall, before taking part or voting at such Assembly, sign and deliver to the president thereof a declaration, in the form following:—

"I, A. B., whose name is hereto subscribed, do declare that I am a communicant of the United Church of England and Ireland, and belong to no other religious denomination."

Section 14. It shall be lawful for the first or any future Assembly as aforesaid to make such acts, regulations, and resolutions, as may seem best well for altering the constitution of such Assembly with respect to the number, election and qualification of the lay members thereof, the manner in which the votes of the clergy and laity may be taken, and the declarations to be signed by the electors or lay members aforesaid (provided that every such act, regulation, or resolution shall be signed by the Bishop, or by the majority of the lay members present, altered; and every such Assembly may repeal, alter, or vary such regulations.

Section 15. The provisions of the act in relation to the first convening and holding an Assembly in a diocese, and the election of the lay members thereof shall remain in force and be acted on until the first or any other Assembly shall otherwise provide; and in any case not provided for by this act, the regulations, acts, or resolutions being of any Assembly, the Bishop of the diocese may regulate the convening of any Assembly in such diocese, and the form and manner of all proceedings preparatory thereto.

Section 16. A copy of the regulations passed at the first Assembly of any diocese to be called under this act, and also of the rules in such diocese to be framed for any such Commission as aforesaid, and from time to time of any alterations of such regulations and rules, shall be sent by the Bishop, duly certified under his hand and seal, as testifying his assent thereto, to the Archbishop of Canterbury, and the Metropolitan; and the said Archbishop may, within six months of the receipt thereof, signify his assent with such observations thereon as he may see fit to make for the consideration of her Majesty in Council; and her Majesty, by and with the advice of her Privy Council, may allow or disallow the same as to her Majesty shall seem fit; and the regulations and rules so allowed, or being disallowed, shall be forthwith transmitted by the Archbishop to the Bishop transmitting the same, and shall by such Bishop be published in his diocese.

Section 17. Any regulation, or rule, disallowed by her Majesty as aforesaid, shall, after the notification of the disallowance thereof, shall have no force; but any act, matter, or thing done under or in accordance with any such regulation, or rule, before such receipt of the notification of the disallowance thereof, shall have the same validity and effect as if such regulation, or rule, had been allowed.

Section 18. So soon as a province shall be constituted in Victoria, it shall be lawful for the Metropolitan thereof, or the Bishop, or one of the Bishops thereof, and to require them to convene the members of the several diocesan Assemblies, or such representatives of the same as shall hereafter by any such Provincial Assemblies be

TEXTS AND THOUGHTS FOR EVERY DAY

MARCH 11. THIRD SUNDAY IN LENT.

1. The Lord was with Joseph, and he was a prosperous man.

Though sold for a slave, he became the master of the house, because the Lord was with him; but he would not draw near to the Lord in his heart. And he is equally ready to be with us, whatsoever our condition...

MARCH 12.

1. She laid up her garment by her until her lord came home. Gen. xxxiii. 16.

And thus that which was really the proof of his innocence was to be made appear as the proof of his guilt; and the act, by which he honoured the law of God written in his heart, was to bring him to shame and disgrace; and his former high estimation was to be turned in the darkness of a prison. Let us not be discouraged if our obedience and self-denial should bring us to discredit. That has always been the lot of God's servants.

MARCH 13.

1. And Joseph's brethren came and bowed down themselves before him, with their faces to the ground. Gen. xli. 9.

They sold him into Egypt that they might be rid of him and of his dreams; but this very act of theirs brought about the fulfilment of his dreams, in their being constrained to bow down before him. In vain do we strive to escape from that to which He has predestined us, who is Lord of all our ways.

MARCH 14.

1. What is that God hath done unto us? Gen. xlii. 28.

After an unexpected distress they have now an unexpected gain; but they are cast down and fearful, and dread gains of which they know not the origin, and which may be only a snare. And thus it must be with those who sin without repentance, unless they have become hardened in sin.

MARCH 15.

1. What is that God hath done unto us? Gen. xlii. 28.

After an unexpected distress they have now an unexpected gain; but they are cast down and fearful, and dread gains of which they know not the origin, and which may be only a snare. And thus it must be with those who sin without repentance, unless they have become hardened in sin.

In the works of darkness men seek a delight and a knowledge which they can not attain in the works of light. But whatever knowledge they may attain, their delight will be but short-lived.

MARCH 16.

1. Awake, thou that sleepest, and arise from the dead; and Christ shall give thee light. Eph. v. 14.

And can a Christian sleep? Worse than this, he may sleep amongst the dead—the dead in trespasses and sins; and his sleep, if he awake not from it, will be a sleep unto eternal death. And can one sleeping amongst the dead arise? Yes, if he arise not himself, none can arouse him.

MARCH 17.

1. The last state of that man is worse than the first. Luke xi. 26.

When the finger of God has taken from the evil spirits their power over a man, by bringing him to contrition, but he has not filled his heart with the spirit and love of God, but received back again evil passions and habits more and more powerful than those which were cast out, his state is far more hopeless than before he had tasted of the good word: for he has no power to deliver himself, and contrition, if he could feel it, would have less power than before.

MARCH 18.

1. And Joseph's brethren came and bowed down themselves before him, with their faces to the ground. Gen. xli. 9.

They sold him into Egypt that they might be rid of him and of his dreams; but this very act of theirs brought about the fulfilment of his dreams, in their being constrained to bow down before him. In vain do we strive to escape from that to which He has predestined us, who is Lord of all our ways.

MARCH 19.

1. And Joseph's brethren came and bowed down themselves before him, with their faces to the ground. Gen. xli. 9.

They sold him into Egypt that they might be rid of him and of his dreams; but this very act of theirs brought about the fulfilment of his dreams, in their being constrained to bow down before him. In vain do we strive to escape from that to which He has predestined us, who is Lord of all our ways.

ground of condemnation, they must stand also on the same ground of acceptance; so that he who has traversed the whole round of theological learning, has explored its depths, and scaled its heights—has argued with metaphysical acumen, and illustrated with matchless eloquence all its points; has read and has written volumes upon volumes, when he comes to the test of a dying hour, is shut up to all the simplicity of the faithful saying: "This is what I need, equally with the least; and this is what the least, equally with him, enjoys."

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