

prayer as well as praise. The result has been that many of those who were most opposed at first, are now the warmest supporters of musical services. Several who were inclined to abhor monotone as a Popish innovation, are now to be seen each Sunday morning moving in solemn procession to their places in the supplicated choir. It is true loud clamours were raised, but these came from without. The city press was under Presbyterian management. A scurrilous and unscrupulous print pandered to the worst passions of the Orange faction by weekly libels against dignitaries of the church, universities, clergymen and teachers. To such as these the opportunity to raise the cry of Puseyism was an *ιππαυον*. Also the self-styled "Evangelical" school had been for many years dominant in Toronto, and were very naturally indignant at the novel doctrine that something more was to be expected from a clergyman and his flock than one day's worship out of seven, and that worship carried on by paid concert singers and a preacher—as perfunctorily as if it had been wound up on a Buddha's prayer wheel. Much of this opposition was no doubt sincere, and from motives worthy of respect. It was, however, loudest and most vehement from those who had never entered the church. However, the outcry went on. Holy Trinity was asserted in "Evangelical" circles to be a kind of halfway house to Rome. Priest and people were both bound thither. Meantime, as the sensation novel-writers have it, "the years rolled by," and yet neither the clergyman in question nor his flock showed any signs of going whither, according to the Protestant prophesy, they ought to have gone long before; and so the attacks on the "dreadful Popish doings at Holy Trinity" became to the general public of Toronto familiar as "a tale that is often told," or to use a more appropriate simile, as a sermon that has been often preached.

The improvements once begun in a proper spirit could not stop. A stained glass window, painted with images of the four Evangelists, was procured, by gift of some of the congregation, from Edinburgh. And at Christmas and Easter the use of floral decorations was adopted every year with greater success. Having once seen their church assume the appearance of something like beauty, the congregation were more and more impressed with the wish to carry out a full renovation and re-arrangement of everything, and at last, under the guidance of their priest, plans were prepared, and a subscription set on foot. When the plans were completed, it was found that the purposed improvements, which consisted of painting the entire church, and applying to the whole of it the principle of decoration by colouring, of adorning the chancel with a still higher style of fresco, and adding a chancel screen and proper stalls,

would cost a churchward able and his parish w tributing an congregation by a hostile describing a and he says, in High Ch rent and reli sum was rais was presente by another church was

On Sunda of a series of lowing week. number of ec the entire ch doors and por soft colours a covered with illuminated c ments by ribs triangular pa The effect of appearance of pointed roofs especially att Greek monog ornament of crown of thos walls was left contemplated been raised, a the old bench a panelled ser hung a pair of gilt. Before