

"far more exceeding and eternal weight of that glory" which shall be ours in the new life. How infinitely small was this world's life with the endless life of the redeemed. Nor was the struggle against the Devil worthy to be compared with the glory reaped in the moment of victory in the blessed consciousness of having pleased God by that victory. In such a victory Christ "sees the travail of His soul and is satisfied," and the courage of the struggling warrior is renewed in the power of the Resurrection. Another invigorating thought is that when Christ's soul approached His body once more it was by His own act. He actually accomplished the fact. Thus he guaranteed to us His resurrection, and sealed at the same time His eternal Godhead on evidential proof which conveyed the greatest comfort. The one act of the will, by which the soul and body were brought into union with Christ, gave us new and lasting power through the resurrection. It was a union with God, and every struggle brought to a successful issue was an advance in the spiritual life; every conquest, every exercise of patience, every act of determined opposition to sin brought us nearer to God. Yet one thing more was required of us by the Cross, Passion, and Resurrection of Christ, namely, the desire, the intention, and the fulfilment of the intention to do somewhat for God. Jesus Christ cried out, "I have done this for thee, what wilt thou do for me?" The how to do this, Mr. Knox-Little left to the conscience of each one present. This was certainly required of all to be humble, mortified, Christ-like, and, above all, to hate sin.

In the evening, long before 8 o'clock, the church was crowded to the doors—seats, galleries, aisles, and even the vestibules being filled. Numbers stood during the whole service, and it is no exaggeration to say that hundreds were turned away. The processional hymn, "Onward, Christian Soldiers," was positively overwhelming in its force, and paved the way for that good effect which must have resulted from the sermon.

The reverend preacher's sermon was one of the most wondrous flights of oratory ever listened to, full of imagery and word-painting, conveyed in the most ornate and yet the chastest words, never going beyond the understanding of the poorest and most ignorant, and yet—in point of effect—the grandest that could be conceived. To give even a meagre outline of the discourse is difficult to report it in such a way as to do justice to the language of the orator, would be an impossibility. How he swayed his vast audience, now moving them to tears by his affectionate appeals to their higher natures, now causing an audible shudder to pervade the assembly, as he dwelt on the awful theme of man's last hour; how, again, he cheered the despondent sinner and poured the oil of gladness and comfort into their souls, as he described the rest that remaineth for those who have become the people of God by true repentance, must be left untold. To be comprehended aright, his fervent eloquence had to be heard and drunk in by the entranced ear. Taking as his text, "No night there," (Revelation 22:5), he pointed out how this note of sorrow underlay all the glorious joys pictured by St. John, and tempered its strains, and, lest earth should be turned into heaven, underlay everything human, as disappointment vanity and unrest. It told of but one certainty for all—death. The how, the when, and the where, it left uncertain. These things preceded this act of dying: (1) the tremendous certainty of its nearer approach with every tick of the clock; (2) a sovereign uncertainty as to when, and how, and where it should take place; (3) its accompaniments—the purpose of the present, i. e., the increasing weakness, perhaps, the gradual desertion of the senses, the awful consciousness on the part of the dying man that he is falling into the awful void; the thoughts of the dead past and its sins, folded up in that soul to burst forth before the Judgment Seat; the attendance of the thoughts as to the future, for the body, the certainty of corruption; for the soul—How to insure a certainty of happiness for the soul should be our struggle. There were those who adopted the stoic's philosophy, and went in for endurance of life's evils as a something that could not be cured. But this was an empty life's purpose, and, after all, to leave the soul's future uncertain and dark. There was no nobleness in such an existence. Others claimed that our senses brought their immediate reward—their enjoyment was all the reward they cared for. And so they either sank down into the Epicurean's life of eating and drinking, for to-morrow they were to die; or hurled themselves into the vortex of fashionable life to emerge mere wrecks or, perhaps, to lose their souls. There was the Christian's way, and though it was always one of fights, surrounded by clouds not always to be pierced, yet it was not one given up to the things of time which could not satisfy the souls of men. It was one which measured the things of time by the standard of eternity, and, ennobled by all good gifts, passed cheerfully on through its pilgrimage of night, first into the dawn, and then into the glorious brightness of that place where there is no night, where all i-

rest and peace. There were three words he would leave them to guide them heavenwards. *Repentance*, to guide them; *Responsibility*, to warn them; and *Peace*, the resurrection gift, to enable them to fight against evil and to live in Jesus.

As the offertory was collected, Warren's arrangement of "Rock of Ages" was beautifully given by the choir, after which the Rev. W. S. Darling pronounced the benediction; the long, white-robed procession filed out slowly and with difficulty through the crowded aisles, singing, "Through this night of doubt and sorrow," and the imposing services came to an end.

In the vestry, after the service, Mr. Knox-Little bade farewell to the choir of Holy Trinity and crowds of the laity, who were anxious to press his hand before his departure. Meanwhile an informal meeting of the clergy present—some thirty or forty—representing all schools of thought in the Church, on the suggestion of the Rev. W. S. Darling, and the proposal of the Rev. J. Langtry, requested the Archdeacon of York, Provost Whitaker, not only to thank Mr. Knox-Little for his able discourses, but also to request him to return to Toronto to preach a regular mission.

In doing this, Provost Whitaker, most cordially tendered the invitation, and in thanking the reverend gentleman for his service, said that any praise of his talents would be flattery were it not that these talents glorified God in him their possessor. He (the Provost) thanked God for the good Mr. Knox-Little had done for souls during the two days just past.

Mr. Knox-Little replied feelingly that he had crossed the Atlantic, primarily, for rest and health, leaving a friend in charge of his large parish, and then to fulfil promises made last year, to clergymen in the United States. But on the pressing invitation of Mr. Darling, feeling it would be un-English to pass over his own countrymen in Canada, he had put off some of those engagements to come to Toronto. He would certainly return some day, but probably not till next Fall, to give a mission service, since it was represented he could do some good. As to the Provost's remarks, coming, as they did, from one so much his superior in age, dignity, learning, and experience, he valued them most highly, as well as the good opinion of his brethren in the ministry, and if he had been instrumental in doing good to one soul, he was only too thankful; how much more if to many.

He then shook hands all round, and so parted.

NIAGARA.

[FROM OUR OWN CORRESPONDENT.]

JARVIS.—The Lord Bishop visited this parish on Monday, the 1st inst., and confirmed forty candidates, fifteen of whom were married people who came from other Christian bodies. They were divided into two classes,—twenty-seven received the sacred rite in St. Paul's Church, Jarvis, in the morning, and thirteen in All Saints' Church, Hagersville, in the afternoon. His Lordship returned to Jarvis in the evening, and delivered an able sermon on our Liturgy to a crowded and deeply interested congregation. The present incumbent, during his ministry of two years in the parish, has had the privilege of presenting to our Bishop, for the imposition of his Apostolic hands, ninety-five persons.

GUELPH.—There was a very large congregation at St. George's on Thanksgiving Day. The choral parts of the service were beautifully rendered by a full choir. The Bishop preached an appropriate sermon. The offertory was for the missions of the Diocese, and, judging by the number of bills on the plate, it must have been a very good one.

There was a very pleasing service in this church on All Saints' Day, with a celebration of the Holy Communion. Canon Dixon gave an address on the state of the departed between death and judgment.

The Rev. D. J. F. McLeod, formerly of this Diocese, has been called upon by the S. P. G. to give a series of addresses on Mission Life in Canada, in the Diocese of Hereford.

HURON.

[FROM OUR OWN CORRESPONDENT.]

WALKERVILLE.—Mr. F. Lingard, a licensed lay reader, is officiating in the church here that has been vacant some time.

The Apostasy of the Rev. J. K. Jones.—Mr. Jones is at present delivering lectures, advocating the pre-emptive of the Church of Rome to be the Holy Catholic Church. His has been a life of repeated and great changes—a most extreme Low Churchman—an avowed infidel—then a recantation of infidelity—a re-

turn to the Catholic Church of England, and a temporary appointment to the living of Walkerville—then a lapse into Romanism. He has been appointed Professor in the R. C. College at Sandwich.

LONDON.—C. E. Young Men's Association.—This Association has commenced its winter labors of Christian love. The first lecture under the auspices of the C. E. Y. M. A. has just been given in the Bishop Cronyn Hall. The lecture was by Rev. J. Gemley, on the Pyramids. The hall was crowded, and all were highly pleased and interested. G. Laing, President, presided.

ALGOMA.

[FROM OUR OWN CORRESPONDENT.]

UFFORD.—A correspondent states that the church here was erected mainly through the exertions of the Lay Reader, Mr. A. Knowles. From another source, however, the sum of thirty dollars was received towards lining the inside and building a vestry, also a small stove.

ROSSEAU.—The Rev. Alfred W. H. Chowne begs to acknowledge with thanks the sum of twenty-five dollars, from Benj. S. Beley, Esq., of Rosseau, Muskoka, towards the Parsonage Fund.

Correspondence.

All Letters will appear with the names of the writers in full

THE CHURCH OF CANADA.

SIR.—The letter of Mr. Walter Darling, which appeared in your issue of the 4th inst., relates to a subject which attracted the notice of the Lower House at the meeting of the late Provincial Synod. Mr. Darling's namesake, the Rector of Holy Trinity, Toronto, having taken the view your correspondent has expressed, an interesting conversation arose, which showed that the inclination of the thought and opinion of the large majority of the members in attendance were strongly adverse to the Rev. Mr. Darling's vigorous declamation, and, as a matter of course, would also be so to your correspondent's plausible argument.

In his quotation from the address of the Most Reverend the Metropolitan, I think Mr. Walter Darling has somewhat strained the interpretation which should be placed on His Lordship's words, "The ecclesiastical affairs of our Canadian Church," were, I apprehend, referred to in a colloquial manner, rather than in exact terms, and consequently no argument, having any legal force, can properly be drawn from the extracted sentence.

The "Canadian Church," for all practical purposes, is free enough already. I venture to think there are but very few Churchmen who desire to increase the measure of her independence. Whether the tie which unites the "Canadian Church" with the See of Canterbury, and the history of past ages, be a real, or only a sentimental one, is a question into which I do not wish too curiously to pry. It is enough that the precious tie exists, and it is pleasant to record the unanimous determination of the Provincial Synod to continue its existence unimpaired.

A descriptive title, as a matter of legal convenience, had to be chosen by the Synod, and the one recommended, "The Church of England in Canada," very aptly expresses the purpose such title is intended to serve. Nevertheless, there was much force in Mr. Davidson's argument in favor of the statutory form, viz., "The United Church of England and Ireland in Canada." The only valid objection taken was a practical one. The title was too long and embraced too many words, and life is said to be too short to use words without profit. Some also urged that the recent separation of the Churches of England and Ireland affected, also, the status of our "Canadian Church," and destroyed the relationship which the earlier laws had preserved. This argument scarcely bears examination; for, if the "Canadian Church" were the legitimate offspring of the "United Church of England and Ireland," she did not cease to be so because her parents had consented to a bill of divorce, and had separated themselves from one another. The adoption of the old title, which has been crystallized in our statutes, would have tended to preserve an historical incident of some importance to the mother country and to ourselves, for the clergy and laity of "The Church of England in Canada" are largely recruited from people of the Irish race. The direct descent from both parents is easily susceptible of proof, and the evidence may readily be found by all who go in quest of it, in the racy rhetoric of the clergy in Canada.

It would, I think, be wise to hasten slowly, and not