

peal forth, or vibrate with the tune of some well known hymn, it takes one's thoughts back to days when in old England you have stood and heard the mellow notes proceed out of the clocks in the mother land. These chimes are trifles, but our lives are made up of trifles, and the sound of them again does good to the man who loves his country and his God. Pardon me if I give a description an old friend wrote me on bells, it is this.

"I had come down from the Kremlin to my lodgings at Billots, and wearied with the wanderings of the day, was lying upon my bed, and looking out over the city. It is just before sunset, and the day has been warm, a delicious glow from the gorgeous west is bathing all the domes and roofs with splendid colors, and silence is stealing in with the setting sun upon the crowded city. It is the eve of one of the most Holy Festivals of the Church. Our vast edifice is directly in front of my window, and but a short way off. As I lie musing, from this Church at hand come the softest, sweetest tones of an English bell, another tone responds, and the Ivan tower on the height of the Kremlin utters his tremendous voice, like the voice of many waters, and all the churches and towers over the whole city, four hundred bells or more in concert, in harmony with notes almost divine, lift up their voices in an anthem of praise, such as I never thought to hear with mortal ears; waves of melody, an ocean of music, deep, rolling, heavenly, changing, swelling, striking, rising, sounding, overwhelming, exalting. I have heard the great organs of Europe, but they were tame and trifling compared with this. The anthem of Nature at Niagara is familiar to my ear, but its thunder is one great monotone. The music of Moscow bells is above all. It is the voice of the people, it utters the emotions of millions of loving, beating, longing hearts, not enlightened perhaps like yours, but all crying out to the great father in those solemn and inspiring tones, as if these tongues had voices to say 'Holy Holy, Lord God Almighty, heaven and earth are full of Thy glory.'

Slowly now the cords upheave her,  
From her earth-grave soars the bell,  
Mid the airs of Heaven we leave her,  
In the music realm to dwell.

Up,—upward—yet receive,  
She has risen, she sways,  
Fair bell, to our city bode joy an increase,  
And, O, may thy first sound be hallowed peace.

But now to return to my Church going. At 11 o'clock Matins, your correspondent entered the Church of the Holy Trinity, in which by the bye, I am glad to say all the seats are free. The church itself is not much to brag of, as the organ is placed in an awkward position up in a gallery away for the Choir; however, the Chancel has been made very nice, the Reredos being a great improvement. On the altar is an extremely handsome brass cross, above the altar is a very nice window with the twelve Apostles. I noticed a few holes through some of the figures which I think would look better if filled up, however the Church inside presents a very neat appearance (being thoroughly Churchy.) At 11 o'clock the organ struck up, and the choir and clergy entered from the vestry, the former in surplice and cassock, the latter in surplice, cassock, stole and hood. The clergy being the Rev. Mr. Pearson, Rector Assistant, and Rev. Dr. Scadding; the processional hymn was sung very finely, but it lacked that life and keeping together, which I am sorry to say is rather a drawback to the singing at the Holy Trinity; however, before long I have no doubt it will be different. Rev. Mr. Pearson sung the service and read the Gospel, and preach-

ed a very fine sermon. Rev. Dr. Scadding sung the Litany at the Fald stool and read the lesson and Epistle. The Recessional was sung at the close of the service. The church was not so full as usual, owing to the great number out of town. We must congratulate our Toronto choir at Holy Trinity at not only having a very nice service, but also on having their new cassocks, which gives them a uniformity which nothing else can do. And a few words to our friends who call Holy Trinity extremely Ritualistic. I fail to see where the extreme Ritualism comes in. Firstly then, let me ask you, Have you read your prayer book and properly understood it? and secondly, Do you know what Ritualism is?

At Evensong I went to the Church of All Saints, a free seated church. On entering the church I no longer thought, but knew that this was the most ecclesiastical church in Toronto, the Chancel being larger and quite able enough to hold, I should think, forty choir men and boys in all. The whole aspect of the church tells one that the architect who built that church knew something about church building. The gas burners are very pretty, and the Rev. A. H. Baldwin may be justly proud of such a church. The congregation was good, the church holds about 900, and it was nearly filled last Sunday evening. The choir entered at 7 o'clock and took their seats, the clergyman being one from an adjacent parish, who took the service and preached a thoughtful and most impressive sermon. The service here was monotoned well by the choir, the hymns and canticles, etc., being joined in with a zeal which would do good to every church in Canada to do the same. I think here the Rev. Mr. Baldwin, Rector of this Church, has struck a chord which should vibrate in all of our churches, namely, hearty responses by people, as well as choir. The choir are simply leaders, and if we had many such hearty services as All Saints, Toronto, we should stir up our people to think of something besides looking what way the minister is standing. Would to God that our Churches in Canada could have such a hearty, simple service as in this church. You can join in the singing and prayer without having every one looking and staring at you, as much as to say, we have got a minister to preach and to pray, and a choir to sing for us, and what do you mean by joining in. This I have experienced, I am sorry to say in many churches professedly Evangelical. If Mr. Baldwin would only put his choir in surplices he cannot imagine what a more Churchy appearance it would give them; his church would then look perfect. Let us follow St. Paul's words, "Do everything decently and in order." Now to look at All Saints' Choir coming in, you would not know whether they were going up on the stage to sing or not, but if all are put inside surplices they have one look; and when that garment is on you know what service that choirman or chorister is employed in, and the surplice, that simple but dignified garb, emblematic of purity, would give All Saints' Choir, Toronto, a dignified and churchy look which they by no means have at present, and which would make them think of the time when having their robes washed and made white in the blood of the Lamb, they shall stand before God forever. Of course I don't say surplices for mixed choirs, as we have in country places, but where in towns we have men and boys singing. Let us try and elevate the worship of Almighty God, and when we are in the service of the Lord of Hosts let us have His livery on, and like the Levites, the singers of olden time under the Jewish service, who had dresses similar to our surplices, and I am sure that this order and decency will help anyone to say "This

is none other than the House of God, this is the gate of heaven." What I have said, Mr. Editor, as to alterations, I hope will be taken in the spirit in which they are given. I am a stranger in these churches, and I know that some people like to hear what others have to say on these matters. Hoping this hasty letter is not too long,

I am, yours very truly,  
OCCASIONAL CORRESPONDENT.  
Toronto, August 1, 1876.

#### ENGLAND.

THE Rev. S. C. Haines, incumbent of St. Matthias, Earl's-court, Kensington, and formerly incumbent of Trinity Church, Streetville, Ontario, has announced his intention of opening a Sunday School of a novel character in connection with St. Patrick's temporary Church, Cromwell road. He states that hitherto the benefits of Sunday school teaching have been almost the exclusive privilege of the children of the poor (who are by the way well provided for in that district); but he now proposes to open a Sunday School which shall be wholly devoted to the instruction of the children of the upper classes in Christian doctrine and Church principles. He has invited those who move in high society to give their aid either as teachers or by pecuniary contributions to the work, for which purpose he intends having a large room erected adjacent to the church.

#### IRELAND.

ON Wednesday, the 19th ult., the representative Church body held a meeting, the Bishop of Ossory presiding. Several new rules were adopted, laying down rather stringent conditions on which additions to, and alterations in, the fabrics of churches will in future be sanctioned; and the usual business being disposed of, there was an adjournment to the 18th of October. There had been on the previous day a joint council meeting, chiefly for financial matters, of the three Dublin dioceses, the Dean of St. Patrick's (in the absence of the Archbishop) taking the chair. The balance sheet and actuary's report were examined. The latter is based upon a triennial investigation of the accounts, which are declared to be satisfactory. It was, therefore, resolved to pay the full amount of stipends to the parishes as heretofore, according to the diocesan scheme.

The newly constituted Board of Education of the Church met last week at the Synod Hall, the following being a note of the business transacted:—The Board was occupied in revising its plan of operation, which, with the corrections agreed upon, will be printed off and circulated along with the appeal for funds. Forms of certificates of proficiency to be issued by Central Board to teachers after an examination in Scripture and the formularies of the Church, and a register of certified teachers under the Board, were likewise adopted. The Board adjourned till October 18th.

In the city of Kilkenny a Clerical Conference took place at the instance, and under the guidance of, the Bishop of Ossory (Dr. R. S. Gregg). On each morning after service in the Cathedral, the clergy assembled in the adjoining chapel room. Papers were read by eminent clergymen of the United Dioceses, and discussions followed on the following subjects:—The study of the Scriptures; the relation of National Churches to each other, and to the Church Catholic; and the special difficulties of the clergy in the present position of the Church of Ireland; also on the question, How to increase the efficiency of our public teaching. At the close of the second day the