

a free seat church, being supported by voluntary contributions. In its earlier days the maintenance of this principle was not easy, and though now the congregation has grown and has passed beyond its difficulties, it certainly deserves credit of having inaugurated more than twenty-five years ago the principle of free seats in God's House. It must be satisfactory, however to all to find that this large parish of *St. Martin* has adopted that which has certainly been generally admired as the right principle, though one difficult to apply under all circumstances.

**CHURCH HOME.**—On Wednesday and Thursday, the 5th and 6th of March, a "Floral Fair" in aid of the Church Home Building fund will be held in the Synod Hall from 2 to 10 p. m. Miss Smith and her band of workers from *St. James the Apostle Church* have undertaken the management of the refreshment table. A floral table under the direction of Miss Torrance, and an apron and bag table superintended by Mrs. J. M. Crawford and Miss Ross complete the list. Each evening a well selected programme of vocal and instrumental music will be given by Mrs. Turner, Mrs. Muloch and other members of the choir of the abovenamed church, and well known amateurs.

It is regrettable that the "quietness" of the Lenten season should be chosen for "Floral Fairs," Bazaars, &c., even though for church purposes. It does not serve to raise the Lenten season in the estimation of "outsiders."

#### DIOCESE OF ONTARIO.

**LEEDS REAR.**—In losing our much esteemed pastor, Rev. J. Forsythe, M.A., we sustain a great loss spiritually and temporally. In his short incumbency of hardly two years sixty-nine persons were confirmed. A debt on the Rectory was paid off, the house was thoroughly renovated, having been painted outside and inside; the grounds around it were laid out with gravel walks, shrubbery and flower beds, and a long existing want was lately supplied in getting a well and pump near the house. A most difficult and expensive work, as it was necessary to drill some sixty five feet in a hard granite rock. There is now 34 feet of good water in the well, and the cost amounting to nearly \$200 was subscribed for and nearly all paid when Mr Forsythe left us. Last Christmas day a magnificent bell, over eight hundred lbs. in weight, (donated by Mrs. William Jacobs in memory of her late husband), was rung for the first time from the tower of *St. John's Church*, and was heard for miles around calling our fellow church people to the lovely service of prayer and praise.

His congregations were always large and steadily increasing. Particularly has this good work been obtained through the assistance of his good wife, who is beloved by all. Her services will be greatly missed in the Sunday School, and in the choir, where she took an active part. We only hope God will send us a pastor who, with his wife will fill Mr. and Mrs. Forsythe's place, and that the work will continue to prosper in the future as in the last two years.

In conclusion I may mention that the different congregations gave Mr. Forsythe a nice new outter, a pair of robes and other articles, besides a purse of money to Mrs. Forsythe, as a token of their esteem the first year they were with us, and that when Mrs. Forsythe was parting with her Sunday scholars she was again the recipient of a well filled purse and an affectionate address from the teachers and pupils of the Sunday School.

God bless them both wherever they go, and grant them a happy home, and spare them long to carry on the same good work for Him and His Church.

**JANVILLE.**—A grand entertainment took place last Tuesday evening, 25th Feb., under the auspices of *St. Margaret's Mission Church*

at Janville. The chair was occupied by Mr. J. C. Wilson. The following ladies and gentlemen taking part: Misses Bott, Crouch, Austin, Buck and Jones; Messrs. Thick, Todd, Hillard, and Rogers.

During the evening, Rev. Mr. Hannington was called upon to read, on behalf of the congregation, an address to the Rev. Mr. Brown and presentation with a purse. The address expressed the regret of the members of *St. Margaret's Church* at the announcement of Mr. Brown's intention to withdraw from the little flock, to which he had kindly ministered to during the past few months. It spoke of the wonderful work he had accomplished during that short time for the dear old Church of England, and every one had expressed their appreciation of him as a man as well as a shepherd, who was cheerful leading his flock on in the paths of true Christian happiness, and expressed the hope that if the Mission became self-supporting the Lord Bishop of the Diocese might allow him to return to this field of labor. The address was signed on behalf of the congregation by Messrs. W. H. Batland and E. J. Pooler.

Mr. Brown replied in a very appropriate manner.

#### DIOCESE OF TORONTO.

**TORONTO.**—Special services were held on the 23rd February, on the re-opening of *St. James' Cathedral*, after extensive alterations and repairs, which have been in progress for several months past. Of the event the *Mail* says: "About two years ago plans were drawn by Mr. Darling for the necessary alterations, which included the removal of the galleries, the reconstruction of the chancel, the replacing of old windows by new, and the construction of a large organ in the church. These changes have all been effected, and were seen yesterday for the first time by many members of the congregation. The chancel is now approached by wide marble steps, and is furnished with beautifully carved stalls for the use of the choir. The great Bible is supported by an eagle lectern worked in brass. The lectern, the marble steps and the tiled floor of the chancel are the gift of Mrs. Alex. Cameron." The services were specially festival in character, in which the large surpliced choir rendered effective service under the leadership of Mr. Haslam, Mr. Bowles presiding at the large new organ. The Rector, the Rev. Canon DeMoulin, who was the preacher at the morning service, took for his text, 1st Kings viii, 38, 39, and in referring to the building of the magnificent temple of Solomon and to the opening sermons connected with the dedication thereof, and to the prayer of the king, said:—In that sublime prayer the King very closely seizes upon and unfolds two ideas: First, that the universal God, who fills immensity, who is not chained to any one spot in His dominions, condescends to accept and enter into and dwell in temples lovingly made and consecrated to His honour by human hands. "Will God in very deed dwell with man upon the earth?" "Behold the heaven and heaven of heavens cannot contain Thee, how much less this house which I have builded." "I have surely built Thee an house, a settled habitation for Thee to abide in forever." This philosophy is sound and good. The circumstances amid which man may have to worship his Maker in the Temple of Space are rare. Those calling upon him to adore in temples are normal. So long as we are material beings, dwelling in a material world, we must assemble and meet together, and that at fixed times; and in churches, and with settled ordinances, must we regularly pray and adore. Second, The Royal Temple Builder and Dedicator has throughout this whole business, by word and deed, oft refuted the opinion (which somehow still survives and hangs about) that splendour and spirituality are enemies to each other, that a mean abode is inviting and a

beautiful one repelling to the Almighty Father of all. Never up to this time in the world's history had so glorious a place been found and fashioned by man for Jehovah's feet. Never before in the same history had the same God been so spiritually, so devotedly, so lovingly worshipped. Never before did His glory so fill any meeting place of God with man, making it "dark with excessive bright." This house, so magnificent of fame, crowning the Hill of Zion, seen from afar, was to Jehovah's people a very Sacrament, an outward and most brilliant sign that the God of Heaven had made a covenant with His people that mercy should rest on them for ever. The two truths so fervently prayed and preached by the magnificent heir of David's line are living truths—truths of undying interests and imperishable worth. For still the Universal God meets His people in man made temples, and still is pleased with every pious gift and sacrifice and effort by which His temple is made meet for His occupation. The visible Church presents her moral wherever she presents her material side. It is now as it was in the days of Solomon's glory. Every traveller as he approaches mighty, teeming London, first sees the dome of the Metropolitan cathedral arising from out the city's smoke and fog and turmoil, telling him in ancient undiminished speech that God is there amid the commerce, the crowding, the ceaseless roar, the sin and sorrow, the wealth and power of that vast city; that God is there to meet, to bless His people, and to hear in Heaven the stranger's cry. And in a minor way this Mother Church of Toronto fulfils the same mission. Her tall spire, seen from afar, her presence down here amid the city's grime, is a perpetuation of the ancient petition and its answer, "Have thou respect unto the prayer of thy servant and to his supplication, O Lord my God, to hearken unto the cry and to the prayer while thy servant prayeth below thee to-day." This blessed mission, I say this, venerable church and the preceding buildings have long fulfilled. The life of this mother church of the city runs with the century. In 1799 a service of thanksgiving was held in York by Royal appointment, but there was no church wherein to hold it. It was performed in the Council chamber. It is a most gratifying fact that wherever England's arms conquer and her civilization is set up, England's Church accompanies—or soon follows. Accordingly, in 1803, the first church was built on this site in the town of York. It was a frame building fifty by twenty feet. In 1818 it was enlarged and improved; and in those bygone days, which, I suppose, no one is now living to recollect, the little world of York assembled. The congregation of these days was very comprehensive. High and low, rich and poor, one with another. The Governor, the chief justice, the judges, the sheriffs, the councillors, the officers of the army, barristers, physicians, merchants, a ladies' school, the poorer people, the working-man, all gathered within the sacred fold. In 1830 this primitive frame building was superseded by a stone church of enlarged proportions. The old building remained standing side by side with the new. In 1839 the stone church was destroyed by that public enemy, fire. The homeless congregation, headed by Dr. Strachan, the second rector, whose name is a history, braced themselves to rebuild. The second *St. James'* was built, but after a short life of ten years it fell a victim in 1849 to the devouring element. This occasioned the building of the present church (1850). The plans, ideas and designs of the people kept pace with their increasing prosperity, and they resolved to build a substantial and beautiful edifice. Accordingly the present graceful structure arose on the ashes of the first and second churches of *St. James'*. The history of the present building has been one of progress from stage to stage of beauty and finish. In 1866 the chime of bells was placed in the then un-