

made to dedicate to the worship of Christ a church realizing the higher conditions of Christian art, and a Service offered with all the dignity and beauty of which our Common Prayer is capable. Noble efforts had been made by a few. Not to speak of College chapels, such as that of Bishop's College, the existence of a current setting in the direction of improvement is constantly evident whenever a new church is built amongst us. For even a wooden church can be built in two ways,—the correct and ecclesiastical, or the incorrect and debased: the expense being about equal, a screen and chancel furniture not exceeding in cost, gallery, pews and "three decker." Most attempts at ecclesiastical building in Canada are of wood. Quebec has no stone church of any pretensions to beauty. Montreal has one beautiful ecclesiastical building, with a meagre unsatisfactory service, and one hearty musical service in an unlovely edifice of brick. The unconsecrated place of meeting, which is, by many who rent its soft cushioned pews, styled the "Cathedral" of Toronto, makes no pretence to Cathedral, nor, for that matter, to Daily Service. Kingston Cathedral is a legacy from the ages when S. Pancras, London, and S. George's, Dublin, and the pagan Temple of the Winds in Regent street were model churches. Why are these things so? "Because the laity are prejudiced against improvements which they consider innovations." "Because the priesthood are undowered, and, as a rule, poor." "Because among our congregations we have no rich merchants ready to build gorgeous structures like S. Albans or All Saints." It is in answer to such objections as these that your readers' attention is asked to a narrative of a great Church Work lately brought to successful completion among a city population as prejudiced and as "Low Church" (if one must use the hateful terminology of faction) as any in Canada, by the efforts of a single Canadian clergyman, unaided by subscriptions from England, with no endowment but the Offerory, with no private fortune, with no resource but the influence which his exertions as their Priest during fifteen years have won from a congregation consisting chiefly of the middle and poorer classes.

It is more than fifteen years since the clergyman alluded to took charge of the parish of Holy Trinity, Toronto. The Church had been built by the bounty of Queen Adelaide on the condition that all the seats should be free. It is situated off Yonge street, one of the most busy thoroughfares of Toronto, the shops being generally of a cheaper and less ambitious kind than those in fashionable King street.

The district attached to the Church comprises the central region of the city, with the lanes and bye streets about Yonge street and Centre street, in all eight thousand inhabitants. The spiritual provision for them was of the kind novel at the time. No daily service, monthly com-

munion, Sunday group, chief pit, and the proportions, sidered orthodox stone dressing of the care of careful pointed church strong lines of Holy Trinity was increased body of the blocked up by be stone. The Still the church thousand and

In all this unfamiliar world become well known the young household (near) vices, catechism, artists in the system had taught of themselves, ing and even singing which The choir was wooden benches sermon was chancel, the choir was part of the choir of the choir were now le united response musical guidance psalms, hymns were opposed strances and