

ROBERTSON'S
LANDMARKS OF TORONTO
A COLLECTION OF
HISTORICAL SKETCHES
OF THE OLD
TOWN OF YORK

From 1792 until 1837

AND OF

Toronto from 1834 to 1904

ALSO

Nearly Three Hundred Engravings of the Churches of Toronto
Embracing the Picture of Every Church Obtainable
from 1800-1904.

FOURTH SERIES—COMPLETE.

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PREFACE.

This is the fourth volume or series of "The Landmarks of Toronto" which I have issued. The sketches have all appeared, as with former volumes, in the columns of The Toronto Evening Telegram, and the interest awakened by the reading of the history is an important feature in civic life—that of the history of the churches, induces me to continue the issue of the Landmarks in this form.

The three preceding volumes are nearly out of print, the first volume absolutely. The merit of the first volume is testified to by the fact that although issued at \$2 a volume it is now \$6, and very difficult to obtain.

No book of its kind in Canada has commanded more attention than the volumes which record the life and history of the capital city of Ontario from 1792-1903, and the fact that at this date it would be impossible to get together the information and engravings which embellish the first volume, makes the earlier volumes all the more interesting.

The Landmarks are to be found in the great libraries of the world, at the British Museum, The Guildhall Library, and The United Service Institution in London, England, The National Libraries at Paris, at Berlin and Vienna, and in many of the smaller libraries, not only public, but private, in Great Britain and the United States.

The Landmarks of Toronto are the only volumes ever published that give in detail the history of the old Town of York and of the City of Toronto, with historic pictures of men and places, maps and plans and other records that are of vital interest, not only to the pioneers, but to their children of the present generation.

If the 3,000 pages contained in the four volumes, with 600 illustrations, had not been first published in the columns of The Toronto Evening Telegram they could not be issued under a cost of \$5 a volume.

Their value may be shown in the fact that two sets of the three volumes, extra illustrated, have been sold by a bookseller, one to the Public Library in Toronto, and another set to a private collector for \$150 for each set.

Copies of this volume may be had by sending \$2 to The Evening Telegram Office, Toronto. Volumes II. and III. may also be obtained. Occasionally a copy of Volume I. is offered for sale, but at the increased price of \$6, and where collectors desire that volume it may be possible, scarce as it is, to obtain it.

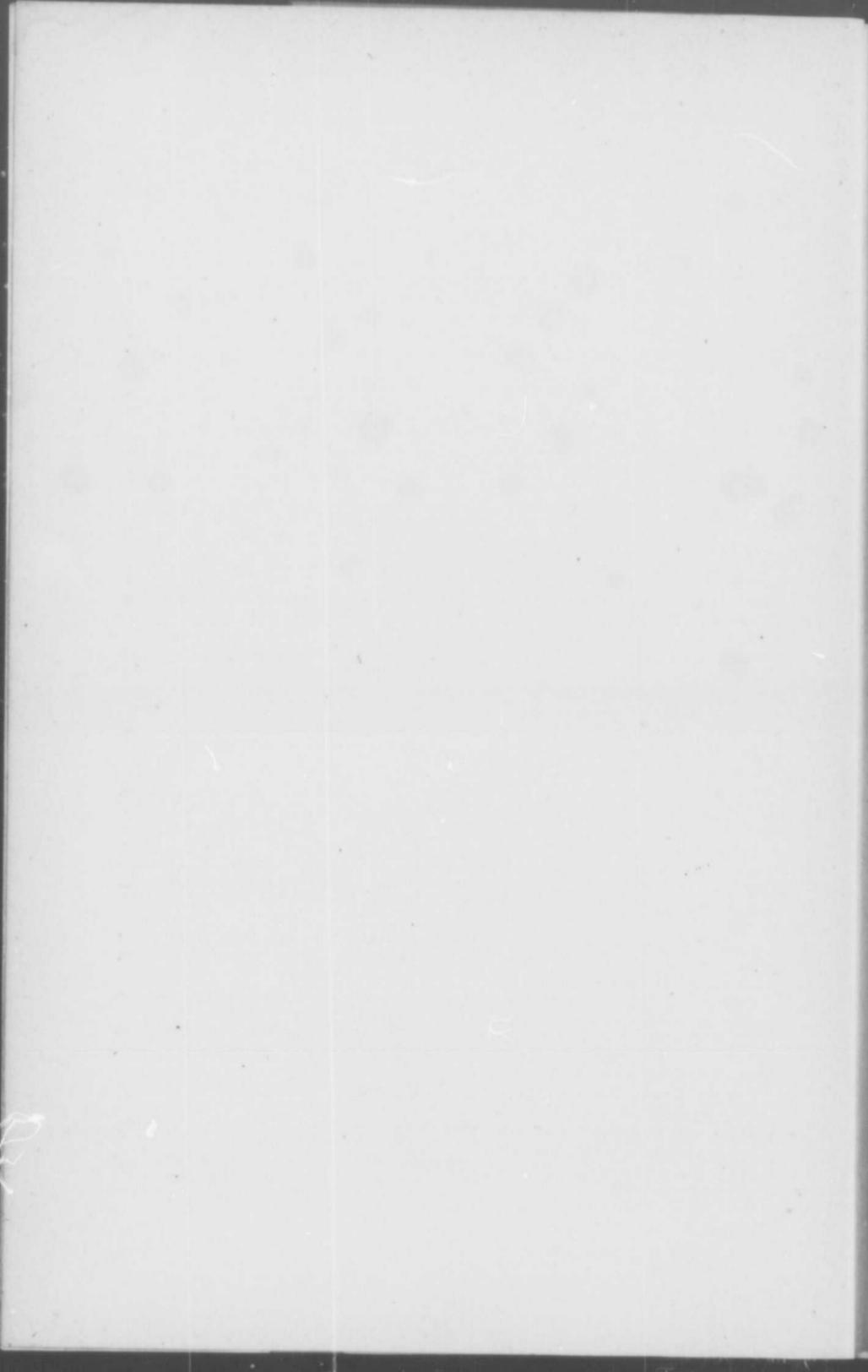
Of this, the fourth volume, only a limited number have been issued, and as it will not be reprinted, those who desire a copy should subscribe as soon after its issue as possible.

The engravings in all the volumes are copyright, and cannot be republished in any other form except by permission.

Every effort has been made to make the history of the churches complete, and it is expected that every church and every member will subscribe for at least one copy.

Each volume has a complete index, not only of the subject matter but of the illustrations, and the entire volume furnishes to the people of Toronto a unique collection of local church history that must interest all who are interested in local church history and its work in this city during the more than century of years that have rolled by since the old Town of York was founded.

J. ROSS ROBERTSON.



LANDMARKS OF TORONTO.

CONTENTS.

	PAGE		PAGE
CHAPTER I.		CHAPTER XII.	
Introductory Remarks—Their Origin and Growth—Their Ministers, Officials and Leading Members, with Other Particulars	1	All Saints'—An Offshoot from St. Luke's and Holy Trinity—A Large Congregation	45
CHAPTER II.		CHAPTER XIII.	
Trinity — An Historic Church—Full of Years and Honours	2	St. Andrew's—The summer church on the Island—Its Ministers	51
CHAPTER III.		CHAPTER XIV.	
St. George's—The First West End Anglican Parish—Some Notable Parishioners	6	St. Bartholomew's—An East End Rectory in a Quiet Neighbourhood	55
CHAPTER IV.		CHAPTER XV.	
St. Paul's—The Old-time Yorkville Place of Worship—The Grammar School	10	Church of the Ascension—A Downtown Parish in Memory of Canon Baldwin	57
CHAPTER V.		CHAPTER XVI.	
Holy Trinity—The First Free and Open Church in Toronto — A Gift from England	16	St. Matthias—A Typical High Church Service and Congregation	62
CHAPTER VI.		CHAPTER XVII.	
St. Stephen's—The First Church in the City West of Spadina Avenue—Its Founder	24	St. Thomas—A Prosperous Congregation Formed from Small Beginnings	69
CHAPTER VII.		CHAPTER XVIII.	
St. John's—The Old Military Church—Its History and Development	29	Grace — A Church Formed from Holy Trinity Congregation..	75
CHAPTER VIII.		CHAPTER XIX.	
Cemetery Chapel—The Predecessor of the present St. Peter's, How the Work was Extended	33	St. Philip's—A West End Parish with a Pleasing Record	76
CHAPTER IX.		CHAPTER XX.	
St. Peter's—The Origin of the Church—Who Originated the Building—The First Members	36	St. Mary Magdalene—A Hearty Service and Ritual—A Well-worked Parish	81
CHAPTER X.		CHAPTER XXI.	
Church of the Redeemer—The second Yorkville Church—Those Who Built it—A Long Pastorate	40	St. Mary the Virgin—A North-west Parish, Forty Years ago in the Forest	83
CHAPTER XI.		CHAPTER XXII.	
St. Luke's—The First Frame Church and its Successor—A Prosperous Work	43	St. Alban's Cathedral—The Cathedral Church of the Diocese of Toronto	84
		CHAPTER XXIII.	
		Trinity College—The handsome University Chapel and its History	86

	PAGE		PAGE
CHAPTER XXIV.		CHAPTER XXXIX.	
St. Anne's and St. Olave's—The First Brockton Place of Worship for Anglicans	88	Christ Church, Deer Park — A Pretty Suburban Church with Many Earnest Workers	117
CHAPTER XXV.		CHAPTER XL.	
Church of the Messiah—An Architectural Gem in the Northern Suburbs	91	Tent Church — The Summer Church Where Gathers a Congregation of All Denominations	118
CHAPTER XXVI.		CHAPTER XLI.	
St. Cyprian's—A Small Church with an Excellent Record	92	St. Augustine—A Building Which was nearly lost to the members of the Anglican body, 119, 608	
CHAPTER XXVII.		CHAPTER XLII.	
St. Mark's, Parkdale—An Energetic Rector and a Very Large Congregation	94	The Presbyterian Churches—Prefatory Remarks — The First Toronto Presbyterians and Their Places of Worship — Growth of Presbyterianism	120
CHAPTER XXVIII.		CHAPTER XLIII.	
St. Simon's—An Edifice in the North-east Part of the City with a Pleasing History	96	St. Andrew's, King Street West—The First Toronto Presbyterian Church — Its Ministers from the Beginning—Some Incidents of Striking Interest.. . . .	120
CHAPTER XXIX.		CHAPTER XLIV.	
St. Barnabas—The Anglican Place of Worship Built on the Old Givens Property	99	Knox Church—A Church with an Unprecedented Record in a Busy Part of the City	214
CHAPTER XXX.		CHAPTER XLV.	
Church of the Epiphany—An Offshoot from St. Mark's with an Excellent Record	101	Duchess Street Mission—Useful Organization in a Poor and Populous District	223
CHAPTER XXXI.		CHAPTER XLVI.	
St. Matthew's—An East End Parish with a Very Handsome Edifice	103	Old St. Andrew's Church—A Presbyterian Congregation with a Long and Progressive Record	225
CHAPTER XXXII.		CHAPTER XLVII.	
St. Martin's—The Church Known as "St. Martin's-in-the-Fields"	105	Cooke's Church—One of the Principal Organizations in the Presbyterian Denomination	233
CHAPTER XXXIII.		CHAPTER XLVIII.	
St. Margaret's—A Hearty Service, with an Energetic Rector and United People	106	Leslieville Church—The First Presbyterian Place of Worship East of the Don	237
CHAPTER XXXIV.		CHAPTER XLIX.	
St. Clement's—The Only Anglican Church in the Extreme East End of the City	107	St. James' Presbyterian—Large and Influential Congregation—Excellent Work Accomplished	239
CHAPTER XXXV.		CHAPTER L.	
St. John's, Norway—A Pretty Country Church, with its Offshoot at Chester	110	St. John's—United and Large Congregation with a Pleasing Record	244
CHAPTER XXXVI.		CHAPTER LI.	
St. Mark's, Toronto Junction—The First Anglican Church Built in That Part of York Township.. . . .	113	Charles Street Presbyterian—A Prosperous Place of Worship on Charles Street, now Removed to Bloor Street East.. . . .	244
CHAPTER XXXVII.			
St. John's, Toronto Junction—On the Old Humber Plains Within sight of the Lake	115		
CHAPTER XXXVIII.			
St. Clement's, Eglinton—A Pretty North Toronto Church Connected with York Mills	116		

CHAPTER LII.	PAGE	CHAPTER LXIV.	PAGE
Erskine Presbyterian—Large and Handsome Church Where Many Useful Men Have Ministered	253	St. Paul's Presbyterian—A Flourishing Congregation which at First Worshipped in a Carpenter's Shop	285
CHAPTER LIII.		CHAPTER LXV.	
Central Presbyterian—Once a Suburban Church, now in the Midst of the City, has a Pleasing History	258	Bonar Presbyterian—A Band of Enthusiastic Workers Make Continued and Substantial Progress	287
CHAPTER LIV.		CHAPTER LXVI.	
College Street Presbyterian—A Prosperous and United Congregation with a Record for Useful Work	263	West Presbyterian—First Presbyterian Church in West End—Mission Work Progress	288
CHAPTER LV.		CHAPTER LXVII.	
Reformed Presbyterian—Faithful to Old Traditions and Ideals—Neither Organ or Hymn Book	266	Church of the Covenant—A North End Congregation Which has Surmounted Many Difficulties	290
CHAPTER LVI.		CHAPTER LXVIII.	
Parkdale Presbyterian—A West End Church—Its Inception, Development and Progress	268	Cowan Ave. Presbyterian—Parkdale Presbyterians Who Have Done Earnest and Excellent Work	291
CHAPTER LVII.		CHAPTER LXIX.	
Independent Presbyterian—Earnest Band of Workers Who Organized a Church Outside of General Body	272	Deer Park Presbyterian—A Pretty Church Which was Long Ago a Mission Sunday School	293
CHAPTER LVIII.		CHAPTER LXX.	
Bloor Street Presbyterian—Handsome Church and Large Congregation in North-west Part of City	273	East Presbyterian—Now Known as St. Giles'—Formerly a Mission Originating in the "Sixties"	294
CHAPTER LIX.		CHAPTER LXXI.	
St. Enoch's Presbyterian—An East End Church with People and Pastor Always in Unison	276	South Side Presbyterian—A Congregation Originally Organized Under Very Great Difficulties	300
CHAPTER LX.		CHAPTER LXXII.	
Chalmers' Presbyterian—A Flourishing West End Congregation in a Suburban Neighbourhood	278	St. Andrew's Institute—A Social and Religious Influence Exercised Wisely for Many Years	300
CHAPTER LXI.		CHAPTER LXXIII.	
St. Mark's Presbyterian—A Church Where in 1860 the "Wild Flowers O'er the Plain" Grew and Flourished	280	York Presbyterian—A Suburban Church which has Accomplished Much Useful Work	303
CHAPTER LXII.		CHAPTER LXXIV.	
Fern Avenue Presbyterian—"Slow but Sure"—A Small Church, but a Congregation Filling Every Seat	283	St. Michael's Cathedral—The Cathedral Church of Toronto Diocese—Its Hierarchy and its Clergy	306
CHAPTER LXIII.		CHAPTER LXXV.	
Dovercourt Road Presbyterian—A Small Congregation from Which Excellent Results Are Obtained	284	St. Paul's Roman Catholic—The First Roman Catholic Church Erected in the City—Some of Its Notable Rectors	315

CHAPTER	PAGE	CHAPTER	PAGE
CHAPTER LXXVI.		CHAPTER LXXXVIII.	
St. Mary's, Roman Catholic—The Earliest West End Place of Worship Erected by the Roman Catholics	320	Carlton Street Methodist—Large and Flourishing Congregation with a good record	357
CHAPTER LXXVII.		CHAPTER LXXXIX.	
St. Basil's, Roman Catholic—Famous for its Educational as well as Parochial Work	323	Berkeley Street Methodist—The Old Place of Worship for East End Methodists	361
CHAPTER LXXVIII.		CHAPTER XC.	
Our Lady of Lourdes—The Church of the Archbishopal Palace in the North-east of the City	328	Sherbourne Street Methodist—The Handsomest Church in Central Toronto	363
CHAPTER LXXIX.		CHAPTER XCI.	
St. Helen's, Roman Catholic—Once the Parish Church of the Suburb of Brockton	333	Bathurst Street Methodist—Marks Expansion of Toronto's Methodist Churches	364
CHAPTER LXXX.		CHAPTER XCII.	
St. Patrick's, Roman Catholic—Flourishing West End Congregation in Charge of Redemptorist Fathers	335	Agnes Street Methodist—Story of its Origin, its Founder and First Pastor	366
CHAPTER LXXXI.		CHAPTER XCIII.	
St. Peter's and St. Cecilia's—Offshoots respectively from St. Mary's and St. Helen's Parishes	338	Queen Street Methodist—A congregation worshipping in the Vicinity since the "Thirties"	370
CHAPTER LXXXII.		CHAPTER XCIV.	
Church of the Sacred Heart—The Only French Congregation in Toronto—Formerly a Presbyterian Church	339	Yonge Street Methodist—The Most Northerly Methodist Church in the City	373
CHAPTER LXXXIII.		CHAPTER XCV.	
St. Joseph's, Leslieville—Where Earnest Work has Accomplished Splendid Results	340	St. Paul's Methodist—A Handsome Structure, with a Large Congregation	375
CHAPTER LXXXIV.		CHAPTER XCVI.	
The Methodist Body—A brief resume of the Rise and Progress of That Denomination in Toronto	342	Dunn Ave. Methodist—The Handsomest Ecclesiastical Structure in the West End	377
Richmond Street Methodist—The "Cathedral of Methodism" in Ontario—Its Earlier Pastors.	342	CHAPTER XCVII.	
CHAPTER LXXXV.		Parliament Street Methodist—A Pioneer Church in the Religious Life of the East End	379
The Metropolitan—Church with an Eventful History of Nearly a Century	348	CHAPTER XCVIII.	
CHAPTER LXXXVI.		Broadway Tabernacle—An Imposing Building Where Once Stood the Military "Block-house"	384
Central Methodist—First Methodist Church in Northern Portion of Toronto	350	CHAPTER XCIX.	
CHAPTER LXXXVII.		Centennial Methodist—A North End Church Doing Quiet but Effective Work	387
Elm Street Methodist—Prosperous Church in One of the Poorer City Districts	353	CHAPTER C.	
		Woodgreen Methodist—Named After Two Well-known Methodist Ministers	387
		CHAPTER CI.	
		Perth Avenue Methodist—A Small Church which has had Many Difficulties	389

CHAPTER CII.	PAGE	CHAPTER CXVI.	PAGE
Clinton Street Methodist—A Congregation Which has from the First been Progressive	390	West Toronto Methodist—A Handsome Church Where Once were Brickfields	411
CHAPTER CIII.		CHAPTER CXVII.	
Wesley Church, Dundas Street—Built on Land Which in 1860 was used for an Orchard	392	Davisville Methodist—Semi-rural Church in the Northern Suburbs	412
CHAPTER CIV.		CHAPTER CXVIII.	
St. Clarens Avenue Methodist—The First Methodist Church in the Old Brockton Suburb..	394	Hope Methodist, Little York — Handsome Church in the Railway Suburb	415
CHAPTER CV.		CHAPTER CXIX.	
Euclid Avenue Methodist—An Offshoot from Queen St. Wesley Congregation	395	Eglinton Methodist—Once a Country, now a Suburban Congregation	417
CHAPTER CVI.		CHAPTER CXX.	
Epworth Methodist—A Small Unpretentious Building—An Offshoot from Bathurst Street..	397	St. Alban's, Methodist—The Old Parkdale Mission—Some Successful Work	418
CHAPTER CVII.		CHAPTER CXXI.	
Gerrard Street Methodist — Situated in the Midst of a Workmen's District	398	Davenport Methodist—A Suburban Place of Worship Founded in the "Forties"	420
CHAPTER CVIII.		CHAPTER CXXII.	
Queen Street Methodist—An Old Suburban Church Around Which are many Memories..	400	Free Methodist—Independent Congregation Working on Methodist Principles	420
CHAPTER CIX.		CHAPTER CXXIII.	
Westmoreland Methodist—Result of Perseverance in Church Work and Extension	401	The Baptist Body—History of the Rise and Progress of That Denomination of Christians in the City	422
CHAPTER CX.		CHAPTER CXXIV.	
Simpson Avenue Methodist — An Offshoot of Woodgreen and Queen East Congregations ..	402	Jarvis St. Baptist—A Most Feeble Congregation in 1829, Crowned with Success in Later Years	422
CHAPTER CXI.		CHAPTER CXXV.	
Trinity Methodist—The Handsomest Ecclesiastical Building in That Portion of Toronto ...	403	Bloor St. Baptist—Church with a Phenomenally Successful Era—Its Internal Growth	430
CHAPTER CXII.		CHAPTER CXXVI.	
Crawford Street Methodist—Formerly was known as Berean Church	404	Dovercourt Road Baptist—Outcome of an Energetic Mission—Beautiful and Commodious Structure	434
CHAPTER CXIII.		CHAPTER CXXVII.	
New Richmond Methodist—The Successor of the Old Church, the "Cathedral of Methodism"	406	Immanuel Baptist—Organization of Missions—Spirit of Self-sacrifice from Inception	437
CHAPTER CXIV.		CHAPTER CXXVIII.	
King St. East Methodist—A Building Removed from Teraulay St., Formerly "The People's Church"	407	Beverly St. Baptist—Large and Useful Congregations — Its History and its Pastors	440
CHAPTER CXV.		CHAPTER CXXVIII.	
Zion Methodist, Bracondale — Capacious Church, Built Where it was Urgently Required ...	408	First Ave. Baptist—First Baptist Place of Worship Erected east of the Don	444

	PAGE		PAGE
CHAPTER CXXIX		CHAPTER CXLII.	
Parliament St. Baptist—A Congregation of Workers—Theory of Church Giving	446	Royce Ave. Baptist—Started as a Mission from Dovercourt road Church—Student Pastors	468
CHAPTER CXXX.		CHAPTER CXLIII.	
Tecumseh St. Baptist—Memorial Church Erected by Private Munificence—Liberal Contributions	449	East Toronto Baptist—Persistent Congregation—Increased prosperity—Financial Standing	469
CHAPTER CXXXI.		CHAPTER CXLIV.	
College St. Baptist—Hopeless Outlook in its early History—City Missions and Charity	450	Baptist Church (Coloured)—“The First,” Organized in the “Twenties”—Its Career	471
CHAPTER CXXXII.		CHAPTER CXLV.	
Ossington Ave. Baptist—Hopeful Band of Workers Successfully Rewarded for Past Efforts	455	Congregational Body—Brief History of That Denomination in Toronto for Over Half a Century	473
CHAPTER CXXXIII.		Zion Church—The Mother of Toronto Congregationalism—Record of Sixty-nine Years	473
Western Baptist—An Offshoot from Parkdale, and a Thriving Church	456	CHAPTER CXLVI.	
CHAPTER CXXXIV.		Bond Street—Marvellous Growth from Small Beginning—Its Record and Pastors	477
Walmer Road Baptist—Handsomest Baptist Church in Province of Ontario	458	CHAPTER CXLVII.	
CHAPTER CXXXV.		Northern Congregational—Offshoot from Old Zion—Had its Origin as a Sunday School—Its Pastors	484
Sheridan Ave. Baptist—Small but Prosperous Church—Its Rise and Progress	459	CHAPTER CXLVIII.	
CHAPTER CXXXVI.		Olivet Congregational—Growth of a Bond Street Mission in the North End of the City	486
Kenilworth Ave. Baptist—Growth of a Miss'on Sunday School—Now a Prosperous East End Church	461	CHAPTER CXLIX.	
CHAPTER CXXXVII.		Western Congregational—A Flourishing Congregation—Depressing Period Overcome through Persistence	488
Eastern Ave. Baptist Mission—Vigourous Workers—Spiritual Methods and Results	463	CHAPTER CL.	
CHAPTER CXXXVIII.		Broadview Ave. Church—Band of Hope Develops into a Flourishing East End Church	490
Christie St. Baptist—Offshoot from Walmer Road Church—In a Flourishing Condition	465	CHAPTER CLI.	
CHAPTER CXXXIX.		Parkdale Congregational—Organized by the aid of Sister Churches, now Dependent on Itself	492
Century Baptist—Formerly a Mission of Bloor St. Church—Increasing Congregational Growth	465	CHAPTER CLII.	
CHAPTER CXL.		Bethel Congregational—Realization of the Desire of Friends for Church Extension—Its Pastors	494
Zion Baptist, Eglinton—Outcome of a Gathering of Children—Aftermath of the “Boom”	466	CHAPTER CLIII.	
CHAPTER CXLI.		“Bethany”—An Undenominational Church on Congregational Lines	495
Annette St. Baptist—Growth of a Suburban Church—A Larger Edifice Necessary	467		

CHAPTER CLIV.	PAGE	CHAPTER CLXVIII.	PAGE
Friends' Meeting House—Where They First Gathered—Prominent Members of the Sect ..	497	The Christadelphians—Denomination Describe Themselves as Brethren in Christ ..	534
CHAPTER CLV.		CHAPTER CLXIX.	
Church of Christ—An Evangelical Association with numerous branches ..	499	Assembly of Saints—An Assemblage of Christian Workers, now Scattered ..	536
CHAPTER CLVI.		CHAPTER CLXX.	
Disciples of Christ—A Small but Earnest Gathering in the "Junction" ..	500	Dundas St. Methodist—An Old-time Country Place of Worship ..	536
CHAPTER CLVII.		CHAPTER CLXXI.	
Church of Christ — Handsome Church on Cecil Street, with Large Congregation ..	501	Swedenborgians — Congregation of Followers of Immanuel Swedenborg ..	537
CHAPTER CLVIII.		CHAPTER CLXXII.	
Christian Workers—Earnest Band of Evangelists and home Visitors ..	503	Latter Day Saints—Popularly Known as the Mormon Congregation ..	542
CHAPTER CLIX.		CHAPTER CLXXIII.	
The Salvation Army—Rise and Progress in City — Aggressive Missionary Spirit ..	507	Catholic Apostolic — Handsome and Commodious Building, Unique in the City ..	544
CHAPTER CLX.		CHAPTER CLXXIV.	
Reformed Episcopal — Church Formed as a Protest Against Anglican Ritualism ..	516	German Lutheran — Where the Followers of the Great Reformer Meet ..	550
CHAPTER CLXI.		CHAPTER CLXXV.	
Christian Scientists—A Small Body of Worshipers Holding Peculiar Tenets ..	520	Jewish Synagogues—The Religious Home in Toronto of God's "Ancient People" ..	556
CHAPTER CLXII.		CHAPTER CLXXVI.	
"The Church"—Congregation of Independent Thinkers on Evangelical Basis ..	522	Toronto Y. M. C. A.—A Non-sectarian but Evangelical Institution ..	566
CHAPTER CLXIII.		CHAPTER CLXXVII.	
The Plymouth Brethren—Christian Workers who Reject an Ordained Ministry ..	523	African Methodist Churches — Many Strange Vicissitudes Among the Various Bodies..	571
CHAPTER CLXIV.		CHAPTER CLXXVIII.	
Disciples of Christ—Congregations Formed on Evangelical Lines in the Year 1838 ..	526	B. M. Episcopal Church (Coloured) ..	574
CHAPTER CLXV.		CHAPTER CLXXIX.	
The Gospel Hall, Broadview Ave. —Evangelical Congregation of Earnest Workers ..	529	Christian Adventists — A Small Church with Earnestly Ambitious Hopes ..	574
CHAPTER CLXVI.		CHAPTER CLXXX.	
First Unitarian Church — Only Congregation of the Denomination in or near Toronto ..	530	Free Methodists — Evangelical Congregation Following John Wesley's Lines ..	575
CHAPTER CLXVII.		CHAPTER CLXXXI.	
The Theosophists — Sometimes Spoken of as Christian Pantheists ..	534	Greek Catholic Church—The Only Congregation of the Kind in Western Ontario ..	576

	PAGE		PAGE
CHAPTER CLXXXI.		CHAPTER CLXXXVII.	
Collegiate and Conventual Chapels		St. Francis' Roman Catholic—An	
Attached to the Various Religious Denominations of the City	577	Offshoot from the Adjacent Parish of St. Mary's	594
St. Joseph's Convent	577	CHAPTER CLXXXVIII.	
Loretto Convent	578	St. John's Roman Catholic, East Toronto, only Roman Catholic Church in That Part of East York	594
Wycliffe College	579	CHAPTER CLXXXIX.	
McMaster University	579	Victoria Presbyterian Church — First Presbyterian Church in the "Junction"	595
Victoria University	580	CHAPTER CXC.	
House of Providence	581	Chester Presbyterian — Pretty Church in a Country Neighbourhood, for Many Years a Mission	597
Knox College	583	Bonar Presbyterian	598
Bishop Strachan School	584	CHAPTER CXCI.	
CHAPTER CLXXXII.		Kew Beach Presbyterian — For Many Years a Mission Church, only Fully Organized in 1895	598
Deaf and Dumb Congregation — Unique Religious Organization of Great Interest	585	CHAPTER CXCL.	
CHAPTER CLXXXIII.		King St. East Methodist—The new Church of 1903, Erected on the Old Site	599
St. James' Church—Brief History of First Anglican Church in Toronto	586	CHAPTER CXCLII.	
CHAPTER CLXXXIV.		Churches of the Past — Where Early Residents of the City Once Worshipped	600
St. Saviour's, East Toronto — A Handsome and Prosperous Suburban Church	590		
CHAPTER CLXXXV.			
St. Jude's—Founded as a West End Mission During the Boom	591		
St. Paul's Church	592		
St. John's Church	592		
CHAPTER CLXXXVI.			
Church of the Holy Family — The First Roman Catholic Church in Parkdale	593		

ILLUSTRATIONS.

	PAGE		PAGE
Trinity Church, King St. East ...	2	St. Mark's Church, Parkdale ...	95
St. George's Churches, John St. . .	8	St. Simon's Church, Howard St. . .	97
Interior of St. George's Church . .	9	St. Barnabas Church, Halton and Givens St.	100
St. Paul's Church, Bloor St. East .	13	St. Barnabas Church, interior ...	101
St. Paul's Ch., 1843, Bloor St. E. .	15	Church of the Epiphany, Beaty Ave., Parkdale	102
Holy Trinity Church, Trinity Sq. .	19	St. Matthew's Church, First Ave. .	104
Holy Trinity Church, east front view, Trinity Square	20	St. Martin's Church, Perth Ave. .	106
Holy Trinity Church, west front view, Trinity Square	22	St. Margaret's Ch., Spadina Ave. .	107
St. Stephen's Church, from Belle- vue Ave.	26	St. Clement's Church, Queen St. E. .	108
St. Stephen's Church, interior, Bellevue Ave.	28	St. Clement's Church (new), Brooklyn Ave.	109
St. John's Church, Portland St. . .	31	St. John's Church, Norway	111
The Cemetery Chapel	34	St. John's Church (new), Norway .	112
St. Peter's Carlton St. ....opp.	36	St. Barnabas Church, Chester ...	113
Church of the Redeemer, Avenue Road and Bloor	41	St. Mark's Church, Toronto Junc. .	114
Church of the Redeemer, interior, Avenue Road and Bloor	42	St. John's Church, Toronto Junc. .	115
St. Luke's Church, St. Vincent and St. Joseph	44	St. Clement's Church, Eglinton ...	116
All Saints' Church, Wilton Ave. and Sherbourne	48	Christ Church, Deer Park	118
All Saints' Church, interior, from west front door	49	St. Augustine's Church, Parliam- ent and Spruce	119
St. Andrew's Episcopal Church, Toronto Island	52	The Original Church of St. And- rew, Church St.	122
St. Andrew's Episcopal Church, chancel, Toronto Island	54	The Present (1899) Church of St. Andrew, King St. West	125
St. Bartholomew's Ch., River St. Church of the Ascension, Rich- mond St. West	56	Knox Church, Queen St. West, near Yonge, before fire, 1895 . . .	216
Church of the Ascension, Organ, Choir and Altar	61	Knox Church, as it is now, 1900. .	221
Church of St. Matthias, Bellwoods Ave.	64	Duchess St. Presbyterian Misson .	224
Church of St. Matthias, interior Church of St. Thomas, Sussex Ave. and Huron	67	Old St. Andrew's Church, Carlton and Jarvis Sts.	228
Church of St. Thomas, interior . .	70	Cooke's Church, 1858-1891, Mutual and Queen Sts.	232
Church of St. Thomas, Huron St., 1898.	72	Cooke's Ch., Mutual and Queen Sts .	247
Grace Church, Elm St.	74	Leslieville Church, Queen St. East .	238
St. Phillip's Church, Spadina Ave. .	75	St. James' Square Presbyterian . .	242
St. Phillip's Church, interior ...	78	St. John's Presbyterian Church, corner Bolton Ave. and Ger- rard Sts.	247
Church of St. Mary Magdalene, Manning Ave.	79	Charles St. Presbyterian Church. .	249
Church of St. Mary the Virgin, Dovercourt	82	Westminster Presbyterian Church, Bloor St. East	251
St. Alban's Cathedral (unfinished), exterior of Chancel	83	Erskine Presbyterian Church, Simcoe and Caer-Howell Sts. . . .	255
Interior of Trinity College Chapel .	85	Central Presbyterian Church, Grosvenor and St. Vincent.	261
St. Anne's Church, Dufferin St., Brockton	87	College St. Presbyterian, College and Bathurst	265
St. Olave's Church, Windermere . .	89	Reformed Presbyterian Church, Carlton St., near Yonge	267
Church of the Messiah, Avenue rd. .	90	Parkdale Presbyterian Church, Dunn Ave.	270
St. Cyprian's Church	91	Independent Church, Presbyter- ian, Sumach and St. David	272
	93	Bloor St. Presbyterian Church, . .	274
		1888, Huron and Bloor	274
		Bloor St. Presbyterian Church . .	275

	PAGE		PAGE
St. Enoch's Presbyterian Church, Metcalfe and Winchester . . .	277	Central Methodist Ch., Bloor East and Gwynne Sts.	351
Chalmers' Presbyterian Church, Dundas and Dovercourt	279	Elm St. Methodist Ch.	355
St. Mark's Presbyterian Church, Adelaide St.	281	Carlton St. Methodist Ch.	359
St. Mark's Presbyterian Church, King St. West	282	Berkeley St. Methodist Ch., Queen East and Berkeley Sts.	362
Fern Ave. Presbyterian Church. .	284	Sherbourne St. Methodist Ch., Carlton and Sherbourne Sts. .	363
Dovercourt Road Presbyterian Ch.	285	Bathurst St. Methodist Ch.	365
St. Paul's Presbyterian Church, Bathurst and Barton	286	Agnes St. Methodist Ch., Teraulay and Agnes Sts.	367
Bonar Presbyterian Church, Lans- downe and College	287	Queen St. Methodist Ch., near Spadina Ave.	372
West Presbyterian Church, Deni- son Ave.	289	Yonge St. Methodist Ch., Marlbor- ough Ave. and Yonge St.	374
Church of the Covenant, Avenue Road	291	St. Paul's Methodist Ch., Avenue rd	376
Cowan Ave. Presbyterian Church, Parkdale	292	Dunn Ave. Methodist Ch., King St. West.	378
Deer Park Presbyterian Church. .	294	Parliament St. Methodist Ch., cor- ner Oak St.	381
Old East Presbyterian Church . .	296	Broadway Tabernacle, Methodist, College St. and Spadina Ave. .	385
Oak St. Presbyterian Church . . .	297	Centennial Methodist Ch., Dover- court, near Bloor West	387
South Side Presbyterian Church, Parliament St.	299	Woodgreen Methodist Ch., Queen East, corner Strange Ave.	388
Emmanuel Presbyterian Church, old, East Toronto	304	Perth Ave. Methodist Ch., Perth and Ernest Aves.	390
Emmanuel Presbyterian Church, new, East Toronto	305	Clinton St. Methodist Ch., near College St.	391
St. Michael's Cathedral, as in 1870	312	Wesley Methodist Ch., Dundas and Ossington	393
St. Michael's Cathedral, January, 1901	312	St. Clarens Ave. Methodist Ch., Dundas and St. Clarens	395
St. Paul's Roman Catholic Church, Power St., 1887	316	Euclid Ave. Methodist Ch., Queen West, opposite Euclid	396
St. Paul's Roman Catholic Church, Queen and Power Sts., 1901. .	318	Epworth Methodist Ch., Yar- mouth and Christie	397
St. Mary's Roman Catholic Church, Bathurst St., 1901	321	Gerrard St. Methodist Ch.	398
St. Mary's Roman Catholic Church, as it will be when completed .	322	Queen St. East Methodist Ch., near Greenwood Ave., 1858. .	399
St. Basil's Roman Catholic Church, St. Joseph St.	324	Queen St. East Methodist Ch., 1901	400
Church of Our Lady of Lourdes, Roman Cath., Sherbourne St. .	330	Westmoreland Ave. Methodist Ch. .	402
St. Helen's Roman Catholic Ch., Dundas and Lansdowne	334	Sussex Ave. Methodist Ch., corner Howland Rd	403
St. Patrick's Ch., Roman Cath- olic, William St.	336	Trinity Methodist Ch., Bloor W., between Major and Robert. . .	404
St. Peter's Roman Catholic Ch., Bathurst and Bloor Sts.	337	Crawford St. (Berean) Methodist Ch., near King St. West	405
St. Cecilia's Church, Roman Catholic, Toronto Junction. . .	338	New Richmond Methodist Ch., Mc- Caul St.	406
Church of the Sacred Heart, French R. C., King St. East. . .	339	King St. East Methodist Ch., cor- ner Bright St.	407
St. Joseph's Roman Catholic Ch., Leslieville	341	Zion Methodist Ch., Bracondale. .	408
Richmond St. Methodist Ch., 1888	345	Annette St. Methodist Ch., Tor- onto Junction	412
Metropolitan Methodist Ch. . . .	348	Davisville Methodist Church	413

ILLUSTRATIONS.

xv

	PAGE		PAGE
Hope Tabernacle, Methodist, East Toronto, 1895	414	Bond St. Congregational Ch., Wil- ton Ave. and Bond St.	480
Hope Tabernacle, Methodist, East Toronto, 1901	416	Northern Congregational Ch., Church St.	485
Eglinton Methodist Ch.	417	Olivet Congregational Ch., Hazel- ton Ave.	487
St. Alban's Methodist Ch., Galley Ave.	418	Western Congregational Ch., Spa- dina Ave.	489
Davenport Methodist Ch., Toronto Junction	419	Broadview Ave. Congregational Church.	490
Free Methodist Ch., Broadview ave March St. Baptist Ch., erected 1832	421 424	Broadview Ave. Congregational Ch., interior	491
Jarvis St. Baptist Ch., north-east corner Gerrard St. East	425	Parkdale Congregational Church, Brock and Maple Grove Aves.	493
Bond St. Baptist, 1848	428	Bethel Congregational Ch., Clin- ton St.	494
Don Mills Baptist Ch.	429	Bethany Church, north-east corner University Ave. and Christo- pher St.	496
Bloor St. Baptist Ch., corner North St.	432	Friends' Meeting House, Pem- broke St.	497
Dovercourt Road Baptist Ch., cor- ner Argyle St.	435	Friends' Church, Carlton St., be- tween Yonge and Church Sts.	498
Alexander St. Baptist Ch., 1887.	438	Church of Christ, Bathurst St., north of College St.	499
Immanuel Baptist Ch., Jarvis and Wellesley, 1901	439	Disciples of Christ, Toronto Junc- tion	500
Beverley St. Baptist Ch., corner Sullivan St.	442	Church of Christ, Ceell St.	502
First Ave. Baptist Ch., corner Bol- ton Ave.	445	Christian Workers' Ch., Denison Ave.	504
Parliament St. Baptist Ch., oppo- site St. David St.	447	Sheridan Ave. Mission	505
Tecumseh St. Baptist Ch. (old)	450	Christian Workers' Ch., Daven- port Road	506
Tecumseh St. Baptist Ch., 1897.	451	Christian Workers' Ch., Concord Ave.	507
College St. Baptist Ch., corner Palmerston Ave.	453	Salvation Army Headquarters, Al- bert St.	509
Ossington Ave. Baptist Ch.	456	Children's Home, Salvation Army, Farley Ave.	511
Western Baptist Ch., Lansdowne Ave.	457	Salvation Army, Broadview Ave.	513
Walmer Road Baptist Ch., corner Lowther Ave.	458	Salvation Army, York	514
Sheridan Ave. Baptist Ch.	460	First Reformed Episcopal Ch., Simcoe St., now used by Christian Scientists	518
Olivet Baptist Ch., Margueretta st. Kenilworth Ave. Baptist Ch., Queen St. East	461 462	Emmanuel Ch., Reformed Epis- copal, Shaw St.	519
Eastern Ave. Baptist Mission	464	Christian Scientist Ch., south-east corner Simcoe and Caer- Howell Sts.	521
Christie St. Baptist Ch.	465	Gospel Hall, Brockton, 1904	524
Century Baptist Ch., Birch Ave.	466	Gospel Hall, Farley and Spadina Ave., now disused, 1904	525
Zion Baptist Ch., Eglinton	467	Gospel Hall, Toronto Junction, 1904	526
Annette St. Baptist Ch., Toronto Junction	468	Chapel on Shuter St. in 1841	528
Royce Ave. Baptist Ch., Toronto Junction	469	Building now used by the Dis- ciples of Christ, Elm St., 1904	527
East Toronto Baptist Ch., Ender- by Road	470		
Baptist Ch. (Coloured), Queen St. East and Victoria St.	472		
The First (Zion) Congregational Church, Bay St.	474		
Zion Congregational Ch., College and Elizabeth Sts.	475		

	PAGE		PAGE
Syrian Catholic Ch., Shuter St., formerly used by the Disciples of Christ	528	Interior of House of Providence Chapel	582
Building at Louisa and James Sts., formerly used by Disciples of Christ	528	Interior of Knox College Chapel	583
The Gospel Hall, Broadview Ave.	529	Interior of Bishop Strachan School Chapel	584
First Unitarian Ch., Jarvis St.	531	Bible Training School, College St., where Deaf and Dumb Congre- gation Meet.	585
Dundas St. Methodist Ch., 1860.	536	St. James' Church (first church also)	586
Building formerly occupied by Swedenborgians, Elm St.	538	St. James' Church, erected 1831, burned 1839	587
Meeting House of Swedenborg- ians, Elm Grove and Mel- bourne Aves.	540	St. James' Cathedral, erected 1840, burned 1849	588
Church of the Latter Day Saints, Camden St.	543	The present Cathedral	589
Catholic Apostolic Church, Gould and Victoria Sts.	545	St. Saviour's Episcopal Ch., East Toronto	590
Catholic Apostolic Ch., Bay St.	550	St. Jude's Episcopal Ch., Ronces- valles Ave.	591
German Evangelical Ch. (Luther- an), Bond St., old building.	551	St. Paul's Ch., Bloor St. East	592
German Evangelical Ch. (Luther- an), Bond St., new building.	553	St. John's, Anglican, Portland St., the old church	592
Holy Blossom Synagogue, Bond st.	557	Church of the Holy Family, Ro- man Catholic, King St. and Close Ave.	593
Church on Richmond St., formerly used as Synagogue	558	St. Francis' Ch., R. C., Arthur and Grace Sts.	594
Holy Blossom Synagogue (old), Richmond St. East	559	St. John's Roman Catholic, East Toronto	595
Jewish Assembly Rooms, Rich- mond St. West	561	Victoria Presbyterian Church, An- nette and Medland Sts., Tor- onto Junction	596
Jewish Synagogue, University ave	562	Bonar Presbyterian Ch.	598
Jewish Meeting House, Edward St.	564	Kew Beach Presbyterian Ch.	599
Austrian Synagogue, Chestnut St., East Side	565	King St. East Methodist Ch.	600
Y. M. C. A., Yonge and McGill Sts.	567	First Methodist Church	601
Early Church, corner Edward and Teraulay	571	British Wesleyan Chapel	601
African Methodist Ch., Richmond St. West	571	Adelaide St. Methodist Ch.	602
African Methodist Ch., Edward St.	572	Old P. M. Chapel, Bay St., 1832-52	603
British Methodist Episcopal Ch., Chestnut St.	573	N.C. Methodist Ch., Temperance st	603
Adventists' Church, Montrose Avenue	574	Dobson's Church, Yorkville Ave.	603
Dovercourt Congregational Ch., Salem Ave., used by Free Methodists	575	Methodist Church, south side of King St. East, about 1855	603
Syrian Catholic Ch., south-east corner Victoria and Shuter sts.	576	Primitive Methodist Ch., Alice St., 1852-75	604
Interior of St. Joseph's Convent Chapel.	577	Elm St. Methodist Ch., old church	605
Interior of Loretto Abbey Chapel	578	Primitive Methodist Ch., Cumber- land St.	605
Interior of Wycliffe College Chapel	579	Formerly Methodist Ch. School- house, Winchester St.	605
Interior of McMaster University Chapel	580	U. P. Church (Dr. Jennings), Bay Street	606
Interior of Victoria University Chapel	581	First Knox Church	607
		Second Knox Church	607
		Church on site of Richmond Hall, Richmond St.	608
		The Denison Church, Churchhill Ave., 1857	608

LANDMARKS OF TORONTO.

THE CITY'S CHURCHES.

CHAPTER I.

INTRODUCTORY REMARKS.

Their Origin and Growth—Their Ministers, Officials and Leading Members with Other Particulars.

The history of the churches of Toronto during the century or more that the city has been in existence has never heretofore been published in one volume or collectively. Sketches of various churches in the city, of their pastors and their chief officers have from time to time appeared in the daily papers and in magazine articles, but they have never been collected together except in a fragmentary manner; they lie buried in the newspaper files at the various public libraries or in pamphlet form and those who want to avail themselves of the information contained in these descriptive accounts, have often the very greatest difficulty in finding the accounts themselves.

In the following pages the Anglican, Roman Catholic, Presbyterian, Methodist, Baptist and Congregationalist churches are arranged in groups. The Salvation Army, though having several places of meeting, is dealt with in one chapter, in which each place of worship is separately noticed. Chapters are also devoted to the Young Men's, also to the Young Women's, Christian Associations. Every place of worship whether it is Christian or Jewish, in or near Toronto is described in this book, every effort having been made to make it as complete as possible. As far as practicable the churches in the various groups have been arranged in chronological order, and in no single case have the names of lay members and helpers who have assisted either in the formation of the congregations or in erecting the edifice, been omitted. That, of course, means where it has been possible to obtain the names.

It will be noticed that among the

Anglican churches that of St. James' (the old parish church) has been entirely omitted; this is because a separate account of that church has already been fully published in a former volume.

Another thing to be mentioned is this, that because the first Presbyterian church described, namely, St. Andrew's, was built in 1834, it must not be presumed there were no Presbyterians in York up to that time. There were many families and individual members among the very small population of less than 10,000 people. But they were in a minority, and assembled for worship in private houses or perhaps a hired room. The great majority of the residents in York in 1830 were Anglicans, Roman Catholics and Methodists, though among them all they did not provide church accommodation for more than thirty-three per cent. of the population, if they even accomplished that. Now, on the other hand, in Toronto Township, Scarborough and Vaughan, there were flourishing Presbyterian churches and congregations, but neither Anglican nor Methodist ministers or churches. These latter were in as great a minority in the country districts as the Presbyterians were in York.

Illustrations are given not only of the churches as they are now (1896), but as they were some years ago. For instance, Knox church is shown with the steeple, though the latter was destroyed by fire in 1895. The old church of St. John's, Norway, is given, as is also the modern one. The Richmond street Methodist church is given; so also is its successor, the McCaul street church, known as the New Richmond.

These few introductory remarks are all that is necessary to enable the reader to see from the contents of the volume that what has been attempted has been to give a clear history of every church, wholly irrespective of denomination or of creed.

CHAPTER II.

TRINITY CHURCH.

An Historic Church — Full of Years and Honours.

Way down among the smoke and dirt and dust of factories, in a section of the city notable more for its industrial than its fine arts, amid surroundings that are homely and uninteresting, stands Trinity church. More than half

musty records in its archives are inscribed names that are honoured in civic history for probity and integrity, and fondly cherished in the affectionate remembrance of this generation. But now the time-honoured walls, upon which the storms of nearly five decades have beaten, are worn with age and dingy with the dust and dirt of many years, and Trinity stands like some weather-beaten mausoleum burying within itself the greatness and



TRINITY CHURCH, KING STREET EAST.

a century has gone by since it arose, in 1843, a magnificent piece of architecture, that was the pride of faithful churchmen. Within its walls were wont to meet the ancestors of those whose industry and enterprise in these later days have given Toronto an enviable position amid the beautiful cities of the world's occident. Upon the

glory of the past. All over this city are scattered thousands of people whose feet have crossed its threshold and whose heads have bowed in adoration before the God to whom its altar was dedicated so long ago. And in that other quiet city of the dead forever rest many who, in the time-honoured past, united their voices in the celebra-

tion of its beautiful ritual, and doubtless found therein that comfort and guidance that smoothed their pathway to the grave.

In one sense, therefore, Trinity is valuable more for its memories and the historic interest attaching to it than for what it is extrinsically to-day. Just as this generation of people surrounds itself with greater magnificence and elegance of living, in every way, so this old historic church, once itself great, has been far outstripped by larger, more pretentious and more elegant edifices. Slowly but surely it has seen the city growing away from its nurturing care and reaching out for greater beauty and glory towards the northern hill-country and along the western thoroughfares until not much more of it is left than sacred associations and tender memories. But even with all this forsakement the old church has a vitality that is remarkable; one parish after another has been taken from its territory; one family after another has left its pews to find a new church-home more convenient; a long procession has gone from its doors never to return, but even with all this draught upon its strength its energy, though impaired, is unabated, and it deserves special notice for its present worth and work as well as for the history attaching to it. In Toronto's Church of England history St. James' Cathedral and Trinity church are indissolubly united because they are the two oldest parishes in the city.

The church has been called "Little Trinity" in order to distinguish it from the larger Trinity church on Trinity square, off Yonge street. The then unknown lady benefactress of that church made it a condition of her endowment that the church should be called Trinity church. As there already was a Trinity church in the city, some perplexity arose as to the matter, so the difficulty was solved by calling the Yonge street church Holy Trinity, and the church of this sketch is properly known as Trinity church.

It is located on the south side of King street east, just beyond its bend to the north-east to join Queen street on the west of the Don. On the east it is bounded by Trinity street, so named after the church; on the west by another little street so-called, but really only a lane, dignified by the name of Erin street; while Derby street limits the property on the south. The grounds are spacious, and contain, on King street, the rectory, built in 1853,

at a cost of £1,400, and, at the southern side, a long, low-set rambling school house, part of which was built in 1848 by Enoch Turner, the western end having been added during the present pastorate at a cost of \$3,000. A six feet high picket fence separates the property from the streets. The church is immediately noticeable on account of its antiquated appearance and rather quaint architecture, being what is known as the undecorated, perpendicular Gothic, such as was popular in England at the close of the thirteenth century. The edifice is 70 x 45 feet in dimension, with a square tower of 80 feet, surmounted with a pinnacle at each corner. The church was built in 1843, and at that time it was intended to run up a spire of 30 feet, but the money was wanting, and it remains spireless to this day. It is of red brick with white brick buttresses to relieve the monotony of its appearance. There are three entrances, the central one being through the tower, which slightly projects from the body of the building, and the others on either side. The mouldings above the doorways are of wood, and the whole external appearance of the building is evidence of its age.

The following is a description of the church as it appeared in 1887. It will be interesting, so as to compare the church with what it is in 1898—

"The same evidence confronts the visitor when he enters the church. The walls are plain and bare, the floors and stairways well worn, the furniture severely simple, and somehow it all conveys the impression of the homely, unfashionable style of earlier days, though, with some modern improvements, it is a pleasant and comfortable place. There are three spacious vestibules, one for each entrance, the two on the sides containing stairways to the gallery, which is a roomy place running along the northern end of the church and extending into it over three pews' space. Opposite the gallery is the chancel, a very narrow compartment containing a plain communion altar amply covered with a heavy red cloth. On each side is a throne chair; in front is a hardwood rail and before it a cushion for the kneeling communicants. The reading desk, an octagonal boxlike affair, is on the right of the chancel, and outside of it, with a large stone baptismal font in front of it, while a similarly constructed pulpit is built to the left. The vestry is a plain, neat and very

pleasant room to the right, containing old-fashioned but useful furniture.

"The aisles of the church have strips of carpet running along their lengths, but otherwise the floor is bare. Some of the pews are cushioned and some are not, just as the fancy of the occupant dictates. The building seats four hundred people and is heated from furnaces recently introduced. Before that stoves were used, and the old iron brackets upon which the long pipes rested are yet to be seen jutting from the walls. The room is amply lighted by eleven large stained glass windows, of the lancet seriate form; they are very bright and pretty, not only toning the entering light, but beautifying it with a variety of colours. The floor, when the church was built, was so arranged as to have two aisles and a centre, the latter place being devoted to free seating accommodation for strangers and casual visitors; at that time also two large vestries were constructed within the church. But these were removed later, and ten years ago more modern pews were introduced and other improvements made upon the original appearance of things so that now it is not quite so ancient in looks. A neat gasolier of twenty-four burners depends from the centre of the ceiling; during the delivery of the sermon the light is turned low, for economy's sake, it is presumed, thus putting the congregation into the hazy mystery of semi-darkness, a condition very favourable for napping or little social amenities. In this case, however, no advantage is taken of the twilight. Underneath each window is a little tin trough to catch the water, forcing its way through the time-worn frames when the indriven snow is melting, which then runs down through a small pipe underneath the floor.

"Above the vestry entrance a little round-faced clock merrily ticks away the hours. Next to it is a magnificent mural memorial, with an ornamentally carved base, on which rest columns supporting a heavy and an enriched entablature with a large urn in the centre. This is built in memory of William Gooderham, who was born at Scole, Norfolk, England, August 29th, 1790, and died August 20th, 1881, "one of the original founders, largest benefactors, and for thirty-five years churchwarden of this church." Directly opposite is an exactly similar tablet in memory of Harriet Gooderham, his wife, born at Sipton, Suffolk, England, November 1st, 1802, died March 5th, 1885.

"A tablet in the form of a shield on

the eastern wall commemorates Elizabeth, wife of Rev. Alexander Sauson, and upon it are carved these words: "As a testimony of respect for her character and affection for her memory this tablet is erected by the ladies of this congregation."

"Opposite this, on the western wall, is another to the memory of Rev. Wm. Honeywood Ripley, B.A., of University College, Oxford, the first incumbent of Trinity church, who served it six years "freely, without money and without price." He died October 22nd, 1849, aged 34 years. He was honorary secretary of the church diocese of Toronto and second classical master of Upper Canada College. He challenged the heartfelt respect and affection of his parishioners, who have thus given expression to their feeling.

"In the western part of the gallery are two memorials in honour of Mr. James Gooderham Worts and his wife Sarah. The children of this estimable couple have set apart a spacious memorial pew on the gallery formerly occupied by this family. The pew is lined, cushioned and curtained in black, while five old-style chairs occupy its front portion.

"The rise of Trinity church came about as follows:—In the early "forties" that part of the city where the church now stands, was called the Park. Many of its residents were members of the United Church of England and Ireland, and they earnestly desired the establishment of a church of their own faith. No other Protestant denomination had a church in that section and this fact rendered the building of one more feasible. So on the 12th day of July, 1842, a couple of gentlemen met in the house of Mr. Reynolds, on King street (in the park) and resolved to buy land and proceed with the erection of a church. A contract was entered into for the building of the present edifice at a cost of £1,800. The English "Society for the Propagation of the Gospel" in the colonies contributed £120.

"Success came with the effort. The late Mr. Alexander Dixon secured the grant for the new church from the society named, and he was the moving spirit in securing subscriptions, being ably assisted by William Gooderham, J. G. Beard, Joseph Shuter, Enoch Turner and Samuel Mitchell. Bishop Strachan gave two lots, one on Parliament street and one on Power street; Chief Justice John Beverley Robinson gave a ten-acre lot on Kingston road for the rector's income. This lot was sold in 1886 for \$35,000. In addition to building the school house Mr. Turner

left \$5,000 for improvements and \$2,000 for the enlargement of the church, contracts for which are now under way. Mr. Gooderham also left \$1,000 for repairs. With all this, however, there was a debt of \$4,000 for a long time; it was reduced during the pastorate of Dr. Mitchell, who was Mr. Ripley's successor, and served from January, 1850, to July, 1852. At the latter date the Rev. Alexander Sanson became the incumbent, and has been the pastor since (1898.)

"The income of the rector, derived from the endowment, is \$1,250. At first the income was but \$600, and the rectors were obliged to depend upon their own resources. The neighbourhood has always been a poor one, and the labour of the minister is very largely one of love only; originally the congregation was richer than it is now, and the territory covered by this parish was much more extensive. The best part of the congregation has one time after another withdrawn to form new parishes, until Trinity has given birth, more or less directly, to St. Peter's, All Saints', St. Bartholomew's and St. Matthew's. It now stands alone in its old age, the only church of its denomination in the eastern part of the city; its children have left the old home, but it still carries on useful work.

Rev. T. R. O'Meara is superintendent of the Sunday school; Mr. Lye, organist, and Rose Cameron, librarian. There are more than twenty teachers in the school and 300 volumes in the library. Of those who have been teachers, six are now clergymen, two of whom are canons, one in England, and three became judges, viz., Harrison, Moss and Vice-Chancellor Blake.

The present territorial limits of the parish are Sherbourne on the west, Queen on the north, the Don on the east, and the bay on the south.

*The Rev. Alexander Sanson, who has so long and faithfully served the historic old church, was educated in Edinburgh. He was pastor of St. John's, York Mills, the second rectorate in this part of the country for ten years. He also served St. Paul's two years, gratuitously, in connection with St. John's, which was then a wealthy church. Charles Mathews, first classical master of Upper Canada College, was his assistant. Mr. Sanson is a white-haired, benevolent-looking gentleman of the old school type, dignified and courteous, but pleasant and agreeable in manner. Aside from giving hard, cold facts and figures to the reporter he was exceedingly averse to any personal mention. He has always been

made cognizant of the difficulty of serving a parish with all outward circumstances against it, and yet he speaks very highly of his people, and very kindly of the nature of the work he has had to do. At personal expense to himself he has ministered to his congregation, and exemplified in his own life and labours that charity that, unfortunately, is becoming rare in the pulpits of all cities where mercenary considerations too often determine what is denominated 'called of the Lord to preach the Gospel.'

"During the present rectorate the church debt has been entirely paid; an excellent organ, built by Edward Lye & Sons, has been introduced, new windows and pews put up, and furnaces erected; then the school room has been enlarged and the parsonage repaired and improved, and now, this fall, the church will be enlarged and still further improved—all of which adds to the glory already crowning the history of Trinity Church."

Trinity Church celebrated its jubilee in 1893, and there were present at the anniversary services some two or three individuals who fifty years before as young people, had heard the first sermon preached in the building by the Bishop of Toronto, Dr. Strachan.

Since the preceding portion of this sketch first appeared Trinity Church has been enlarged and beautified throughout.

When the church was first erected, like nearly all other Anglican churches, it had extensive galleries. These have all been removed and the arrangement of the pews altered. These in the old days were the old-fashioned high-backed class; now the seats are low, and afford no chance for an attendant at the service to slumber unawares.

Trinity Church has had since it was erected the following clergy:—

1843 until 1849—Rev. W. H. Ripley.
1849 until 1852—Rev. Mr. Mitchell (resigned June, 1852.)

1852 until 1898—Rev. Alexander Sanson.

The last-named gentleman still continues in office. In Trinity's earlier days the Anglican Bishop of Toronto oftentimes officiated, as did Revs. H. Scadding, D.D., and Walter Stennett.

The wardens have been:—
1852-1853—A. Joseph, Thomas Haworth.
1853-1866—W. Gooderham, Enoch Turner.

1866-1874—W. Gooderham, J. H. Blake.
1874-1882—W. Gooderham, J. G. Worts.
1882-1883—J. G. Worts, Lewis Reford.
1883-1885—Lewis Reford, S. R. Heakes.
1885-1886—John Gillespie, R. M. Cameron.

1886-1889—J. Gillespie, J. R. Whiteside.

1889-1891—A. J. Boulton, J. J. Davis.
 1891-1893—A. E. O'Meara, J. J. Davis.
 1893-1894—John Sanson, C. R. Cooper.
 1894-1899—C. R. Cooper, C. H. Beavis.

The choir, a mixed one of both male and female voices, do not wear surplices, though they sit in the chancel.

Of assistant ministers at Trinity not previously named, who have been regularly attached there have been but two, Rev. M. S. Baldwin, now Bishop of Huron, and the present (1898) curate, Rev. T. R. O'Meara. The latter gentleman was educated at Port Hope and Wycliffe College, Toronto, and came to Trinity Church in 1890.

CHAPTER III ST. GEORGE'S.

The First West End Anglican Parish— Some Notable Parishioners.

At John street and Stephanie place, just above Queen, stands St. George's Church, one of Toronto's oldest churches, occupying a very prominent place in its religious life and history. The church is built in the early English Gothic style, 96 feet long by 50 wide, with a spire 150 feet high, of white brick, now dingy and weather-stained, and is a graceful structure, with a proportion so arranged as to give it a somewhat massive appearance as well. There are three entrances, from John street, with another into the vestry from the north and one from the south. The Sunday school building is directly connected with the church on the east, and a commodious and convenient rectory is built just north of the church. The ground upon which the three buildings are erected was given to the parish in 1844 by the late Mr. and Mrs. D'Arcy Boulton, of the Grange. The church was begun in that year, and was opened for service November 9th, 1845. The total cost was \$24,000. The church was consecrated on St. Andrew's day, 1853, by the late Bishop Strachan.

The first impression made upon the mind of a visitor when entering the building is that of its cathedral character. The tall columns and graceful arches dividing the nave from the aisles give the interior an appearance of great space. A number of the windows are filled with stained glass of varied designs, and are memorial windows. One such is that on the north, which commemorates the life of Clara Perkins and that of her brother, Frederick Campbell Perkins. The church

is very comfortable in arrangement and furnishing; it seats about 750 persons, and a considerable part of it is free and unappropriated. A spacious gallery extends across the western end, which is the facade, and there are two small transept galleries. The organ is placed in the south-east corner of the building and is artistically decorated. The chancel measures 20 feet by 11 feet in depth, and contains sittings for the choir. A magnificently decorated window occupies a large section of the eastern wall above the altar. The handsome lectern is located in the front centre of the chancel, while the pulpit is to be seen to the north of it. A marble baptismal font is placed in the north aisle near the front of the building.

When the writer inspected the building for the purpose of this article he found it tastefully decorated with mementoes of the happy Christmas time. Wreaths of evergreen were gracefully twined about the columns, while illuminated shields hung upon the walls. A series of evergreen, lancet form, Gothic arches spanned the front of the chancel with the star of the Nativity in the centre. Appropriate mottoes and emblems were deftly arranged within the chancel, giving it the semblance of a miniature bower. The four decades that have passed since the erection of the church give it an atmosphere of antiquity and, with that, the historic interest and attraction always attached to the old and venerable.

The service and church of St. George was in 1888 described in the following account:

"The style of service at St. George's is considered to be the most English in Toronto. It is not ritualistic, but conforms with the established usage of the Church of England. The morning service is a plain one, but the evening service is largely choral. The choir of men and boys is a surpliced one, and these are assisted by a number of ladies. The church has a widely established reputation for excellent music, and justly so. The music is Anglican in character, and no operatic or sensational selections are used for the purpose of catching the curiosity of the public. The sole end and aim of the service seems to be the effort to reach an ideal form of worship, stripped of barren negations on the one side and florid exercises on the other. The style of the English Church in the mother country is closely adhered to, much to the edification of the great mass of wor-

shippers at this church. It is a popular church, so much so that it is often exceedingly difficult to secure sitting accommodation. The congregations are very large and the work has so grown upon the hands of the rector that it was found necessary to employ two assistant ministers. These have been secured in the persons of Revs. P. J. Moore and F. M. Webster. There are 400 communicant members of the church and 350 of these have communicated on one day. The Christmas offertory in 1886 was over \$300.

"There are more than 400 children connected with the two Sunday schools, one of which is connected with the Phoebe street mission hall work. In this hall the Church Army began its work in Canada in 1885. The object of this Army is to evangelize the low classes of society; its aim is precisely that of the Salvation Army, but its methods are dignified and orderly. Special attention is also given at this hall to temperance work, and so far with the most encouraging results.

"A Home for the Aged has also been established in the parish, which is managed by the Sisters of St. John the Divine. A property on Larch street was purchased for the Home at a cost of \$4,500. A paper called 'St. George's Parish Journal' is published, containing historical information, notices of services and meetings, besides a well-selected quantity of reading matter.

"The total value of the parish property is about \$30,000, all of which is fully insured. \$1,020 was received in 1885 for missionary purposes, with about \$400 from the Sunday school, over \$300 from the Phoebe street mission hall, \$450 for the poor, about \$3,700 from the offertory, over \$1,800 for pew rents, and over \$600 from the Church Home. The congregation raises about \$11,000 yearly for parochial and missionary work, and this statement affords the reader some idea of the great work being done by the church of St. George the Martyr.

Briefly, the history of St. George's church and parish is as follows: The first mission district, an offshoot from St. James' church, was organized in December, 1843. The original committee consisted of Rev. Henry James Graeet, Vice-Chancellor Jameson, F. T. Billings, H. Boys and Henry Rowsell. It was proposed to erect the church on a plot of land contiguous to where the General Hospital stood, on the north-west corner of John and King streets. This site was subsequently

abandoned and the committee dissolved. A second one was formed, the members being Right Rev. John Strachan, D. D., Bishop of Toronto, Hon. William Cayley, William Henry Boulton, J. G. Spragge, James G. Chewett and Clarke Gamble.

The church was subsequently erected on the site where it now stands, which was the gift of D'Arcy Boulton, of the Grange. When finally completed, the cost had reached nearly \$28,000. The builder was John Ritchey and the architect Henry Bowyer Lane.

The first organ in the church was built by Warren, of Montreal, in 1857, and was rebuilt by Warren & Son, of Toronto, in 1880.

The church was freed from debt and consecrated to the service of God on November 30th, 1853, St. Andrew's day. The school house was erected in 1857, the corner stone being laid on August 20th in that year. The parsonage was built in 1865.

The clergy of St. George's since the foundation of the parish in 1847 have been:

Rectors—Rev. Charles Ruttan, 1844-1848; Rev. Stephen Lett, LL.D., 1848-1862; Rev. Thomas Brock Fuller, 1862-1875; Rev. John D'Arcy Cayley, 1875.

Mr. Ruttan until Easter, 1896, was rector of St. John's church, Norway, when he resigned that appointment in consequence of advancing years. Dr. Lett became rector of Guelph, and died there several years ago. Rev. T. B. Fuller was in 1875 appointed Bishop of Niagara. He died in 1887. He was succeeded at St. George's by the present rector.

The assistant clergy have been:

1857—Rev. W. A. Adamson.
1862—Rev. E. L. Wells.
1865-66—Rev. Richard Harrison
1866-70—Rev. T. S. Ellerby.
1870-73—Rev. C. J. Machin.
1870—Rev. A. G. L. Trew.
1874—Rev. E. H. Cole.
1874-75—Rev. J. D. Cayley.
1876-81—Rev. C. H. Mockridge.
1880—Rev. J. F. Jowitt.
1882-83—Rev. Joseph F. White.
1883-85—Rev. W. Clark.
1884—Rev. G. M. Kingston.
1885-89—Rev. R. J. Moore.
1886-87—Rev. F. M. Webster.
1890-91—Rev. Allan A. Pitman, Rev. M. C. Dickenson.

1893—Rev. Oswald Rigby, Rev. E. O. Cayley, Rev. C. Lutz, Rev. H. Symonds, assistants either as locum tenens or in absence of rector.

Rev. E. Bullock, May to October, 1893.



ST. GEORGE'S CHURCH, JOHN STREET.

Rev. Prebendary Bullock, of England, February, 1893, special mission.

Rev. J. S. Broughall, October, 1893, to February, 1895.

Rev. H. P. Lowe, February, 1895.

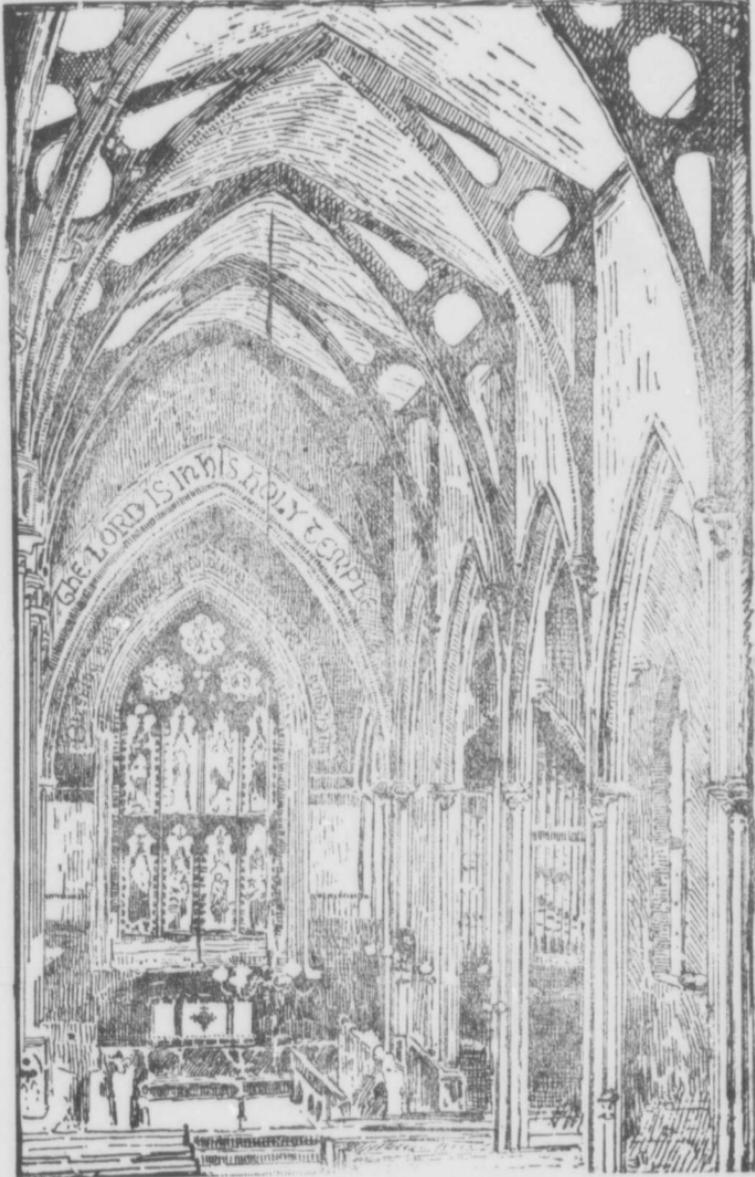
The wardens have been:

1854-48—Wm. H. Boulton, Wm. Wakefield.

1848-49—J. H. Cameron, Thos. Haines.

1849-50—John Arnold, John Henry Lefroy, R. A.

1850-51—J. H. Lefroy, R. A., J. G. Horne.



INTERIOR OF ST. GEORGE'S CHURCH.

- 1851-54—John Henry Lefroy, R. A., S. B. Harman.
 1853-55—T. P. Robarts, John Arnold.
 1855-56—John Arnold, Kivas Tully.
 1856-57—T. P. Robarts, S. B. Harman.
 1857-58—S. B. Harman, R. B. Denison.
 1858-59—R. B. Denison, Kivas Tully.
 1859-60—John Boulton.
 1860—Kivas Tully, John Boulton, resigned June 6th, 1860, when were elected Wm. McCleary, John Hillyard Cameron.
 1861-62—Wm. McCleary, John Hillyard Cameron.
 1862-66—John Boulton, Huson W. M. Murray.
 1866-68—Huson W. M. Murray, A. R. Boswell.
 1868-77—A. R. Boswell, Samuel William Farrell.
 1877-78—E. M. Chadwick, Wm. Greey.
 1878-80—Edward M. Chadwick, Elmes Henderson.
 1880-81—E. M. Chadwick, Alexander James Burrows.
 1881-83—E. M. Chadwick, Stephen Lett, M.D.
 1883-85—E. M. Chadwick, G. T. Harman.
 1885-86—E. M. Chadwick, Harry Hayes.
 1886-87—E. M. Chadwick, W. M. Murray.
 1887-90—S. Bruce Harman, R. B. Street.
 1890-96—S. Bruce Harman, George P. Reid.
 1896-99—R. B. Street, R. W. Barker,

The Sunday school room is a large, lofty building with very little adornment. The floor and seats are bare, and there is an appearance of rugged simplicity about it. Opening from it are the infant class room, Bible class rooms, robing room, kitchen, etc.

The first incumbent of St. George's was Rev. Charles Rutnan. In 1848 Dr. Lett became the incumbent. The same year Mr. William Caiger, who is well remembered by many citizens, was appointed sexton. In 1861 Dr. Lett resigned and Rev. T. B. Fuller became the rector. He resigned in May, 1875, when he was made Bishop of Niagara, and was succeeded by the present rector, Rev. J. D. Cayley, M.A.

Mr. Cayley, who is well known throughout the city, was born in London, England. He was educated at Upper Canada College and Trinity College University. In 1860 he was ordained in England deacon, and the following year priest, by the Bishop of London. After remaining in England three years he came back to Canada, and was incumbent at Whitby eleven years. In the autumn of 1874 he was

appointed assistant minister at St. George's, and rector in May, 1875.

When the parish completed its jubilee in 1893 the staff of the church was as follows:—

Clergy—Reverends J. D. Cayley and J. S. Broughall. Churchwardens—S. Bruce Harman, George P. Reid. Sidesmen—F. Arnoldi, Q.C., E. D. Armour, Q. C., C. R. W. Biggar, Q. C., H. E. Blanchford, A. M. Browne, Frank Cayley, A. J. Close, W. B. Close, Frank P. Cowan, M.D., S. J. Davies, J. C. Harrison, G. F. Harman, C. D. Heath, C. E. Holmes, A. C. Bedford-Jones, H. H. Langton, F. Lightbourn, Inglis Lough, M.D., L. McMurray, H. W. M. Murray, Q.C., H. C. Parsons, H. S. Strathy, R. B. Street, W. B. Strickland, C. V. M. Temple, Harry Winsor, E. H. Keating. Organist and Choir Master—E. W. Phillips.

CHAPTER IV.

ST. PAUL'S.

The Old Time Yorkville Place of Worship —The Grammar School.

The following account, very slightly altered, was given of St. Paul's in 1886. It is now republished. It reads thus:

"No more beautiful sunset bathed the world in glory than that which enveloped the dying day last Sabbath evening. Golden shafts of light lingered about the tree tops as if crowning them with celestial radiance. The feathered songsters seemed to carol more musically as if in response to the day-king's farewell. The bright green leaves grew tremulous in the breeze passing among them never so softly, as if loth to disturb the quiet that rested like a benediction upon the day going down into the grave of the night. The hallowed quiet is broken by other sounds than those of nature. From out of an ivy-clad tower come the pealing notes of the vesper bell; rising above all sounds and yet mingling with the tones of all the cathedral chimes come now ponderously, now almost merrily, until from all over this beautiful city of churches one grand metallic chorus rises upon the evening air calling men to song and prayer.

"The streets of the city, so quiet during the sunny hours of the beautiful day, are now crowded with people finding their way to the favourite church. Among these was the writer of this sketch, and he was met with evidences on all sides that however the Sabbath may be observed on the surface in

spirit it is not so extensively kept as is sometimes imagined. There are many private arrangements in this city whereby illicit traffic of various kinds is going forward regardless of the sacred character of the day. A walk through Rosedale glen, through the cemeteries, over the Don and along its banks will reveal the fact that not only are there many non-church-goers, but there is freedom of enjoyment not obtainable on any other day. And this is not confined to poor people; the residences and grounds of some of our wealthier citizens in the upper portion of the city were seen to contain many persons that had discharged their religious duty by going to church in the morning and leaving their pews vacant for 'the common people' in the evening. But it was a pleasant and refreshing sight to see little children merrily skipping over the beautiful lawns in innocent play, while the contented mother luxuriously enjoyed the picture from the open window of a richly furnished drawing-room. Sights like this with the evening air perfumed with the fragrance of flowers and made mellow with bird-songs; with beautiful residences that seemed veritable palaces of art; with avenues whose long, cool arches of interlacing tree-tops made invitingly pleasant, no wonder one's steps became insensibly slower while drinking in the peace and beauty of the even-time.

"With all this loveliness of nature attuning the spirit to worship the Power that created it, nothing is lost by entering a beautiful church where the classic surroundings complement the outside natural beauty. And St. Paul's church is an attractive one; it is most eligibly situated on the southern side of Bloor street, east of Jarvis. There is no fence or enclosure to mar the beauty of the surroundings, and in this respect the church simply anticipates what good taste will generally demand in the future. The church stands well back from the street, and is reached by neat wooden walks running in graceful lines over a closely trimmed and very extensive lawn surrounding it. A clambering vine climbs profusely up by a beautiful window until it almost entirely conceals the little bell swung in a quaint-looking tower. One is instinctively reminded of the ivy-clad towers of romance and poetry, and somehow there seems to be peculiar fitness in the wreathing of the ivy about a church tower.

"The building is a Gothic stone structure and conveys an impression of mas-

siveness and solidity, although it is not a large building; its outline is well proportioned and it is an ideal structure, such a one as is frequently met with in the land across the sea—the real home of the Church of England. The building runs east and west, with an entrance into the vestry and thence into the transept, and another, with a fine porch, on the Bloor street side; another entrance on the west has about it a temporary wooden porch. In each of the northern and southern transepts there is a large stained glass window composed of a number of circular and foliated smaller divisions, that make them ornamental. The nave, a long, narrow one, has six cinque-foil windows, with a very large one in the west end. The roof is composed of darkly stained, open timber work, supported by massive stone arches resting upon heavy stone columns. While these are not disproportionate in any way, they seriously interfere with both the sight and hearing of those seated directly between them and the chancel. The interior is prettily painted in light colours with ornamental borders; in every part of the church Scripture mottoes are painted in bright gilt letters, old English style, upon a dark red background, and this work presents a pleasing appearance. While there is much of the cathedral spirit about the church, these bright colours give it an air of freshness and life in pleasing contrast with the sombre heaviness that generally accompanies the cathedral style of architecture. Just within the northern entrance stands a large, heavy sandstone baptismal font. The pews are very plain and only those are carpeted and cushioned whose owners so desire; narrow strips of carpets are laid in the aisles.

"Above the arch spanning the chancel is a motto which reads: 'Whosoever will, let him take of the water of life freely.' Outside on the left is the pulpit, whose desk and panels are covered with red velvet; the lectern is also a plain desk, and is near the pulpit. The organist sits within the chancel; above him is a set of pipes, prettily ornamented; another set is visible in the southern transept, and the builder has avoided the mistake, so frequently made in churches, of entirely burying the organ in an enclosed chamber, from out of which no full sound can be obtained; very much of an otherwise fine musical effect is lost by the organ being walled in.

"Seats for the choir are fixed at

right angles to the nave within the chancel, which is entirely carpeted and is ample for all demands made upon it. The altar is an exceedingly plain one, but the reredos is a handsome piece of work, extending entirely across the eastern wall, and is made of stone Mosaic; immediately above it is the motto, cut in stone, which reads: 'Glory to God in the highest on earth peace, good-will toward men.' The stained glass window is richly wrought in fresh, bright colours, and is ornamented with various emblems and symbols. On the arch above it is inscribed: Holiness becometh Thine house, O Lord, forever.

"There are three memorials in St. Paul's church. The first one is engraved in brass upon a black marble tablet and reads:—

Erected by the companions of his household in affectionate remembrance of

ROBERT HENDERSON,

who was lost with six others by the foundering of the yacht Foam off Niagara, July 11th, 1874, in the 21st year of his age.

In the fourth watch of the night Jesus Went unto them walking on the sea.

"Within the chancel, on the north wall, is a very handsome white marble memorial erected to the memory of Rev. Saltern Givins, who was rector of the church twenty-four years. He was missionary at Tyendenaga on the Bay of Quinte, nineteen years, and filled every position to which he was called with fidelity and zeal, for which he was much beloved. He was born in this city April 8th, 1809, and died at Colborne, October 30th, 1880. Such is the statement inscribed upon the memorial.

"A plainer memorial is seen immediately opposite, honouring Rev. W. F. Checkley, M.A., who died Jan. 3rd, 1879, and it reads 'This tablet is erected by a few friends who desire to record his faithful ministry in this parish.'

"It was into this church that the writer found his way last Sunday evening. He was immediately confronted by a gentlemanly usher and shown to a seat, and was handed a prayer book and hymn book. It is a custom in this church to provide all strangers with these books; a collection of them is kept on hand for 'this special purpose. The attention shown all visitors is one of the most considerate and courteous nature; as soon as a person enters he is met by the usher, who provides him with an eligible seat, and extra efforts are used to accommodate individual circumstances; if a person

is partially deaf he is taken well forward. 'But no other distinction is made; a plainly, poorly-dressed visitor is served just as politely as one more highly favoured in these matters; even little children were kindly shown to seats, and everything was done to make all incomers welcome and comfortable. The audience was what may be termed miscellaneous, that is, it was composed of all classes of people; a few were there bearing evidences of wealth about them, but the large majority of the 125 present were of the middle class of people. It was not a large congregation—the church will seat 600—but it was a very decorous one, and its distinctive feature was the heartiness and universality of participation in the service. The latter was an exceedingly plain service; for a Church of England service it was just within the regulations and no more. The choir, composed of ladies and gentlemen to the number of about twenty, with Mr. Geddes as organist, was not distinguishable from the congregation in the musical service, so familiar did every one seem with the chants and responses. There is no choral in the responses save on the part of one strong voice that was particularly noticeable for its musical intonation when brought into comparison with the ordinary responses. The service, like the congregation, is a conservative one, almost painfully so. But everybody was interested, enjoyed and was benefited by it.

"It began with the singing of a hymn and then followed the rubric of the prayer-book. The rector, Rev. T. C. Des Barres, conducted the service, and in some respects he is a novel reader. There is nothing artificial about his reading; in fact it is intensely natural; he does not intone but reads rapidly, with an emphatic utterance that runs along in a sort of staccato style that seems almost business-like. But the reading is refreshing and attractive, because it is not stilted or assumed; there is no whine about it; it is taken easily, naturally, and is properly interpreted. The singing is excellent, not finely shaded, because it is too general, but tuneful, well measured and harmoniously expressed. The 'Magnificat,' or Song of the Blessed Virgin, and the 'Nunc Dimittis,' or Song of St. Simeon, were especially well sung. Four hymns were rung the last of which, 'Lead, kindly Light,' was an exquisite selection and seemed so appropriate in its sentiment, for the

darkness of night was then rapidly unfolding the earth, insensibly reminding one of the need of some guiding light amid the gloom of the coming night when all earth's toilers shall gather the drapery of everlasting sleep about their spent lives.

"Mr. Des Barres' sermon was a short one, based upon the text: 'Who his own self bare our sins in his own body on the tree,' and was a plea for 'the grand old doctrine of the Atonement' as a substitutional affair.

"The land and the church cost about \$29,000. The rectory, just east of the church, and the extensive double school house south-vest of it cost \$10,-

ers the floor adds to this feeling of warmth and comfort. Prettily painted mottoes adorn the walls; neat little settees and a convenient desk for each teacher, with a large organ, constitute the furniture, and it is a most delightful room for Sunday school purposes. Opening from it and running into the extension eastward is a long narrow library furnished with 980 volumes. The Sunday school numbers 350, with Mr. John G. Greey as superintendent. Next to the main room are two large well-furnished Bible class rooms, and then comes the Infant class room, by far the finest in this city. It is carpeted with a beautiful



ST. PAUL'S CHURCH, BLOOR STREET EAST.

000 additional. This school house is a model of elegance and comfort that amounts almost to luxury. It is in the shape of an L, that part of it running north and south being devoted to the main school. The facade is stone, but the remaining portion is built of white brick with red brick ornamentation. The main room is wainscotted and has a white kalsomined ceiling. The white bricks of the wall are pointed with black paint, while the red brick adornments have white pointing; although the walls are not plastered the room does not convey that idea of coldness that is generally associated with an unplastered room. Doubtless the rich Brussels carpet that entirely cov-

Brussels, and has a tier of graded seats made of brightly-coloured wood. The walls are of the clearest white, and a beautiful circular window with an elegant combination of panes of variously shaped panes of glass is inserted in the eastern wall. Above it is a handsome scroll artistically painted upon the white wall containing the sentence 'Suffer little children to come unto Me and forbid them not.' A little organ, a blackboard, maps, etc., are at hand for the entertainment and instruction of the little ones for whom no more delightful room can be imagined. No wonder that one of the boys remarked: 'If any fellow comes in here with muddy boots we'll bounce

him.' The infant class increased fifty per cent. within the last year.

"So far as ascertained St. Paul's is the second offshoot from St. James' cathedral, and is about fifty years old. The first building was a wooden one, erected upon the ground where the rectory now stands. The land was deeded to the church by Hon. G. W. Allan, who gave his portion without remuneration, and the late James Henderson. The congregation became too large for the pew accommodation, and a section petitioned for removal to Bloor street west; the petition was granted and the building was also taken and placed upon what was called Potter's Field, and later developed into the Church of the Redeemer. It was to remain a chapel of St. Paul's until the latter was free of debt, and this condition existed until Rev. Septimus Jones was appointed rector of the former church.

"Steps were then taken to build a new church, and this was done about 25 years ago. The late Mrs. Proudfoot managed a bazaar that netted \$4,000, and this was the nucleus for the new building; and the late W. A. Baldwin mortgaged his farm for \$8,000 to complete the church, and when this debt was discharged the church was consecrated. The rectors, as far as could be learned, were Rev. S. Givins, who had as his curates Revs. Dr. Adamson, Government Chaplain; A. Williams, John Langtry, Septimus Jones, W. F. Checkley and T. C. Des Barres. Mr. Des Barres has no curate because the egress of several parishes from St. Paul's has obviated the necessity of supporting two ministers. His salary is \$1,500 with the use of the rectory; he has been rector eight years.

"Within the last thirty-five years St. Paul's has been the mother of five parishes, viz.: Church of the Redeemer, St. Luke's, St. Peter's, a portion of Christ church, Deer Park, and the new St. Simon's. But its old-time vigour is unabated notwithstanding this draft upon its strength. It has about 150 communicating members and a yearly income of about \$3,600. In fact last year was more prosperous than any year before; \$3,000 was spent for permanent improvement and \$2,000 will be spent this year. The churchwardens who so successfully care for the interests of St. Paul's are Messrs. Wm. B. Evans and J. R. Roaf."

The foregoing portion of the history of St. Paul's church and congregation was written in 1886, and in the twelve

years that have since elapsed there has been no change in the incumbency of the church. But to make the story complete something remains to be told about old St. Paul's. In volume I. of the landmarks a cut of the old building has already appeared, and some few particulars given about the church and its erection.

In a paper dated June 18th, 1842, now in the writer's possession, appears the following account of the opening service.

"The new church near the toll gate on Yonge street, was opened for the performance of divine service on the morning of Sunday last, the 12th inst."

It may be remarked that when the first St. Paul's was built Church street only extended as far as Carlton street. Jarvis street from the corner of Queen street east was only a sandy lane, as was also Sherbourne street, then known north of Queen street as Allan's Lane. West of St. Paul's on the south side of Bloor street there was scarcely a house between the church and Yonge street, and on the northern side there were only some three or four houses between the end of Jarvis street and the Red Lion Hotel, on the north-east corner of Yonge and Bloor streets, close to which was the toll gate referred to. The newspaper account continues:—

"The Rev. Charles Matthews officiated upon the occasion, and we had the gratification of hearing him deliver an appropriate and animated sermon from II. King IV., 8, 9. The building of a little chamber for Elisha by the Shunamite was very skilfully and eloquently applied to the spiritual wants of the neighbourhood in which the new church stands, and furnished the preacher with many powerful arguments for recommending the people to use every effort towards securing the services of a resident minister. A respectable congregation of one hundred persons had assembled and a collection of about £3 14s (\$14.80) was made in aid of the building fund. It was a matter of sincere rejoicing to all present to take part in the simple and well conducted services of this new little sanctuary."

The same paper contains this advertisement:—

THE NEW CHURCH.

NEAR THE TOLL GATE ON YONGE STREET.

"On Thursday next, 23rd inst., a meeting at which the Lord Bishop will

preside will be held in this church. The object of the meeting is to organize a congregation in conformity with the Church Temporalities Act. All persons who are disposed to rent or purchase pews or seats will then have an opportunity of doing so, and are particularly requested to attend. The church will hold two hundred.

"On Sunday morning the 26th inst., a sermon will be preached in this church by the Rev. Dr. McCaul, Principal of Upper Canada College, in aid of the building fund."

Toronto, 17th June, 1842.

The first incumbent of St. Paul's

Owing to ill-health Mr. McKenzie retired from the incumbency in 1855, and was followed by the Rev. W. A. Johnson. During the term of office of the latter clergyman a controversy and division arose in the congregation respecting the theological leanings and teaching of Mr. Johnson. His sermons by a portion of his flock were declared to savour more of Rome than of the Reformed Church of England, while on the other hand an almost equally large number of his parishioners gave him their warm and hearty support. There was on both sides no desire to cast the slightest imputation on Mr.



ST. PAUL'S CHURCH, BLOOR STREET, 1843

was the Reverend John George Dalhousie McKenzie, who continued in charge until 1855. In addition to undertaking the cure of souls at St. Paul's, Mr. McKenzie conducted a school, known as "St. Paul's Church Grammar School," in his residence, the second house to the east of the church on the same side of Bloor street. Among his pupils were members of the Jarvis, Henderson, Blake, Baldwin, Murray and Creese families.

Johnson's character; all admitted his perfect and absolute sincerity, but the very fact of his earnestness rendered his opponents all the more desirous that he should leave St. Paul's, as he was, to their way of thinking, preaching erroneous doctrines, though fully believing himself in the truth of what he taught.

After long, painful and heated controversy, Mr. Johnson resigned his charge and went to Weston, where as

rector of St. Philip's he remained for many long years after the troubles at St. Paul's had been buried in oblivion so far as he was concerned.

Following Mr. Johnson came Mr. Givins, who was in turn succeeded by the present rector.

The clergy of St. Paul's since its foundation have been these:—

Rectors—Rev. J. G. D. McKenzie, about 1843 to 1855; Rev. W. A. Johnson, 1855; Rev. Saltern Givins, 1856-1879; Rev. T. C. Desbarres, 1879-98.

Assistant Clergy—Rev. Mr. Schrieber, occasional, 1855; Rev. Dr. Adamson, 1855-56 (deceased); Rev. A. Williams (now of St. John's); Rev. John Langtry, 1868-69 (now of St. Luke's); Rev. Septimus Jones (now of Redeemer); Rev. W. F. Checkley (deceased); Rev. T. C. Desbarres (now rector of St. Paul's).

Professor Rev. H. J. Cody, of Wyckliff College, has been acting as assistant minister since the summer of 1895, but he is not responsible for parochial work (1898).

The following have been the wardens:

From 1843 until 1849 there are unfortunately no records showing who were wardens. Probably the affairs of the district were managed by the Bishop and the minister, aided by a committee, but this is little more than conjecture, as no documents of any kind are to be found relating to vestry meetings prior to 1849.

The register of births, marriages and deaths dates from 1846, but these give no clue as to whom filled the office of churchwarden.

CHURCHWARDENS

- 1849—1852—George William Allan, James Henderson.
 1852—1853—Alex. Murray, Captain Paterson.
 1853—1854—William V. Bacon, William Telfer.
 1854—1855—J. W. G. Whitney, W. Mackenzie.
 1855—1856—J. T. Brondgeest, T. J. Preston.
 1856—1857—Robert Beard, T. J. Preston.
 1857—1859—A. M. L. Howard, T. H. Ince.
 1859—1861—Robert Sewell, Jas. Young.
 1861—1862—Thomas Haworth, T. J. Preston.
 1862—1864—Thomas Haworth, Charles R. Dickson.
 1864—1868—W. G. Schreiber, George Bostwick.
 1868—1870—Alex. Marling, J. B. Sorley.

1870—1871—T. B. Blackwood, G. M. Rae.

1871—1872—G. M. Rae, E. J. Jarvis.

1872—1873—J. T. Smith, John Symons.

1873—1874—Frank Draper, Captain Stupart.

1874—1877—Captain Stupart, William Scadding.

1877—1878—Henry Skynner, J. R. Roaf.

1878—1880—W. H. Draper, W. B. Evans.

1880—1881—Major R. J. Evans, W. B. Evans.

1881—1883—W. B. Evans, R. H. Gray.

1883—1884—W. B. Evans, C. B. Jackes.

1884—1886—W. B. Evans, D. Mitchell Macdonald.

1886—1888—W. B. Evans, J. R. Roaf.

1888—1889—Major R. J. Evans, Charles Langley.

1889—1892—J. G. Greey, Charles Langley.

1892—1893—W. R. Smallpiece, J. G. Greey.

1893—1895—W. R. Smallpiece, R. Millichamp.

1895—1898—W. G. Eakins, Charles Marriott.

Organist 1896—Mr. McKim.

CHAPTER V.

HOLY TRINITY.

The First Free and Open Church in Toronto—A Gift From England.

Running westward from Yonge street, about 200 yards to the north of Queen street, is a narrow thoroughfare leading to a court wherein is built the Church of the Holy Trinity, belonging to the Church of England. The court is now known as Trinity square. In 1835 it was known as "the fields," and constituted the garden and cleared space around the residence of Dr. James Macaulay, formerly an army surgeon in the Queen's Rangers. His residence, called Teraulay cottage, was removed in 1848, when Trinity square was laid out. Macaulay lane, now Louisa street, was described as "fronting the fields," and from this cleared space a line of unbroken forest extended as far north as the eye could reach. This clearing on the north side of Macaulay lane was almost inaccessible half a century since, and could be approached only by passing around treacherous swamps and through tangled forests. It is related by Dr. Scadding that a magistrate declined an attempt to find Dr. Macaulay's house on account of the dangers by the way, when he reached the eastern part of York one afternoon, and it required

half of the next day to finish the journey. The residence was destroyed by fire after its removal to what is now the southern entrance to Trinity square.

Twenty-five years witnessed a radical change in the appearance of this court, or "fields," which was transformed into an active, populous district, so that the lines of the historian truthfully represent the change when they say:

Macaulay's fields are fields no more;
The trowel supersedes the plough;
Huge inundated swamps of yore
Are changed to civic villas now."

Within a few rods of Yonge street, one of the main arteries of Toronto's commercial life, enclosed on all sides with buildings, so that it enjoys a quasi seclusion, even while it is readily reached, stands this church, which in some respects has an unique character and history. It is reached by a very narrow passage way from Alice street on the north, another from Louisa street on the south, and the short avenue from Yonge street on the east; it seems like some great giant entombed amid the lesser buildings on every side and whose greatness only becomes appreciable when we stand within the narrow court and look up to the battlemented turrets of the twin spirelets above the front corners.

It is a large brick structure, cruciform in shape, with two narrow transepts adjoining the chancel. There is no attempt whatever at architectural effects, the entire building being an unpretending reflex of English cathedral churches. It runs east and west, the altar being at the east end, the main entrance at the west end, with an approach from the north and one from the south into the transepts. At the south-east corner and entered through a small porch is a two-storeyed annex, used for lecture and Sunday school purposes.

The origin of this church is grounded in the church revival in England in the early "forties," a revival that stimulated church architecture so that many new and ornate churches were built and old ones renovated, enlarged and generally improved, more attention being given to artistic results in contradistinction to the rather rigid architecture heretofore existing. Accompanying this revival in England her growing colonies were more assiduously cared for by the National Church, and a systematic supervision and organization of its scattered adherents was maintained. Out of this new-born

energy grew Holy Trinity. The diocese of Toronto was established in 1839, the Venerable Archdeacon John Strachan being appointed the first Bishop. His fine personal qualities, his energy of administration, executive ability and wonderful success gained him very favourable notice in Great Britain and Ireland. In this way it occurred to the mind of a benevolent lady whose name was not known, that a church should be established in Bishop Strachan's diocese in Canada. This was in 1845. When he returned to Toronto from a missionary tour west he found a letter from Bishop Longley, of Ripon, afterwards Archbishop of Canterbury, saying that a lady, unknown to him, had deposited in his hands £5,000 sterling to build a church in the Diocese of Toronto, stipulating that it be called the "Church of the Holy Trinity," "the seats of which were to be free and unappropriated forever." £3,000 of this were devoted to the building and £2,000 invested as an endowment fund for the incumbent.

Toronto having been chosen as the most suitable and most advantageous locality for the church, its present site was given by Col. John Simcoe Macaulay, son of the original owner of the land. While the building was in process of erection the unknown donor presented silver sacramental plate for public use, and smaller service for private ministrations; she also sent a large supply of fair linen and a covering of Genoa velvet for the altar, besides surplices for the clergy. The church was consecrated October 27th, 1847, in the presence of a large congregation. On that day, at the communion service, £50 in gold were presented, and £50 for a font, besides £50 more for clothing to be distributed among the poor.

Rev. Henry Seadding was the rector from 1847 to 1875, although Bishop Strachan frequently preached there. The finances were so judiciously handled that a reserve fund was created, and the parish is now in a most flourishing condition, notwithstanding the free seat system, owning a parsonage in Trinity square, and a new school building directly opposite. Rev. John Pearson, formerly of Fredericton, N.B., is rector. He is a genial, scholarly gentleman, interested in his work.

The church has been honoured by the official service of Rev. Dr. Scoresby, the celebrated English Arctic navigator and explorer, and of Bishop Selwyn, an eminent missionary of New Zealand, both of whom preached here

on more than one occasion. Lord Elgin, whose subsequent services in China and India gave him distinction, was, when Governor-General, often a worshipper within its walls. These facts, connected with its novel origin, serve to add to its historical interest and value.

On October 27th, 1884, a special commemorative service was held, at which time a memorial brass tablet affixed to the north wall was uncovered in honour of its then unknown founder. The address on that occasion was delivered by Dr. Scadding, accompanied by appropriate religious services. The following is the inscription:—

THIS CHURCH
DEDICATED TO
THE HOLY TRINITY.

WAS ERRECTED THROUGH THE MUNIFICENCE OF A LADY RESIDENT IN ENGLAND, WHO, A.D. 1845, THROUGH THE BISHOP OF RIPON, PLACED IN THE HANDS OF THE BISHOP OF TORONTO FIVE THOUSAND POUNDS STERLING, WHEREWITH TO ERRECT A CHURCH IN HIS DIOCESE UPON THE EXPRESS CONDITION THAT THE SITTINGS THEREIN SHOULD BE FREE AND UNAPPROPRIATED FOR EVER. WITH THAT SUM THE FABRIC WAS ERRECTED UPON A SITE GIVEN FOR THE PURPOSE BY THE LATE LIEUTENANT COLONEL JOHN SIMON MACAULEY AND AN ENDOWMENT PROVIDED.

THE FOUNDATION STONE WAS LAID ON THE FIRST DAY OF JULY, A. D. 1846 AND THE CHURCH WAS OPENED AND CONSECRATED BY THE RIGHT REVEREND JOHN STRACHAN, BISHOP OF TORONTO, ON THE EVE OF THE FEAST OF SS. SIMON AND JUDE, A. D. 1847.

THIS TABLET WAS PLACED HERE BY THE CONGREGATION, A. D. 1884, AS A MARK OF GRATITUDE TO THOSE THROUGH WHOSE LIBERALITY THEY ENJOY THE PRIVILEGES WHICH THIS PLACE AFFORDS.

No account of the history and services of the church of the Holy Trinity is complete without reference to the eminent work of Rev. W. Stewart Darling, who for nearly thirty years was intimately associated with all its interests. In 1855 he was appointed assistant minister, which position he held until 1875, when he became the rector. As some one said: "These years spent in this thickly populated and poor parish were years of the most unremitting and earnest labour, whose fruits were evidenced in a large, united and devoted congregation, conspicuous for heartiness of worship and forwardness in all good works." Mr. Darling was endowed with such qualities of zeal, sympathy and geniality that he attracted to him the love and confidence of the young, and "few pastors have endeared themselves more universally to their flocks." To his untiring efforts and conscientious devotion are largely due the present strength and influence of this parish. The revival of church life and work in Toronto, as manifested by the in-

roduction of daily public prayer, weekly communion, choral services, surpliced choirs, and other accessories of divine worship, which tend to make it a thing of glory and of beauty, and by the many organizations and methods which exist for bringing the influence of the church to bear upon the masses, would, but for Mr. Darling's earnestness and zeal, courage and perseverance, have been of much later beginning than it was; for few, and feeble, if any, were the steps taken in these directions till he had led the way and rallied with voice and example, as a leader of men, the forces of the party with which he was identified.

In these rapidly moving times an edifice built in 1847 begins to bear about itself an air of antiquity. If the building is associated, as in this case, with a service that is venerable on account of an unbroken historical enrichment, the feeling of veneration is enhanced, so that a visit to Holy Trinity gives one this impression. Like cathedral churches, the vastness of it establishes no sympathy between the worshipper and the building. Cathedrals seem to be built more for elegance of artistic results and grandeur of architecture than for the comfort or convenience of devotees. The service is to supply everything, and in this respect cathedral service is the acme of all service, in that it furnishes attractions and interest beyond the mere luxury of the building.

The chancel seems far away from the main entrance; the intervening space is occupied with narrow seats, divided into individual compartments by small strips of wood, each seat having a single rail at the back with a book-rest in front and a kneeling board below. The floor, save the three aisles covered with matting, is uncarpeted, and there is not a vestige of upholstery about the building except that of the chancel and sanctuary. Within the four entrances are four huge stoves, two in which wood is burned and two for coal; the building is well lighted with stained glass windows and by neat gas-lamps. The ceiling is buttressed directly from the walls, so that no pillars obstruct the view, and is harmoniously painted and decorated, the walls being wainscoted several feet from the floor. A very small gallery, enclosed by the turrets, rests above the western vestibule, and is reached by two narrow winding stairways, one on each side. Two visitors' books are kept, with a request attached that all persons worshipping there inscribe their names and addresses. Just within the south-

ern transept is the stone baptismal font, upon a stone elevation, reached by three stone steps circumscribing it.

At the north-west corner of the chancel is the organ, a magnificent instrument, the pipes with their gilt and blue ornamentation making a bright and pleasing contrast with

The surpliced organist sits within the chancel with two long lines of seats behind him and two similar lines on the opposite side for the choristers. Back beyond all this two steps rise to a dais, upon which are placed the bishop's and clergy's stalls; two steps further and the altar is reached; it is



HOLY TRINITY CHURCH, TRINITY SQUARE.

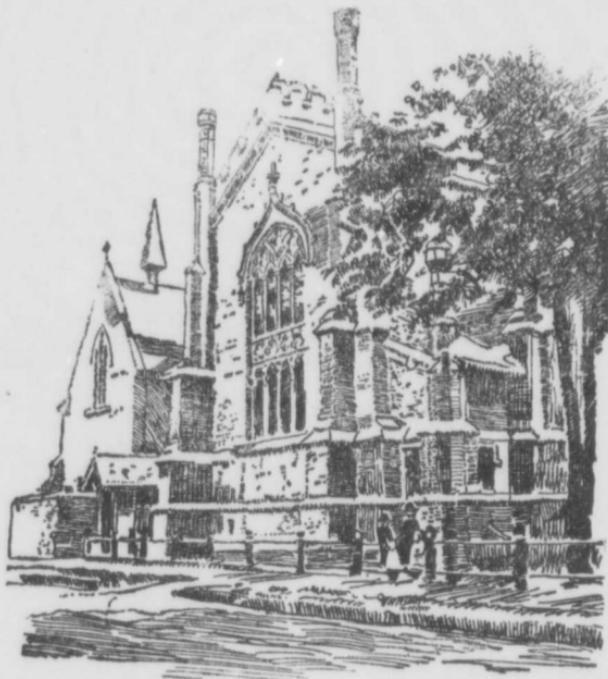
darkly-coloured case. The instrument, built by Iye & Son, of this city, is of great power and resonance, capable of instant reduction to the most melodious combinations and tones. Projecting beyond the chancel rail is the pulpit, and to its left the reading desk.

covered with red velvet, fringed with white silk, and the monogram I. H. S., with a cross above it all worked in white silk; on one corner of the altar is a large service book sustained by a highly polished brass stand, while on a ledge above it are two vases filled

with fresh, sweet-smelling flowers and a cross in the centre—all made of fine brass. The eastern wall of the sanctuary is panelled in the third-pointed French Gothic of the building, while above the window is the inscription: "Holy, holy, holy, Lord God Almighty," the Beatitudes from the Sermon on the Mount being inscribed above the window of the nave. The chancel has a blue canopy, plentifully sprinkled with gilt stars.

ness of delineation and delicacy of colouring. The four evangelists are represented above, and the four major prophets below. The window, made in Edinburgh, cost £150. But the entire arrangement of the chancel is in keeping with the churchly idea which is truly unfolded only in cathedral architecture as well as in cathedral service.

"The school portion of the structure, at the south-east corner, is in perfect



HOLY TRINITY—EAST FRONT VIEW.

The greater portion of the preceding portion of this history, very slightly altered, has already appeared, but the following account of the service at Holy Trinity in 1884, is quoted just as it was written then:

"The large, variegated, stained-glass window above the altar presents a rich and beautiful appearance at a distance, but is not sufficiently well executed to bear close and critical inspection, on account of a want of clear-

accord with the antique character of the edifice. On the lower floor is a large room uncarpeted and unadorned, with a small vestry adjoining, in which the weekly meetings are held. Above it is the Sunday school room, also unfurnished, unless plain settees and chairs can be called furniture. The unplastered walls are painted white and the rafters and other woodwork of the roof painted dark; a huge wood stove stands on one side and a small recess

rector and curate, were counted, slowly wound its way to the front of the chancel, and entering it divided at the sanctuary, the congregation meanwhile standing.

Too much cannot be said in praise of the musical rendition of this service. Mr. A. R. Blackburn, who is organist and choirmaster, has developed a musical ability that makes evensong at this church not only a pleasure but a luxury, and that, too, at no sacrifice of a devotional spirit; indeed, the most casual listener must be inspired and uplifted by the sweetness and harmony of it. It was what is known as the choral service. The prayers, the creed and the responses are all intoned by the choir, composed entirely of male voices, the full choir in this church numbering 51 members; 24 of these are men and 27 boys. The former are divided into nine tenors and 15 bass, the latter into 22 trebles and five altos. The mingling of the fresh, clear, young voices of the boys with the pure tenor and full round bass voices of the men produces an effect that is delightful. The intonation of the prayers, which to an ordinary Protestant of uncultivated musical taste seems novel, if not irreligious, is, when conducted with feeling and expression, very impressive and restful.

"On this occasion Rev. John Pearson intoned the prayers in excellent style with a full, rich voice, accompanied by the choir—the organ playing a soft and low refrain, as the petition was humble and penitent or rising and swelling with triumphant gladness when voicing the greatness and honour and glory of the Almighty God. The congregation was worshipful, nearly every individual having the use of a prayer-book, and every one intensely following the ancient service enriched with historical value and beautiful with the melody and harmony of reverent music. Rev. George Nattress read the evening lessons and preached a short sermon. He is a minister of fine address, good voice and evidently of great sincerity. Two hymns were sung, one, "Singing to welcome the pilgrims of the night," being especially well sung. The choral service before the sermon lasted an hour, the sermon twenty minutes, the concluding service and recessional occupying ten minutes.

"Attentive officials are at hand; all seats at all services are free; the rector is curtained wherein is stationed an altar from which the service is conducted. While all this is true to that specific form of church life in which the Holy Trinity is embosomed, yet the aspect is so devoid of finish and colour that it seems almost rude in

its stern primeval nature. A number of Scripture scenes illustrated in pictures of the most ancient and inartistic style are hung on the low white walls about the room.

"The Sunday school is a flourishing one, numbering about 350, with an average attendance of over 200, including a Bible class of 50 and 36 officers and teachers. More commodious and convenient rooms will be had when the new building is completed, and to this the school is anxiously looking. Of the \$350 received by the treasurer in 1884, \$60 was sent to the Indian Homes at Sault Ste. Marie, and 200 volumes were added to the Sunday school library.

"Although the general character of the building is of that simplicity combined with massiveness, growing out of the middle-aged Christian architecture that symbolizes the true cathedral habit, yet the worship is rich and cultivated in its ceremony. The service of this church is not ritualistic; it is liturgical and in entire agreement with the Church of England services as celebrated in the old country for the last three hundred years. Communion is celebrated every Sunday at 8 and 11 a.m., and on 'All Saints and Holy days, the Litany every Sunday at 4.30 p.m., and choral evensong at 7. Ordinarily in the morning the service is a plain one, but on the first and third Sundays of each month and on festival days the communion service is choral; there is evensong every day at 5.30. At the usual morning service about 400 people are present, but the evening service finds the church filled; it seats about 800. There are 400 communicants and 3,714 communion services were held during the last year.

"I should like very much to have the privilege of sitting in the gallery in order to get a good view of the choristers," said the writer to the black-robed beadle of the Holy Trinity.

"Just wait a minute," said that busy functionary, as he turned away to look after a stove. 'Now, step this way,' he resumed, opening a narrow door at the front of one of the turrets; 'just keep right on till you come to a green door and push it open,' was the parting instruction as the little door was closed behind him, and the writer found himself in total darkness. With one hand groping along the damp circular wall and the other outstretched to ward off any unseen danger, the

narrow winding stairway was followed, by faith, not by sight, until the green door was reached; after an almost despairing effort to find the latch, an effort not conducive to the cultivation of a reverential temper, the door at last flew open with a bang and threatened to bring the eyes of the whole congregation gallery-wards. After enough of the accumulated dust of months had been cleared away from the unused seat a fine view of the nave and chancel, brilliantly lighted, was deemed a reward for the perilous ascent.

in their work and anxious to accommodate all enquirers with their official services.

"The year's report for 1885-86 shows an income of \$1,120.83 through the envelope system, \$2,416.69 through the general offertory, and \$586.75 through the clergy fund, while the total receipts from all sources amounted to \$9,514.23. The membership is divided into minor organizations for the prosecution of the work the Holy Trinity feels called upon to do, and the work is conscientiously done, reflecting credit upon its congregation, and in that way honour-



HOLY TRINITY—WEST FRONT VIEW.

Far away the processional chant was faintly heard, like the distant murmur of some hidden waterfall; its soft, gentle music grew stronger and louder until the vestry door was opened and the surpliced choristers slowly and reverently entered, while the inspiring music rose and fell in liquid melody, growing louder and stronger as the clear tenor wove sweet sounds above the splendid harmony of the deep bass. The double line processional, led by two very small boys, and graduated by two larger ones, and so on along until the 24 boys and 18 men, followed by the and his curate are intensely interested

ing its generous founder.

The foregoing sketch brings the history of Holy Trinity in great measure down to Easter, 1886. The following particulars are now added, to make the story complete:

The sum of \$9,514.23 mentioned as having been received from Easter, 1885, until Easter, 1886, included the special funds for the new school buildings and repairs to chapel and parsonage, respectively, \$2,919.63 and \$115.50, making in the aggregate \$3,035.13, so that the net amount for parochial purposes

was \$6,479.10. Since that date the contributions have been as follows:

1886-87	.... \$10,145.73, of this \$1,668.27 was special	
1887-88	.... 18,297.06, " 8,983.20 "	
1888-89	.... 8,278.40, " 2,143.34 "	
1889-90	.... 8,600.26, " 1,715.00 "	
1890-91	.... 8,244.82, " 1,537.95 "	
1891-92	.... 14,382.52, " 4,780.65 "	
1892-93	.... 12,403.34, " 4,088.38 "	
1893-94	.... 6,560.37, " 771.83 "	
1894-95	.... 4,779.95, " No special funds "	
1895-96	.... 3,873.18, " " "	
1896-97	.... 7,547.18, " 3,599.40 was special "	
1897-98	.... 4,663.97, " 924.92 "	

The special funds were for the new school buildings and include loans on mortgage.

The rectors of Holy Trinity have since its foundation been as follows:

1847-1875, Rev. H. Scadding, D. D.; 1875-1886, Rev. W. S. Darling; 1886, Rev. John Pearson, who is the present incumbent (1899.)

From 1868 until 1875 Rev. W. S. Darling was rector's assistant, and Rev. John Pearson filled the same office from 1875 until 1886.

The curates since 1847 have been: Reverends Walter Stennett, 1847-1854; W. S. Darling, 1851-1868; Dr. Duckett, 1857-1858; W. E. Cooper, 1858-1859; R. Sanders, 1812-1865; G. T. Carruthers, 1862-1865; H. W. Davies, D. D., 1866-1881; Edwin Day, 1870-1875; C. T. Denroche, 1870-1871; O. P. Ford, 1873-1875; C. B. Darling, 1880-1881; W. Farncomb, 1882-1883; George Nattress, 1883-1889; O. H. Mockridge, D.D., 1890-1893; Rev. Frank DuMoulin from 1894 until January 1st, 1896, when he went to Chicago to one of the Episcopal churches in that city. Rev. W. L. Baynes-Reed, for three months in the summer of 1895, and Rev. B. C. H. Andrews, from January 1st, 1896, until the present, (January 1899.)

The churchwardens have been, from 1847 to 1853, J. W. Brent and Thomas Champion; from 1853 to 1856, J. W. Brent and D. Crawford, 1854; C. Berzy, 1855; E. Hobson, 1856; from 1856 to 1858, F. W. Coate and William Ince; 1858-59, F. W. Coate and C. J. Campbell; from 1859 to 1861, C. J. Campbell and J. W. Brent were; since then the list is as follows:

1861-62—Robert Spratt, J. E. Ellis.
 1862-63—Robert Spratt, A. W. Otter.
 1863-64—A. W. Otter, J. W. Young.
 1864-65—C. J. Campbell, S. G. Wood.
 1865-1866—William Ince, S. G. Wood.
 1866-67—William Ince, John Catto.
 1867-68—John Catto, A. Blachford.
 1868-69—A. Blachford, W. T. Rielly.
 1869-71—W. T. O'Rielly, G. W. Buckland.
 1871-72—G. W. Buckland, John Catto.

1872-73—John Catto, John W. Young.
 1873-75—A. Blachford, G. S. Holmested.

1875-76—A. Blachford, H. J. Browne.
 1876-77—H. J. Browne, W. H. Oates.
 1877-78—W. H. Oates, R. H. Bethune.
 1878-79—R. H. Bethune, E. F. Oates.
 1879-80—E. F. Oates, William Ince.
 1880-81—G. S. Holmested, W. S. Taylor.
 1881-82—W. S. Taylor, H. J. Browne.
 1882-81—H. P. Blachford, William Hill.
 1884-87—H. P. Blachford, W. Kerster-
 raan, jun.

1887-88—W. Kersteman, jun., I. J. Cooper.

1888-90—I. J. Cooper, C. H. Thompson.
 1890-92—William Hill, W. P. Byrch.
 1892-93—William Hill, F. A. Hall.

1893-95—H. P. Blachford, Edmund Wragge.

1895-98—H. P. Blachford, Autrey White.

1898-99—C. J. Agar, W. H. Tippet.

For nearly fifty years the secret of who it was that built Holy Trinity Church was well kept, but about 1894 the name became known, and in 1897 the churchwardens thus alluded to the matter in their report:

"By the terms of her gift, her name was expressly directed not to be disclosed; but during the last few years, by some means or other, the name of our benefactress has been made public, and it is therefore committing no breach of confidence now, in this jubilee year of the church's history, but on the contrary, rather an appropriate occasion, to make the fact known in these pages, and more especially as the merit of founding this church has been ascribed to other persons. Mrs. Swale departed this life in the year 1844, and the gift, though made by her in her lifetime, was not actually paid over until after her decease.

"When the memorial tablet recording the foundation of the church was placed in the church, a rubbing of it was sent to the Rev. H. J. Swale, and met with his approval. Rev. H. J. Swale died in the year 1893."

The church of the Holy Trinity completed its jubilee on Oct. 27th, 1897, and it was celebrated by special sermons and services and congregational gatherings. These jubilee services commenced on Sunday, October 24th, and concluded a week later, on October 31st. At morning prayer on October the 24th, there was an unusually large congregation, the sermon being preached by the Right Reverend the Bishop of Algoma, the lessons being read by the Ven. Archdeacon Bogert.

At night the Bishop of Toronto occupied the pulpit. His discourse consisted

of a carefully prepared sketch of the history of the church, its inception, consecration and subsequent growth. During his sermon he paid a touching tribute to the work done by the Revs. H. Scadding, D.D., and W. Stewart Darling, besides eulogizing the labours of the rector the Rev. John Pearson.

On Tuesday, October 26th, a special service was held for the school children, who a clear and forcible address was given by the Rev. C. J. Goodman, curate of St. Luke's. After the service a handsome brass baptismal ewer was presented to the church by the children of the Sunday school, to whom an entertainment was given the same evening in the school room.

Wednesday being the anniversary of the consecration there was an early celebration of the Holy Communion at seven a.m., when there were about fifty communicants, the rector and the Rev. B. C. H. Andrews officiating. The jubilee service proper was at 8 p.m., and rarely has such a vast congregation gathered within the church's walls as on the occasion.

At seven o'clock there were at least two hundred people seated in the church, and at 7.30 it was well filled. When the service began every seat in the building was crowded, and numbers were accommodated with chairs who otherwise would have had to stand.

The choir, with the clergy and bishop entered the church by the west door at ten minutes past eight, the processional hymn being 393 A. & M., "Rejoice Ye Pure in Heart." Besides the Bishop and his chaplains, Rev. A. J. Broughall and Rev. H. Scadding, D.D., there were present the clergy of the parish, and the Revs. Arthur Baldwin, preacher for the evening, C. B. Darling, who read the lessons, and about forty of the clergy from Toronto and its immediate neighbourhood.

The Rev. Arthur Baldwin's sermon was a clear and masterly one. He confessed unreservedly that through Holy Trinity church and the lessons taught from its pulpit by "those faithful teachers Scadding, Darling and Pearson," a higher tone had been given Canadian churchmanship, that Holy Trinity had proven a blessing, not only to its own people, but to the Canadian church at large. The preacher acknowledged his own indebtedness to the kindness of former rectors of the church, and his admiration for the life and work of the then rector.

The benediction at the close of the service was pronounced by the vener-

able Dr. Scadding, who as a young man of thirty-five years of age, had half a century previously read a portion of the prayers at the consecration of the church. The doctor's voice was heard distinctly all over the church, while the occasion was a most impressive one.

The tall figure of the doctor, in surplice and hood, with his snow-white hair and uplifted hand, the white-robed clergy and choristers grouped kneeling about him, and the vast congregation, all constituted a scene as beautiful as it was solemn. For a brief moment after the doctor's words had ceased there was absolute silence, "a silence that could be felt," and then rising from their knees, led by the choir, the whole congregation joined in singing the Te Deum.

On Thursday, October 28th, there was a re-union of the past and present members of the congregation in the school room, when addresses were delivered by the rector, by Dr. Scadding, and by Messrs. William Ince and S. G. Wood.

The Jubilee services at Holy Trinity were brought to a close on Sunday, October 31st, the preacher at the morning service being the Right Rev. the Lord Bishop of Huron, who was most attentively listened to by a large congregation.

CHAPTER VI.

ST. STEPHEN'S.

The First Church in the City West of Spadina Avenue—Its Founder.

The following account of this church and its services was first published in 1887. It reads:

"It was an ideal Sunday; a gentle breeze tempered the sunshine that enwrapped the city with its golden glory and made the day enjoyable to the thousands threading the streets and avenues, on their way to church. The ringing of the little bell from the open belfry of St. Stephen's warned the observer that his notebook must be otherwise occupied than with street scenes, and he entered the pretty church and found a comfortable seat in a retired corner of the north transept.

"The Church of England people may well rejoice in the possession of so pretty and so ornate a building as that of St. Stephen's. It is constructed of red brick with stone facings, and is almost perfect as an illustration of true ecclesiastical architecture, the

style being early English Gothic. A mere glance at the exterior at once reveals the gracefulness of outline and the originality of conception, and yet a conception that is in harmony with true art. It is the testimony of English people who live in Toronto that this little church, almost more than any other in the city, at once pictures to their minds the vine-embowered chapels and historic shrines of their dear native land. The main entrance is on Bellevue avenue, although there is a porch on College street and an entrance from the rectory grounds on the south. The building facing the avenue is 103 x 34 feet, with two shallow transepts measuring 12 feet; the chancel has a depth of 30 feet and is 20 feet wide. Above the altar are three large stained glass, lancet-shaped windows; the left has inscribed upon it: "The Dayspring from on High Hath Visited Us," while on the right can be seen, "I am the Resurrection and the Life." The central one of the three has an image of a dove hovering above the monogram I. H. S., while a chalice is pictured below. The altar is a plain one, covered with gilt-fringed red cloth, and has the word "Jesus" embroidered in black letters upon a white background, while above this was arranged a collection of white flowers. On the panelling of the altar the letters A and O are engraved, signifying the first and the last, Alpha and Omega being the first and last letters of the Greek alphabet, the language which Jesus spoke. Within the chancel there are six small lancet windows, and the ceiling is painted a dark blue, dotted with gilt stars. The organ is a small, but fine-toned instrument. Its pipes, as well as the general painting of the church, are more of a fanciful character, in the way of decoration, than of an ornamental one. The organ chamber and robing room are one and the same, on the south side of the chancel.

The church seats 600 people, and it is not luxurious, but it is thoroughly ecclesiastical in design and arrangement. The seats are plain, darkly stained and uncushioned; the floor is uncarpeted, save the aisles, which are covered with matting. A stone baptismal font stands within the northern transept, just to the right of the pulpit, and has inscribed upon its base, "Suffer little children to come unto Me and forbid them not."

Scriptural mottoes are painted above the transepts in fanciful colours, while suitable selections indite the windows,

of which there are eight in the walls and eight in the roof. Above the archway of the chancel is inscribed: "I will wash mine hands in innocency; so will I compass thine altar, O Lord."

The impression of the building is one of comfort, notwithstanding its lack of those furnishings and adornments that one naturally expects in connection with the idea of comfort. Somehow the architecture with its grace and harmony gives a restful feeling to the worshippers; there is nothing in the structure to disturb a refined sense of proportion.

Rented seats are unknown in St. Stephen's Church. Whatever exclusiveness may be charged against the Church of England, it must be admitted that, with few exceptions, its management in this city is conducted upon the principle of a free Gospel. And St. Stephen's is one of its parishes that exemplifies the charity it theoretically holds, viz., freedom to worship God without being assessed for the privilege. Every sitting in this church is absolutely free to any one. You may choose your own place and you will be heartily welcome to occupy it; no rents are taken, no assessments laid; everything in its financial income goes upon the voluntary system, and, as a consequence, the entire property of the parish, worth about \$30,000, is free of debt, and the offertory last year was increased over \$5 a Sunday. The free seat system, together with an advantageous location in a growing part of the city, and a most genial and friendly minister has made this emphatically a "people's church." The congregation on the Sunday morning referred to was evidence of the fact; it was not made up of wealthy or aristocratic people, but of people in the middle walks of life, and people who heard the Gospel gladly, if their participation and interest in the service are a criterion of judgment.

Almost every congregation in the city has an individuality of its own; it may partake largely of the neighbourhood in which it is located, or it may so imbibe the spirit of the pastor in charge as to receive its distinctive St. Stephen's three things specially important of personal entity. In the case of presses the writer, viz., the heartiness with which the congregation joined in the service, the excellence of the singing, and the large majority of young people and children in attendance. So far as the reporter could see, only nine grey-headed persons were noticeable; the remainder, and the congregation,

as is usual, was a very large one, was mainly composed of young persons. Very many children were there, and they were reverent children, too; all followed the service closely, and with apparent interest; the decorum throughout was devout and proper; the people seemed to be there to worship and for no other purpose.

"The only thing that seemed anomalous in the whole proceeding was the entrance into the chancel of the choir boys and men without surplices; and they entered irregularly, some from the nave and some from the vestry, there being no processional or recessional hymn. But they sang well; the chanting was in exact time with concerted

"Rev. C. B. Kenrick, M.A., became the curate in October, 1886, and is also superintendent of the Sunday school. He took the opening service and recited the creed, the prayers and litany. The rector, Rev. A. J. Broughall, read the lessons and preached the sermon. He is a gentleman in middle life with hair and beard plentifully sprinkled with gray. In personal intercourse and in the conduct of church service he is perfectly natural and unrestrained; he is of easy manner, not oratorical in delivery, but has a clear, distinct, pleasant voice which holds the interest of his hearers to the end. His sermon was a short utterance of useful truth plainly but forcibly put; it was no iter-



ST. STEPHEN'S CHURCH, FROM BELLEVUE AVENUE

action and fine expression. A noticeable feature was the evident familiarity of the people in the pews with the music that was used. And it was no flimsy, trashy, sentimental dish-water music; the chorals, the Te Deum and Benedictus, and the hymns were all dignified, sublime and had soul in them. The entire service is choral, the mingling of the clear young voices of the boys with the deeper and heavier tones of the men, and these with the voluminous tones of the vast audience produced a most pleasant and artistic effect; indeed, the congregation seemed almost proficient as the choir, and it was really an inspiring service.

ation and reiteration of trite sayings that have no interest in them save the interest that belongs to age; it was a practical outline and appeal whereby the Christian grace of alms-giving was shown to be a beneficial factor in producing happiness not only to the recipient but to the donor. The text was taken from the Acts; "It is more blessed to give than to receive." After explaining the circumstances that gave rise to these words and the significance of the fact that they are the only recorded words of Christ outside the Gospels, he said:

"These words have a strange but true ring about them. The world and many

Christians admit their justice, but do not act according to them. To receive anything is a blessing, but it is a greater blessing to confer a benefit.

"In Christian benevolence there is an element of the divine; it is divine to give; it is human to receive. God is the Good because He is ever dispensing blessings on all. Christ was always giving, either strength or health or life or love or tenderness; He looked upon men as members of one great fraternity, and in so far as we give do we resemble Him.

"Christianity is founded upon forgetfulness of self. There is a kind of religion that is selfish; it sings hymns about heaven; it prays for its own needs, and sheds a few delicious tears of repentance in its closet; it gives money to its own church, and for its own pew accommodation. This is not Christ's religion. To be good and honest in every day's action and transaction, to do as one would be done by, is Christianity.

"By giving we glorify God. The practice of love and good-will, and to be benevolent and kind, distinguish the servants of God. Giving does good to ourselves, and has a wholesome and beneficial effect, because the exercise of moral virtues tends to their growth and stability. The philanthropist is always a happy man. Modern agnosticism teaches that each man realizes happiness by sacrificing himself to the good of others, and yet Christ taught that truth eighteen hundred years ago.

"The sermon was only twenty-two minutes in length, but it was brimful of such sentences. They were illustrated by short quotations from the poets and by references to Bishop Burnett and the philanthropist Howard. It was a valuable sermon, and all the more so because tersely expressed. It closely held the attention of the large congregation, and doubtless produced a practical response among the people.

"In 1858, November 28th, the first service was held in the church, which was built, entirely at his own expense, by Robert B. Denison, the third son of the late Colonel G. T. Denison, who died in 1853. Anglicans west of Spadina avenue in those days were few in number; but the provision made for the outreaching population by the building of this church was a wise one, as is shown in its large membership, there being 350 communicants now connected with his parish. The corner occupied by the church, rectory and school house has very much in-

creased in value. At first it was a field among many surrounding fields, with tangled thickets and forest trees on the north; now beautiful lawns, commodious residences and a fine avenue take their place. The congregation was very small at first, composed of only a few earnest workers; but the spirit of consecration to the work kept it alive, and slowly growing, until, with the coming population, a large parish and a most successful one has been established. Nothing of historical moment occurred in the life of the congregation until the year 1865, save a change of rectors, the first incumbent, Rev. J. H. McCollum, being succeeded in April, 1861, by Rev. A. J. Broughall. On October 26th, 1865, the church, which cost \$10,000, was destroyed by a fire that consumed everything save the walls. The flames were seen first issuing from the vestry window, and it is supposed an attempt was being made to rob the safe in that room, when by some accident the building was fired by the burglars.

"The congregation then met in the late Col. Cumberland's house, and its irrepressible spirit immediately rebuilt the church, so that in March of the following year it was re-opened for service. In 1878 the building was enlarged by the addition of the transepts, but it is again too small, and further enlargements and improvements are in contemplation. It is noteworthy that every addition and improvement was paid for as soon as finished. Land was bought to the south for a rectory, and later on an additional plot, upon which was built a schoolhouse capable of accommodating 400. But the Sunday school, which numbers 650, is too large for the building, and the overflow is accommodated in the church. The school building and the rectory will also be enlarged and improved. Nothing seems to be wanting to mark St. Stephen's as one of the most flourishing churches of the city. Its constituency is not a wealthy one, but the work it is doing is better work, perhaps, on that account, because it brings the blessings of the Gospel to the poor. Both the rector and assistant clergy labour self-sacrificingly and lovingly with a spirit of humility and consecration that is very commendable. Indeed, voluntary work is characteristic of the parish, and its aim is to directly interest its membership not only in acts of worship, but in practical service.

"The choir, under the direction of

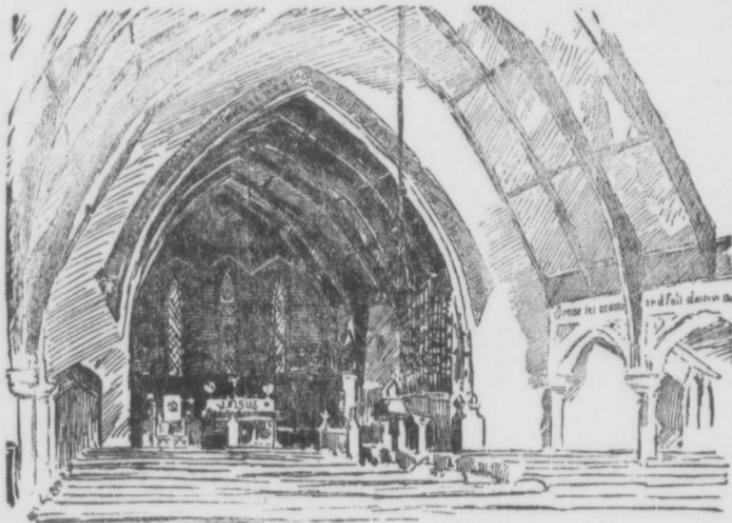
Mr. C. E. Burch, the organist, does its work as an act of voluntary service. It is composed of twenty boys and eight men. There is a flourishing C. E. T. S. connected with the church, and also a Band of Hope, together with a Ladies' Aid and Benevolent Society. The income is about \$3,500 a year, and \$270 from the Sunday school, a most liberal showing, when the circumstances of the people of the parish are considered."

Since June, of 1886, the year in which the preceding portion of this account of St. Stephen's was written, there have been various changes in the con-

the Rev. J. H. McCollum. He was in office from November, 1858, until April, 1861, when he resigned and the Rev. A. J. Broughall was appointed by Dr. Strachan, the then Bishop of Toronto, to the vacant rectory. The following is a complete list of the whole of the clergy who have been connected with St. Stephen's since its foundation:

Rectors—Rev. J. H. McCollum, 1858-1861; Rev. A. J. Broughall, 1861-1898. Locum tenens, January to June, 1862 (owing to illness of the rector)—Rev. C. H. Shortt.

Assistant clergy—Rev. C. B. Kenrick, 1886-1888; Rev. Professor Clark, spe-



INTERIOR OF ST. STEPHEN'S CHURCH.

gregation and buildings, but none in the rector.

In 1890 considerable enlargements were made in the church, the chancel as described in the earlier portion of this article, being taken down and a more spacious one erected in its stead, together with an organ chamber and clergyman's vestry to the south, also a northern chamber of considerable seating capacity. The nave was also extended eastward; the new portion intended to be part of a much larger church than the present one, yet to be erected.

The first rector of St. Stephen's was

cial preacher from October, 1868, until August, 1891; Rev. J. S. Broughall, 1890-1892; Rev. E. Vicars Stevenson, 1892-1895; Rev. E. H. Capp, who began his work in the district in September, 1895.

The list of wardens includes some well-known names. Unfortunately, owing to the first church having been destroyed by fire, the minutes of the vestry up to 1865 cannot be referred to, but the first wardens, from 1853 until 1862, were these:

Lieut.-Col. R. B. Denison, Lieut.-Col. F. W. Cumberland.

Succeeding them have been the fol-

lowing gentlemen, some of whose names are well known.

1865-67, F. W. Coates and F. Armstrong; 1867-71, F. W. Coates and H. L. Hime; 1871-72, F. D. Bostwick and Jonas Ap Jones; 1872-73, F. D. Bostwick and Mr. Williamson; 1873-74, J. Pepler and Mr. Walker; 1875-76, J. Pepler and F. D. Bostwick; 1876-78, F. D. Bostwick and J. D. Oliver; 1878-79, J. D. Oliver and J. Pepler; 1879-81, Edward Brown and Dr. Machell; 1881-82, N. Weatherstone and Dr. Machell; 1882-83, John Carter and R. T. Fuller; 1883-84, J. D. Oliver and Dr. Machell; 1884-85, E. B. Brown and R. T. Fuller; 1885-86, J. Pepler and W. A. Brown; 1886-87, W. A. Brown and G. Mercer Adams; 1887-88, W. A. Brown and F. W. Ball; 1888-90, J. H. Patterson and Dr. Machell; 1890-92, J. H. Patterson and W. A. Brown and W. Cook; 1893-94, W. J. Mitchell and W. Cook; 1894-96, W. J. Mitchell and E. B. Temple; 1896-99, John Alley and Walter Nation.

About 1890 the choir of St. Stephen's were vested in cassacks and surplices, a change looked upon by the great bulk of the congregation as being one very much for the better. Mr. M. de G. Wedd is the present organist (1896), having taken the place so well filled by Mr. Burch.

CHAPTER VII. ST. JOHN'S.

The Old Military Church—Its History and Development.

On the west side of Portland street, at the corner of Stewart, just below King, is an historic piece of ground owned by the Ontario Government, but cared for by the city. It is called Victoria Square, and is the site of the old military burial ground. It was at one time the intention to build Government House on St. Clarence Square and then open Wellington street through this old burial ground. A subsequent change of design was made and the ground was not broken. Until recently it was in a very dilapidated condition; nearly all marks of the old graves were obliterated, and it was an ordinary common. But the city reclaimed it from this condition, put it into respectable shape, and erected about it a neat fence. In the north-west corner may be seen a few of the old tombstones, the only relics of the military heroes whose graves are now entirely lost.

Many years ago the Government

made a grant of two acres to the Church of England, so that a church might be erected wherein the soldiery could worship without being obliged to march down from the Fort to St. James Cathedral. The church was to be erected on Portland street; but, on account of the contemplated opening up of a street through the ground, the northern section was given, and the church was built on Stewart street, back of Portland, where it now stands. At the corner, protected by two posts, may yet be seen the stone, with a broad arrow engraved upon it, to show that that is Government land. This is the Church of St. John the Evangelist. It was the military church until 1870. The soldiers worshipped there, and now seats are assigned to the officers and soldiers of No. 2 Co., R.R.C.I. There are about 400 graves in Victoria Square, some of them the resting place of men very prominent in the early history of Canada. The father-in-law of the late Chief Justice Harrison, the grandfather of the late Lieutenant-Governor Robinson, children of Sir John Colborne, and other officers are buried there. And so sacred are these graves in the memory of some that the descendants of these long-buried soldiers bring their children to St. John's church for baptism, and many a marriage is consecrated there because of the veneration felt for the dead heroes lying outside.

In the history of Toronto's churches already frequently quoted is the following description, not of St. John's as it is to-day, but as it was in 1887. It is well worth quoting, as it describes a building now fast becoming a faint memory:

"The original church is still to be seen. It is a low-built, quaint-looking structure, bearing about it an air of antiquity which gives an old building that veneration challenging our respect. There is a small porch on the north, with an odd-looking little belfry beside it. The chancel is built in apsidal form on the east. The original building was enlarged by the addition of a transept on the south. It is now rough-coated, though in the early days it was simply a clap-board building. It cost less than £400, and seated 500 persons, special sittings being set apart for the military. The transept affords room for 100 additional sittings. The church was built about 1830. At the west end is a very uncouth-looking old gallery, projecting its cumbersome body well out into the aisle. It was

intended to receive an organ, but never realized the intention. The interior is very suggestive of an English chapel, and with all its unique characteristics is a comfortable, if not a pretty, church. The chancel is neat and pretty, and contains seats for the choir, with a handsome 18-stop Warren organ in the north-east corner. The roof is upheld by light open timber-work, and neatly stained glass windows set in the low walls add to the picturesque appearance of the edifice. It is a very plain building, but, for all that, it is interesting. Perhaps it is the memory of the dead outside that invests it with so much historic value. Just west of it is a rough-cast school-house, 60x40 feet, and on Portland street, at the southern line of the grant, is a comfortable rectory.

"At first open-air meetings were held in the West End, with the design of finally organizing a parish that should take in what is known as "the commons." Church of England people then began holding service in St. Andrew's Market, where a Sunday school was also established. The congregations enlarged, until the outlook for the building of a church became very hopeful. At this inception period of St. John's, Revs. Dr. Lett and T. Smith Kennedy were especially active in the missionary effort. The new congregation worshipped in St. Andrew's Market until it was destroyed by fire, and then the church was built. It was a free church and the fashionable one of that day. The military gave it a social prestige; people well known in Toronto society and wealthy then lived in that section of the city, and gave their patronage and support to the little church. But the transfer of the residential centre to the north-east sadly crippled the church, so that, in that respect, it has very largely lost its ancient prestige and influence. The people now attending it, as comports with the neighbourhood, are mostly of the working classes. Not that the church is not so valuable and important, perhaps it is more so now; but, as the world and society go, it has lost its ancient renown. Like the sleepers in the unknown graves by its side, so its former greatness and glory have departed forever. The fault is not in the church, but in the natural causes that move the residential centre and induce people to seek more modern and more luxurious places of worship. But even as it is, some of its parishioners come a long distance to worship in the old

church, passing by more pretentious edifices on their way.

"Among its founders may be mentioned Messrs. D. B. Read, Lewis Moffatt, George Monro, Stephen Oliver, William Armstrong, Archibald Cameron, F. Capreol, F. Wilder and Chancellor Spragge. The first rector was Rev. T. S. Kennedy, deceased, in whose honour a memorial tablet is placed in the southern wall of the chancel. He was assisted by Revs. A. J. Broughall, now of St. Stephen's, and G. T. Caruthers successively as curates. Rev. J. H. Howman was the second rector, and he was succeeded by the present rector, the Rev. Alex. Williams, M. A., who began his rectorate in 1865. Mr. Williams is a native Canadian and a graduate of Trinity College. At the time he graduated he was too young to be ordained, so for one year he acted as tutor, after which he was ordained, in 1855, by Bishop Strachan. In company with two other missionaries he then had charge of the mission work along the St. Clair, covering territory 60 miles long by 12 miles wide. After four years' hard labour he was compelled to desist on account of sickness. He almost lost the use of his voice, and for six years engaged in the work of teaching. He was remarkably successful and had under his tutelage a number of pupils who have become prominent men. He is most affectionately and kindly spoken of by these, who trace much of their ability and success to his teaching. The same admirable personal qualities that bound him to his pupils have endeared his present parishioners to him and the most cordial relations exist between him and them.

"When his voice was sufficiently restored he returned to the active ministry and was an assistant with Rev. Saltern Givins, at St. Paul's, Yorkville, from which position he came to St. John's. Incidentally the writer ascertained that his salary for twelve years as a clergyman did not exceed \$300 yearly, a notable example of devotion and self-sacrifice.

"The boundaries of the parish of St. John the Evangelist are Queen and Defoe on the north, Spadina on the east, the Bay on the south, Tecumseth and Garrison Creek on the west. This church gave St. Anne's a part of its parish, St. Mathias' another part, and is the origin of the whole of St. Philip's. St. Mathias' church began from a Sunday school and mission held on what is now Claremont street, and which were handed over by St. John's

to the professors and students of Trinity College, and finally organized into a successful and flourishing parish. The attendance at St. John's is very good, especially at the evening service. There are boys' and girls' guilds and the ladies of the parish are energetic workers. A parish monthly is published under the rector's editorial supervision and has a circulation of 400. There are about 175 communicants, and the income is \$1,500 yearly. Strangers are most cordially treated and are made welcome to the best seats. The service is in the old English style, the organ accompanying the monotone. The people respond heartily and sing well, congregational singing being especially encouraged. The music

The matter will be delayed only until a sufficient amount of money is pledged towards the new building.

From 1880, the date treated of in the preceding portion of this sketch of St. John's, until 1892, is not a great space of time, and yet it sufficed for great changes to take place in St. John's.

The church, which had been erected thirty years previously, was only a frame building, though of churchly design, and naturally began to show signs of deterioration and decay. Some spoke of it as a discredit to the city and a disgrace to the congregation, while to others it had become dear. There were associations connected with it which could never be forgotten, and they



ST. JOHN'S CHURCH, PORTLAND STREET.

selected is of simple character so as not to be beyond the reach of the people. The Sunday school has an average attendance of 350; the rector is general superintendent, and is assisted (1887-88) by A. J. Williams and D. M. Harman; two schools are held, one in the church and one in the school house. A special feature is a children's service and catechetical instruction by the rector after the school hour.

"It is felt that the old church has largely outlived its attractiveness, and it is now in contemplation to erect a more modern and more convenient edifice at the corner of Portland street.

felt unable to leave their church home so long as its timbers would hold together or its roof afford a shelter. But the time had come for a change to something better, and at the vestry meeting of Easter, 1892, a move was made towards the erection of a new church, with the result that a building was erected at a cost of \$16,000, according to the plans of Mr. Eden Smith, of Toronto, and those who are competent to judge have expressed the opinion that it is a remarkably good example of a church built at a comparatively small cost, and yet containing all the comforts and conveniences

of a modern building. It will accommodate about 600, in addition to a choir of sixty voices. Adjoining the sanctuary is a commodious clergy vestry, while in the lofty basement there is a large, light and airy room for Sunday school a chapel for daily or weekly services, when the congregation is less than a hundred, two choir vestries, a lavatory and a well-arranged room for a library. The building is heated by two furnaces, one for hot air, the other a combination of hot air and hot water; and both heating and ventilation are most satisfactory.

The removal from the old church to the new was marked by special services, the closing services in the old being held on the 30th day of April, and conducted by the present rector and the first curate. On this occasion the building was crowded by an interested congregation, many of whom had been old worshippers in St. John's, who desired to avail themselves of the last opportunity of worship in the old decaying church, where many well-known men had worshipped. The minute book of the vestry gives us brief notice of some of these, such as Vice-Chancellor Spragge, John Duggan, Stephen Oliver, E. M. Carruthers, Archibald Cameron, George Monro, Lewis Moffatt, Wm. Gamble, and others, who in their lifetime helped on this parish in its earlier days.

There are three memorial tablets in St. John's church, one on the southern wall of the chancel, removed from the old building in memory of Rev. Thos. Smith Kennedy. This is of marble, and is surrounded by the armourial bearings of the deceased. The second is a brass about 20x15 inches, erected by the officers, non-commissioned officers and men of the Infantry School Corps, in memory of Arthur J. Watson, a private in "C" Company, who was killed in action at Fish Creek, April 24th, 1835, during the North-west rebellion, and Herbert Foulkes, a bugler of the same company, who fell at Cut Knife May 2nd, 1885. This brass is on the eastern wall of the southern transept. In the northern transept is a marble tablet in memory of William Postlethwaite, who was drowned at sea, July 11th, 1891. The flagon and chalice of sterling silver, used in the Holy Communion, are mementoes of Colonel and Mrs. Mountain, who presented them to the church when the Colonel's duties recalled him to England.

The chancel contains several fine stained glass windows, one in memory of the late Samuel Bickerton Harman, erected by his four sons; another to the late Captain Prince; two more in remembrance of members of the Risley

family; and a fifth placed there by Mr. E. T. Lightbourne. They represent the Saviour with St. John and St. Mary on either side, the apostle and evangelist St. Matthew, and Christ blessing little children.

On May 4th, 1893, the new church was opened for divine service, the band of the R. R. C. I. (since abolished) assisting in the service. The choir, male and female, all arrayed in surplices for the first time, was largely augmented by outside help, the service being fully choral. The Bishop of Toronto was the preacher.

The following have been the officiating clergy at St. John's since its foundation:

Rev. Thomas Smith Kennedy, from the formation of the congregation in old St. Andrew's Hall to the time of his death in 1862; Rev. John Herbert Plowman, 1863 to 1865; Rev. Alexander Williams, appointed in 1865, is still incumbent.

During the incumbency of Mr. Kennedy he was assisted by Rev. A. J. Broughall, who was promoted to the incumbency of St. Stephen's, Toronto. The vacancy thus created was filled by Rev. G. T. Carruthers, who remained in connection with the church till the death of Mr. Kennedy. He was afterwards a chaplain in the East India service, from which he retired after 25 years' service, and is now living in England, but taking only occasional duty (1898).

The churchwardens' list is a long one, and includes some well known names. It is as follows:

- 1858-1859—G. W. Houghton, G. H. Lane.
 1859-1862—Archibald Cameron, David B. Read.
 1860-1861—Archibald Cameron, Stephen Oliver.
 1861-1862—Geo. Mours, Stephen Oliver.
 1862-1864—J. Thorpe, Stephen Radcliffe.
 1865-1866—E. M. Carruthers, Col. Mountain.
 1866-1869—E. M. Carruthers, William Gamble.
 1869-1870—James H. Morris, John Maughan.
 1870-1871—John Maughan, Wm. Hope.
 1871-1874—Thomas W. Shortiss, Colin W. Postlethwaite.
 1874-1875—George B. Kirkpatrick, Colin W. Postlethwaite.
 1875-1876—Thomas G. Bright, George L. Garden.
 1876-1879—C. W. Postlethwaite, Samuel Shaw.
 1879-1880—George D'Arcy Boulton, Noah Barnhart.

- 1880-1883—Dr. E. W. Spragge, Thomas G. Bright.
 1883-1885—Dr. E. W. Spragge, Peter Clarke.
 1885-1887—Dr. E. W. Spragge, E. T. Lightbourns.
 1887—D. M. Harman, R. L. Barwick.
 1888—James Wilson, D. M. Harman.
 1889-1891—Weir, W. E. D. Tighe.
 1891-1899—C. W. Postlethwaite, James Wilson.

CHAPTER VIII CEMETERY CHAPEL.

The Predecessor of the Present St. Peters
—How the Work was Extended.

On land hallowed by the memory of the just dead, and not desecrated by that of the unjust, if the remains of any such be buried within the precincts of the cemetery of St. James, stands the Cemetery Chapel, otherwise known by its dedicatory name of the Chapel of St. James the Less. The handsome little sanctuary, enshrined in a grove of low-growing oaks and maples and flowering shrubs, stands in a space made by the branching into two avenues of the road from the large gates of the cemetery. From these gates the chapel is distant only 100 yards or so.

Its doors face the west. From the outside its appearance is most picturesque. Its architectural style is Elizabethan. The building is of grey stone, in places ornamented by most choice carving. A tower strongly broad at the base and tapering gracefully to a thin spire stands at the south-west angle. To the south extends a small transept. A large grated door in the heavy stone foundation of the rear and eastern end of the chapel opens into the ante-chamber of the dead house. Past the heavy oak doors is a gloomy crypt whose roof is supported by heavy masonry columns. Here on shelves ranged along the walls, while the frosts of winter hold the ground, lie the coffins and bodies of departed men, women and children. When the warmth of spring breaks the icy chains of the soil the willing grave without receives the ghostly freight of the vault. The north side of the chapel is the plainest in appearance, though herein massive cornices and other ornamentations of the stonemason's art are to be seen at their perfection. Over all the building spring twining Virginia creepers. From the base of the tower the parent vine, a very tree in girth, shoots leaf-covered branches to where the spire begins its slanting climb. To the

southern walls, where the sun beats warmest and longest during the day, like verdure clings lovingly. The transept end is screened, as it were, artistically. And over the entrance to the temporary resting place, the vine branches droop. On the north wall is no vine. All about the chapel, except to the south, are graves and tombs, and, as might be supposed, as being nearest the gates, these are the graves of bodies longest buried.

A broad gravel walk at the head of a few steps terminates in a broad stone flag. This in turn leads to several stone stairs flanked by heavy stone balustrades with iron guards. The gloomy wooden porch bears the brown rust but not the decay of many years, and has been pictured often by artists, whose pencils have for theme the portrayal of some English countryside chapel house. It is barred at its entrance by heavy wooden gates, breast high. Two pairs of stout oaken doors close the way to the chapel.

And why all these bars? Within, the comely austerity of the house is softened only by the quiet light playing from without through the small, coloured trefoil windows to right and left and painting shifting pictures on the matted floor. The massiveness of the masonry and doors is thus explained.—In the old days the bodies of the dead were carried through the chapel and let down to the vaults through a trap door in the floor of the chancel. This trap got out of order. Other reasons there were why the place of worship should not be connected directly with the dead house. The trap was closed and the outer entrance, already described, constructed. So the heavy doors and solid walls were set up to bar out ghouls, not worshippers.

Within, the chapel is a cathedral model. Its low vaulted roof is arched with heavy brown-black rafters. On either side run rows of stiff-backed benches, capable of seating from 250 to 300 people. The walls are of smooth, though unornamental, brick, and are pierced on each side with three or four spade-shaped orifices tapering funnel wise to the little trefoil windows before pointed out. The transept is lighted by three larger coloured windows. So, too, is the chancel an artist's study in soft browns and greys, and where the light of the large ornamental windows in the east end plays on the crimson upholstery of the altar, in reds, changing to all the colours in heaven's arc. Here stand on each side a single row of seats for the choristers and a small organ. On the handsome



THE CEMETERY CHAPEL.

wainscoting to right and left hang framed translations of the Latin inscription, borne by a black-lettered brazen tablet under the large windows. This is what the translation says:—

THE DEDICATORY DESCRIPTION

This chapel, built over a temporary resting place for the dead, dedicated under the name of St. James the Less

to the Honour of Almighty God and His Son Jesus Christ, the Author of Eternal Life, for the perpetual use of the faithful in the performance of the burial service and the other public rites of the Church of England, was happily completed in the Year of Grace 1861.

John Strachan, Doctor of Divinity, being Bishop.

Henry James Grasett, Bachelor of Divinity, being Rector.

Thomas Dennie Harris and Joseph Davis Ridout, Cathedral Wardens.

Frederic William Cumberland and William George Storm, Architects.

But to be appreciated the paradoxical passing beauty of this plain interior must be clouded over by nothing more than the shade of the great walls. The outside world must smile. The sun must shine. Else the spirit of the worshipper or visitor already from the nature of his surroundings predisposed to gloom will sink within him. Such was the experience of the writer. After a lengthy walk through drizzling rain he found himself in the chapel, dimly lighted at organ, reading desk and pulpit with three brightly burnished lamps. There was no longer the play of soft colour seen before at dawn, noon and dusk of many a perfect day. All was now a dull brown except where the unchanging light through the windows and from behind the thick clouds cast fixed images on the floor. About on the benches were scattered a few people, men, women and children. The church goer seated himself far back and prepared to resign himself to worship under the most cheerless conditions. In front of him was one of your six-year-old men of the world who looked cheery as one who would say, "To-morrow \pounds will shine. Why should I not enjoy to-day's rain?" Frequently he dropped his copper on the floor and climbed down after it and back again with a famous clatter of heavy soled boots. No one minded him. Bless his great heart! His content had in it more worship than the devout downheartedness of the older men about him. A drenched sparrow out in the vines around the tower's base chirped dolefully and the rain pattered softly on the roof.

The door leading to the single little vestry to the south of the chancel opened and the minister appeared and knelt in prayer. At sight of his fine cheery old countenance when he turned and faced his flock, gloom vanished. The small boy again dropped his coin and hardly suppressing a whoop went down under the seat after it. The small congregation responded with fervor in the grand old service. Its voice rose, indeed a grateful incense, with that of the sweet toned organ. The service was finished and the minister charged his people. He spoke on Romans xv. 4—
"For whatsoever things were written

afortime were written for our learning, that we through patience and comfort of the Scriptures might have hope." And stoutly did he defend and earnestly did he plead for his Master's Book. His was the sermon of a thoughtful, scholarly man, with a mind tempered by the experience of many years of devotion to his cause. He spoke in the choicest language to the hearts of his hearers. His fatherly benediction at the close was one of those tangible blessings which, alas! one too seldom carries away from worship. The small boy dropped his copper just before the plate reached him, and captured it on the roll while the steward waited. While the people exchanged greetings in the porch the clouds lifted a little and the sun shot a cheery beam on the lad as he whistled to the sparrow chirping in the road, and scurried off for home.

The chapel is strictly extra parochial; the cemetery in which it stands being in charge of the rectors and churchwardens of St. James. It was originally intended for use as a mortuary chapel only. But in 1863 Rev. Samuel J. Boddy, then and for 17 years thereafter the chaplain of the cemetery, and now Toronto's Archdeacon, entered on the conduct of public service. His congregation soon increased largely in size, and a removal from the little chapel over the dead house became necessary. Then was established the parish and was built the church of St. Peter. Rev. Mr. Boddy, as soon as his new church building was completed, discontinued the services in the chapel among the tombs. Then for upwards of twenty long years the voice of the worshipper was not heard in the chapel except at services over the bodies of the dead. Then, some four or five years back, the people at St. James' found it expedient to send up their curates to minister to the spiritual wants of the growing Episcopalian population of the district. Rev. Dyson Hague and Rev. R. W. E. Greene, the latter of whom is now living in Orillia, conducted regular Sabbath morning and evening services. The students of Wycliffe College assisted. In March, 1886, the incumbent, Rev. William Grant, M.A., B.D., was appointed. A few months later the parish of St. Simon was established, and arrangements for the erection of a new church were completed. Thus it is that from the extra parochial chapel of St. James the Less has gone forth the nucleus of two full grown parishes,

one of which is, and the other promises to be, as flourishing as any in Toronto. When St. Simon's church was opened the chapel was closed for regular public worship.

The last minister, Rev. William Grant, M.A., B.D., was ordained by the Bishop of Lichfield in 1848, and has been engaged since 1859 in ministerial work in the Diocese of Toronto. For years he tended the flock at the little church in Tullamore. Canon Du Moulin appointed him to his position in March, 1886.

He was a perfect type of the old school English church preacher, cheery, ruddy-faced and bright-eyed. His sermons were careful, scholarly, thoughtful and earnest expositions of the Word.

CHAPTER IX.

ST. PETER'S.

The Origin of the Church—Who Organized the Building—The First Members.

This well known church is on the north side of Carlton street, east of Sherbourne, at the corner of Bleeker street. It is a modern English Gothic church with such proportions and offsets that it is rather picturesque in appearance. It partakes of the cleanliness and neatness of that section of the city in which it is located. There is an assimilation of property and people, always observable, that determines the architectural condition of living. Neat, cleanly and cultured people will have homes and surroundings correspondingly superior. The same rule applies to churches, so that even the outside appearance of a church edifice is, to a very large extent, indicative of the kind of people who attend it or support it. There is an organic fitness of things that prevents too rude a transition from one extreme to another in this respect. St. Peter's church illustrates this principle. It is built upon a gentle rise and surrounded on all sides with a beautiful green sward. Neatly-laid walks lead from the two streets to all parts of the buildings and a low iron fence surrounds the property. The buildings—by which is meant the church proper and the school house—at first sight present an almost straggling appearance on account of their low walls, transepts, annexes and porches. But this impression is dissipated by a longer study of their appearance; then the harmony and pro-

portion are seen to relieve the expansive and outreaching characteristics. They are red brick buildings with white brick relieving lines and ornamentation. The church stands east and west on Carlton street, with a handsome porch on Bleeker street and a turret above it in which is hung a bell. Entrances afford admission into the porch from both streets, and the vestry is approached from the south-east corner.

Within the porch are bulletin boards containing such announcements as appertain to the service and work of the church, while collection boxes are conveniently at hand to receive money for the poor. Should there be any disappointment in the appearance of the church externally, it will be entirely removed when the interior is seen. There is enough of the cathedral style about it, with an amount of decoration and ornamentation that gives the auditorium a very handsome appearance. Variegated scriptural mottoes adorn the walls. The chancel, especially, is highly decorated, the work of Joseph Topling, but with such an agreement of colour and finish that none of the decoration is florid or profuse. The interior walls are white brick with red brick interlaid to vary the monotony of colour. A beautiful rose window is inserted in the facade, above the porch, and dormerlets pierce the roof on each side. The northern and southern transepts are cosy, comfortable looking places, decorated in harmony with the nave, and lighted from brackets. Two immense gasaliers amply illuminate the church at night. The two aisles are covered with carpets, but the pews are furnished in red. Consequently, while all of them are cushioned and carpeted, there is a diversity of colour.

The ceiling of the chancel is panelled in dark blue with gilt stars, and wainscotted with carved wood. Choir seats are arranged on either side at right angles to the communion table, and the baptismal font stands in front of the desk where the service is read. The organ chamber is on the northern side, and the pipes of the instrument are delicately painted in light and pretty colours. An open arch in the northern transept is filled with pipes connected with the side of the organ, an arrangement greatly conducive to the tone and expression of the instrument. The sound, instead of being smothered and buried in the chamber, is thus allowed vent, and the organ



ST. PETER'S ANGLICAN CHURCH, CARLTON STREET.

(opp. 36)

has opportunity to reveal its power and sweetness. The tendency to cover the walls with mottoes reaches all parts of the chancel. On the middle panel of the reredos is one, "Till I come," and immediately below it another, "This do in remembrance of Me." There is a brilliantly painted triple lancet east window above the holy table, and it is a bright and beautiful piece of workmanship. Above the arch is a motto which reads, "Behold He cometh with clouds, and every eye shall see Him." On a banner at one side of the altar is inscribed, "Glory to God in the Highest," and on another opposite, "On Earth Peace, Good-will to Men."

The congregation of St. James' cemetery chapel met in vestry, at the residence of Mr. Frank Richardson, on Carlton street, on March 28th, 1864, Rev. S. J. Boddy presiding, when it was decided to purchase a lot of land on Carlton street, or elsewhere, for the purpose of erecting thereon a new church. At the adjourned meeting, held on April 11th, 1864, the plans submitted by Messrs. Gundry & Langley were approved, the church to seat about 400 people, at a cost of \$5,700.

The land upon which the church is built was bought in 1864 for \$700; from Mr. A. McLean Howard, later an additional section on Bleeker street was purchased for \$320. Subsequently, at a vestry meeting, held Nov. 10th, 1864, it was resolved to erect a plain church building, capable of seating 400 persons, at a cost of \$3,700, \$2,000 less than the original estimate. By the liberality of a few friends and the procurement of a loan on a mortgage, the officers were enabled to erect the church. It was named "St. Peter's Church" by the incumbent, Rev. S. J. Boddy. The corner stone was laid in the summer of 1865, and the church was opened for service June 10, 1866, by Bishop Strachan. The afternoon service of that day was conducted by Rev. S. F. Ramsey, of Newmarket, and the evening service by Rev. H. J. Grasett, then rector of St. James' Cathedral. The rapid growth of that section of the city enlarged the congregation, and so much increased the attendance that it was found necessary to increase the capacity of the church. The transepts were then added, in 1872, and eight years later further alterations were made, so that now there is a seating capacity of 600.

In 1868 a small school-house was erected east of the church on Carlton

street, at a cost of about \$2,000, one-half of which was provided by the late Samuel Platt, ex-M.P. But it was found to be too small for the incoming numbers, and then the present school-house, north of the church, on Bleeker street, was built in 1883, at a cost of \$6,000. It is entirely separate from the church, and is an admirable building for its purposes. In 1888 it was additionally improved by the erection of an annex for the infant school and by an enlargement of the ladies' parlour. The main room is cut off from the latter, which is on the north, by folding glass doors, and similarly from a large Bible class room on the south. A quaintly constructed gallery runs along the western end of the room, and its front is made of wood carved in various designs. This gallery is reached by stairways from the vestibule. A long hail separates the room from ante-rooms on the east; at the end of this hail is the parlour or ladies' work-room, as it is sometimes called. It is a very capacious room and affords the benevolent ladies of St. Peter's needed scope for their charitable work. The organization of the large number of successful and efficient church and charitable associations resulted from the erection of the school house in the first place. The large amount of work done by the ladies made the recent addition absolutely necessary.

At the east end of the building may be found the laboratories and kitchens, furnaces, storage rooms and all other appurtenances necessary for the conduct of extensive church work. The improvements cost about \$3,000.

There were in 1886 two Sunday schools connected with the church, containing about 40 officers and teachers and 432 scholars. The morning school has 128 scholars enrolled, and the afternoon school 304; a large Bible class is held immediately after the afternoon session; of the teachers some do not belong to St. Peter's church. The income last year was nearly \$200. Besides this, the children raised more than \$200 for charitable objects.

The parish was constituted as the Cemetery Church Parish in the early part of January, 1863, and comprised a part of the north-eastern portion of the city east of Sherbourne street and north of Carlton street. Subsequently the western boundary was extended to Jarvis street, and the northern boundary was brought down to Wellesley street.

Rev. Samuel Johnson Boddy, M.A., of St. John's College, Cambridge, was the

first incumbent. He was ordained by the Bishop of London in 1850, and after filling positions in Bethnal Green, in the east, and Islington, in the north of London, England, became one of the assistant ministers of St. James' Cathedral in 1858, of which he was curate five years. In 1880 he was appointed Rural Dean of Toronto, and in 1881 he succeeded the Venerable Archdeacon Whittaker, M.A., Provost of Trinity College, as Archdeacon of York.

The Cemetery Chapel was allowed to be used as the church of the parish, and the first service was held therein by the present incumbent on Sunday, January 26th, 1863. The first vestry the following evening in Mr. Frank Richardson's house, when churchwardens were elected and other business was transacted. The Cemetery Chapel having been found inadequate and inconvenient the members of the congregation at the Easter vestry meeting, March 26th, 1864, authorized the churchwardens to purchase land for the site of a new church, and the history then went forward as already detailed. The territorial limits of the parish are not large, but they embrace a densely populated section of the city, and one for which St. Peter's seems admirably adapted. At all events it has been a most successful church in every way, and it enjoys a just and widely extended reputation for charitable work.

There is a church Women's Association that works for the poor, wherever found, and the various charitable institutions in the city, the settlers in Algoma and church missions generally. The Dorcas Society, the most flourishing one in Toronto, meets every Tuesday afternoon during the winter. It is careful never to neglect a deserving case of charity; in six months over 600 articles of clothing were made by this society and distributed among the various charitable institutions of the city; and then many poor have been assisted, both in the parish and out of it. In 1885 14 large boxes of warm clothing and Christmas tree articles were sent to the families of destitute settlers in Algoma. The Girls' Sewing Class is a large one; it is designed to teach girls from eight to fourteen how to sew. The Mothers' Meetings is an institution to enable its members to buy material at cost price and pay for the same by small weekly instalments, so that with comparative ease, they can get clothing for their families, and this, too, at a time when the cost of fuel and want of work are apt to press heavily. A lending library is connect-

ed with this organization, and proves taken with large faith. The results, a great blessing to its members. There are 70 names enrolled, and some of the members live two and three miles from the church. The Parochial Missionary organization raised in 1895 \$150 for the support of foreign and domestic missions. Five minor organizations complete the working forces of this energetic church. There are many score of members of St. Peter's C.E.T.S., and many more members of the Band of Hope.

In addition to giving efficient and liberal support to the services of the church and Sunday schools, these charitable organizations have from time to time sustained and paid for the following:—A female medical missionary to the Zenanas of India; an evangelist at Cirtvada, in India; two aged women in the Aged Women's Home, Toronto; a portion of the stipend of a missionary to the Sioux Indians, in the Northwest Territories; the support and education of an Indian boy at the Shingwauk Home; one-half of the expense of educating the son of a missionary belonging to the diocese of Algoma; one-half of the expense of the "Faith Cot" in the Hospital for Sick Children; grants of clothing to various charities and poor families in the city of Toronto, besides sending to various poor parishes in Algoma and the Northwest Territories boxes of clothing and gifts and other articles for Christmas trees.

The pews in this church are rented, and brought in, in 1897, \$2,766; the offertory was \$2,000. Besides this, \$2,600 was received from other sources. These sums, taken with the contributions for missions, make the yearly income nearly \$8,000.

The average Sunday offertory last year was \$24, while the envelope offertory was more than \$18 per Sunday. This naturally suggests the matter of free pews or otherwise, but it does not lie within the scope of this article to debate the matter. It is maintained by advocates of both systems that each is the better for the financial success of a church. An impartial accountant, taking the average of all the Toronto Church of England parishes, finds no difference in final results. The one seems as successful as the other. It must be said, however, that the free pew system is much more acceptable to and much more profitable among poor people than the rented pew system. It resolves itself largely into an affair of social considera-

tions. The free pew system, where all church financial receipts depend upon the offertory, is one that must be in the case of several large and flourishing parishes, abundantly justify the faith. Another remarkable feature about the case is that the ritualistic churches of the city, where a superior and more cultured service is rendered, are free churches. And in those is heard the sweetest music, the most refined and artistic celebration of the beautiful and always impressive Church of England service.

But St. Peter's has a happy medium; while the pews are rented, yet at the evening service they are all free, and a bulletin placed outside the Carlton street entrance so declares, with a welcome to strangers attached. Even at the morning services courteous sidemen will cheerfully show visitors and non-subscribers to eligible seats. Perhaps, after all, the rental system is only nominally such; practically it makes no difference, except in the case of some exclusive people who desire to have special privileges.

While this parish is avowedly and unquestionably loyal to the Church of England, it is yet rigidly evangelical in the use of the Prayer Book. The morning congregations are larger than those in the evening, while in free pew churches the reverse is the case generally, and yet this reversal does not effect the income one way or the other.

The venerable Archdeacon Boddy has been St. Peter's only rector, and to his personal devotion and interest in all its movements is its success due.

A call upon the rector in the cosy and semi-secluded rectory on Winchester street and a brief chat about the interests of his parish left a good impression of the cordial and gentlemanly spirit of the minister. The halls and rooms of the vestry resounded with the hum and buzz of conversation carried on by several ladies. It happened to be the day for the meeting of the Dorcas Society and the gentle and yet enthusiastic talk ran over bales of goods, the cut of aprons, the fashion of garments, the style of sewing, and all the intricacies of hemming, stitching and plaiting in a way perfectly bewildering to the masculine mind.

One of the "institutions" connected with St. Peter's is the Sunday afternoon Bible class for teachers and others conducted by Mr. Samuel H. Blake. It is a very large class and is well attended. Mr. Blake introduces his subject and then the matter is fully

discussed, everyone present being at liberty to express their views one way or the other.

In addition to the sum mentioned as contributed to missions, both foreign and domestic, large sums are also raised among the ladies of the congregation for charitable purposes, the amount of which does not appear in the published accounts.

As has been stated, the archdeacon has been the only rector of St. Peter's, and until within the last few years has done his own work in a great degree, without extraneous aid, excepting from the lay element of his congregation. Latterly, though, a curate has assisted Mr. Boddy.

The churchwardens of St. Peter's have been:—

- 1863-67—F. Richardson, J. E. Ellis.
 1867-68—F. Richardson, Henry Pellatt.
 1868-69—Henry Pellatt, F. Richardson.
 1869-72—B. Homer Dixon, Henry Pellatt.
 1872-73—Sheriff Jarvis, Henry Pellatt.
 1873-74—Sheriff Jarvis, C. E. Blachford.
 1874-75—G. B. Holland, C. E. Blachford.
 1875-77—G. B. Holland, Richard Thorne.
 1877-78—W. J. Coates, Richard Thorne.
 1878-80—Capt. J. T. Douglas, J. Herbert Mason.
 1880-81—Francis Marriott, J. Herbert Mason.
 1881-83—Francis Marriott, John Massey.
 1883-86—C. C. Dalton, R. H. Tomlinson.
 1886-88—Thomas Hodgins, J. R. McCaffery.
 1888-89—E. P. Pearson, J. R. McCaffery.
 1889-90—E. P. Pearson, E. T. Carter.
 1890-91—E. P. Pearson, F. J. Stewart.
 1891-92—F. J. Stewart, E. T. Carter.
 1892-93—E. T. Carter, W. A. Geddes.
 1893-94—W. A. Geddes, E. T. Malone.
 1894-95—E. T. Malone, R. O. Montgomery.
 1895-96—A. E. Gooderham, R. O. Montgomery.
 1896-97—Thomas Marshall, E. T. Carter.
 1897-98—Thomas Marshall, R. O. Montgomery.
 1898-99—Alexander Dixon, R. O. Montgomery.

The assistant clergy of St. Peter's have been Reverends Cecil C. Owen, now of Winnipeg; L. E. Skey, now of Merriton; R. Robinson, now of Fergus; and the present assistant, T. Beverley Smith.

The organist and choirmaster (1898) is Mr. R. G. Stapells.

On Easter day, 1898, the sum of \$1,200 was collected by the ladies of

St. Peter's towards the liquidation of the church debt. This left the parish practically free from pecuniary incumbrance, there being less than \$1,000 owing on the whole of the buildings.

In 1897 the lighting of St. Peter's church was by the kindness of Mr. Henry Pellatt, changed from gas to electricity, which has added greatly to the comfort of those who worship there.

CHAPTER X.

CHURCH OF THE REDEEMER.

The Second Yorkville Church—Those who Built It—A Long Pastorate.

The parish of the Church of the Redeemer was described in 1837, in the following terms. With very few alterations, it is now republished:—

"In 1861 the present St. Paul's church already described, was built on Bloor street east. Before that a long, low, barn-like wooden building was used and then was moved to what was known as Potter's Field, or "The York General or Strangers' Burying Ground," at Bloor and North streets. There it served as a Sunday school and chapel of ease to St. Paul's, and it was designed to call it St. Sepulchre. Practically this name was never adopted, but it was known as Old St. Paul's. The congregation gradually enlarged itself, so that the necessity for establishing a new parish soon manifested itself. The first formal vestry meeting of Old St. Paul's was held April 6th, 1833, and the first printed record was presented the following year. From this record it appeared that there were about 30 pewholders and the total income was \$1,230.83. April 23rd, 1867, it was resolved to divide the parish of St. Paul's and make Yonge street the divisional line. The next step was the purchase of a new site further west, and that most desirable piece of property on Bloor street, at the corner of Avenue road, was bought for less than \$10,000, from Mr. Alcorn. The lot measures 157 x 250 feet, and formerly contained a beautiful garden.

"The Church of the Redeemer" was the name chosen for the new parish, steps were at once taken to build a handsome and commodious edifice. The corner stone was laid in 1878 and the new church opened for service June 15th, 1879. It is a pure Gothic structure, in the early English style, built of Georgetown stone and Ohio stone facings; the interior is of white brick with bands of red brick by way of ornamentation. At the southern end is a gallery seating 800 persons,

and in the east transept a gallery seating 80, while the main floor will accommodate 800. There are three entrances from the facade on Bloor street, and a turret there contains a bell. The chancel, on the north, is very large, and contains room for a choir of fifty voices, with the organ in the north-west corner, pipes of which are visible from the auditorium through an open archway, thus enlarging the instrument's capabilities. The ceiling of the church is upheld by ornamented brackets. Supporting the transept on either side is a handsome pillar with a shaft of Bay of Fundy granite.

Back of the church and at a right angle to it is a large school room, one of the most capacious rooms in the city. It has a gallery and a number of communicating rooms comfortably furnished with all things necessary for the improvement and ease of the children. The church is also thoroughly complete in all its appointments, and is an architectural ornament in its beautiful surroundings, presenting a happy combination of massiveness and grace in its proportions. On Bloor street, east of the church, is a large rectory, the finest in the city. The site of these buildings is one of the prettiest and most valuable locations in Toronto, and the rapid enlargement and improvement of the city in that direction constantly augment the value of the property. The land alone is now worth about \$18,000, the church \$25,000, the school house \$10,000, and the rectory \$2,000. There yet remains upon it all a debt of \$26,000.

The slight opposition at first existing to the division of the old parish soon gave way in the face of the remarkable growth of the new parish. Rev. Septimus Jones, M.A., was the curate of St. Paul's, on Bloor street east, and he became minister of the new parish, and has been its only rector. July 1st, 1886, Rev. Arthur K. Griffin became the assistant minister. It is owing, therefore, to the devotion and zeal of its rector that the Church of the Redeemer has attained its present position among the most prominent churches of the city. The parish limits were Cottingham street on the north, Yonge on the east, St. Joseph on the south, and St. George on the west. Sir Adam Wilson, Hon. S. C. Wood, R. G. Dalton and many other prominent citizens have been attendants at the church. There are about 175 pewholders, and all the services are largely attended. The service is the

plain Church of England service, with an anthem by the excellent choir in the evening and, on special occasions, in the morning. The choir is composed of 40 members, and was led by Mr. E. W. Schuch; Mr. J. C. Arlidge is the

1886 there were 230 participants and 28 candidates were confirmed.

The total income for 1885-86 was over \$9,000. Of this sum the offertory yielded \$2,781.36, and the pew rents were \$3,563.34, and the Sunday-school receipts



CHURCH OF THE REDEEMER, AVENUE ROAD AND BLOOR STREET.

organist. These gentlemen and the three leading singers are paid for their services, while the others volunteer their singing. The church wardens are Messrs. Alfred Wilson and F. C. Hodgins. At the Easter communion in

over \$300. From this statement it will be seen that the Church of the Redeemer is arrayed on the pew-renting side of the income question and with the most marked success. The class of people to which it ministers is such that

the free pew system would doubtless prove a failure there.

Their Sunday school in 1886 was superintended by Mr. E. C. Acheson, and is also in a very flourishing condition, numbering about 400, with an average attendance of 270. There are seven officers and 34 teachers. A Mission Association is connected with it, and the average attendance at its services was 450 last year.

A mission room is kept open on Davenport road, and week-day service is held there with encouraging results. It is hoped that a plain and commodious church will soon be built there to accommodate a demand for the Church of

expenses were provided for, thus showing a healthy financial condition.

The rector, Rev. Septimus Jones, M. A., is a gentleman widely known throughout the city, especially in connection with its educational interests. His learning, his practical knowledge, his experience, and his independence of of that conservatism in education which retards progress and true development in the unfolding of the human mind, eminently qualify him for a close and vital relation with the educational welfare of the children and youth.

Mr. Jones was born in Portsmouth, England, and was educated in London and Lennoxville University, Quebec.



VIEW OF INTERIOR OF THE CHURCH OF THE REDEEMER.

England service in that section of the city. Among the auxiliary associations within the church there are the Women's Mission Aid Society, Mothers' Meetings and the Girls' Sewing Class. The latter is established to teach girls to make their own clothing, and is open every Saturday afternoon from October to April of each year; there is an average attendance of 30.

This collection of facts and figures shows a remarkably flourishing parish with a beautiful church, a united people and a hopeful outlook. From 1879 to 1886 the collections and pew rents very nearly doubled, and over \$2,000 was paid on the debt after all current

He was ordained deacon by Bishop Fulford in Montreal, priest by Bishop Mountain, in 1855. His first rectorate was in Cape Cove and Percy, Gaspé; then he was the incumbent of St. Peter's, Quebec, and subsequently became rector of the Church of the Redeemer, Philadelphia, Pa. He was then called to Christ church, Belleville, which church was built for him, and since 1871 has been rector of his present parish. For many years he has been a successful teacher in Wycliffe College, and is yet connected with its staff.

Mr. Jones has attained marked prominence as a member of the Anglican

Synod, has served on its principal committees, been a member of the Mission Board and a delegate to the Provincial Synod. In the Synod he introduced a measure, which was passed, relative to the superannuation of the clergy, and was complimented with a vote expressive of appreciation for the labour he bestowed upon the subject, and the courtesy with which he conducted the matter. The church of which he is now the rector is a monument to his ability and usefulness.

Though ten years have elapsed since the preceding portion of this account of the Church of the Redeemer was written, there have been few changes in the time. The following is a complete list of the assistant ministers: Rev. Arthur K. Griffin, 1889-1890; Rev. Heber J. Hamilton, 1890-1891; Rev. Gus Adolf Kuhring, 1890-1895; Rev. Louis G. Wood, 1895-1896.

The churchwardens of the Church of the Redeemer have been these:

- 1871-1872—G. D. James, Wm. B. Evans.
 1872-1873—W. B. Evans, Samuel Thompson.
 1873-1874—Edward Burch, W. H. Tackabury, George Scovell.
 1874-1877—Edward Burch, Geo. Scovell.
 1877-1880—Edwd. Burch, James Harris.
 1880-1881—Edward Burch, Geo. Musson.
 1881-1883—Geo. Musson, James Harris.
 1883-1885—Geo. Musson, W. J. Battin.
 1885-1887—Geo. Musson, H. W. Evans.
 1887-1888—Alfred Wilson, Frank J. Hodgins.
 1888-1889—Alfred Wilson, Joseph Harris.
 1889-1891—Henry J. Wickham, Joseph Harris.
 1891-1892—Robt. Parker, Joseph Harris.
 1892-1893—Robert Parker, William Monkhouse.
 1893-1895—D. T. Symons, Dr. Thomas Millman.
 1895-1896—Dr. Thomas Millman, W. P. Torrance.
 1896-1897—W. P. Torrance.
 1897-1899—F. J. Campbell, D. T. Symons.

CHAPTER XL

ST. LUKE'S.

**The First Frame Church and its Successor
 —A Prosperous Work.**

The church of St. Luke, situated on the south-east corner of St. Joseph and St. Vincent streets, is one of the very few ecclesiastical edifices in the city, whether the property of the Anglican or any other religious de-

nomination, which is entirely free from debt or pecuniary encumbrances.

The church is not remarkable for its external beauty, as it has somewhat the appearance, especially when viewed from St. Vincent street, of being but a portion of an incomplete building, which change apparently, it is designed to complete at some future period. The interior of the church, though, is far more pleasing to the eye than the exterior. The style of architecture is Gothic, with open timbered roof. The materials used are red brick with sand stone dressings, the total dimensions of the building being 115 x 64 feet. The chancel is a remarkably fine one for such a comparatively small church (its utmost seating capacity not being for more than 600 people, and has on the northern side the organ, a very good instrument, by Messrs. Lye & Son. On the stone steps of the chancel stands the lectern, a remarkably handsome piece of work, and on the northern side, facing the west is the pulpit about which there is nothing very remarkable. A handsome brass rail separates the compartment in the east end of the chancel—sometimes known as the sanctuary—where stands the communion table, from the seats on the north and south sides of the chancel, where sits the choir. The holy table is covered with a handsome cloth, whereon is embroidered the monogram I. H. S., while it is over-mounted by a brass cross, and at the back is a heavy dorsal or curtain. The clergy vestry is in the south-east corner of the church, and the robing rooms for the choir immediately beneath them in the basement. In this last named portion of the church there is also a small chapel where occasional services are often held.

The original church of St. Luke was the frame roughcast building now used as a school room, to the south-east of the church, on St. Vincent street, and it was opened for divine service on December 4th, 1870, the incumbency of the then embryo and somewhat chaotic parish being vested in the Rev. John Langtry, who in 1898 still remains in charge.

Dr. Langtry is a native Canadian, having been born near Oakville, in the year 1832. He was educated privately and at Trinity University, and he was the first graduate of Trinity admitted to holy orders. On his ordination, two days after he had attained the canonical age of 23, he was appointed travelling missionary in West Simcoe and East Grey, itinerating in the country

lying between Cookstown and Meaford. After three years of mission work, amid a very pioneer condition of things, he settled in Collingwood, where he remained till his removal to Toronto. For several years he assisted the Rev. Saltern Givins in St. Paul's, until, with his rector's consent, he undertook the organization of St. Luke's parish.

Among others who have been associated with Dr. Langtry as assistant clergy at St. Luke's have been Revs. A. J. Ford, Charles Whitcombe, James Mead, J. A. Read, Henry W. Davies,

church was opened for divine service on the first Sunday after Easter in the following year. It was consecrated and free from debt on October 18th, 1890, when the following statement was issued:—

"The foundation stone of this church was laid on Ascension Day, 1881. It was opened for service the Sunday after Easter, 1882. The church and lot on which it stands are to-day free from debt.

"The entire cost of the land, church, moving of the school house and fittings has been about \$27,100. The bal-



ST. LUKE'S CHURCH, CORNER ST. VINCENT AND ST. JOSEPH STREETS.

H. A. Manning, J. H. C. Mockridge, and the present assistant minister, the Rev. C. S. Goodman. (1898.)

For nearly ten years after 1870 no effort was made by the congregation of St. Luke's to erect a better building, but in the latter days of 1880 the rector, ably seconded by the late Mr. William Plummer and Mr. Alfred Patton, persuaded the people to move in the direction of building a better church, and the present edifice was the result. The foundation stone was laid on Ascension Day, 1881, and the

ance due on this expenditure, about \$10,000, was all subscribed during the past year.

"Owing, however, to death, failure, refusal to pay, or inability to pay yet, and to the diminution of income while this was being collected, there remains a mortgage on the school house and lot of \$2,500.

"The average annual income for the nine years has been about \$6,200, or for the whole nine years, \$55,800. The average annual contribution for the extinction of the debt has been about

\$2,000, or \$23,994 for the nine years, making the average annual contributions of St. Luke's congregation for all church objects about \$8,806, and for the whole period of nine years, \$79,794.

"The congregation has not exceeded 500 regular attendants at any time. It has never had but one member (and that only for a short time) who has not had to earn an income. It has never had more than five members at any time who have not had to practice economy to live, and yet these results have been attained. Shall we not thank God for His grace given, and take courage?"

At the consecration services the preachers were the Bishop—at the service itself—Archdeacon Boddy and Canon DuMoulin at morning and evening prayer respectively.

It may be mentioned incidentally that St. Luke's was the second Anglican parish church in Toronto where a surplised choir was introduced. Dr. Langry must have made comparisons in his own mind between the services as conducted at St. Luke's, his first rectorial charge, and those he had known as a boy and youth in Oakville some thirty years earlier.

Unlike so many other churches in the city, St. Luke's, in the twenty-eight years it has been opened, has had great and constant changes in the office of churchwardens, no less than thirty-one gentlemen having filled the position. In some of the Anglican congregations the wardens hold office for many consecutive years. The following is a complete list of the wardens:

First vestry meeting held December 27th, 1870, then were elected these:—Rector's Warden, Clarkson Jones; People's Warden, Captain Stupart.

1871-72—Clarkson Jones, Captain Stupart.

1872-74—J. Fletcher, — Bickerstaff.

1874-76—James Henderson, — Tizard.

1876-77—Capt. Hooper, Frank Wootton.

1877-78—W. H. Howland, Frank Wootton.

1878-79—J. Broom, Clarkson Jones.

1879-80—Wm. Plummer, John Hague.

1880-83—Alfred Patton, Edmund

Wragge.

1883-84—A. M. Patton, Walter Taylor.

1884-85—Walter Taylor, A. M. Patton.

1885-86—Walter Taylor, H. J. Brown.

1886-87—Walter Taylor, Dr. Burritt.

1887-88—C. T. Whitney, Geo. Chillas.

1888-89—C. T. Whitney, F. W. Holme-

sted.

1889-90—F. W. Holmested, L. H. Baldwin.

1890-91—F. W. Holmested, F. W. Harcourt.

1891-93—F. W. Harcourt, R. Russell Baldwin.

1893-94—R. Russell Baldwin, H. E. Caston.

1894-95—H. E. Caston, H. J. Caulfield.

1895-96—J. H. Burns, J. T. Symons.

1896-97—John Macoun, J. T. Symons.

1897-98—C. S. Pettit, G. De W. Green.

1898-99—Llewellyn Robertson, G. De W. Green.

CHAPTER XII.

ALL SAINTS.

An Offshoot From St. Luke's and Holy Trinity—A Large Congregation.

It seemed as if the natural world were in harmony with the great spiritual world that had decorated its altars and shrines for the celebration of Easter Sunday. The sun never shone more brilliantly, the returning warblers never caroled spring's advent more blithesomely and the whole life of nature never seemed more exuberant and more promising than on that beautiful day when Toronto's thousands of church-goers crowded its streets and avenues on the way to the churches garlanded with emblems of Easter gladness and joy. Just as the natural world seemed to re-act from the long sleep of winter and to set its pulseless life into bounding activity, so the long and saddening Lenten season was gladly closed and the joyousness of the resurrection season happily welcomed. Even the faces of the people seemed to reflect this universal joy; the merry sunshine brought brightness to the eye, elasticity to the step and smiles to the faces of the great crowds thronging the city thoroughfares. Not a little of the buoyancy and happiness was aroused by the consciousness on the part of many that the milliner and tailor had artistically added to personal adornment. Fair young maidens were sparkling and bright with the beauty of spring attire, while many a "Prince Albert" was decorated with the white rose emblematic of Easter. To see the brightly dressed people on the streets last Sunday one might almost imagine that there are no very poor people in this city; but they are not to be found where there is brightness and joy; they gathered about the hovels and low tenements of the alleys and side streets in a quiet way, sensible of the beauty

of the day but not keenly alive to its spiritual joy; but, for that matter, how many of the rich were?

For the purposes of this article its writer mingled with the crowd finding its way to All Saints' church, at the south-east corner of Sherbourne street and Wilton avenue, Easter Sunday morning, 1886. It was not yet time for the service, but every seat was found occupied, and the obliging sidesmen were busily engaged carrying chairs along the aisles and making use of every available foot of space to accommodate the incoming people. The vestry doors were thrown open, the rear spaces were full and the crowd overflowed out into the porches, and there patiently stood during the entire service. While the decorations were not very elaborate, they were chosen and arranged with excellent taste; the altar was covered with lilies, while potted plants surrounded the reading desk and two beautiful calla lilies with graceful vines decorated the pulpit front. The baptismal font, a large stone structure in the northern transept, was entirely covered with a bank of variegated flowers, and surmounted with a double arch out of which sprang a floral cross. This piece of work was especially admired, and it was not only beautiful in appearance, but it was very fragrant, sending great waves of perfume on every side. The choir of 15 men and 18 boys was augmented on this occasion by an orchestra of fifteen string and wind instruments. After a short prelude on the organ, the singers and players entered from the choir vestry, followed by Rev. A. H. Baldwin, the rector; Rev. Street Macklem, the curate, and Rev. Dr. Scadding, who assisted in the communion office. The choir was not surprised and occupied the usual place in the chancel, with the organist in the centre, Mr. Percy V. Greenwood, organist of the church, presiding at the instrument and leading the music, while Mr. Vale conducted the orchestra.

The unsurprised choir seems an anomaly in a true Church of England service. The vestry has been petitioned to grant surplices, but from a conservative spirit has declined granting the request so far. The choir is a fine one and contains some very excellent boys' voices; the orchestra is composed of gentlemen who are connected with All Saints' church. Considerable attention is given to music in this church and Sunday school, and most enjoyable concerts have been given during the winter to immense audiences, the pro-

ceeds of which went to the building fund.

Rev. A. H. Baldwin conducted the service, and he evidently caught the full inspiration of the occasion. He is a gentleman of fine presence and address, with considerable nervous energy that infused all his utterances and gave them a sort of magnetic interest. He intones the service in a musical voice with a sonorous vibration that is pleasant to the ear. The chanting of the "Yorkshire service" in this church is done in the key of G, and is done without any monotonous drawl or unmusical intonation. The harmony of the organ, the orchestra and the choir was well sustained and generally true. But everybody seemed so glad and so heartily entered into the festal joy of the day that no room seemed to exist for close criticism. The service began with an Easter hymn, in the singing of which the immense congregation joined, and the responses by the people were hearty and universal. And all kinds of people were there, rich and poor, high and low, gaily dressed and otherwise. The seats of All Saints' are free to every one; no pew can be sold or rented, and the principle of "first come first served" holds good in this respect. No distinction was observable on account of dress, as has been noticed by the reporter in certain other churches, but everyone was cordially welcomed to a seat until no more seats were available. Evidently the purposes of the originators of the free pew system have been well carried out here, because a congregation of various classes of people fills the church at every service, so that extra chairs are constantly in demand; in this respect the name of the church is well taken.

In this connection an incident occurred that, to those who saw it, was novel and interesting. Two little girls, one about five and the other three, strayed up the centre aisle and found seats on the steps of the chancel, where they presented a picture that was very touching in its simplicity. They were evidently sisters, and of very affectionate natures, clinging to one another during the entire service; they were commonly dressed and wore old winter skull-caps, but they had refined features, beautiful blue eyes and sweet faces. During prayer they buried their faces in their hands, and during singing the older stood with her arm about the shoulders of her little sister, while the contrast of

their humble appearance with the beauty of the decorations and the rich dresses of other children near them made them more conspicuous. One could not help but think of that gentle Saviour who once looked down into the sweet faces of little children whom doubtless He pressed to His loving heart, and who was the central object of devotion on this day and how kindly He left a loving message for every little child the broad world over: "Suffer them to come unto Me." The naivete of childhood was well illustrated when the elder sister, not knowing what to do with a book she held in her hand, deliberately went up to Mr. Baldwin and told him all about it. Fortunately at that moment the choir was singing, so he very kindly leaned down to her, listened to what she had to say, smiled pleasantly into her face and told her what to do. Many a minister would have had his clerical dignity terribly shocked by this unusual break upon the solemnity of a service, but Mr. Baldwin had the grace and coolness to grasp the situation at once and dispose of it at once. The little sisters were very devout, and when they leaned their faces together and held their hands clasped, the old caps and plain dresses and well-worn winter coats were entirely forgotten in the sweetness of the picture they unconsciously made. When the officers passed by with the silver plates laden with Easter offerings these two little children stood up and each dropped a penny upon the plate—than which no gift was more acceptable to the Giver of every gift.

After the first lesson, the combined choir and orchestra sang and played the Te Deum in F, by Dykes, and it was excellently executed. The commingling of the pure, fresh voices of the little boys with the clear tenor and musical bass of the men, and this interwoven with the mellow flow of the instruments that twined about it, the web and woof of inspiring melody made the eye sparkle and the cheek flush and the heart throb with the exultation of the resurrection joy. And the same spirit of tremulous gladness characterized the entire service which from beginning to end was conducted with that dignity and reverence peculiar to the Anglican as well as to the Roman Catholic church. The sermon was preached by the curate, and was a brief outline of the central fact of the observance fittingly expressed. At the offertory the anthem

"Why seek ye the living among the dead?" by Hopkins, was sung, followed by another hymn, making the fourth hymn that was sung during the service.

To one whose aesthetic taste is cultivated it was a delightful service and an uplifting one. The sunshine bathing the world in gladness and casting fitful gleams athwart the Easter garlands as its beams found their way through the brightly coloured windows, the rich melody filling chancel and nave with sweet sounds, the beautiful chant of a beautiful service rising and falling in musical cadence—all this made it an ideal service and a most becoming tribute to the world's great Easter celebration.

It was felt some time before this church was originated that the Church of England should have a parish in that particular part of the city as the cathedral, St. Peter's and St. Paul's were the only churches in the eastern section. But the contention of High and Low church which at that time so seriously troubled Anglicanism was found to operate more or less decidedly against any new movement. A meeting was appointed to inaugurate it, but Messrs. Geo. Allen, A. McLean Howard and Rev. Saltern Givins were the only ones present, and the matter then fell through. Subsequently it was in contemplation to buy a small Methodist frame building on Parliament street and begin in that way, but this also failed. A petition to the bishop, signed by 150 residents of the neighbourhood, praying for the establishment of a new parish, and the agreement of a few gentlemen to see that the offertory for the year should reach \$800 at least led to the formation of a new parish. Its geographical boundary extended from the south side of Carlton to the north side of Queen, and from the east side of Sherbourne to the Don. The appointment of Rev. Arthur H. Baldwin was requested and a committee named to select a site for the church. The lot on which All Saints' now stands was bought by Mr. Allan McLean Howard, who laid \$500 cash down for it, ten minutes afterward a gentleman came and offered the owner inducements for it, but he was too late. This was in 1871; a small frame school house was built facing Wilton avenue, and when first used was unplastered. Mr. Baldwin's services having been secured the parish at once began a remarkably successful career, which has steadily improved every year since. The little building was soon found to be too small and was enlarged towards the south; but the congregation was actually crowded

out of this, and then the present building at the corner was erected.

From the start it was the intention, and an intention faithfully followed ever since, to make it open and free for all alike, rich and poor; no distinctions were to be made in any way, and this cosmopolitan spirit even pervades the service, which is always designed to be in *medias res*, the moderate course, and to do no violence to any sentiment. Doubtless this accommodating spirit is one of the factors in its universal success. And, then, a population of about 20,000 has settled in that section of the city within the last 15 years, and that fact has also

The building is constructed of white brick, with red brick decorations, after the early English pointed Gothic style, according to plans prepared by Winder & Falloon. The walls, 18 feet high, are surmounted with a hammer-beam roof, giving a height of 46 feet to the ridge. An unfinished tower, with the middle age octagon staircase and to be crowned with three pinnacles, rises from the north-east corner. The nave is 96x36 feet: the transepts on the north and south sides are 10x48, each one resting underneath four heavy arches. The organ chamber is on the south side of the chancel, the choir and clergy's vestries are on the north



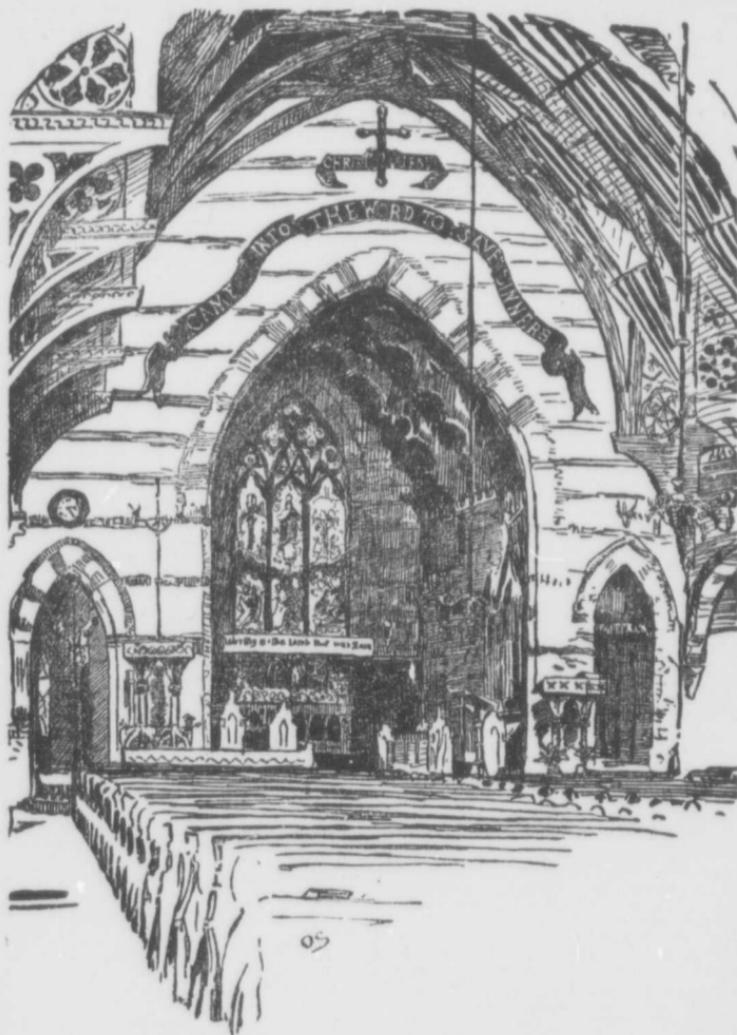
ALL SAINTS' CHURCH, WILTON AVENUE AND SHERBOURNE STREET.

accounted for the immense congregations. St. Bartholomew's has since been set off from it as a separate parish, and was given the territory all east of Parliament street; for several years it also received \$400 annually from All Saints'. It is now designed to have two more new churches, one at Spruce and Parliament and one at Sherbourne and Howard.

An interesting historical incident is connected with the land on which All Saints' is built. Before the year 1800 it was owned by Solicitor-General White, who, on the eve before his duel in which he was killed, made his will in which this parcel of land, as part of his estate, was disposed of.

side. The open timber work of the roof is stained a dark yellow, and eight beautifully illuminated dormer windows are cut in the latter. The walls are unplastered and may perhaps give the interior a rather cold appearance, but for all that, it is a beautiful building, prettily ornamented with red brick, trimmings and painted mottoes running around the entire room, while inscriptions and monograms decorate the corbels. It is a comfortable room, of good acoustic property, capable of seating 800 people, and that capacity is not now sufficient to satisfy the demand.

The audience chamber conveys pretty accurately the cathedral idea, especi-



INTERIOR OF ALL SAINTS' CHURCH FROM WEST FRONT DOOR.

ally the chancel, which has a dimension of 23x32 feet. The bishop's throne is to the left of the altar; a beautiful reredos is hung above the altar and above this is an artistically wrought

window, costing \$700 and containing an illuminated centre-piece representing Jesus and His twelve disciples. It is an unique building internally, but the apparently inharmonious combin-

ations of colour and decoration after all unite to make it symmetrical and aesthetic. Externally the structure has no attractive features save that its proportions and angles are well kept.

The school room, on Wilton avenue, is a detached building, modelled after the same plan as the church, and is a very handsome structure, most excellently adapted to its purposes. It seats 600 persons, and is probably the largest and finest of its kind in the city. Attached to it are class rooms, finely furnished, a large infant class room, and a good library. Pretty windows admit an abundance of light; inscribed on those above the platform at the eastern end is: "Auscultate Deo et Parentibus," which means "Hearken to God and your parents." A scrupulously clean kitchen, amply supplied with culinary articles, gives opportunities for social tea preparations and other festivals where refreshment is served. The caretaker of these buildings is evidently one who abhors dirt and dust and practises cleanliness and order.

The first service in the little frame school house was held June 16th, 1872, and the present school house was opened Nov. 29th, 1874. Rev. Arthur G. Baldwin, M.A., the popular and genial rector of All Saints' is the key to its phenomenal success. He is a native of Toronto, and pursued a course of study at Upper Canada College, but is a graduate of Oxford, England. After graduating he became curate of Luton, Bedfordshire, and then came to Canada, settling at Belleville. Being called to organize this Toronto mission he accepted the appointment. Five hundred and eighty-six members have been confirmed since his incumbency, and he has now a class of more than 50 to be confirmed on the fifth Sunday after Easter. He is a gentleman entirely devoid of clerical porosity, is obliging, genial and pleasant in manner, and is popular, not only among his own parishioners, but throughout the city wherever he is known. His whole-hearted consecration to his work, his intense sincerity and modifying spirit, a spirit that well conserves the unity and interest of All Saints', deserve this merited public recognition.

Mr. Baldwin is ably seconded in his ministry by his curate, Rev. Street Macklem, a young man who is very kindly spoken of by the congregation and who is doing his work acceptably. He is the afternoon superintendent of the Sunday school, Mr. Willoughby Cummings presiding at the morning session. The school numbers about 400 scholars and 30 teachers, and meets twice every Sunday, and raises about

\$450 a year. The financial condition of the parish is of the most encouraging character. It is true there is a debt of \$14,000 resting upon the church, but it is being reduced at the rate of \$1,500 a year. The free pew system in some respects militates against the income of any church, but in this case such disadvantage is largely overcome by the liberality of the offertory, about \$102 being contributed every Sunday. The income, aside from the debt fund, from all sources is about \$7,000 yearly. The assets of the parish are \$40,000 for the land and buildings, and \$1,500 for the organ; it is now contemplated to replace the latter with a larger and more improved instrument.

In every respect this review of All Saints' entitles it to prominent mention among the city churches, and its future is full of possibilities that shall lend additional credit to its history when other pens shall hereafter portray its good work.

Since Easter in 1886, when the preceding portion of this article was written, there have been some interesting changes made in the services at All Saints' church. The choir has been limited in surplices, and the old organ has been replaced by a new one. The black Genevan gown used in the pulpit has disappeared and if the teaching remains the same in 1896 as it was ten years earlier, the services have been brought up to what is now all but universally considered the true model for the Anglo-Catholic church-goer.

Reverend A. H. Baldwin has all but completed his quarter century's work at All Saints, and there are still some surrounding him in his work who were there when "he put his hand to the plough."

The assistant clergy at All Saints' have been—

1882, from June to December—Rev. J. B. C. Beaubien.

1885-1887—Rev. T. C. Street Macklem.

1887-1889—Rev. E. C. Acheson.

1889-1891—Rev. Ernest C. Saunders.

1892-1895—Rev. J. R. Shields Boyd.

It may also be mentioned that since All Saints' was built Rev. Henry Scadding, D.D., now (1898) the oldest Anglican clergyman in the Province of Ontario, has constantly assisted in the services, he and the rector being brothers-in-law.

Of the rest of the assistant clergy, the Revs. J. B. C. Beaubien, E. C.

Acheson and Ernest C. Saunders went to the United States for the work of the Episcopal church there. The Rev. J. R. Shields Boyd, who married a daughter of the late Robert Baldwin, left Canada in the closing days of 1895 to undertake missionary work in China. The Rev. Street Macklem became rector of St. Simon's, on Howard street.

The churchwardens of All Saints' have been the following—

- 1872-1875—Allan McLean Howard, Alexander Marling.
 1875-1877—Hon. G. W. Allan, Columbus H. Greene.
 1878—C. H. Greene, Robert Edminson.
 1878—C. H. Greene, Charles Unwin.
 1879-1881—C. H. Greene, Robert Gooderham.
 1881—Henry Allen to June 6th, Charles Unwin, Robert Gooderham.
 1882-1888—George Goulding, E. H. Kertland, M.D.
 1888—Geo. Goulding, Thos. J. Jermyn.
 1889-1892—Geo. Goulding, F. A. Thayer.
 1892—Geo. Goulding, E. Perryman.
 1893—George Goulding, F. A. Thayer.
 (F. A. Jermyn was appointed to fill Mr. Goulding's place on October 16th, owing to the death of Mr. Goulding.)
 1894—T. J. Jermyn, F. A. Thayer.
 1895—R. C. Le Vesconte, Wm. Logan.
 1896-1899—Wm. Logan, Samuel Trees.

CHAPTER XIII. ST. ANDREW'S.

The Summer Church on the Island—Its Ministers.

It seems strange that a person should go away from Toronto in order to go to church, and yet that was the writer's duty in order to place before his readers an authentic description of a church that, while not in the city proper, still has a place among the city churches. On the southern side of the Island, between Mead's and Hanlan's Point is St. Andrew's Anglican church. To visit this church the reporter embarked on the little ferry boat Arlington, from Church street wharf, one Sunday afternoon at three o'clock. The streets of the city were comparatively deserted, but the boats leaving for the Island were crowded as they always are on Sunday.

The people aboard were, so far as one could tell by their appearance, conversation and manner, of the working classes. After some interchange of passengers the little steamer puff- ed her way to Mead's, where she ar-

rived ten minutes later. Here several Roman Catholic girls got aboard in order to attend vespers in the city, and the writer deliberately strolled along the narrow wooden walk to the beach, passing numbers of persons who had come over with baby coach and luncheon to spend a day inhaling the pure, fresh lake breezes. They were spread out on the grass in reckless confusion, regardless of appearances, and yet not a single harmful word or a single wrong action was observed. Officer No. 46 was patrolling that part of the Island, but beyond caution as to crowding and hurrying on the boat had nothing to do.

The campers, in tent and cottage, were fully enjoying the beauty of the day, and abandoned themselves to that enjoyment with an enviable freedom. Very many were rowing about the lagoons, or allowing the boat to glide whither it would, while the rower listlessly watched the rippling waters. Along the beach, upon which a magnificent surf was beating, little bare-foot children, and some not so little, were gaily wading and merrily running from the white horses that seemed almost lifelike in their play. Across the waters and rising above the boom of the surf, came the monotonous and doleful ring of the bell from the swaying buoy, just beyond which a little steam launch was pertly bowling along. White wings glistened clearly against the dark blue of the waters far out on the horizon, and take it altogether it was an ideal day along the shore.

The little church was reached at 4 o'clock and a seat in the last pew afforded the writer good vantage ground from which to make observations. The first thing noticeable was the unconventional style of dress characterizing many persons there: the latest fashions were not seen. One lady had on a magnificent black silk dress, tastily and richly decorated; she came late. The others were plainly, but very neatly, and, under the circumstances, properly dressed. The young ladies fore- swore those villainous high hats, that disturb a man's sight and temper in church as well as at the theatre, and generally wore pretty plain, straw, low-crowned hats tastily trimmed. The white dresses brought out the brown- ness of the complexion very clearly; low shoes were the rule. Young men, both in the choir and among the congrega- tion, wore yachting costumes. It was a new and strange sort of surplice, but since "it

is the thing to do" let it be done—no matter about the taste. Several gentlemen were there without coats, and they were envied by the writer. Perhaps the most picturesque of the congregation were the little fellows jauntily dressed in sailor's costume. This variety of dress, taken with the plainly furnished chapel, the open windows, through which the breezes came laden with vigour and health, the sound of the surf on the shore and the gay laughter of little children playing on the sand made the room pleasant, cool, airy and bright.

The church was well filled; it will seat 210, and 180 were present, counting the children, and there were very

taken from Philipians: "Let this mind be in you which was also in Christ Jesus."

Prof. Boys, who preached, was a man of scholarship and culture, but of no very great physical power and consequently more intellectual than oratorical. But the sermon was excellent, and when the speaker became thoroughly enwrapt with his thought his delivery was impressive. The language was well chosen and the ideas made attractive on that account, as well as more impressive. Referring to the alarming amount of unbelief in the world the sermon asserted that another more alarming thing was the cold, practical unbelief of the Christian church. The majority of mem-



ST. ANDREW'S EPISCOPAL CHURCH, TORONTO ISLAND.

many little children — nice, well-behaved children.

The choir consisted of a lady organist, four young lady singers and three young men. The service was the usual Church of England Evening Prayer, which for dignity and beauty and the revival of pure feelings and elevating sentiments is only surpassed by the same Catholic service enlarged and additionally beautified. The people all took part, and the singing and responses were hearty, enjoyable and helpful. Three hymns were sung in connection with the service, and a twenty-five minutes' sermon was preached by the Rev. Prof. Boys, of Trinity College, who also had read prayers and lessons. The text was

members adhere to the Kingdom of God as taught in the formularies of the church; but the Bible has certain commands, and the large majority of Christians live as if they had never been delivered.

There are grades of commandments, of more or less importance, and some may be neglected—at an incalculable loss, but yet one may be a true believer. Some commandments bear on the formation of life in the soul, and if they are not fulfilled the soul is not developed and cannot obtain heaven. The text is one such command, and asks that the believer shall have the same opinions as Jesus, and entertain the views he held about everything.

The Christian missionary is the Christian man. A winning tone and splendid character is the force that carries on the Kingdom of God, because it is the mind of Christ in us. And the reason of the slow progress against the world is the want of this disposition.

The mind of Christ is necessary to salvation. The idea that it does not matter much how we live so that just before we die we have our sins forgiven and go to heaven is an abominable idea. Of course forgiveness of sins is necessary; but going to heaven means to live with Jesus, and if we are to live with Jesus it is necessary that we here learn to conform our views to His; the unimportance of the present life is a wrong idea. If any man gets to heaven by living any other way than in conformity with the mind of Christ he will soon be turned out.

In every earthly society there is a tone, an esprit de corps that pervades it, and if a man is not in harmony with it he is uncomfortable and his peace is disturbed. Heaven is not a state of promotion but of blessing. The misery of this world is the mixing of evil with good; but the misery thus occasioned here will not go on there, and there will be a rigid exclusion from heaven of those who have not its tone.

The text is a mark of salvation. It is important to know who and what you are. There is much dilettante Christianity in this day, because people do not grapple with the question of who they are. By what test shall we discover on which side of the line you are? There is none better than those expressed by the words "mind of Christ." You cannot have the mind of Christ and not be a believer. If you recognize your deficiencies then you may know you are a believer and can rise up and walk as a Christian should. Now, in this life we can have this mind, and it will deliver mankind from the sins that oppress it. Annoyance, that shortens physical life, will be saved, and anxiety as to results will not be favoured. He who has the mind that was in Christ will be an honest man in his business regardless of the profit side of his ledger. As we obey the words of the text we find the worries of life melting away and only a residuum left that does not affect happiness. Christian life may seem irksome or its duties may be unperformed because the yoke is heavy, but the mind that was in Christ eases the yoke and then the burden becomes lighter every day.

The above extracts will show the teaching of the sermon. It was de-

livered extemporaneously, the speaker standing at one side of the lectern in the centre of the chancel. It was evidently appreciated by the attentive congregation.

Service is held in the church every Sunday afternoon at four o'clock. The Communion is administered the first Sunday of the month at 11 o'clock. Services are held from the last Sunday in June to the last Sunday in September. Bishop Sweatman, who lives in the rectory, which adjoins the church on the west, is in charge, though other ministers frequently officiate. All these services are given gratuitously. The current expenses are paid for by the offertory, about \$150 per season, and the \$150 rent paid by the Bishop for the use of the rectory. But the Communion offertory is donated to The Lakeside Home for Sick Children. The building is a rough-coated frame one, built upon piles, in early English Gothic style, and is a neat and attractive structure, though making no pretension to any ornamentation of an elaborate character. The gable faces the lake on the south, and a little vestry forms an L on the west. A belfry rises from the front, but contains no bell. It is topped with a spire of St. Andrew's cross. The roof is painted red, and the outside is stuccoed in block squares. A little porch, containing two seats, admits through the only doors; above it is a small Maltese cross. There are five buttresses, painted chocolate colour. Upon the whole it is a rather picturesque building, taken with its surroundings. It is located on Cherokee avenue, and was built in 1884, at a cost of \$2,000. Mr. A. R. Denison was the architect.

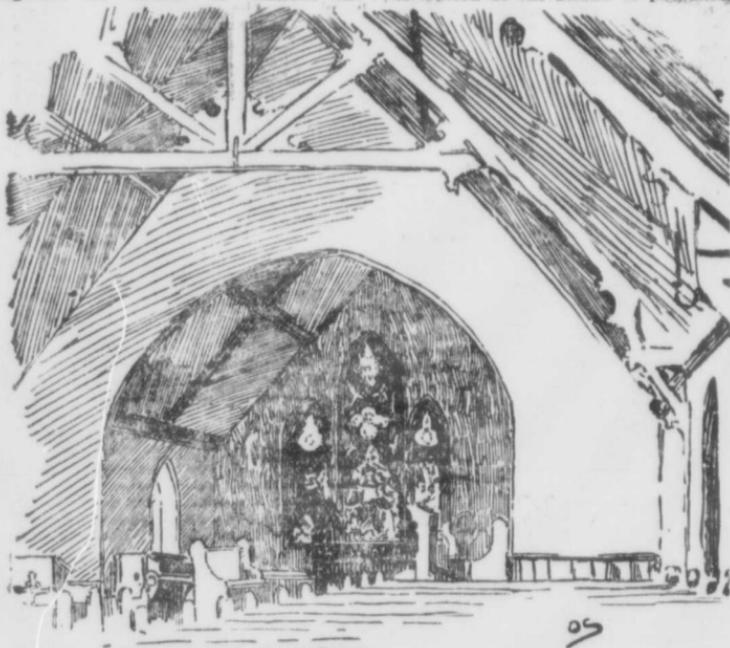
The building is 25x45 feet, with a chancel of 16x15 feet. The windows are of ground glass with coloured borders, and a pretty little rose window is inserted above the porch. The walls are stuccoed. The ceiling, pierced by four dormers, is vertical jointed sheeting, relieved by purlins and timbers, the whole neatly stained, as also are the pews, which are made of pine. The aisle is carpeted with matting, and a dark red Brussels covers the chancel. Brilliant and beautiful windows, in triplet form, made of brightly illuminated painted glass, adorn the pretty little chancel, and are very artistic in appearance and rich in design. The central designs are Christ in the attitude of talking, with the words "I am the vine, ye are the branches," below. Above is the design of a pelican pierc-

ing her breast in order to feed her young with her own blood, thus representing the quality of self-sacrifice. The design is well intentioned, but it is not true to nature, because the belief that a pelican feeds her young with her blood is only a legend. The pelican has a pouch hanging from the lower bill, in which are deposited the fish it catches. The young are fed from this pouch; and the legend arose from the fact that the bird presses her bill against her breast to extract the

of fishes, and above this a chalice.

A small but neat oaken communion table, two chairs, an organ, a font, seats for the choir, lectern and service desk complete the furniture of the chancel. The choir is volunteer, and Mrs. Sweatman is organist.

The church has no vestry or distinctive organization as a parish; but it is ecclesiastically connected with St. James' Cathedral. The seats are entirely free, and this most commendable institution of the Island is patronized



VIEW OF CHANCEL, ST. ANDREW'S CHURCH, TORONTO ISLAND.

fishes, the red tip of the bill appearing like a blood spot on the white feathers.

Above this design is another, the suspended dove, representing the blessing of the Holy Spirit. The window on the left has a monogram composed of the Greek letters Alpha and Omega, and below this a picture of Christ stilling the tempest and the design of a font. On the right window is the monogram I. H. S., "Jesus the Saviour of Men," with a picture of the draught

by people of all faiths, and everybody is heartily welcomed, no matter what his special religious predilections. The property is vested in the name of the Bishop, a most enthusiastic Islander, who holds it for the Building Committee, of which Mr. John Massey was secretary.

In 1882 services were held in Mr. G. Gooderham's cottage, and the interest grew and magnified itself in so many directions that steps were soon taken to build a church. The Bishop

and Mr. George Gooderham were the most energetic workers in the movement and the largest contributors. Of course, the land is leasehold land. The rectory and church together cost about \$3,500, and enough was raised by subscriptions and socials to go forward with the work. There is a mortgage on the rectory, but the church is paid for. The expenses are about \$400 yearly. The chancel furniture, communion service, hymn books and the stained glass windows were the gifts of friends and supporters of St. Andrew's.

Even in the Island church many changes have occurred since the preceding portion of this sketch was written.

The church was enlarged in the spring of 1895 to double its seating capacity by lengthening both the nave and the chancel and the services have been increased from the original afternoon service, to both morning and evening service, with midday celebrations of the Holy Communion on the first Sunday in the month, and early celebration on the third Sunday, and afternoon Sunday school. The usual Sunday morning attendance during the best part of the season of 1895 ranged from 250 to 300, and the evening attendance from 100 to 150. The offertories when Holy Communion is celebrated are given to The Lakeside Home for Sick Children, and amounted in the summer of 1895 to \$62. The balance of the collection in the Sunday school was given to the same object, amounting to \$5.46. The ordinary offertories, which amounted in 1895 to \$330.62, were devoted to the maintenance of the services, and the reduction of the mortgage debt. The enlargement of the church was practically provided for by subscription and by special collection. Mr. Richardson, lately choir-master of St. Thomas', was the organist during the season of 1895.

Professor Boys, referred to in the first part of this article, died in 1887. He was one of the staff of professors belonging to Trinity College. The duty at St. Andrew's during the summer months is shared by the Bishop and clergy of the city.

CHAPTER XIV.

ST. BARTHOLOMEW'S.

A. East End Rectory in a Quiet Neighbourhood.

St. Bartholomew's Church, situated on the east side of River street, ex-

actly opposite the southern extremity of Wilton avenue, is a rough-east frame building of no great architectural beauty or of imposing appearance, externally or internally. It is in the midst of an essentially poor neighbourhood, there being no wealthy residents, few even comparatively well to do people, in its locality. The interior of the church, though, is pleasing to the eye; there is no ornate ornamentation certainly but everything is neat and in good taste.

There is one aisle and from this long, pine seats run to the walls, giving a seating capacity of 400. The walls are tinted and fanciful mottoes curve themselves above the windows. The chancel has seats for the choir and a pretty little pipe organ stands in its north-east corner. The altar is a very fine piece of handiwork and, contrasted with the surroundings, is particularly distinguishable. Above it are three beautiful lancet-shaped, stained glass windows, very rich in colour and ornate in decoration containing church symbols. This was the gift of Mr. Allan McLean Howard, who was one of the chief instruments in the building of this church. The school room back of it will easily seat an audience of 200 people and is plainly but comfortably furnished.

St. Bartholomew's church was built in 1874-5 by Anglican citizens living in the eastern end. The property is worth about \$3,000. Connected with the church have been some well known citizens, among whom may be mentioned Mr. Frank Smith. Rev. J. McLean Billard, now of St. Anne's, was the first rector, and he was succeeded by the present rector, Rev. George Irwin Taylor, who assumed charge in 1878.

Mr. Taylor is a native Canadian, and a graduate of Trinity College. He was rector at Perrytown, in Brock township, where he built two churches, and then came to St. Bartholomew's. His ministry here has been quiet but effective, and the most harmonious and pleasant relation exists between him and his people. In that section of the city a congregation will naturally be composed of mainly poor people, but those of this church are liberal and much interested in the parish interests. The service used is monotone in character and the congregations participate with great heartiness and sympathy and appreciate its beauty and benefit. There are about twenty-five members of the choir.

The services are largely attended,

especially Sunday evenings. There are nearly 100 communicants, and the Sunday school, of which Mr. Grant Helliwell was for many years the superintendent, numbers about 200 children.

In the twenty years that Mr. Taylor has been rector of St. Bartholomew's he has, with the exception of the services rendered by Rev. R. C. Caswell, practically worked single-handed, but seldom having had clerical assistance except during sickness or absence from home. He possesses

mew's parish is barely \$1,000, for the support of the church, choir, clergy, and all other purposes. It should be added, though, that the rector derives a portion of his income from extraneous sources, namely, the St. James' Rectory fund and what is known as the Commutation fund.

There is an active branch of the Woman's Auxiliary to Missions in the parish: they in 1897 raising, in a membership of 23, the sum of \$102.90.

The wardens of St. Bartholomew's



ST. BARTHOLOMEW'S CHURCH, RIVER STREET.

a unique record, too, in one other respect, he being the only rector of all the Anglican churches in Toronto, who has seen active service in the militia. As a private in the Trinity College Company, Queen's Own Rifles, he was present in June, 1866, at the fight at Ridgeway, being next to Ensign McEachren when he fell mortally wounded.

The annual revenue of St. Bartholo-

since 1874 have been as follows:—

- 1874-76—Henry Alley, Thomas Allen.
- 1876-78—H. A. Harvey, John Patterson.
- 1878-79—Robt. Davies, Thomas Allen.
- 1879-80—W. R. Over, C. K. Unwin.
- 1880-83—James Stewart, C. K. Unwin.
- 1883-84—W. E. Hart, C. K. Unwin.
- 1884-85—W. McGear, W. Dowding.
- 1885-86—C. K. Unwin, J. Haliburton.
- 1886-91—W. Hawthorne, C. Martin.
- 1891-93—F. Chesman, E. L. Barston.

1893-94—E. L. Burston, T. L. Bucklee.
 1894-96—T. L. Bucklee, R. H. Stewart.
 1896-97—R. H. Stewart, J. Metcalfe.
 1897-98—R. H. Stewart, W. J. Moore.
 1898-99—R. Postans, W. J. Moore.

During the rectorate of Mr. Taylor the church of St. Augustine, on the north-east corner of Parliament and Spruce streets, was built, but unhappily that building has now (1898) ceased to belong to the Anglican body, owing to financial reasons. It was during the period that services were held in St. Augustine's that the Rev. R. C. Caswell was associated with Mr. Taylor in the parochial work of St. Bartholomew's.

CHAPTER XV.

CHURCH OF THE ASCENSION.

A Down-town Parish—In Memory of Canon Baldwin.

The Church of England has divided the city of Toronto into a number of parishes, in order the more effectively to prosecute its mission work. The territory of these parishes is well defined and agreed upon, so that no congregation can encroach upon another's district. It is not meant that the Church of England people living within the boundary of a certain parish have no right to attend a church outside of that boundary; but the division is made for the purpose of covering the entire city, and of preventing unnecessary encroachment. The parish of the Church of the Ascension, situated on the south side of Richmond street, west of York, extends from the south side of Queen street to the lake, and from the west side of York street to the east side of John street, including these sides. Perhaps there is no more unfortunate section of the city for the purpose of church missionary work than this. Comparatively there are few permanent residents in this section. The waterfront and public buildings and factories, together with other churches located there, and the large number of tenement houses, with their transient population, all militate against it as a fertile field. The location of this church is unfortunate, not only so far as its territory is concerned, but also on account of its immediate surroundings. The street is an unpleasant one. There are factories in the rear, with the prospect of another being built there: it is too near York street, with its unsavory reputation, and too near the notorious Adelaide

street; in fact, a more undesirable locality for a church of its kind is hardly conceivable. And yet, notwithstanding these outward disadvantages, the Church of the Ascension is one of the most flourishing and important of the city churches, both as to material and spiritual interests, a fact which the data here collated will fully establish.

Externally the building of of no special architectural value; it is a modified Gothic structure of white brick with stone dressing, having a tower at the north-east corner. Above the main entrance is inscribed—"Church of the Ascension, Canon Baldwin Memorial Church." A fine toned bell is in the tower, and it was pealing its sonorous music out over the house-tops and mingling its jangling notes with other metal tones that made the air vocal on the Sunday evening in the early spring of 1886 when the writer took his seat in the last pew for the purpose of taking notes of the service. A congregation of 450 people was assembled. It was a "mixed" congregation; that is, there were a few rich, many of moderate means, and a number of poor people. This criticism is drawn not only from the dress, but from the general habit and style—a mode of estimate that seldom fails to accurately locate people in this respect. The ushers were very attentive. A genial smile and a graceful little bow greeted the entering young lady as she was deftly piloted to the safe haven of her pew; the older ladies were supposed to have sufficient experience to pilot their own way, while the young men, of course, could tuck down the aisle alone until the desired pew was reached. While standing, as the first hymn was being sung, the writer felt some trivial commotion at his heels, and he looked down to see a manly little fellow, about seven years old, creeping into the pew, above which his head was barely visible. He deserves mention here because: he was alone, and was a worshipful little fellow, and sufficiently intelligent to find the lessons and responses, and to reverently follow them, his lips moving through every part of the service. There was nothing trivial about him. In vain did his neighbour try to win his acquaintance with many smiles; he was serious—too serious for one so young.

Possibly there is no other congregation in Toronto where the responses on the part of the people are so full, so general, and so free; everybody

seemed to take part in the service, and the mingling of so many voices of different tones in one universal utterance made a beautiful harmony. No one was allowed to be without a book; that spirit of religious hospitality so characteristic of our city

sponsible. While a sidesman was passing the plate for the collection it was turned over, and the silver, the pennies and the envelopes showered themselves over the floor; of course everybody was amused and many laughed; just why it is hard to understand, but



CHURCH OF THE ASCENSION, RICHMOND STREET, WEST.

churches prevails in this church very largely, and makes a stranger feel at home, not as if he wished he were there. There was one other disturbing incident, but it was an accident, for which no one seemed directly re-

sponsible. The laugh went around all the same. The other sidesmen seemed to be the most amused of all, whether from any special feeling towards their unfortunate co-tax-gatherer, or from motives of self-congratulation is not

known. They clustered behind the writer and had a hasty, laughing consultation, then two of them pulled themselves together, smoothed out the lines of laughter, and put on a dignified and solemn aspect as they marched down the aisle to carry the offerings to the chancel, where they were received by the minister and placed upon the altar.

The service in this church is emphatically of the "low church" or modernized Anglican form. The Book of Common Prayer is closely followed, but beyond that there is nothing of the ritualistic, except the bowing of the people's heads when the name of Jesus is pronounced in the Creed. There is no processional hymn; a short voluntary on the organ, and the two ministers entered; a hymn was sung and then the ordinary service followed. The hymn was announced, the organist played the tune, then, while the minister read the first stanza, the choir arose, the congregation rising when the last stanza was read. The sermon, half an hour in length, was delivered by the Rev. R. A. Bilkey, the assistant minister of the church. Mr. Bilkey was formerly the pastor of Christ (Reformed Episcopal) church on Simcoe street. He is a gentleman of wide experience and scholarship, and has the unusual but happy faculty of giving to the people sermons distinguished for thought, beauty of expression, and attractiveness of delivery. He combines just enough of the dramatic with the sacred to make his delivery very impressive; his sermon last Sunday evening was a gem in this respect. It was a lesson on the power of conscience, drawn from the story of Joseph and his brethren, based upon Genesis 42, 21 and 22. Words can scarcely describe the thrilling expression made by Mr. Bilkey's oratorical portrayal of "the whip of conscience" as it lashed Joseph's brethren. In well-chosen language, with gesture and intonation that became almost tragic, he painted a word-picture that was masterly in its production and in most excellent keeping with the practical lesson he drew from the old Scripture story. His description of the shameful barter and his delineation of the sordid motives of the betraying brethren all through their different phases were so startlingly real as to prove fascinating to a sympathetic listener.

Some of the expressions used are these:—

"Substantially conscience is the in-

born sense of the right or wrong of moral conduct. What it says must be in accordance with the admitted laws of life. It is not always an infallible guide, but needs education according to the rule of right.

"Is there a conscience in all men? Few seem to show it. Originally all were gifted with it, though it has been neglected and abused, if it is true, as scientific men teach, that some are born with no moral sense and no capacity for any, that is to be classed with insanity, and left to God's compassion and mercy. Two general considerations show that all men had consciences originally; first, the Word of God appeals to all indiscriminately, and if all men are not in a position to receive these blessings it is a mockery to offer them at all; second, the best and wisest pagans saw from observation and experience a conscience in each man.

"The conviction of deserved punishment when we have done wrong is within us; injured self-respect, tears of remorse, the blush of shame, these are the immediate internal accusation of wrong-doing.

"My younger hearers will never be worse for the blush of shame till it mingles with the wrinkles of old age.

"The tormenting claims of conscience are all the hell we need believe in, and that already begins here in part.

"Cicero truly said: 'A man's own crime takes away man's soundness of mind.'

"There is no perdition deeper and darker than the loss of honour, of self-respect, of innocence and purity.

"So long as conscience and memory last in the coming world sins unrepented of will still be our avenging companions.

"Life is full of chances, and we never know when we shall strike up against one and find what it can do for us. Conscience is too great a power to be subdued; there are surprising conjunctions which awaken it; sins of years ago will come back. The time is coming when there will be no more chances and we shall stand before One whom we have wronged."

The sermon was amplified with illustrations taken from the Bible story out of which it sprang, and was a most excellent production in every way.

The organ is a two-manual, sweetly-toned instrument, capable of great power. Its case is of oak and walnut, the pipes being gracefully arranged and beautifully ornamented, giving the in-

strument a rich appearance. It is walled up in a chamber to the right of the chancel, and its tones seem to be smothered in there; they lack resonance and fullness and distinctness on account of the enclosure.

The Church of the Ascension in an outcome of the tumultuous history of the Anglican church in Toronto when the two factions, High and Low, vigorously contended for the establishment of their respective views, and when the Church Association was a strong power in evangelical circles. A number of people whose sympathies impelled them to a simpler ritual and a more evangelical system of Anglicanism met, in the year 1875 in Rice's large upper room on King street opposite the Rossin House. The first meeting was held on the 4th of July, the late Canon E. Baldwin officiating, although the general movement towards the establishment of a new congregation was under the fostering care of the late Dean Grasett. On account of the failing health of the first incumbent, Rev. George W. Moxon, of the cathedral staff, had charge until his appointment as rector of St. Philip's church. In 1876 the Rev. J. G. Baylis, of Montreal, became the rector. His eloquence and the excellent singing attracted such a large congregation that the room had to be enlarged to accommodate it. Mr. Baylis was compelled to withdraw, on account of ill health, and Rev. S. W. Young became the next pastor, and continued such until the time of his resignation in 1879. The present rector, Rev. H. Grasett Baldwin, was ordained by Bishop Sweatman, December 21st of that year, and then became the incumbent. He is a son of Canon Edmund Baldwin, and a native of this city, although he was educated at St. John's, Cambridge, England. Mr. Bilkey became his assistant in July, 1884. To the rector's pastoral oversight, the assistant's eloquent and scholarly sermons and the choir's splendid singing is due the present efficient and prosperous condition of the church. These three elements combined have entirely overcome the terrible disadvantages of location and surroundings.

The land on which the church is built cost \$9,500, and measures 131 feet on Richmond street and 208 feet south to the dividing line between Richmond and Adelaide streets, together with the right to use a lane 20 feet wide on the east. The buildings cost about \$27,000, and the improvements recent-

ly made will swell the amount to nearly \$30,000. Building operations were begun in the spring of 1877, and the church was entered upon on Advent Sunday, December 2nd, 1877. The land was occupied by tenement houses previous to the erection of the church. The late Samuel B. Smith discounted the subscription list for the new buildings, and was a most generous donor himself. But for his generosity the church would be hopelessly encumbered with debt. When he died the entire debt of \$30,000 was cancelled, according to the provisions of his will. A plate on the organ states that the instrument was presented by him in May, 1881. To the left of the chancel is a memorial tablet erected as a token of grateful remembrance on the part of the congregation for this "faithful member and munificent benefactor."

Back of the church, at a right angle to and directly connected with it, is a capacious and well-proportioned school-house, with a gallery for the infant class and a communicating, well-furnished Bible class room; at the eastern end is a large stage with a convenient ante-room on one side and a kitchen fully stocked with culinary appurtenances of every description on the other. Besides the large organ in the church there are two upright pianos and two fine cabinet organs in the building. The conveniences, rooms and all attachments for religious and social church work are ample and commodious.

The congregation includes within itself a number of Toronto's prominent citizens, who are closely identified with its activities, Prof. Goldwin Smith being among the number. Messrs. J. E. B. Smith and R. H. Temple are the churchwardens. The property is vested in the trustees, for the congregation, and is so held independently of the general church synod. There are no less than ten subsidiary organizations, properly officered and conducted, that carry on the general church work. Most excellent monthly concerts were given during the winter by the Temperance Society; they were largely attended, much enjoyed and very profitable.

The Sunday school has had a phenomenal growth. At the first meeting, July 4th, 1875, there were ten children present; now, in 1886, the school numbers about 700, with a Bible class whose average attendance is 200, and that of the infant class 125. The school raises about \$450 a year, while

the income from all sources in the general church work is about \$10,000.

The unattractive exterior of the Church of the Ascension gives no indication of the magnificent interior. It will seat about 900 people, and is most comfortably furnished throughout; there are three heavy archways on either side opening into modified transepts. The chancel is a very extensive one, and accommodates about

sion of an ordinary observer is one of bewilderment as to the particular style according to which this church is decorated. Mr. Frank Darling in 1884 designed the decorations, which were executed by Mr. Hovenden, the painter, the whole costing \$1,000. Mr. Darling has preserved the true principle of artistic work in every department, the principle that establishes a general rule or law of decoration, and



ORGAN, CHOIR AND ALTAR, CHURCH OF THE ASCENSION.

a hundred. The furniture is plainly ornamented, but very neat and attractive. A large stained glass window above the communion table is decorated with monograms and various devices, while the table itself is of the simplest construction. The central aisle and the entire chancel are covered with heavy Brussels carpet; appropriate mottoes are inscribed at the front and rear, and the whole room is neat, clean and artistic. The impres-

bends the details of the work to that rule. Some of the details may be deficient, but so long as the general harmony is preserved, artistic taste is not violated. The walls, arches and ceiling are all painted according to a design that may best be expressed by the word unique. It is a style of decorative art, partaking of the Moresque, freer than the antique, with suggestions of more modern Orientalism; perhaps it falls in with the Renaissance

proper; at all events it is exceptional, and very impressive and rich. However fanciful any details may be they are not so violent as to mar the beauty and symmetry of the general style. Perhaps it impinges too much upon the sombre, and yet the introduction of more brilliant colouring would render the general idea grotesque. It is an artistic piece of work, and as such merits examination and approval.

With this beautiful building, practically free of all debt, with a Sunday school second to none in the city, with its sermons and music and well organized work and free service and general culture the Church of the Ascension deserves a prominent place among the churches of the city.

On January 1st, 1896, Rev. H. G. Baldwin, who had been in very bad health, and unable to fulfil his duties for many months previously, resigned the Incumbency of the Church of the Ascension, to the great regret of the members of the congregation, though it had been seen for some time previously that this step was only a question of time.

The clergy of the Church of the Ascension since its commencement have been:—

July, 1875, to February, 1876, various.

February, 1876, to September, 1876, Rev. J. G. Baylis.

October, 1876, to January, 1877, Rev. Jas. Williams.

January, 1877, to July, 1879, Rev. G. W. Young.

August, 1879, to January, 1880, Rev. Saltern Givens.

January, 1880, to March, 1896, Rev. H. G. Baldwin.

Succeeded by Rev. G. A. Kuhring, who was appointed in April, 1896.

The wardens have been these:—

From 1887 to 1892, R. H. Temple, J. E. Berkeley Smith.

From 1892 to 1894, Thos. Langton, Q. C. J. B. Fitzsimons.

From 1894 to 1896, C. E. Ryerson, J. B. Fitzsimons.

From 1896 to 1899 T. D. Delamere, J. B. Fitzsimons.

CHAPTER XVI.

ST. MATTHIAS.

A Typical High Church Service and Congregation.

On the east side of Bellwoods avenue, near Queen street, stands a low set,

long, narrow brick building, known as the "Church of St. Matthias." A quaint and even rude little belfry, whose finial is a cross, rises from the ridge of the sharply-pitched roof and a mere shed roof covers the only entrance from the street towards which the gable of the church stands. Running out into a large vacant lot on the north side is a frame extension used as a Sunday-school and weekly service room. There is nothing whatever architecturally attractive about this strange looking Church of England building and yet in a respect to be noticed further on, it is the most remarkable church in the city of Toronto. It is located in a poor section of the city and its external appearance is in keeping with the general character of the section. There are no fine residences out in that west end, no nicely laid lawns and flower beds, such as are seen in the north-eastern part of the city, no imposing buildings. On the contrary, it is evidently the section of the poor man's home, and the houses correspond with the circumstances of their inmates. In such a section as this is St. Matthias' located, and there it is doing excellent work in a systematic and sympathetic way.

Nor is there very much to be said about the inside of the church, although it is much more attractive than the outside. The purlins and timbers supporting the steep roof are darkly outlined against the white-coated ceiling. The low sides of the church are built of red brick, with white brick intermingled to relieve the monotonous appearance, as the walls are not plastered. Half way down the church an immense gothic arch of timber-work spans the nave and is cut into a smaller arch on either side. The floor is bare save for a strip of matting down the centre aisle, and the seats are of plain, unpainted pine, reversible, while common wooden chairs are ranged along the side aisles. Ten small windows admit light by day and simple, unadorned gas pipes furnish light by night. Above the main entrance on Bellwoods avenue is a rose window with a cathedral glass window on each side. A little vestibule about three feet wide forms a sort of porch; inside of this is a box, on one side for the "Altar Fund," and one on the other side of the door, for the "Poor Fund." In the north-west corner a stone memorial tablet is sunk into the wall commemorating Thomas Kearton Morgan, one of the first churchwardens, and

Thos. Dent Groves, a Sunday school teacher. These young men died by the terrible disaster which befel the yacht *Sphinx* on Lake Ontario. Sept. 14th, 1873. In that year a very handsome and complete solid silver communion service was presented to the church as a memorial of these prominent members.

Bulletin boards are hung at convenient places announcing the services for the day, while printed placards may be seen which read; "The seats in this church are entirely free and unappropriated. Strangers are invited to take a seat near the chancel and take part in the service. All expenses are defrayed solely by the offertory," closing with a request that every one will "assist in maintaining a proper spirit of devotion, and reverent demeanour."

About one-third of the building, at its eastern end, is set apart as a chancel and is divided from the nave by a panelled partition of cherry wood. Just outside of this is the pulpit desk covered with a beautiful silk frontlet with a cross and I. H. S. worked thereon in silk floss. Three steps admit one to the chancel; on either side of the entrance are ranged at right angles to the nave, long pews for the choir, while a small organ, with gilt pipes and oak case is set on the northern side. This organ has only 12 stops, and yet it is an excellent instrument, combining great power with considerable sweetness of tone. This floor is also uncarpeted except along the centre and up to the altar, which part is entirely covered. Two long low windows are screened by red curtains hung upon brass rings, while there is one pretty stained glass window on the south. Two steps further rise to the sanctuary proper, and three more to the altar. On one side is the Bishop's chair, an ornamentally carved oaken chair, and on the other are three stalls. In the south-east corner is a neatly-covered table containing two silver salvers for offertory use, bearing the motto: "God Loveth a Cheerful Giver," and a highly polished brass book rest with the altar service book, enclosed in a rich velvet case, resting upon it. Let into an arched recess in the wall is the corner stone containing the inscription: Anno Domini MDCCLXXIII. Here was seen the altar offertory plate with the inscription "Freely ye have received, freely give" on it. The wall of the sanctuary is covered with a darkly-figured paper relieved by gilt beading and a series of pipe mouldings. The

ceiling is pure white, and the eastern wall is simply red brick. A magnificently illuminated window, in triple form, rises from back of the altar and adds immeasurably to the beauty of the chancel. On one side is a silken banneret with a cross and I. H. S. wrought upon it, while one opposite has the Greek letters Alpha and Omega intertwined, with the cross.

A magnificent altar is that of St. Matthias' church. On the lower step are two tall wooden candlesticks to hold the wax candles or "Gospel Lights." The altar itself is an ornamental one made of dark wood, and was carved and built by the divinity students of Cobourg for the parish. There the church in which it was placed was feloniously entered by some Protestant persons, the ornaments were all swept from the altar while it was cut and hewed, and generally defaced by axes in the hands of zealous Protestants who thought it the vehicle of Popery. The marks of this defacement are yet distinctly visible in its beautiful carvings. It was stored away in a barn for a while and, after being restored, served its sacred purpose in the church at Weston. Before the rector there, Rev. W. A. Johnson, died, he presented the altar to Rev. Chas. B. Darling, curate of St. Matthias', and he in time gave it to this parish.

In the centre, below, is carved I.H.S., with ladder and spikes on the left and hammer and pincers on the right, while below is the motto: "My flesh is meat indeed and my blood is drink indeed." Its various parts are covered with rich and elegant cloths brilliantly wrought in gold bullion and a beautiful variety of bright colours, while a velvet frontal has the inscription "I am the true vine." In the centre is a dark velvet, gold lined square, with the letters I. H. S. inscribed, while large and small vases, all highly ornamented, with bright and fragrant flowers, add to the general splendour of it all. There are two candelabra of five sconces each for the "vesper lights," and two large brass candlesticks for the "eucharistic lights." In the middle, with a dark blue velvet curtain in the background, is a magnificent, brazen cross inlaid with brilliants, while pretty burnished cups are at the sides.

The reredos is in perfect keeping with this splendid piece of furniture; it consists of panelled gothic wood-work, extended at each side by heavy

blue silken curtains most elaborately and elegantly wrought and hanging from burnished rods in the usual style of portiere adornment. These curtains serve to enclose the altar and to enhance its magnificence.

A large and beautiful stone baptismal font, the handiwork and gift of Mr. Mollington, concludes a description of the furniture of the church. The school room is very simple in its

land, excited considerable curiosity in the mind of the writer, and he was very anxious to see and understand it all. As he left Queen street and turned up Bellwoods avenue the impression was not favourable so far as the locality is concerned, and when the humble and unadorned church itself was first seen the impression already received was strengthened. The homely and almost rude interior was regarded



CHURCH OF ST. MATTHIAS, BELLWOODS AVENUE.

furniture, though a magnificent little altar recess is to be seen there, with an altar whose decorations are rich and beautiful. Communication is had with the church proper by large doors, and a cosy and neat little vestry opens from it back of the organ.

The reputation of this church for a service that on its introduction was unique in the Church of England, at least in Canada, though not so in Eng-

with astonishment, considering the fine reputation enjoyed by St. Matthias' for ritual; naturally one expects to find a building corresponding with the elevated character of the service. But it was cool and pleasant in the church, and a seat was taken well forward where the first sight of the magnificent altar at once chained the attention. It was not much after ten o'clock, and only a few people were

present, and these were devoutly studying their prayer-books. By and by a few more entered, and just before going into the pew some bent the knee towards the altar or made a slight courtesy in that direction. A little boy entered from the school-room, took down the end of a rope and rang the little bell, about forty persons being now present. A surpliced organist entered and played a brief voluntary while the priest, Mr. Harrison, entered from the vestry, stood momentarily when opposite the altar and bowed towards it, then passing across the chancel began the usual morning prayers. The entire service was intoned; there was no choir, as this was only a preliminary service, but the people all intoned the responses, led by the very pleasant and resonant voice of the minister. Whenever the Gloria was said many of the congregation either bent the knee or bowed the head, and at the end of the Creed many signed the cross on their foreheads and breasts. And in the hymns that were sung whenever the name of Jesus was mentioned there was a low bending of the body. The chanting and singing were very fine, and it was at once evident that the musical culture of this congregation was of a superior nature to that usually known in Protestant churches. The usual Church of England morning prayer was followed rigidly; in fact, the entire service was exclusively within the rubric and was more faithfully followed, according to that rubric, than is done elsewhere in churches of that denomination. At the conclusion of the service, which lasted forty minutes, the priest remained in silent prayer a minute or so before the altar, and then withdrew, the people still being upon their knees.

At 11.15, a large congregation being present, a surpliced boy came out and rang the bell a few minutes, while another went to the altar with a taper and lighted the gas jets above the curtains and the wax candles on the steps and on the altar. After the little bell ceased its ringing the sound of chanting was heard in the distance, the large doors of the school-room were thrown back, the sound of the musical symphony grew nearer and directly the choir entered singing the processional hymn. It was led by two little boys whose faces just reached above the tops of the seats and then graded until it was ended by several men, the bass and tenor singers. There were eighteen boys and men, each one clad in white surplice and black cassock, the whole followed by Revs. C. B.

Darling, the curate, and R. Harrison, the rector, and officiating priest on this occasion. The hymn was beautifully sung, and the reporter was thereby assured of a fine musical treat, nor was he disappointed in the least. Slowly, reverently and with dignity the procession wended its way to the altar, two by two, where they bowed and then separated so that half of the choir was on either side of the chancel. Immediately preceding the choir was a cross-bearer; after entering the chancel the large, brazen cross was stationed to the left, where it remained. The officiating priest stood at the steps of the altar until the last stanza of the hymn was being sung, the congregation meanwhile standing, and then he ascended to the altar standing face towards it until the hymn was concluded. It was an impressive beginning of what proved to be an elaborate and very beautiful service.

The service was the Communion or eucharistic office, and was begun with the Ten Commandments, all recited in monotone, the effect of the boys' and men's voices joined with those of the people, who seemed to understand the music and intelligently sang it, was most delightful and pleasing. The epistle, a very short lesson, was read, and then, preceded by a short choral, the gospel for the day, the congregation rising and the choir facing the altar. These lessons were read by the priest, standing at one side of the altar. At no time, save in administering the communion, did he leave that place. And his vestments were more than are usually seen in a Church of England service; in addition to the usual surplice there was a richly wrought chasuble, an ornamented stole and a handsome maniple. There was no impropriety in this rich vestiture compared with the brilliantly lighted altar and the splendour of its adornments; indeed, an ordinary vestment would have destroyed the aesthetic effect of the service as well as its moral force.

Perhaps the most impressive part of the service occurred during the repetition of the creed. It was intoned by the entire congregation while the organist played a running accompaniment that wove the sweetest melody in and about the solemn declarations of the life, passion, death and triumph of the Incarnate Lord. When His humility and sufferings and death were spoken of every one spoke slowly, in a low and tender way; even the organ, with its subdued tones, seemed

to catch the holy meaning of the words and added to the impressiveness of their delivery. At the end of the creed the people and choir signed the cross on their breasts. It was the most cultivated service it has been the writer's privilege to witness outside of a Roman Catholic church, where, of course, special stress is laid upon the artistic execution of an elaborate and ornate ritual.

And a most remarkable fact in connection with the service was the silent adoration on the part of the people. In fact, the order was so good and the attention so intensely concentrated that the moments of silence were almost painful in their nature. And it is always so in this church. The average attendance is five hundred, and yet there is never the slightest infraction of good order or of that devout spirit that should characterize Christian worship. And this is more remarkable when the locality and the consequent character of its audiences are considered.

Rev. R. Harrison intoned the service with naturalness, grace and a voice remarkable for resonance and purity. He was absolutely free from an indication of that artificiality characterizing so many ministers of this order, and it is a musical pleasure to hear his easy and natural delivery of the service. He made a short address from the words "God meant it for good," and in it he gave helpful and practical suggestions as to a Christian's daily life and conduct.

After the sermon the offering was received by two officers carried to the curate, who deposited it upon the large plate, which he then carried to the officiating minister, and he, after elevating it above the altar, placed it thereon, all the others, including a choir boy, meanwhile standing in a picturesque position. And this little incident was characteristic of everything done; the artistic and aesthetic efforts were always strictly regarded. During the prayer of consecration, the bread and wine having been presented to the priest by his attendant, the elements were elevated by him, and he then knelt before the altar while administering to himself, the choir singing a beautiful selection in a minor key. The people then came forward and knelt before the altar.

There were forty communicants at this service, the greater part of the congregation having communicated at the eight o'clock service. After all had communicated, the usual prayer-

book service followed; the chalice and bread were covered, the book removed from the altar, and the choir organized for withdrawal. A recessional hymn was sung, and the two priests and cross-bearer took their station, one behind the other, while the choir slowly passed by the altar, bowing towards it in the passage and sweetly singing the *Nunc Dimittis*. Too much praise cannot be given the excellent singing of this choir. The music is all of classical selection, and the hymns sung are of the most dignified and worthy nature. The whole service from the beginning of matins, was two hours in length; but even that time seemed short, considering the novelty and beauty of it.

The reason of the observance of these peculiarities is given so that readers may have an unprejudiced and honest representation of this unique service. On the matter of the priest turning the same way in prayer as the congregation it may be said that the duty of the minister in church during prayer time is to lead the congregation in prayer, and thus to act as being a member of the congregation himself. So he does exactly like the mayor of a town who goes up with the corporation and the citizens to present an address to the Queen. He stands facing the Queen, with his companions ranged behind him, and reads the address in that position. He never thinks of turning round and reading the address to them. The prayers in the Prayer book are addressed to God, and not to the congregation; and so the minister who reads them must do so in a way to prevent the congregation from forgetting what they are really engaged in doing, and fancying as they often do, that they have come to listen to the prayers, instead of joining in them. When the minister "turns his back" on the people, he is behaving as their equal; when he turns his face to them, as he does in preaching, it is as their superior, to whom they are bound to listen. The former is, therefore, the humbler and less self-confident position.

The principle of a special dress for the minister is found in the Old Testament and is granted everywhere in the Church of England by the use of the surplice. As the Holy Communion is the chief service more so than morning and evening prayer, it is well to have some way of marking the difference of rank and dignity. A general does not wear the same uni-

form as a private, nor does the judge in court dress like a barrister. On great occasions such as a state review or the public entry of judges into an assize town, handsomer dresses are worn by officers and judges than their usual professional clothes. And when the Queen gives a public reception every one must go in court dress, which is quite unlike any other dress worn by ladies and gentlemen. It is

dom, and has come down from the days of Christ and the Apostles for it is, in fact, their old eastern dress, enriched and ornamented, and used in memory of a religion having come from the Holy Land nearly two thousand years ago and not having been invented in England in modern times. Lights are used on the altar, because of their brightness and beauty, in the same spirit that prompts people



INTERIOR OF CHURCH OF ST. MATTHIAS.

right and proper, then, that the chief act of Christian worship, the only one ordained by Christ himself, should have equal respect shown to it. The reason why the particular dress called the "vestments" is worn, rather than another, is, first, because it is the dress commanded by the Prayer-Book, which is the law, to be worn. This dress is worn, with very slight local difference, in all the ancient churches of Christen-

to illuminate their houses or their city. They are to remind the church that Christ is the true light of the world; by using them in daytime, contrary to the natural order, significance is given to the supernatural character of the sacrament. And they illustrate the ritual of Heaven, where seven lamps of fire are represented as burning before the Golden Altar.

On the opposite page of the prayer

book, at morning prayer, is the 'Ornaments Rubric,' which decrees that such ornaments as were in use in the Church of England, by the authority of parliament, in the second year of the reign of King Edward the Sixth shall be retained and used. This year was 1549, and the prayer book of that year specifies the precise ritual now used at St. Matthias' church, Toronto. Upon the altar of many parish churches in England lights are used constantly; at St. Paul's Cathedral they are used daily and the custom prevails at Trinity church, New York City, the largest and wealthiest Episcopal church in America. It appears, therefore, that St. Matthias' is thus thoroughly loyal to the Prayer-Book; that it is doing an exceptional amount of good cannot be doubted, whatever may be said of its ritual.

In 1873 a number of prominent Church of England people, whose names are given below, found that to keep up with the needs of the people living round Trinity University a place of worship was necessary, and R. A. Harrison, Q. C., afterward Chief Justice of Ontario, D. B. and J. B. Reed, brothers, and both eminent lawyers, John Carter, organist of St. James' Cathedral (and a member of the famous musical family of that name), T. K. Morgan, J. F. Cross, F. D. Graves and others, while the staff of Trinity University gave every help and encouragement, met on the 24th February, 1873 (St. Matthias' day) when the plan took shape. The first services were held in a room on Tecumseh street. Afterwards a site was procured on Strachan avenue and a school house built on it, the Rev. C. B. Darling, son of the well-known clergyman of that name, was appointed to the charge on January 4, 1874, and the neat building opened. The previous Christmas a day, or parochial, school had been started in connection with the mission, and was carried on for a time very successfully. In April, 1874, a surplised choir was instituted, and from the first found favour and proved a great help in the services. In 1875 the Rev. T. B. Ford was chosen locum tenens owing to the illness of the incumbent, as his name was a guarantee that the catholic spirit and duties of the parish would be faithfully carried on. In 1882 the Rev. Charles Darling became assistant, and from this time prosperity settled on the parish; 1885 Rev. R. Symons was assistant, being replaced in 1890 by Rev. G. H. Webb, and Rev. W. Norgatt, 1889. Hav-

ing moved to present location, Bellwood's avenue, opposite Trinity College, the Rev. R. Harrison being rector since 1875. The parish suffered greatly in numbers and income by the erection of the parishes of St. Thomas, St. Margaret's, St. Barnabas and St. Mary Magdalene, the assistant at St. Matthias, Rev. C. B. Darling becoming rector of the latter parish.

In 1895 Rev. F. G. Plummer was assistant, and later the Rev. J. McKee McLennan and Rev. William Carter were the assistants.

In his inquiry into the history of St. Matthias' the writer found closely connected with it the hospital conducted by the Sisters of St. John the Divine. It is not a parochial institution, but is located at Robinson street and Euclid avenue, within the parish limits and is, therefore closely associated with the church. The Reverend Mother Superior most kindly greeted the writer, though she was compelled to receive him in the hall of the hospital, her office being converted into a sick room. This is an institution organized for corporal and spiritual works of mercy among the poor. A dispensary is connected with the hospital where, for one hour on Saturdays and Wednesdays, free treatment is given to poor women and girls. The hospital is exclusively for the treatment of women. There is a free ward for those who are too poor to pay anything, while those who can afford to pay a little may do so, at the rate of \$3 per week. Working girls who are too poor to pay much are frequent patients; and recently several serious surgical operations have been successfully performed. There are rooms for private patients, and the entire establishment has a cosmopolitan character on this account. The sisters themselves, none of whom are paid, are members of the higher classes of society who have sacrificed the world in this sublime devotion to duty and mercy. Their house is quiet, cool and pleasant, and a mere visit to it is a benediction. There is a gentle patience and consideration in all the movements and words of these noble women that alone conduces to rest.

The hospital has not been opened two years, and has had 140 patients, about two-thirds free. There are ten beds, and these are generally full; frequently temporary beds are put up for extra numbers. The institution is partly self-supporting, but there are good friends at hand to support it, and no anxiety is

felt as to its continued success. Four physicians are upon active duty at the institution. The present quarters are found to be inadequate for the beneficent work of the sisters, and a new site for larger buildings is now about being selected.

The sisters also support and minister to the Home for the Aged People on Larch street, in St. George's parish, where there are two buildings and 11 inmates. And another excellent work being done by these heroic women is the reclamation of straying, but penitent girls who are taken in and helped back to virtue and usefulness. They contemplate the erection of a Shelter of Mercy for such homeless and outcast girls. The residents in the parish speak highly of the visitation and ministrations of these gentle sisters among the poorest classes, where they nurse women and children, by night and day, at the sacrifice of every personal consideration.

After a long illness the Rev. Richard Harrison, the rector of St. Matthias' church, died in 1896, and was succeeded in the duties of his office by the Rev. N. B. Norrie, who had for some time before the death of Mr. Harrison been assisting in the parish.

It must be borne in mind by the reader that this sketch of St. Matthias church and its services was written partly in 1888 and the latter portion in 1898. There has not been any change in the services up to the latter year. The wardens of the church have been the following:

- 1873-1874—T. K. Morgan, D. B. Reed.
 1874-1875—O. C. Foster, D. B. Reed.
 1875-1876—W. A. Fowler, John Way.
 1876-1877—R. H. Brown, H. Moodie.
 1877-1878—Dr. Dean, W. A. Fowler.
 1878-1879—Thos. Bailey, W. Peacock.
 1879-1880—P. Beverley, G. Y. Tims.
 1880-1885—G. Y. Tims, L. Tomlinson.
 1883-1885—W. Smith, T. McCleary.
 1885-1886—W. Smith, W. Thompson.
 1886-1887—G. W. Verral, W. Thompson.
 1887-1888—G. W. Verral, A. H. Lightbourne.
 1888-1889—G. W. Gander, W. J. Thompson.
 1889-1890—P. Dykes, F. J. Prior.
 1890-1891—P. Dykes, G. Gowanlock.
 1891-1893—Dr. Pepler, E. Sampson.
 1893-1894—V. E. F. Morgan, E. Simpson.
 1894-1897—John Carter, John R. Davis.

CHAPTER XVII.

ST. THOMAS.

A Prosperous Congregation Formed From Small Beginnings.

This church forms one of a cordon of six English churches, ranged at proper distances from each other, in the line of Bloor street. It is situated on the south-west corner of Sussex avenue and Huron street. Mr. Frank Darling, architect of this city, with his thorough skill in church architecture, was the designer of it. It is perfectly ecclesiastical in all its details, and tinted and kalsomined, is internally surpassed by no church in the city.

The present parish of St. Thomas is smaller than formerly—the services in St. Alban's cathedral supplying the spiritual needs of the north-west part of the parish. The church was formerly on Bathurst street, but the trustees thought it prudent to move it to its present site. This was a wise step, as the cathedral of St. Albans is built within a stone's throw of where the church formerly stood.

The church passed through the various troubles of a missionary church. It was erected by the subscriptions of churchmen, principal among whom was the late Wm. Russell Bartlett, of Davenport road, who contributed largely to the building fund. It was built about 1874, and was moved to its present site in 1882. The seats in it have always been free, and will always continue so. It has nothing to support it but the free-will offerings of those who worship in it. There is a debt of \$2,450 on it. A site for a schoolhouse is excavated at the west end, and it is hoped next year to complete this necessary adjunct to it, without which the right arm is wanting.

The services are hearty, warm and cheerful in character—the congregation is asked to join as the Church of England requires, and it does respond as a congregation should; the choir simply leads the worship, and in no way attempts to supercede the audible devotions of the people. The choir is surpliced and the services in the morning are partially choral; in the evening they are full choral. The tunes used are Gregorian, these being considered most conducive in the public worship of God. The hymn book is Ancient and Modern, and the singing is well sustained by the surpliced choir of men and boys. The services are at 11 a. m. and 7 p. m.; Sunday school at 3 p. m.; week day service, Wednes-

day at 8 p. m.; practice of choir each Friday at 7.30 p. m.

The rector of the parish is the Rev. J. H. McCollum, A. M., a graduate of Trinity College, Dublin, and A. M. of Trinity College, Toronto. Mr. McCollum in 1874 commenced holding services on the corner of Bloor and Bathurst streets in an old house belonging to Mr. Howland. From this weak beginning the church started, and St. Thomas' church and St. Alban's Cathedral now occupy the ground.

The nave of the church is 60 feet

Mr. John Payne, with his sidesmen, manages the financial affairs of the church; zealous and careful in all pecuniary matters connected with the office of warden, yet spirited enough to sanction and engage in any outlay which might improve the church and make it more attractive.

The building is an old, frame, rough-cast structure, rather quaint in appearance with a suggestion of the picturesque. The gable faces Huron street, and there is one entrance from this street into a transept on the



CHURCH OF ST. THOMAS, SUSSEX AVENUE AND HURON STREET, AS IT WAS.

long by 34 feet wide, the chancel 33 x 26, and the seating capacity is about 320. The rector's moiety for the last year of the Toronto rectory surplus was \$415. St. Thomas' has had more than its share of difficulties, but it has emerged out of all, and with its attractive services, solely and purely Church of England in all the comprehensiveness of that noble Christian office, it has a bright future before it. Mr. George Farnival has been the organist for many years, a faithful, punctual and conscientious musician, raining or shining ever at his post.

north, that is, it is a transept externally, but not internally. The other entrance is in the rear, on Sussex avenue. The chancel is built in the eastern gable, and is a beautiful model, with a handsome reredos and substantial furniture. The building externally shows its age; the shingles are well worn under the heat of many summers and the storms of many winters and, in fact, the building bears all over itself this evidence of age. From the middle of the sharply-pointed roof rises an odd-looking tower or projection, called a Yelche, that in-

tensifies the peculiarity of the structure. An enclosed porch contains the entrance from the north.

But this antique external appearance is not balanced by an equally ancient-looking interior; for this is very neat and pretty. The floor is bare save for a strip of matting along the central and only aisle; the chancel is entirely carpeted. Long seats extend from each side of this aisle to the wall opposite and each one contains a book rest and a foot rest. Four polished gasaliers are pendant from the ceiling, and these abundantly illuminate the room at night. In the eastern gable are lancet form gothic windows and a small wheel window, while the other windows, on the north and south sides, are swung upon hinges. There are ventilating registers in the roof manipulated by long cords. A little bell whose tones seem diminutive and of not the most musical character, swings aloft and is rung by the caretaker standing directly at the entrance to the chancel. The organ is placed in the vestry to the south of the chancel.

A very pretty picture was made that Sunday evening in this organ recess; there is a narrow opening between it and the main room, so that the organist is plainly visible to the congregation. This officer is an old gentleman with silvery white hair and a full white beard; a light suspended above him, but not visible, threw its radiance down over his snow-white hair and fell in shimmering beauty upon the folds of his white surplice, enwrapping him as with a halo and presenting the whole as a framed picture that seemed artistically appropriate to the sublimity of the service.

To hear this service, the writer found his way to St. Thomas' church one Sunday evening, passing thitherward, the usual crowds of people that throng the avenues and streets of the city every Sunday evening. As the less densely populated portion of that section is approached the crowd is less dense and partakes more of a straggling character, moving through Queen's Park and over the commons of the north-west in divergent lines. But not all of the crowd is going to church; the less clearly lighted portions of the park attract many who had better be at church. Although the cool dampness of these September evenings settled about the trees and made the avenues chilly and uncomfortable, this state of things did not deter certain

loiterers from occupying the seats until a very late hour.

A tramp through the little ravine to the north, a stumble up over a hill terraced with the roots of trees laid bare by the tread of many feet, an unceremonious introduction to the sharpest rail of the fence in an endeavour to find some egress, and unlooked-for plunges among the hillocks and holes of a common at last brought the little church within sight. After the devious detour amid the trees and fences, for the sake of a "short cut," the light so brightly streaming from the various windows was a welcome sight.

Immediately upon entering, an attentive usher met the writer and accommodated him with a seat and a book. It was early then, and but few people had entered. Away up the aisle, directly in front of the chancel, was placed an invalid chair, containing a worshipper who doubtless found great strength in her weakness from the inspiration quickened by a service so pure and beautiful.

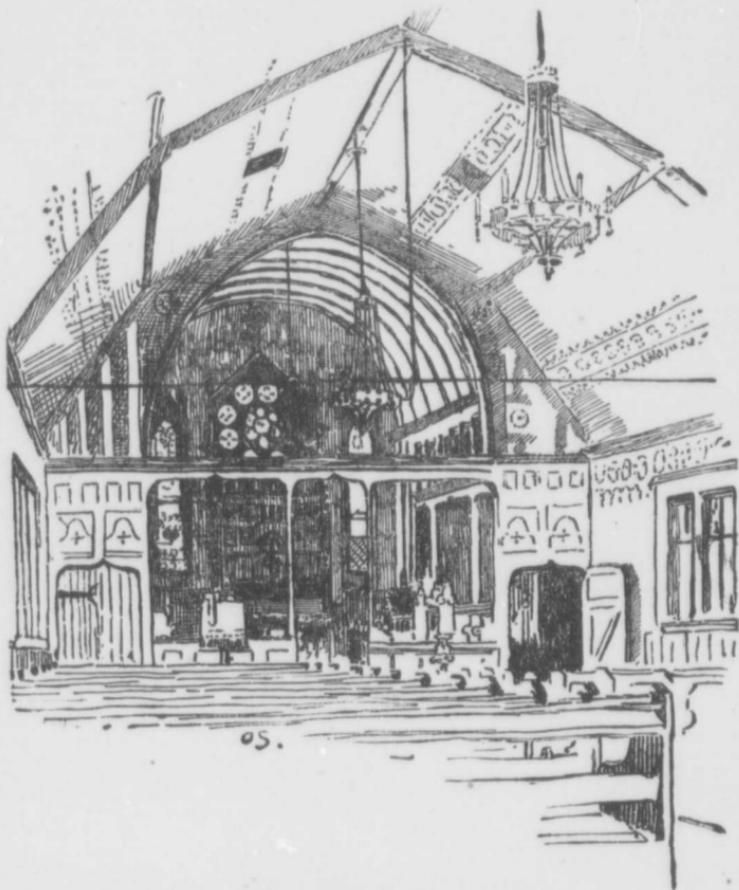
The little bell rang out its invitation, the lights were turned up, and far in the distance was heard the voice of prayer with the "Amen" chanted in response. Then the organ sounded the key-note of the processional hymn, and the singers entered, led by two very small boys, followed by two a little larger, and so on until the entire choir of ten boys and two men, followed by the rector, marched into the chancel, the congregation meanwhile standing, and took the places assigned.

The membership and the Sunday school of this church are small now, since St. Alban's has been organized, and the congregations are, consequently, not so large as formerly. Only forty persons were present Sunday evening, and they were nearly all young people; only one or two old persons were there. As every church depends for its perpetuity upon the children and young people, St. Thomas' gives promise, in this way, of becoming much stronger than it is at present. But every one seemed deeply interested in the service; even the talkative girls became quiet, and gave serious attention to the ritual. Indeed, it could not well be otherwise, for the beauty of the service and the dignity with which it was executed will attract any one. One great advantage of a liturgical service is this, that every person having a book to follow the ritual for himself is given a direct

personal interest in it, and so has his attention enchained.

The service was full choral, the choir being surpliced, and it was most expressively sung, the pure, clear young voices of the boys mingling delicately with the men's heavier tones in a

while playing a subdued refrain that was a fitting adjunct, and made the utterances much more impressive and heartfelt. The chanting of the Lord's Prayer after the absolution was another beautiful gem in the setting of the whole service. So also was the



VIEW OF INTERIOR OF ST. THOMAS' CHURCH.

most musical manner. The Confession was first intoned, sentence by sentence, by the officiating minister, and then chorally repeated by the choir and congregation, the organ mean-

repetition of the Apostle's Creed, when the low, sweet tones of the organ wove melody in and about the solemn declaration of faith, as it fell in choral numbers from the lips of the reverent

worshippers. What made this part still more effective was the turning of the choir towards the altar, and the inclination of the heads of the people when the name of Jesus Christ was uttered.

Five hymns were sung during the evening, including the processional and recessional hymns, and the tunes selected were those befitting the artistic nature of the entire service. Indeed, there seemed to be a sort of contradiction between the exalted art of the celebration and the humble appearance of the building, at least externally. We generally associate a building of unattractive appearance with a service corresponding. It is a most agreeable surprise, therefore, to go into a homely-looking, time-worn church and there find a pure and cultivated ritual observed, such as generally goes with magnificent church architecture and all the embellishments of ecclesiastical art. The latter is more than compensated for by the beauty and harmony of a choral service: indeed, interest in such a service loses sight of externals altogether and carries an appreciative soul on the pinions of sweet music up to the very gates of heaven.

Mr. McCollum, the rector, is a gentleman of well developed physical power, and possesses a resonant voice, that is well adapted to the choral celebration. He is a man in middle life, full-bearded, wearing glasses, and is of good presence in the pulpit. The building is rather small to accommodate the volume of his voice. He is an earnest speaker, pleasant and cordial socially, and is not puffed up with any vain conceit of his office.

He preached an interesting sermon, of half an hour's length, from Ephesians, 6th chapter, 13th verse—"Take unto you the whole armour of God, that ye may be able to stand in the evil day and having done all to stand." These are extracts from the sermon—

Christian life is a struggle, the Christian is a warrior; from cradle to grave is the "evil day."

We must not form a too gloomy view of life. Death is not the gift of God, but life is. It is great with enjoyment and blessings, and full of grief and anxiety.

Our sorrows are lighter than our sins.

Temptation is the sweetener of life and perfect character.

We cannot select the weapons for life's warfare ourselves, lest they be

carnal weapons. We must have the panoply of God; the girdle is truth, the breastplate is righteousness, the helmet is salvation, the shoes are the Gospel of peace, the sword of the Spirit is the Word of God, the circumambient shield is faith to ward off the darts of the devil.

The offertory was received while a hymn was being sung. Then the rector stood facing the altar and delivered a short prayer; at its close he turned and facing the congregation pronounced the benediction with uplifted hands, kneeling, thereafter, in silent prayer before the altar, while the congregation also knelt, and there was a few moments' absolute silence. Then as the organ began the recessional hymn, the people rose, the choir slowly and reverently marched out while singing the last stanza, until the vestry was reached, when a few words of audible prayer by the minister, a choral Amen by the choir, and then a minute's wait on the part of the people, concluded a most interesting and enjoyable service.

The foregoing account, re-published with but very few alterations from when it first appeared, describes a thing of the past, the St. Thomas church therein described having been superseded by a new and more commodious building. It is considered the most advanced ritualistic church among all the Anglican churches of the city, and is at the same time one of the best attended—at evening service when worship begins rarely can a seat be obtained.

The Rev. J. H. McCollum is still nominally the rector, but in 1890 he retired to a great extent from parochial responsibility, the Rev. J. C. Roper being appointed by the Bishop of the Diocese, Dr. Sweatman, as his co-adjutor, and he became de facto, though not de jure, the rector.

Mr. Roper was a churchman of the school of Pusey, Keble, Liddon, Lowder and Machonachie, and it may here be remarked as an interesting fact in the history of the Anglican church in Toronto, that the appointment of a man of his stamp to any Anglican church would, forty years since, have been practically impossible, so determined were the great majority of the clergy and laity of those times to oppose anything and everything that savoured of what was then termed "Puseyism." The term has now become obsolete, few of the present generation know what it meant or what it signified, and the services at St. Thomas' are heartily accepted and en-

joyed by all those who worship within its walls.

The present church stands on the eastern side of Huron street, about 100 yards north of Sussex avenue, and was opened for divine service on January 17th, 1893. The architect was Mr. Eden Smith.

The land upon which the church stands cost \$10,000, the building \$10,000, and the organ by Warren, \$3,000, making a total of \$23,000.

The musical portion of the services at St. Thomas' are somewhat ornate, in addition to the organ and choir of sixty voices is an orchestra varying from eight to ten performers, who ce-

versity. As a parish visitor Mr. Roper was indefatigable, and every detail of his work was attentively studied and performed. As a preacher he had little pretence to eloquence, but his sermons were clear and practical. He set forth what he believed to be the teaching of the Master in language that could not be misunderstood; he had no conception of watering down any of the old doctrines, and he viewed with horror any attempt to tamper with the book of Common Prayer, as it has been accepted by the Anglican body since the Reformation.

Mr. Thos. A. Reed is organist of St. Thomas', and the Rev. F. G. Plum-



CHURCH OF ST. THOMAS, HURON STREET, 1893.

cupy places assigned to them in the chancel, close to the organ. There is each Sunday, an early, as well as a mid-day celebration of the Holy Communion, and there is also a celebration on All Saints' days and church festivals. Daily prayers are said throughout the year, and the church is at all times open for private devotion.

Reverend J. C. Roper, the minister in charge until 1896, was an Oxford man, where he graduated B.A. in 1880, and M.A. in 1883. He was ordained deacon in 1882 by the Bishop of Chichester, and priest in the following year. He came to Canada in 1886 and was until his appointment to St. Thomas' one of the professors at Trinity Uni-

versity, one of the clergy attached to the church, is choir master.

In 1897 the Rev. J. C. Roper was appointed to a scholastic post in the United States, and was followed in his work at St. Thomas' by the Rev. C. H. Shortt, M.A., formerly rector of St. Cyprian's, Toronto. Under Mr. Shortt the services and work of the parish have been maintained in the highest efficiency, and the congregation remains one of the largest in the city.

The wardens since 1889 have been as follows:

- 1889-1890—W. D. Gwynne, J. T. Swallow.
 1890-1892—W. D. Gwynne, R. Greenwood.

- 1892-1893—W. H. Perram, R. Greenwood.
 1893-1894—R. Greenwood, W. A. Medland.
 1894-1898—W. D. Gwynne, W. A. Medland.
 1898-1899—W. D. Gwynne, Thomas Merritt.

CHAPTER XVIII.
 GRACE CHURCH.

A Church Formed From Holy Trinity Congregation.

On the southern side of Elm street, about midway between Teraulay and Elizabeth streets, stands the church building known as Grace Church, the

church rises from east to west, while at the eastern end is a narrow dais whereon are pulpit, lectern and prayer desk. The organ, which, by the way, is an excellent instrument, is in the south-east corner of the church, the choir seats being arranged at right angles in front of it. The church is well lighted, but owing to the large amount of cubic space in the interior of the building, it is a somewhat difficult matter to heat it in winter.

The basement, about half of which is underground, is a large room, and shows by its appearance that it has been well used. The immense furnace and its flues radiating in many different directions, can not be said to add to the room's attractions. In the basement are two infant class as well



GRACE CHURCH, ELM STREET.

present rector of which is the Rev. J. Pitt Lewis, M.A., (1898.)

The church is built of red brick, in gothic style, and has little to recommend it in an aesthetic sense, though it has much from a utilitarian point of view. Both entrances to the building are from Elm street, and the eastern end presents a most unattractive appearance. The nave of the church is 80 feet from east to west, with a width of 55 feet. There are north and south transepts; lighting the former is a handsome Catherine wheel window, while in the latter are a pretty group of lancet windows. The floor of the

as Bible class rooms, both separated from the principal room by a glass partition. This latter apartment is used for the Sunday school, which numbers about 570, or possibly, even 600 pupils.

The services in the church on Sunday are at 8 a.m., 11 a.m., 3 p.m., and 7 p.m. There are also numerous week-day services. Of parish organizations there are the rector's Sunday afternoon Bible class, the Guild of the Good Shepherd, the Women's Auxiliary, the Brotherhood of St. Andrew, the Young People's Association and the Coal Club.

The rector of the church, the Rev. J. Pitt Lewis, was then described by a

writer in the columns of a Toronto paper in 1878. The description being a most faithful one, it is only right here to reproduce it. It reads thus:

"The principle of self-sacrifice which underlies all true politeness is eminently characteristic of Mr. Lewis, and it is this devotion of self to his work and the many claims it makes upon him that has not only signally blessed his ministry in the building up of a fine parish, but it has endeared him to his people. On all sides he is kindly spoken of, and in terms of affection. He impresses a stranger as a man whose naturally strong feelings are kept under control by the domination of the higher, inner, spiritual life that, after all, really determines what a man is. He speaks in a mild tone of voice, but it is not hard to imagine that back of the kindly and gracious manner there is a reserve fund of power that, should occasion arise, would be found to be very positive and decided if not totally immovable.

"Mr. Lewis is a native of Ontario, and received his preparatory training in the Newmarket Grammar School and from private tutors. After attending Victoria College he entered the ministry; before this, however, he devoted three years to the study of medicine, intending, at that time, to become a practising physician. His inclinations led him to theology, and his first Church of England settlement was in Chatham, where he was most happily situated and strongly entrenched in the esteem and affection of his people. The peculiar exigencies of Grace church seemed to demand his services in Toronto. The field was larger, more material was available and greater opportunities of doing good were necessarily at hand. He assumed the responsibilities of this parish in October, 1878, and certainly should feel gratified with the wonderful success that has attended his ministry, notwithstanding the circumstances that sorely tried the church and almost perilled its very existence."

Grace church was projected in the first place as a protest against the ultra ritualistic tendencies supposed to be dominant at the neighbouring church of the Holy Trinity, but this spirit soon subsided; there was good work to be done without encroaching on the work at Holy Trinity, and to this work the clergy of Grace church set their minds.

The corner stone of the present church was laid in 1875, but some time before this the congregation had wor-

shipped in a small frame building in the neighbourhood, formerly used by the Presbyterian body. The first rector of the parish was the Rev. W. H. Jones, M.A., who worked there from 1874 until 1876. He was succeeded by the Rev. O. R. Matthew. For a short time the Rev. J. P. Sheraton had clerical charge of the parish until Mr. Lewis assumed rectorial charge in 1878.

Among others who have from time to time assisted at Grace church, have been the Revs. C. C. Kemp, now of Cleveland, Ohio; J. G. Lewis, now of New York; John McCarroll, at Detroit; C. H. Rich, at Weston, and the present assistant clergy, R. J. P. Roberts and A. Newham.

The churchwardens for 1897-98 were Messrs. J. S. Barber and H. A. Taylor. Among past and present active lay workers occur the names of Messrs. H. C. Fortier, T. R. Clougher, W. C. Hall, J. H. Mumford, F. W. Elliott, John Shields and E. T. Campbell.

CHAPTER XIX.

ST. PHILLIP'S.

A West End Parish with a Pleasing Record.

The following description of this well known west end church and parish was first published about 1886. It is now reprinted with several additions.

The religious life of Toronto is characterized by a multiplicity of churches which for magnificence of architecture and luxury of appointments challenge the admiration of all visitors. These splendid monuments of distinctively denominational character, as well as of the generic religious life of the city, have risen according to that principle of evolution which underlies and energizes every realm of nature and of human activity. There has been a germ from which these churches have developed until they reached the fruition of that development in some glorious cathedral or some graceful and beautiful structure not less pleasing nor less an object of pride. And the growth has been, as all true growth is, from centre to circumference, from the heart of the city through all the arteries of its life out to its extremities. The upspringing of churches has been commensurate with the expansion of the city. As the residential centre gradually moves itself away from the mercantile and commercial

centres, so the churches are gradually growing away from "down town." Indeed, the marvellous expansion of the city already begins to imperil the value and significance of down town churches, so far as their maintaining large congregations is concerned. And this loss will continue to augment itself so long as people are denied the privilege of riding to church. The demand is for churches nearer home; whether the demand springs from indolence or from a lack of attractive force in the church itself is a matter not to be discussed here. The fact exists that every year people become less inclined to walk far to church. Thousands will walk out to Mount Pleasant cemetery to attend a military funeral; hundreds will stroll over the Don and out to the parks; scores will promenade the streets mile after mile; but they are too tired to go to church. The churches of the city recognize this tendency, and are now going to the people.

The missionary spirit of all the denominations of Toronto is commensurate with the growth and expansion of the population. If the demand for a new church does not exist, this spirit creates it, and, consequently, chapels may be seen everywhere upon the outskirts, while more pretentious structures are constantly being built as the vicinity becomes more densely populated.

The Church of England in this country is fully possessed of this missionary spirit. The protest of the sixteenth century Reformation necessitates this practical working spirit. No church now can afford to rest upon its traditions for success. It may deprecate the secular spirit, but the secular spirit demands an accommodation of the church to the people, and upon this principle rests the necessity of work, and hard work, if any church is to be successful. Then the spirit of emulation, if it may not be termed rivalry, that exists between the different sects and between all these united and the historic church of Christianity compels the latter to heroic effort in order to enlarge its borders. Hence we find Romanism and the Church of England fully alive to the importance of appropriating new territory, and very zealous in its acquisition.

St. Philip's church is a notable example of this activity on the part of the Church of England. The outgoing of the city towards the west and north created the necessity of a church

north of St. John's, and including part of its territory. An organization was effected in 1875, and the present site, at the south-west corner of Spadina avenue and St. Patrick street, was purchased. A little cottage stood on that corner, called the Tolfree cottage. At first it was occupied by the new organization, until the present school-house was built. The congregation then worshipped in the new school-house; and so little was the cottage valued that it was sold, and brought only \$45. The school-house was occupied in 1876; but so remarkably rapid was the growth of the parish that before long the room was found to be entirely too small for the congregations that assembled. It seated 350, and frequently a hundred people were turned away for want of accommodation. The necessity of a larger building thus becoming absolute, steps were taken to build a church, although \$5,000 was then due for the land and the school-house.

Efforts were at once put forth to collect money in order to relieve the great pressure and \$7,000 was raised. The present structure was then erected, at a cost of \$17,000. The entire property, 140 x 63 feet, is valued at \$30,000. The situation is not only a delightful and commanding one but is one constantly increasing in value. The church is of the plain French Gothic style, built of red brick trimming and Ohio stone dressing. It measures 101 x 64 feet, and stands with the length running along St. Patrick street. At the north-east corner is a tower, extending a short distance above the roof, with four pinnacles whose appearance is somewhat negatived by beams extending from one to the other in order to give them support. When the spire, hereafter to be erected, is added the total height will be 130 feet. The red brick gives the church a bright, fresh, clean appearance in marked contrast with the dingy, dirty, white brick churches so often seen in this city. And the monotony of the walls is broken by stone-capped buttresses while arched panels are built in the facade. In the central one is a blue shield containing information as to the hours of regular service.

The school house is directly attached to the church on the west, at a right angle to it, with two entrances through the gable on St. Patrick street. The church may be entered that way; then there is a main en-

trance through the tower in the front on Spadina avenue. A gateway on the south gives entry to the little vestry, and from the latter there is a doorway opening into the chancel.

The seats face Spadina avenue; the chancel therefore is at the east end of the church, which is the proper and the most significant location in the Christian cult. It is very capacious, measuring 33 x 16 feet, and opens into the nave through a magnificent fluted

on a line with the southern wall of the chancel; three long pews are placed here for the choir. The floor of the chancel is well elevated and extending out over the steps; beyond the arch is the pulpit.

The church presents a massive appearance growing out of the cathedral style according to which it is built and an ingenious arrangement of its proportions. Six Gothic arches, springing from neat iron columns twelve feet



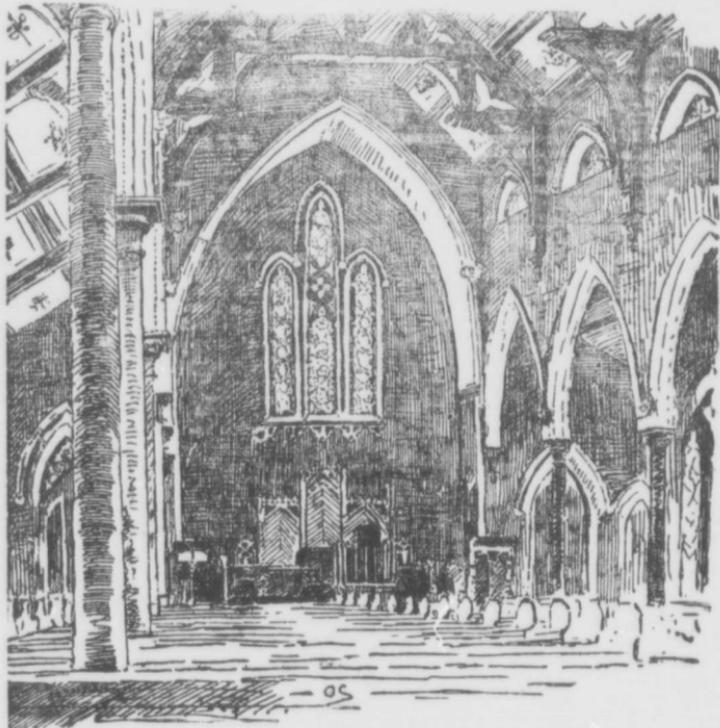
ST. PHILIP'S CHURCH, SPADINA AVENUE.

archway 24 feet wide and extending 40 feet to the crown. In the facade of the church above the altar is a triple lancet-formed window with the central one 21 feet high. The glass is of beautifully ornamented lozenge artistically wrought, very pretty and bright. The reredos is a carved and jointed piece of oaken work; the altar itself is of plain panels and the organ, a new and costly instrument, fronts

high, support the clerestory walls; within the latter are six equilateral windows of brightly coloured glass. The roof of the nave is supported by five timber principals bolted and filled in with cusps and other ornamentations. The rafters are carried upon moulded purlins bolted to the principals, and all this open timber work gives the nave not only a lofty but a graceful and beautiful appear-

ance. The dark wood is relieved by the pale blue, pink and brown panels of the coiling, each one of which is prettily decorated with stencil flowers in the centre and at the corners. The walls of the entire auditorium are stuccoed in blocks divided by black lines. This dark grey colour is relieved by the white jambs and the plaster of Paris label mouldings terminating in orna-

The furniture of the nave is plain and simple. The seats are long, pine pews; their racks are well furnished with prayer and hymn books. Notices are posted stating that "The seats in this church are all free and unappropriated," a most gratifying announcement to strangers and regular attendants. No pew or seat in this church can possibly be rented. "First came,



INTERIOR OF ST. PHILLIP'S CHURCH, SPADINA AVENUE.

mental corbels. There are twelve broad windows in the sides of the church, and two lancet windows above the school-house in the western end. These windows are so proportioned that they serve to enhance the massive appearance of the interior. It is not a very large nave, seating only 750 persons, and yet it seems to present a much greater area.

first served" is the rule and no distinctions are made in any way.

The career of this parish for the 21 years of its existence has been one of great prosperity. From the very first it was a pledged success, and rapidly grew from the little Thifree cottage through the school house to the present commodious and comfortable structure. Underneath is a fine large

basement ten feet high, fitted up for Sunday school. Underneath the chancel is a cheerful room in which Bible classes meet.

The church was opened for service January 27th, 1884, and those who began the work in the little cottage were gratified to see their union and labours so richly crowned with success. Among the organizers of St. Philip's the following prominent men may be named: The late Chief Justice Harrison, High Constable J. T. Jones, Lieut.-Col. R. B. Denison, City Solicitor Wm. G. McWilliams, Lieut.-Col. Geo. A. Shaw, Col. C. S. Gzowski, Messrs. G. M. Evans, Thos. Phillips, James and Philip Brown, T. Murray and Wm. Griffith.

The rectors of the church have been Revs. G. H. Moxon, now vicar in Sundon, Bedfordshire, England, and Rev. Jas. S. Stone, D. D., now rector of St. James, Chicago, and then the present rector, Rev. Canon Sweeny, M. A., D. D. This gentleman was born in London, England, and came to Canada in 1868. He is a graduate of McGill University, taking the Arts course there and a Divinity course at the Montreal Diocesan Theological College, of which he was one of the first graduates. He engaged in missionary work, and after ordination became rector of St. Luke's parish, Montreal, which he left in 1882, to become rector of St. Philip's. The degrees of M. A., B. D. and D. D., were conferred upon him here by Trinity University. He was made canon in 1889, and elected rural dean in Oct., 1895.

Dr. Sweeny is a social man, and an exceedingly hard worker. He is energetic and zealous, both as a preacher and a pastor. The limits of his parish are Queen street on the south, touching St. John's, St. Patrick and Arthur streets on the north, touching St. Stephen's, Spadina avenue on the east, touching St. George's and Palmerston avenue on the west, touching St. Matthias'. It will be seen from this geographical statement that the work of the church is with a concentrated and dense population. There are about 350 communicants of the church, but over 400 families are represented in it, and the oversight of all these entail upon the minister a vast amount of parochial work.

The following very just estimate of Canon Sweeny and his work in the Canadian Churchman of October, 17th, 1895, when the reverend gentleman was appointed Rural Dean of Toronto: "We heartily congratulate the R. D.

Chapter of Toronto on their selection of Rev. Canon Sweeny, M. A., D. D., rector of St. Phillip's church, to be their Rural Dean for the next ensuing term of four years, and extend to the Rural Dean elect our best wishes for his success in the important office to which his brethren have elected him. We hail the appointment with every satisfaction, knowing that all parties in the church will receive fair treatment at his hands, since we have ever looked upon him as standing for moderation, toleration and impartiality. May the church's interest in the Deanery of Toronto be well to the fore during the next four years. Canon Sweeny is the son of Col. Sweeny, late staff officer H. M. pensioners, Montreal, and formerly of H. M. 83rd and 12th Regiments. He came to Canada in 1869, and was educated in Montreal, graduating at McGill University, taking his degree of B. A. in 1878 and M. A. in 1881. He was admitted to the diaconate in 1880, and to the priesthood in 1881. For a short time he was rector of St. Luke's church, Montreal, and on the 16th of December, 1882, he was appointed rector of St. Phillip's church, Toronto. Taking an ad eundem degree of M. A. from Trinity University, Toronto, Mr. Sweeny proceeded in that university by regular course to the important degrees of B. D. and D. D., which last he obtained in 1888. In the following year the Bishop of the Diocese appointed him an honorary Canon of St. Alban's Cathedral, Toronto. Canon Sweeny is a good active worker in the church, and many branches of it outside his own parish have received and still receive his attention. For a time he was a member of the Board of Management of the Domestic and Foreign Missionary Society, and has always been an active promoter of the Sunday School Association and of the Church of England Temperance Society. Rev. Canon Sweeny is the third rector of St. Philip's church, also the third Rural Dean of Toronto."

The clergy who have been associated with Dr. Sweeny as curates have been—Rev. H. P. Hobson, Rev. F. W. Bayley-Jones, R.N., Rev. T. R. O'Meara, Rev. F. M. Baldwin, Rev. J. J. Hill, M.A., Rev. F. Wilkinson.

The organist and choir master in 1896 was Mr. Ernest Pearce.

The churchwardens since the church was established have been—1886-1888—G. M. Evans, H. Mortimer. 1889-1890—Henry Smith, G. M. Evans. 1890-1891—Dr. Millman, G. M. Evans.

- 1891-1895—Henry Smith, W. D. McPherson.
 1895-1896—T. S. Sharpe, W. D. McPherson.
 1896-1897—M. Sheppard, W. D. McPherson.

CHAPTER XX.

ST. MARY MAGDALENE.

A Hearty Service and Ritual—A Well Worked Parish.

This may be called the grandchild of the church of St. John the Evangelist, for it is the outgrowth of St. Matthias' parish, which sprung from the former church. The northern part of this parish has recently enlarged so much that another church in addition to that on Bellwoods avenue is found to be necessary. The matter was taken in hand in June, 1886, by Rev. Charles Darling, the curate of St. Matthias, and he raised \$4,000 towards the new building. A lot at the north-east corner of Manning avenue and Ulster street was bought for \$2,600, and the erection of a temporary church begun. The chancel only is now being built, and the walls will be raised fifteen feet, when a temporary roof will be put on. There will be a handsome room in the basement, eleven feet high and of the same size as the church above. This room will be used for the Sunday school. It is intended to open the present church at Easter, if the work can be sufficiently advanced by that time. No foundation stone will be laid until the nave is built. The present building will accommodate only about 150 persons, and will certainly be inadequate for its purpose. But the urgency for a new church in that section is so great that it was deemed best to begin the work at once, looking to the liberality of the neighbourhood and of the church generally for its completion. The cost of the present building will be about \$3,500. The church when completed will seat 1,000 persons, and will cost about \$50,000.

The geographical limits of the new parish will be Bloor on the north, Bathurst on the east, College on the south, and Shaw street on the west. This section of the city is being rapidly built up, and the new church, when completed according to the present design, will be an architectural ornament to that part of Toronto. Another feature that will make the new enterprise a success is the superior music and service that will be given. The

service will be choral, and of a style similar to that used in St. Matthias' church, and which has made that church so remarkably successful and popular. The choir of the new church will be supplied. It is in charge of Mr. W. P. Thompson. Mrs. Thompson, a graduate of the Royal Academy of Music, England, will be the organist.

Rev. Charles B. Darling, an Oxford man, through whose instrumentality the church of St. Mary Magdalene has been organized, and upon whom has fallen the burden of securing the money so far accumulated, will be the first rector. He is a son of the late Rev. W. Stewart Darling, who has left an enduring monument of his life and labour in Holy Trinity church. Just as he was the means of bringing to that church much of its present prosperity, and was the spirit that gave it vigour and life, so the son, following the same career, with the same spirit and ability, will doubtless ensure the success of this new parish in the north-western part of the city. Mr. Darling is genial in manner and popular among the people, especially among young people. He has in him, in addition to this social power, that spirit of consecration to his work that is the guarantee of its ultimate success.

A Sunday school was begun in June, 1886, in a house on Manning avenue. But it grew so rapidly that it had to be moved twice. It now numbers 70 children. When the basement is ready for occupancy it will probably soon prove to be too small, so hopeful already is the outlook for growth and prosperity. The parish not yet having been organized, no statistics can be given concerning it.

The new church architecturally will be very massive, in the late Norman style. It will be 130 feet long by 50 feet wide inside the piers, with a chancel 43x30 feet. All the work now being done, except the roof, is permanent. The only part that will be removed when the church is extended will be the west wall, which is of wood. There is no temporary brick work, except that filling up the arch which will open into the future organ chamber, on the north side. The walls will be 27 inches thick, thus giving the building the solidity in keeping with the Norman architecture. When the chancel is completed it will be nearly 50 feet high.

The land stands in the name of trustees, who will hold it in trust for

the Rev. Charles Darling and his successors in office.

Since the above was written, the mission church, which was opened on Sunday, 1888, was made a parish church on March 9th, 1889, and Mr. Darling made its first rector. Steps were soon after taken to build two bays of the nave. This was accomplished as far as the sills of the future windows, and was opened for divine service at Easter, 1890. Since then the parish has gone on making steady and continued progress, notwithstanding the scanty population of the district and great financial weakness. A site for a rectory at the corner of Euclid avenue and Ulster street was secured in that year, and in 1892

population carries people in greater numbers into this district, which adjoins the dense populations now lying east and south of it. The next stage of the building will be materially the completion of the ground plan of the church, with the walls carried up some 25 feet of their ultimate height, embracing the beginning of the windows, which will commence above the line of the aisle roofs. The whole nave then will be roofed with a better and loftier roof. The whole area of the church to seat 800 people easily, will be thus secured, and all at a total cost of some \$20,000 or \$25,000, or \$10,000 more than has been expended. Subsequently the task of raising the walls to their full height over, first the choir, and then the nave, and the putting on of the



CHURCH OF ST. MARY MAGDALENE, MANNING AVENUE.

an additional 20 feet of land was purchased on Manning avenue, in order to enable the full plan of the architect to be ultimately carried out. The property now consists of 120 feet on Manning avenue, and 50 feet on Euclid avenue, and a flankage of 270 feet on Ulster street. In 1891 an organ, sufficiently large for present requirements, was put in and paid for. In 1894 the temporary roof of the chancel was raised bodily, and the beginnings of the seven great east windows were put in, in order to afford greater light and ventilation. Upwards of \$10,000 has been raised and expended so far, and, judging by the strong growth amid building stagnation and many adverse circumstances, a great future would seem to be before the church and congregation, when the next movement of

permanent roofs, will be taken in hand, but only as the condition of the church's finances allow. The rector is a great believer in patient building, and will be satisfied, if in his day, he is able to build no more than the ground plan of his noble church, a cut of which is shown above.

The first churchwardens of the church were Mr. A. Clubb, who worked hard and earnestly for the foundation of the new parish, and Mr. James Perks. Since then Mr. E. Restall, Mr. Chick, Dr. Pringle and Mr. C. B. Murray have done all they could in a similar capacity to support the rector in his anxious and arduous work. While Mr. A. H. Lightbourn, the treasurer of the Building Fund, has watched over the undertaking as it progressed,

with the greatest interest and most assiduous care.

A visit to this interesting beginning of a great work will be amply repaid, and the lover of good music will be delighted with the singing of the large choir of 40 voices, which is acknowledged to be one of the best in the city. Mr. Ernest Callaghan is the choirmaster, and has deservedly won great praise for the efficiency and good order of this choir.

The Sunday school has grown from 10 to 200, the communicants from 35 to 200, the Sunday offertories from about \$8 and \$10 to \$25 a Sunday.

The full ritual and teaching of the Church of England is in force, the congregation is united and enthusiastic and the work is well and strongly organized

certain parishioners residing in the district presented a petition to the Bishop, praying that the district be created a separate and distinct parish.

For some two years previous mission services had been conducted in a small brick building on Bartlett avenue, near Bloor street west, by the Rev. F. W. Squire, B.A., Trinity University. Two laymen, Messrs. G. B. Kirkpatrick and H. C. Dixon (the latter since admitted to the diaconate), for nearly two years conducted services alternately on Sunday evenings in an upper room of a building on the corner of Bloor street and Dovercourt road, which was placed, rent free at their service by Mr. Edward Dawes.

In the hope of uniting these two congregations, the Lord Bishop of Toronto, on the 1st of June, 1888,



CHURCH OF ST. MARY THE VIRGIN, DOVERCOURT.

CHAPTER XXI.

ST. MARY THE VIRGIN.

A North-west Parish Forty Years Ago in the Forest.

The district of Dovercourt originally formed part of the Parish of St. Mark, Carleton West, of which the Rev. C. E. Thomson, M.A., was and still is in 1898 the rector. In May, 1888,

created the district of Dovercourt a separate and independent parish, and offered the charge of it to the Rev. Anthony Hart, then incumbent of Grace church, Markham, and Christ church, Stouffville. Mr. Hart accepted the offer, and on the 17th June made his first visit and held his first services in the new parish.

The vestry meeting was held on the following day, when the rector wai-

ing his right to appoint one of the wardens, Messrs. Edward Dawes and H. E. Eastman were elected by the congregation churchwardens. Until a church could be erected, it was decided to hold the services in Mr. Dawes' room. In September, 1888, Mr. Dawes offered to give the site for a church, school room and rectory, namely, 100 feet on Bloor street by 170 along Delaware avenue, on certain conditions, which were agreed to by the vestry.

The plans for a school house—to be used temporarily as a church—and rectory were prepared by Mr. John C. B. Horwood, and the contract let to Mr. S. Gregson. They were substantially built of stone and red brick, and slate roofed.

The school house contains a light and cheerful basement, with several rooms in which the Sunday school assembles. In the room above the Sunday services are held, and 450 people can be comfortably accommodated.

The first sod was turned in November, 1888, by Mr. G. B. Kirkpatrick, "Coolmine," Toronto, who has been a lay representative to the Synod of the parish since its inception. The opening services were held on Sunday, June 23, 1889, the preachers being the Ven. Archdeacon Boddy, M.A., and the Revs. Bernard Bryan and John Langtry, D.C.L., rectors of the churches of the Epiphany and St. Luke's respectively.

The cost of the buildings and furnishings was nearly \$14,000.

In every way there has been steady and substantial progress since the formation of the parish, when, by resolution of the vestry and congregation in the autumn of 1888, it was decided should be described as that of "St. Mary, the Virgin, Dovercourt." It is attended by regular and steadily increasing congregations now (1898) averaging about 200 at each morning and evening service. The number of communicants has risen from 30 at Easter, 1889, to nearly 200 at Easter, 1898. The Sunday school has a roll of 240, with an average attendance of 240. The income of the parish has nearly trebled since its inception. There are several flourishing organizations in connection with the church, such as the Ladies' Aid, Young People's Society, and Company No. 23, Church Boys' Brigade. The services are usually said in a monotone, and are thoroughly congregational, being heartily joined in by all. On the great festivals they are partly choral. Mr. H. E. Eastman removed to British Columbia, and the rector appointed Mr. G. G. Mackenzie

as his churchwarden in the spring of 1890. Mr. Dawes resigned his position as churchwarden at Easter, 1895, and Mr. G. G. Mackenzie was elected people's warden in his place. Mr. C. C. Foster was appointed churchwarden by the rector. These gentlemen still retain their positions.

CHAPTER XXII.

ST. ALBAN'S CATHEDRAL.

The Cathedral Church of the Diocese of Toronto.

A Church of England Cathedral establishment for the diocese of Toronto had been in contemplation for many years, although the project only took definite shape when Dr. Sweatman became bishop. In the year 1843 Bishop Strachan gave four hundred acres of land for the purpose. The rents and the proceeds of sales of this land formed a fund which amounted to about \$4,000, and with this as a nucleus, St. Alban's Cathedral was begun. A site was purchased east of Bathurst, above Bloor street, consisting of 41-2 acres, the purchase price of which was \$10,488. It was not until 40 years after Bishop Strachan's donation that anything practical was done looking to such establishment. The present bishop then reviewed the matter and a Cathedral Chapter was incorporated by an Act of the Provincial Legislature in 1883. From a pastoral issued by the Bishop, it is learned that attempts were made to secure for the establishment a home in some one of the existing city churches; but difficulties presented themselves which were found to be insurmountable, prominent among these being the parochial organizations and interests and proprietary pews. It thus became necessary to seek an independent site for the erection of cathedral and other diocesan buildings, which should be of sufficient size for all future requirements. Hence the above-named site was purchased and the work began to assume tangible shape. The site was bought from the proprietors of the St. Alban's Park estate.

A necessary feature in the Cathedral scheme was felt to be the residence of the Bishop within the Cathedral precincts; indeed, the only way in which it is to be naturally expected that the work of the Cathedral should take shape and develop is by starting from the spot where the Bishop is established, as a centre, and gradually

grouping its various forces and agencies around that nucleus. A portion of the Cathedral close, consisting of two frontages of 100 feet each with a depth between of 300 feet, was transferred by the Chapter, deeded to the Synod and a See-house costing \$10,400 erected upon it where Bishop Sweatman now lives. The present site is very nearly in the centre of the present map of the City of Toronto, with its suburbs to the east and west, and at no great distance from the centre from north to south.

This locality, extending eastwards from these points, has been much built

available for use, while the building progressed above it.

For some time before this a congregation had been meeting in a room over the driving shed of a tavern at the corner of St. Alban's Park. The people requested the privilege of using the crypt for worship, and the request was granted. Services were commenced and have been continuously carried on since then, first in a small room 40x15, and then in the main crypt, which has a seating capacity of 300, and from November, 1891, in the choir, which was then completed, having cost about \$70-



ST. ALBAN'S CATHEDRAL (UNFINISHED)—EXTERIOR OF CHANCEL.

up during the decade ending in 1895 with for the most part a high class style of residences, and is evidently destined to be one of the principal residential districts of the city.

The St. Alban's Park Syndicate, who most generously gave to the Chapter one-half of the purchase money of the site, made a further offer of \$2,000 on the condition that the choir and chancel of the church were commenced before the 23rd of August, 1885.

The first sod was turned August 20th, 1885, and the corner stone was laid by the Bishop June 16th, 1886. A portion of the walls was speedily built and covered, in rendering the crypt

1000. No further extension of the building has as yet been begun. The choir, including the chancel, measures about 90 by about 70 feet in the greatest width, and comfortably seats over 300, though more can be accommodated in it, as was the case when the opening service of the first General Synod of Canada was held at St. Alban's in September, 1893, at which 400 persons were present. Besides the portion used for services, the building as it stands contains the Diocesan library, choir and ample Sunday school rooms, for although a Sunday school is not usually a part of cathedral work, it has been found desirable to maintain one

here, which has been done, and done most successfully.

The estimated cost of the cathedral, which cannot be built for many years to come, is \$250,000. It will be decorated handsomely, following the early English style of architecture. When the naves and transepts are completed the whole structure will be 250 feet long. It will be built of Credit Valley stone, and it is the design of the architect to have a tower at the southwest corner 135 feet high.

It may be mentioned here, though, that the designs for the building when completed have not yet been definitely adopted.

The interior of St. Alban's as it is in 1898 presents a remarkable handsome appearance, despite the unfinished state of the exterior.

The desire of the bishop at first—as set forth in his pastoral of 1886—was to complete, as far as possible, the organization of a cathedral staff for the purpose of assisting in diocesan missionary work before attempting the erection of any part of the building. And it would have been better, no doubt, as events have turned out, if this plan had been adhered to, but a very strong inducement—one which certainly ought not to have been ignored—was that made by the St. Alban's Park Syndicate for the immediate commencement of the cathedral edifice. Their offer was accepted and, in accordance with it, the portion of the building shown in the illustration was erected.

But this involved the chapter in financial difficulties from which, unless some timely aid arrives, it will be impossible to extricate itself. In a recent statement issued the total indebtedness resting on the building and the property is \$60,000—not surely a hopeless sum of money for a diocese like Toronto to deal with. Still, no adequate effort, as yet, has been made to meet this present difficulty. The bishop's last appeal to the city clergy and congregations brought forth some contributions, but not enough to relieve, to any perceptible extent, the grave financial difficulty.

Since the commencement of the services, these have been from time to time carried on by different clergy, acting under the direction of the bishop, as dean. Of these we may name the Rev. James George Lewis, who held the office of Priest-Vicar—as the clergyman responsible for the regular conduct of cathedral services is styled—for some time. He was subsequently

assistant minister at St. James' Cathedral, and afterwards accepted the charge of a parish in the State of New York. He was succeeded by the Rev. J. G. Waller, who left to take up missionary work in Japan, where he holds an important post, having at the present time some eight assistants working under him. The Rev. Charles H. Shortt had the charge for some time, retiring from it to become rector of St. Cyprian's, which parish was partly formed by the efforts of the congregation of St. Alban's. From about Easter, 1893, the office has been held by the Rev. A. U. DePencier, who came to Toronto from the Diocese of Ontario.

The following constitute the cathedral staff in 1898.

Bishop, Right Rev. Arthur Sweatman, D.D., D. C. L.

Archdeacons—Venerables Samuel J. Foddy (Toronto), and Thomas W. Allen (Peterborough).

Fishop's chaplains—Revs. H. Scadding, D.D., and A. J. Broughall, M. A., (examining.)

Canons, residentiary—Revs. H. Scadding, D.D.; E. A. Welch, M. A., (chancellor), J. D. Cayley, M. A., (precentor).

Canons, non-resident—Revs. H. B. Osler, Francis Tremayne, Alexander Sanson, C. C. Johnson, E. W. Murphy, R. W. E. Greene, P. Harding, A. W. Spragge, John Farncomb, V. Refner.

Honorary canons—Revs. J. P. Sheraton D.D., J. F. Sweeny, D.D., and C. H. Mockridge, D.D.

Priest-vicar—Rev. A. U. DePencier.
Choir master—Mr. David Kemp.

CHAPTER XXIII.

TRINITY COLLEGE CHAPEL.

The Handsome University College and its History.

Trinity College Chapel, in the eastern wing of the university building, is in its interior one of the handsomest ecclesiastical structures in the city of Toronto. It has been spoken of by competent critics as a "gem of ecclesiastical architecture," and when one enters within its walls this praise does not appear in the least exaggerated.

From 1852 until 1884 what is now the college library was used by the professors and under-graduates of Trinity for divine service. Morning and



INTERIOR VIEW OF TRINITY COLLEGE CHAPEL.

evening prayers were held there throughout the year daily, while on Sundays many families who resided near the University also worshipped in its precincts. In the year 1883 it was decided to build a chapel as an adjunct to the college, and the funds

having been in great measure provided owing to a donation of \$10,000 from the family of the late Mr. James Henderson in the previous year, the work was commenced and carried to a successful completion, the chapel being opened on October 18th, 1884.

The style of architecture is later Gothic and there are some very fine stained glass windows in the chancel, as well as excellent examples of wood carving in the stalls and seats.

The chapel will comfortably seat rather more than 150 worshippers, though, except on special occasions, it does not often happen that as many are present at any of the services. It is extra-parochial and the pulpit is usually filled either by the Provost or by some one of the clerical professors. Daily prayers are said there throughout the academical year and the Holy Communion is administered not only upon Sundays but upon all holy days. The brass lectern is a remarkably handsome piece of furniture, while the chancel, to the south of which is the organ, is in exquisite taste, neither being too ornate or too severe in its several surroundings.

A noticeable feature in the chancel is the massive carved oak Episcopal chair, presented by the family of the late Major Charles Jones, a distinguished officer in the Royal Artillery, and brother of Professor William Jones, now (1899) Bursar of the University. At the back of the chair is a brass, bearing the following Latin inscription:—

In Piam Memoriam
fratris dilectissimi
Caroli Jones, tribuni militum
Cohortis regiae ballistariorum prae-
feti, istius collegii olim scholaris
hanc cathedram episcopalem.
P. C.
frater
A. D. MDCCCXCVI.

Another beautiful adjunct to the furniture of the chancel are the brass gas standards standing respectively to the north and south of the holy table, while upon the latter stands a massive brass cross and chaste flower vases.

The wood carving on the stalls of the provost and dean are exquisite specimens of workmanship. They are emblematic of the four Evangelists, Matthew, Mark, Luke and John. These stalls are in the western end of the chapel, directly facing the holy table.

The first Provost of Trinity was the Reverend George Whittaker, who filled that position for exactly thirty years. He resigned in 1881. Leaving Canada he returned to England, where he died about three years later.

Provost Whittaker was succeeded by the Rev. C. W. E. Body, who held office until the summer of 1894, when he was translated to the professorship of Old

Testament History in the General Theological Seminary of New York.

Following Provost Body at Trinity came the Reverend E. A. Welch, who was, at the date of his appointment, vicar of the Church of the Venerable Bede at Gateshead, England. The last named gentleman still holds office in 1899.

It is a coincidence that all the three provosts of Trinity have been graduates of Cambridge University, belonging respectively to Queen's, St. John's and King's Colleges. Of the other clerical professors, their numbers are almost equally divided from among Oxford, Cambridge and Trinity itself.

CHAPTER XXIV.

ST. ANNE'S AND ST. OLAVE'S.

The First Brockton Place of Worship for Anglicans.

On the east side of Dufferin street, north of Dundas street, is a little church of rather quaint appearance, situated amid picturesque surroundings. That is, the surroundings are picturesque in summer time. In the winter though they are rather bleak and drear. The property of St. Anne's parish lies in a depression and is composed of a large lot with a small church, a rough-cast frame school building and an old-fashioned rectory. The church is a red brick structure with a little framed porch in the front gable, facing Dufferin street, whereon is a placard announcing "All seats free at evening service." A fanciful stone belfry rises from the front and the impression made by this little Gothic structure is a pleasant one.

This impression is heightened when regarding the interior. It is a pretty nave, very suggestive of the old English chapel style. The walls are unplastered, the roof is of open timber work pierced by neat dormerlet windows. There is a spacious centre aisle and two side aisles, and a number of pretty lancet windows admit a subdued light which adds much to the happy impression made and serves to increase the religious sentiment of the worshipper. The roof is supported by slender wooden pillars. The chancel contains organ, seats for the choir, and a small sanctuary. A triple lancet window of variegated colours adorns the eastern end above the altar.

A handsome memorial window is inserted to the side of the little vestry,

at the north-east corner, upon which is inscribed, "Sacred to the Memory of William Murray Gooch, who was accidentally shot near the Humber, March 26th, 1881, aged 16 years."

The school-house is entirely detached from the church, and while not pretty nor architecturally noticeable, yet serves its purpose. It contains an elevated platform at the eastern end, with a reading desk, piano and organ. A gallery at the western end, made to communicate by a sliding partition with the main room, is also used for the infant class, and also contains an organ.

St. Anne's seems to have been set

bers Gibson, B.A., succeeded to the incumbency.

Mr. Gibson died July 22, 1872, and was succeeded by the Rev. S. S. Strong, D.D., D.C.L., who remained rector till the autumn of 1877, when he resigned, and retired from active duty, after many years spent in the church's service. He was succeeded by the present incumbent, Rev. John McLean Ballard, M.A. of Trinity College, Toronto.

On June 26, 1879, the parish was divided by the formation of St. Mark's parish, Parkdale, where a school house had been built and services conducted by the rector of St. Anne's, with the help of Prof. Maddock, of Trinity



ST. ANNE'S CHURCH, DUFFERIN STREET, (BROCKTON.)

apart as a separate parish in January, 1863, the Rev. John Hilton being the incumbent, and R. L. Denison and Joseph Church the churchwardens. The parish was first represented in the Synod of the Diocese in June, 1863, R. L. Denison being the lay representative. The church was built in 1862, but Church of England services were held in the neighbourhood before that date, in a private chapel erected by Col. R. L. Denison at his residence, then known as Dover Court, which has since been demolished and the ground surveyed into a new street, named Churchill avenue, connecting with Lakeview avenue.

On the death of the Rev. John Hilton, in 1871, the Rev. Joseph Cham-

College, Mr. C. L. Ingles, then a student at the college, and Mr. Rawlinson, an earnest lay worker in Parkdale. In the autumn of 1879 St. Anne's church was enlarged by the addition of an aisle on the south side, the services for the time being held in a school house, which had been erected on Grove avenue, in a part of the parish which was rapidly building up. In 1881 the church was again enlarged to meet the rapid growth of the neighbourhood, an aisle being added to the north side, with an organ chamber and vestry. An organ was also purchased and first used at the re-opening of the church.

In February, 1885, the parish was again divided, and a new parish

formed, on the south-east, including a part of St. Matthias' parish, and constituted the parish of St. Barnabas.

In 1887 the school house was removed from Grove avenue to the lot on Dufferin street, beside the Church of St. Anne. There was also erected in the parish during the summer of 1887 St. Olave's church by the lake at Swansea, near the mouth of the Humber, the Rev. Henry Softley conducting the services there and at the Howard street mission, where a church has since been built on Roncesvalles avenue, known as St. Jude's church, Toronto.

In 1888 the continued growth of the

Anne's parish, and subject to the supervision of its clergy, the Sunday duty at present being chiefly taken by Mr. F. R. Dymond and Mr. W. J. Medford, licensed lay readers of the diocese.

Those who have officiated as curates in the parish have been the late Arthur Boulbee, the Rev. Herbert Symonds, M. A., the Rev. J. J. Johnston, L. S. T., the Rev. J. G. Waller, M. A., the Rev. A. U. De Pencier, and the Rev. G. F. Davidson, B. A.

The rectors of St. Anne's have been: 1863-1871—Reverend John Hilton.



ST. OLAVE'S CHURCH, WINDERMERE.

neighbourhood made it necessary to again enlarge the church by the addition of transepts and a new chancel and tower, thereby more than doubling its former size. The plans were prepared by Mr. A. R. Denison, and several handsome memorial windows and a chime of eight tubular bells have since been added.

Mr. Ballard is still rector and is now, in 1896, ably assisted by the Rev. Gilbert Farquar Davidson, B. A., of Trinity College.

The church of St. Olave's, Swansea, in charge of the Rev. H. Softley, and the church of St. Jude's, Roncesvalles ave., continue to be mission churches of St.

1871-1872—Reverend J. C. Gibson, B. A.

1872-1877—Reverend S. S. Strong, D. D., D. C. L.

1877—Reverend J. McLean Ballard, M. A.

The churchwardens at St. Anne's since its foundation have been these: 1863-1864—R. L. Denison, Joseph Church.

1864-1868 — R. L. Denison, Kivas Tully.

1868-1870— R. L. Denison, Henry O'Brien.

1870-1871 — R. L. Denison, G. B. Kirkpatrick.

1871-1872—John Bacon, G. B. Kirkpatrick.

1872-1873—R. L. Denison, John Bacon.
1873-1874 — R. L. Denison, R. N. Gooch.

1874-1875 — R. N. Gooch, J. G. Denison.

1875-1876 — J. G. Denison, F. Baker.

1876-1877—J. A. Donaldson, Colonel Alger.

1877-1878 — R. L. Denison, R. N. Gooch.

1878-1880 — J. S. Lockie, R. Stevenson.

1880-1881—R. N. Gooch, Major W. L. Milligan.

1893-1894—S. Shaw, G. G. Lindsay.
1894-1897—W. Williams, A. H. Richardson.

1897-1899—S. A. Matthews, J. Barlow.

CHAPTER XXV.

CHURCH OF THE MESSIAH.

An Architectural Gem in the Northern Suburbs.

The formation of the parish known by the above name was brought about in this way:—

The most northerly Church of Eng-



CHURCH OF THE MESSIAH, AVENUE ROAD.

1881-1883—Major Milligan, Clarence A. K. Denison.

1883-1884—Major Milligan, Septimus A. Denison.

1884-1885—Charles L. Denison, G. A. Denison.

1885-1886 — Alfred Wright, J. J. Dyas.

1886-1888—Alfred Wright, G. A. Denison.

1888-1891—James Armstrong, Alfred Wright.

1891-1893 — T. N. Sampson, E. J. Voss.

land parish in the city was, prior to the formation of the Church of the Messiah, the Church of the Redeemer, on Bloor street west, whose northerly limits were identical with those of the city, the parish of Christ Church, Deer Park, extending southward to the city boundary.

As the great area between Bloor street and Deer Park church filled up, the necessity for better church accommodation began to be felt. To meet, in some measure, this want, the Church of the Redeemer established a mission

in the neighbourhood of the Davenport Road, in charge of which, in the winter of 1888-89, the Bishop appointed the Rev. John Gillespie. The old building used by the Primitive Methodist Church on the corner of Yonge street and the Davenport road, whose congregation had removed to their new church on Avenue road, was secured and the church's work was zealously prosecuted. Under Mr. Gillespie's care rapid progress was made, and the necessity for more extensive and suitable quarters was soon apparent, with this result, that in the spring of 1890 the Bishop sanctioned the formation of the parish of the Church of the Messiah, and appointed the Rev. John Gillespie its rector.

The boundaries of the parish are as follows: Commencing at the corner of Yonge and Belmont streets, northerly to Roxborough avenue, thence easterly to the ravine, thence northerly to Summerhill avenue, and the north city limits, thence westerly to Poplar Plains road, thence southerly to Davenport road and easterly to the point of beginning.

The little congregation were full of zeal and hope, and the present fine site on the corner of Avenue road and Dupont street, was purchased. A Sunday school building, facing on Dupont street, was at once erected, the first service therein being held about the middle of September, 1890. In the meantime Messrs. Gordon & Helliwell, architects, of this city, were engaged in preparing the design for the church building, a handsome stone structure destined to form a notable addition to the church architecture of Toronto.

The contract for the stone work of the church was let to Messrs. Oakley & Holmes, and the construction of the building begun.

In the fall of 1890 the new church was completed, the Bishop of Toronto opening it with special service.

In architecture the church is an example of the perpendicular gothic style. The rough grey lime stone is adapted to none but simple treatment, and the effect of the building is due to its general form and proportions, rather than to elaborate detail. The massive battlemented tower on the Dupont street elevation is a conspicuous object even from Yonge street. The interior of the building is in harmony with its exterior, the architects having adhered to the same style in the open timbered roof, oak seats and chancel fittings. The seating accommodation is about 700. The total cost of site and buildings has been about \$35,000. The first churchwar-

dens were Joseph Jackes and A. J. Parker, who held office from Easter, 1890, till Easter, 1892. Their successors were Grant Helliwell and John D. Armstrong. On the lamented death of the latter gentleman in November, 1895, William Stone was appointed. Mr. Stone and Mr. John Patterson were appointed wardens at the Easter vestry meeting in 1896.

CHAPTER XXVI. ST. CYPRIAN'S.

A Small Church with an Excellent Record.

At the time of the great and sudden growth of Toronto, about ten years ago, the suburb then known as Seaton Village became so populous that it was taken into the city boundaries. A large proportion of the people were English, having been attracted to this country by the great "boom" in the building trades, and of these there were, as one would naturally expect to find, many Church of England people. Although part of St. Thomas' parish, the section just spoken of was a long way from the church, and as at St. Alban's cathedral services had been begun in the crypt, many of the people attended there. A cathedral does not pretend to do parish work, yet the priest-vicar of the time, Dr. J. G. Lewis, was able to look after the people to some extent. He was followed by the Rev. J. G. Waller, who in the autumn of 1890 was sent out as a missionary to Japan, nobody being appointed to his place at the cathedral. The care of Seaton Village then fell upon the clergy of St. Thomas', who already had their hands very full. A most opportune offer of assistance came to these gentlemen at the close of 1890 from the members of the sisterhood of St. John the Divine, who established a mission house on Johnson, now Follis, avenue. For some time, in consequence of this help, the Revs. C. J. Roper and L. I. Smith were enabled to effectually carry on the work. A free dispensary was opened, mothers' meetings, sewing classes, Band of Hope and work among the poor were successfully maintained.

In 1891 it was deemed necessary to form a new parish, which was named after St. Cyprian, the Bishop of Carthage. The boundaries of the parish were Bloor street, Ossington avenue, Davenport road, Brunswick avenue, Wells and Bathurst streets, and these have not since been changed. The Rev.

C. H. Shortt, M.A., of Woodbridge, was appointed by the Bishop the first rector of the new parish, while services were continued in St. Alban's crypt until such time as a church could be built.

The site selected for the church was a lot of 65 feet on Christie street, on the south-west corner of Dupont street, and was purchased from Mr. Frank Turner for \$1,500. On September 26th, 1891, the first sod was turned for the foundation of the new church by the Bishop of the Diocese. It was thought advisable at this time, in order to build up a congregation with proper parochial organizations, to hold the services in Turner's Hall, on Christie street, the Sunday schools being still held in St. Alban's and the Mission

time to time have been made, while one of the parochial guilds did much good work under the direction of the Sisters of St. John. The latter have themselves made many gifts of necessary furniture. The clergy and congregation of St. Thomas' Church also have given much assistance to the parish, and still continue to do so. Rev. F. G. Plummer, of St. Thomas' Church, being instructor of St. Cyprian's choir.

By the energetic work of the rector, Rev. C. H. Shortt, and his assistants, work in the new parish of St. Cyprian rapidly proceeded. Parochial organizations of all kinds, and a parish magazine, were soon got under way, and ever since have been doing excellent work. The congregations and Sunday schools have steadily increased since



ST. CYPRIAN'S CHURCH.

house previously spoken of. Work on the new church proceeded rapidly; which, with the rectory attached, was completed at a cost of \$4,500. Mr. Eden Smith was the architect, and Messrs. L. J. Bland and F. J. Goodman the contractors.

On June 19th, 1892, the church was formally opened, the services in connection therewith extending over a week. It is a plain building, seating about 350 people. In the basement are rooms for the Sunday schools, choir, guilds, and Church Boys' Brigade. There is a beautiful east window, presented by a generous member of the congregation, while a fine organ has recently been added at the cost of the same individual. Many gifts of church furniture of all kinds by friends from

the parish was organized.

For five years Mr. Shortt continued his work as rector of St. Cyprian's, but when, in the spring of 1897, Rev. J. C. Roper resigned the acting rectorate of St. Thomas' church to take up collegiate work in New York, Mr. Shortt was appointed by the Bishop to take his place; and at Easter, 1897, took farewell of the congregation.

Notwithstanding many great financial difficulties, Mr. Shortt left behind him a well-equipped church, and a congregation able to meet the future with great hope. Mr. Shortt's successor had in the meantime been appointed in the person of the Rev. C. A. Seager, M.A., assistant curate of Saint Thomas'. On the first Sunday after Easter, 1897, Mr. Seager assumed charge and is now rector.

The present incumbent is working along the lines which have proved so successful in the past. At the present time the work of the parish is as follows:—The services being moderately advanced in ritual, there is a surpliced choir of men and boys assisted by several ladies.

Services are held at 8 o'clock every Sunday morning; at 7, 8 and 11 o'clock on the first Sunday in each month, and on Tuesday and Thursday mornings at 7 o'clock in the Mission House. Wednesday evening services are held at 8 o'clock in the Mission House during the winter and in the church during the summer. Sunday schools are held at 9.30 a.m. and 3 p.m. in the church. Other Sunday services are as follows—Morning and evening prayers are said at 11 o'clock a.m. and 7 o'clock p.m., respectively, except on the first Sunday in the month, when a choral celebration of Holy Communion takes the place of matins.

The lay reader is Mr. V. E. F. Morgan, and Mr. G. Ward also assists in the services.

It has already been mentioned that much work is done by the Sisterhood of St. John the Divine in St. Cyprian's parish. They continue to render most valuable aid through their Mission House. A free dispensary is open each day from 2 to 5 o'clock, attended by an efficient staff of medical practitioners. In the Mission House are held mothers' meetings, sewing classes for children, etc., managed by the Sisters. Here also is the centre for poor relief of all kinds for the parish. The sisters are aided in their work by ladies from different churches in the city, as well as from St. Cyprian's. A beautiful little chapel is in connection with the Mission House, where services are held. The sisters also render valuable help to the rector by visiting, where necessary.

The parochial organizations are as follows:—Woman's Auxiliary to Missions in connection with which are two subordinate organizations, the Girls' Branch and the Junior Branch; a circle of the King's Daughters, which confines its work to the parish, and a Chancel Guild, all of which meet in the guild room of the church. Besides these are a large sewing class for children, and a mothers' meeting, which assemble in the Mission House. There are also a chapter of the St. Andrew's Brotherhood, a company of the Church Boys' Brigade, and a business committee consisting of men for the purpose of discussing and carrying

out necessary work about the church. Quarterly meetings of the congregation are held, as well as the Easter vestry meeting, to discuss the affairs of the church. A parish magazine also is published monthly. Altogether there has grown up during the last six years a congregation well equipped and organized for the work of the church.

Church wardens were from—
1891-1892, L. J. Bland and D. Orr.
1892-1893, L. J. Bland and J. Harniman.

1893-1894, L. J. Bland and F. J. Goodman.

1894-1898, L. J. Bland and T. W. Slean.
1898-1899, E. Prince and T. W. Slean.

CHAPTER XXVII.

ST. MARK'S, PARKDALE.

An Energetic Rector and a Very Large Congregation.

St. Mark's church was built as a mission church within the parish of St. Anne's, Dufferin street, during the incumbency of the present rector of St. Anne's, Rev. J. M. Ballard. Among the laymen especially interested in the mission was the late Mr. T. W. Rawlinson, who had come to live in the new village of Parkdale. Not only was he interested in the building of the little mission school house, which was used as a church until the erection of the present building, but he was also a lay reader under Mr. Ballard.

The first building was opened in December, 1877, with a seating capacity of 120, and was put upon a lot with 45 feet frontage. The present building was completed in January, 1881, and opened for service on the 20th day of that month. The present church, built in the Gothic style, will seat 400 persons. Its exterior is of red brick and the interior of white brick with red brick facings. The chancel measures 18x122 feet, the nave 39x66 feet; the height of the walls is 18 feet and of the roof 48 feet. The land has 90 feet frontage on Cowan avenue, and cost about \$900; the cost of the school house was \$600 and of the church \$5,000. The present total value of the property is upwards of \$8,000, on which there is a debt of \$3,600.

The income of the parish in 1887-88 from all sources was about \$2,400. The pew rentals amounted to about \$825 and the offertory to \$1,111. The financial as well as moral work of the parish is aided by several auxiliary bodies well organized and zealously conduct-

ed. These consist of guilds, associations and other societies enlisting the interest of the people, and are very successful in their results.

There are 25 officers and teachers in the Sunday school and 185 children, with an adult Bible class of about 30 members. The superintendent of the school in 1888 was Mr. Walter Creswick, a student of Trinity College, who is also the rector's lay assistant. In connection with the work of the church a very interesting parish magazine is published monthly, containing a scheme of all the services and associations of

ent incumbent of St. Mark's, is a son of the late Rev. C. L. Ingles, rector of Stamford, Diocese of Niagara. Mr. Ingles graduated B. A. at Trinity College in 1877, ordained deacon by the present Bishop of Toronto on St. Matthew's day, 1879, and ordained priest on September 26, 1880. He was appointed to Parkdale September 22, 1879.

In 1877 St. Mark's began as a mission of St. Anne's with the incumbent of the latter as rector. In July, 1879, it was set apart as a separate parish with less than forty families. Now there are two hundred and thirty fami-



ST. MARK'S CHURCH, PARKDALE

lies connected with it. In the summer of 1887 the rector was taking steps to organize a mission for the north-west portion of the parish—the most distant part from the church—some of the parishioners in that neighbourhood. Being anxious to obtain a pastor and form a separate parish, a petition was immediately circulated, for which signatures were soon found, asking that on account of the increase in population a new parish be set apart and an incumbent appointed. Instead of the mission church, therefore, the new parish of the Church of the Epiphany was cut off from St. Mark's—

the parish, together with a large amount of valuable reading matter. The choir is a surpliced one, consisting of eight men and sixteen boys. The service in the morning is monotone and in the evening full choral. The surpliced choir was introduced for the first time on Easter Sunday of 1888 under the leadership of Mr. R. G. Doherty, the present choirmaster, under whose tuition it has been brought to its present excellent condition. Miss Gray, daughter of Lieut.-Col. Gray, is the organist.

The Rev. Charles L. Ingles, the pres-

Jameson and Macdonnell avenues forming the boundary.

At the time of the division there were 320 families in connection with St. Mark's. In the eight years from the inception of the parish the numbers had increased just eight times. In May, 1888, the seats were made free, and since that time the congregations have greatly increased, and the contributions through the offertory have been sufficient for current expenses and the church is financially prosperous.

Eight years have passed since the first portion of this account of St. Mark's was written. In the meantime there have been some, though not many, changes in the congregation, though there has been none in the rector, Mr. Ingles still continuing his ministry there. Mr. Walter Creswick, referred to as the superintendent of the Sunday school, took holy orders shortly afterwards, and became minister in charge of St. Simon's church, East Toronto.

The congregation of St. Mark's has grown as far as present seating capacity will allow, and as the neighbourhood is continually growing, increased accommodation must be provided if the church people of the parish are to find opportunity to attend the services of the church.

The wardens of St. Mark's have been these:

1878-9—Thomas McLean, Major Gray.
1879-80—William Atkinson, Dr. Playter.
1880-1—J. S. Lockie, Thomas W. Rawlinson.

1881-2—J. S. Lockie, W. A. Walker.
1882-3—J. S. Lockie, W. A. Walker.
1883-4—H. J. Hill, B. Goodman.
1884-5—J. Walker, B. Goodman.
1885-6—George D. Perry, G. N. Reynolds.

1886-7—George D. Perry, John Walker.
1887-8—Charles J. Brown, B. Goodman.
1888-9—James A. Saunders, B. Goodman.

1889-90—Samuel Horton, S. W. Black.
1890-91—George D. Perry, S. W. Black.
1891-2—Fred. Kelk, A. J. La Venture.
1892-3—Fred. Kelk, B. Goodman.
1893-4—S. W. Black, F. G. Mingay.
1894-5—S. W. Black, F. G. Mingay.
1895-6—Fred. Kelk, J. Champlin Harrison.

1896-7—Fred. Kelk, J. Champlin Harrison.

CHAPTER XXVIII.

ST. SIMON'S.

An Edifice in the North-east part of the City with a Pleasing History.

About 1884 Rev. Canon DuMoulin instituted regular services in St. James' Cemetery Chapel, on Parliament street. The work was undertaken as a mission of St. James' Cathedral, and it proved a success from the start. With the increase of the congregation the necessity for enlargement was paramount; it was felt by Church of England people residing in the north-eastern part of the city, that a thorough parish organization and a more convenient and commodious church building were called for. In accordance with this necessity the Bishop organized the parish of St. Simon's, and named Rev. T. C. Street-Macklem, B.A., the curate of All Saints' church, as the first rector.

The appointment was a happy one; for Mr. Macklem, who is a graduate of St. John's College, Cambridge, is the embodiment of a popularity, an energy and enthusiasm that, in less than one year, crowned the new movement with the most signal success. A suitable church has been erected, a flourishing congregation and Sunday school have been established, and St. Simon's is in the front rank of Toronto's Church of England parishes.

A most eligible site was bought at the head of Ontario street, measuring 150 feet frontage with a depth of 600 feet. The church crowns the southern slope of the picturesque Rosedale ravine, and it is a structure as handsome as it is unique. The style of architecture is the half-timbered Elizabethan, an adaptation successfully made in this case, though the style is unusual in church architecture.

The structure rests upon a foundation of Credit Valley stone, with red brick walls to the window sills, and then ornamental rubble and timber work to the roof, the whole intermingling arrangement being very ornate and tasty. The long line of the nave is broken by a fine gable at the west end, surmounted with a cross. Underneath this is a beautiful cloistered entrance, and near it, on the southern side of the church, a graceful porch; the gables of the baptistery at this end give the building a novel, but effective, finish. Clerestory, windows pierce the chancel walls, the roof of which has been raised for the purpose; while above the organ-chamber gable a little bell-turret is erected in harmony with the chimneys and ventilating shaft. The fine

quality and finish of the wood, stone, rubble and brick work taken with the graceful harmony in colour of the terra cotta tile give the church an unusual but artistic and even picturesque appearance.

The church will seat 400 persons and has a centre and two side aisles; the seating, in ash, is arranged with draw seats at either end. The decoration of this part of the church is in copper reds, to harmonize with the leaded glazing of the windows, and, joined with the brick dado around the church, it gives it a warmth and finish of tone.

stands out from the chancel on the north side of the church, the lectern occupying a corresponding position on the south side. In the chancel are four seven-branched gas standards, which, together with the lectern and other furnishings for the chancel, were presented to the parish by the rector, he having obtained them in England. The altar cross was presented by one of the parishioners.

There are vestries on the north for the choir and clergy, while Sunday school rooms are to be fitted up in the basement. A sweet-toned bell, weigh-



ST. SIMON'S CHURCH, HOWARD STREET.

The baptistery at the west end is novel but pleasing. The chancel is tastefully decorated, and has seats for thirty choristers and five clergy. The organ chamber is on the south, well out in the building, but partially screened from it. The ceiling and walls of the chancel are panelled and finished in ornate stucco work, the sanctuary being enriched with a ribbed elliptical bronzed ceiling and ornate friezes. The east wall contains a handsome window with a central cross of ancient cathedral glass; above the altar it is diapered in richly coloured bronzes. The pulpit, of carved wood,

ing 1,794 pounds, swings in the petite turret and sends its glad notes out over the ravine so becomingly beautified by this handsome church. And although the present church is intended to be really the Sunday school room of a future larger and more suitable structure, yet, in the beauty of its conception, in the novelty and chasteness of its exterior and interior decoration, and in the value of all its arrangements and appointments, it surpasses almost every other church in the city. Artistically the Church of Our Lady of Lourdes is its only superior. St. Simon's church cost only \$11,000, an

insignificant sum when the beauty and finish of the building are considered.

Rev. Mr. Macklem is assisted by Rev. C. L. V. Brine, B. A., of King's College, Nova Scotia. Communion is celebrated twice every Sunday, with choral litany at 4.15, and evening song at 7. Two services are held every day in the week at 10 a. m. and 5.30 p. m., with even song on Wednesday at 8. All these services are very largely attended; on Sunday evenings numbers are often turned away, while many who can just find entrance are content to stand during the entire service. The choir is accompanied by a vocalion played effectively by Mr. Ernest Wood, the choir-master being Mr. J. W. F. Harrison. There is a surpliced choir of 10 voices, and while the singing yet reveals the recent organization, it is charmingly done. The service is choral and is given with all the dignity and grace that make such a service pre-eminently beautiful, impressive and helpful.

The church was opened for service on the 18th day of March, 1888. The building was begun in the fall of 1887, and completed in 1888. While the novelty of the movement doubtless attracted many at first, it was soon seen that St. Simon's church was established upon a sure foundation, and that its outlook was of the most sanguine character.

Since the foregoing article was written St. Simon's church has undergone a structural change so complete that it could hardly be recognized to-day from the description given above. The congregation outgrew the accommodation provided so much more rapidly than had been anticipated that it became necessary to abandon the plan at first entertained of occupying the original building for ten or twelve years, till the debt should be paid off, and of then diverting it to Sunday school purposes, and erecting in front of it a permanent stone church. Before three years were past increased accommodation was rapidly becoming an imperative necessity, and at the Easter vestry meeting in 1892 steps were taken for the immediate reconstruction of the existing building, on a scale which would double the seating capacity and leave little of the original building recognizable, except the chancel, which having been built of ample proportions in the first instance, required little change. The nave was extended westward, transepts were built out on the north and south, new entrances were provided, and the whole appearance of the building, both

externally and internally, were materially altered. The result, as far as the exterior is concerned, betrays its patchwork history, but not so with the interior, which has been vastly improved, and may be termed pleasing, dignified and churchly. These extensive alterations were pushed through with considerable energy, and services were held in the enlarged church for the first time on Sunday, 30th October, 1892, the congregation having been deprived of the use of their building for four months only. The services in the interval had been carried on in the little mortuary chapel in St. James' Cemetery, which had been the original gathering place, and remained for several years afterwards the spiritual home of the worshippers who formed the nucleus of the St. Simon's congregation when the new parish was set apart. Coincidentally with the enlargement of the church the organ also was enlarged, and it is now an excellent instrument and very sweet-toned, although the addition of a third manual is needed to render it as powerful as it ought to be for the size of the church. The blowing of the organ is done by a small electric motor, which performs its work efficiently and very quietly. Electricity is used also throughout the building for the purposes of lighting and ventilation. The specification of the organ is as follows:—

Violin diapason, stopped diapason, gamba, traverse flute, flautina, oboe, cornopion.

Great—Open diapason, doppel flute, dulciana, gamba, principal, twelfth, fifteenth.

Pedals—Double open and Bourdon.

Coupiers—Octave coupler to swell, swell to great, great to pedal, swell to pedal, two combination pedals and tremulant.

The period of church enlargement was quickly followed by the more marked phases of the general business depression, so well known to us all, and it was inevitable that the church should feel it in many ways. Nevertheless, the progress of the parish has been decidedly encouraging, and subsequent events have amply justified the enlargement of the building. The last annual reports, published at Easter, 1896, shew the average Sunday congregations for the year to be 423 in the morning and 515 in the evening; while the congregations on Easter Sunday of that year were 779 at 11 a. m. and 854 at 7 p. m. Adding to these two services the two early celebrations of the Holy Communion and a children's service in the afternoon, the total at-

tendance for the day was 2,199. The following table, showing the number of communicants year by year on Easter Sundays since the first opening of the church, affords better evidence than anything else of the stability and steady growth of the congregation:

COMMUNICANTS ON EASTER SUNDAY, 1895

Hour of Celebration	1888	1889	1890	1891	1892	1893	1894	1895
7.00 a.m.		50	58	89	92	79	136	182
8.00 a.m.	87	102	81	106	140	141	291	211
Mid-day	60	45	60	57	72	132	81	85
Totals...	147	197	200	252	304	352	418	478
Year's increase ...		50	3	52	52	48	66	60
Tot'l increase		50	53	105	165	205	271	331

From the very inception of the parish the rector and congregation have enjoyed the services of very able assistant clergy, in the persons of the Reverends Chas. le V. Brine, B.A., E. A. Oliver, M.A., and E. C. C. Heathcote, L.Th., as Assistant Curates, and of the Reverends Prof. Clark, M.A., D.C.L., and Prof. Lloyd, M.A., as Special Preachers, and of the Reverend Ernest J. Wood, to whose untiring zeal and great ability, at first as Lay Reader and since as Deacon-Assistant, the parish has for eight years owned no small part of its general prosperity and stable financial condition. Mr. Wood also filled the post of organist for a few months after the opening of the church. Mr. J. W. F. Harrison, choirmaster from the commencement, being at that time engaged elsewhere as organist. It was not long, however, before Mr. Harrison resigned his other post, that, as both choirmaster and organist, he might give his undivided attention to St. Simon's church. Mr. Harrison quickly succeeded in stamping his own genius upon the choir he had formed, and in placing it in the very front rank of church choirs in Toronto. His success is due not alone to musical ability, of which he possesses no lack, but also to his pleasing personal characteristics and ready tact, which eliminated from the outset all those bickerings and disputes which so often fatally weaken what else would be strong choirs.

The parish has been fortunate also in enjoying the services of excellent churchwardens, and in not suffering many changes in the personnel of these officers. Dr. E. H. Kertland has been the Peoples' Warden from the first, and the Rector's Wardens have been

Mr. Frank E. Hodgins, from 1888 to 1893, and Major H. M. Pellatt, from 1893 to the present time (1898), re-elected).

Of the many zealous lay-workers, whose devotion has so materially helped to make the parish what it is, two names stand out pre-eminently, at two important spaces in its history. The inception of the parish and the erection of the first church building was due in no great measure, to the energy, perseverance and tact of Mr. T. E. Moberly; while to Major Pellatt must be accredited the wise foresight, and financial ability which carried through to so successful an issue the building of the present enlarged and suitable structure.

Another name, well known in the work of the Church of England in Toronto, that of Mr. A. McLean Howard, is found on St. Simon's list of members from the very first. In the erection and organization of this parish, Mr. Howard contributed the same devotion to the church's interests and the same eager desire for church extension that had been so powerful a factor for seventeen years before, in the inception and organization of the parish of All Saints.

St. Simon's church will doubtless continue to be for many years to come, the chief place of worship for East Rosedale, as well as for a large section of the north-eastern part of the city.

CHAPTER XXIX.

ST. BARNABAS.

The Anglican Place of Worship Built on the Old Givin's Property.

In the year 1885 the eastern portion of the district assigned by the ecclesiastic authorities to St. Anne's, Brockton, having greatly increased, and as the western portion of the parish of St. Matthias had likewise materially extended, it was felt on all sides that church extension was absolutely required in the north-western portion of the city.

This want was met by the bishop of the diocese with the full concurrence of the rectors of St. Anne's and of St. Matthias setting aside a portion of these last named parishes to form the new district of St. Barnabas, the Rev. W. H. Clarke, then incumbent of Bolton, being appointed as its first rector.

On April 20th, 1885, a committee,

composed of Messrs. J. A. Donaldson, G. B. Boyle, Edward Predam, H. Brown and the church wardens, was appointed to raise funds for the erection of a church.

On May 10th following, a motion was carried unanimously that immediate steps should be taken to obtain a site for the proposed new church. On June 7th it was decided to buy the lot whereon the church now stands.

Building operations began on September 28th, 1886, and on May 1st, 1887, the church, being the nave only of the proposed building containing

parish all along. He assisted in every improvement most generously, especially in procuring the organ, and at Easter, 1896, presented the church with an exceedingly handsome new pulpit. The altar was a gift from Mr. Hallam, while its hangings were given by the Sisters of St. John. The communion plate, which is of solid silver, was largely contributed to by Mr. Frank Wooten, who was also a generous donor to the church of many other things.

The Sunday school numbers upwards of 200 and is superintended by the rector. The church is fairly filled at



ST. BARNABAS, HALTON AND GIVINS STREETS.

temporary chancel, was first used for divine service.

On June 11th, St. Barnabas Day, the church was formally opened by the Bishop of Toronto.

One of the most ardent supporters of St. Barnabas church has been Mr. J. A. Donaldson, and he is in 1896 the only original member of the building committee still connected with the church.

He collected a large amount of money for the building of the church, and has kept up his active interest in the

the morning service, but the evening service is largely attended. In this respect St. Barnabas follows the general church custom of this city. There is probably no church in the city that is, strictly speaking, filled in the morning, and there are comparatively few that are not filled in the evening. In the Roman Catholic churches the rule is reversed; all the morning masses are attended by crowded congregations, while the vesper service is not so largely attended.

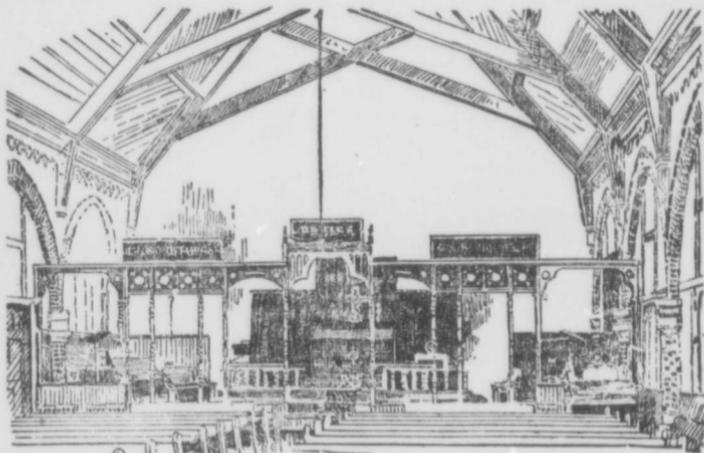
The service at St. Barnabas church is

choral. The choir is composed of 20 surpliced men and boys, and the intoning and singing are of the highest order, very similar to that at Holy Trinity church. The rector is the instructor of the choir. There is an early celebration every Sunday morning at 8 and at 11 o'clock. Sunday school meets at half-past two, and evensong is celebrated at 7 o'clock. Every day in the week a plain service is held at 9 a.m. and 5 p.m. The majority of the members are of the middle class of society, and have no time to go to church every day. The income of the parish

cellent condition, well worked, and popular in the parish.

The church-wardens of St. Barnabas have been as follows:—

- 1885—1886—John Pearson, Frank Wooten.
 1886—1888—Dr. J. H. Lowe, Walter R. Strickland.
 1888—1890—Alan McDougal, W. Miles.
 1890—1891—W. Miles, J. A. Fowler.
 1891—1892—W. Miles, Dr. J. H. Lowe.
 1892—1896—Chas. P. Lennox, Howard Bovell.
 1896—1899—Burns, Peake.



INTERIOR OF ST. BARNABAS.

is about \$20 per Sunday; in the old chapel it was \$18 per Sunday. In this respect the income is not proportionate to the increase of accommodation and improvement of church facilities. The seats are free and unappropriated, and the offertory is the only source of income. The rector of St. Barnabas' is Rev. W. H. Clarke, B. A. He is a native of Paris, Ontario, and a graduate of Trinity College. He was ordained by Bishop Bethune, and was first located at Bolton, in this province. While there he was granted a year's leave of absence, and then visited British Columbia. Shortly after his return he was called to Toronto and took charge of St. Barnabas, and has been its only rector.

The roll of communicants is 190 in number, and there are 175 Sunday school scholars. The schools are in ex-

CHAPTER XXX. CHURCH OF THE EPIPHANY.

An Offshoot From St. Mark's with an Excellent Record.

The Church of the Epiphany, situated on the south-west corner of Beatty avenue and Queen street west, though a substantial building, is not intended to be used permanently for divine service. There is sufficient land adjoining that whereon now stands the church to build a much larger edifice, and it is intended as soon as funds will permit, to erect a larger and more pretentious church, and that the building now in use on Sunday for divine service shall be converted into a school room.

The present parish of the Epiphany

was taken from that of St. Mark's, Parkdale. It is bounded on the north by Queen street west, on the west by Macdonnell avenue, on the south by the waters of the bay and on the east by Jameson avenue. Under the authority of the Bishop of Toronto the parish was created in 1887. A congregation, consisting of some Anglicans who had hitherto worshipped at St. Mark's, and of new residents in the district, was speedily formed, who, until a building could be erected for their accommodation, met for worship in the Masonic Hall, Parkdale. The first service was held on November 13th, 1887.

The rector appointed to the parish was the Rev. Bernard Bryan, who came

that month. The first baptism was on the 14th October, 1888. The first confirmation by the Bishop of Toronto was on May 19th, 1889.

The church is an exceedingly plain building both in its exterior and interior. It is built of pressed red brick and possesses neither tower or steeple. Unlike the majority of ecclesiastical edifices belonging to the Anglican church, it does not stand east and west, but north and south. It will seat comfortably about 300 worshippers, who are accommodated in varnished pine open sittings. There are three rows of seats with two aisles to the east and west of the church. Unlike nearly every other Anglican church in the diocese the Church of the Epiphany



CHURCH OF THE EPIPHANY, BEATTY AVENUR, (PARKDALE.)

from Bradford. Mr. Bryan was educated at Wycliffe College, Toronto, and was the first of that institution's graduates who took Holy Orders.

He was what may be described as a moderate Low Churchman, and was noted before he came to Parkdale for his assiduity in parish work. The reputation which he gained in Bradford has been increased since he entered upon his work at the Epiphany.

The earlier trustees for the erection of the Church of the Epiphany were the late Mr. Thomas McLean, Mr. Samuel Shaw and Mr. Richard Thorne.

They worked unceasingly until their efforts to obtain a church were crowned with success. The present church was opened for divine service in September, 1888. The first wedding took place within its walls on the 18th of

possesses no lectern, the lessons being read from the prayer desk. It may be mentioned, though, that this latter practice was all but universal in the Anglican church fifty years since, the introduction of lecterns having taken place within the last half century.

The architects of the church were Messrs. Strickland and Symons, of Aberdeen Chambers, Toronto. The builders were Mr. Wm. Geddes for the brick and stone work, while Mr. W. P. Parsons was responsible for the woodwork.

The total cost of the building, exclusive of land, was \$5,700, part of which was discharged at the time of building, only a comparatively small debt being left when the church was opened. The first wardens were Mr.

Samuel Shaw and Mr. Thomas McLean. On the resignation of Mr. Shaw in 1891 Mr. J. S. Lockie took his place. He was succeeded in 1893 by Mr. Sharp, and on the death of Mr. McLean, Messrs. T. O'Meara and Mr. Herbert Mortimer became the wardens and they were re-elected at the Easter Vestry of 1896.

The choir of the church is a mixed one, consisting of male and female voices. There is a small organ placed in what may be called the western transept. There is a large and capacious vestry, which is used for the meetings of the Women's Auxillary and other parochial purposes. Mr. Bryan, the rector, has as yet no rectory, but resides in a rented house in Dowling avenue, contiguous to his work.

CHAPTER XXXI.
ST. MATTHEW'S.

An East End Parish with a Very Handsome Edifice.

In 1874 a Sunday school, followed by an Anglican service was held in Leslieville, various clergymen and students from Trinity College officiating. This was the nucleus of what is now known as St. Matthew's church, at the corner of De Grassi and Cumming streets, east of the Don. At first it was but a mission of St. Bartholomew's, and the latter was a mission of All Saints' church. The maternity of St. Matthew's is to be traced, therefore, to All Saints'. In November, 1874, Rev. J. M. Ballard, now of St. Anne's, was the first rector, and services were then held in a brick building on Bolton avenue, formerly the district school. In August, 1875, the parish was separated from St. Bartholomew's and began an independent existence. The corner lot on which the church stood was bought and a rough-cast frame building erected. It was opened for service July 11, 1875. In January of the next year Rev. G. I. Taylor was appointed rector, and had charge of St. Bartholomew's. In 1880 Rev. W. S. Rainsford conducted the service, and did so until 1882, when he left, Mr. Taylor meanwhile continuing in charge.

This is a brief outline of its history to October, 1882, when the present rector, the Rev. J. Scott Howard, took charge. The parish was in a most enfeebled condition at this time. There was a debt of \$1,400 upon the build-

ing, it needed repairing badly, no fence enclosed the property, there were only about 60 Sunday school scholars, the offertory was only \$3 per Sunday, about 15 persons attended the morning service and 30 were present, as an average, in the evening, and there were only 10 communicants.

The parish at once began to prosper, slowly at first, but with each succeeding year there came greater prosperity. The old church was repaired, a fence was built, the old debt was not enlarged and an addition was made to the eastern end of the church at a cost of \$600. It was re-opened in July, 1885. A school house, finished in 1885, cost \$1,400; in October, 1886, it was enlarged at an additional cost of nearly \$800, to accommodate 500 persons. It was detached from the church, and stands with its southern gable fronting Cumming street. It was a well-lighted, plain but neat building furnished with chairs, an organ, a piano costing \$300, and all the conveniences necessary for the conduct of all the activities of the school and parish. There were two class rooms adjoining, a large library, together with arrangements for social as well as religious purposes. The late Mr. Samuel Platt and Mr. Henry Goulding were generous patrons towards these improvements.

The school from 75 in 1883 grew until four years later there were more than 400 on the roll, with an average attendance of nearly 300. The offertory from the school was in 1883 but eighty cents a Sunday, yet four years afterwards it had reached \$3.21. In addition, a lot east of the school house was purchased at a cost of \$1,600, giving the parish a property of 100 x 245 feet. This lot and all improvements made were entirely paid for.

Rev. J. Scott Howard, M.A., is a son of Allan McLean Howard, the clerk of the Eastern Division Court. He was educated at Trinity College School at Port Hope, and Trinity University, where he graduated, both in divinity and in arts. He was ordained by the present Bishop of Toronto in 1882, and at once assumed charge of his present parish.

The outside appearance of the church building fully prepared one for the surprise in store when the inside was seen. It was a cosy, comfortable and pretty room, with an elevated chancel, where in the choir sat. A small organ stood on the northern side, and a little vestry on the southern side. The writer noticed several interesting objects,

which, for artistic beauty, are certainly not excelled by any church in the city. Among these was a handsomely carved stone baptismal font illustrated with scriptural symbols cut thereon. The beautiful window above the altar, the gift of the rector's father, the handsome reredos, the richly-wrought communion vessels, the brass alms basin and altar vases, the latter the gift of the rector—testifying to the good taste and liberality of the donors.

Messrs. Jos. Otter and Edward

was mooted, and it was finally decided to do so. The purchase of a site was accomplished and the land paid for, with the exception of a very trifling amount.

In the autumn of 1888 the state of the church building was such that extensive repairs were found to be absolutely necessary, and the rapidly increasing congregation soon brought about a decision to build. The financial position of the church at this date was as follows:—There was a balance due on the original mortgage of the



ST. MATTHEW'S CHURCH, FIRST AVENUE.

Hiron; were the churchwardens at the period the sketch refers to.

St. Matthew's, as sketched in the preceding section of this article, no longer exists. "The old order changes giving place to the new;" even in 1886, when the description of the district and its Anglican clergy were penned, it was felt that sooner or later (and it was hoped the former rather than the latter) a large church must be erected if the Anglican body were to keep pace with the growing spiritual necessities of the east end.

In 1887, when the vestry meeting was called for the election of churchwardens, the question of building a rectory

church building of about \$900, the school house was unencumbered and the rectory lot was also free. It was decided to build a permanent church, and plans were promptly prepared and approved of in April, 1889. Mr. Noel Marshall undertook the collection of funds to clear off the existing liabilities, and largely through Mr. Marshall's efforts the late Mr. John Smith offered to the church a free site of 66 feet on First avenue, and to sell a further 66 feet on very reasonable terms. This generous offer was gratefully accepted, and a further 52 feet adjoining purchased as a rectory site, the old rectory lot having been disposed of to advantage. Contracts

were awarded and the new church opened for divine service by the Bishop of Toronto on Easter day, 1890, Archdeacon Boddy preaching in the evening. Three years later Mr. Greer gave up the vestry clerkship after ten years of office, and at the same time Mr. Marshall and Mr. Vick resigned after four years of joint office as churchwardens. These three gentlemen had rendered invaluable service to the church at a critical period in its history.

St. Matthew's congregation has every reason to feel proud of their church. If not remarkable for its external beauty, in its interior it is one of the handsomest churches of the city. The total cost was a shade less than \$20,000, and this sum included architect's fees. What the exterior of St. Matthew's is like can be seen from the accompanying cut; of its interior one cannot form a very accurate idea unless they see it for themselves.

The roof is an open timbered one with six principals, fitted with tracing and curved braces, with the rafters exposed, making one of the finest in any Anglican church of Toronto. The choir is finished in pressed brick and oak panelling, the walls finished in colour, with arched ceiling ribbed into panels. The walls of the church are of red brick, with brown Credit Valley stone, with Ohio stone dressings.

All seats are free and unappropriated; there are no pew rents of any kind.

The screen separating the choir from the nave is a beautiful specimen of carved oak work in later Gothic, the central arch ornamented by a cross, which is slightly out of proportion in height to the size of the screen. This was given by Mr. John Greer.

The east window is a very plain one, having three lights, in the northern the Greek alpha, and in the southern the omega, in allusion to the verse in Revelations, "I am Alpha and Omega, the beginning and the end;" in the central light the letters I. H. S.

Two remarkably handsome standard gas burners in polished brass hand work, the gift of Mr. A. McLean Howard, stand to the north and south of the chancel; they are about eight feet in height, and as specimens of exquisite workmanship cannot be surpassed. The altar rails are also very good examples of finish and design in brass work. These were presented by Mr. and Mrs. F. W. Thomas.

There is a pretty stained glass window in the south transept of arabesque

design, removed from the old church; the colours are good and the blending harmonious. The organ, which is placed on the north side of the choir, is not a very powerful instrument, but it is of good tone and is well played by the organist, Mr. Percy Milne, who succeeded Mr. A. Jordan. The choir is a mixed one of male and female voices, and includes about 50 members.

The architects of the church were Messrs. Strickland & Symons; the carpentering was done by Davidson & Kelly, the brick work by John Smith, the stone work by Yorke of Front street, the glazing by McCauslands, and the gas fittings by Keith & Fitzsimmons.

There have been no clergy at St. Matthew's since its inception excepting the rector, Reverend J. Scott Howard and J. W. Blackler, who came to the district in July, 1888. The Rev. J. W. Blackler was appointed to the rectory of Newmarket in September, 1893, he thus having worked in the district for more than ten years. He was succeeded by Rev. R. H. B. Bell. An excellent record for an assistant minister, and one that in a Toronto parish has rarely been equalled.

The churchwardens have been these: 1882-1884—Jos. Worters, James Mountstephen.

1884-1887—Ed. Hiron, Joseph Otter.

1887-1889—A. Mitchell, J. B. Vick.

1889-1893—Noel Marshall, J. B. Vick.

1893-1895—F. W. Thomas, Jos. Taylor.

1895-1896—Noel Marshall, J. A. Ewan.

1896-1899—C. Norris, J. Taylor.

CHAPTER XXXII.

ST. MARTIN'S.

The Church known as "St. Martin's-in-the-Fields."

The church of St. Martin, situated on Perth avenue, to the north-west of the city, was built in 1890, the district being formed partly from Carlton and partly from the already existing city parishes in that portion of Toronto. It is a plain frame structure, capable of seating from 150 to 175 worshippers, and its interior is as devoid of ornamentation as is its exterior.

The first rector of St. Martin's was the Rev. Isaac Middleton, who was transferred from Oshawa. He assumed charge of the parish early in 1891, and remained at his post until removed by death on February 25th, 1893. Mr. Middleton received his education at the

hands of the Rev. Thomas Greene, late rector of Wellington Square, now known as Burlington. His first charge was at Brampton. He then went to Oshawa; finally came to Toronto. On the formation of the Chapter of St. Alban's, Mr. Middleton was appointed one of the canons, a purely honorary office in every respect.

After the death of Canon Middleton the Rev. R. Seaborne was appointed to the rectory of St. Martin's. He filled the pulpit for very nearly six years, and was a most indefatigable parish worker. He resigned in January, 1899, having been appointed to a charge in Bowmanville. Succeeding Mr. Seaborne is the Rev. A. W. Macnab, who

March, 1890. The style of architecture is what is termed Romanesque, the plans being prepared by Mr. W. A. Langton, of this city.

The total cost including land was about \$12,000.

The rector of St. Margaret's is the Reverend Robert James Moore, who was appointed to the office when the church was opened. He is a graduate of Trinity College, Toronto, where he took his degree as M. A. in 1883. He was ordained deacon by the Bishop of Niagara in 1882, and priest in 1883. His first curacy was at St. George's, St. Catharines, and afterwards he came to St. George's, Toronto, where he was exceedingly popular. He remained in



ST. MARTIN'S CHURCH, PERTH AVENUE.

was appointed simultaneously with the resignation of Mr. Seaborne.

St. Martin's is in a sparsely populated district of the city, and there are very few of those who attend its services who have not to earn their living by manual labour

CHAPTER XXXIII.

ST. MARGARET'S.

A Hearty Service with an Energetic Rector and United People.

St. Margaret's church, on the east side of Spadina avenue, a little to the south of Queen street west, is a handsome brick structure, erected in 1889-90, and opened for divine service in

the latter part until his appointment to his present charge.

The services in St. Margaret's are on the model of an English cathedral, there being a surpliced choir of both men and boys.

Holy Communion is celebrated twice each Sunday, and on all church festivals. There are no daily services excepting on Wednesdays and holy days.

Reverend Prof. W. Clark, of Trinity College, has always taken a great interest in St. Margaret's, and constantly preaches there. Professor Huntingford, also of Trinity, is always willing to assist in St. Margaret's, and often occupies the pulpit.

There is a handsome three-light stained glass east window in St. Mar-

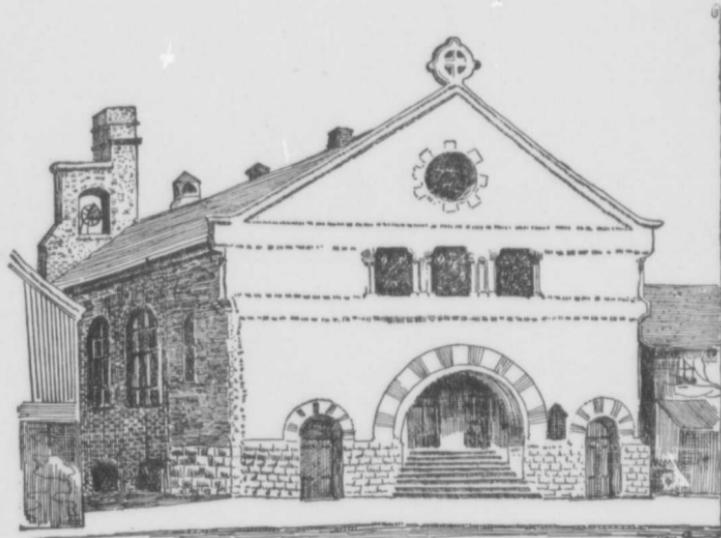
garet's, the centre being a representation of the Saviour, the whole three being memorial of past attendants at the church.

The altar was a gift from the Chancel Guild to the church in memory of Jeannette, the wife of Mr. J. R. Code, one of the present wardens (1896.) The font was also a gift from the same Guild in remembrance of Annie Battis, a deceased member. The handsome brass altar cross was given by Mr. Benjamin Parsons as a memorial of his son

CHAPTER XXXIV. ST. CLEMENT'S.

The Only Anglican Church in the Extreme East End of the City.

In the closing days of the summer of 1838 it was felt by the Anglicans of the east end portion of Toronto that it was incumbent upon them to provide more liberally than had been done up to that date for the spiritual necessities of the population east of the Don River, contained within the city limits. True, there was a flour-



ST. MARGARET'S CHURCH, SPADINA AVENUE.

The whole of the seats in the church are free and open, none being reserved except for the choir. The church will comfortably contain 600 people, but 700 have been accommodated.

The wardens since the church was opened have been these:

1890-1892—Albert Harvard, Dr. G. H. Burabam.

1892-1893—Albert Harvard, W. H. Parsons.

1893-1896—Albert Harvard, J. R. Code.

1896-1897—John J. Cooke, J. R. Code.

1897-1898—J. R. Code, Charles Phillips.

ishing Anglican congregation at St. Matthew's, and a handsome church was in course of construction, to supplant the one that congregation had hitherto used; but with that exception there was no other provision made by the Anglican body for church-goers residing in that part of the city.

In August, 1838, a number of Anglicans, foremost among whom were the Rev. John Osborne and Mr. John Jones, purchased from the late Mr. George Leslie a plot of land on the south side of Queen street, east of the Toronto Nurseries and Caroline avenue.

Thereupon the church was built, and opened for divine service in the spring of 1889. The church is an exceedingly unpretentious frame building, capable of seating, perhaps, 150 worshippers. It consists of nave and chancel, and there is little or no ornamentation either in its interior or exterior. The congregation is not by any means a wealthy one; but what they lack in means they make up for by zeal and heartiness in supporting, as far as their means will allow them, all the

minimize dogmatic teaching in any way, but he always impressed upon his hearers that, though it is a great thing to have a settled creed, it is a much greater thing to live up to the teachings of that creed. The teaching of the Sermon upon the Mount and the doctrines contained in St. Paul's first epistle to the Corinthians, chapter xiii., were embodied in all Mr. Usborne's discourses.

The service at St. Clement's is of a moderate Anglo-Catholic type, no



ST. CLEMENT'S CHURCH, QUEEN STREET EAST.

institutions in connection with the church.

The first rector, the Rev. John Usborne, had a complete hold on his flock, based upon the confidence he inspired by his consistency of life and devotion to his work. His sermons were plain, practical discourses, not untouched now and then by a vein of poetry. To do what is right, not from the fear of punishment for doing what is wrong, nor through a hope and desire for reward, was what Mr. Usborne taught. He did not neglect or

eucharistic vestments are worn and there is no undue bowing or genuflection during any portion of the services, all is becoming and reverent, though. During prayers the whole congregation kneels, and in the Creeds, at the name of the Saviour, all reverently bend the head. Here and there may be seen a worshipper who bows his head at the recital of the Gloria, but this is an old custom, observed by many Anglicans who have not the faintest leaning towards Rome.

The choir of St. Clement's is very

efficient, being what was at first termed, on its introduction, an "Angelic" one. That is, it is a mixed one of male and female voices, all being habited in cassock and surplice, the female portion wearing square college caps with tassel. It is composed of about twenty-six voices, eight of whom are ladies. The organist is Mr. Charles Edwards.

Since the foundation of the church the wardens have been Mr. John Jones, from 1889 until 1894, with the following:

1889-90—George Reid.
1890-91—Henry Compton.
1891-93—A. Clark.
1893-94—Dr. Passmore.
1894-95—Dr. Passmore, John Jordan.
1895-96—W. Montgomery, J. Struggles.

A school house was erected in connection with St. Clement's in 1895, this being done for the most part by voluntary labour, the materials, of course, having to be paid for. It is a spacious and well lighted room, and contains all recent improvements in

used any longer for divine service. The reasons which caused this change were as follows:

On March 1st, 1897, the Rev. John Usborne who, for the whole previous history of the parish, had been in charge, found it necessary to hand over his work into the hands of a successor. The affairs of the church had been so much in the hands of the first rector, that it was with some disappointment to the congregation, that at the Easter vestry meeting it was announced that there was upwards of \$5,000 debt upon the church as it stood. For some time the church had not been paying its way, arrears of interest were accumulating, taxes were unpaid, and a considerable amount of debt for current expenses and in connection with the organ had been incurred. The church itself was still the property of the former rector, subject to two mortgages, one of \$3,300 and the other of \$1,100.

At this time, Easter, 1897, the first mortgagee being dissatisfied with the



ST. CLEMENT'S CHURCH (NEW), BROOKLYN AVENUE.

the shape of class and retiring rooms. There is a good orchestral stand, and many pleasing entertainments take place in it during the winter months.

Mr. Usborne resigned the rectory early in 1897, going to Honolulu, and was succeeded by the Rev. F. C. Heathcote, who carried on the work on the same lines.

The preceding sketch has been retained as it was written, though the St. Clement's church therein described ceased in the latter days of 1898 to be

way in which interest had been left unpaid, leased the property for one year to the congregation, the rental being equal to the interest. At the close of the year the mortgagee had no wish to continue such an arrangement indefinitely, but preferred to have the property transferred to the church trustees, with new securities. The congregation in the meantime had grown to fill the building to its utmost capacity, while people who wished to attend could not be given seats in the building. The contributions in the

offertory were not sufficient to do more than barely pay running expenses. If the church could have been enlarged this difficulty could have been surmounted. At the time the congregation was in no position to buy the building for two reasons, first, because there were no members willing to become security for the payment; secondly, because it was hopeless ever to expect to pay off the principal, when all that could be done with a crowded church was to pay current expenses.

The congregation therefore proposed to rent the building for a number of years on such terms that it could be enlarged, with the hope of buying it at the expiration of the lease. The mortgagee, however, would not wait, but wished to dispose of the property at once. The only thing left for the congregation to do was to see if a new church could be built. After a successful canvass of its parish a site was procured near Queen street, on Brooklyn avenue. Messrs. Bond & Smith were asked to prepare plans, the contract was let to Mr. T. E. Webb, and on October 8th, 1898, Bishop Sullivan laid the corner stone. The church was sufficiently completed for the opening service to be held on New Year's day of 1899, when the bishop of the diocese was present at the dedication service.

The church and land cost \$3,800, of this amount \$2,000 still remains unpaid. The congregation has increased by twenty-five per cent. in the morning and at night the church, which holds about 400 people, is full. There is a large basement, affording accommodation for the Sunday school, society work, etc.

The church itself is very plain, the greatest economy being exercised throughout, nevertheless it is bright and attractive. The services, which are particularly congregational and hearty, suit the locality, and the interest is of such a moderate character that people of various leanings feel thoroughly at home.

Bright prospects are before this congregation in their new building with their growing congregation.

CHAPTER XXXV.

ST. JOHN'S, NORWAY.

A Pretty Country Church with its Offshoot at Chester.

Of the many churches in and around Toronto, there are very few situated so

attractively as that of St. John's, in Norway. The site is a lovely one on the western side of the Kingston Road, and from the southern side of the church a magnificent view of Toronto and the lake can be obtained, while to the north and east stretch wood and forest, which at all seasons of the year, even in mid-winter, are rich in colour and natural beauty.

The present St. John's church is an exceedingly modern building, but the parish is an old one, as age is counted in Canada, having been founded in the latter "forties." At first divine service was held in a barn, belonging to a member of the Playter family, but in 1850 a small wooden church was built, and the Reverend James Beaven, D.D., appointed minister. Dr. Beaven was also one of the professors at Toronto University, and was a scholar of rather more than average capacity. Prior to the appointment of Dr. Beaven, Norway was principally dependent upon lay help for its Sunday services, Mr. Thomas Champion, the lay secretary of the church society, very often taking the duty.

The original church probably cost about £100 currency, or \$400, exclusive of the value of the land, much of the labour being given gratuitously. It could not possibly have been of plainer construction; it seated about sixty people.

The first baptism took place in St. John's church, February 16th, 1851, Dr. Beaven being the officiating minister. The name of the child was William, his parents being Irwin and Margaret Wallis, of Norway.

The first delegate appointed to represent the congregation of St. John's in the Diocesan Synod was Mr. George Madison, he being nominated October 9th, 1853.

Sufficient land was obtained shortly after the first church was built to provide a graveyard surrounding the church. This was duly fenced in, and the first burial took place on July 19th, 1854, the person interred being William Dawes, a farmer of Berkeley, who had reached the mature age of 76 years. The Rev. J. G. D. McKenzie was the officiating clergyman.

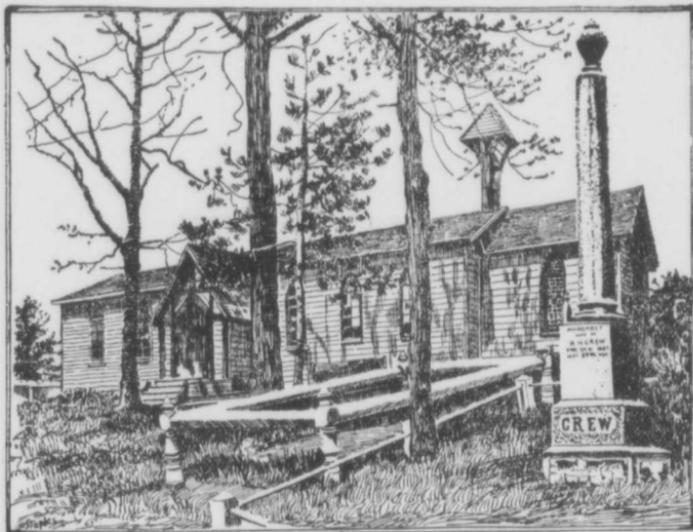
From the date when the church was erected until 1855 there had been no bell to summon people to Divine service, and although all other denominations, excepting the Anglican and Roman bodies, discountenance their use, an Anglican church without at least one bell, is a very exceptional building. This want was supplied by the

kindness of Mr. Richard Edmunds, of Toronto, who gave the church the bell still in use. It was rung for the first time on June 24th, 1855, Midsummer Day.

The church was consecrated, as was also the adjoining graveyard, by the Bishop of Toronto, on July 1st, 1855. The minute in the parish books recording the fact, is signed by "James Beaven, incumbent, James Beamish and Irwin Wallis, churchwardens."

Among those who repose in the "God's Acre" of St. John's, Norway, is Sarah, relict of John Ashbridge, who was, so the parish records declare,

use any longer. It was both incommo-
dious and insecure and was beyond re-
pair or enlargement. It was therefore
determined to build a new church, and
the handsome building on Kingston
road is the result of their efforts. It
is of later Gothic architecture and like
all modern Anglican churches has no
galleries. The principal entrance is
at the south-west corner, and there are
also separate entrances in the east end
to the clergy, and on the south side to
the choir vestries. The church has an
open roof, and seats 350 people, the
kneelings being of oak throughout. In



ST. JOHN'S CHURCH, NORWAY.

"one of the United Empire Loyalists." She died on February 29th, 1860, at the age of 75. Another departed worthy, who also rests here, is Terence Conroy, or Conway—it is the former on the tombstone, the latter in the register. Conroy was a pensioner from the 3rd Buffs, and died September 9th, 1863, aged 100 years. This is the only case in or near Toronto where a tombstone records the death of a centenarian.

The small wooden church was several times altered in construction and once enlarged, but in 1892 it was found absolutely impossible to continue its

the east end are three lancet windows, and in the west one single large window. The estimated cost of the building was \$4467, but the actual cost was nearly \$8000. The architect was Mr. C. J. Gibson, of Toronto, the builders being Messrs. Robert Marshall and George Mortimer. Mr. N. T. Lyon supplied the glass. The work was commenced in 1892 and completed in the summer of the following year.

Dr. Beaven was minister of St. John's from 1850 until 1868. He was followed by Rev. E. R. Stimson, who held the charge for exactly five years, and was followed by the Rev. Charles Rutlan.

who entered on his duties September 30th, 1873, and continued to perform them until Easter Day, 1896, when he was succeeded by the Rev. G. L. Starr, who was removed to Kingston early in 1898, and was followed by the Rev. W. L. Baynes-Reed.

Mr. Ruttan's first charge was in Toronto, he being the first rector of St. George's church on John street. Leaving St. George's in 1847, he did duty in various parts of Ontario, until he was appointed to St. John's in 1873. He was a son of the late Sheriff Henry Ruttan of Cobourg, and a grandson of Ruttan, the well known U. E. Loyalist, who helped to settle Adolphustown, on the Bay of Quinte.

Unfortunately the records of St. John's were badly kept in the early

1869-1871—Peter Paterson, Jas. Smith.
1871-1872—Peter Paterson, George Mad-den.

1872-1875—Peter Paterson, Jas. Smith.
1875-1878—Peter Paterson, F. Boston.
1878-1879—F. Boston, W. Darling.
1879-1880—W. Darling, Jas. Hewitt.
1880-1882—Jas. Hewitt, Lamond Smith.
1882-1883—Lamond Smith, Ira Bates.
1883-1884—C. T. Whitney, Ira Bates.
1884-1886—Ira Bates, J. Davids.
1886-1890—Ira Bates, J. Randall.
1890-1898—Ira Bates, J. W. Miller.
1898-1899—E. Philpott, J. Spencer Over.

St. Barnabas church, Chester, is also within the ecclesiastical parish of St. John's, Norway. It is, as will be seen by the cut, a pretty little building in Gothic architecture.



ST. JOHN'S CHURCH, (NEW) NORWAY.

days, and it is not possible to give an absolutely correct list of the wardens since the district was formed. Up to 1858 the only two wardens whose names can be ascertained were Messrs. James Beamish and Irwin Wallis, but since then the list is complete, as follows:—

1858-1861—Peter Paterson, Richard Thornbeck.
1861-1862—Peter Paterson, John Turner.
1862-1863—Peter Paterson, William Johnson.
1863-1865—Peter Paterson, G. McCullough.
1865-1867—Peter Paterson, Thomas Webb.
1867-1869—Peter Paterson, John Turner.

It was erected about 1870 by the exertions of Messrs. Garrett F. Frankland, John Lee and Emanuel Playter, all lay members of the Anglican church living in close proximity to the church.

The clergy of St. John's have always been responsible for the services at St. Barnabas, whoever has officiated there has never been more than an assistant to the rector of the former church. For some time the Rev. R. Ashcroft, now (1899) one of the assistant ministers at the church of St. James' in this city, was the officiating clergyman. He was there from 1891 to 1896. After that time he came to St. James'. The present staff at St. Barnabas is (1899) as follows:

Wardens—Mr. Albert Playter, Mr. R. W. Proctor.

Vestry Clerk—Mr. Proctor.
Sidesmen—Mr. Sparkhall, Mr. Talbot.

Organist—Mr. R. Whittaker Proctor, B. A.

Supt. S. S.—Mr. H. R. Frankland,
Librarian—Mr. A. Playter.
Sec.—Mrs. Southbergill.
Organist—Miss M. Playter.

The services on Sundays are at 11 a. m. and 7 p. m., while the Holy Communion is administered on the second Sunday in the month after morning prayer. There is a week day service at 8 p. m. each Wednesday, and a Bible class at the same hour. There is

is situated on lots 11 and 12 in the subdivision of lot 31, in the 2nd concession from the bay, in York township. The land was given by the late Samuel Thompson, a hard-working English churchman, who had a residence in the neighbourhood.

Besides giving the land Mr. Thompson was a most generous benefactor to the church in money, time, and counsel.

The subscription list for the building is a curiosity, showing how generous and liberal churchmen were in the year 1863, in their contributions to what we should in these days, perhaps,



ST. BARNABAS' CHURCH, CHESTER.

also a branch of the Woman's Association of the Young People's Guild and the Brotherhood of St. Andrew. Possibly at some future date St. Barnabas may become a separate parish, though at present the prospect of such an event is still in the dim and distant future.

CHAPTER XXXVL

ST. MARK'S, TORONTO JUNCTION

First Anglican Church Built in that Part of York Township.

This church was for a good many years known as St. Mark's, Carlton. It

consider small and distant and unimportant church enterprises. Carlton was then a very small hamlet, six miles from the city hall, and a place of no commercial or manufacturing interest. The subscriptions were of course in pounds—the old Halifax currency. These are some of them:—The Bishop £10, D. Macdonell £50, G. W. Allan £12 10s. S. Thompson, £50, W. Wakefield £12 10s. J. S. Dennis £10, R. B. Denison £12 10s. W. H. Boulton £12 10s. Messrs. Cawthra £5, E. W. Thomson £5, J. L. Robinson £5, J. B. Robinson £1 5s. Hon. P. M. Vankoughnet £5, M. R. Vankoughnet £5.

The church seems to have been com-

pleted in the year 1859. It is a small building, about 80 x 30, including the chancel, with a good open roof. The style of architecture is the simplest Early English. Because of its simplicity and thoroughly church character, this little building, standing on the highest ground in the neighbourhood, and distinctly visible from the railway, and from all the roads around, used to be much noticed, and favourably spoken of. Those who took most interest in the building of it were Mr. S. Thompson, and Messrs. John Dennis and St. George Scarlett, and the Wakefield family of Beechboro'.

The congregation at Carlton, never a large one in early days, forty years back met in a house fitted up for that

vice, or obtaining the help of some clerical friend. In 1884 the Rev. C. E. Thomson was appointed incumbent of Carlton alone, and has continued to reside there since 1885.

As stated above, the members of the Church of England in Carlton and its neighbourhood never had been numerous, and the congregation never has been a large one. Yet, small as it is, it is a quiet, united congregation, and the services in the church, though plain and simple, are good in proportion to the small available resources. There are two services every Sunday, with a good choir and good singing and congregational responding, besides an early celebration of the Holy Communion twice a month in summer.



ST. MARK'S CHURCH, TORONTO JUNCTION.

purpose, and were ministered to by the Rev. W. Stennett, the Provost and professors of Trinity University and others. It may be said that there was no resident clergyman for the first twenty-five or thirty years. From 1859 to 1871 the Rev. W. A. Johnson, of Weston, was the officiating minister; the late Rev. F. J. S. Groves, of Toronto was the clergyman till June, 1878, followed for a year by the late Rev. Dr. Carry, who lived at Carlton, and then by the Rev. J. H. McCollum, of Toronto, for some months. In 1880 the Rev. C. E. Thomson, of Hamilton, was appointed assistant to Mr. Johnson at Weston, and gave a service every Sunday at Carlton. Major E. H. Foster, M. A., kindly taking a second ser-

The Holy Communion is celebrated every Lord's Day all the year round, and on the chief festivals. The list of communicants is nearly as large as the average congregation, and about one-third of the communicants is the average attendance at mid-day celebrations.

There is a very good Sunday school held in a large frame school house, built near the church, on a lot kindly given by Major E. H. Foster and Mrs. Foster; and likewise a Bible class taught by the rector.

There is also a branch of the Women's Auxilliary, and a junior branch of the same called the "Busy Bees."

In common with many other parishes St. Mark's, Toronto Junction, has felt

the financial depression and its consequent difficulties, but through all, and notwithstanding the loss by division of considerable portions of its territory, has managed to hold its own. It is circumstanced, perhaps, as adversely as any other parish in the diocese, but, though poor, it is hopeful and united.

CHAPTER XXXVII.

ST. JOHN'S, TORONTO JUNCTION.

On the Old Number Plains within sight of the Lake.

The church of St. John, Toronto Junction, standing as it does in the woods to the south side of Dundas street, not very far from "Runimed," the first dwelling house ever built in the locality, is a pretty little building in modern Gothic architecture. It is

ings. Mr. Murray went to the house of a Mrs. Marshall near by, and borrowed two chairs; he also obtained a moderately long plank which he placed on two empty boxes, and in that fashion accommodated the congregation.

After the service was over a business meeting was held to consider the best means to be employed to put the ruinous old building in order, the result being that Mr. James Kennedy agreed to make some seats, to re-hang the doors and glaze the windows. He was greatly assisted by Mr. John Canavan and also by Mr. Murray.

Early in the following year Mr. Murray learned that Mr. John Fiske was willing to give a site to any of the religious bodies in Toronto who would erect a place of worship in that part of Toronto Junction. He waited on



ST. JOHN'S CHURCH, TORONTO JUNCTION.

pleasing to the eye in its exterior, and of exceedingly neat appearance when one enters the interior. Unlike the vast majority of churches the chancel is not in the east, but in the west end, and the organ is in the northern transept.

The work of the parish began as far back as 1882, in a dismantled house, without either doors or shutters, on the south side of Elizabeth street. Mr. B. W. Murray originated the work, and he and some half-dozen other laymen met there one September Sunday in the year named, and having secured beforehand the services of the Rev. J. H. McCollum, of St. Thomas' parish, a service was held. It will be of interest to relate how the congregation were seated, as there were, it is needless to say, neither pews nor kneel-

Mr. Fiske, and learning where the land was, went at once to the bishop and asked for his support. The bishop gave this readily, and also headed a subscription list with the sum of \$5. Among other donors was Mr. S. H. Blake, Q.C., and Messrs. John Canavan and S. McMurray. The result was that the first church was built at a cost of a little more than \$700, and when the first service took place the deed conveying the land to the church was laid on the offertory plate.

The building of which this account is given, continued in use until 1891, when the present brick church was erected. The congregation attending St. John's is numerically a good one, but there are few well-to-do people among them, and the amount raised

for church and other expenses is not a very large one.

Since the church was founded the clergy have been as follows:—Rev. J. H. McCollom, from 1882 until 1888. In the latter year the church became a separate rectory, and the Rev. A. C. Miles on March 1st, 1888, became rector. The Rev. C. P. McKim was appointed curate on July 11th, 1892, and on July 1st, 1894, succeeded Mr. Miles as rector. The latter remained in office until May 1st, 1895, when he was followed by the Rev. F. H. DuVernet, the present holder of the office—1899.

the main street, and is a very pleasing object in the surrounding landscape. It is built of brick, in the Old English style, with gables. The entrance to the church is on the south side, and from the porch a lovely stretch of country can be seen. There is a small belfry on the north-east end of the church, in which is a well-toned bell. The interior of the church is as pleasing as its exterior, the seats are all, as in the case with the majority of Anglican churches, free and open, and the little building will contain about 180 worshippers. There are two handsome stained glass windows in the church, and more will



ST. CLEMENT'S CHURCH, EGLINTON.

CHAPTER XXXVIII.

ST. CLEMENT'S, EGLINTON.

A Pretty North Toronto Church Connected with York Mills.

Any visitor from England to Eglinton, one of the prettiest of Toronto's suburbs, would, when he came to the Anglican church of St. Clement's, be excused for thinking that he was unexpectedly transported back to the old country.

There are very few churches in or near Toronto which present such a thoroughly English appearance as does this one. It is situated on the west side of Yonge street, about 400 yards from

be added as the funds will permit. The church was built in 1891, and with the land cost a little more than \$4,000. Only a very small portion of this sum now remains unpaid (1896).

St. Clement's is not a separate Anglican parish, but is what in England would be called a "Chapel of Ease," of York Mills church, where the Rev. Canon Osler is the rector. It may be fitly mentioned here that at this date (1898) Canon Osler is the second oldest Anglican clergyman in the Dominion of Canada, he having been in Holy Orders for considerably more than half a century.

The curate in charge of St. Clement's is the Rev. T. W. Powell, a graduate

of Trinity University in this city. Mr. Powell came to York Mills early in 1891, and he had a great deal to do in conjunction with Canon Osler, in erecting the church.

For several years, between 1871 and 1870, St. Luke's church in Toronto, before the establishment of St. Clement's at Eglinton, was in the habit of sending a lay reader to hold cottage meetings in Eglinton in order to assist the Rev. Canon Osler in the large district of which he had spiritual charge. These services were continued perhaps a little later than the year 1880, and were not wholly abandoned until the project of building a church was in a fair way to be accomplished.

The church wardens of St. Clement's have been as follows:—1891 to 1895, T. Robinson, G. Wiltshire; 1895 to 1896, H. Carswell, F. Manton; 1896 to 1896, T. Boulden, F. Manton.

The organist is Miss Manton, and the Rev. T. W. Powell has a flourishing Sunday school under his superintendence.

CHAPTER XXXIX.

CHRIST CHURCH, DEER PARK.

A Pretty Suburban Parish with Many Earnest Workers.

On a commanding site overlooking the city, and even with a glimpse of the blue waters of the lake in the far distance, stands Christ church, Deer Park. It is not only a commanding site, but one of picturesque surroundings. The gore formed by Yonge street on the east and Lawton avenue on the west is filled with fine trees that, in summer time, hide all of the church from the south save the little belfry giving notice of the building beneath. The property is surrounded by a picket fence, and the entrance to the church is through a quaint little porch, but a very pretty one. The building is solidly erected, of timber, and internally is neat, cosy, and artistic in its decorations. The ceiling is open timber work with five neat blue gasaliers pendant therefrom. The walls are wainscoted and the pine seats are cushioned. The pretty little chancel is carpeted with Brussels and contains two reading desks, the frontals of which and of the altar are changed to accord with the festival seasons of the church. Upon the altar is a brass cross, a memorial to the late Mr. Norman Baldwin, and above it a handsome window, a memorial to

the late Miss Fiskén. The organ chamber is on the west and the vestry on the east.

The school room is north of the church, with the eastern gable facing Yonge street. It is ornamented with mottoes and bannerettes and is a very bright and pleasant room, as attractive, in its way, as the church.

On the 6th June, 1870, a meeting of churchmen took place in the brick school house in Davisville to consider the best means to secure the erection of a church in connection with the Church of England on Yonge street, between the villages of Yorkville and Eglinton, the meeting being composed of the late Frank Shanly, John Fiskén, L. W. Smith, Edward Burke, Joseph Jackes and John Burke. At a subsequent meeting, on July 18, a building committee was appointed, consisting of Messrs. Frank Shanly, W. A. Baldwin, E. Burke and J. Jackes. The gore between old and new Yonge street near Deer Park, having been purchased from Mr. Thomas Griffith for \$100 as a site for the new church, and the plans for the building prepared by Messrs. Smith & Gemmell, architects, accepted, the work of erection was commenced by Mr. Joseph Gearing, builder, on the 5th October, and the church was ready for occupation in just 11 weeks thereafter, the cost of the church, drying shed and fence having been \$3,500. Then, on St. Thomas' Day, 21st December, 1870, the church was opened for service the Bishop of Toronto, Right Rev. A. N. Bethune, officiating, assisted by the late Rural Dean Givins, of St. Paul's, Toronto, the Rev. A. G. L. Trew, and a large number of clergy. The evening sermon was preached by Rev. J. S. Boddy (now Archdeacon) of St. Peter's church. On the same day the next year, 21st December, 1871, the church was consecrated by the bishop.

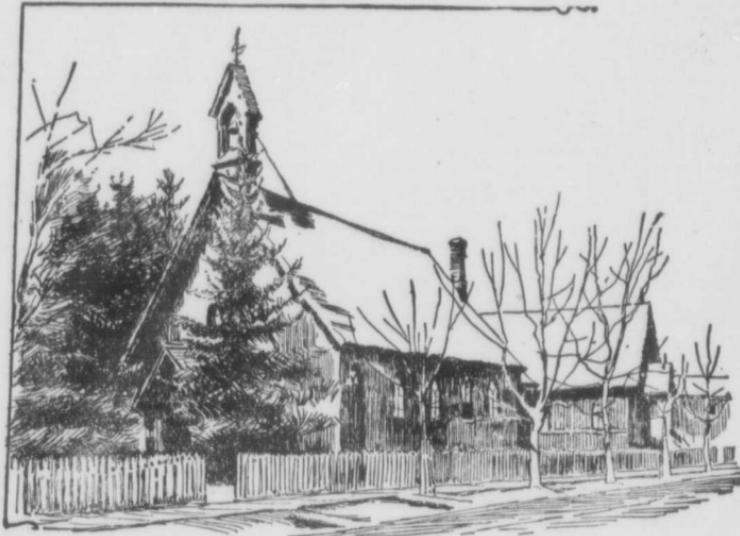
In addition to the church and school house, the latter erected in 1831, there is also a commodious rectory, which was built in 1872, on Heath street, and land donated by the late Mr. John Fiskén.

The first incumbent of the parish was the Rev. A. G. L. Trew, who had been formerly assistant minister at St. George's church, Toronto. After seven years of successful work he was compelled, owing to failing health, to seek a new home in the warm congenial climate of California, where he is now Rector of San. Gabriells and Dean of the Diocese of Southern California. He was succeeded at Christ church in October, 1878, by the Rev. T. W. Paterson, the present Rector, who was ordained deacon at Withby in 1871, and priest at Holy Trinity church, Toronto.

in 1872, by the Right Rev. A. N. Bethune; he is a native of Toronto and a graduate of Trinity University, having received his earlier education at Upper Canada College. His former appointments were Manvers, Hastings and Bradford, and immediately previous to his appointment to Christ Church, he had spent a year in foreign travel, visiting Egypt, Palestine, and several of the countries of Europe.

The first churchwardens of the church were the late W. A. Baldwin and Joseph Jackes. The present wardens are Mr. J. H. Farr and Mr. F. C. Snider; and the delegates to the

1880-1883—Dr. Larratt W. Smith, Mr. Weymouth G. Schreiber.
 1881-1887—Dr. Larratt W. Smith, Mr. Alfred F. Hoskin, Q.C.
 1888—Mr. Alfred F. Hoskin, Q.C., Mr. Charles D. Warren.
 1889-1890—Mr. George A. Mackenzie, Mr. Charles D. Warren.
 1891-1892—Mr. George A. Mackenzie, Mr. George H. Park.
 1893-1894—Mr. Jos. H. Farr, Mr. Thos. Moore.
 1895—Mr. Jos. H. Farr, Mr. F. C. Snider.



CHRIST CHURCH, DEER PARK.

Synod, Messrs. C. W. Allen, Thos. Moore and Manell Willmot. The organist is Mr. Arthur Semple. The Sunday school in connection with the church numbers 120 with an average attendance of 99.

Attached to the church are two missions, one to the east at Leaside, and the other to the west, St. Hilda's, Fairbank. The latter is carried on by the Theological and Missionary Society of Trinity University.

CHURCHWARDENS

1870-1876—Mr. William A. Baldwin, Mr. Joseph Jackes.
 1877-1879—Dr. Larratt W. Smith, Mr. Joseph Jackes.

CHAPTER XL.

TENT CHURCH.

The Summer Church where Gathers a Congregation of All Denominations.

To the extreme east of the city on Queen street, almost at the entrance to Munro Park, stands in the midst of shady trees the church, dedicated to no saint by name, used by the great bulk of those who spend their summer at Kew Beach, Balmly Beach or Victoria Park. The ritual is according to the rites of the Anglican church, and the officiating minister is and has been since the services were inaugu-

ated, about 1894, the Reverend Hilliard Cameron Dixon. Mr. Dixon is in deacons' orders of the Anglican body, and was for some time during the rectorate of Mr. Baldwin, assistant minister at the church of the Ascension.

The Balsam avenue church is a unique structure in dimensions, about 45 x 25 feet. It may be described as a church with roof and foundations, but no walls. The former is supported on tall cedar pillars, stripped of their bark, and there are none other than canvas walls. The chancel consists of a platform slightly raised, where,

them in the chairs under the roof or in the annex on both the north and south sides of the structure.

There is a small harmonium at which various ladies have presided from time to time. The singing, considering that there is no possibility of practice, is exceedingly good, and of course is wholly congregational. Simpler tunes and familiar hymns are always chosen, such as "Rock of Ages," "Abide with Me," and others with which everyone is conversant.

It may be that in future years a permanent building will be erected where



ST. AUGUSTINE'S CHURCH, PARLIAMENT AND SPRUCE STREETS.

though, is the communion table, prayer desk and lectern. The back of the chancel is boarded up. There is no boarded floor; simply coarse tan bark on the ground, and, it is needless to say, there are no furnaces. Handsome oil lamps are suspended from the open roof, and these during August and September have always to be lighted for at least a portion of the service.

Divine service is held during June, July, August and September, on Thursday evenings, and on Sunday evenings also. People of every denomination attend, and frequently it happens during the summer that people are obliged to go away, there being no room for

now is the unpretentious structure, but if ever that time does come, though it will be gladly welcomed by the Anglicans who reside in the vicinity, many pleasant memories will remain with the "tent church" as it once was on Balsam avenue.

CHAPTER XLII ST. AUGUSTINE.

A Building which is no Longer in Possession of the Anglican Body.

St. Augustine's church is on the north-east corner of Parliament and

Spruce streets, and was built by private subscription or guarantee, to provide additional church accommodation for Anglicans resident in the east end of the city. It was erected in 1888-9, and for some time was under the pastoral care of the Rev. G. I. Taylor, rector of St. Bartholomew's. It was from the very first heavily in debt and this was a great drag on the scanty congregation. At last it was found impossible to meet the charges on the heavy mortgage, the mortgagor exercised his right of foreclosure, the church was closed and the congregation dispersed.

The building itself is an exceedingly handsome brick structure in Gothic architecture. It seats about 500 people, and was intended to be on the free and open system without pew rents. It contains a handsome stained glass window in the east end, the gift of Mr. A. McLean Howard.

CHAPTER XLII.

THE PRESBYTERIAN CHURCHES.

Prefatory Remarks—The First Toronto Presbyterians and Their Places of Worship—Growth of Presbyterianism.

In this and the following pages will be found detailed accounts of the whole of the Presbyterian churches at present established in the city of Toronto or in its immediate precincts.

It is customary for some partially informed people to state that the Presbyterian Church, the old Scottish Kirk, had no place of worship and had no hold upon the people of York, now the city of Toronto, until St. Andrew's church was built on the south-west corner of Adelaide street east and Church street. This statement is wholly erroneous. There were not only a considerable number of Presbyterians in Toronto before St. Andrew's church was built, but they assembled together for divine service from Sunday to Sunday, sometimes in the private house of one member, sometimes in that of another. Their number, though, was not very large, and their means were very limited, nevertheless so soon as their numbers had increased to such an extent that they could see a prospect of supporting a church and its minister, after they had built the one and obtained the other, they set to work to canvass for subscriptions to build a permanent place of worship, and the old Church of St. Andrew was the result of their efforts.

This church may be spoken of as the "Cathedral of Presbyterianism" in Toronto, though it was by no means the first Presbyterian place of worship erected in the county of York. The old wooden church in Toronto township, some twelve miles to the west of the city, and the original St. Andrews church at Scarboro', were both built for some years before there was any permanent building belonging to the Presbyterian body in the town of York.

It is the history of St. Andrew's church in Toronto, its inception, growth and progress, of those more intimately connected with it, of its ministers, their lives and labours that is sought to be told in these sketches.

As with St. Andrew's, so with the other Presbyterian churches in the city, their history will be told as well as that of the mother church.

CHAPTER XLIII.

ST. ANDREW'S, KING ST. WEST.

The First Toronto Presbyterian Church—Its Ministers From the Beginning.

The Presbyterian church on the south-east corner of King street west and Simcoe street, popularly known of as "New St. Andrew's," is in reality the successor of Old St. Andrew's church, which stood on the south-west corner of Church and Adelaide streets. The Presbyterian church on Jarvis street known as "Old St. Andrew's" is in reality a congregation with a history dating from 1876, they having seceded from the old congregation on a question not of doctrine but of ritual. The great bulk of the adherents of the original St. Andrew's church decided in 1875 to build a new church, and the site selected was where now stands the handsome ecclesiastical structure known as St. Andrew's.

It will be necessary to go back for many years to record the history of this congregation. In 1821 there was a Presbyterian congregation in York, and they held their meetings for Divine service in a house on Hospital, now Richmond street, but it was little more than what would be now called a mission. It is recorded by a writer respecting the first inception of St. Andrew's church, that the "Honourable William Morris, of Perth, a member of the Legislative Assembly of 1870, and connected with the Church of Scotland, being in York one Sunday morning while on his way to the Episcopal

church, passed the ruins of the former Parliament House, and the sight suggested to him the possibility of securing the ruined building and converting it into a place of worship in connection with his favourite church. Perhaps the contemplation of these ruins detained him; at all events he was late at church, and just as he entered the Episcopalain clerk was reading the 132nd Psalm:—

I will not go into my house, nor to my bed ascend;
No soft repose shall close my eyes,
nor sleep my eyelids bend,
Till for the Lord's designed abode, I mark the destined ground;
Till I a decent place of rest for Jacob's God have found.

"Burdened with the suggestions awakened by the old building it seemed to Mr. Morris as if the Church of England were voicing the duty of the Church of Scotland. The coincidence so impressed him that the impression became an inspiration to him; the next day he called a meeting of his associates, who were of like faith, an organization was formed, subscriptions received, and the list bears the names of some of the most prominent men of that time, among them the men of the 71st and 79th Regiments, then stationed in York."

The proceedings of this meeting are thus recorded in a paper of the period.

At a meeting of the adherents of the Church of Scotland in the town of York, held on the 3rd of March, 1830, John Ewart, Esq., in the chair, it was, on motion of Dr. Dunlop, seconded by Mr. H. Carfrae, unanimously resolved to take immediate steps for the erection of a place of worship in connection with the Church of Scotland and for the calling of a clergyman of that church to officiate therein as their minister.

Dr. Dunlop, mentioned as the mover of this resolution, was a native of Greenock, in Scotland, where he was born in 1791. He came to Canada in 1826, and was for several years connected with the Canada Company, holding the office of "Warden of the Woods and Ranger of the Forests." He also founded, in 1836, the City of Toronto Library Club, and was elected to the Provincial Parliament as the first representative of the Huron district, in the county of Huron, in 1841. He, about 1837, went to reside at Fairbraid, in Colborne township, county of Huron. He died June 29th, 1848, at Cote St. Paul, in his 58th year.

The foundation stone of St. Andrew's church was laid by Mr. Thomas Carfrae, jr., on June 24th, 1830. The first trustees were:—James F. Smith, wholesale and retail grocer, whose place of business was at 141 King street, on the south side, west of Leader lane, his private residence being at 32 Front street, on the north side, a little to the west of where the Coffin block stood; Thomas Carfrae, jr., who kept a general store at 209 King street, next to the old Theatre Royal, close to the site now occupied by the Bank of Commerce; John Ewart, the builder, whose residence and business abode was at 30 Front street; Hugh Carfrae, an official of the Legislative Council, who resided on Bay street, north of King street; Walter Rose, of the Receiver-General's office, who lived at 36 Hospital, now Richmond, street, on the north side, a little east of York street; Alexander Murray, of the firm of Murray, Newbigging & Co., 80 and 82 King street, exactly opposite the present St. Lawrence Hall (1899); and Jacob Latham, a builder, of Duke street, east of Berkeley street.

The first minister was the Rev. William Rintoul, who was the pastor until May, 1834, when he resigned to undertake scholastic work. For more than a year the church was without a settled minister, until the appointment of the Rev. W. T. Leach, who was inducted on July 15, 1835. Mr. Leach seceded from the Church of Scotland in 1842, joining the Anglican body, and on December 26th of that year the Rev. John Barclay was inducted, he filling the office of pastor until October 27th, 1870, when he resigned his charge. Dr. Barclay was succeeded by the Rev. D. J. Macdonnell, who died on February 19th, 1896, at Fergus, Ontario, where he had gone for change of air for what proved a vain hope, the recovery of his health. For the second time in the history of St. Andrew's the pastoral was vacant for a year, when the Rev. W. J. McCaughan, of Belfast, Ireland, was appointed, his induction taking place March 25th, 1897. Mr. McCaughan resigned his charge to accept a pastorate in Chicago in October, 1898.

Few men ever held a congregation together better than Dr. Barclay and his immediate successor, Mr. Macdonnell. Dr. Barclay's influence with his congregation was never more severely tried than in 1843, when the celebrated "Disruption" occurred in the mother Church of Scotland, on the question

of patronage. It is well known that a large portion of the Established Church of Scotland, both clergy and laity, resolved to secede from the Established Church, after the proceedings of the General Assembly held in

many of them "old kirk," but essentially, diametrically, opposed to that body on the question of State control. With the seceders the absolute separation of Church and State was a shibboleth, and with very few exceptions



THE ORIGINAL CHURCH OF ST. ANDREW, CHURCH STREET.

Edinburgh in 1843. They did so and formed "the Free Church of Scotland," differing not in doctrine and practice from the dearly loved (by

has so continued from that day until the present (1899.)

It was not to be expected that the Presbyterians of Canada would view

unmoved or unheeded the upheaval in the Scottish church at home. An attempt was made by some of Dr. Barclay's congregation to have a pronouncement made by St. Andrew's church collectively in favour of the Free Church. Among those who supported this proposal were the Honourables Isaac Buchanan and John McMurich, James Shaw, William Ross and Peter Brown, the latter father of the late Honourable George Brown. Among those who opposed the proposal, and who helped Dr. Barclay to hold the majority of his people together, were Chief Justice McLean, George Michie, John Cameron, John Robertson, E. W. Thomson, John Jacques, Hugh Scobie, Peter Morgan, and others. All of those who have been named have long since died, and it is probable that not half a dozen people are now alive in Toronto, in this the closing year of the century, who can recall the controversy of 1843-44.

The final result was that a portion of St. Andrew's congregation did secede, and in connection with the Irish Presbyterians, formed Knox church. There was happily little if any bad feeling engendered and the memory of the dispute soon passed away, so completely in fact that the younger generation of Presbyterians ten years after the controversy were wholly unaware that it had ever existed. Among other prominent laymen in this and later years in St. Andrew's were Judge Wilson, Isaac C. Gilmour, Henry Fowler, William Mitchell, A. T. Fulton, G. H. Wilson, Robert Hay, James MacIennan and James Bethune.

Dr. Barclay, after resigning the pastorate of St. Andrew's, continued to reside in Toronto, where he died September 27, 1887.

The fourth pastor of St. Andrew's, like his predecessor, had ministerial charge of the church for more than a quarter of a century, to be exact, for twenty-six years and two months. He was a son of the Rev. George Macdonnell, and was born in Bathurst, New Brunswick. He was educated in Glasgow, Edinburgh, and Queen's College, Kingston, Ont. He was ordained in Edinburgh on June 14th, 1866, and after working in Scotland and elsewhere for a few years came to St. Andrew's in the closing days of 1870. St. Andrew's was his life work, and few men ever left such a record or carved such an enduring epitaph to themselves as did he. Principal Grant, of Kingston, speaking at his funeral,

in the course of his remarks said: "I never knew a man of such absolute purity—he has not left his like behind."

The funeral of Mr. Macdonnell took place on February 21st, 1896, from St. Andrew's church to Mount Pleasant cemetery. Probably few men were ever more sincerely mourned. Around his grave stood men of all shades of religious opinion and of no religious views. Anglicans, Romanists, Methodists, Unitarians joined with their Presbyterian friends in the last tribute of respect to one who in his life's career had exemplified the words of the poet, "Tis only noble to be good."

To return to the description of St. Andrew's church. The original building on Church street was a plain, unpretending brick structure, coated to resemble stone, capable of seating, with the galleries, probably about 900 people. On the floor were two double rows of square and oblong pews; on the north and south sides was a row of oblong pews with an aisle between them and the centre rows. In the west end there were three pews on the north and south sides, which formed a transept facing the pulpit and communion table, which were in the west end. On the northern and southern sides of the church and also at the eastern end was a gallery. In the last named the choir sat, while a portion of the southern gallery was, during the time the military were in Toronto, reserved for the use of the troops. The entrance was on Church street, and there was a small vestibule, from which to the right and left as one entered was a flight of steps leading to the galleries.

St. Andrew's church had at the time of its demolition in 1877 a tower and spire, this though was not built until 1850 under the superintendence of Mr. J. G. Howard, the well-known architect. The latter, in his autobiography, writes, under date July, 1850, "Built a tower and spire and made sundry alterations and additions to St. Andrew's church on the corner of Church and Adelaide streets."

St. Andrew's was the first Presbyterian church in Toronto, and it was also the first which introduced instrumental music in the service of the church, not alone in Toronto, but in Canada. In 1852 the band of the 71st Highland Light Infantry attended the services of the church in the morning and furnished the music, the next year a choir was formed and a melo-

deon purchased; five or six years later a cabinet organ was introduced, but a prominent member objected; the Kirk session sustained the organ, as also did the Presbytery, to which appeal was made; the appeal was then carried to the Synod, which ordered the removal of the obnoxious instrument "with as little delay as possible." But it was not removed, although not used; subsequently the Synod allowed the use of an organ where a majority favoured its use. When the General Assembly in Scotland was debating the matter of instrumental music, St. Andrew's church, of Toronto, was quoted as an example of the success of instrumental music in Presbyterian churches. A pipe organ costing \$2,200 (now in St. Andrew's, Guelph) succeeded the cabinet organ, and then the present magnificent organ was erected in 1885 at a cost of \$13,000.

The corner stone of the present church was laid on April 20th, 1875, by the pastor of the church, the silver trowel used by him on the occasion being presented by Messrs. Lash & Co. Among those who were present were the Reverends Dr. Barclay and Topp, Sir John Macdonald and the Honourable William Cayley.

Rather more than a year had elapsed from when it was decided, on February 23, 1874, by the congregation to build a new church to the laying of the corner stone, the first sod having been turned on October 12th, 1874. Work was delayed during the winter, but was resumed in March, 1875, and the corner stone was laid in April.

The Building Committee was composed as follows: James Michie, chairman and treasurer; William Mitchell, secretary; R. W. Sutherland, assistant treasurer; A. T. Fulton, J. C. Gilmer, Robert Hay, J. Jacques, W. M. Jamieson, R. Guest, T. M. Pringle, G. A. Lash, W. Higginbotham, W. Arthurs, James Bethune, G. H. Wilson, Russel Inglis, W. Milligan and J. M. Rogerson.

Architect—W. J. Storm.
Contractors—Lionel Yorke, masonry; J. C. Townsend, carpentering; R. Hay & Co., upholstering; E. Bell, plastering; G. Duthie, slating; H. Cooley, galvanized iron; D. S. Keith, plumbing; A. Hamilton & Son, iron casting; W. McCausland, painting.

The following were the names of the elders of the church and the Board of Managers at the time the corner stone was laid:

Elders—G. H. Wilson, A. McMurchy, T. A. Maclean, William Mitchell, Jas.

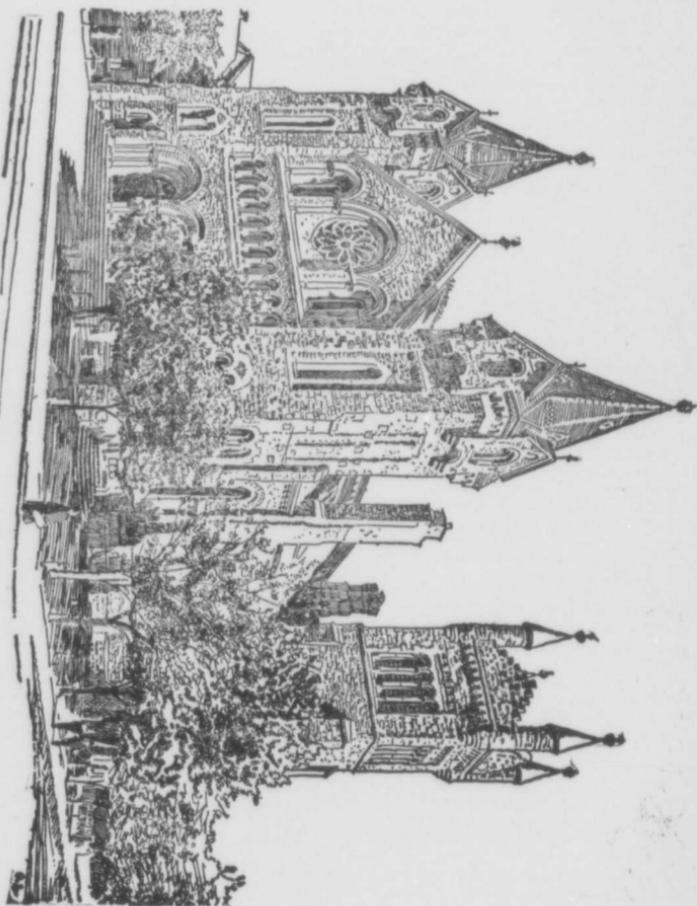
In a year's time the church was completed and occupied by the congregation, the opening services taking place on Sunday, February 13, 1876, the sermon in the morning being preached by the Rev. R. Campbell, of St. Gabriel's church, Montreal, that in the afternoon by Professor McLaren, of Knox College, and in the evening by the Rev. D. M. Gordon, of Ottawa. There were large congregations on each occasion. The last service in St. Andrew's on Church street, was on February 10th, 1876.

The new church has a frontage of 82 feet on King street west and of 165 feet on Simcoe street, the tower being 116 feet in height and 31 feet square at the base. The materials used in the construction of the building are Georgetown, Ohio, stone with Queenston dressing, and columns of Bay of Fundy granite. The building is on the model of the famous Kirkwall cathedral, and the style of architecture is what has been described as Norman-Scottish.

The interior of St. Andrew's is as pleasing in appearance as the exterior, the whole of the furnishing and fittings being in excellent taste. The pulpit, communion table and font are in the south end, the latter to the left of the pulpit as you enter the church from King street west. There are double rows of open pews in the centre and two aisles to the west and east of them, to the right and left of each being rows of single pews. Galleries run round the church on all sides, except the southern end, in the northern one being the organ and choir seats. The organ was built by Messrs. S. E. Warren & Son, of Toronto, and is a remarkably fine instrument. It possesses 2,736 pipes, 73 stops, is 42 feet in width with a height of 36 feet and a depth of 12 feet. It has one 32 feet pipe, nine sixteen and 19 of eight feet.

Over the pulpit, in the southern end of the church, is a beautiful stained glass window, the subject being "The Good Samaritan." This was erected to the memory of the late James Michie, for a long time a member of St. Andrew's. Beneath the window is the motto, taken from the parable, "Go and do thou likewise." In addition to this memorial window there are three brass tablets in the church. The first is to the left of the pulpit, to the memory of the Rev. D. J. Macdonnell; the second and third are on

THE PRESENT (1889) CHURCH OF ST. ANDREW, KING STREET WEST.



the northern wall as you enter, to the right and left of the door. They are respectively in memory of Alexander Thomson Fulton and John Kay. Both were placed where they are by the congregation of St. Andrew's.

At the southern end of the church, to the right as one enters from Simcoe street, is the Sunday school, a capacious room 46 x 36 feet in dimensions. Class rooms adjoin it, besides the necessary offices. Underneath the school room is that used for lectures, which will seat 300 people, and there are, in addition, the minister's vestry, managers' and session rooms.

The pulpit of St. Andrew's Church, after the death of the Rev. D. J. Macdonnell, remained vacant for just twelve months, the Presbytery finding clergy from Sunday to Sunday. In February, 1897, the Rev. W. J. McCaughan, a clergyman from Belfast, Ireland, was called to the church, and inducted on March 25th following. There is no room for doubt that the Rev. W. J. McCaughan's ministry was highly acceptable to the vast bulk of the congregation of St. Andrew's, and there can equally be no doubt that it was with sincere regret on the part of his flock that in October, 1898, his resignation was accepted.

The last sermon ever preached by Mr. McCaughan at St. Andrew's was a somewhat singular one, and though it was well known by his hearers that at the time of its delivery an offer had been made to Mr. McCaughan to migrate to Chicago, there to assume an important ministerial post, it was not believed that he would leave St. Andrew's, and that that was the last time he would as their pastor ever address them.

Before morning service on Sunday, October 2nd, 1898, Mr. McCaughan, speaking to the congregation on the financial affairs of St. Andrew's, stated that the church was then no less than \$2,100 behind hand in their finances so far as the financial year had gone. He continued, "The church has been running behind to the extent of \$50 per Sunday since the beginning of the year."

Mr. McCaughan further added that he had refused to cash his cheque for salary some time previously, because he objected on principle to an overdraft of the church's banking account. The pastor also stated that, thanks to the liberality of two members of the congregation, who had each cashed a

cheque for \$700, the church's financial troubles had for the time been got over; at the same time Mr. McCaughan pointed out that on the day previously there was only \$300 in the bank to pay him his quarter's salary.

The pastor continued:—"I don't think the people need be told that the present difficulty exists on account of our branch, St. Mark's church. We are behind financially solely on account of our own congregation. I have been here but a short time, but if in the first eighteen months it is not possible for us to make ends meet, what shall we expect in five years? It is said that in a minister's first year his people indulge him, in the second criticize him, and in the third crucify him. Personally, I think this congregation should pay its own debts. Last spring I asked the members for enough to make our bank account satisfactory. I regret that results have not been what they should have been. In all my career as a minister I have never had so much worry as I have had in the last six months, and the last eighteen months' experience has not been to my liking in the direction that I have indicated. I have taken no holidays this year, and have done what I could to aid the congregation. I could say more, and say things that would be unpleasant, but I do not like doing so. I feel it necessary, though, to tell the truth. People do not like the truth sometimes, but, pleased or displeased, I have told it now."

A very liberal response to this appeal showed the congregation of St. Andrew's Church was not lacking in their desire to put the church on a sound financial foundation.

As this particular incident caused a great deal of comment at the time, it will be as well, so that the matter may be fully understood, to give the report in full presented to the congregation of St. Andrew's at the annual meeting, January 18, 1899. It was as follows:

Sixty-Eighth Annual Report of the Board of Managers of St. Andrew's Church.

The managers beg to submit the sixty-eighth annual report of St. Andrew's church, together with a statement of the receipts and expenditures for the year 1898. A condensed summary of the financial statement is as follows:

REVENUE.	
Sunday collections (open)....	\$3,275.47
Sunday collections (by envelope).....	6,535 87
	\$9,811.34
Pew rents.....	4,967.79
Special subscriptions (to church debt).....	135.00
Special subscriptions (to St. Mark's Church).....	183.00
Special subscriptions (to pay for sodding).....	7.60 325.60
	\$14,144.73
EXPENDITURE.	
Stipend, salaries, and pulpit supply....	\$5,011.93
Mortgage on Church, paid on principal	2,000.00
Interest on Church and St. Andrew's Institute debt, on overdraft in Bank, and on temporary loan.....	1,567.92
St. Mark's Church—in full of all claims, including insurance premiums.....	1,344.01
Presbytery, Synod and Assembly Fund	47.00
Family late Rev. D. J. Macdonnell....	309.00
Sunday School.....	200.00
Insurance on Church.....	421.00
Taxes on Manse and on Rev. W. J. McCaughey's stipend, and local improvements.....	370.51
St. Andrew's Society—collection.....	40.00
Miscellaneous expenses.....	2,187.11
Balance.....	654 95
	\$14,144.73

In the last annual report it was stated that the sum of \$27,000 had been advanced on the \$36,000 mortgage which had been negotiated with the North British and Mercantile Insurance Company, out of which advance the mortgage to the Standard Life Assurance Company and the floating indebtedness had been paid, and that the remaining sum of \$9,000 had been retained until the St. Mark's church arrangements should be closed, when that sum would be applied towards payment of the mortgages on the St. Mark's church property, and the managers then estimated that about \$1,500 more would be required to discharge the balance of such mortgages and a proportion of the floating debt of St. Mark's, which the members of that church expected to be paid by St. Andrew's church.

Since then the St. Mark's church arrangements have been completed. The property has been conveyed by the mortgagees to the trustees appointed by that church and the mortgages have been discharged, the sum of \$9,000 retained for that purpose having been advanced towards payment of same, and the balance amounting to \$844.01 having been paid out of ordinary revenue.

The sum of \$500 was agreed upon as the proportion of such floating debt to be paid by St. Andrew's church. Same has been paid out of ordinary

revenue and a full discharge of all claims by St. Mark's church against St. Andrew's church has been obtained.

The sums so paid out of ordinary revenue amount together to \$1,344.01, being less than the sum estimated by the last annual report, and by these payments our fiscal connection with St. Mark's church has been closed.

The managers think the congregation are to be congratulated in having got this long pending matter finally settled.

From an examination of the accompanying financial statement it will be seen that in addition to the payments in connection with St. Mark's Church and other considerable extraordinary expenditures the sum of \$2,000 has been paid on the mortgage to the North British and Mercantile Insurance Company on account of principal (one half of same having been paid during the last quarter of the year) and that there was a balance to the credit of the church at the end of the year of \$654.07.

It will also be observed that the open and envelope collections for the year amount to \$9,811.34 as compared with \$6,874.89 during the previous year, showing an increase of about 40 per cent. over those of the previous year.

The Managers are of the opinion that this large increase is due to the general adoption of the envelope system.

No less than 201 persons used envelopes, as compared with 120 during the previous year, and the Managers hope that this increase will continue until all members adopt the system.

Of those who used envelopes 185 gave stated sums weekly, or if absent made up arrears, and 16 used envelopes occasionally and gave irregular amounts.

Of the 185 who used envelopes regularly:—

1 gave \$0.50 per week	7 gave \$0.75 per week
1 " 5.00 "	1 " .60 "
2 " 4.50 "	17 " .50 "
2 " 4.00 "	1 " .45 "
1 " 3.50 "	4 " .35 "
3 " 3.00 "	5 " .30 "
3 " 2.50 "	17 " .25 "
1 " 2.25 "	13 " .20 "
10 " 2.00 "	15 " .15 "
11 " 1.50 "	43 " .10 "
7 " 1.00 "	20 " .05 "

In regard to pew rents it will also be observed that there is a slight increase from \$3,978.65 during the previous year to \$4,007.79. Of the total number of 1,152 sittings in the church there are let on the ground floor 606, and in the gallery 262, leaving 120 vacant on the ground floor and 114 in

the gallery, the total number of pew holders being 306.

Owing to the recent unfavourable and misleading comments in the public press and other sources on the finances of the church the managers considered it their duty to place on record the true condition of such finances, and inasmuch as comments reflected on the church generally the matter was dealt with at a joint meeting of the Session and Board of Managers held on the 11th day of October last, when the financial position of the church was considered and the following reports were adopted and were afterwards laid before the congregation at a meeting held on the 19th day of October last.

The Board of Managers consider that these reports should be incorporated as historical records in the present report.

They are as follows:—

Report read to the congregation by Mr. S. R. Hart:

After full and earnest discussion it was generally realized that it was the desire of the congregation that Mr. McCaughan should be retained and it was unanimously decided that every effort should be made to induce him to remain with St. Andrew's. It was then decided to appoint a deputation to wait upon Mr. McCaughan. The week previous a deputation from the Board of Managers had waited on him to ascertain his mind in respect to the call, but without result. Other individual efforts were made to induce him to remain but it was considered that a deputation coming from a joint meeting of the two boards of the church—the Session and Board of Managers—and directly representing the various interests of the congregation would exercise the greatest influence in inducing the minister to remain. Accordingly a deputation consisting of Messrs. Keith, Wylie and Hart from the Session, and Col. Cosby, Messrs. Michie and McMichael from the Board of Managers was appointed.

The deputation met Mr. McCaughan by arrangement on Wednesday evening, 12th inst., after the prayer meeting in the manse, and was received in the most cordial manner. The object of the visit was explained and a frank and informal discussion on all matters bearing on the case was invited. Mr. McCaughan facilitated the discussion and listened earnestly and sympathetically to the arguments of the discussion. He was definitely asked if there was any obstacle in the way of his remaining

that could be removed or if he could suggest anything that might be done to induce him to consider favourably his remaining with St. Andrew's. Each one of the deputation urged with great earnestness the various interests involved and the seriousness of leaving at such a critical period in the history of the congregation. The deputation undertook to promise him that if he felt the debt on the church property a burden and an obstacle to the success of his work immediate steps would be taken to at once largely reduce it and place it on a basis that would be no hindrance in the future. The good work he was doing in the congregation and city was urged and the serious responsibility he would assume in leaving this work so lately and successfully undertaken. The deputation referred to the many who had come to St. Andrew's since his induction, many who had no regular place of worship previously but were now regular attendants and receiving benefit from his ministrations who might now feel discouraged by him leaving. It was also urged that no other church work could have higher claims upon his services than the work that was now his in St. Andrew's.

Mr. McCaughan told the deputation that nothing that has occurred had in any way influenced him in his consideration of the call to Chicago: that the call had come to him in a peculiar manner quite unexpected by him. Two or three deputations from Chicago had called on him, but he gave them no encouragement—he had not expected the call to be persisted in, as he told the last deputation his very serious objections to going to the United States—he liked Toronto, his work here, and his home in the manse. Mrs. McCaughan liked Toronto and her home here, and all his personal inclinations were to remain here, and if he were to consult only his own feelings he would not leave Toronto; but the call from Chicago had been so persistent, and had come in such a peculiar manner after so much discouragement on his part, that he felt bound to give it his most earnest consideration, and while his own personal inclinations were to remain, he was afraid to refuse the call for fear he would make a mistake that would interfere with his work and usefulness in the future. He felt the serious nature of this call, coming as it did, and he would have felt bound to consider it under any circumstances. The deputation pressed him for a de-

cision favourable to his remaining, but he was not prepared to give his final answer for a few days. He explained that he was going to New York the following day to consult the Rev. Dr. Kitteridge, a former minister of 3rd Presbyterian church, Chicago, and after his interview with him he would telegraph his decision. The deputation then withdrew again, earnestly appealing for a favourable consideration of the claims of St. Andrew's. The deputation felt somewhat encouraged by the minister's cordial reception and evident desire to consider fairly all the arguments and proposals. They were led to think that his answer might be favourable on account of his personal inclination to remain in Toronto, but Friday afternoon the following telegram was received:

"Have seen Dr. Kitteridge. He thinks I ought to go, that it is the chance of a lifetime, that it would be a very serious matter to refuse what he thinks is a providential call. I am afraid to refuse myself, although my inclinations attach me to St. Andrew's. My work there must be done, and there is some other man somewhere who will be sent you able to do the work better than I have done or ever could do." New York, October 14th.

The Sessions and Board of Managers now consider that every effort has been put forth to retain Mr. McCaughan as minister, but they have not succeeded, and they are convinced, as the congregation will now no doubt be, that any further efforts to retain him will be ineffectual.

Report read to the congregation by Mr. J. W. Langmuir:

The congregation of St. Andrew's having by order of the Presbytery of Toronto been cited to appear before that body to-morrow when the call to the Rev. Mr. McCaughan to the Third Presbyterian church, Chicago, will be considered, the Session and Board of Management consider it their duty to submit the subject to this meeting in order that instructions may be given as to the action to be taken at the meeting of the Presbytery.

The congregation will have learned with satisfaction from the statement that has just been read by Mr. Hart that every effort has been made by the Session and the Board of Management to retain Mr. McCaughan as our minister. These efforts, unfortunately unsuccessful, were made, they feel certain, in furtherance of the wishes of the congregation and in

the earnest hope that they would have had a successful termination.

The future of St. Andrew's under the pastorate of Mr. McCaughan appeared to be without a cloud and full of high promise in every branch of church work. The evidences of good relationship between the minister and people and of appreciation both of Mr. McCaughan personally and of his work, were apparent everywhere and do not admit of a doubt; indeed, everything pointed, under divine guidance, to years of progress and prosperity for the congregation and a lengthened and happy pastorate for our minister.

Suddenly all this is changed, and now, although less than two years have passed since the induction of Mr. McCaughan, through no fault of the congregation, so far as we know, no broken promises or neglect of duty on their part, no lack of appreciation of the minister or his work, on the contrary with a full church, an appreciative congregation, a largely increased membership, improved and constantly improving finances, increased and steadily increasing interest in the work of the church, St. Andrew's is again called upon to face a vacant pulpit.

It would serve no good purpose at this time to make a critical enquiry as to who is to blame for what has happened. That it cannot be charged to the system and practices prevailing in respect to ministerial settlement in the Presbyterian Church in Canada is evident from the very few cases where the pastoral tie has been so abruptly severed. It may therefore be relegated to the conscience of each individual member of the congregation and of the minister himself to settle the point.

Here this unfortunate incident in our church history might close were it not that Mr. McCaughan has intimated his decision to accept the call to Chicago, and in consequence the congregation of St. Andrew's must at once take steps to select his successor. It will be evident to the congregation that the injurious and misleading statements in respect to our financial affairs which have recently appeared in the press, and more particularly the utterances of Mr. McCaughan himself on the subject from the pulpit on the 2nd of October, may very seriously affect our efforts to secure a suitable minister to take his place. It is therefore, in our opinion, a simple act of justice to the congregation that these injurious reflections on the church finances, whether emanating from the

press or the pulpit, should not be allowed to pass unchallenged, and to that end it becomes necessary that the true condition of the finances of St. Andrew's should be made public at this particular juncture.

Since the year 1876 up to this time the congregation has expended in the acquirement of land and in the construction of St. Andrew's church, St. Mark's church and St. Andrew's church Institute no less a sum than \$167,752.17. These expenditures (with the exception of \$21,000 from sale of the Glebe lands) have all been met by special and ordinary subscriptions of the congregation, except \$41,780, which sum represents the entire indebtedness of the church, manse and institute at this date.

The congregation has also contributed during the same period for missionary, educational and benevolent purposes the sum of \$163,000, thus showing that in addition to the large sums paid for the ordinary maintenance of St. Andrew's church the congregation have since paid no less a sum than \$330,000 for the purposes named.

It is not necessary, however, to go back ten or twenty years in the history of St. Andrew's church to prove that the congregation has always responded generously to the financial calls made upon them. We need not go further back than to the time of Mr. McCaughan's induction as our minister, the church debt, including the St. Mark's and Institute mortgages, at that time amounted to about \$53,000. Through the settlement which the managers effected of the St. Mark's debt (which settlement the congregation knows erred on the side of extreme liberality to that church) and notwithstanding that abnormal expenditures amounting to \$7,418.51 have been made during the nineteen months that Mr. McCaughan has been with us, the aggregate debt has been reduced from \$53,000 to \$41,780.00, viz., \$35,000 on church and manse and \$7,500 on the Institute, less \$1,300 at our credit in the bank.

The managers think that the financial record of St. Andrew's thus outlined will compare favourably with that of the largest and wealthiest congregations in the Presbyterian Church of Canada, and whether viewed as a whole from 1876, or confined to the past nineteen months, is one that may reasonably afford cause for congratulation instead of censure.

In view of the statements referred to

reflecting on the management of the financial affairs of the church, and the publicity given to them, the managers consider it their duty to give public expression to their views. To this end the following resolution was unanimously passed at the meeting of the Board of Management held on the 8th of October:—

"Whereas in connection with the proposed removal of the Rev. Mr. McCaughan to the Third Presbyterian church, Chicago, there recently appeared in the Toronto papers erroneous and misleading statements in respect to the financial condition of St. Andrew's church.

"And whereas Mr. McCaughan at the morning service on Sunday, the 2nd of October, without consultation of the Board of Management or the members of his Session, animadverted in very strong terms on the alleged neglect of the congregation to provide funds to meet the current expenses of the church.

"And whereas Mr. McCaughan also stated to several members of the congregation, as well as to representatives of the press, that prior to his acceptance of the call to St. Andrew's he had been informed that St. Andrew's church indebtedness was considerably less than he subsequently discovered it to be.

"While the Board of Management deeply deplore the publicity which has been given to the business affairs of the church, they feel that as an act of justice to themselves and to St. Andrew's, it is necessary, in view of the erroneous and misleading statements in the public press and the remarks of Mr. McCaughan, that the following statement of facts should be submitted to the congregation and the public in respect to the finances of the church, namely:—

"Through the settlement of St. Mark's liability the aggregate amount of the church debt has within the past eighteen months, notwithstanding large abnormal expenditures, been reduced by nearly \$10,000.

"The remaining debt, with the exception of the mortgage on St. Andrew's Institute, has been consolidated at a much lower rate of interest, and now stands at \$35,000, which with the Institute mortgage at \$7,500, makes a total debt of \$42,500, instead of \$52,348.25 as shown in the last annual report.

"The settlement of the St. Mark's church debt will alone effect a saving of over \$500 annually.

"The financial condition of the church generally has been vastly improved.

"The Board of Management further desire to state that they had arranged with their bankers to allow a temporary overdraft to meet all current expenditures during the summer months when the collections are temporarily diminished, and all cheques, including the one issued to Mr. McCaughan, would have been duly honoured.

"The Board further desire to state that it was their intention at an early date, and well before the end of the year, to have provided for this overdraft, and to have further reduced the church debt, and at a meeting of the Board held on the day preceding Mr. McCaughan's censure, subscriptions greatly in excess of the overdraft were arranged for to be placed on the collection plates at the morning service on Sunday, October 2nd, and had Mr. McCaughan given any intimation to the Board of his intended remarks on the church finances he would have learned that the particular time chosen by him therefor was most inopportune.

"The Board of Management further desire to say respecting the alleged information given to Mr. McCaughan as to the amount of the church debt that no one representing the Board of Management had any authority to represent to him that the debt of the church was otherwise than as shown in the annual reports, which were transmitted to him by the Clerk of the Session prior to his departure from Belfast."

The managers whose term of office expires are J. W. Langmuir, Geo. Bell, Col. A. M. Cosby and Hon. L. M. Jones, all of whom are eligible for re-election. All of which is respectfully submitted.

J. W. LANGMUIR,
Chairman.
GEORGE BELL,
Secretary.

Toronto, Jan. 16th, 1899.

Again for many months there was no regular pastor for the church, until September 14th, 1899, when the Rev. Armstrong Black, late of Birkenhead, Cheshire, England, was duly inducted to the spiritual care of the church. At the induction of Mr. Black the Rev. John McNair, of Oakville, delivered the induction sermon, taking as his text I. Corinthians x. 4: "And all did drink the same spiritual drink; for they drank of that spiritual Rock that followed them, and that Rock was Christ."

The Rev. J. McP. Scott afterwards

addressed the congregation, and the Rev. R. C. Tibb, secretary of the Presbytery, read to the congregation minutes of the steps which had led to the appointment of Mr. Black.

Mr. Scott then offered prayer on behalf of the new pastor, and on its conclusion the Rev. R. C. Tibb formally inducted Mr. Black to his pastoral charge. The members of the Presbytery then came forward in succession, extending to the new pastor the right hand of fellowship. After this the Rev. Dr. Carmichael, of King, one of the oldest members of the Presbyterian ministry in Canada, addressed the minister upon his duties, not only towards the church, but towards the town in which he lived and towards himself. After a few words from Prof. Ballantyne the ceremony came to an end.

In the evening a reception in honour of the new pastor took place in the lecture room of the church. There the members of the congregation, besides many visiting friends, were introduced to the pastor and his wife, and occasion was taken by the ladies of the congregation to present Mr. Black with a new gown.

Mr. Black preached his first sermon to the congregation of St. Andrew's as its pastor on the morning of Sunday, September 17th, when so great was the desire to hear him that many people were refused admittance, in consequence of there being neither sitting nor standing room for them.

The officers of St. Andrew's church on the induction of Mr. Black were as follows:—

Kirk Session, Minister—Rev. Armstrong Black.
Elders—George H. Wilson, William Mitchell, Hon. Mr. Justice MacLennan, Hamilton Cassels, James Massie, Geo. Keith, E. A. MacLaurin, Jas. Strachan, A. F. Maclean, Session Clerk, Alexander Stewart, R. J. Wylie, Charles MacBride, S. R. Hart, Dr. Alexander Primrose, Rev. R. G. Murison, R. J. MacLennan, J. Jones Bell, James MacGregor, F. C. Tisdell.

Board of Managers—James Thornburn, M. D., J. B. Kay, John F. Michie, A. A. McMichael, James M. Alexander, George McMurrich, W. B. Rogers, E. R. Greig, J. W. Langmuir, Chairman, George Bell, Secretary, Col. A. M. Cosby, Treasurer, Hon. L. M. Jones.

Trustees of Church Property—Col. A. M. Cosby, Hamilton Cassels, Z. A. Lash, Q. C., George Bell.

The following extracts from the Registry of Baptisms and Marriages at the Church of St. Andrew have been taken from the books of the church. As a matter of course it will be understood that though in the vast majority of cases the baptisms took place in the church itself, but few of the weddings did, they for the most part being performed in the houses of one or other of the contracting parties. The baptisms are these:

- David Turnbull, born March 25th, 1831.
 Parents, Robert Turnbull, tailor, in York, and Catherine McKinnon. Officiating minister, Wm. Rintoul, July 10th, 1831.
 Geo. Duff Sinclair, born July 6th, 1831.
 Parents, George Sinclair, paymaster-sergt., B. M. 79th Regt., and Isabella Sinclair. Officiating minister, Wm. Rintoul, July 21st, 1831.
 Andrew Henry McDonald, born April 25th, 1831.
 Parents, Andrew McDonald, merchant in Township of Whitby, and Mary Louisa McDonald. Officiating minister, Wm. Rintoul, July 24th, 1831.
 James Andrews, born Sept. 24th, 1830.
 Parents, James Andrews, distiller, Don Bridge, York, and Ann White. Officiating minister, Wm. Rintoul, July 17th, 1831.
 Ann Jane Carrae, born June 29th, 1831.
 Parents, H. Carrae, gentleman, King street, York, and Ann Carrae. Officiating minister, Wm. Rintoul, Aug. 8th, 1831.
 Henry Hamilton, born April 30th, 1830.
 Parents, Thomas Glesad, carpenter in York, and Nancy Hamilton. Officiating minister, Wm. Rintoul, Aug. 8th, 1831.
 Caroline Maria McIntosh, born Oct. 19th, 1830.
 Parents, Charles Mc-Intosh, shipmaster in York, and Caroline Maria McIntosh. Officiating minister, Wm. Rintoul, Aug. 11th, 1831.
 William McGill, born Feb. 17th, 1831.
 Parents, William McGill, yeoman in Whitby Township. Officiating minister, Wm. Rintoul, Aug. 23rd, 1831.
 Agnes Reid, born Sept. 23rd, 1831.
 Parents, James Reid, yeoman in the Gore of Toronto, and Margaret Reid. Officiating minister, Wm. Rintoul, Aug. 27th, 1831.
 Esther Buchanan, born May 4th, 1829, and Rebecca Buchanan, born June 16th, 1831.
 Parents, William Buchanan, mason in York, and Ann Buchanan. Officiating minister, Wm. Rintoul, Sept. 2nd, 1831.
 Barbara Hamilton, born Aug. 15th, 1831.
 Parents, Duncan and Effie Hamilton, emigrants from Kilmoneil, Argyleshire, N.E. Officiating minister, Wm. Rintoul, Sept. 9th, 1831.
 Angus McCallum, born Aug. 1st, 1831.
 Parents, John and Catherine McCallum, emigrants from Kilmoneil Islay, Argyleshire, N. E. Officiating minister, Wm. Rintoul, Sept. 12th, 1831.
 John Thomson, born Oct. 27th, 1830.
 Parents, Alex. Thomson, mason in York, and Janet Thomson. Officiating minister, Wm. Rintoul, Sept. 22nd, 1831.
 Mary Spankie, born Aug. 15th, 1831.
 Parents, James Spankie, labourer in York, and Catherine Spankie. Officiating minister, Wm. Rintoul, Sept. 22nd, 1831.
 William Davidson, born Aug. 27th, 1831.
 Parents, Samuel Davidson, farmer, from Ad-
 gulaly, migrating to New Orleans, and Margaret Davidson. Officiating minister, Wm. Rintoul, Sept. 30th, 1831.
 Alex. McMuroby, born Aug. 8th, 1831.
 Parents, Malcolm McMuroby, carpenter in the township of York. Officiating minister, Wm. Rintoul, Sept. 30th, 1831.
 Adison Walker, born Sept. 9th, 1831.
 Parents, Joseph Walker, weaver from Ednam, Roxburghshire, and Jessy Walker. Officiating minister, Wm. Rintoul, Oct. 2nd, 1831.
 Alex. Stewart, born Aug. 11th, 1831.
 Parents, Robert Stewart, carpenter in town of York, and Elizabeth Stewart. Officiating minister, Wm. Rintoul, Oct. 30th, 1831.
 Alex. Maitland Monro, born Oct. 13th, 1831.
 Parents, Wm. Monro, yeoman, of York, and Mary Monro. Officiating minister, Wm. Rintoul, Nov. 25th, 1831.
 Sophia R. Snyder, born May 23rd, 1828.
 Parents, William R. Snyder, shoemaker, King st., York, and Margaret Snyder. Officiating minister, Wm. Rintoul, Nov. 21st, 1831.
 Angus Macdonald, born Oct. 29th, 1831.
 Parents, Halko Macdonald, labourer from the parish of Dornoch, Sutherlandshire, N. B., and Jean B. Macdonald. Officiating minister, Wm. Rintoul, Nov. 27th, 1831.
 Christiana Burnham, born Oct. 21st, 1831.
 Parents, Silas Burnham, merchant in York, and Mrs. Burnham. Officiating minister, Wm. Rintoul, Dec. 6th, 1831.
 Isabella Alexander, born Oct. 3rd, 1831.
 Parents, James Alexander, labourer, emigrant from Armagh, Ireland, and Catherine Alexander. Officiating minister, Wm. Rintoul, Dec. 7th, 1831.
 Andrina Gifford, born Oct. 18th, 1831.
 Parents, Arthur Gifford, purser in Royal Navy, York, U. C., and Ann Gifford. Officiating minister, Wm. Rintoul, Dec. 7th, 1831.
 James Morrison, born Dec. 14th, 1831.
 Parents, Daniel Morrison, carpenter, King street, York, and Jean Story. Officiating Minister, Wm. Rintoul, Jan. 3rd, 1832.
 John Magill, born Sept. 29th, 1831.
 Parents, John Magill, yeoman in Township of Whitby, and Dorothy Leslie. Officiating minister, Wm. Rintoul, Jan. 6th, 1832.
 Henry Cowan, born Nov. 28th, 1831.
 Parents, Henry Cowan, blacksmith, York, and Mary Porteous. Officiating minister, Wm. Rintoul, Jan. 16th, 1832.
 Mary Campbell, born Dec. 21st, 1831.
 William Crawford, born Dec. 21st, 1831.
 Parents, G. G. Crawford, doctor in medicine, York, and Mary Crawford. Officiating minister, Wm. Rintoul, Jan. 17th, 1832.
 Alexander Campbell, born Dec. 19th, 1831.
 Parents, David Campbell, mason, in York, and Ann Campbell. Officiating minister, Wm. Rintoul, Jan. 29th, 1832.
 James Campbell, born Jan. 22nd, 1832.
 Parents, Arthur Campbell, yeoman, in West Gwillimbury, and Catherine Campbell. Officiating minister, Wm. Rintoul, March 2nd, 1832.
 Rebecca Fraser, 11 weeks. Parents, Alex. Fraser, waggonsmaker, York, and Nelly Ranky. Officiating minister, Wm. Rintoul, March.
 John Madill, born Jan. 26th, 1832.
 Parents, John Madill, labourer in York, and Nancy Madill. Officiating minister, Wm. Rintoul, March 7th, 1832.
 Margaret Sarah Baty, born Feb. 7th. Parents, Chas. M. K. Baty and Mary Baty.

- Christian Cameron, born March 5th, 1832. Parents, Donald Cameron, waggonmaker, Yonge street, and Christian Cameron. Officiating minister, Wm. Rintoul, April 13th, 1832.
- Isabella Mackenzie Baxter, born March 14, 1832. Parents, James Baxter, printer, York, and Mary Baxter. Officiating minister, Wm. Rintoul, April 8th, 1832.
- Geo. Wm. Sandilands, born April 26, 1832. Parents, T. Sandilands, merchant, York, and Mrs. Sandilands. Officiating minister, Wm. Rintoul, June 3rd, 1832.
- Margaret Marshall, born May 12th, 1832. Parents, James Marshall, carpenter, York, and Jennet Murray. Officiating minister, Wm. Rintoul, June 27th, 1832.
- Agnes Susanna Rogers, born June 9, 1832. Parents, Joseph Rogers, hatter, King street, York, and Christian Rogers. Officiating minister, Wm. Rintoul, July 5th, 1832.
- Duncan John Murchison. Parent, Duncan Murchison. Officiating minister, Wm. Rintoul, July 22nd, 1832.
- Dugald Campbell, born July 30th, 1832. Parents, Duncan Campbell, emigrant, proceeding to Chinguacousy, and Jenn McTavish. Officiating minister, Wm. Rintoul, July 24th, 1832.
- Catherine McKenzie. Officiating minister, Wm. Rintoul, July 25th, 1832.
- James Brouden, born July 23rd, 1832. Parents, Robert Brouden, labourer in York, and Margaret Brouden. Officiating minister, Wm. Rintoul, July 29th, 1832.
- Catherine Turroff, born July 29th, 1832. Parents, Wm. Turroff, iron founder, York, and Mary Turroff. Officiating minister, Wm. Rintoul, Aug. 26th, 1832.
- Jane Allan, born July 16th, 1832. Parents, William Allan, builder, York, and Eleanor Allan. Officiating minister, Wm. Rintoul, Sept. 23rd, 1832.
- Ann Maria Ford, born July 23rd, 1832. Parents, Robert Ford, builder, York, and Mary Ford. Officiating minister, Wm. Rintoul, Sept. 27th, 1832.
- Jane McGillivray, born Sept. 21st, 1832. Parents, Robert McGillivray, shoemaker, York, and Jane McGillivray. Officiating minister, Wm. Rintoul, Oct. 3rd, 1832.
- William Littey, born March 1st, 1832. Parents, Thomas Littey, shoemaker, Duke street, York, and Helen Robertson. Officiating minister, Wm. Rintoul, Oct. 14th, 1832.
- John Oliver Kidd, born April 17th, 1832. Parents, James Kidd, labourer, York, and Catherine Kidd. Officiating minister, Wm. Rintoul, Oct. 17th, 1832.
- Margaret Forrest Dunn, born Sept. 22nd, 1832. Parents, John Dunn, blacksmith, York, and Allison Dunn. Officiating minister, Wm. Rintoul, Oct. 21st, 1832.
- Jane Fraser, born Oct. 21st, 1832. Parents, David Fraser, gardener, lately from Rosshire, Scotland, and Christina Wallace. Officiating minister, Wm. Rintoul, Oct. 28, 1832.
- James Preston born Oct. 6th 1832. Parents, C. Preston, shoemaker, York, and J. Preston. Officiating minister, Wm. Rintoul, Oct. 28th, 1832.
- James Bowman born Sept. 28th, 1832. Parents, Robert Bowman, merchant, Yonge street, York, and Elizabeth Bowman. Officiating minister, Wm. Rintoul, Oct. 31st, 1832.
- William McLean, born Aug. 1st, 1832. Parents, William McLean, painter, York, and Susanna Jane McLean. Officiating minister, Wm. Rintoul, Nov. 7th, 1832.
- Duncan Stewart, born May 14th, 1832. Parents, Alex. Stewart, house carpenter, York, and Anna Maria Stewart. Officiating minister, Wm. Rintoul, Nov. 7th, 1832.
- Abraham Rowand, born Oct. 27th, 1832. Parents, Abram Rowand, house carpenter, York, and Jane Thomson. Officiating minister, Wm. Rintoul, Nov. 21st, 1832.
- Frances Ann Ross, born Sept. 4th, 1832. Parents, John Ross, merchant, York, and Alice Ross. Officiating minister, Wm. Rintoul, Nov. 30th, 1832.
- Davis Niven, born Oct. 21st, 1832. Parents, Andrew Niven, labourer, York, and Craigie Niven. Officiating minister, Wm. Rintoul, Dec. 9th, 1832.
- Silas McIntosh, born Aug. 25, 1832. Parents, Chas. McIntosh, sawpounder, County York, and Caroline M. McIntosh. Officiating minister, Wm. Rintoul, Dec. 25th.
- John Brander, born Oct. 16th, 1832. Parents, John Brander, blacksmith, Township of Pickering, and Ann Mackie. Officiating minister, Wm. Rintoul, Feb. 9th, 1833.
- Jane Beggs, born Dec. 31st, 1832. Parents, William Beggs, farmer, Township of Whitby, and Catherine Beggs. Officiating minister, Wm. Rintoul, Feb. 14th, 1833.
- James Thompson, born Feb. 4th, 1833. Parents, Andrew Thompson, late sergeant H. M. 79th Regiment, and Helen Thompson. Officiating minister, Wm. Rintoul, Feb. 15, 1833.
- John Ross, born Feb. 9th, 1833. Parents, Donald Ross, emigrant, from Rosshire, Scotland, and Caroline McGrogger. Officiating minister, Wm. Rintoul, Feb. 24th, 1833.
- Thomas Hossack, born Jan. 26th, 1833. Parents, Alexander Hossack, emigrant, from Rosshire, Scotland, and Betsy McDonald. Officiating minister, Wm. Rintoul, Feb. 28th, 1833.
- Robert Gunn, born Jan. 18th, 1833. Parents, Adam Gunn, blacksmith, Lot street, and Jane Gordon. Officiating minister, Wm. Rintoul, March 20th, 1833.
- John Wilson Young, born Sept. 17, 1832. Parents, James Young, farmer, Chinguacousy, and Janet Young. Officiating minister, Wm. Rintoul, March 11th, 1833.
- Sarah Ferguson, born July 17th, 1832. Parents, Arch. Ferguson, farmer in the Township of —, and Sarah Ferguson. Officiating minister, Wm. Rintoul, March 13, 1833.
- James Carfrae. Parents, Thos. Carfrae, gentleman, York, and Margaret Jane Carfrae. Officiating minister, Wm. Rintoul, March 20th, 1833.
- John Maltman, born Feb. 16th, 1833. Parents, Joseph Maltman, cabinetmaker, York, and Grace Maltman. Officiating minister, Wm. Rintoul, March 24th, 1833.
- Margaret Kerr, born Feb. 9th, 1833. Parents, William Kerr, joiner, York, and Margaret Kerr. Officiating minister, Wm. Rintoul, March 27th, 1833.
- Henry Gray, born Jan. 22nd, 1833. Parents, John Gray, carpenter, Macaulay Town, and Elizabeth Gray. Officiating minister, Wm. Rintoul, April 14th, 1833.
- Robert Stewart, born Jan. 24th, 1833. Parents, Robert Stewart, carpenter, March street, and Elizabeth Stewart. Officiating minister, Wm. Rintoul, April 17th, 1833.
- John Forrest, born March 26th, 1833.

- Parents, John Forrest, now deceased, emigrated from the Parish of Hutton, Scotland, and Elizabeth Forrest. Officiating minister, Wm. Rintoul, April 19th, 1833.
- Hugh Matheson, born Dec. 9th, 1832. Parents, Geo. Matheson, emigrant from Sutherlandshire, proceeding to Dunwick, and Jean Matheson. Officiating minister, Wm. Rintoul, April 19th, 1833.
- Margaret Jane Rintoul, born Jan. 1, 1833. Parents, Wm. Rintoul, minister of St. Andrew's Church, and C. Rintoul. Officiating minister, Wm. McAllister, May 10th, 1833.
- Mary Fairbank. Officiating minister, Wm. Rintoul, May 11th, 1833.
- Mary McPherson, born April 28th, 1833. Parents, John McPherson, shoemaker, on his way to West Flamborough, and Margaret Gunn. Officiating minister, Wm. Rintoul, May 22nd, 1833.
- Alexander McPherson, born May 16, 1832. Parents, Andrew McPherson, farmer, township of Mariposa, and Mary McPherson. Officiating minister, Wm. Rintoul, June 8th, 1833.
- Margaret Elizabeth McDonald, born Nov. 18th, 1832. Parents, Andrew McDonald, merchant, Whitby, and Mary Louisa McDonald. Officiating minister, Wm. Rintoul, Aug. 29th, 1833.
- Hannah Brown, born Oct. 9, 1832. Parents, Joseph Brown, miller, in the Township of Etobicoke, and Mary Brown. Officiating minister, Wm. Rintoul, Aug. 31, 1833.
- Allan McDougall, born July 22nd, 1833. Parents, Alex. McDougall, emigrant from Clu, Scotland, and Catherine McEachern. Officiating minister, Wm. Rintoul, Sept. 9, 1833.
- Margaret Kinnard, born July 9th, 1833. Parents, Alex. Kinnard, carpenter, York, and Jean Nair. Officiating minister, Wm. Rintoul, Sept. 22nd, 1833.
- Mary Paterson, born July 2nd, 1833. Parents, Donald Paterson, labourer, emigrant, from Killean, Argyshire, and Katharine Campbell. Officiating minister, Wm. Rintoul, Sept. 22nd, 1833.
- James Robert Gillespie, born Sept. 8th, 1833. Parents, Robert Gillespie, merchant, and Caroline M. Gillespie. Officiating minister, Wm. Rintoul, Sept. 23rd, 1833.
- Flora Ann McIntyre, born Aug. 31, 1833. Parents, Arch. McIntyre, sailor, York, and Mary McIntyre. Officiating minister, Wm. Rintoul, Oct. 1st, 1833.
- Margaret Reid, born June 10th, 1833. Parents, James Reid, farmer, Gore' of Toronto, and Margaret Dickie. Officiating minister, Wm. Rintoul, Oct. 6th, 1833.
- Jesse Wait, born Sept. 13th, 1833. Parents, James Wait, carpenter, Lot street, York, and Margaret Wait. Officiating minister, Wm. Rintoul, Oct. 20th, 1833.
- Christina Gifford, born Aug. 3rd, 1833. Officiating minister, Wm. Rintoul, Oct. 24, 1833.
- David McGregor, born Sept. 27th, 1833. Parents, John McGregor, farmer, Township of York, and Margaret Lushman. Officiating minister, Wm. Rintoul, Oct. 28th, 1833.
- Donald Smith, born Oct. 8th, 1833. Parents, Malcolm Smith, farmer, Township of York, and Grace Blue. Officiating minister, Wm. Rintoul, Oct. 29th, 1833.
- Carolina Maria Burnham, born July 1st, 1833. Parents, Silas Burnham, merchant, and Clarissa J. Burnham. Officiating minister, Wm. Rintoul, Nov. 1st, 1833.
- Donald Fletcher, born April 30th, 1833. Parents, Angus Fletcher, carpenter and wagonmaker, Yonge street, and Catherine Curry. Officiating minister, Wm. Rintoul, Nov. 6th, 1833.
- John Hamilton, born May 5th, 1833. Parents, W. Hamilton, storekeeper, and Eliza Hamilton. Officiating minister, Wm. Rintoul, Oct. 30th, 1833.
- William Clark, and Catherine Clark, born Nov. 27th, 1833. Parents, William Clark, recently from Croy, Devonshire, N. H., and Elizabeth Clark. Officiating minister, Wm. Rintoul, Nov. 29th, 1833.
- George Farries, born Sept. 24th, 1833. Parents, Wm. Farries, carpenter, Newgate street, and Betsy Farries. Officiating minister, Wm. Rintoul, Feb. 5th, 1834.
- Wm. Jeffrey Robinson, born Jan. 20th, 1834. Parents, Geo. Robinson, carpenter, Palace street, and Ellen Robinson. Officiating minister, Wm. Rintoul, Feb. 27, 1834.
- Elizabeth Blackley, born Jan. 27th, 1834. Parents, Wm. Blackley, farmer, Toronto, and Sarah Hunter. Officiating minister, Wm. Rintoul, Feb. 24th, 1834.
- Thomas Thomson Conolly, born Dec. 2nd, 1832. Parents, Thomas Conolly, bricklayer, and Betty Sally Thomson. Officiating minister, Wm. Rintoul, March 5th, 1834.
- Malcolm McMartin, born Jan. 29th, 1834. Parents, Alex. McMartin, Martintown, Glengarry, and Mary McMartin. Officiating minister, Wm. Rintoul, March 7th, 1834.
- Eliza Maria McDonald, born June 20th, 1834. Parents, Alex. McDonald, carpenter, and Catherine Wilson. Officiating minister, Wm. Rintoul, March 9th, 1834.
- Mary Campbell, born Dec. 9th, 1833. Parents, Alex. Campbell, mortar labourer, and Helen Campbell. Officiating minister, Wm. Rintoul, March 13th, 1834.
- Mary Emma Hickey, born Feb. 20, 1834. Parent Hugh Hickey. Officiating minister, Wm. Rintoul, March 13th, 1834.
- Ann Lawrie, born June 21st, 1834. Parents, John Lawrie, farmer, Township of York, and Isabella Lawrie. Officiating minister, Wm. Rintoul, July 11th, 1834.
- Margaret Lawrie, born Sept. 15th, 1833. Parents, John Lawrie, farmer, Township of York, and Isabella Lawrie. Officiating minister, Wm. Rintoul, Jan. 30th, 1834.
- William Bracke, born Feb. 16th, 1834. Parents, John Bracke, husbandman, and Jane Wanless. Officiating minister, Wm. Rintoul, May 6th, 1834.
- Ann Beattie, born March 21st, 1834. Parents, William Beattie, carpenter, and Janet Hodgert. Officiating minister, Wm. Rintoul, May 6th, 1834.
- William Turreff, born April 20th, 1834. Parents, William Turreff, moulder, and Mary Fleming. Officiating minister, Wm. Rintoul, May 12th, 1834.
- Margaret Gartshore, born March 22nd, 1834. Parents, John Gartshore, millwright, Toronto, and Mary Mitchell. Officiating minister, Wm. Rintoul, May 11th, 1834.
- Isabella Cow, born April 10th, 1834. Parents, John Cow, farmer, Township of York, and Helen Hunter. Officiating minister, Wm. Rintoul, May 26th, 1834.
- William Rennie, born Sept. 1st, 1834. Parents, Alex. Rennie, baker, City of Toronto, and Catherine Rennie. Officiating minister, W. T. Leach, Sept. 1st, 1834.
- John Strange, born Aug. 30, 1834. Parents, J. M. Strange, and Margaret Strange.

Officiating minister, W. T. Leach, Sept. 9th, 1834.

James Rutherford, born Sept. 8, 1834. Parents, Alex. Rutherford, carpenter, and Mary McKechnie. Officiating minister, Duncan McMillan, Oct. 24th, 1834.

Mary Calland, born Nov. 9th, 1834. Parents, Jehu Calland and Jean Johnston. Officiating minister, Henry Gordon.

Thomas Carfrae, born Nov. 9th, 1834. Parents, Hugh Carfrae, gentleman, and Ann Carfrae. Officiating minister, Henry Gordon. Mary Sample, born Aug. 14, 1834. Parents, Robert Sample, carpenter, and Mary Porteous. Officiating minister, Robert McGibb.

Robert Shaw. Parents, George Shaw, carpenter, Toronto, and Louisa Jackson. Officiating minister, Robert McGibb, Jan. 25, 1835.

Agnes Shaw. Parents, Andrew Shaw, carpenter, Toronto, and Janet Gillespie. Officiating minister, John Bayne.

Sarah Gillespie. Parents, Arch Gillespie, farm servant, York Township, and Agnes Buchanan. Officiating minister, John Bayne.

James Kerr, born Feb. 8th, 1835. Parents, William Kerr, carpenter, Toronto, and Mary Ann Sprout. Officiating minister, John Bayne, March 29th, 1835.

Elizabeth Marshall, born Feb. 11, 1835. Parents, Robert Marshall, butcher, and Elizabeth Riddell. Officiating minister, John Bayne, April 5th, 1835.

Margaret Blain, born March 15, 1835. Parents, William Blain, shoemaker, Toronto, and Elspeth Pirie. Officiating minister, John Bayne, April 30th, 1835.

Helen Wilson, born April 5th, 1835. Parents, James Wilson, carpenter, Toronto, and Helen Key. Officiating minister, John Bayne, May 24th, 1835.

Hector McLeod and David McLeod, aged one year and a half. Parents, George McLeod, farmer, Vaughan, and Mrs. McLeod. Officiating minister, Wm. T. Leach, July 2, 1835.

Agnes Kureman Moir, born June 25th, 1835. Parents, George Moir, labourer, Milford. Officiating minister, Wm. T. Leach, July 10th, 1835.

Agnes Gray, born July 8th, 1835. Parents, John Gray, carpenter, Toronto, and Elizabeth Potter. Officiating minister, Wm. T. Leach, Aug. 17th, 1835.

David Ramsay Forbes, born Oct. 2nd, 1834. Parents, James Forbes, Toronto, and Mrs. Forbes. Officiating minister, Wm. T. Leach, Aug. 20th.

Eliza Ramsay, born Sept. 28th, 1835. Parent, David Ramsay, Toronto. Officiating minister, Wm. T. Leach, Aug. 20th.

James McHardy, born Aug., 1835. Parents, George McHardy, Toronto, and Margaret Marshall. Officiating minister, Wm. T. Leach, Oct. 4th, 1835.

Jane Smart, born Sept. 20, 1835. Parents, Alex. Smart, shoemaker, and Mary Smart. Officiating minister, Wm. T. Leach, Oct. 4th, 1835.

Christina Telfer, born June 23rd, 1835. Parents, Andrew Telfer, carpenter, and Mary Telfer. Officiating minister, Wm. T. Leach, Oct. 4th, 1835.

Angus Fletcher, born Aug. 25th, 1835. Parent, Angus Fletcher, carpenter, Toronto. Officiating minister, Wm. T. Leach, June 24th, 1835.

Jessie Millar Lawrie, born Aug. 31, 1835.

Parents, Richard Lawrie, storekeeper, Toronto, and Margaret Millar. Officiating minister, Wm. T. Leach, Oct. 4th, 1835.

Barbara Gunn, born Dec. 20th, 1834. Parent, Adam Gunn, Toronto. Officiating minister, Wm. T. Leach, Aug. 31st, 1835.

Wm. Mitchell Thorn, born June 28th, 1835. Parent, William Thorn, Toronto. Officiating minister, Wm. T. Leach, Aug. 23, 1835.

Adam Blake, born Feb. 24, 1835. Parents, James Blako, blacksmith, Toronto, and Jane Wood. Minister, Wm. T. Leach.

Robert Smith, born Dec. 5, 1835. Parents, Malcolm Smith, farmer, Township of Toronto, and Grace Blue. Officiating minister, Wm. T. Leach, Dec. 18th, 1835.

Elizabeth Amella McDonald, born Nov. 19, 1835. Parents, John McDonald, surveyor, and Elizabeth Amella Mitchell. Officiating minister, Wm. T. Leach, Dec. 17, 1835.

Margaret Hunter, born Oct. 8th, 1835. Parents, Hugh Hunter, City of Toronto, and Ann Kerr. Officiating minister, Wm. T. Leach, Dec. 25th, 1835.

Margaret Smith, born Oct. 18th, 1835. Parents, Arch. Smith, City of Toronto, and Barbara Macalm. Officiating minister, Wm. T. Leach, Jan. 15th, 1836.

Helen Mackenzie, born March 1st, 1835. Parent, John Mackenzie, farmer, Markham. Officiating minister, Wm. McNaughton, Jan. 24th, 1836.

Mary Jane Torrance, born Dec. 4, 1835. Parents, John Torrance, Toronto, and Harriet Torrance. Officiating minister, Wm. T. Leach, Jan. 7th, 1836.

Helen Riddell, born Dec. 26, 1836. Parents, Andrew Riddell, farmer, Vaughan, and Betsy Archer. Officiating minister, Wm. T. Leach, Feb. 26, 1836.

Charles Robinson and Elizabeth Robinson, born April 20th, 1836. Parents, George Robinson, Toronto, and Ellen Robinson. Officiating minister, Wm. T. Leach, May 8th, 1836.

Isabella McNiven, born March 21, 1836. Parents, John McNiven, blacksmith, Toronto, and Mary Stewart. Officiating minister, Wm. T. Leach, March 25th, 1836.

John Keith, born November, 1835. Parent, Duncan Keith, labourer, Toronto. Officiating minister, Wm. T. Leach, April 7th, 1836.

John Taylor, born Oct. 17th, 1835. Parents, John Taylor, labourer, Toronto, and Flora Macdonald. Officiating minister, Wm. T. Leach, April 23rd, 1836.

Alexander Dewar, born July 17, 1836. Parent, David Dewar, Toronto. Officiating minister, Wm. T. Leach, July 28th, 1836.

Donald Currie, born May 1, 1836. Parents, Arch. Currie, Township of Toronto, and Mary Keith. Officiating minister, Wm. T. Leach, Dec. 10th, 1836.

John Harvey, born April 14th, 1837. Parents, Robert Harvey, Toronto, and Ellen Harvey. Officiating minister, Wm. T. Leach, Jan. 19th, 1838.

Elizabeth C. Leach, born Sept. 24, 1836. Parents, Wm. Turnbull Leach, minister of the Gospel, and Jessie Skirving. Officiating minister, Henry Gordon, Oct. 24, 1836.

David Nicholl, born Nov. 12, 1836. Parents, David Nicholl, tailor, Toronto, and Rachel Govine. Officiating minister, Wm. T. Leach, Dec. 11th, 1836.

Robert Bell, born Sept. 14th, 1836. Par-

ents, William Bell, farmer, York Township, and Sarah Bell. Officiating minister, Wm. T. Leach, Dec. 11th, 1836.

Isabella Kennard, born Aug. 13, 1836. Parents, Alex. Kennard, carpenter, Toronto, and Jean Vair. Officiating minister, Wm. T. Leach, Oct. 16th, 1836.

Catherine McGregor, born Sept. 19, 1835. Parent, Alex. McGregor, innkeeper, Toronto. Officiating minister, Wm. T. Leach, Dec. 25th, 1836.

Jean Wilson, born Dec. 13, 1836. Parents, James Wilson, carpenter, Toronto, and Ellen Wilson, Officiating minister, Wm. T. Leach, Jan. 1st, 1837.

Susan Bell, born Sept. 28, 1836. Parents, John Bell, lawyer, Toronto, and Catherine Bell. Officiating minister, Wm. T. Leach, Jan. 4th, 1837.

Margaret Fleming, born Oct. 10, 1836. Parents, James Fleming, seedsman, Toronto, and Margaret Geddes. Officiating minister, Wm. T. Leach, Jan. 8th, 1837.

Barbara Duncan, born May 1, 1837, and Isabella Duncan, born Aug. 30th, 1836. Parents, James Duncan, farmer, Toronto, and Margaret Duncan. Officiating minister, Wm. T. Leach, Jan. 2nd, 1837.

Elizabeth Rankin Donn, born Jan. 18th, Parent, John Donn, blacksmith, Toronto. Officiating minister, Wm. T. Leach, Jan. 26th, 1837.

Hannah Middlemist, born Oct., 1836. Parents, Henry Middlemist, Toronto, and Dorothy Middlemist. Officiating minister, Wm. T. Leach, Aug. 6th, 1837.

Nancy Reid, born Feb. 26, 1836. Parents, Arch. Reid, carpenter, Toronto, and Jennet McKechnie. Officiating minister, Wm. T. Leach, Feb. 26th, 1837.

Elizabeth Graham Thompson, born July 31st, 1837. Parent, James Thompson, Toronto. Officiating minister, Wm. T. Leach, Aug. 17th, 1837.

William McKown, born March 17, 1834. Parent, William McKown, Toronto. Officiating minister, Wm. T. Leach, Feb. 22, 1837.

Eliza Jane Turner, born Dec. 7th, 1836. Parent, John Turner, Toronto. Officiating minister, Wm. T. Leach, Feb. 22nd, 1837.

Robert Stewart, born March 18th, 1837. Parents, Alex. Stewart, carpenter, Toronto, and Anna Maria Stewart. Officiating minister, Wm. T. Leach, March 28th, 1837.

Mary Jane Torrance, born Feb. 4, 1837. Parents, John Torrance, Toronto, and Harriet Torrance. Officiating minister, Wm. T. Leach, April 20th, 1837.

Victoria Ann Warburton, born July 6th, 1837. Parents, John Cameron, cashier of Bank of Toronto, and Rosa M. Cameron. Officiating minister, Wm. T. Leach, July 24th, 1837.

James R. Lawrie, born Feb, 23rd, 1837. Parent, Richard Lawrie, Toronto. Officiating minister, Duncan Macaulay, March 5, 1837.

Catherine M. McKnight, born April 1st, 1837. Parent, James McKnight, merchant, Toronto. Officiating minister, Wm. T. Leach, May 18th, 1837.

Arthur Coulson, born March 31, 1837. Parents, Samuel Coulson, Toronto, and Mary Coulson. Officiating minister, Wm. T. Leach, April 30th, 1837.

Catherine J. McLean, born Dec. 22, 1837. Parent, Alex. McLean, Toronto. Officiating

minister, Wm. T. Leach, June 30, 1837. Mary Hodgson, born March 3, 1837. Parents, Joseph Hodgson, merchant, Toronto, and Elizabeth Hodgson. Officiating minister, Wm. T. Leach, March 12th, 1837.

Isabella Younie, born Sept. 17th, 1837. Parents, John Younie, Toronto, and Margaret Weir. Officiating minister, Wm. T. Leach, May 1st, 1837.

John Shaw, born May 13th, 1837. Parents, George Shaw, Toronto, and Louisa Shaw. Officiating minister, Wm. T. Leach, June 26th, 1837.

Mary McGregor, born April 20th, 1837. Parent, Alex. McGregor, innkeeper, Toronto. Officiating minister, Wm. T. Leach, Sept. 10th, 1837.

Eliza Telfer, born July 6th, 1837. Parents, Andrew Telfer, Toronto, and Mary Telfer. Officiating minister, Wm. T. Leach, Sept. 10th, 1837.

Mary Gillespie, born April 12th, 1837. Parents, Archibald Gillespie, Toronto, and Agnes Buchanan. Officiating minister, Wm. T. Leach, Aug. 27th, 1837.

William Wallace, born Sept. 17, 1837. Parents, John Wallace, blacksmith, Vaughan, and Mary McArthur. Officiating minister, Wm. T. Leach, Oct. 20th, 1837.

Joseph Brown, born Aug. 23rd, 1836. Parents, Joseph Brown, miller, Eobicoke, and Mary Brown. Officiating minister, Wm. T. Leach, Oct. 28th, 1837.

Elizabeth Moir, born Aug. 6th, 1837. Parents, George Moir, Toronto, and Agnes Petrie. Officiating minister, Wm. T. Leach, Aug. 20th 1837.

John Henry Mulholland, born Nov. 27, 1837. Parents, Jas. Mulholland, Toronto, and Margaret Mulholland. Officiating minister, Wm. T. Leach, Dec. 18th, 1837.

Henry Jos. Bell, born Dec. 13, 1837. Parents, John Bell, lawyer, Toronto, and Catherine Rutherford. Officiating minister, Wm. T. Leach, Dec. 15th, 1837.

Isabella Turner, born Nov. 27th, 1827. Parents, John Turner, Toronto, and Jane Turner. Officiating minister, Wm. T. Leach, Dec. 25th, 1837.

Nancy McLeod, born Sept. 12th, 1827. Parents, Duncan McLeod, Toronto, and Nancy McArthur. Officiating minister, Wm. T. Leach, Jan. 19th, 1838.

Jane Morrison, born Sept. 27th, 1837. Parent, Daniel Morrison, carpenter, Toronto. Officiating minister, Wm. T. Leach, Jan. 1st, 1838.

John Eastwood, born July 5th, 1837. Parent, John Eastwood, Toronto. Officiating minister, Wm. T. Leach, Jan. 1, 1838.

Francis McLaughlin, born May, 10, 1838. Parents, Charles McLaughlin, Toronto, and Elizabeth McLaughlin. Officiating minister, Wm. T. Leach, July 19th, 1838.

Catherine Monro, born Sept. 20, 1837. Parents, Alexander Monro, Toronto, and Margaret McLaughlin. Officiating minister, Wm. T. Leach, Oct. 2nd, 1838.

Mary Taylor, born March 12th, 1838. Parents, Dugald Taylor, shoemaker, Toronto, and Catherine MacKellar. Officiating minister, Wm. T. Leach, May 2, 1838.

John Thomas Robert McKay, born March 31st, 1838. Parents, Alex. McKay, merchant, and Rosetta Louisa Hamilton. Officiating minister, Wm. T. Leach, June 24, 1838.

Elizabeth Stewart, born Feb. 4, 1839.

Parents, Alex. Stewart, carpenter, Toronto, and Clara Maria Hlox. Officiating minister, Wm. T. Leach, July 6th, 1842.

William McBeath, born July 6th, 1839.

Parents, Wm. McBeath, private 93rd Highlanders, and Catherine Sinclair. Officiating minister, Wm. T. Leach, July 28, 1839.

David W. Wilkinson, born May 16, 1839.

Parents, John W. Wilkinson, labourer, Toronto, and Lucinda Allan. Officiating minister, Wm. T. Leach, Oct. 31st, 1839.

Sarah Amos, born July 29th, 1838. Parents, S. Amos, Commissariat Office, Toronto, and Sarah Floor. Officiating minister, Wm. T. Leach, Nov. 22nd, 1838.

Mark Danley, born Nov. 3, 1835. Parents, John Danley, farmer, Toronto, and Jane Brack. Officiating minister, Wm. T. Leach, Dec. 28th, 1838.

John Chas. Macdonell, born Sept. 15th, 1837. Parents, Duncan Macdonell, merchant, Toronto, and Maria Charles. Officiating minister, Wm. T. Leach, Jan. 1st, 1838.

Elizabeth Ann Henderson, born Jan. 20th, 1838. Parent, Hugh Henderson, innkeeper, Toronto. Officiating minister, Wm. T. Leach, March 20th, 1838.

John Mackay, born March 21st, 1838. Parents, Angus Mackay, Toronto, and Jane Mackay. Officiating minister, Wm. T. Leach, March 20th, 1838.

Jane McDougall, born Jan. 26th, 1838. Parents, Daniel McDougall, Toronto, and Mary Ann McDougall. Officiating minister, Wm. T. Leach, April 5th, 1838.

Isabella Marshall, born Aug. 26th, 1837. Parents, Robert Marshall, carpenter, Toronto, and Elizabeth Marshall. Officiating minister, Wm. T. Leach, March 8, 1838.

Wm. Purkiss Stewart, born Feb. 17, 1838.

Parents, Robert Stewart, carpenter, Toronto, and Elizabeth Stewart. Officiating minister, Wm. T. Leach, Oct. 20, 1838.

James Waidie McCallum, born Nov. 2nd, 1838. Parents, James McCallum, Toronto. Officiating minister, Wm. T. Leach, Oct. 20th, 1838.

John Grant, born July 19, 1838. Parents, John Grant, Toronto, and Margaret Tobin. Officiating minister, Wm. T. Leach, Nov. 1st, 1838.

Wm. Workman, born Feb. 27th, 1836. Parents, Joseph Workman, merchant, Toronto, and E. Wassnidge. Officiating minister, Wm. T. Leach, Jan. 1st, 1839.

Fred. Michael Workman, born April 3rd, 1838. Parents, Jos. Workman, merchant, Toronto, and E. Wassnidge. Officiating minister, Wm. T. Leach, Jan. 1st, 1839.

Alicia Ann Veitch, born April 17, 1839. Parents, David Veitch, sergeant 93rd Highlanders. Officiating minister, Wm. T. Leach, April 27th, 1839.

John Newton, born May 4, 1839. Parents, James Newton, carpenter, Yonge st., and — Wilkie. Officiating minister, Wm. T. Leach, June 20th, 1839.

John Mulloy, born Sept. 12th, 1839. Parent, John Mulloy, Richmond Hill. Officiating minister, Wm. T. Leach, June 20, 1839.

Jane Kinnaird, born April 16th, 1839. Parents, Alex. Kinnaird, carpenter, Toronto, and Jane Vair. Officiating minister, Wm. T. Leach, May 20th, 1839.

Alex. Chas. Robertson, born April 12th, 1839. Parents, Wm. Robertson, farmer, Etobicoke, and Ann Cameron. Officiating

minister, Wm. T. Leach, May 21st, 1839.

William Larmout, born Feb. 2nd, 1839. Parents, Angus Larmout, farmer, Etobicoke, and Janet MacNiven. Officiating minister, Wm. T. Leach, May 21st 1839.

James Goddes, born Nov. 28, 1839. Parents, Henry Goddes, Toronto, and Helen Armstrong. Officiating minister, Wm. T. Leach, Dec. 9th, 1839.

William Grant, born March 6th, 1839. Parents, John Grant, Toronto, and Margaret Grant. Officiating minister, Wm. T. Leach, Dec. 9th, 1839.

Mary Elizabeth Smith, born Aug. 11th, 1838. Parent, James Smith, merchant, Toronto. Officiating minister, Wm. T. Leach, Dec. 20th, 1839.

Francis Christholm, born April 11, 1839. Parents, David Christholm, Toronto Township, and Rachel MacDonald. Officiating minister, Wm. T. Leach, July 1st, 1839.

Mary McNeil Henderson, born Oct. 7th, 1839. Parent, Hugh Henderson, innkeeper, Toronto. Officiating minister, Wm. T. Leach, Dec. 5th, 1839.

Ann Hannah, born June 22nd, 1839. Parents, Hugh Hannah, Pickering, and Jane Thorn. Officiating minister, Wm. T. Leach, Oct. 20th, 1839.

Mary Margaret McClure and William Thomas McClure, both born May 19, 1839. Parents, Robt. McClure, merchant, Toronto, and — Campbell. Officiating minister, Wm. T. Leach, Nov. 30th, 1839.

Jas. Fred. Smith Macdonell, born Aug. 17th, 1839. Parents, Duncan Macdonell, merchant, Toronto, and Maria Charles. Officiating minister, Wm. T. Leach, Oct. 1st, 1839.

John Hamilton, born Nov. 17th, 1839. Parents, Samuel Hamilton, Toronto, and Jane Stewart. Officiating minister, Wm. T. Leach, Jan. 14th, 1840.

George Mackay, born Jan. 3, 1840. Parent, Murdoch Mackay, 93rd Highlanders, Toronto. Officiating minister, Wm. T. Leach, Feb. 26th, 1840.

Elizabeth Clementina Campbell, born Jan. 12th, 1840. Parents, John Campbell, 93rd Highlanders, and Barbara Taylor. Officiating minister, Wm. T. Leach, Jan. 18, 1840.

Catherine Harriet Cameron, born Dec. 29, 1839. Parents, John Cameron, cashier Bank, and Rosa M. Cameron. Officiating minister, Wm. T. Leach, Feb. 1840.

Alex. McBean, born March 4th, 1840. Parents, Wm. McBean, Toronto, and Janet McLaughlin. Officiating minister, Wm. T. Leach, March 11th, 1840.

Charissa Louisa Bell, born Jan. 9, 1840. Parents, John Bell, lawyer, Toronto, and Catherine Rutherford. Officiating minister, Wm. T. Leach, March 10th, 1840.

John Goodale, born Dec. 26, 1839. Parents, John Goodale, Toronto, and — Hay. Officiating minister, Wm. T. Leach, March 15th, 1840.

— Sutherland, born Feb. 5, 1840. Parents, Kenneth Sutherland, merchant, Toronto, and Melita Rains. Officiating minister, Wm. T. Leach, March 20th, 1840.

Isabella Sutherland, born March 8, 1840. Parents, Hugh Sutherland, Toronto, and Christina Gordon. Officiating minister, Wm. T. Leach, April 16, 1840.

David John Logan, born May 17, 1840. Parents, Richard Logan, Toronto, and Jane Ann Birmingham. Officiating minister, Wm. T. Leach, June 21st, 1840.

James Ferrah, born May 14, 1840. Parents, John Ferrah, confectioner, Toronto, and Margaret Dickson. Officiating minister, Wm. T. Leach, June 30th, 1840.

Robert Milligan, born Oct. 14th, 1837. Parents, Arthur Milligan, Toronto, and Jane Halley. Officiating minister, Wm. T. Leach, July 13th, 1840.

Hugh Carraee Dickson, born July 26th, 1840. Parents, — Dickson, baker, Toronto, and — Carraee. Officiating minister, Wm. T. Leach, Aug. 3rd, 1840.

George Milligan, born June 13th, 1840. Parents, Arthur Milligan, Toronto, and Jane Halley. Officiating minister, Wm. T. Leach, July 13th, 1840.

Jane Robert, born May 4, 1840. Parents, James Robert, Toronto, and Janet Gorrrie. Officiating minister, Wm. T. Leach, Aug. 3rd, 1840.

Frederic Arthur Gunn, born Aug. 17th, 1840. Parents, Peter Gunn, 93rd Highlanders, and Mary Lannan, Toronto. Officiating minister, Wm. T. Leach, Aug. 30th, 1840.

Adam Shannon, born Sept. 5th, 1830; James Macomb Shannon, born April 22nd, 1834, and Robert Shannon, born Feb. 1st, 1840. Parents, James Shannon, Toronto, shoemaker, and Margaret Shannon. Officiating minister, Wm. T. Leach, Aug. 30, 1840.

Henry William Stranger, born July 15th, 1840. Parents, Wm. Stranger, Toronto, and Mary Petrie. Officiating minister, Wm. T. Leach, Aug. 4th, 1840.

Mary Jane McLaughlin, born June 4th, 1840. Parents, Chas. McLaughlin, Toronto, and Elizabeth McCleary. Officiating minister, Wm. T. Leach, Oct. 11th, 1840.

Alex. Duff Sinclair, born March 1, 1840. Parents, George Sinclair, Toronto, and Isabella Sinclair. Officiating minister, Wm. T. Leach, May 18th, 1840.

Christina Catherine Craig, born Aug. 30, 1840. Parents, Mark Craig, Toronto, and Margaret McFarlane. Officiating minister, Wm. T. Leach, Oct. 17th, 1840.

James Frederic Smith, born Nov. 6, 1840. Parent, James Smith, merchant, Toronto. Officiating minister, Wm. T. Leach, Nov. 10th, 1840.

Jno. Cockburn Gourhouse, born June 4, 1835. Parents, Wm. Gourhouse, farmer, Toronto, and Elizabeth Allan. Officiating minister, Wm. T. Leach, Nov. 17, 1840.

Janet Sinclair Grant, born April 14th, 1840. Parents, David Geo. Grant, Toronto, and Rachel McKechnie. Officiating minister, Wm. T. Leach, Nov. 17th, 1840.

Hannah Gunn, born Oct. 9th, 1840. Parents, Lauchlin Gunn, tailor, Toronto, and Isabella Gray. Officiating minister, Wm. T. Leach, Dec. 28th, 1840.

Alex. Maitland, born June 13, 1839. Parents, Alex. Maitland, merchant, Toronto, and Helen Skirving. Officiating minister, Wm. T. Leach, July 15th, 1839.

Margaret Wardlaw Skirving Maitland, born April 5th, 1841. Parents, Alex. Maitland, Toronto, and Helen Skirving. Officiating minister, Wm. T. Leach, June 12, 1841.

Alex. McGregor, born Nov. 13th, 1840. Parents, Alex. McGregor, Toronto, and Catherine McGregor. Officiating minister, Wm. T. Leach, June 12th, 1841.

Charles Frazer, born Feb. 13th, 1841. Parents, Charles Frazer, Toronto, and Janet

Paton. Officiating minister, Wm. T. Leach, Feb. 23rd, 1841.

Jessie Hopkirk, born Dec. 30th, 1840. Parents, James Hopkirk, Advocate, Toronto, and Jessie Farquharson Hardie. Officiating minister, Wm. T. Leach, Jan. 1st, 1841.

James Kerr, born Nov. 17, 1840. Parents, James Kerr, Toronto, and Janet Wilson. Officiating minister, Wm. T. Leach, Feb. 27th, 1841.

Eliza Ann Mulholland, born Oct. 17, 1840. Parent, James Mulholland, shoemaker, Toronto. Officiating minister, Wm. T. Leach, Jan. 12th, 1841.

George Scott McConkey. Parents, Thomas McConkey, Toronto, and Elizabeth Crowder. Officiating minister, Wm. T. Leach.

Robert Lamont Stewart, born Feb. 19th, 1840. Parents, Robert Stewart, carpenter, Toronto, and Elizabeth Purkiss. Officiating minister, Wm. T. Leach, Feb. 19th, 1841.

Isaac Buchanan Bicket, born March 27, 1841. Parents, James Bicket, Toronto, and Jane Leckie. Officiating minister, Wm. T. Leach, April, 1841.

Alex. Erskine Williamson, born March 26, 1841. Parents, Wm. Williamson, clerk, and Margaret Erskine. Officiating minister, Wm. T. Leach, June 3rd, 1841.

Alex. Chrisholm, born April 20th, 1841. Parents, Donald Chrisholm, farmer, Toronto Township, and Rachel Macdonell. Officiating minister, Wm. T. Leach, June 28th, 1841.

Margaret Henderson, born Aug. 31st, 1841. Parent, Hugh Henderson, innkeeper, Toronto. Officiating minister, Wm. T. Leach, Sept. 1st, 1841.

George Dickson, born Nov. 7th, 1840. Parent, George Dickson, merchant, Toronto. Officiating minister, Wm. T. Leach, Sept. 10th, 1841.

Eliza Christina MacDonald, born July 13, 1841. Parents, Daniel MacDonald, Toronto, and Elizabeth MacDonald. Officiating minister, Wm. T. Leach, Sept. 13th, 1841.

Donald Bain, born Aug. 2, 1841. Parents, John Bain, Toronto, and Mary Ross. Officiating minister, Wm. T. Leach, Sept. 16th, 1841.

Jas. Archibald Chapman, born Sept. 13th, 1841. Parents, Frederick Chapman, clerk, Toronto, and Mary Hamilton. Officiating minister, Wm. T. Leach, Oct. 10th, 1841.

William McPherson, born Oct. 3, 1841. Parents, William McPherson, 93rd Highlanders, and Elizabeth McPherson. Officiating minister, Wm. T. Leach, Oct. 4, 1841.

Mary Elizabeth Bell, born Oct. 31, 1841. Parents, John Bell, lawyer, Toronto, and Catherine Rutherford. Officiating minister, Wm. T. Leach, Dec., 1841.

Archibald McBride, born Sept. 11, 1841. Parents, Neil McBride, Toronto, and Ann Gilmore. Officiating minister, Wm. T. Leach, Oct. 10th, 1841.

Walter Telfer Kidd, born Feb. 2nd, 1840; Victoria Mary Kidd, born Aug. 23rd, 1837. Parents, John Kidd, Toronto, and Jessie Denham. Officiating minister, Wm. T. Leach, Dec., 1841.

James Henry Hickman, born Oct. 22nd, 1840. Parents, James Hickman, Toronto, and Catherine Taylor. Officiating minister, Wm. T. Leach, Dec. 5th, 1841.

Euphemia Catherine Kidd, born Sept. 22, 1839. Parents, John Kidd, Toronto, and

Jessie Denham. Officiating minister, Wm. T. Leach, Dec., 1841.

George Sinclair Munton, born Oct. 17th, 1841. Parents, George Munton, labourer, Toronto. Officiating minister, Wm. T. Leach, Jan. 3rd, 1842.

Isabella Stranger, born Dec. 10th, 1841. Parents, William Stranger, Toronto, and Mary Petrie. Officiating minister, Wm. T. Leach, Jan. 10th, 1842.

Mary Ann Ward, born Oct. 5th, 1841. Parents, David Ward, Toronto, and Ann Anderson. Officiating minister, Wm. T. Leach, Jan. 10th, 1842.

Donald Sinclair McLean, born Oct. 3rd, 1841. Parents, Angus McLean, Toronto, and Margaret Henderson. Officiating minister, Wm. T. Leach, Jan. 25th, 1842.

John Ford, born Dec. 8th, 1841. Parents, James Ford, Royal Artillery, Toronto, and Jane Simmons Gardiner. Officiating minister, Wm. T. Leach, Jan. 27th, 1842.

Helen Geddes, born Dec. 12, 1841. Parent, Andrew Geddes, Toronto. Officiating minister, Feb. 8th, 1842.

James Grant, born Oct. 26, 1841. Parents, John Grant, Toronto, and Margaret Grant. Officiating minister, Wm. T. Leach, Feb. 8th, 1842.

Margaret Sutherland Gilbertson, born Jan. 30th, 1842. Parents, Henry Gilbertson, Toronto, and Ann Webster. Officiating minister, Wm. T. Leach, Feb. 11th, 1842.

Sarah Stewart, born Nov. 1st, 1840; Chas. Lamont Stewart, born June 4, 1842.

Parents, Alex. Stewart, carpenter, Toronto, and Anna Maria Hlox. Officiating minister, Wm. T. Leach, July 10th, 1842.

Janet Cassie Campbell, born Feb. 18th, 1842. Parents, John Campbell, 93rd Highlanders, and Barbara Taylor. Officiating minister, Wm. T. Leach, Feb. 21st, 1842.

Marion Goodale, born Dec. 8, 1841. Parents, John Goodale, Toronto, and — Hay. Officiating minister, Wm. T. Leach, March 5th, 1842.

John Buchanan Cameron, born Dec. 1st, 1841. Parents, John Cameron, cashier of bank, and Rosa N. Cameron. Officiating minister, Wm. T. Leach, March 16, 1842.

Stephen Boaden Scot, born Feb. 8, 1842. Parents, Wm. Rose Scot, Toronto, and Mary Ann Boaden. Officiating minister, Wm. T. Leach, April 7th, 1842.

Henry Leach Henderson, born Jan. 3rd, 1842. Parents, Wm. Henderson, merchant, Toronto, and Wilhelmina Monro Sinclair. Officiating minister, Wm. T. Leach, March, 1842.

Matilda Maria Lincoln, born Oct. 13, 1840. Parents, Wm. Alfred Lincoln, Toronto, and Sophia England. Officiating minister, Wm. T. Leach, April 24th, 1842.

Robert McKeon, born April 20th, 1842. Parents, Robert McKeon, 93rd Highlanders, Toronto, and Jane Russel. Officiating minister, Wm. T. Leach, May 1st, 1842.

Catherine Ferguson, born April 21, 1842. Parents, John Ferguson, Toronto, and Jean McEhron. Officiating minister, Wm. T. Leach, May 26th, 1842.

William Murray, born May 9, 1842. Parents, James Murray, Toronto, and Ann Reid. Officiating minister, Wm. T. Leach, May 21, 1842.

Alex. Macdonell, born Sept. 12th, 1841. Parents, Duncan Macdonell, merchant, Toronto, and Maria Charles. Officiating minister, Wm. T. Leach, May 30th, 1842.

George Montgomerie, born June 12, 1842. Parents, Donald Montgomerie, Toronto, and Ann Campbell. Officiating minister, Wm. T. Leach, June 22nd, 1842.

Mary Ralston, born Nov. 27, 1841. Parents, James Ralston, Toronto, and Jane Craig. Officiating minister, Wm. T. Leach, July 3rd, 1842.

Duncan Stewart, born May 4th, 1842. Parent, Robert Stewart, Toronto. Officiating minister, Wm. T. Leach, July 26, 1842.

George Leslie, born April 3rd, 1842. Parents, George Leslie, merchant, Toronto, and — Davis. Officiating minister, Wm. T. Leach, July 2nd, 1842.

Ann Coulson, born Dec. 3, 1839. Parents, Samuel Coulson, Toronto, and Mary Kennedy. Officiating minister, Wm. T. Leach, Sept. 5th, 1842.

Elizabeth Sutherland, born Aug. 27th, 1842. Parents, James Sutherland, Toronto, and Elizabeth Swanton. Officiating minister, Wm. T. Leach, Sept. 17th, 1842.

William Addison Bicket, born Sept. 8th, 1842. Parents, James Bicket, Toronto, and Jane Leckie. Officiating minister, Wm. T. Leach, Nov., 1842.

Eliza Veitch, born July 31, 1842. Parents, David Veitch, sergeant, 93rd Highlanders, and Mary Murphy. Officiating minister, Wm. T. Leach, Aug. 4th, 1842.

Marion McGlashan, born July 25, 1842. Parents, James McGlashan, merchant, Toronto, and Mary McMicking. Officiating minister, Wm. T. Leach, Oct. 13th, 1842.

Mary Isabella Oves, born Oct. 8, 1842. Parents, James Oves, 93rd Highlanders, and Charlotte Jeffers. Officiating minister, John Barclay, Dec. 11th, 1842.

Alexander Oal, born Nov. 8, 1842. Parents, George Oal, sergeant, 93rd Highlanders, and Elizabeth Reynolds. Officiating minister, John Barclay, Dec. 11th, 1842.

Mary Stalker, born Aug. 19th, 1842. Parents, Robert Stalker, 93rd Highlanders, and Emily Hannah. Officiating minister, John Barclay, Dec. 11th, 1842.

Paul Campbell. Parents, Donald Campbell, saddler, Toronto, and Jane Hay. Officiating minister, John Barclay, Dec. 18, 1842.

William Barclay McMurrich, born Nov. 1, 1842. Parents, John McMurrich, merchant, Toronto, and Janet Dickson. Officiating minister, John Barclay, Dec. 18th, 1842.

George Doughtie, Parents, James Doughtie, 93rd Highlanders, and Hannah Payne. Officiating minister, John Barclay, Dec. 19, 1842.

William Crighton. Parents, George Crighton, corporal, 93rd Highlanders, and Isabella Winchester. Officiating minister, John Barclay, Dec. 19th, 1842.

Hugh John McNeille, born Aug. 19th, 1842. Parents, Hugh McNeille, tavern keeper, Toronto, and Eliza Hutchinson. Officiating minister, John Barclay, Dec. 22nd, 1842.

Jessie Anne Clarke McKay, born Sept. 14th. Parents, George McKay, Toronto, and Janet Gibson. Officiating minister, John Barclay, Dec. 25th, 1842.

Sarah McLachlan, born Oct. 14th, 1842. Parents, James McLachlan, 93rd Highlanders, and Sarah O'Neill. Officiating minister, John Barclay, Dec. 25th, 1842.

Margaret Williamson, born Nov. 11th, 1842. Parents, Donald Williamson, sergeant, 93rd Highlanders, and Marcella Ser-

vice. Officiating minister, John Barclay, Dec. 25th, 1842.

Eliza Jessie Williamson, born Nov. 29th, 1842. Parents, Wm. Williamson, Toronto, and Margaret Erskine. Officiating minister, John Barclay, Jan. 2d, 1843.

Peter Moffatt White, Sept. 14th, 1842. Parents, Robert White, Toronto, and Anne Henderson. Officiating minister, John Barclay, Jan. 6th, 1843.

George Campbell, born July 27, 1842. Parents, William Campbell, Toronto, and Elizabeth Parker. Officiating minister, John Barclay, Jan. 6th, 1843.

Frances Elizabeth Amelia McDonald. Parents, Donald McDonald, Toronto, and Frances McDonald. Officiating minister, John Barclay, Jan. 17th, 1843.

Alexander Christie, born Jan. 3, 1842. Parents, James Christie, sergeant-major, 93rd Highlanders, and Mary Anne Thompson. Officiating minister, John Barclay, Jan. 22nd, 1843.

Mary Amelia Alexander, born Aug. 13th, 1842. Parents, James Alexander, private, 93rd Highlanders, and Winifred Sedon. Officiating minister, John Barclay, Jan. 22nd, 1843.

Alexander Nisbet, born Nov. 25th, 1842. Parents, Francis Nisbet, Toronto, and Christian Smith. Officiating minister, John Barclay, Jan. 28th, 1843.

Richard Welsh Lawrie, born Jan. 6th, 1843. Parents, Richard Lawrie, Toronto, and Margaret Miller. Officiating minister, John Barclay, Feb. 5th, 1843.

Isabella Anne Rennie, born Sept. 1, 1842. Parents, Alex. Rennie, Toronto, and Catherine Graham. Officiating minister, John Barclay, Feb. 6th, 1843.

William Fraser, born Sept. 2, 1842. Parents, Donald Fraser, 93rd Highlanders, and Zillah Elliot. Officiating minister, John Barclay, Feb. 12th, 1843.

James Pollock, born June 29, 1842. Parents, Robert Pollock, 93rd Highlanders, and Mary Brady. Officiating minister, John Barclay, Feb. 12th, 1843.

Janet Augusta Rogers, born Nov. 28th, 1842. Parents, Joseph Rogers, merchant, Toronto, and Janet Bastedo. Officiating minister, John Barclay, March 1, 1843.

William Henry Hepburn. Parents, Peter Hepburn, 93rd Highlanders, and Maria Hughes. Officiating minister, John Barclay, March 5th, 1843.

Frederick Augustus McKay, born Nov. 13, 1842. Parents, Alex. McKay, merchant, Toronto, and Rosetta McKay. Officiating minister, John Barclay, March 5th, 1843.

Andrew Clarke, born Feb. 10th, 1843. Parents, Andrew Clarke, sergeant, 93rd Highlanders, and Anne Smith. Officiating minister, John Barclay, March 19, 1843.

John Marr Gray, born Dec. 29th, 1842. Parents, George Gray, private, 93rd Highlanders, and Elizabeth S. Gaston. Officiating minister, John Barclay, March 19, 1843.

Margaret Beaton, born Feb. 14, 1843. Parents, Boswell Beaton, private, 93rd Highlanders, and Jane Porter. Officiating minister, John Barclay, March 19, 1843.

Walter Henderson McFarlane, born Dec. 23rd, 1842. Parents, Walter McFarlane, merchant, Toronto, and Louisa Henderson. Officiating minister, John Barclay, March 20th, 1843.

William Munro, born March 12th, 1843.

Parents, William Munro, sergeant, 93rd Highlanders, and Marianna Chailaghan. Officiating minister, John Barclay, April 13th, 1843.

Willimina Murray, born March 3rd, 1843. Parents, William Murray, corporal, 93rd Highlanders, and Margaret McDonald. Officiating minister, John Barclay, April 13, 1843.

Robert Cameron, born March 25th, 1843. Parents, Kenneth Cameron, carpenter, Toronto, and Isabella Logan. Officiating minister, John Barclay, April 19th, 1843.

James Henry Sutherland, born Jan. 25, 1843. Parents, James B. Sutherland, merchant, Toronto, and Eva Sophia Raines. Officiating minister, John Barclay, April 23, 1843.

Ellen Gunn, born April 9, 1842. Parents, George Gunn, corporal, 93rd Highlanders, and Mary Waters. Officiating minister, John Barclay, April 24th, 1843.

Susan Jane McFarlane, born Dec. 5th, 1842. Parents, John McFarlane, Toronto, and Catherine I. Douglas. Officiating minister, John Barclay, April 25th, 1843.

Robert Campbell, born March 4th, 1843. Parents, Donald Campbell, blacksmith, Toronto, and Anne Campbell. Officiating minister, John Barclay, April 25th, 1843.

Jane Corbett, born Feb. 15th, 1843. Parents, Angus Corbett, colour-sergeant, 93rd Highlanders, and Jane Thomson. Officiating minister, John Barclay, April 26, 1843.

James Lang, born April 18th. Parents, John Lang, private, 93rd Highlanders, and Mary McQuillan. Officiating minister, John Barclay, April 26th, 1843.

Mary Anne Hutton, born April 25, 1843. Parents, Peter Hutton, 93rd Highlanders, and Mary Anne Hannah. Officiating minister, John Barclay, May 3rd, 1843.

Mary Forster, born Feb. 17th, 1843. Parents, Walter Forster, carpenter, Toronto, and Mary M. Wield. Officiating minister, John Barclay, May 7th, 1843.

Catherine Gibb, born Feb. 15th, 1843. Parents, Charles Gibb, engineer, Toronto, and Eliza Shillinglaw. Officiating minister, John Barclay, May 7th, 1843.

Margaret Spence Kennedy, born March 15th, 1843. Parents, John Kennedy, merchant, Toronto, and Agnes Craig. Officiating minister, John Barclay, May 7, 1843.

James Shaw, born April 6, 1843. Parents, James Shaw, merchant, Toronto, and Jane McGregor. Officiating minister, John Barclay, May 7th, 1843.

John Henderson, born Feb. 12th, 1843. Parents, William Henderson, merchant, Toronto, and Wilhelmina Monro. Officiating minister, John Barclay, May 9th, 1843.

Anne Marshal, born May 15th, 1842. Parents, John Balfour, Toronto, and Barbara Hume. Officiating minister, John Barclay, May 11th, 1843.

Margaret McDonald, born May 4th, 1843. Parents, Alex. McDonald, 93rd Highlanders, and Jean Sheay. Officiating minister, John Barclay, May 17th, 1843.

John Matthew Mair, born March 19th, 1843. Parents, George Mair, 93rd Highlanders, and Anne Jeffers. Officiating minister, John Barclay, May 17th, 1843.

James Mulholland, born April 14 1843. Parents, James Mulholland, shoemaker, To-

ronto, and Margaret McKee. Officiating minister, John Barclay, May 21st, 1843.

Alexander Austin, born April 18, 1843. Parents, John Austin, 93rd Highlanders, and Julia Cowan. Officiating minister, John Barclay, June 4th, 1843.

Elizabeth Finlayson, born May 21, 1843. Parents, Norman Finlayson, 93rd Highlanders, and Matilda Christholm. Officiating minister, John Barclay, June 9th, 1843.

Frederick McPherson, born May 21, 1843. Parents, William McPherson, 93rd Highlanders. Officiating minister, John Barclay, June 6th, 1843.

John Skirving Maitland, born April 4th, 1843. Parents, Alex. Maitland, Toronto, and Helen Skirving. Officiating minister, John Barclay, June 16th, 1843.

Georgina Herrick Smith, born Sept. 19th, 1842. Parents, James F. Smith, banker, Toronto, and Mary Sanford. Officiating minister, John Barclay, June 20, 1843.

James Wesley Trotter Henderson, born June 28th, 1843. Parents, Hugh Henderson, Toronto, and Margaret Jane Trotter. Officiating minister, John Barclay, June 25th, 1843.

Della Cameron McClure, born Dec. 29, 1842. Parents, Robert McClure, auctioneer, Toronto, and Della McClure. Officiating minister, John Barclay, June 29, 1843.

James Henry Polson, born Feb. 29, 1843. Parents, Angus Polson, Engineer office, Toronto, and Sarah Pennicott. Officiating minister, John Barclay, July 5th, 1843.

Jane McDonald, born June 23rd. Parents, James McDonald and Mary Ann Duly. Officiating minister, John Barclay, July 5, 1843.

Christopher Todd Brown McConkey, born July 7th, 1843. Parents, Thomas McConkey, confectioner, Toronto, and Elizabeth Brown. Officiating minister, John Barclay, July 11th, 1843.

Daniel Frazer, born Nov. 3rd, 1843. Parents, Rhoderick Frazer, Toronto, and Elizabeth McLean. Officiating minister, John Barclay, July 15th, 1843.

Murdoch McGillivray, born Nov. 1, 1843. Parents, Donald McGillivray, labourer, Lot street, Toronto, and Nancy McDonald. Officiating minister, John Barclay, July 18, 1843.

Catherine Margaret Henderson, born Dec. 13th, 1842. Parents, William Henderson, late of 93rd Highlanders, and Jane McGill. Officiating minister, John Barclay, July 24, 1843.

Helen Millis Macdonald, born Nov. 13th, 1842. Parents, Alex. Macdonald, auctioneer, Toronto, and Mary Stuart Douglas. Officiating minister, John Barclay, Aug. 7, 1843.

Ann Moore Brown. Parent, Geo. Brown, Elizabeth street, Toronto. Officiating minister, John Barclay, Aug. 13th, 1843.

Duncan Aitken, born June 16th, 1843. Parents, Thomas Aitken, mason, Toronto, and Christina Hunter. Officiating ministers, John Barclay, Aug. 20th; W. T. Leach, Feb., 1841.

Mary Maria Macdonald, born March 24, 1843. Parents, William Macdonald, Lieut. Adjutant, 93rd Highlanders, and Jessie Macdonald. Officiating minister, John Barclay, Aug. 30th, 1843.

Mary Badger, born Aug. 30, 1843. Parents, Aaron Badger, Toronto, and Jane Connor. Officiating minister, John Barclay, Sept. 10, 1843.

George William Logan, born Sept. 2nd, 1843. Parents, William Logan, Toronto, and Martha Tobin. Officiating minister, John Barclay, Sept. 24th, 1843.

Mary Margaret, born Oct. 10th, 1840; Christina, born Dec. 25th, 1842. Parents, George Robinson, Toronto, and Ellen Munro. Officiating minister, John Barclay, Sept. 24th, 1843.

Archibald Alexander Riddell, born Dec. 10, Parents, John Riddell, Aberdeenshire, Scotland, and Margaret Cochrane. Officiating minister, John Barclay, Sept. 25th, 1843.

Charles James Riddell, born Sept. 10th, 1843. Parents, Arch. Alex. Riddell, printer, Toronto, and Ann Devlin. Officiating minister, John Barclay, Sept. 25th, 1843.

Mary Jane McCreadie, born Oct. 22nd, 1843. Parents, Wm. McCreadie, Newgate street, Toronto, and Mary Ann Preston. Officiating minister, John Barclay, Nov. 7, 1843.

Thomas Smith, born July 3, 1843. Parents, Thomas Smith, shoemaker, Toronto, and Mary Gaw. Officiating minister, John Barclay, Nov. 7th, 1843.

Robert McDonald, born July 21st, 1843. Parents, Daniel McDonald, carpenter, Toronto, and Elizabeth McDonald. Officiating minister, John Barclay, Nov. 7, 1843.

Sophia Wray, born April 8th, 1840; Alexander Wray, born Jan. 7th, 1841; Agnes Wray, born Oct. 25th, 1843. Parents, George Wray, carpenter, Toronto, and Margaret Miles. Officiating minister, John Barclay, Nov. 10th, 1843.

James Thomson, born Aug. 15th, 1843. Parents, Angus Thomson, seaman, Toronto, and Margaret McNeill. Officiating minister, John Barclay, Nov. 11th, 1843.

Ann Sutherland, born Nov. 6, 1843. Parents, Robert Sutherland, Church street, Toronto, and Mary Ann Sutherland. Officiating minister, John Barclay, Nov. 24th, 1843.

John Brown, born Sept. 14, 1843. Parents, James Brown, shoemaker, Toronto, and Jane McCartney. Officiating minister, John Barclay, Dec. 2nd, 1843.

Isabella Smith, born Sept. 13th, 1843. Parents, Alexander Smith, hair dresser, King street, Toronto, and Margaret Robertson. Officiating minister, John Barclay, Dec. 9th, 1843.

Thomas Alexander Frazer, born July 21, 1843. Parents, Donald Frazer, jailer, Toronto, and Margaret McShenan. Officiating minister, John Barclay, Dec. 13, 1843.

John Johnston, born Oct. 31st, 1843. Parents, James Johnston, carpenter, Toronto, and Jane Elizabeth Getchell. Officiating minister, John Barclay, Dec. 14th, 1843.

Hector Sinclair Robertson, born Sept. 27, 1843. Parents, John Robertson, merchant, Toronto, and Margaret Sinclair. Officiating minister, John Barclay, Dec. 21, 1843.

Elizabeth McKenzie, born Aug. 22, 1843. Parents, Wm. McKenzie, Etobicoke, and Janet Polson. Officiating minister, John Barclay, Jan. 4th, 1844.

Christina Elizabeth Scott, born Nov. 14, 1843. Parents, William Ross Scott, Mim-

leo, and Mary Boaden. Officiating minister, John Barclay, Jan. 8th, 1844.

Jane Milligan, born Nov. 19, 1843. Parents, Frederick Milligan, Shepherd street, Toronto, and Margaret Jane Howman. Officiating minister, John Barclay, Jan. 23, 1844.

George Ferrier Bostwick, born Jan. 22nd, 1843. Parents, George Bostwick, Toronto, and Margaret A. Cruickshank. Officiating minister, John Barclay, Jan. 22nd, 1844.

Caroline Bishop, born Jan. 7th, 1843. Parents, John Bishop, Toronto, and Christina Bishop. Officiating minister, John Barclay, Jan. 22nd, 1844.

Mary Jane Cuthbertson, born Sept. 12, 1843. Parents, John Cuthbertson, teacher, Toronto, and Jane Cuthbertson. Officiating minister, John Barclay, Jan. 29, 1844.

John King, born Sept. 15, 1843. Parents, John King (deceased), Toronto, and Christina McDougall. Officiating minister, John Barclay, Feb. 1st, 1844.

Nell Duncan McArthur, born Nov. 6th, 1843. Parents, Peter McArthur, elder St. Andrew's Church, and Catherine McCallum. Officiating minister, John Barclay, Feb. 2, 1844.

Christian Gordon, born Jan. 24th, 1844. Parent, Wm. Gordon, captain of steamer Toronto. Officiating minister, John Barclay, Feb. 7th, 1844.

Isaac Lewis Stronger, born Oct. 30, 1843. Parents, William Petrie, fisherman, Peninsula, and Mary Petrie. Officiating minister, John Barclay, Feb. 10th, 1844.

James Moir, born Sept. 18, 1843. Parents, George Moir, near York Mills, and Agnes Petrie. Officiating minister, John Barclay, Feb. 18th, 1844.

Haddin Turrell, born Jan. 30th, 1844. Parents, Wm. Turrell, Toronto, and Elizabeth McNeill. Officiating minister, John Barclay, March 7th, 1844.

John Calvin Macintosh, born Oct. 16th, 1843. Parents, Angus Macintosh, merchant, Toronto, and Sarah Hampson. Officiating minister, John Barclay, March 10, 1844.

James John Gunn, born Jan. 10, 1844. Parents, Alexander Gunn, Toronto, and Magdalene Renny. Officiating minister, John Barclay, March 28th, 1844.

John Dixon, born Aug. 2nd, 1844. Parents, James Dixon, Toronto, and Catherine Carfrae. Officiating minister, John Barclay, April, 5th, 1844.

Duncan Ferland Macdonell, born Jan. 16, 1844. Parents, Duncan Macdonell, merchant, Toronto, and Maria Charles. Officiating minister, John Barclay, April 12, 1844.

Isabella Thomson, born on profession of the faith. Parent, Charles Thomson, Summer Hill. Officiating minister, John Barclay, 1844.

Janet Clezie, born Dec. 13, 1832; Mary Jane Clezie, born July 11, 1835. Parent, George Clezie, carpenter, Toronto. Officiating minister, John Barclay, April 13th, 1844.

Alexander Morrison, born Nov. 25, 1843. Parents, John Morrison, Toronto, and Catherine Connolly. Officiating minister, John Barclay, April 21st, 1844.

Mary Louisa Macfarlane, born Dec. 20th, 1843. Parents, Walter Macfarlane, merchant, Toronto, and Louisa Henderson. Of-

ficiating minister, John Barclay, April 18, 1844.

Peter Toronto Buchanan. Parents, Isaac Buchanan, merchant, Toronto, and Agnes Jarvie. Officiating minister, John Barclay, June 16th, 1844.

Mary McMillan, born May 24th, 1844. Parents, Ewen McMillan, Port Credit, and Mary Campbell. Officiating minister, John Barclay, Aug. 1st, 1844.

William McBride, born June 2nd, 1844. Parents, Neil McBride, engineer, Toronto, and Ann Gilmour. Officiating minister, John Barclay, Aug. 2nd, 1844.

Elenora Kennedy, born June 9th, 1844. Parents, Daniel Kennedy, spadina avenue, Toronto, and Margaret Times. Officiating minister, John Barclay, Aug. 9th, 1844.

Agnes Ann Bicket, born March 16th, 1844. Parents, James Bicket, clerk, Toronto, and Jane Leckie. Officiating minister, John Barclay, Sept. 4th, 1844.

Robert Goodal, born May 8, 1844. Parents, John Goodal, engineer, Toronto, and Elizabeth Hay. Officiating minister, John Barclay, Sept. 9th, 1844.

Donald Forbes, born Sept. 6th, 1844. Parents, William Forbes, labourer, Dundas street, and Ann Cameron. Officiating minister, John Barclay, Nov. 22nd, 1844.

Mary Anne Black, born Nov. 5th, 1844. Parents, David Black, emigrant on his way to Woolwich, and Ann Mine. Officiating minister, John Barclay, Dec. 8th, 1844.

Robert Stedman McClure. Parents, Robert McClure, auctioneer, Toronto. Officiating minister, John Barclay, Jan. 13, 1845.

William Rennie, born Nov. 19th, 1844. Parents, Alexander Rennie, Toronto, and Catherine Graham. Officiating minister, John Barclay, Jan. 23rd, 1844.

William John Smith, born Jan. 30, 1845. Parents, James Smith, and Elizabeth Atkinson. Officiating minister, John Barclay, Jan. 31st, 1845.

Grace Smith, Feb. 2, 1845. Parents, Malcolm Smith, labourer, near York Mills, and Grace Bluo. Officiating minister, John Barclay, Feb. 15th, 1845.

Stevenson Milligan, born Nov. 19, 1844. Parents, John Milligan, farmer, 2nd concession East York Township, and Rosina Hogg. Officiating minister, John Barclay, Feb. 17th, 1845.

Rosetta Shaw, born Jan. 6, 1845. Parents, Alexander Shaw, labourer, near Toronto, and Mary Christholm. Officiating minister, John Barclay, March, 1845.

James Gilbertson, born Feb. 4th, 1845. Parents, Henry Gilbertson, carpenter, Toronto, and Ann Webster. Officiating minister, John Barclay, April 10th, 1845.

Kenneth Frederick, born March 4, 1845. Parents, John Cameron, commercial Bank, Toronto, and Rosa Mary Rogers. Officiating minister, John Barclay, May 4, 1845.

Melita Christina, born Jan. 13, 1845. Parents, Kenneth Sutherland, merchant, Toronto, and Melita Raines. Officiating minister, John Barclay, May 11th, 1845.

Jane Helen Janet, born Nov. 7th, 1844. Parents, Donald McDonald, Canda Co.'s office, Toronto, and Frances McDonald. Officiating minister, John Barclay, May 14, 1845.

Isabella Louisa, born Jan. 22nd, 1845. Parents, Isaac C. Gilmor, merchant, Toronto, and Janet Kerr. Officiating minister, John Barclay, June 22nd, 1845.

- Margaret Brise, born May 15th, 1845. Parents, Francis Brise, carter, Toronto, and Elizabeth Murphy. Officiating minister, John Barclay, July 14th, 1845.
- Arthur Milligan, born May 24th, 1845. Parents, John Bowman, Toronto, and — Milligan. Officiating minister, John Barclay, July 21st, 1845.
- Stewart Wallace, born Feb. 27th, 1845. Parents, Edward Wallace, Toronto, and Hannah Gaw. Officiating minister, John Barclay, July 16th, 1845.
- Frederick Augustus, born Nov. 13, 1842. Parents, Alexander McKay, Toronto, and Rosetta L. McKay. Officiating minister, John Barclay, June, 1845.
- William Robert Chisholm, born June 28, 1842; Emma Ann Chisholm, born Sept. 21, 1844. Parents, George K. Chisholm, Oakville, and Isabella Land. Baptized Oct. 24th, 1842, and July 17th, 1845, by Robert Murray.
- James Duncan McNab, born April 2nd, 1845. Parents, Duncan McNab, Argyle Hotel, Toronto, and Mary Ann Donald. Officiating minister, John Barclay, Sept. 15, 1845.
- Alexander James Robertson, born June 26th, 1845. Parents, John Robertson, merchant, Toronto, and Margaret Sinclair. Officiating minister, John Barclay, S.pt. 28.
- William Carfrae Campbell, born July 26, 1845. Parents, Stedman B. Campbell, barrister, Toronto, and Rebecca Carfrae. Officiating minister, John Barclay, Oct. 26, 1845.
- Henry Hill Maulson, born Sept. 5, 1845. Parents, John Maulson, accountant, Toronto, and Eilon Hill. Officiating minister, John Barclay, Oct. 14th, 1845.
- William Fulton, born Oct. 19, 1845. Parents, John Fulton, Toronto, and Maria Staag. Officiating minister, John Barclay, Nov. 6th, 1845.
- Margaret Kerr, born Oct. 25th, 1845. Parents, Angus Kerr, seaman, Toronto, and Margaret McKenzie. Officiating minister, John Barclay, Nov. 14th, 1845.
- Mary Ann Coulter, born March 1, 1845. Parents, John Coulter, Toronto, and Agnes Miller. Officiating minister, John Barclay, Jan. 25th, 1846.
- William McKee, born Dec. 8, 1845. Parents, Hamilton McKee, Toronto, and Eleanor McCormick. Officiating minister, John Barclay, Jan. 25th, 1846.
- John Madole, born July 21, 1845. Parents, Nathaniel Madole, seaman, Toronto, and Mary Best. Officiating minister, John Barclay, Jan. 30th, 1846.
- Mary Frazier Macdonell, born Sept. 19, 1845. Parents, Duncan Macdonell, merchant, Toronto, and Maria Charles. Officiating minister, John Barclay, January, 1846.
- Mary Ann McIntosh, born Aug. 13th, 1845. Parents, Robert McIntosh, cooper, at Humber, and Elizabeth Brims. Officiating minister, John Barclay, Feb. 8rd, 1846.
- Anna Maria Currie, born July 2nd, 1845. Parents, Walter Currie and Maria Bowes. Officiating minister, John Barclay, Feb. 6, 1846.
- Robert Simple, born Nov. 28, 1845. Parents, John Simple, plasterer, and Martha Blair. Officiating minister, Blakely Monaghan, Feb. 7th, 1846.
- Robert Donald, born Oct. 18th, 1845. Parents, James Andrew Donald, Toronto, and Maria Shearer. Officiating minister, John Barclay, 1846.
- David Smith, born March 21st, 1846. Parents, Alexander Smith, Toronto, and Margaret Robertson. Officiating minister, John Barclay, April 26th, 1846.
- Mary Ann Benson, born Jan. 31, 1846. Parents, Robert Benson, Toronto, and Mary Clerk. April 26th, 1846.
- Louisa Jane Crooks, born March 13, 1846. Parents, Robert P. Crooks, barrister, Toronto, and Louisa Fisher. Officiating minister, John Barclay, June 5th, 1846.
- George James Robertson, born Aug. 15, 1845. Parent, George Robertson, Toronto. Officiating minister, John Barclay, Oct. 18th, 1846.
- Janet Balmer, born Jan. 25, 1846. Parents, Robert Balmer, merchant, Oakville, and Elizabeth Rebecca Ferry. Officiating minister, Robert Murray, July 9th, 1846.
- James Chambers Patterson, born Sept. 25, 1845. Parents, David Patterson, carpenter, Oakville, and Agnes Griggs. Officiating minister, Robert Murray, July 9, 1846.
- Robert Patterson, born Feb. 8th, 1846. Parents, David Patterson, carpenter, Oakville, and Agnes Griggs. Officiating minister, Robert Murray, July 9th, 1846.
- Susan Sophia Lotimer, born Aug. 19th, 1846. Parents, Edward Lotimer, Toronto, and Janet Monney. Officiating minister, John Barclay, Sept. 30th, 1846.
- Joseph Nelson, born Feb. 8th, 1846. Parents, Thomas Nelson and Margaret Nelson. Officiating minister, John Barclay, Dec. 7th, 1846.
- Matilda Paterson Russell, born Dec. 26, 1845. Parents, William Russell, Owen Sound, and Elizabeth Richardson. Officiating minister, John Barclay, Dec. 31, 1846.
- John Milligan, born Sept. 12th, 1846. Parents, Frederick Milligan, Toronto, and Margaret Jane Bowman. Officiating minister, John Barclay, Dec. 20th, 1846.
- Marion Donaldson, born July 7th, 1846. Parents, James Donaldson, mechanic, and Mary Morrison, Toronto. Officiating minister, John Barclay, March 21st, 1847.
- Margaret Jane Bowman, born March 1, 1847. Parents, John Bowman, Toronto, and — Milligan. Officiating minister, John Barclay, April 25th, 1847.
- Christiana McNeil, born Feb. 1st, 1847. Parents, Duncan McNeil, Toronto, and Hugh McNeil. Officiating minister, John Barclay, April 25th, 1847.
- Sarah Robina Black, born Jan. 20th, 1836. Parents, George Black, Toronto, and — Garside. Officiating minister, John Barclay, Feb. 2nd, 1847.
- Duncan McBayne, born Sept. 15, 1846. Parents, John McBayne, Toronto, and Mary Fisher. Officiating minister, John Barclay, June 10th, 1847.
- Margaret Smith, born April 10th, 1847. Parents, David Smith, Toronto, and Amelia Munro. Officiating minister, John Barclay, July 7th, 1847.
- Edward Wallace, born April 23rd, 1847. Parents, Edward Wallace, Toronto, and Hannah G. w. Officiating minister, John Barclay, July 24th, 1847.
- Jane Kerr, born March 13th, 1847. Parents, Angus Kerr, Toronto, and Margaret McKenzie. Officiating minister, John Barclay, July 22nd, 1847.
- Mary Catherine Morrison, born May 7,

1846. Parents, Angus Morrison, barrister, and — Gilmor. Officiating minister, John Barclay, Aug. 8th, 1847.
- Nora Turner Sutherland, born Dec. 19, 1846. Parents, K. M. Sutherland, merchant, Toronto. Officiating minister, John Barclay, Aug. 8th, 1847.
- Eli Stronger, born March 22nd, 1847. Parents, William Stronger, fishermen, Toronto, and Mary Petrie. Officiating minister, John Barclay, Aug. 15th, 1847.
- Matilda Robinson, born March 19, 1846. Parents, Ezekiel Robinson, Toronto, and Frances Ann Paterson. Officiating minister, John Barclay, Aug. 19th, 1847.
- Ann Robertson, born July 20th, 1847. Parents, John Robertson, merchant, Toronto, and Margaret Sinclair. Officiating minister, John Barclay, Sept. 24th, 1847.
- Mary Caroline Augusta, born May 2nd, 1847. Parents, Donald Macdonald, clerk, Toronto, and Frances Macdonald. Officiating minister, John Barclay, Oct. 11, 1847.
- Thomas John Alexander Rutley, born Sept. 14th, 1847. Parents, Thomas Rutley, Toronto, and Margaret McGregor. Officiating minister, John Barclay, Nov. 1st, 1847.
- Agnes McKie, born Sept. 20, 1847. Parents, Hamilton McKie, Toronto, and Eleanor McCormick. Officiating minister, John Barclay, Nov. 4th, 1847.
- Roderick William McNeil, born May 3rd, 1847. Parents, Roderick McNeil, Toronto. Officiating minister, John Barclay, Nov. 15, 1847.
- Isabella McKay, born Oct. 5, 1847. Parents, Thomas McKay, 8th con., Lanark, Perth, and Isabella McDonald. Officiating minister, John Barclay, Dec. 9th, 1847.
- Hugh Ross, born Dec. 2, 1847. Parents, Donald Ross, Park, near the Don, Toronto, and Catherine Noon. Officiating minister, John Barclay, Jan. 6th, 1848.
- Elizabeth Madole, born Dec. 7th, 1847. Parents, Nathaniel Madole, seaman, Toronto, and Mary Best. Officiating minister, John Barclay, Feb. 27th, 1848.
- Robertson. Parent, — Robertson, Victoria st., Toronto. Officiating minister, John Barclay, March, 1848.
- William Booth McCannan, born April 5, 1848. Parents, Alexander McClannan, Toronto, and Margaret Jane Booth. Officiating minister, John Barclay, May 10, 1848.
- John Donald Kay, born Feb. 29th, 1848. Parents, William Kay, late of 93rd Highlanders, and Isabella McNab. Officiating minister, John Barclay, May 11th, 1848.
- John Christian Maulson, born Dec. 10th, 1847. Parents, John Maulson, Toronto, and Elton Hill. Officiating minister, John Barclay, April 10th, 1848.
- John Campbell McArthur, born Feb. 19, 1848. Parents, John McArthur, Rob Roy Hotel, and Catherine Morrison. Officiating minister, John Barclay, June 5, 1848.
- Mary Jane Anderson, born March 25th, 1848. Parents, William Anderson (deceased), and Margaret Anderson. Officiating minister, John Barclay, June 10th, 1848.
- Sarah Eugenie Leighton, born Dec. 5, 1847. Parents, David S. Leighton, surgeon, Toronto, and Jane Eugenie Ballie. Officiating minister, John Barclay, June 19, 1848.
- Eliza Rose Ann Douglas, born Nov. 5th, 1847. Parents, James Douglas, painter, Toronto, and Margaret McAdam. Officiating minister, John Barclay, July 5th, 1848.
- Maria Louise Gilmor. Parent, Isaac C. Gilmor, merchant, Toronto. Officiating minister, John Barclay, Sept. 1848.
- John Stewart, born Aug. 9, 1848. Parents, John Stewart and Margaret Johnson. Officiating minister, John Barclay, Oct. 15, 1848.
- Mary Donald, born Aug. 17th, 1848. Parents, James Donald and Marion Shearer. Officiating minister, John Barclay, Oct. 15, 1848.
- Ellen McCance, born Aug. 31st, 1848. Parents, James McCance, York Township, and Ann Conron. Officiating minister, John Barclay, Nov. 6th, 1848.
- John Stewart Weller, born April 10, 1848. Parents, William Weller, Cobourg, and Margaret Weller. Officiating minister, John Barclay, Nov. 17th, 1848.
- Hugh Frazer, born Aug. 17th, 1848. Parents, Hugh Frazer, gardener, Don Bridge. Officiating minister, John Barclay, Dec. 31st, 1848.
- Malcolm McFayden. Parents, John McFayden, Toronto, and Margaret Gillespie. Officiating minister, John Barclay, Dec. 3, 1848.
- Catherine Butler, born Sept. 18, 1848. Parents, John Jackson Butler, Toronto, and Elizabeth McShannon. Officiating minister, John Barclay, Dec. 31st, 1848.
- John Alex. McNeil, born Sept. 30, 1848. Parents, Roderick McNeil, Oakville, and Emily McNeil. Officiating minister, John Barclay, Dec. 19th, 1848.
- Alexander Murdoch, born Oct. 18, 1848. Parents, John Murdoch, pilot, Toronto, and Janet Gorrie. Officiating minister, John Barclay, Dec. 31, 1848.
- Henry Pent, born Nov. 2, 1848. Parents, Henry Pent, Newmarket, and Mary Nesbit. Officiating minister, John Barclay, Jan. 28, 1849.
- Sarah Antoinette, born Nov. 30th, 1848. Parents, George Bell, Newmarket, and Mary Bell. Officiating minister, John Barclay, Jan. 28th, 1849.
- Sarah Delilah Kelley, born Nov. 22, 1848. Parent, James J. Kelley, tavern keeper, Toronto. Officiating minister, John Barclay, Feb. 6th, 1849.
- Kenneth Archer, Florence Caulfield, born Sept. 25th, 1848. Parents, K. M. Sutherland, merchant, Toronto, and Eva Raines. Officiating minister, John Barclay, Feb. 18, 1849.
- Archibald McNeill, born June 5th, 1848. Parents, Malcolm McNeill, carpenter, Thornhill, and Catherine Cameron. Officiating minister, John Barclay, Feb. 25th, 1849.
- Elizabeth Hay, born Jan. 28th, 1849. Parents, Robert Hay, cabinetmaker, Toronto, and Mary Dunlop. Officiating minister, John Barclay, Feb. 28th, 1849.
- Jane Robertson, born Feb. 8, 1849. Parent, John Robertson, carpenter. Officiating minister, John Barclay, April 29, 1849.
- Robert Harrison Reid, born March 31st, 1849. Parent, Joseph Reid, pensioner. Officiating minister, John Barclay, April 29, 1849.
- Born April, 1849. Parent, Hugh McNeill, Half-way House, Front st., Toronto. Officiating minister, John Barclay, April 23, 1849.
- Francis James Brise, born July 19, 1848. Parents, Francis Brise (deceased), and Eliza Brise. Officiating minister, John Barclay, May 6th, 1849.

James Leckie Bicket, born Sept. 20, 1847. Parents, James Bicket, late bookkeeper to Buchanan & Co., and Jane Leckie. Officiating minister, John Barclay, May 14, 1849.

Arthur Milligan, born Feb. 4th, 1849. Parent, Frederick Milligan, tavern keeper, Toronto. Officiating minister, John Barclay, June 8rd, 1849.

Porteous, born Nov. 15, 1848. Parents, Peter Morgan, Toronto, and — Porteous. Officiating minister, John Barclay, June 6th, 1849.

George Hugh McDonnell, born Feb. 10th, 1849. Parents, Duncan McDonnell, merchant, Toronto, and Maria Charles. Officiating minister, John Barclay, June, 1849.

James Jardine, born Nov. 2, 1848. Parents, Arbutckle Jardine, Toronto, and Elizabeth Farrell. Officiating minister, John Barclay, 28th June, 1849.

Angus Gilmor Morrison, born Feb. 21st, 1849. Parents, Angus Morrison, barrister, and — Gilmor. Officiating minister, John Barclay, July, 1849.

James Arthur Milligan, born May 28th, 1849. Parents, Alexander Milligan, Toronto, and Sarah Hill. Officiating minister, John Barclay, July 22nd, 1849.

John Bostwick, born Sept. 2nd, 1849. Parents, Hugh J. Bostwick, master of Grammar School, Newmarket, and Marion Taylor. Officiating minister, John Barclay, Sept. 7th, 1850.

Sarah Lamout, born July 16, 1849. Parents, Robert Lamout, March st., Toronto, and Jane McDowal. Officiating minister, John Barclay, Aug. 16th, 1849.

Mary Matthews, born April 19th, 1819. Parents, John Matthews, March street, Toronto, and Elizabeth Matthews. Officiating minister, John Barclay, Aug. 16th, 1849.

Alexander Tytler, born Nov. 18th, 1849. Parents, Alex. Tytler, Queen st., Toronto, and Sophia Easton. Officiating minister, John Barclay, Aug. 19th, 1849.

Margaret Taylor, born Oct. 29th, 1848. Parents, John Taylor, Alice st., Toronto, and Jane Macdonald. Officiating minister, John Barclay, Aug. 27th, 1849.

Elizabeth Hemphill, born Oct. 3, 1843; George Henry, born Aug. 31st, 1845; William, born Dec. 22nd, 1847; Mary Ann born Aug. 28th, 1849. Parents, John Hemphill, officer in H. M. Custom House, Toronto, and Mary Ann Hemphill. Officiating minister, John Barclay, Oct. 15th, 1849.

Richard Charles Rutley, born Aug. 27, 1849. Parents, Thomas Rutley, Toronto, and Margaret Rutley. Officiating minister, John Barclay, Oct. 21st, 1849.

John McFayden. Parents, John McFayden, Caldwell's Inn, Yonge st., and Margaret Gillespie. Officiating minister, John Barclay, Nov. 4th, 1849.

Alexander George Duffus, born Aug. 30, 1849. Parents, James Duffus, mechanic, Toronto, and Ann Fresh. Officiating minister, John Barclay, Dec. 2nd, 1849.

Adelaide Edith Sophia, born Oct. 2, 1849. Parent, Donald Macdonald, clerk, Toronto. Officiating minister, John Barclay, Feb. 5, 1850.

Robert McCormick, born Nov. 29, 1849. Parents, John McCormick, Toronto, and Mary Anne Hearst. Officiating minister, John Barclay, Feb. 18th, 1850.

Nathaniel, born Feb., 1850. Parents, Nathaniel Medole, Toronto, and Mary Ma-

dole. Officiating minister, John Barclay, Feb. 20th, 1850.

Agnes Margaret Starke, born Feb. 24, 1850. Parents, Alexander Starke, mechanic, Toronto, and Agnes Starke. Officiating minister, John Barclay, March 8, 1850.

Charles Robert Robertson, born Nov. 8, 1849. Parents, John Robertson, merchant, Toronto, and Margaret Sinclair. Officiating minister, John Barclay, March 12th, 1850.

Rosa McNab, born April 19th, 1849. Parents, Duncan McNab, Toronto, and Mary Ann McNab. Officiating minister, John Barclay, March 31st, 1850.

John Ewart Mitchell, born March 6th, 1850. Parents, Robert Mitchell, Toronto, and Jane Ritchie. Officiating minister, John Barclay, June 6th, 1850.

John Howett Maulson, born Nov. 26th, 1849. Parents, John Maulson, Toronto, and Sarah Hill. Officiating minister, John Barclay, May 1st, 1850.

Isabella Eliza, born June 3rd, 1850. Parent, Peter Lown, engineer. Officiating minister, John Barclay, June 10th, 1850.

Maria Jane Young, born April 17, 1850. Parents, John Young, 87 Elizabeth street, Toronto, and Mary Jane Smith. Officiating minister, John Barclay, June 23rd, 1850.

Christina Anne McNeil, born Feb. 19th, 1850. Parents, Roderick McNeil, Oakville, and Emma McNeil. Officiating minister, John Barclay, June 20th, 1850.

Bundla Jane Dickson, born Jan. 8th, 1850. Parents, George P. Dickson, Elgin Mills, Richmond Hill, and Isabella Thomson. Officiating minister, John Barclay, July 3rd, 1850.

Margaret Brown, born May 17th, 1850. Parents, Robert Brown and Christina Brown. Officiating minister, John Barclay, June 25, 1850.

Isabella Bowman, born June 28th, 1850. Parents, John Bowman, Toronto, and Frances Milligan. Officiating minister, John Barclay, July 22nd, 1850.

Colin Ferrie Strong, born June 25, 1850. Parents, Struthers Strong, Government Board of Works, and Janet Ferrie. Officiating minister, John Barclay, Aug. 9, 1850.

Margaret Jane McKie, born Aug. 4, 1849. Parents, Hamilton McKie, Edward st., Toronto, and Eleanor McCormick. Officiating minister, John Barclay, Aug. 13, 1850.

George Bradshaw Riddell, born Dec. 3rd, 1849. Parents, Joseph Riddell, printer, Toronto, and Elizabeth Riddell. Officiating minister, John Barclay, Aug. 15th, 1850.

William Alexander Dunlop, born Aug. 17, 1850. Parents, Thomas Dunlop, tailor Toronto, and Margaret Rutherford Thomson. Officiating minister, John Barclay, Aug. 27th, 1850.

William Jardine, born Feb. 28th, 1850. Parents, Arbutckle Jardine, Queen st., Toronto, and Elizabeth Farrell. Officiating minister, John Barclay, Aug. 27th, 1850.

Jane Matilda Thomson, born April 25th, 1850. Parents, Hugh Thomson, Louis st., Toronto, and Mary McCarrie. Officiating minister, John Barclay, Aug. 25th, 1850.

William John Blair, born April 16, 1850. Parents, John Blair, Keeper Court House, Toronto, and Mary Boyd. Officiating minister, John Barclay, Sept. 1st, 1850.

Robert Hay, born Aug. 9, 1850. Parents, Robert Hay, cabinetmaker, Toronto, and Mary Dunlop. Officiating minister,

John Barclay, Sept. 8th, 1850.
 John Bostwick, born Sept. 2nd, 1849. Parents, Hugh J. Bostwick, teacher, in Newmarket, and Marion Taylor. Officiating minister, John Barclay, Sept. 7, 1850.
 Ellen McLaughlan, born Sept. 29, 1850. Parents, Sergt. John McLaughlan, 71st Regt., Res. Bat., Toronto, and Ellen Day. Officiating minister, John Barclay, Oct. 15, 1850.
 Peter Morgan, born Aug. 4, 1850. Parents, Peter Morgan, inspector, Toronto, and — Porteous. Officiating minister, John Barclay, Oct. 30th, 1850.
 Julia Adeline, born Oct. 5, 1850. Parents, John Innes, Toronto, and Julia Caffrey. Officiating minister, John Barclay, Nov. 3rd, 1850.
 Elizabeth Dobbin, born Feb. 25th, 1849. Parents, John Dobbin, carpenter, Toronto, and Elizabeth Kent. Officiating minister, John Barclay, Nov. 6th, 1850.
 Isabella Jane Leitch, born Oct. 2, 1850. Parents, Robert Leitch, private, 71st Regt., Toronto Garrison, and Sarah McPherson. Officiating minister, John Barclay, Nov. 21st, 1850.
 John Jamieson Henderson, born Oct. 29, 1849. Parents, Thomas Henderson and Margaret Jamieson. Officiating minister, John Barclay, Nov. 25th, 1850.
 Emily Caroline Morrison. Parents, Angus Morrison, barrister, Toronto, and — Gilmore. Officiating minister, John Barclay, John Barclay, Dec. 30th, 1850.
 John Howcutt Maulson, born Nov. 26th, 1849. Parents, John Maulson, accountant, Toronto, and Helen Hill. Officiating minister, John Barclay, May 1st, 1850.
 Isabella Eliza Low, born June 3rd, 1850. Parent, — Low, engineer, Toronto. Officiating minister, John Barclay, June 10th, 1850.
 Agnes Boyd, born June 15th, 1850. Parent, James Boyd. Officiating minister, John Barclay, Nov. 11th, 1850.
 Ellen Steven, born Sept. 19, 1850. Parent, William Steven, carter, Toronto. Officiating minister, John Barclay, Oct. 21, 1850.
 Jessie Scott, born Oct. 11, 1850. Parent, Colour-Sgt. Alex. Scott, 71st Hd. Lt. Infantry. Officiating minister, John Barclay, Nov. 12th, 1850.
 Robert Lamb Bain, born Oct. 23, 1850. Parents, Private Wm. Bain, 71st Hd. Lt. Infantry, and Margaret Bain. Officiating minister, John Barclay, Nov. 24, 1850.
 Twin daughters. Parents, S. B. Campbell, barrister, Toronto, and Rebecca Carfrae. Officiating minister, John Barclay.
 Isabella Watson, born Dec. 12th, 1849. Parents, Jonathan Watson, leather merchant, Toronto, and Ann Mackintosh. Officiating minister, John Barclay, Nov. 24, 1850.
 Alexander, born Sept. 30, 1843; Robert Simpson Jamieson, born Oct. 5, 1845; Donald Daniel, born May 3rd, 1849. Parents, George Maunson, gardener Toronto, and Ann Sinclair. Officiating minister, John Barclay, July 26th, 1849.
 Catherine Monro, born Sept. 25, 1850. Parents, John Monro, cabinetmaker, Toronto, and Mary McRae. Officiating minister, John Barclay, Jan. 20th, 1851.
 James Donald, born April 17th, 1851. Parents, James Donald, Toronto, and Maria

Shearer. Officiating minister, John Barclay, May 4th, 1851.
 Malcolm, born Jan. 5th, 1848; John, born April 10th, 1849; Donald, born Feb. 1st, 1851. Parents, John McPadden, lawyer-keeper, Toronto, and Margaret Gillespie. Officiating minister, John Barclay, May 5th, 1851.
 Elizabeth Thomson, born Dec. 2, 1850. Parents, James Thomson, Toronto, and Catherine Ross. Officiating minister, John Barclay, Feb. 9th, 1851.
 James Parker, born Dec. 27th, 1850. Parents, Charles Parker, Toronto, and Jane Crawford. Officiating minister, John Barclay, Jan. 27th, 1851.
 Eveline Wilhelmina, born Aug. 15, 1849. Parents, Thomas McConkey, confectioner, Toronto, and Elizabeth McConkey. Officiating minister, John Barclay, June 27, 1851.
 Ellen Jackson, born Sept. 10, 1850. Parent, John Jackson, Toronto. Officiating minister, John Barclay, June 29th, 1851.
 Ann Anderson, born May 26th, 1851. Parents, Alex. Anderson. Officiating minister, John Barclay, June 29th, 1851.
 James Smith, born Feb. 23rd, 1851; Alexander Smith, born Feb. 23rd, 1851. Parents, James Smith, carter, Toronto, and Elizabeth Atkinson. Officiating minister, John Barclay, July 29th, 1851.
 Catherine Cochrane, born June 21, 1851. Parents, James Cochrane, mason, Toronto, and Margaret Cochrane. Officiating minister, John Barclay, Aug. 17th, 1851.
 Rebecca, born April 22nd, 1851. Parents, Alex. McIntyre, 71st Hd. Lt. Infantry, 2nd Batt, and Ann Hurst. Officiating minister, John Barclay, Aug. 26th, 1851.
 Flora Macdonald, born March 25, 1851. Parents, Malcolm Galbraith, of Darlington, residing at Toronto, and Isabella Macdonald. Officiating minister, John Barclay, 1851.
 George Frame, born Aug. 16th, 1851. Parents, Walter Frame, 2nd Batt. 71st H. M. Infantry, and Elizabeth Frame. Officiating minister, John Barclay, Aug. 26th, 1851.
 David Gibson, born Aug. 24th, 1851. Parents, William Gibson, saddler, Toronto. Officiating minister, John Barclay, Aug. 29, 1851.
 Maria Reid, born June 11, 1850. Parents, Joseph Reid, pensioner, Toronto, and Isabella A. Harrison. Officiating minister, John Barclay, Sept. 9th, 1851.
 Archibald McNash, born Aug. 29, 1851. Parents, John McNash and Janet McDonald. Officiating minister, John Barclay, Oct. 12, 1851.
 James McNeill, born Aug. 24th, 1851. Parents, John McNeill, molester, Toronto, and Margaret Lee. Officiating minister, John Barclay, Oct. 22nd, 1851.
 Helen Robertson, born Oct. 24th, 1851. Parents, George McKay, Sergt.-Major 2nd Batt., 71st Hd. Lt. Infantry, and Elizabeth McKechnie. Officiating minister, John Barclay, Oct. 30th, 1851.
 Elizabeth, born July 18th, 1849. Parents, Alexander Murdoch, Sergt. 2nd Batt. 71st Hd. Lt. Infantry, and Margaret Murdoch. Officiating minister, John Barclay, Sept. 2nd, 1851.
 Ellen Jane, born Aug. 30, 1851. Parents, William Tinsal, 71st Infantry, 2nd Batt., and Ellen Watson. Officiating minister, John Barclay, Sept. 2nd, 1851.

Robert, born Oct. 24th, 1851. Parents, Robert Mitchell, Toronto, and Jane Ritchie. Officiating minister, John Barclay, Nov. 3, 1851.

Charles Robert, born May 22nd, 1851. Parents, John T. Longee, cabinetmaker, Toronto, and Mary Longee. Officiating minister, John Barclay, Nov. 30th, 1851.

Mary Margaret, born Sept. 16th, 1851. Parent, Frederick Milligan, tavern-keeper, Toronto. Officiating minister, John Barclay, Dec. 5th, 1851.

Louisa Maria Exshaw, born Dec. 8, 1851. Parent, Srgt. Murdoch, Bandmaster 2nd Batt., 71st Hd. Infantry. Officiating minister, John Barclay, Jan. 13th, 1852.

Sophia Fowler, born May 12th, 1851. Parents, Alexander Fowler, dentist, Toronto, and Sophia Fowler. Officiating minister, John Barclay, Jan. 28th, 1852.

Archibald Duncanson, born Oct. 14, 1851. Parents, Arch. Duncanson, Toronto, and Margaret Macdonald. Officiating minister, John Barclay, Jan. 28th, 1852.

James McBurney, born July 17th, 1851. Parents, Samuel McBurney and Anne Jane Hughes. Officiating minister, John Barclay, Feb. 2nd, 1852.

John Milligan, born Jan. 5, 1852. Parent, John Bowman, bar-keeper, Wellington Hotel, Toronto. Officiating minister, John Barclay, March 15th, 1852.

Ann, born Jan. 18th, 1852. Parents, Malcolm McNeil and Catherine McNeil. Officiating minister, John Barclay, March 15, 1852.

James Alex. John, born Oct. 17, 1851. Parent, Donald Macdonald, Canada Co. Office, Toronto. Officiating minister, John Barclay, March 21st, 1852.

Kate Frazer, born Jan. 2, 1852. Parent, Matthew Drummond, clerk, University Bursar's office. Officiating minister, John Barclay, March 23rd, 1852.

Hugh George, born Jan. 5, 1852. Parents, Roderick McNeil, Oakville, and Emma McNeill. Officiating minister, John Barclay, April 29th, 1852.

Orlando John, born Dec. 22, 1851. Parents, William Donnell, 2nd Batt., 71st Hd. Lt. Infantry, and Joanna Donnell. Officiating minister, John Barclay, March 23rd, 1852.

James Frankum, born Feb. 25th, 1852. Parents, John Frankum, Sergt., 2nd Batt., 71st Infantry, and Jane Frankum. Officiating minister, John Barclay, March 23rd, 1852.

Agnes, born Feb. 2nd, 1852. Parents, James McArthur, 2nd Batt. 71st, and Mary McArthur. Officiating minister, John Barclay, March 23rd, 1852.

James Hughes, born July 17th, 1851. Parents, Samuel Hughes, Toronto, and Ann Jane Hughes. Officiating minister, John Barclay, Feb. 2nd, 1852.

Thomas Robert, born May 20th, 1851. Parents, Thomas Pollock, private, 71st Hd. Lt. Infantry, and Jane Pollock. Officiating minister, John Barclay, March 25, 1852.

Sarah Ann, born June 24, 1852. Parents, John Jackson and Elizabeth Jackson, Officiating minister, John Barclay, Aug. 29, 1852.

Elizabeth, born Dec. 16, 1852. Parents, Geoffrey Homby and Elizabeth Homby. Of-

ficiating minister, John Barclay, Jan. 21, 1851.

Jane Anne, born July 16, 1848: John Charles, born Jan. 23rd, 1846; William James, born Jan. 23rd, 1850. Parents, Duncan Forbes, builder, and Jane Furze. Officiating minister, John Barclay, Feb. 4, 1851.

Emily Martha, born Jan. 21st, 1851. Parents, Alex. Milligan, Toronto, and Sarah Hill. Officiating minister, John Barclay, March 4th, 1851.

David, born Jan. 10th, 1852. Parents, David Nixon, Toronto, and Margaret Nixon. Officiating minister, John Barclay, S. pt. 15, 1852.

George Edward, born Aug. 17th, 1852. Parents, Thomas Rutley, Toronto, and Margaret Rutley. Officiating minister, John Barclay, Oct. 10th, 1852.

James, born Aug. 24th, 1852. Parents, John McNeil and Margaret McNeil. Officiating minister, John Barclay, Oct. 22, 1852.

William Alexander, born July 5th, 1852. Parents, Robert Sutherland, Toronto, and Eliza Sutherland. Officiating minister, John Barclay, Oct. 26th, 1852.

Christian Marion, born Oct. 18, 1851. Parent, William McKechney, Toronto. Officiating minister, John Barclay, Nov. 1, 1852.

Robert Harrison, born Oct. 15th, 1852. Parents, Alex. Mitchell, Sergt. 71st Regt., Toronto, and Sarah Mitchell. Officiating minister, John Barclay, Nov. 10th, 1852.

Margaret, born Nov. 18th, 1851. Parents, Joseph Reid, Toronto, and Isabella Ann Reid. Officiating minister, John Barclay, Nov. 10th, 1852.

Frances, Parent, Peter Morgan, Toronto. Officiating minister, John Barclay, Nov., 1852.

Mary Margaret, born Nov. 4th, 1852. Parent, John Low, Toronto. Officiating minister, John Barclay, Dec. 2nd, 1852.

Victoria Matilda, born May 24th, 1850; Islay Alexander John, born Sept. 29th, 1852. Parents, Duncan McNab, Arryl Hotel, Toronto, and Mary Ann McNab. Officiating minister, Donald Munro.

Charlotte Sophia, born Oct. 30, 1852. Parents, William Robertson and Charlotte Emily Robertson. Officiating minister, John Barclay, Dec. 3rd, 1852.

Margaret, born Sept. 22, 1852. Parents, John McLaughlan, late Sergt. 71st Regt., and Ellen McLaughlan. Officiating minister, John Barclay, Dec. 15th, 1852.

Eva Katherine, born Oct. 8th, 1852. Parents, Kenneth M. Sutherland, Toronto, and Eva Sutherland. Officiating minister, John Barclay, April 14th, 1852.

William Alexander, born Feb. 5th, 1852. Parents, Alexander Milligan, Toronto, and Sarah Milligan. Officiating minister, John Barclay, April 18th, 1852.

Elizabeth, born Jan. 29th, 1853. Parents, George Gooderham and Catherine Gooderham. Officiating minister, John Barclay, April 20th, 1853.

John, born Dec. 17th, 1853. Parents, Archibald Duncanson and Margaret Duncanson. Officiating minister, John Barclay, April 20th, 1853.

Mary, born April 26th, 1853. Parents,

Thomas McQueen and Mary Anne McQueen. Officiating minister, John Barclay, April 29th, 1853.

Caroline Maria, born March 1853. Parents, Andrew Drummond and Louisa Drummond. Officiating minister, John Barclay, May 7th, 1853.

Sarah, born April 5th, 1853. Parents, Joseph Reid and Isabella Reid.

Officiating minister, John Barclay, June 13, 1853. Margaret Mary Louisa, born Nov. 19th, 1852. Parents, John Ritchey, merchant, Toronto, and Elizabeth Ritchey. Officiating minister, John Barclay, June 30, 1853.

William John, born April 18th, 1853. Parents, George P. Dickson and Isabella Dickson. Officiating minister, John Barclay, July 5th, 1853.

Elizabeth, born Nov. 12th, 1852. Parents, Hugh Mathieson, Toronto, and Janet Mathieson. Officiating minister, John Barclay, Nov. 12th, 1853.

Alfred Alexander, born May 8th, 1853. Parents, William Jones, mason, and Margaret Jones. Officiating minister, John Barclay, July 12th, 1853.

Roderick, born Aug. 15th. Parents, Hugh McNeill and Anne McNeill. Officiating minister, John Barclay, Aug. 24th, 1853.

William Hutchison, born May 22, 1853. Parents, Roderick McNeill and Emma McNeill. Officiating minister, John Barclay, Aug. 24th, 1853.

Elizabeth Jane, born Sept. 2nd, 1853. Parents, Thomas Alexander McLean and Fanny McLean. Officiating minister, John Barclay, Oct. 3rd, 1853.

Anne Maria, born July 26, 1853. Parents, James Dixon and Catherine Dixon. Officiating minister, John Barclay, Sept. 18th, 1853.

Elizabeth, born, June 18, 1853. Parents, George Scott and Elizabeth Scott. Officiating minister, John Barclay, Oct. 9th, 1853.

John, born March 28th, 1851; Jane, born Feb. 20th, 1853. Parents, George Duffus, Toronto, and Ann Duffus. Officiating minister, John Barclay, June 21, 1853.

Emma, born June 5th, 1853; Margaret, born Nov. 26th, 1851. Parents, James Duffus, Toronto, and Anne Duffus. Officiating minister, John Barclay, June 21, 1853.

William, born Aug. 9th, 1853. Parents, John Leitch and Agnes Leitch. Officiating minister, John Barclay, Oct. 9th, 1853.

Victoria, born April 13, 1853. Parents, Andrew Foulds and Janet Foulds. Officiating minister, John Barclay, Oct. 24, 1853.

Joanna Laura Dick, born June 3rd, 1853. Parents, Stedman Campbell, barrister, Toronto, and Rebecca Campbell. Officiating minister, John Barclay, Nov. 3rd, 1853.

Francis William, born Aug. 6th, 1852. Parent, William Steven. Officiating minister, John Barclay, Nov. 6th, 1853.

Alexander, born Aug. 3rd, 1853. Parents, John McNab, and Janet McNab. Officiating minister, John Barclay, Nov. 10, 1853.

William, born Nov. 23rd, 1853. Parents, William Turner and Jane Turner. Officiating minister, John Barclay, Nov. 23, 1853.

Manfred John, born Sept. 15th, 1852. Parents, John Smith and Rebecca Smith. Officiating minister, John Barclay, Dec. 27, 1853.

Samuel, born Nov. 10th, 1853. Parents, David Duff and Margaret Duff. Officiating

minister, John Barclay, Dec. 30, 1853. James Drummond, born Dec. 18th, 1853. Parents, Alexander Drummond, Toronto, and Ellen Anderson. Officiating minister, John Barclay, Jan. 30th, 1854.

Robert James, born Nov. 12th, 1853. Parents, John Murdoch, Toronto, and Nancy Forey. Officiating minister, John Barclay, Feb. 13th, 1854.

Robert Miller Inglis, born Jan. 26, 1854. Parents, Russel Inglis, Wellington Hotel, and Jane Bell. Officiating minister, John Barclay, March 24th, 1854.

Frederick Arthur, born Jan. 31, 1854. Parents, Frederick Milligan, tavernkeeper, Toronto. Officiating minister, John Barclay, April 18th, 1854.

Frederick William Charles, born Jan. 24, 1854. Parents, Donald McDonald, Toronto. Officiating minister, John Barclay, June 25th, 1854.

Margaret Wright, born Feb. 12, 1854. Parents, John Wright, R. C. Rifles, Garrison, Toronto, and Mary Anne Wright. Officiating minister, John Barclay, June 25, 1854.

Ronald Dingwall, born Dec. 24th, 1853. Parents, Alex. Dingwall, tavernkeeper, Toronto, and Flora Dingwall. Officiating minister, John Barclay, June 27th, 1854.

James Frame, born July 11th, 1854. Parents, James Frame, Edward st., Toronto, and Elizabeth Frame. Officiating minister, John Barclay, July 29th, 1854.

Mary Jane McArthur, born May 12th, 1854. Parents, James McArthur, Toronto, and Mary McArthur. Officiating minister, John Barclay, Sept. 23rd, 1854.

Farquhar McLachlan, born Sept. 10th, 1854. Parents, Peter McLachlan, blacksmith, Toronto, and Jessie McLachlan. Officiating minister, John Barclay, Oct. 7th, 1854.

Henrietta McWhenny, born Aug. 21st, 1854. Parents, Henry McWhenny, R. C. Rifles, Garrison, Toronto, and Elizabeth McWhenny. Officiating minister, John Barclay, Sept. 17th, 1854.

Sarah Kelly, born July 29, 1854. Parent, William Kelly, R. C. Rifles, Garrison Toronto. Officiating minister, John Barclay, Sept. 17th, 1854.

Robert Barclay Goulson, born July 1st, 1850; Elizabeth Goulson, born Nov. 19, 1854. Parent, Samuel Goulson (deceased). Officiating minister, John Barclay, Dec. 10th, 1854.

Harriet Jane Gooderham, born Sept. 17, 1854. Parents, George Gooderham, 1st con., Scarboro', and Catherine Gooderham. Officiating minister, John Barclay, Dec. 22nd, 1854.

John Eastwood Nesbit, born Oct. 7, 1854. Parents, Thomas Nesbit, carpenter, Toronto, and Mariah Nesbit. Officiating minister, John Barclay, Jan. 7th, 1855.

Robert Fraser Drummond, born Aug. 21, 1854. Parents, Andrew Drummond, Toronto, and Louisa Drummond. Officiating minister, John Barclay, Jan. 27th, 1855.

William Frederick Rutley, born March 23rd, 1855. Parent, Thomas Rutley, Toronto. Officiating minister, John Barclay, April 8th, 1855.

John Hay, born Nov. 19th, 1854. Parents, Robert Hay, cabinetmaker, Toronto, and Mary Hay. Officiating minister, John Barclay, Feb. 13th, 1855.

Meredith Melvin Morgan, born Dec. 8th,

1854. Parent, Peter Morgan, Toronto. Officiating minister, John Barclay, April 27, 1855.

Janet Christie, born Feb. 11th, 1855. Parents, James Christie, Toronto, and Mary Anne Christie. Officiating minister, John Barclay, April 22nd, 1855.

Mary Malby Carruthers, born March 6th, 1855. Parents, E. M. Carruthers, Toronto, and Annie Carruthers. Officiating minister, John Barclay, June 7th, 1855.

Alexander Stewart, born Jan. 30, 1855. Parents, Matthew Stewart, Toronto, and Isabella Stewart. Officiating minister, John Barclay, April 15th, 1855.

Annie Leslie, born March 11th, 1855. Parents, James Leslie, Toronto, teamster, and Margaret Leslie. Officiating minister, John Barclay, June 29th, 1855.

David Alex. McPherson. Parent, William McPherson, Toronto. Officiating minister, John Barclay, April 15th, 1855.

Ellen McDonald Craig, born Nov. 23rd, 1854. Parents, Mark P. Craig, tavern-keeper, Toronto, and Margaret McFarlane. Officiating minister, John Barclay, March 11th, 1855.

Alfred Doig, born March 16th, 1855. Parents, Andrew Doig and Anne Doig. Officiating minister, John Barclay, April 27, 1855.

John Alex. Scott, born Dec. 30th, 1854. Parents, John Scott, Jailor, Toronto, and Jane McDougall. Officiating minister, John Barclay, March 19th, 1855.

Arthur Ryerson McDonald, born March 27th, 1855. Parent, Donald McDonald, Toronto. Officiating minister, John Barclay, July 26th, 1855.

Jane Scott Provan, born July 1st, 1854. Parents, Robert Provan, confectioner, Toronto, and Geoffrey Hannah. Officiating minister, John Barclay, Aug. 26th, 1855.

Jane Buchanan, born July 23rd, 1854. Parents, Alex. Buchanan and Jane McLachlan. Officiating minister, John Barclay, Aug. 26th, 1855.

Rose Agnes Barclay, born Aug. 13, 1855. Parents, John Cameron, banker, Toronto, and Rosa Cameron. Officiating minister, John Barclay, Oct. 21st, 1855.

Isabella Janet Dickson, born July 9th, 1855. Parents, George P. Dickson, Elgin Mills, Yonge st., and Isabella Thomson. Officiating minister, John Barclay, Oct. 24, 1855.

Duncan McNeill, born Oct. 31st, 1854. Parents, Hugh McNeill, Toronto, and Ann McNeill. Officiating minister, John Barclay, Oct. 25th, 1855.

Emma Alicia Robertson, born Oct. 30th, 1853. Parents, William Robertson and Charlotte Hood. Officiating minister, John Barclay, Oct. 30th, 1855.

Elizabeth Thomson Stevens, born July 15, 1855. Parents, William Stevens and Mary Ann Stevens. Officiating minister, John Barclay, Nov. 4th, 1855.

George Hutchinson McNeill, born March 22nd, 1855. Parents, Roderick McNeill and Emma McNeill. Officiating minister, John Barclay, Nov. 9th, 1855.

William Howard Sinclair, born Aug. 25, 1855. Parents, Hugh Sinclair, Custom House Officer, Toronto, and Janet McDonald. Officiating minister, John Barclay, Oct. 7th, 1855.

Marion Miller Campbell, born July 8th,

1855. Parents, John Campbell and Jane Miller. Officiating minister, John Barclay, Oct. 7th, 1855.

Stewart Drummond, born Nov. 9th, 1855. Parents, James Drummond, basket maker, Toronto, and Janet Begg. Officiating minister, John Barclay, Dec. 4th, 1855.

Mary Anne Duffus, born Jan. 13, 1855. Parents, James Duffus, mechanic, Toronto, and Anne Trush. Officiating minister, John Barclay, Dec. 9th, 1855.

William Robert Gerrie, born Nov. 2nd, 1855. Parent, William Gerrie, Etobicoke. Officiating minister, John Barclay, Dec. 22, 1855.

Isabella Maria McLean, born July 8th, 1855. Parents, Thomas A. McLean, Toronto, and Fanny McLean. Officiating minister, John Barclay, Jan. 12th, 1856.

George Anderson, born Nov. 25th, 1855. Parents, William Anderson, bootmaker, Toronto, and Anne Milne. Officiating minister, John Barclay, Jan. 13th, 1856.

Jane Hall Bowman, born June 27, 1855. Parents, John Bowman, Toronto, and Frances Milligan. Officiating minister, John Barclay, Jan. 13th, 1856.

Mary Jane Milligan, born Oct. 25, 1855. Parents, Alex. Milligan, Toronto, and Sarah Hill. Officiating minister, John Barclay, Jan. 13th, 1856.

Charles Hugh Mathieson, born May 9th, 1855. Parent, Hugh Mathieson, Toronto. Officiating minister, John Barclay, Jan. 23, 1856.

Annie Velenna McConkey, born Jan. 7th, 1854. Parents, Thomas McConkey, confectioner, and Elizabeth C. Brown. Officiating minister, John Barclay, Jan. 7th, 1856.

Walter Drysdale McConkey, born Feb. 7, 1856. Parents, Thomas McConkey, confectioner, Toronto, and Elizabeth C. Brown. Officiating minister, John Barclay, Jan. 7, 1856.

William Robertson Gow, born Dec. 24, 1854. Parents, Thomas Gow, Toronto, and Beatrice Robertson. Officiating minister, John Barclay, Feb. 10th, 1856.

Mary Annie McDonald, born Jan. 12th, 1855. Parents, Angus McDonald, Toronto, and Ellen McLaughlan. Officiating minister, John Barclay, Feb. 10th, 1856.

— Moulson. Parents, John Moulson, accountant, Toronto, and Ellen Hill. Officiating minister, John Barclay, Feb. 10, 1856.

Thomas Mathieson, born Oct. 1st, 1855. Parents, Angus Mathieson, druggist, Toronto, and Margaret Grant. Officiating minister, John Barclay, April 7th, 1856.

Arthur Murdoch, born April 12th, 1836. Parents, John Murdoch, seaman, Toronto, and Janet Torle. Officiating minister, John Barclay, April 21st, 1856.

Margaret Annie Drummond, born April 15th, 1856. Parents, Matthew Drummond, clerk, Toronto, and Eliza Ann Wilkinson. Officiating minister, John Barclay, May 8, 1856.

John Douglas Blackwood, born July 28, 1855. Parents, Robert Blackwood, Toronto, and Susan Blackwood. Officiating minister, John Barclay, May 21st, 1856.

John Stewart Blackwood Douglas, born Feb. 17th, 1855. Parents, John Douglas, Toronto, and Clara Wheeler. Officiating minister, John Barclay, May 21st, 1856.

David Turnbull Lecham, born Feb. 27th, 1856. Parents, John Lecham, Toronto, and

Jane Cook Officiating minister, John Barclay, May 25th, 1856.

Janet Farnio, born Nov. 18, 1854. Parents, George Fernie, Toronto, and Ellen McClush. Officiating minister, John Barclay, May 25th, 1856.

Margaret Jane Monro, born April 8th, 1856. Parents, William Monro, Toronto, and Isabella McKenzie. Officiating minister, John Barclay, June 4th, 1856.

Mary Jane Orr, born July 18th, 1856. Parents, Andrew Orr, Toronto, and Isabella Orr. Officiating minister, I. Gordon, Oct. 19th, 1856.

Georgina Walker Paterson, born Aug. 8, 1856. Parents, John Paterson, Toronto, and Elizabeth Walker. Officiating minister, Rev. I. Gordon, Oct. 19th, 1856.

Matthew Whiting Alexander, born Aug. 17th, 1856. Parents, James Alexander, wine merchant, Toronto, and Elizabeth Scott. Officiating minister, Dr. Aiton, of Scotland, Sept. 30th, 1856.

Robert Mansfield Milligan, born May 29, 1856. Parents, Joseph Milligan, Toronto, and Lillias Mansfield. Officiating minister, Rev. I. Jennings, 1856.

Margaret Laughlin Scott, born Sept. 27, 1856. Parents, John B. Scott, Toronto, and Jane McDougall. Officiating minister, John Brown, Oct., 1856.

Mary Rennie, born Oct. 20th, 1856. Parents, Robert Rennie, slater, Toronto, and Ellen Berry. Officiating minister, John Barclay, Dec. 14th, 1856.

Jane Milligan, born Sept. 22nd, 1856. Parents, Frederick Milligan, tavernkeeper, Toronto, and Margaret Bowman. Officiating minister, John Barclay, Dec. 22, 1856.

Jane Chisholm Buchanan, born June 25th, 1856. Parents, James Buchanan, printer, Toronto, and Christina Shankland. Officiating minister, John Barclay, Dec. 29, 1856.

Hugh Alexander Dunn Drummond, born Sept. 22nd, 1856. Parents, Andrew Drummond, Toronto, and Louisa Drummond. Officiating minister, John Barclay, Jan. 8th, 1857.

Eliza Jane Ross, born Aug. 25th, 1856. Parent, Donald Ross, James st. East, Toronto. Officiating minister, John Barclay, Jan. 22nd, 1857.

Alexander Scott, born Nov. 1st, 1856. Parent, Alice Scott (unmarried), Toronto. Officiating minister, John Barclay, Jan. 29, 1857.

James Turnbull, born Aug. 14th, 1856. Parents, David Turnbull, Toronto, and Mina Ballentine. Officiating minister, John Barclay, Feb. 23rd, 1857.

John Aitken, born Feb. 26th, 1857. Parents, William Aitken, baker, Toronto, and Anne Chapman. Officiating minister, John Barclay, March 29th, 1857.

Charles Grant Rutley, born Jan. 30th, 1857. Parents, Thomas Rutley, Toronto, and Margaret McGregor. Officiating minister, John Barclay, March 29th, 1857.

James Gray Kirkland, born Sept. 11th, 1856. Parents, James Kirkland, Toronto, and Janet Gray. Officiating minister, March 29th, 1857.

Charles Morris, born Oct. 7th, 1856. Parents, George Morris, blacksmith, Toronto, and Mary Murray. Officiating minister, John Barclay, March 29th, 1857.

Elith Jessie Kate Clark, born Nov. 1st, 1856. Parents, Thomas McLeod Clark, To-

ronto, and Jessie McKay. Officiating minister, John Barclay, April 5th, 1857.

William Bownmaker, born April 1st, 1857. Parents, Robert Bownmaker, Toronto, and Mary Wood. Officiating minister, John Barclay, April 15th, 1857.

Mary Louisa Melville, born Feb. 8, 1857. Parents, John Melville, Toronto, and Margaret McIntyre. Officiating minister, John Barclay, April 26th, 1857.

George Simpson Cameron, born March 25, 1857. Parents, Angus Cameron, banker, Toronto, and Fanny Simpson. Officiating minister, John Barclay, April 30, 1857.

James Michie Farquharson, born July 29, 1857. Parents, James Farquharson, Toronto, and Mary Farquharson. Officiating minister, John Barclay, May 21st, 1857.

James Leslie, born March 11th, 1857. Parents, James Leslie, Toronto, and Margaret Leslie. Officiating minister, John Barclay, May 21st, 1857.

Matthew Stewart, born Oct. 5th, 1856. Parents, Matthew Stewart, Toronto, and Isabella Stewart. Officiating minister, John Barclay, May 24th, 1857.

Elizabeth Duncan Handyside, born April 13th, 1857. Parents, John Handyside, Toronto, and Jane Dick. Officiating minister, John Barclay, June 7th, 1857.

Thomas William Sutherland, born Feb. 28, 1857. Parents, Robert Sutherland, Toronto, and Eliza Middleton. Officiating minister, John Barclay, Aug. 25th, 1857.

Sophia Cameron Clark, born June 29th, 1857. Parents, John Clark, Toronto, and Catherine Clark. Officiating minister, John Barclay, Aug. 25th, 1857.

Thomas Richard McDonald, born July 26, 1857. Parents, Niel McDonald, Toronto, Martha Pooley. Officiating minister, John Barclay, Aug. 28th, 1857.

James Scott, born Aug. 23rd, 1857. Parents, Henry Scott, Toronto, and Mary Gorrie. Officiating minister, John Barclay, Sept. 16th, 1857.

Elizabeth Hay, born Aug. 24th, 1857. Parents, Robert Hay, cabinetmaker, Toronto, and Mary Dunlop. Officiating minister, John Barclay, Sept. 24th, 1857.

John Miller. Parent, Robert S. Miller, merchant, Toronto. Officiating minister, John Barclay, Oct. 8th, 1857.

Arthur Christie, born Sept. 11th, 1857. Parents, James Christie, late Sergt.-Major, Toronto, and Mary Anne Thomson. Officiating minister, John Barclay, Oct. 11th, 1857.

Thomas Neilson, born April 15th, 1857. Parents, James Neilson, Toronto, and Isabella Rhans. Officiating minister, John Barclay, Oct. 26th, 1857.

Elizabeth, born Aug. 8th, 1857. Parents, Angus McDonald, R. C. Rifles, and Ellen McDonald. Officiating minister, John Barclay, Nov. 1st, 1857.

Eliza Jane McCandlish, born Nov. 14th, 1857. Parents, Samuel McCandlish, Toronto, and Mary Paisley. Officiating minister, John Barclay, Dec. 7th, 1857.

George Nelson, born Sept. 29th, 1857. Parents, George Nelson, R. C. Rifles Regt., Toronto, and Mary Barry. Officiating minister, John Barclay, Dec. 13th, 1857.

Margaret McFayden, born Nov. 14th, 1857. Parents, Lachlan McFayden, mariner, Toronto, and Elizabeth McGinnes. Officiating minister, John Barclay, Dec. 29, 1857.

William George Anderson, born Nov. 9th,

1857. Parents, George Anderson, Toronto, and Anne McDougall. Officiating minister, John Barclay, Feb. 22nd, 1858.
- Agnes Anne Mathers, born Jan. 20th, 1858. Parent, John Mathers, merchant, Toronto. Officiating minister, John Barclay, Feb. 18th, 1858.
- James Paterson, born June 19th, 1858. Parents, John Paterson, York street, Toronto, and Elizabeth Walker. Officiating minister, John Barclay, July 25th, 1858.
- Thomas Kirkland, born March 23, 1858. Parents, James Kirkland, baker, Toronto, and Janet Gray. Officiating minister, John Barclay, June 13th, 1858.
- Duncan McDougall, born March, 19th, 1858. Parents, Alex. Duncan McDougall, barrister, and Catherine Augusta McDougall. Officiating minister, John Barclay, March 19th, 1858.
- Emily Montague McLean, born Nov. 26, 1857. Parents, Allan N. McLean, Toronto, and Isabella McLean. Officiating minister, John Barclay, July 10th, 1858.
- Elizabeth McPherson, born Jan. 6, 1858. Parents, William McPherson, Toronto, and Margaret McPherson. Officiating minister, John Barclay, Aug. 8th, 1858.
- Fanny McLean, born Dec. 29th, 1857. Parents, Thomas McLean, Toronto, and Fanny McLean. Officiating minister, John Barclay, Aug. 22nd, 1858.
- Norman Hutcheson McNeill, born Nov. 3, 1858. Parents, Roderick McNeill, Oakville, and Emma Hutcheson. Officiating minister, John Barclay, Aug. 28th, 1858.
- John Angus Mathieson, born May 31st, 1858. Parents, Hugh Mathieson, merchant, Toronto, and Janet Mathieson. Officiating minister, John Barclay, Sept. 3rd, 1858.
- George Norris, born Aug. 3rd, 1858. Parents, George Norris, blacksmith, Toronto, and Mary Murray. Officiating minister, John Barclay, Sept. 12th, 1858.
- Charles Norris, born Oct. 7th, 1856. Parents, George Norris, blacksmith, Toronto, and Mary Murray. Officiating minister, John Barclay, Sept. 12th, 1858.
- Robert Innes, born Feb. 6th, 1857. Parents, Robert Innes and Alice Innes. Officiating minister, J. H. McKerral, for J. Barclay.
- Elizabeth Nelson, born June 6th, 1858. Parents, James Nelson, Toronto, and Isabella Phares. Officiating minister, John Barclay, Oct. 11th, 1858.
- John Bain Brown, born Sept. 28, 1858. Parents, James Brown, baker, Toronto, and Jane Malcolm. Officiating minister, John Barclay, Oct. 28th, 1858.
- Isabella Bowman, born Jan. 27th, 1857. Samuel Thomson Bowman, Oct. 8th, 1858. Parents, John Bowman, of Express Co., Toronto, and Frances Milligan. Officiating minister, John Barclay, Dec. 13th, 1858.
- Lilias Dianna Mansfield Milligan, born Oct. 27th, 1858. Parents, Joseph Milligan, York street, Toronto, and Lilias Diana Milligan. Officiating minister, John Barclay, Dec. 13, 1858.
- Frederick Arthur Milligan, born Oct. 1st, 1858. Parents, Alexander Milligan, Camden street, Toronto, and Sarah Milligan. Officiating minister, John Barclay, Dec. 13, 1858.
- Betsy Stevenson Mansfield Milligan, born June 8th, 1857. Parents, William Milligan, York street, Toronto, and Betsy Milligan. Officiating minister, John Barclay, Dec. 13, 1858.
- John Hamilton Ewart, born June 3rd, 1858. Parents, George Ewart, merchant, Toronto, and Agnes Rogers. Officiating minister, John Barclay, Dec. 21st, 1858.
- Ann Dunbar Farquharson, born July 16, 1858. Parents, James Farquharson, carpenter, Toronto, and Mary Farquharson. Officiating minister, John Barclay, Dec. 27, 1858.
- Anne Wilson Drummond, born Oct. 2nd, 1858. Parents, Matthew Drummond, clerk, Toronto, and Eliza Jane Drummond. Officiating minister, John Barclay, Dec. 27, 1858.
- Charles John Moncrieff, born June 9th, 1858. Parents, Robert Moncrieff, Toronto, and Elizabeth McKenzie. Officiating minister, John Barclay, Jan. 2nd, 1859.
- Anthony Ellis, born Oct. 30th, 1858. Parents, Andrew Orr, carpenter, Toronto, and Isabella Orr. Officiating minister, John Barclay, Jan. 2nd, 1859.
- James Morton Drummond, born July 25, 1858. Parents, Andrew Drummond, Toronto, and Louise Adelaide Drummond. Officiating minister, John Barclay, Jan. 23, 1859.
- Isabella Scott, born Dec. 25th, 1858. Parents, John Scott, tailor, Toronto, and Jane Scott. Officiating minister, John Barclay, Feb. 13th, 1859.
- Frederick John Cowne, born Dec. 16th, 1857. Parents, George Cowne, Toronto, and Martha Cowne. Officiating minister, John Barclay, Feb. 13th, 1859.
- Thomas Frederick Renilson, born Dec. 16th, 1858. Parents, John Renilson, tailor, Toronto, and Isabella Renilson. Officiating minister, John Barclay, Feb. 13, 1859.
- Archibald McPadyen, born June 17th, 1858. Parents, John McPadyen, tavern-keeper, and Margaret Gillespie. Officiating minister, John Barclay, March 7th, 1859.
- Francis Edward Macdonald, born Nov. 8th, 1858. Parent, Hon. Donald McDonald, M. L. C. Toronto. Officiating minister, John Barclay, March 27th, 1859.
- Marion Aitken, born Jan. 12th, 1859. Isabella Aitken, born Jan. 7th, 1859. Parents, James Aitken, Toronto, and Sarah Walker. Officiating minister, John Barclay, 10th April, 1859.
- Susan Robertson, born Jan. 4th, 1859. Parents, Charles C. Robertson, 145 Beech st., Toronto, and Mary C. Morris. Officiating minister, John Barclay, June 6th, 1859.
- Maria Isabel Thorburn, born May 29th, 1859. Parents, James Thorburn, M. D., physician, Toronto, and Jane McTavish. Officiating minister, John Barclay, June 10th, 1859.
- Eliza Caroline Gilmor, born Jan. 23rd, 1859. Parents, Isaac C. Gilmor, merchant, Toronto, and Jessie Kerr. Officiating minister, John Barclay, June, 17th, 1859.
- William Mitchell Miller, born May 4th, 1859. Parents, Robert S. Miller, merchant, Toronto, and Eliza Miller. Officiating minister, John Barclay, July 10, 1859.
- Elizabeth Emma Laidlaw, born April 15, 1859. Parents, George Laidlaw, Toronto, and Ann Middleton. Officiating minister, John Barclay, July 10th, 1859.
- John Watson, born June 14th, 1859.

Parents, James Watson, bank clerk, Toronto, and Jessie Jolly. Officiating minister, John Barclay, July 12th, 1859.

— Cameron. Parents, Angus Cameron, banker, Toronto, and Fanny Cameron. Officiating minister, John Barclay, Oct. 27th, 1859.

Robert Stephen Carruthers, born July 29th, 1859. Parent, E. M. Carruthers, forwarder, Toronto. Officiating minister, John Barclay, Oct. 30th, 1859.

— Patterson. Parents, James Patterson, merchant, Toronto, and Jane Strachan. Officiating minister, John Barclay, Nov. 6th, 1859.

Mary Clark, born June 27th, 1859. Parents, John Clark, Toronto, and Catherine Cameron. Officiating minister, John Barclay, Nov. 28th, 1859.

Thomas William Hay, born July 21, 1859. Parents, Robert Hay, cabinetmaker, Toronto, and Mary Dunlop. Officiating minister, John Barclay, Dec. 13th, 1859.

Jessie Anora Forbes, born March 2nd, 1853. Parents, Duncan Forbes, builder, Toronto, and Jane Furze. Officiating minister, John Barclay, Dec. 14th, 1859.

Elizabeth Scott Alexander, born Dec., 1859. Parents, James Alexander, wine merchant, and Elizabeth Scott. Officiating minister, John Barclay, Dec. 29th, 1859.

Jane Kenne, born Nov. 5th, 1859. Parents, Robert Kenne, Toronto, and Ellen Berry. Officiating minister, John Barclay, Jan. 2nd, 1860.

Annabella Bowman Milligan, born Nov. 18th, 1859. Parents, Frederick Milligan, tavernkeeper, Toronto, and Margaret Jane Bowman. Officiating minister, John Barclay, Jan. 30th, 1860.

Mary Elizabeth Milligan, born May 3rd, 1859. Parents, Robert John Milligan, Toronto, and Rebecca Atkinson. Officiating minister, John Barclay, Jan. 30th, 1860.

Elizabeth Jane McDonald, born Feb. 3rd, 1860. Parents, Neil McDonald, private, R. C. Rifles, and Martha McDonald. Officiating minister, John Barclay, March 12, 1860.

John Farquhar Burnett, born Dec. 10th, 1858. Parents, John Burnett, Toronto, and Mary Farquhar. Officiating minister, John Barclay, March 12th, 1860.

Agnes Harriet Wemyss, born Feb. 20th, 1860. Parents, Charles Caput Wemyss, clerk, Toronto, and Agnes Hogg. Officiating minister, John Barclay, April 1st, 1860.

John Scott Hyslop, born Jan. 28, 1860. Parents, Robert Hyslop, Toronto, and Catherine Hyslop. Officiating minister, John Barclay, April 1st, 1860.

John Anderson, born Jan. 23rd, 1860. Parents, George Anderson and Anne Anderson. Officiating minister, John Barclay, 1st April, 1860.

Elizabeth Agnes Smith, born April 3rd, 1860. Parents, William I. Smith, Waterworks, Toronto, and Agnes Kerr. Officiating minister, John Barclay, May 17, 1860.

David John Andrew Glendinning, born Dec. 10th, 1859. Parents, Robert Wilson Glendinning, printer, Toronto, and Jane McLean. Officiating minister, John Barclay, June 12th, 1860.

Charles Edward McPherson, born Jan. 5th, 1860. Parents, Edward McPherson, Toronto, and Catherine McPherson. Officiating minister, John Barclay, June 17th, 1860.

Mary Milcah Steele, born April 11, 1860. Parents, John Gussins Steele, Toronto, and

Mary Amell Steele. Officiating minister, John Barclay, June 17th, 1860.

Elizabeth Walker Paterson, born April 29th, 1860. Parents, John Paterson, Toronto, and Elizabeth Paterson. Officiating minister, John Barclay, June 17th, 1860.

George Henderson Sinclair, born April 29, 1860. Parents, Hugh Sinclair, Customs, Toronto, and Janet McDonald. Officiating minister, John Barclay, June 18th, 1860.

Archibald McFadyen and Allan McFadyen, twins, born July 18th, 1859. Parents, Lachlan McFadyen, Toronto, and Elizabeth McInnes. Officiating minister, John Barclay, June 25th, 1860.

William Alfred George Gordon McDonald, born June 3rd, 1860. Parent, Hon. Donald McDonald, M. L. C. Toronto. Officiating minister, John Barclay, July 4th, 1860.

Margaret Sinclair Cathcart, born Nov. 13th, 1859. Parents, James Cathcart, Toronto, and Catherine Sinclair. Officiating minister, John Barclay, Sept. 17th, 1860.

Archibald Duncan McLean, born Oct. 28, 1859. Parents, Thomas A. McLean, Toronto, and Fanny McLean. Officiating minister, John Barclay, Sept. 30th, 1860.

David Aitken. Parents, James Aitken, Toronto, and Sarah Aitken. Officiating minister, John Barclay, Nov. 11th, 1860.

Ellen Charlotte Thomson Fairbairn, born Oct. 30th, 1860. Parents, Thomas Fairbairn, boilermaker, Toronto, and Mary Stevenson. Officiating minister, John Barclay, Dec. 2nd, 1860.

John Farquharson, born Dec. 4th, 1860. Parents, James Farquharson, Toronto, and Mary Farquharson. Officiating minister, John Barclay, Dec. 15th, 1860.

Margaret McIntyre, born Sept. 6, 1860. Parents, Andrew McIntyre, Toronto, and Janet McIntyre. Officiating minister, John Barclay, Jan. 3rd, 1861.

Jane Sproat Watson, born Dec. 1, 1860. Parents, James Watson, clerk, Bank of B. N. A., Toronto. Parents, John Barclay, Dec. 30th, 1860.

Sarah Annie Morrison, born Oct. 22nd, 1860. Parents, John Morrison, 35 Centre street, Toronto, and Mary Morrison. Officiating minister, John Barclay, Jan. 21st, 1861.

Jessie Whyte Findlay, born Sept. 28th, 1860. Parents, John Findlay, farmer, Kingston road, and Elizabeth Findlay. Officiating minister, John Barclay, Feb. 3rd, 1861.

Robert Mars Smith, born Oct. 23rd, 1859. Parents, James Smith, Duchess street, and Elizabeth Atkinson. Officiating minister, John Barclay, March 18th, 1861.

Margaret Ruth McDonald, born Oct. 2nd, 1860. Parents, George McDonald, R. C. Rifles, Toronto Garrison, and Mary McDonald. Officiating minister, John Barclay, March 20th, 1861.

Johanna Mills, born Oct. 12th, 1860. Parents, Charles Mills, R. C. Rifles, Toronto Garrison, and Elizabeth Mills. Officiating minister, John Barclay, March 20th, 1861. James Alexander Scott, born Jan. 4th, 1861. Parents, John Scott, Toronto, and Jane Scott. Officiating minister, John Barclay, March 31st, 1861.

John Renilson, born Feb. 17th, 1861. Parents, John Renilson, Toronto, and Isabella Renilson. Officiating minister, John Barclay, March 31st, 1861.

Robert Sutherland, born March 2nd, 1859. Parents, Robert Sutherland, Toronto, and

Aslee Middleton. Officiating minister, John Barclay, April 3rd, 1861.

Parents, Matthew Drummond, clerk, Bursar's Office, and Eliza Ann Drummond. Officiating minister, John Barclay, April 29, 1861.

Archibald Kirkland, born May 21, 1860. Parents, James Kirkland (deceased), Toronto, and Janet Gray. Officiating minister, John Barclay, May 27th, 1861.

Jane Elizabeth Watson, born 1861. Parent, William Watson, Toronto. Officiating minister, John Barclay, June 9th, 1861.

Margaret Connel Burness Paterson, born July 29th, 1861; William Ameron Paterson, born July 31st, 1869; Jane Anne Burness Paterson, born Feb. 27th, 1860. Parents, James Paterson, storekeeper, Toronto, and Jane Strachan. Officiating minister, John Barclay, July 14th, 1861.

Asuni Hay, born May 31st, 1861. Parents, Robert Hay, cabinetmaker, Toronto, and Elizabeth Dunlop. Officiating minister, John Barclay, July 18th, 1861.

Andrew Joseph Bowman, born Aug. 12. Parents, John Bowman, Express Agent, and Frances Milligan. Officiating minister, John Barclay, Aug. 13th, 1861.

Hugh Savage, born Aug. 31st, 1861. Parents, John Savage, St. Patrick street, Toronto, and Catherine Trehy. Officiating minister, John Barclay, Oct. 18th, 1861.

Jessie Barton Matheson, born Dec. 31st, 1860. Parents, Hugh Matheson, Toronto, and Janet Clezie. Officiating minister, John Barclay, Dec. 10th, 1861.

James Henderson, born June 17th, 1844; William Henderson, born June 17th, 1848; Wilhelmina Sinclair Henderson, born Jan. 31st, 1851; Margaret Henderson, born March 31st, 1852; David Henderson, born Sept. 8th, 1857; Christopher Monro Henderson, born Dec. 12th, 1860. Parent, William Henderson, merchant, Toronto. Officiating minister, John Barclay, Dec. 1861.

Edwin Reginald McDonald, born June 6, 1861. Parent, Hon. Donald McDonald, M. L. C. Officiating minister, John Barclay, Dec. 25th, 1861.

Christina Victoria Hood, born Aug. 9th, 1861. Parents, Charles Hood, engineer, Toronto, and Janet Cockburn. Officiating minister, John Barclay, Dec. 29th, 1861.

Jessie Denholm Arthurs, born Jan. 30th, 1862. Parents, William Arthur, merchant, Toronto, and Catherine Kidd. Officiating minister, John Barclay, May 18th, 1862.

Robert Kendrick Cathcart, born Nov. 13, 1861. Parents, James Cathcart, Toronto, and Catherine Sinclair. Officiating minister, John Barclay, July 3rd, 1862.

Sarah McFadyen, born Aug. 16th, 1861. Parents, Lachlan McFadyen, Teraulay st., Toronto, and Elizabeth McFadyen. Officiating minister, John Barclay, July 17th, 1862.

Elen Anderson, born May 18, 1862. Parents, George Anderson, Trinity lane, Toronto, and Anne Anderson. Officiating minister, John Barclay, Aug. 3rd, 1862.

William John Smith, born July 8th, 1862. Parents, William W. Smith, Water-works, Toronto, and Agnes Kerr. Officiating minister, John Barclay, Aug. 6th, 1862.

Charlotte Christie, born June 7th, 1862. Parents, James Christie, late Sergt.-Major 93rd Regt., and Mary Anne Christie. Officiating minister, John Barclay, Aug. 10, 1862.

Margaret Jane Watson, born Sept. 29th,

1862. Parents, James Watson, clerk Bank B. N. A., and Jessie Jolly. Officiating minister, John Barclay, Oct. 19th, 1862.

Robert Provan, born March 24th, 1861. Parents, Robert Provan, confectioner, Toronto, and Geoffrey Hannah. Officiating minister, John Barclay, Nov. 9th, 1862.

Frances Sarah Gregor. Parent, Charles Gregor, merchant, Toronto. Officiating minister, John Barclay, Nov. 16th, 1862.

William John Logan. Parents, Gilbert Logan, Toronto, and Grace Gallow. Officiating minister, John Barclay, Nov. 23, 1862.

Grace Gallow, born Jan. 18th, 1859; William Charles Gallow, born Oct. 17th, 1861. Parents, William Gallow, Toronto, and Catherine Gallow. Officiating minister, John Barclay, Nov. 23rd, 1862.

Elen Thomson Smith, born May 9th, 1862. Parents, William Smith, No. 7, in 3rd con. east, York Mills, and Isabella Smith. Officiating minister, John Barclay, Nov. 24th, 1862.

Jessie Brown, born July 22, 1862. Parents, James Brown, late Sergt. 71st H. L. I., Toronto, and Elizabeth Oswald. Officiating minister, John Barclay, May 3rd, 1863.

Thomas Steele, born March 20th, 1863. Parents, John Cussons Steele, Elizabeth st., Toronto, and Mary Annie Robinson. Officiating minister, John Barclay, May 3rd, 1863.

Catherine Paterson, born April 17th, 1863. Parents, James Paterson, storekeeper, Toronto, and Jane Strachan. Officiating minister, John Barclay, July 26, 1863.

James Charles McDougall, born July 16, 1863. Parents, Alex. D. McDougall, barrister, and Catherine Augusta. Officiating minister, John Barclay, Sept. 19th, 1863.

James Aitken, born June 30th, 1863. Parents, James Aitken, 113 Beverley st., Toronto, and Sarah Aitken. Officiating minister, John Barclay, Sept. 20, 1863.

Elizabeth Dunn Findlay, born July 3rd, 1863. Parents, John Findlay, farmer, and Elizabeth Dunn. Officiating minister, John Barclay, Oct. 4th, 1863.

Henrietta Manson, born Feb. 3rd, 1863. Parent, Georgina Manson (unmarried). Baptized by instruction of Session. Officiating minister, John Barclay, Nov. 25th, 1863.

William James Watson, born Sept. 28th, 1862. Parents, William Watson, Agnes st., Toronto, and Catherine Watson. Officiating minister, John Barclay, Dec. 6th, 1863.

Frances Elizabeth Bowman, born Nov. 29, 1862. Parents, John Bowman, Toronto, and Frances Bowman. Officiating minister, John Bowman, Dec. 17th, 1863.

William Bruce Higginbotham, born Dec. 3rd, 1863. Parents, William Higginbotham, Toronto, and Eliza Higginbotham. Officiating minister, John Barclay, Feb. 18, 1864.

William Francis Steven born Nov. 15th, 1863. Parents, William Steven, Sayer st., Toronto, and Mary Anne Steven. Officiating minister, John Barclay, March 3rd, 1864.

Albert Edward Sweeney, born Aug. 31st, 1863. Parents, William Sweeney, in U. S. army, and Jane Sweeney. Officiating minister, John Barclay, April 19th, 1864.

Joan Cameron McLean, born Nov. 6, 1863; Mary McPherson McLean, born July 14th, 1861. Parents, Thomas McLean, Toronto, and Fanny McLean. Officiating minister, John Barclay, May 30th, 1864. Rev. Mr. Broughal, for John Barclay, July 14, 1862.

Amy Galt Cassels, born April 8th, 1864.

Parents, Robert Cassels, banker, Toronto, and Mary Cassels. Officiating minister, John Barclay, June 23rd, 1864.

Frederick Arthur Bowman Milligan, born April 12th, 1864. Parents, Frederick Milligan, Toronto, and Margaret Jane Milligan. Officiating minister, John Barclay, July 11, 1864.

Peter Andrew Campbell, born June 10, 1864. Parents, Peter Campbell, Kingston, and Elizabeth Wilson. Officiating minister, John Barclay, July 15th, 1864.

John McFadyen, born Oct. 17th, 1863. Parents, Lachlan McFadyen, Toronto, and Elizabeth McFadyen. Officiating minister, John Barclay, Jan. 16th, 1865.

Francis Logan, born Dec. 26th, 1864. Parents, Gilbert Logan, Sayer st., Toronto, and Jane Gallow. Officiating minister, John Barclay, Feb. 26th, 1865.

Sarah Ann Matheson, born Nov. 22nd, 1863. Parents, Hugh Matheson, Toronto, and Janet Clezie. Officiating minister, John Barclay, April 23rd, 1865.

James David Thorburn. Parents, James Thorburn, M.D., and Jane McTavish. Officiating minister, John Barclay, May, 1865.

Kenneth Gordon Watson, born Feb. 23rd, 1865; Arthur William Watson, born Feb. 23rd, 1865. Parents, James Watson, clerk, Bank B. N. A., and Jessie Watson. Officiating minister, John Barclay, May 28, 1865.

William Pringle, born March 7th, 1865. Parents, James Pringle, insurance inspector, Yorkville, and Margaret Pringle. Officiating minister, John Barclay, June 17, 1865.

John Thomas Douthwaite, born May 27, 1865. Parents, Thomas Douthwaite, Toronto, and Annie Douthwaite. Officiating minister, John Barclay, July 2nd, 1865.

Frederick Arthur, born May 31, 1865. Parents, William Arthurs, merchant, and Euphemia Catherine Arthurs. Officiating minister, John Barclay, July 17, 1865.

Alison Oliver Renison, born May 23, 1865. Parents, John Renison, Teraulay st., Toronto, and Isabella Renison. Officiating minister, John Barclay, July 23rd, 1865.

Clara Newcombe Douglas, born April 10, 1865. Parents, Rev. James Struthers Douglas, Toronto, and Anne Maria Crato. Officiating minister, John Barclay, Aug. 4, 1865.

William Thomas Timpson, born March 2, 1865. Parents, William Timpson, Louisa st., Toronto, and Charlotte Timpson. Officiating minister, John Barclay, Aug. 25, 1865.

Margaret Alexander Simpson McDougall, born Aug. 3rd, 1865. Parents, Alexander McDougall, barrister, and Catherine Augusta McDougall. Officiating minister, John Barclay, Sept. 8th, 1865.

Isabella Wakeman Evans, born May 21, 1865. Parents, Edward W. Evans, merchant, of Owen Sound, and Margaret F. Sinclair. Officiating minister, John Barclay, Sept. 13th, 1865.

Frederick William Pratt, born Dec. 20, 1864. Parents, William Pratt, Toronto, and Selina Sturzaker. Officiating minister, John Barclay, Sept. 17th, 1865.

William Percy Tyrwhitt, born July 31, 1865. Parents, Thomas Graham, Vaughan, and Margaret Elizabeth Tyrwhitt. Officiating minister, John Barclay, Oct. 9, 1865.

Adean Brown, born Feb. 16, 1865. Parents, James Brown, Toronto, and Jana Malcolm. Officiating minister, John Barclay, Nov. 23rd, 1865.

Donald McLesh, born Sept. 14th, 1865. Parents, Donald McLesh, S. S. 4th Brigade, Royal Artillery. Officiating minister, John Barclay, Dec. 18th, 1865.

Alfred James Perry, born July 1st, 1865. Parents, Charles Perry, Toronto, and Mary Perry. Officiating minister, John Barclay, Dec. 21st, 1865.

Lytleton Cassels, born Aug. 30th, 1865. Parents, Robert Cassels, banker, Toronto, and Mary Cassels. Officiating minister, John Barclay, Jan. 1st, 1866.

George Edward, born Nov. 6th, 1860; James William, born Feb. 15th, 1862; Katharine Mary, born Oct. 12th, 1863; Joseph Howe Laidlaw, born June 27, 1865. Parents, George Laidlaw, forwarder, Toronto, and Ann Middleton. Officiating minister, John Barclay, Jan., 1866.

Alexander Bouler, born Nov. 9th, 1865. Parents, Edward Bouler, Royal Artillery, and Isabella Bouler. Officiating minister, John Barclay, Jan. 29th, 1866.

Elizabeth McFadyen, born Sept. 6, 1865. Parents, Lachlan McFadyen, Toronto, and Elizabeth McFadyen. Officiating minister, John Barclay, Feb. 12th, 1866.

Mary Scott, born March 4, 1866. Parents, Henry Scott, Duchess st., Toronto, and Margaret Scott. Officiating minister, John Barclay, March 18th, 1866.

Anna Maria Steele, born Feb. 17th, 1865. Parents, John Casson Steel, Toronto, and Mary Amelia Robinson. Officiating minister, John Barclay, April 1st, 1866.

Katherine Maud McLean, born Jan. 6th, 1866. Parents, Thomas A. McLean, barrister, Toronto, and Fanny McLean. Officiating minister, John Barclay, May 20, 1866.

Mary Hill, born March 4th, 1866. Parents, Henry Hill and Margaret Hill. Officiating minister, John Barclay, March 18, 1866.

Katherine Maud McLennan, Parents, Thos. McLennan and Fanny McLennan. Officiating minister, John Barclay, May 20th, 1866.

Helen Arthurs. Parent, George Arthurs, merchant, Toronto. Officiating minister, John Barclay, July 31st, 1866.

John Alexander Paterson. Parents, James Paterson, storekeeper, Toronto. Officiating minister, John Barclay, Oct. 14th, 1866.

Henry Thomas Pringle, born Aug. 3, 1866. Parents, James Pringle, Toronto, and Margaret Forbes. Officiating minister, John Barclay, Nov. 5th, 1866.

Miles Melnes Smith, born Aug. 19th, 1866. Parents, William Henry Smith, 17th Regt., and Catherine Anne Smith. Officiating minister, John Barclay, Dec. 11, 1866.

Helen Wynn Mathers, born Aug. 28th, 1866. Parents, John Mathers, merchant, Brampton, and Mary Anne Mathers. Officiating minister, John Barclay, Dec. 9th, 1866.

Sarah Anne Rooney, born Feb. 21, 1867. Parents, Srgt. Thomas Rooney, R. A., Toronto Garrison, and Catherine Rooney. Officiating minister, John Barclay, March 18, 1867.

Margaret Jane Hunter, Dec. 6th, 1866. Parents, Robert Hunter, carpenter, Temperance st., and Mary Ann Hunter. Officiating minister, John Barclay, 7th April, 1867.

Bessie McMurphy, born July 27th, 1865; John Campbell, born Jan. 2, 1867. Parent, Archibald McMurphy, teacher, Toronto Grammar School. Officiating minister, John Barclay, April 19th, 1867.

Mary Elizabeth Gregor, born Jan. 26th, 1866. Parents, Charles Gregor, merchant, now of Kingston, and Charlotte Gregor. Officiating minister, John Barclay, April 27, 1867.

Evelina Gove, born May 26th, 1867. Parents, Edward Gove, gunner, R. A. F. Battery, and Ann Gove. Officiating minister, John Barclay, June 25th, 1867.

William Arthur Perry, Ada Barclay Perry, born April 27th, 1867. Parents, Charles Perry, Jarvis st., Toronto, and Mary Perry. Officiating minister, John Barclay, June 27, 1867.

— McDonald, born June 7th, 1866. Parents Roderick McDonald, Toronto, and Catherine McDonald. Officiating minister, John Barclay, July 4th, 1867.

Clara McPherson, born Dec. 28th, 1865. Parents, Edward McPherson, Yonge st., Toronto, and Catherine McPherson. Officiating minister, John Barclay, July 27th, 1867.

Joseph Henry Scott, born Sept. 9, 1867. Parents, Henry Scott, wharfinger, Toronto, and Margaret Scott. Officiating minister, John Barclay, Nov. 25th, 1867.

Mary Margaret Logan, born Oct. 10th, 1867. Parents, Gilbert Logan, engineer, Grand Trunk, Toronto, and Grace Galloway. Officiating minister, John Barclay, Dec. 15, 1867.

Charles Arthur, born July 27th, 1857; Thomas Bennett, born Jan. 20th, 1860; Helen Bennett, born Oct. 24th, 1864; Elizabeth Jane Bennett, born Oct. 17th, 1867. Parents, — Bennett, confectioner, Toronto. Officiating minister, John Barclay, Jan. 12th, 1868.

John Mounsey Latimer, born Dec. 16th, 1867. Parents, James Mounsey Latimer, Toronto, and Emily Jane Latimer. Officiating minister, John Barclay, Jan. 22nd, 1868.

Thomas Brown, born Jan. 4, 1868. Parents, William Brown, corporal, 17th Regt., and Sarah Brown. Officiating minister, John Barclay, Jan. 28th, 1868.

Jane Hope Reynoldson, born Nov. 26th, 1867. Parents, John Reynoldson, clothier, and Isabella Fenwick. Officiating minister, John Barclay, Feb. 19th, 1868.

Margaret Alice Reid, born Feb. 25, 1868. Parents, John Reid, H. M. 17th Regt. of Foot, and Anne Reid. Officiating minister, John Barclay, March 20th, 1868.

William Henry Smith, born Aug. 15, 1867. Parents, William Henry Smith, band, 17th Regt., and Catherine Ann. Officiating minister, John Barclay, April 9th, 1868.

Bertha Higgins, born July 20th, 1868. Parents, Samuel Higgins, 107 York st., Toronto, and Anne Higgins. Officiating minister, John Barclay, Aug. 10th, 1868.

The following is the record of the various marriages entered in the records of St. Andrew's church until the termination of Dr. Barclay's pastorate:—

Ford and Ponton—At York, the twentieth day of August, one thousand eight hundred and thirty-one, were married by special license, Robert Ford, of the town of York, bachelor, and Mary Ponton, of the same place, spinster, by me, Wm. Rintoul, minister of St. Andrew's Church, York. Witnesses, Wm. Munro, John Maitland.

Strange and Ewart—At York, the first day

of September, one thousand eight hundred and thirty-one, were married by special license, James M. Strange, of the town of York, in the Home District, widower, and Margaret Ewart, of the same place, spinster, by me, Wm. Rintoul, minister of St. Andrew's Church, York. This marriage was solemnized between us, James M. Strange and Margaret Ewart in the presence of us, William Ware, Jane Macgibbon.

West and Hayes—At York, the 1st day of September, one thousand eight hundred and thirty-one year, were married by special license, Isaac West, of the town of York, in the Home District, bachelor, and Margaret Hayes, of the same place, spinster, by me, Wm. Rintoul, minister. This marriage was solemnized between us, Isaac West and Margaret Hayes, in the presence of us, James Blackwell and James Taylor.

Sloan and Williams—At York, the 30th September, one thousand eight hundred and thirty-one year, were married, after due proclamation of banns, Thomas Sloan, teacher, of the township of Scarborough, bachelor, and Margaret Williamson, of this town, spinster, by me, Wm. Rintoul, minister. This marriage was solemnized between us, Thomas Sloan and Margaret Williamson. Witnesses, Thomas Smith and James Neil.

Munro and Munro—At York, the third day of October, one thousand eight hundred and thirty-one year, were married, after proclamation of banns, Alexander Munro, private in H. M. 76th Regiment of Foot, bachelor, and Mary Munro, of this town, spinster, by me, Wm. Rintoul, minister. This marriage was solemnized between us, Alexander Munro and Mary Munro, in the presence of us, Donald McLeod and Donald Ross.

Brunson and Bridgewood—At York, the 26th day of December, one thousand eight hundred and thirty-one year, were married by special license, Thomas Brunson, of the township of York, bachelor, and Mary Ann Bridgewood, of the same township, spinster, by me, Wm. Rintoul, minister. This marriage was solemnized between us, Thomas Brunson and Mary Ann Bridgewood. Witnesses, Daniel H. Mayne, Mos. Mayne.

Johnson and Keller—At York, the nineteenth day of January, one thousand eight hundred and thirty-two year, were married by special license, Lawrence Johnson, of the township of Tay, in the Home District, bachelor, and Sarah Keller, of the town of York, widow, by me, Wm. Rintoul, minister. This marriage was solemnized between us, Lawrence Johnson, Sarah Keller, Witnesses, George Ross, Clara Sarah Ross.

Clinkunbroomer and Anderson—At York the twenty-fourth day of January, eighteen hundred and thirty-two year, were married by special license, Charles Clinkunbroomer, of this town, bachelor, and Hannah Anderson, of the same place, spinster, by me, Wm. Rintoul, minister. This marriage was solemnized between us, Charles Clinkunbroomer, Hannah Anderson. Witnesses, John Anle son, Jam. a Doyle.

Charles Clinkunbroomer, a watchmaker, was a well known man in York. The name has been spelt in various ways, and appears originally to have been Klenkenbrumer.

Logan and Lieth—At York, the twenty-eighth day of January, eighteen hundred and thirty-two year, were married by special li-

cense, Donald Logan, of the township of Thorah, bachelor, and Margaret Lieth, of the same place, spinster, by me, Wm. Rintoul, minister. This marriage was solemnized between us, Donald Logan, Margaret Lieth, in the presence of Hugh Morrison, Jane Macgibbon.

McLellan and Curry—At York, the twenty-first day of February, eighteen hundred and thirty-three year, were married by special license, Dugald McLellan, of Chinguacousy, bachelor, to Ann Curry, of Toronto, spinster, by me, Wm. Rintoul, minister. This marriage was solemnized between us, Dugald McLellan, Ann Curry, in the presence of M. McLellan, Duncan McLellan.

Kinnear and Callaghan—At York, the twenty-third day of February, eighteen hundred and thirty-two, were married by special license, George Kinnear, of this town, bachelor, and Jane Callaghan, of the same place, spinster, by me, Wm. Rintoul, minister. This marriage was solemnized between us, George Kinnear, Jane Callaghan, in the presence of William Reid, John Stevenson.

Fisher and Reynolds—At York, the twenty-sixth day of March, eighteen hundred and thirty-two year, were married by special license, Moses Fisher, of the township of Whitby, widower, and Margaret Reynolds, of the township of York, spinster, by me, Wm. Rintoul. This marriage was solemnized between us, Moses Fisher, Margaret Reynolds, in the presence of William Jackes, Jr., Blaisdel Bostitt.

Sloane and McConnell—At York, the 27th day of March, eighteen hundred and thirty-two years, were married by special license, John George Sloane, of the township of West Gwillimbury, bachelor, and Maria McConnell, of the same township, spinster, by me, Wm. Rintoul. This marriage was solemnized between us, John G. Sloane, Maria McConnell, in the presence of Sarah McConnell, Jane Macgibbon.

Drummond and Beaton—At York, the third day of April, eighteen hundred and thirty-two years, were married by license, James Drummond, of the township of Vaughan, bachelor, and Catherine Beaton, of the same place, spinster, by me, William Rintoul. This marriage was solemnized between us, James Drummond, Catherine Beaton, in the presence of Rowland Betty, Rachel McDonald.

Cressor and Anderson—At York, April 3rd, 1832 years, were married, after proclamation of banns in St. Andrew's Church, John Cressor, bachelor, and Margaret Anderson, spinster, by me, Wm. Rintoul, minister. This marriage was solemnized between us, John Cressor, Margaret Anderson, in the presence of Ann McPherson.

Michael and McLeod—At York, the 18th day of April, eighteen hundred and thirty-two, were married by license, Hugh Michael, of Kingston, Midland District, bachelor, and Jane McLeod, of this town, spinster, by me, Wm. Rintoul. This marriage was solemnized between us, Hugh Michael, Jane McLeod, in the presence of Alexander McGregor, Janet Morrison.

Butcher and Eagon—At York, the tenth day of June, eighteen hundred and thirty-two year, were married, after due publication of banns, William Butcher, of this town, bachelor, and Catherine Eagon, also of this town, spinster, by me, Wm. Rintoul.

This marriage was solemnized between us, William Butcher, Catherine Eagon, in the presence of James Graham, Mary Graham.

Gibson and Sewell—At York, the 10th day of June, eighteen hundred and thirty-two years, were married by license, Thomas Gibson, of the township of Toronto, widower, and Elizabeth Sewell, of the same township, spinster, by me, Wm. Rintoul, minister. This marriage was solemnized between us, Thomas Gibson, Elizabeth Sewell, in the presence of Matthew Miller, Matthew Gray.

Cheyne and Baird—At York, the third day of July, eighteen hundred and thirty-two years, were married, after due proclamation of banns, Thomas Cheyne, bachelor, and Isabella Baird, spinster, both of this town, by me, Wm. Rintoul, minister. This marriage was solemnized between us, Thomas Cheyne, Isabella Baird. Witnesses, Thomas Graham, William Knox.

Glen and Taylor—At York, the 18th day of July, eighteen hundred and thirty-two years, were married by license, James Glen, sergeant in the 79th Regt., bachelor, and Hannah Taylor, of the township of Toronto, spinster, by me, Wm. Rintoul, minister. This marriage was solemnized between us, James Glen, Hannah Taylor. Witnesses, Thomas Glen, Mary Taylor.

McAllister and McGibbon—At York, the 13th day of August, eighteen hundred and thirty-two years, were married by license, William McAllister, minister, of Lanark, in the district of Bathurst, bachelor, and Jane McGibbon, of the Town of York, spinster, by me, Wm. Rintoul. This marriage was solemnized between us, William McAllister, Jane McGibbon. Witnesses, J. Buchanan, Dolia McConnell.

William McAllister, here referred to, was one of the clergy of the Church of Scotland in Canada, an earnest man and devoted worker.

McDonald and Sutherland—At York, the 31st day of August, eighteen hundred and thirty-two year, were married by license, John McDonald, of the township of York, bachelor, and Janet Sutherland, of the same place, spinster, by me, Wm. Rintoul. This marriage was solemnized between us, John McDonald, Janet Sutherland, in the presence of James McDonald, John Barclay.

Nichol and Poole—At York, the seventh day of September, eighteen hundred and thirty-two years, were married by license, Robert Nichol, of the township of Medonte, widower, and Elizabeth Poole, of the township of West Gwillimbury, widow, by me, Wm. Rintoul. This marriage was solemnized between us, Robert Nichol, Elizabeth Poole. Witnesses, Graham Moonhead, William Birkbeck.

Cameron and Buchanan—At York, the twenty-second day of September, eighteen hundred and thirty-two year, were married by license, Malcolm Cameron, of the township of Oro, Home district, bachelor, and Agnes Buchanan, of the same township, spinster, by me, Wm. Rintoul. This marriage was solemnized between us, Malcolm Cameron, Agnes Buchanan. Witnesses, Robert Miller, John Harvie.

Picking and McGillivray—At York, the second day of October, eighteen hundred and thirty-two, were married, after due publication of banns, Robert Picking, soldier in H. M. 79th Regt., and Margaret McGillivray.

vray, of this town, spinster, by me, Wm. Rintoul. This marriage was solemnized between us, Robert Picking, Margaret McGillivray. Witnesses, John Montache.

Balfour and Gordon—At York, the eleventh day of October, eighteen hundred and thirty-two, were married by license, James Balfour, private in the 79th Regt., and Eliza Gordon, of the township of York, spinster, by me, Wm. Rintoul. This marriage was solemnized between us, James Balfour, Eliza Gordon. Witnesses, D. Mackay, Matilda McCord.

McIntyre and McIntyre—At York, the fifteenth day of October, one thousand eight hundred and thirty-two year, were married by license, Archibald McIntyre, bachelor, and Mary McIntyre, spinster, both of York, by me, Wm. Rintoul. This marriage was solemnized between us, Archibald McIntyre, Mary McIntyre. Witnesses, John Thompson, William Symo.

Black and Garside—At York, the fifteenth day of November, eighteen hundred and thirty-two, were married by license, George Black, of the town of York, bachelor, and Sarah Ann Garside, of the same place, spinster, by me, Wm. Rintoul. This marriage was solemnized between us, George Black, Sarah Garside, in the presence of George Garside, Robert Beard.

Edwards and Trust—At York, the 27th day of November, eighteen hundred and thirty-two years, were married, after proclamation of banns, William H. Edwards, bachelor, and Catherine Trust, spinster, both both of the town of York, by me, Wm. Rintoul, minister. This marriage was solemnized between us, William H. Edwards, Catherine Trust, in the presence of William McIvor, Sarah Butler.

Robinson and Nunan—At York, the first day of December, one thousand eight hundred and thirty-two years, were married by license, George Robinson, bachelor, and Ellen Nunan, spinster, both of this town, by me, Wm. Rintoul, minister. This marriage was solemnized between us, George Robinson, Ellen Nunan, in the presence of us, Jeffrey Nunan, Mary Douderson.

Drummond and McDougald—At York, the twelfth day of December, eighteen hundred and thirty-two years, were married by license, Daniel Drummond, of Brook, in the Home district, bachelor, and Mary McDougald, of Vaughan, spinster, by me, Wm. Rintoul, minister. This marriage was solemnized between us, Daniel Drummond, Mary McDougald, in the presence of M. J. McCord, Jane Smart.

Rutherford and McKechnie—At York, the twenty-first day of December, eighteen hundred and thirty-two years, were married by license, Alexander Rutherford, bachelor, and Mary McKechnie, spinster, both of York, by me, Wm. Rintoul, minister. This marriage was solemnized between us, Alexander Rutherford, Mary McKechnie, in the presence of us, Alex. McGregor, Arch. McKechnie.

Lane and McCarthy—At York, the 27th day of December, eighteen hundred and thirty-two, were married by license, Thomas Lane, of the township of Vaughan, bachelor, and Eleanor McCarthy, of the township of Merkhams, spinster, by me, Wm. Rintoul. This marriage was solemnized between us, Thomas Lane, Eleanor McCarthy, in the

presence of us, Wm. Lane, Peter Lane, William Hoapey.

Lindsay and Stinson—At York, the forty day of January, one thousand eight hundred and thirty-three, were married by license, William Lindsay, bachelor, and Letitia Stinson, spinster, both of this town, by me, Wm. Rintoul, minister. This marriage was solemnized between us, Wm. Lindsay, Letitia Stinson, in the presence of Susan Bright, Thomas Griffith.

Bready and Manning—At York on the 11th January, eighteen hundred and thirty-three, were married by license, Andrew Bready, of the township of Darlington, bachelor, and Arabella Manning, spinster, by me, Wm. Rintoul, Minister. This marriage was solemnized between us, Andrew Bready, Arabella Manning, in the presence of us, J. Ginty, Mary Ann Ginty.

Boyd and McCallum—At York, on the sixteenth day of January, eighteen hundred and thirty-three years, were married by license, John Boyd, of the town of York, bachelor, and Margaret McCallum, of the town of Hamilton, spinster, by me, Wm. Rintoul, minister. This marriage was solemnized between us, John Boyd, Margaret McCallum, in the presence of Mary Ann Young, Wm. Lawrie, Charles McNally.

McGilvray and McKinnon—At York, the seventeenth day of January, one thousand eight hundred and thirty-three years, were married by license, Neil McGillvray of the township of Vaughan, bachelor, and Mary McKinnon, of the same township, spinster, by me, Wm. Rintoul, minister. This marriage was solemnized between us, Neil McGillvray, Mary McKinnon, in the presence of Charles Black, Charles McKinnon.

McLean and McDonald—At York, the 23rd day of January, one thousand eight hundred and thirty-three, were married by license, John McLean, of the township of Vaughan, bachelor, and Flora McDonald, of the same township, spinster, by me, Wm. Rintoul, minister. This marriage was solemnized between us, John McLean, Flora McDonald, in the presence of Clara Bart, Mary Campbell.

Ormond and Curry—At York, the ninth day of February, one thousand eight hundred and thirty-three, were married by license, William Ormond, of this town, bachelor, and Isabella Curry, of the township of York, spinster, by me, Wm. Rintoul, minister. This marriage was solemnized between us, Wm. Ormond, Isabella Curry, in the presence of us, Arch. McKechnie, Robt. Richardson.

Richardson and McMillan—At York, the eighteenth day of February, one thousand eight hundred and thirty-three years, were married by license, Robert Richardson, bachelor, and Janet McMillan, spinster, both of this town, by me, Wm. Rintoul, minister. This marriage was solemnized between us, Robert Richardson, Janet McMillan, in the presence of us, W. H. Wynn, Wm. Story.

Campbell and McKechnie—At York, the twenty-first day of February, one thousand eight hundred and thirty-three years, were married by license, Alexander Campbell, of the town of York, bachelor, and Helen McKechnie, of the same place, spinster, by me, Wm. Rintoul, minister. This marriage was solemnized between us, Alexander Campbell, Helen McKechnie, in the presence of Robert Kintz, Martha McKechnie.

McKay and Sammons—At York, the 22nd

day of February, eighteen hundred and thirty-three, were married by license, Kenneth McKay, bachelor, and Caroline Sammons, spinster, both of this town, by me, Wm. Rintoul, Minister. This marriage was solemnized between us, Kenneth McKay, Caroline Sammons, in the presence of James Rogerson, Mary Clark.

McLennan and Bell—At York, the twenty-fourth day of February, eighteen hundred and thirty-three years, were married by license, Donald McLennan, of the town of Victoria, London District, bachelor, and Jean Bell, of the same place, spinster, by me, Wm. Rintoul, Minister. This marriage was solemnized between us, Donald McLennan, Jean Bell, in the presence of Martha Bell, C. J. Bell.

McIntosh and Ferguson—At York, the twelfth day of March, eighteen hundred and thirty-three years, were married by license, John McIntosh, widower, and Ellen Ferguson, widow, both of this town, by me, Wm. Rintoul, Minister. This marriage was solemnized between us, John McIntosh, Ellen Ferguson, in the presence of Peter Baxter, Thomas Elliott.

Line and Patton—At York, the fourteenth day of March, eighteen hundred and thirty-three years, were married by license, John Line, of the township of Vaughan, bachelor, and Mary Patton, of Georgina, spinster, by me, Wm. Rintoul, minister. This marriage was solemnized between us, John Line, Mary Patton, in the presence of Niel Patton, Walter Thomson.

Scott and McPherson—At York, the fourteenth day of March, eighteen hundred and thirty-three years, were married by license, Walter Scott, bachelor, and Anne McPherson, spinster, both of this town, by me, Wm. Rintoul, Minister. This marriage was solemnized between us, Walter Scott, Anne McPherson. Witnesses, William Shamber, Thomas Arden.

Patrick and McKechnie—At York, the fourteenth day of March, eighteen hundred and thirty-three years, were married by license, James Patrick, bachelor, and Flora McKechnie, spinster, both of this town, by me, Wm. Rintoul, minister. This marriage was solemnized between us, James Patrick, and Flora McKechnie, in the presence of John Montach, Louisa Montach.

Farries and Hay—At York the twenty-sixth day of March, eighteen hundred and thirty-three, were married, after due proclamation of banns, William Farries, bachelor, and Betsy Hay, spinster, both of this town, by me, Wm. Rintoul, minister. This marriage was solemnized between us, William Farries, Betsy Hay, in the presence of Thomas Hay, John Shaw.

Fraser and Lieth—At York, the twenty-seventh day of March, eighteen hundred and thirty-three years, were married by license, Ronald Fraser and Mary Lieth, spinster, both of the township of Thorah, by me, Wm. Rintoul, Minister. This marriage was solemnized between us, Ronald Fraser, Mary Lieth, in the presence of John Urquhart, John Gunn.

McCallum and Blow—At York, the 18th day of April, eighteen hundred and thirty-three years, were married by license, Peter McCallum, bachelor, and Mary Blow, spinster, both of the township of York, by me, Wm. Rintoul, Minister. This marriage was

solemnized between us, Peter McCallum, Mary Blow, in the presence of William Blow, William Campbell.

Hunt and Phillips—At York, the fifth day of May, eighteen hundred and thirty-three, were married, after due publication of banns, Jesse Hunt, bachelor, and Mary Ann Phillips, both of this town, by me, Wm. Rintoul, minister. This marriage was solemnized between us, Jesse Hunt, Mary Ann Phillips, in the presence of Robert Johnson, Philam Dearal.

Allen and Brown—At York, the tenth day of May, eighteen hundred and thirty-three years, were married by license, David Allen, bachelor, and Margaret Brown, spinster, both of the town of York, by me, Wm. Rintoul, minister. This marriage was solemnized between us, David Allen, Margaret Brown, in the presence of Samuel Platt, John Mason.

Beattie and Hudgert—At York the 7th day of June, eighteen hundred and thirty-three years, were married by license, William Beattie and Janet Hudgert, both of this town, by me, Wm. Rintoul, minister. This marriage was solemnized between us, William Beattie, Janet Hudgert, in the presence of James Creighton, Thomas Andern.

Thorn and Mitchell—At York, the twenty-fourth day of June, eighteen hundred and thirty three, were married by license, William Thorn, bachelor, and Agnes Mitchell, spinster, both of the township of York, by me, Wm. Rintoul, minister. This marriage was solemnized between us, William Thorn, Agnes Mitchell, in the presence of John Thorn, John Ross.

Sutherland and Sutherland—At York, the twenty-ninth day of June, eighteen hundred and thirty-three years, were married by license, Hector Sutherland, bachelor, and Mary Sutherland, spinster, both of this town, by me, Wm. Rintoul, minister. This marriage was solemnized between us, Hector Sutherland, Mary Sutherland, in the presence of John McKay, Robert Ross.

Shaw and Jackson—At York, the fifth day of July, eighteen hundred and thirty-three years, were married by license, George Shaw, bachelor, and Louisa Jackson, spinster, both of this town, by me, Wm. Rintoul, minister. This marriage was solemnized between us, George Shaw, Louisa Jackson, in the presence of John Kendrick, John Shaw.

Johnston and Hamilton—At York, the ninth day of July, eighteen hundred and thirty-three years, were married by license, James Johnston, bachelor, and Georgina Hamilton, spinster, both of this town, by me, Wm. Rintoul, minister. This marriage was solemnized between us, James Johnston, Georgina Hamilton, in the presence of Robert Ross, James Dickson.

Beekman and McCord—At York, the eighteenth day of July, eighteen hundred and thirty-three years, were married by license, Robert Beekman, of Montreal, bachelor, and Matilda McCord, of this town, spinster, by me, Wm. Rintoul, minister. This marriage was solemnized between us, Robert Beekman, Matilda McCord, in the presence of James Beatty, G. Rintoul.

Watson and Short—At York the 18th day of July, eighteen hundred and thirty-three years, were married, after due proclamation of banns, Thomas Watson, bachelor, and Margaret Short, spinster, both of this town, by me, Wm. Rintoul, minister.

This marriage was solemnized between us, Thomas Watson, Margaret Short, in the presence of William Campbell, Sarah Wilkinson.

Thomson and Smart—At York the fourteenth day of August, eighteen hundred and thirty-three, were married, after due publication of banns, Alexander Thomson, of the township of Klag, bachelor, and Ann Henrietta Smart, of this town, spinster, by me, Wm. Rintoul, minister. This marriage was solemnized between us, Alexander Thomson, Ann Smart, in the presence of Andrew Rowan, James Grantles.

Hamilton and Hill—At York, the fourth day of September, eighteen hundred and thirty-three years, were married by license, James Hamilton, bachelor, and Elizabeth Hill, spinster, both of this town, by me, Wm. Rintoul, minister. This marriage was solemnized between us, James Hamilton, Eliza Hill in the presence of John McGibbon, Harry Sawyer.

McLean and Deptford—At York, the 1st day of October, eighteen hundred and thirty-three years, were married by license, William McLean, bachelor, and Jane Deptford, spinster, both of the township of York by me, Wm. Rintoul, minister, in the presence of John Hill, John Flanagan.

Abrams and Morrison—At York, the 9th day of October, eighteen hundred and thirty-three years, were married by license, John Abrams, of the township of Toronto, bachelor, and Janet Morrison, of this town, spinster, by me, Wm. Rintoul, minister. This marriage was solemnized between us, John Abrams, Janet Morrison, in the presence of Daniel Morrison, Geo. Harrison.

Livingston and Thompson—At York, the twelfth day of October, eighteen hundred and thirty-three years, were married by license, Niel Livingston, widower, and Margaret Thompson, spinster, both of this town, by me, Wm. Rintoul, minister. This marriage was solemnized between us, Niel Livingston, Margaret Thompson, in the presence of Wm. Campbell, John Donovan.

Bowie and Graham—At York, the 13th day of October, eighteen hundred and thirty-three, were married by certificate of banns having been published, William Bowie, bachelor, and Ann Graham, spinster, both of this town, by me, Wm. Rintoul, minister. This marriage was solemnized between us, William Bowie, Ann Graham, in the presence of Henry Locker, Ed. Grant.

Carruthers and Grant—At York, the 25th day of October, eighteen hundred and thirty-three years, were married by license, John Carruthers, of the township of Markham, bachelor, and Margaret Elliott, of the town of York, spinster, by me, Wm. Rintoul, minister. This marriage was solemnized between us, John Carruthers, Margaret Elliott, in the presence of Jos. E. Morrison, M. Erskine.

Alves and Ross—At York, the 25th day of October, one thousand eight hundred and thirty-three years, were married, after due publication of banns, James Alves, bachelor, and Ellen Ross, spinster, both of this town, by me, Wm. Rintoul, minister. This marriage was solemnized between us, James Alves, Helen Ross, in the presence of Hugh Carmichael, John Smith.

Mitchell and Smart—At York, the 7th day of November, eighteen hundred and thirty-three years, were married, after due publication of banns, William Mitchell,

bachelor, and Euphemia Smart, spinster, both of this town, by me, Wm. Rintoul, minister. This marriage was solemnized between us, William Mitchell, Euphemia Smart, in the presence of Duncan McMillan, Clara Smart.

McKay and Baxter—At York, the 9th day of November, eighteen hundred and thirty-three years, were married, after due publication of banns, Finlay McKay, bachelor, and Janet Baxter, spinster, both of this town, by me, Wm. Rintoul, minister. This marriage was solemnized between us, Finlay McKay, Janet Baxter, in the presence of Hugh Hunter, Duncan Shaw.

Bell and Smart—At York, the 29th day of November, eighteen hundred and thirty-three years, were married, after due publication of banns, John Bell, bachelor, and Isabella Smart, spinster, both of this town, by me, Wm. Rintoul, minister. This marriage was solemnized between us, John Bell, Isabella Smart, in the presence of William Bell, John Erskine.

Gillespie and Buchanan—At York, the 10th day of December, eighteen hundred and thirty-three years, were married, after due proclamation of banns, Archibald Gillespie, bachelor, and Agnes Buchanan, spinster, both of the town of York, by me, Wm. Rintoul, Minister. This marriage was solemnized between us, Archibald Gillespie, Agnes Buchanan, in the presence of Duncan Sinclair, Arch. Reid.

O'Reilly and Stevens—At York, the 16th day of December, eighteen hundred and thirty-three years, were married by license, William O'Reilly, widower, of Oakville, in the district of Gore, and Harriet Isabella Stevens, of the township of Toronto, in the Home District spinster, by me, Wm. Rintoul, minister. This marriage was solemnized between us, William O'Reilly, Isabella Stevens, in the presence of David Botsford, Mary Botsford.

Thompson and Parker—At York, the 1st day of January, eighteen hundred and thirty-four year, were married by license, James Thompson, bachelor, and Ann Parker, spinster, both of the town of York, by me, Wm. Rintoul, minister. This marriage was solemnized between us, James Thompson, Ann Parker, in the presence of James Adams, George Bell.

Barnett and Fox—At York, the 4th day of January, eighteen hundred and thirty-four, were married by license, David Barnett, bachelor, and Elizabeth Fox, spinster, both of this township, by me, Wm. Rintoul, minister. This marriage was solemnized between us, David Barnett, Elizabeth Fox, in the presence of Robert Mansfield, William Fox.

McMartin and Carlyle—At York, the 14th day of January, eighteen hundred and thirty-four year, were married by license, Alexander McMartin, of the township of Charlottentown, in the Eastern District, bachelor, and Mary Carlyle, of this town, spinster, by me, Wm. Rintoul, minister. This marriage was solemnized between us, Alexander McMartin, Mary Carlyle, in the presence of F. Berra, Margaret Curry.

McKechnie and Stewart—At York, the 17th day of January, eighteen hundred and thirty-four, were married by license, Archibald McKechnie, bachelor, and Mary Stewart, spinster, both of this town, by me, Wm. Rintoul, minister. This mar-

riage was solemnized between us, Archibald McKechnie, Mary Stewart, in the presence of Hugh Hunter, John Urquhart.

Bell and Smith—At York, the 26th day of February, eighteen hundred and thirty-four, were married after due proclamation of banns, William Bell, bachelor, and Eliza Smith, spinster, both of this town, by me, Wm. Rintoul, minister. This marriage was solemnized between us, William Bell, Eliza Smith, in the presence of John Erskine, Wm. Blain.

Gartshore and Mitchell—At York, the 7th day of March, eighteen hundred and thirty-four, were married by license, John Gartshore, bachelor, and Mary Mitchell, spinster, both of this city, by me, Wm. Rintoul, minister. This marriage was solemnized between us, John Gartshore, Mary Mitchell, in the presence of Andrew Mitchell, John Cullen.

This is the last marriage in the town of York celebrated by Mr. Rintoul. The next ceremony was in—York no longer—but the city of Toronto.

Middlemist and Dods—Toronto, the 8th day of April, eighteen hundred and thirty-four year, were married, after due proclamation of banns, Henry Middlemist, bachelor, and Dorothy Dods, spinster, both of this city, by me, Wm. Rintoul, minister. This marriage was solemnized between us, Henry Middlemist, Dorothy Dods, in the presence of George Dods, John Armstrong.

Munro and McKenzie—Toronto, the 9th day of April, were married by license, David Munro, bachelor, and Isabella McKenzie, spinster, both of the township of Markham, by me, Wm. Rintoul, minister. This marriage was solemnized between us, David Munro, Isabella McKenzie, in the presence of David McKenzie, John McKenzie.

Eison and Simpson—Toronto, the 22nd day of April, eighteen hundred and thirty-four year, were married by license, William Eison, of this city, bachelor, and Charlotte Simpson, of the same, spinster, by me, Wm. Rintoul, minister. This marriage was solemnized between us, William Eison, Charlotte Simpson, in the presence of John Smithier, John Cook.

Buchan and Tackett—Toronto, April 30th, eighteen hundred and thirty-four year, were married by license, John Buchan, of this city, bachelor, and Christina Tackett, of the same place, spinster, by me, Wm. Rintoul, minister. This marriage was solemnized between us, John Buchan, Christina Tackett, in the presence of John Fretty, William Newbigging.

This was the last marriage in connection with St. Andrew's church at which Mr. Rintoul officiated. He resigned the pastorate at the same time and was at once succeeded by the Rev. Wm. T. Leach.

Hodgson and Smart—Toronto, February 8th, 1836 year, were married, after regular proclamation, Mr. Michael Hodgson, bachelor, and Jane Smart, both of Toronto, by me, Wm. T. Leach, minister. The above marriage was solemnized in the presence of us, Wm. Lewisbrough, John

Bell, witnesses, and between us, Michael Hodgson, Jane Smart, parties.

Tod and Butler—At Toronto, on the 7th day of September, one thousand eight hundred and thirty-five, were married by license, Andrew Tod, Esq., of Toronto, and Elizabeth Butler, of same place, by me, Wm. T. Leach, Andrew Tod, Elizabeth Butler, parties; Thomas Taylor, Peter Brown, witnesses.

Memo.—In this registry the autographs of the parties are not given, but they are given as to the parties and witnesses, and so recorded in the office of the Clerk of the Peace, York Mills, 29th Dec., 1832. William T. Leach.

Thompson and Campoell—City of Toronto, the sixteenth day of December, eighteen hundred and thirty-five years, were married by license, Charles Thompson, widower, of the township of York, Home District, and Lucretia Campbell, city of Toronto, by me, William T. Leach, minister. This marriage was solemnized between us, Charles Thompson, Lucretia W. Campbell, Witnesses, Marshall S. Bidwell, W. Ross.

Marshall S. Bidwell was the well-known Canadian politician, whose doings are so intimately connected with the history of Upper Canada, 1830-38.

Bell and Rutherford—City of Toronto, the thirty-first day of December, eighteen hundred and thirty-five years, were married by license, and with special consent of the mother and executor of Catherine Rutherford, John Bell, Esq., bachelor, and the said Catherine Rutherford, both of the city of Toronto, by me, Wm. T. Leach, minister. This marriage was solemnized between us, John Bell, Catherine Rutherford, in the presence of Thomas Bell, executor; Don. Ross, Robert Bell Miller.

The following memo. refers to the foregoing marriage. It is a unique instance of a legal document being entered in a church register.

Toronto, 30th December, 1835.

In compliance with the conditions and provisions contained in the last will and testament of the within named Robert Rutherford, so far as regards the settlement and provisions therein made respecting the yearly income of the within named Catherine Rutherford, we, the undersigned, the mother and executor of the said Catherine Rutherford do consent to the solemnization of the said marriage within mentioned, in order to entitle her, the said Catherine Rutherford, to the yearly income settled upon her, the said Catherine Rutherford, by her late father.

Mary Rutherford.

Robert Cathcart, Executor.

Paterson and Hyslop—City of Toronto, the 22nd day of January, eighteen hundred and thirty-six, were married by license, James Paterson, of the city of Toronto, and Agnes Hyslop, of the city of Toronto, by me, William Leach, minister. This marriage was solemnized between us, James Paterson, Agnes Hyslop, in the presence of Russel Inglis, Jeremiah Iredale.

Lauder and Brown—City of Toronto, the sixteenth day of February, eighteen hundred and thirty-six, were married by li-

cease, John Lauder, of the city of Toronto, bachelor, and Catherine Brown, of Richmond Hill, on Yonge street, by me, Wm. Leach, minister. This marriage was solemnized between us, John Lauder, Catherine Brown, in the presence of George Peters, Walter Preston.

McNeil and Hutchinson—City of Toronto, 26th day of February, eighteen hundred and thirty-six year, were married by license, Hugh McNeil, bachelor, of the city of Toronto, and Eliza Hutchinson, spinster, city of Toronto, by me, Wm. T. Leach, minister. This marriage was solemnized between us, Hugh McNeil, Eliza Hutchinson, in the presence of Wm. Hutchinson, Hugh Hunter.

Rose and Wilson—The city of Toronto, the first day of March, eighteen hundred and thirty-six, were married by license, Walter Rose, of this city, widower, and Ellen Wilson, of the same place, widow of the late John Wilson, quartermaster 70th Regt., deceased, by me, Wm. T. Leach, minister. This marriage was solemnized between us, Walter Rose, Ellen Wilson, in the presence of Thomas Carfrae, Charles Thompson.

Groat and Grant—City of Toronto, the twenty-fifth day of April, eighteen hundred and thirty-six, were married by license, W. William Groat, of the township of Markham, and Margaret Grant, of the same township, by me, Wm. Leach, minister. This marriage was solemnized between us, William Groat, Margaret Grant, in the presence of John Davis, Peter Grant.

Wilkie and Patterson—City of Toronto, twenty-first day of July, eighteen hundred and thirty-six, were married by license, Niel Wilkie, of the township of King, bachelor, and Isabella Patterson, of the township of Whitechurch, spinster, by me, William Leach, minister. This marriage was solemnized between us, Niel Wilkie, Isabella Patterson, in the presence of Thomas McMillan, James McLean.

McCready and Dalgrish—At the city of Toronto, on the fourth day of January, eighteen hundred and thirty-seven, William McCready, of the City of Toronto, widower, and Maria Dalgrish, widow of the late Andrew Dalgrish, sergeant of 79th Regt., deceased, were married by me, Wm. Leach, minister. This marriage was solemnized between us, William McCready, Maria Dalgrish, in the presence of James Murray, Peter McNaughton.

McKenzie and Younie—At the City of Toronto, on the fourth day of January, eighteen hundred and thirty-seven, James McKenzie, of the City of Toronto, and Rachel Younie, spinster, of the same place, were married by license, by me, Wm. Leach, minister. This marriage was solemnized between us, James McKenzie, Rachel Younie, in the presence of James White, Peter McKenzie.

Holland and Dean—At Toronto, the first day of August, eighteen hundred and thirty-six, were married by license, Samuel Holland, of Cobourg, Newcastle District, bachelor, and Mary Dean, of the City of Toronto, widow of the late William Dean, of Cobourg, by me, Wm. Leach, minister. This marriage was solemnized between us, Samuel Holland, Mary Dean, in the presence of Wm. Coultern, Robt. Harrison.

Fraser and McShenick—At Toronto, the

tenth day of November, eighteen hundred and thirty-six, were married by license, Donald Fraser, of the township of York, and Margaret McShenick, of the same place, spinster, by me, William Leach, minister. This marriage was solemnized between us, Donald Fraser, Margaret McShenick, in the presence of James Tolmie, David Hill.

Harper and Green—At Toronto, the twenty-second day of June, eighteen hundred and thirty-seven, William Duncan Harper, of the City of Toronto, bachelor, and Isabella Green, of the same place, widow of Michael Green, of the County of Leitrim, Ireland, were by license married by me, Wm. Leach. This marriage was solemnized between us, William Duncan Harper, Isabella Green.

Gordon and Gorham—At Newmarket on the seventh day of September, eighteen hundred and thirty-seven, were married, the Rev. Henry Gordon, minister of the Presbyterian Church of Canada in connection with the Church of Scotland, of Gananoque, Johnstown District, Upper Canada, bachelor, and Narcissa Gorham, of the township of Whitechurch, spinster, by me, William Leach, minister. This marriage was solemnized between us, Narcissa Gorham, Henry Gordon, in the presence of John J. Borsford, E. Gorham, N. Gorham.

At Toronto, on the fifteenth day of October, one thousand eight hundred and thirty-six year, were married by license, William Burnham, Esq., of Port Hope, and Susan Bastedo, of Toronto, spinster, by me, William T. Leach, minister. This marriage was solemnized between us, Susannah Bastedo, Wm. Burnham, and in the presence of us, George Burnham, Joseph Rogers, Jr.

At Toronto, on the twenty-seventh day of October, one thousand eight hundred and thirty-six, were married by license, Duncan McLeod, of the city of Toronto, bachelor, and Anne McArthur, of the township of Toronto, by me, Wm. T. Leach, minister. This marriage was solemnized between us, Duncan McLeod, Anne McArthur, and in the presence of us, Hugh Henderson, Thos. McMurchy.

At Toronto, on the twenty-ninth day of October, one thousand eight hundred and thirty-six, were married after proclamation, Mr. Robert Hodgson, Chinguacousy, bachelor, and Miss Agnes Smart, of Toronto, spinster, by me, William T. Leach, minister. This marriage was solemnized between us, Robert Hodgson, Agnes Smart, and in the presence of us, Thomas Smart, Thomas McMurchy.

At Toronto, the twenty-ninth day of August, one thousand eight hundred and thirty-six, John Sommerset, of the township of Innisfil, bachelor, and Margaret Fletcher, of the city of Toronto, were by license married by me, William T. Leach. This marriage was solemnized between us, John Sommerset, Margaret Fletcher, and in the presence of us, Thomas Gray, John Gray.

At the city of Toronto, on the eighth of November, one thousand eight hundred and thirty-six, were married by license, Alexander Maitland, of the city of Toronto, bachelor, and Helen Skirving, of the township of Etobicoke, daughter of the late John Skirving, of the said township, farmer, deceased, by me, Wm. T. Leach, minister. This marriage was solemnized between us, Alexander Maitland, Helen Skirving, and in

the presence of us, John Maitland, William Munro, Patrick A. Gibson.

At Toronto, on the sixteenth day of November, one thousand eight hundred and thirty-six, were married by license, John Showan, City of Toronto, bachelor, and Jane Thompson, of the same place, spinster, daughter of Hamilton Thompson, of the City of Toronto, by me, William T. Leach, minister. This marriage was duly solemnized between us, John Showan, Jane Thompson, and in the presence of us, John Gillespie, George Barron, Hamilton Thompson.

At Toronto, the sixth day of October, one thousand eight hundred and thirty-six, John McKechnie, bachelor, of the township of Toronto, and Catherine McIlrae, of the City of Toronto, were by license married by me, Wm. T. Leach, minister. This marriage was duly solemnized between us, John McKechnie, Catherine McIlrae, and in the presence of us, Wm. Hutchinson, James Turver.

At the City of Toronto, on the fourteenth of November, one thousand eight hundred and thirty-six, were married by license, Hugh Henderson, of the City of Toronto, bachelor, and Margaret Jane Wotter, of same place, spinster, by me, William T. Leach, minister. This marriage was duly solemnized between us, Hugh Henderson, Margaret Jane Wotter, and in the presence of us, W. W. Gedd, Henry Thomas.

At the City of Toronto, on the second day of May, one thousand eight hundred and thirty-seven, were married by license, William Towns, bachelor, of the township of Markham, and Hannah Smith, of the same township, spinster, by me, William T. Leach. This marriage was duly solemnized between us, William Towns, Hannah Smith, and in the presence of us, John Fair Fenswick, Andrew Smith.

At the City of Toronto, one thousand eight hundred and thirty-seven, were married by license, Mr. Angus McKay, of the City of Toronto, bachelor, and Jane Murray, of same place, spinster, by me, William T. Leach, minister. This marriage was duly solemnized between us, Angus McKay, Jane Murray, and in the presence of us, John McKay, Adam Gunn.

At the City of Toronto, on the nineteenth day of May, one thousand eight hundred and thirty-seven, were married by license, Mr. John Goodale, of the town of Niagara, bachelor, and Elizabeth Ferris, of the City of Toronto, widow of the late William Ferris, of Toronto, by me, William T. Leach, minister. This marriage was duly solemnized between us, John Goodale, Elizabeth Ferris, and in the presence of us, Robert Hay, Thomas White.

At the City of Toronto, on the twenty-second day of June one thousand eight hundred and thirty-seven, Sidney Smith Hamilton, of the City of Toronto, bachelor, and Anne Goulthard, of the same place, spinster, daughter of the widow Coulthard, of the township of Markham, were by license married by me, William T. Leach, minister. This marriage has been duly solemnized between us, Sidney S. Hamilton, Anne Goulthard, and in the presence of us, G. S. Norton, R. Swezer Hamilton, P. Shavor.

At the City of Toronto, on the eighth day of July, one thousand eight hundred

and thirty-seven, were married by license, Thomas Nagle, of the City of Toronto, widower, and Elizabeth Brown, of the township of Erin, in the District of Gore, spinster, by me, William T. Leach, minister. This marriage has been duly solemnized between us, Thomas Nagle, Elizabeth Brown, and in the presence of Robert Todd, John Nagle.

At the City of Toronto, on the thirteenth day of July, one thousand eight hundred and thirty-seven, were married by license, Alexander Mackay, of the City of Toronto, bachelor, and Rosetta Louise Hamilton, of the same place, spinster, by me, William T. Leach, minister. This marriage has been duly solemnized between us, Alexander Mackay, Rosetta L. Hamilton, and in the presence of us, W. Rose, Robert Beard.

At the City of Toronto, on the twenty-first day of August, one thousand eight hundred and thirty-seven, were married by license, George Lathrup Norton, of the City of Toronto, bachelor, and Caroline Ferrer, of the same place, spinster, by me, William T. Leach, minister. This marriage has been duly solemnized between us, G. L. Norton, Caroline Cruickshank Ferrer, and in the presence of us, George Boetwick, Amos Horton, William Scott.

At the City of Toronto, on the ninth of September, one thousand eight hundred and thirty-seven, were married by proclamation, John Taylor, of the City of Toronto, bachelor, and Alicia Bryson, of the same place, spinster, by me, William T. Leach, minister. This marriage has been duly solemnized between us, John Taylor, Alicia Bryson, and in the presence of us, Peter McArthur, Hugh Bryson.

At the City of Toronto, on the sixteenth day of October, one thousand eight hundred and thirty-seven, were married by license, George Halliday, of the township of York, and Janet Hossburgh, of same place, by me, William T. Leach, minister. This marriage has been duly solemnized between us, George Halliday, Janet Hossburgh, and in the presence of us, Thos. McBoath, David Hill.

At the City of Toronto, on the nineteenth day of October, one thousand eight hundred and thirty-seven, were married by license, Thomas Atkinson, of the township of Etobicoke, bachelor, and Bertha Kidd, of same place, spinster, by me, William T. Leach. This marriage has been duly solemnized between us, Thomas Atkinson, Bertha Kidd, and in the presence of us, William Suter, George Marshall.

At the City of Toronto, on the nineteenth day of October, one thousand eight hundred and thirty-seven, were married by license, William Graham, of Newmarket, bachelor, and Mary Anne Flewell, of the township of Uxbridge, spinster, by me, William T. Leach, minister. This marriage has been duly solemnized between us, William Graham, Mary Anne Flewell, and in the presence of us, J. W. Walsh, John Flewell.

At the City of Toronto, on the twenty-fourth day of October, one thousand eight hundred and thirty-seven, were married by license, James Rose, of Newmarket, bachelor, and Margaret Connolly, of the same place, spinster, by me, William T. Leach. This marriage has been duly solemnized between us, James Rose, Margaret Connolly,

and in the presence of us, John Sanderson, David Ross.

At the City of Toronto, on the twenty-eighth day of October, one thousand eight hundred and thirty-seven, were married by license, Niel McPhaden, of the township of Brook, bachelor, and Mary McLean, of the same place, spinster, by me, William T. Leach. This marriage has been duly solemnized between us, Niel D. McPhaden, Mary McLean, and in the presence of Peter McArthur.

At the City of Toronto, on the thirty-first of October, one thousand eight hundred and thirty-seven, were married, Archibald McDougall, bachelor, of the City of Toronto, and Christina McTaggart, of the same place, by me, William T. Leach. This marriage has been duly solemnized between us, Archibald McDougall, Christy McTaggart, and in the presence of us, Duncan M. Land, Niel Graham.

At the City of Toronto, on the twenty-ninth of December, one thousand eight hundred and thirty-seven, were married by license, Archibald Graham, of Thorah, bachelor, and Nancy McLeod, of the Newcastle district, spinster, by me, William T. Leach. This marriage has been duly solemnized between us, Arch. Graham, Nancy McLeod, and in the presence of us, Hugh McLeod, Hugh Cameron.

At Toronto, on the thirtieth day of December, one thousand eight hundred and forty, were married by license, David Smith, of Toronto, widower, and Mary McNeil, of the same place, by me, William T. Leach. This marriage has been duly solemnized between us, David Smith, Mary McNeil, and in the presence of us, Peter McArthur, Dr. Rankin.

At Toronto, on the tenth day of July, one thousand eight hundred and forty, were married by license, Samuel McMorran, of the town of Niagara, bachelor, and Mary Lawless, of the same place, spinster, by me, William T. Leach. This marriage has been duly solemnized between us, Samuel McMorran, Mary Lawless, and in the presence of us, John Short, Henry Lawless.

At Toronto, on the tenth day of July, one thousand eight hundred and forty, were married by license, William Isaac Creadie, of Toronto, and Mary Anne Preston, of same place, by me, Wm. T. Leach. This marriage has been duly solemnized between us, William Isaac Creadie, Mary Anne Preston, in the presence of John Riddell, William McCreadie.

At Toronto, on the twenty-seventh of November, one thousand eight hundred and forty, were married by license, James King, of Etobicoke, and Jane Ennis, of same place, by me, William T. Leach. This marriage has been duly solemnized between us, Samuel King, Jane Ennis, and in the presence of us, James Thompson, John Ennis.

At Toronto, on the second February, one thousand eight hundred and thirty-eight, were married by license, Joseph Smith, of Hamilton, bachelor, and Sarah Faruley, of the same place, spinster, by me, William T. Leach. This marriage has been duly solemnized between us, Joseph Smith, Sarah Faruley, and in the presence of us, Robert Muirhead, John Wesley, Samuel Rogers.

At Toronto, on the eighth day of February, one thousand eight hundred and thirty-eight, were married by license, George McFadden, of Vaughan, bachelor, and Eleanor

Joyce, of the township of York, by me, Wm. T. Leach. This marriage was duly solemnized between us, George McFadden, Eleanor Joyce, and in the presence of us, Alex. McFadden, John McAuley.

At Toronto, on the fifteenth day of February, one thousand eight hundred and thirty-eight, were married by license, John Robson Urquhart, of Hamilton, bachelor, and Eliza Quinlan, of U. Canada, spinster, by me, William T. Leach. This marriage has been duly solemnized between us, J. E. Urquhart, Eliza Quinlan, and in the presence of us, H. McLennan, John Sweeney.

At Toronto, on the twenty-eighth day of February, one thousand eight hundred and thirty-eight, were married by license, Alexander Sutherland, Holland Landing, and Catherine Gunn, West Gwillimbury, by me, William T. Leach. This marriage was duly solemnized between us, Alexander Sutherland, Catherine Gunn, and in the presence of us, Angus Gunn, John Sutherland.

At Toronto, the second day of March, one thousand eight hundred and thirty-eight, were married by license, Charles Gibb, of Toronto, bachelor, and Eliza Shillinglaw, of the same place, widow, by me, William T. Leach. This marriage has been duly solemnized between us, Charles Gibb, Eliza Shillinglaw, and in the presence of us, John Leza, Robert Gibb.

At Toronto on the eighth day of March, one thousand eight hundred and thirty-eight, were married by license, John Walsh, Newmarket, bachelor, and Lydia Davis, of same place, widow, by me, William T. Leach. This marriage has been duly solemnized between us, John Walsh, Lydia Walsh, and in the presence of us, Charles Gorham, J. R. Sutherland.

At Toronto, the sixteenth day of March, one thousand eight hundred and thirty-eight, were married by license, James Dixon, of the City of Toronto, widower, and Catherine Carrae, of same place, spinster by me, William T. Leach. This marriage has been duly solemnized between us, James Dixon, Catherine Carrae, and in the presence of us, Robert Carrae, William Bell.

At Toronto, on the seventeenth day of April, one thousand eight hundred and thirty-eight, were married by license, Thomas Robson, of Chinguacousy, bachelor, and Janet Gibson Shiers, by me, William T. Leach. This marriage has been duly solemnized between us, Thomas Robson, Janet Gibson Shiers, and in the presence of James Archer, Adam Spers.

At Toronto, on the twenty-seventh day of April, one thousand eight hundred and thirty-eight, were married by license, George Dods of Toronto, bachelor, and Sarah Cook, of same place, spinster, by me, William T. Leach. This marriage has been duly solemnized between us, George Dods, Sarah Cook, and in the presence of us, Jaber Baber, John Armstrong, Susanne Bell.

At Toronto, on the third day of May, one thousand eight hundred and thirty-eight, were married by proclamation of banns, James Cleland, of Toronto, and Elizabeth Paton, of same place, by me, William T. Leach. This marriage has been duly solemnized between us, James Cleland, Elizabeth Paton, and in the presence of us, Robert Hay, John Glenn.

At Toronto, on the seventh day of May, one thousand eight hundred and thirty-eight, were married by proclamation.

presence of us, Emmanuel Doner, Peter McArthur.

At Toronto, on the twenty-ninth day of November, one thousand eight hundred and thirty-eight, were married by license, James Alexander, of Toronto, and Sarah Mary Scott, of Toronto, by me, William T. Leach. This marriage has been duly solemnized between us, James Alexander, Sarah Mary Scott, and in the presence of us, James Alexander, Robert Bingham.

At Toronto, on the thirteenth day of December, one thousand eight hundred and thirty-eight, were married by license, Archibald McIntyre, of the township of Eldon, and Catherine Keith, Toronto, spinster, by me, William T. Leach, and in the presence of us, William McArthur, Arch. Reid.

At Toronto, on the thirty-first day of December, one thousand eight hundred and thirty-eight, were married by license, Geo. Forbes, of Toronto, widower, and Margaret Edjer, of same place, spinster, by me, William T. Leach. This marriage has been duly solemnized between us, Geo. Forbes, Margaret Edjer, and in the presence of us, William Forbes John Carrigan.

At Toronto on the first day of January, eighteen hundred and thirty-nine, were married by license, Mr. James Young, of Whitby, and Isabella Johns, widow, of the same place, by me, William T. Leach. This marriage has been duly solemnized between us, James Young, Isabella Young, and in the presence of us, Wm. Richardson, George West.

At Toronto, on the third day of January, one thousand eight hundred and thirty-nine, were married by license, Daniel McVicar, of Vaughan, and Mary Armour, of same place, by me, William T. Leach. This marriage has been duly solemnized between us, Daniel McVicar, Mary Armour, and in the presence of us, Duncan McCallum, Alexander Armour.

At Toronto, on the third day of January, one thousand eight hundred and thirty-nine, were married by license, John Johnston, of Toronto, and Jennett Kelly, of the same place, by me, William T. Leach. This marriage has been duly solemnized between us, John Johnston, Jennett Kelly, and in the presence of us, John Webb, R. Smit'a.

At Toronto, on the twenty-fourth day of January, one thousand eight hundred and thirty-nine, were married by license, William Ross, of the township of York, and Ann McKeechie, of the city of Toronto, by me, William T. Leach. This marriage has been duly solemnized between us, Wm. Ross, Ann McKeechie, and in the presence of us, Walter Ross, Robert Creighton.

At Toronto, on the eighth day of January, one thousand eight hundred and thirty-nine, were married by license, William Bertram, York Mills, and Ellen Gates, of same place, by me, William T. Leach. This marriage has been duly solemnized between us, William Bertram, Ellen Gates, and in the presence of us, James Hogg, Edward Burn.

At Toronto, on the seventeenth day of January, one thousand eight hundred and thirty-nine, were married by license, Andrew Wilson and Isabella Bain, both of Toronto, by me, William T. Leach. This marriage has been duly solemnized between us, Andrew Wilson, Isabella Bain, and in the presence of us, Wm. Bell, James Fleming.

At Toronto, on the tenth day of February, one thousand eight hundred and

thirty-nine, were married by license, George Stairs Brown and Sarah Howe Austin, both of the city of Toronto, by me, William T. Leach. This marriage has been duly solemnized between us, George Stairs Brown, Sarah Howe Austin, and in the presence of us, John Stayner, Robert Austin, Groford Ridout.

At Toronto, on the eighteenth day of February, one thousand eight hundred and thirty-nine, were married by license, William Williamson, of Newmarket, and Margaret Erskine, of Toronto, by me, William T. Leach. This marriage has been duly solemnized between us, Wm. Williamson, M. Erskine, and in the presence of us, John Erskine, Angus Bue, John Erskine.

At Toronto, on the twenty-eighth day of February, one thousand eight hundred and thirty-nine, were married by proclamation, Andrew Bell and Margaret Carradice, the former of Toronto, the latter from Esquesing, by me, William T. Leach. This marriage has been duly solemnized between us, Andrew Bell, Margaret Carradice, and in the presence of us, Thomas Scott, John E. Fenwick.

At Toronto, on the eighth day of March, one thousand eight hundred and thirty-nine, were married by license, Mr. James Bicket, and Miss Jane Leckie, both of the city of Toronto, by me, William T. Leach. This marriage has been duly solemnized between us, James Bicket, Jane Leckie, and in the presence of us, Walter Macfarlane, Will Mitchell.

At Toronto, on the thirteenth day of March, one thousand eight hundred and thirty-nine, were married by license, Joseph Fell, surgeon, of Erie, and Dinah Stuckey, of same place, widow, by me, William T. Leach. This marriage has been duly solemnized between us, Joseph Fell, Dinah Stuckey, and in the presence of us, Thomas Craig, G. M. Post.

At Toronto, on the twenty-first day of May, one thousand eight hundred and thirty-nine, were married by license, Donald Pleater, of Toronto, and Mary Fahy, of same place, spinster, by me, William T. Leach. This marriage has been duly solemnized between us, Donald Pleater, Mary Fahy, and in the presence of us, Daniel Fahy, Joseph Clarke.

At Toronto, on the thirtieth day of May, one thousand eight hundred and thirty-nine, were married by license, James Nash, of Toronto, widower, and Lillia Jane Latimer, of same place widow, by me, William T. Leach. This marriage has been duly solemnized between us, James Nash, Lillia Jane Latimer, and in the presence of us, John Connel, Peter McArthur.

At Toronto, on the eighth day of July, one thousand eight hundred and thirty-nine, were married by proclamation, Donald Sutherland, 98rd Highlanders, and Elizabeth M. Lawrence, Falmouth, England, by me, William T. Leach. This marriage was duly solemnized between us, D. Sutherland, Elizabeth Lawrence, and in the presence of us, W. Macdonald, Adjt. 98rd Highlanders, John Boyd.

At Toronto on the eighth day of July, one thousand eight hundred and thirty-nine, were married by license, Donald McKinnon, of Brock, and Mary Beaton, of Vaughan, by me, William T. Leach. This marriage has been duly solemnized between us, Donald

McKinnon, Mary Beaton, and in the presence of us, James Harris.

At Toronto, on the nineteenth day of July, one thousand eight hundred and thirty-nine, were married by license, William McDowall, and Joanne Bergin, both of Toronto, by me, William T. Leach. This marriage has been duly solemnized between us, William McDowall, Joanne Bergin, and in the presence of us, Wm. Parker, William Purdie.

At Scarborough, the twenty-third of July, one thousand eight hundred and thirty-nine, were married by license, Andrew Bertram, of Scarborough, and Margaret Glendinning, of same place, by me, William T. Leach. This marriage has been duly solemnized between us, Andrew Bertram, Margaret Glendinning, and in the presence of us, James Little, Arch Glendinning.

At Toronto, the third day of August, one thousand eight hundred and thirty-nine, were married by license, Robert Kirk, of Toronto, and Christina Machonahy, of same place, by me, William T. Leach. This marriage has been duly solemnized between us, Robert Kirk, Christina Machonahy, and in the presence of us, William Duncan, S. Bickerstaff.

At Toronto, on the fifth day of September, one thousand eight hundred and thirty-nine, were married by license, John Reid, corporal in 93rd Regiment of Foot, and Anne Henderson, of Toronto, by me, William T. Leach. This marriage has been duly solemnized between us, John Reid, corporal, Anne Henderson, and in the presence of us, James Henderson, Thomas Griffiths, Sergeant 93rd.

At Toronto, on the twenty-ninth day of September, one thousand eight hundred and thirty-nine, were married after regular course of proclamation, William Heyward, of Toronto, and Jane Moss, of same place, daughter of Thomas Moss, by me, William T. Leach. This marriage has been duly solemnized between us, William Heyward, Jane Moss, and in the presence of us, Peter McArthur, John Pickering.

At Toronto, on the first day of October, one thousand eight hundred and thirty-nine, were married by license, Geo. Forsyth, of Dummer, widower, and Elspeth Young, of the township of Dumfries, by me, William T. Leach. This marriage was duly solemnized between us, George Forsyth, Elspeth Young, and in the presence of us, John Farr Fenwick, Alex. Stewart.

At Toronto, on the fourteenth day of October, one thousand eight hundred and thirty-nine, were married by license, Alexander Calder, of Thorah, and Jane Gunn, of Toronto, by me, William T. Leach. This marriage has been duly solemnized between us, Alexander Calder, Jane Gunn, and in the presence of us, John Gunn, Thomas Nesbet.

At Toronto, on the fifth day of November, one thousand eight hundred and thirty-nine, were married, after due proclamation, James Logan, and Alexa Urquhart, both of Toronto, by me, William T. Leach. This marriage has been duly solemnized between us, James Logan, Alexa Urquhart, and in the presence of us, John Riddell, Thomas Rankin.

At Toronto, on the seventh day of November, one thousand eight hundred and

thirty-nine, were married by license, Robert Bruce, of Toronto, and Mary Anne Shuter, same place, by me, William T. Leach. This marriage has been duly solemnized between us, Robert Bruce, Mary Anne Shuter, and in the presence of us, Robert Lieth, Adam Polson.

At Toronto, on the twenty-second day of November, one thousand eight hundred and thirty-nine, were married by license, William Taylor, of Albion, and Margaret Johnson, of same place, by me, William T. Leach. This marriage has been duly solemnized between us, William Taylor, Margaret Taylor, and in the presence of us, James Johnson, Richard Bradley.

At Toronto, on the eighteenth day of November, one thousand eight hundred and thirty-nine, were married by license, James Oves, private of the 93rd Regt., and Charlotte Jeffers, of Toronto, by me, William T. Leach. This marriage has been duly solemnized between us, James Oves, Charlotte Jeffers, and in the presence of us, Henry Gethelston, Alex. Stewart.

At Toronto, on the twenty-first day of November, one thousand eight hundred and thirty-nine, were married by license, John Booth, of Scarborough, and Sarah Anne Secor, of the same place, by me, William T. Leach. This marriage has been duly solemnized between us, John Booth, Sarah Anne Secor, and in the presence of us, Joseph Secor, Isaac Stoner.

At Toronto, on the fourth day of December, one thousand eight hundred and thirty-nine, were married by license, Robert Kerr, of Toronto, and Mary Anne Kent Henderson, of same place, by me, William T. Leach. This marriage has been duly solemnized between us, Mary Anne Henderson, Robert Kerr, and in the presence of us, Wm. Henderson, George Michie, John McLean.

At Toronto, on the nineteenth day of December, one thousand eight hundred and thirty-nine, were married by license, Charles Burton Willard and Angelique Chagnion, both of Toronto, by me, William T. Leach. This marriage has been duly solemnized between us, Charles B. Willard, Angelique Chagnion, and in the presence of us, Geo. B. Willard, J. W. Brent, Geo. B. Holland.

At Toronto, on the twenty-fourth day of December, one thousand eight hundred and thirty-nine, were married by license, Isaac Columbus, Norway Village Kingston road, and Susan Ashbridge, of the township of York, by me, William T. Leach. This marriage has been duly solemnized between us, Isaac Columbus, Susan Ashbridge, and in the presence of us, Isaac Ashbridge, Jonathan Ashbridge.

The Ashbridges mentioned in this entry were of the well-known family of York, after whom Ashbridge's Bay is named.

At Toronto, on the twenty-seventh day of December, one thousand eight hundred and thirty-nine, were married by license, Charles Boyle, township of Flamboro' West, and Martha Lotham, of Toronto, by me, William T. Leach. This marriage has been duly solemnized between us, Charles Boyle, Martha Lotham, and in the presence of us, William Whitelaw, Mark P. Orslog.

At Toronto, on the twenty-seventh day of December, one thousand eight hundred and

thirty-nine, were married by license, Thomas Langster, of Toronto, and Margaret Brown, of same place, by me, William T. Leach. This marriage has been duly solemnized between us, Thomas Langster, Margaret Brown, and in the presence of us, Henry Gilbertson, James Oves.

At Toronto, on the thirty-first day of December, one thousand eight hundred and thirty-nine, were married by license, William Grier Scott, of Toronto, and Margaret Teins of Cooksville, by me, Wm. T. Leach. This marriage has been duly solemnized between us, William G. Scott, Margaret Scott, and in the presence of us, J. McInez, Alexander Torrance.

At Toronto, on the twentieth day of January, one thousand, eight hundred and forty, were married by license, Henry Quantz, of the township of Markham, and Mina Spies, of same place, by me, William T. Leach. This marriage has been duly solemnized between us, Henry Quantz, Wilhelms Spies, and in the presence of us, John Quantz, Louis Spies.

At Toronto, on the twenty-eighth day of January, one thousand, eight hundred and forty, were married by license, Austin Spaul, of Chinguacousy, and Agnes McGee, of Toronto, the Gore, by me, William T. Leach. This marriage has been duly solemnized between us, Austin Spaul, Agnes McGee, and in the presence of us, William Dent, John Clarkson.

At Toronto, on the twenty-ninth day of January, one thousand, eight hundred and forty, were married by license, Thomas Smith, of Scarborough, and Elizabeth Springer, of same place, by me, William T. Leach. This marriage has been duly solemnized between us, Thos. Smith, Elizabeth Springer, and in the presence of us, James Gibson, Walter Miller.

At Toronto, on the third day of February, one thousand eight hundred and forty, were married by license, John Thomson, of Scarborough, and Elvira Cornell, of same place, by me, William T. Leach. This marriage has been duly solemnized between us, John Thomson, Elvira Cornell, and in the presence of us, Peter McArthur, Hiram Corneil.

At Toronto, on the tenth day of February, one thousand eight hundred and forty, were married by license, Andrew Blair, of the township of Albion, and Fanny Henry, of the same place, by me, William T. Leach. This marriage has been duly solemnized between us, Andrew Blair, Fanny Henry, and in the presence of us, Francis Dunt, Thomas Walker.

At Toronto, on the seventeenth day of March, one thousand eight hundred and forty, were married by proclamation, James Ross, of the 93rd Highlanders, and Mary Jane Mitchel, daughter of Charles Mitchel, of the township of Waterloo, both residents at present in this city, by me, Wm. T. Leach. This marriage has been duly solemnized between us, J. Ross, Mary Jane Mitchel, and in the presence of us, Angus Corbett, Peter Ferguson.

At Toronto, on the twenty-fourth day of March, one thousand eight hundred and forty, were married by license, John Davidson and Susan Jeffers, both of the city of Toronto, by me, William T. Leach. This marriage has been duly solemnized between us, John Davidson, Susan Jeffers, and in the

presence of us, Alex. Stewart, Hohn Stewart.

At Markham, on the twenty-sixth day of March, one thousand eight hundred and forty, were married by license, Archibald Hugh Fenwick and Barbara Anne Lotham, both of Markham, by me, Wm. T. Leach. This marriage has been duly solemnized between us, A. H. Fenwick, Barbara Anne Lotham, and in the presence of us, George Phigle, George Galloway.

At Toronto, on the twentieth day of March, one thousand eight hundred and forty, were married by license, Walter Rose, Esquire, and Miss Nura Dorothea Rains, both of Toronto, by me, William T. Leach. This marriage has been duly solemnized between us, Walter Rose, Nura Dorothea Rains, and in the presence of us, John H. Dunn, Thomas Carfrae.

At Toronto, on the sixth day of April, one thousand eight hundred and forty, were married by proclamation, David Lighthouse, and Mary Jane Ferras, both of the township of Toronto, by me, William T. Leach. This marriage has been duly solemnized between us, David Lighthouse, Mary Jane Ferras, and in the presence of us, Adam Hill, John Stephens.

At Toronto, on the fourteenth day of April, one thousand eight hundred and forty, were married by license, Daniel Kennedy and Margaret Tins, both of the city of Toronto, by me, William T. Leach. This marriage has been duly solemnized between us, Daniel Kennedy, Margaret Tins, and in the presence of us, Hugh McLean, Adam Puisse.

At Toronto, on the twentieth day of April, one thousand eight hundred and forty, were married by proclamation, John Drury, of Scarborough, and Margaret Allis, of same place, by me, William T. Leach. This marriage has been duly solemnized between us, John Drury, Margaret Allis, and in the presence of us, Joseph Hawkins, Donald McLean.

At Toronto, on the twenty-eighth day of April, one thousand eight hundred and forty, were married by proclamation, Henry Hall and Elizabeth Linnen, both of Toronto by me, William T. Leach. This marriage has been duly solemnized between us, Henry Hall, Elizabeth Linnen, and in the presence of us, Joseph Swallow, Wm. Horton.

At Toronto, on the twenty-third day of May, one thousand eight hundred and forty, were married by license, Michael Reynolds, late of Quebec, and Jane Monroe, also late of Quebec, by me, William T. Leach. This marriage has been duly solemnized between us, Michael Reynolds, Jane Monroe, and in the presence of us, H. W. Scobie, John Vinca.

At Toronto on the fifth day of June, one thousand eight hundred and forty, were married by license, James Storey, of the township of St. Vincent, widower and Essey Tree, of the town of Barrie, by me, William T. Leach. This marriage has been duly solemnized between us, James Storey, Essey Tree, and in the presence of us, Simon Fisher, James Drummond.

These are to certify that at Toronto, on the twenty-third day of June, one thousand eight hundred and forty, were married by license, William Russell, of the township of York, and Eleanor Cargy, of the city of Toronto, by me, William T. Leach.

This marriage has been duly solemnized between us, William Russel, Eleanor Cargo, and in the presence of us, James Sinclair, John McArthur.

These are to certify that at Toronto on the sixth day of July, one thousand eight hundred and forty, Alfred Payne, of Toronto, and Philippine Bullock, of Toronto, were, after due proclamation, married by me, William T. Leach. This marriage has been duly solemnized between us, Alfred Payne, Philippine Bullock, and in the presence of us, Thomas F. Rankin, Donald McLean.

At Toronto on the twentieth day of July, one thousand eight hundred and forty, were married by license, Jos. Jones, jr., and Mary Anne Lawrence, both of Home District, by me, William T. Leach. This marriage has been duly solemnized between us, Joseph Jones, jr., Mary Anne Lawrence, and in the presence of us, Thomas F. Rankin, George Lawrence.

At Toronto, on the twenty-third day of July, one thousand eight hundred and forty, were married by license, George Bostwick, of Toronto, and Margaret Cruickshank Ferrier, of same place, by me, William T. Leach. This marriage has been duly solemnized between us, George Bostwick, Margaret C. Ferrier, and in the presence of us, William Ross, J. McMurrich.

At Toronto, on the twenty-fourth day of July, one thousand eight hundred and forty, were married by license, Hugh Martin, of Oakville, and Anne McGregor, of the City of Toronto, by me, William T. Leach. This marriage has been duly solemnized between us, Hugh Martin, Anne McGregor, and in the presence of us, George Wray, William Sharp.

At Toronto, on the twenty-ninth day of July, one thousand eight hundred and forty, were married by license, Daniel Allan, of the township of Toronto, and Agnes McQueen, of the Gore of Toronto, by me, William T. Leach. This marriage has been duly solemnized between us, David Allan, Agnes McQueen, and in the presence of us, James McQueen, John Allan.

At Toronto, on the fourth day of August, one thousand eight hundred and forty, were married by license, Robert Peebles and Rebecca Fulton, both of Toronto, by me, William T. Leach. This marriage has been duly solemnized between us, Robert Peebles, Rebecca Fulton, and in the presence of Thomas Parks.

At Toronto, on the fourth day of August, one thousand eight hundred and forty, were married by license, William Guy, of Toronto, and Ellyras Willson, of same place, by me, Wm. T. Leach. Witnesses, Frurie Keylor, William Lillye.

Note—The two registrations on this page were elsewhere recorded and thence copied for registration in the office of the Clerk of the Peace, where they may be found when required. William T. Leach, York Mills, 29th December, 1842.

At Toronto, on the tenth day of September, one thousand eight hundred and forty, were married by license, James Roof Sutherland and Eva Sophia Raina, by me, William T. Leach. This marriage has been duly solemnized between us, J. B. Sutherland, Eva S. Raina, and in the presence of us, Wm. Ross, Wm. Campbell, Robert McClure.

At Toronto, on the twenty-eighth day of

September, one thousand eight hundred and forty, were married by license, John Wilkie, of Richmond Hill, and Elizabeth Trotter, of the city of Toronto, widow, by me, William T. Leach. This marriage has been duly solemnized between us, John Wilkie, Elizabeth Trotter, and in the presence of us, Peter McArthur, John Laing, Martha Laing.

At Toronto, on the tenth day of October, one thousand eight hundred and forty, were married by license, John Shaw, of the city of Toronto, and Charlotte Browne, of same place, by me, William T. Leach. This marriage has been duly solemnized between us, John H. Shaw, Charlotte Browne, and in the presence of us, A. Browne, Hugh Henderson.

At Toronto, on the twenty-first day of October, one thousand eight hundred and forty, were married by license, John Maskrey, of the city of Toronto, and Mary Wardrope, of same place, by me, Wm. T. Leach. This marriage has been duly solemnized between us, John Maskrey, Mary Wardrope, and in the presence of us, John MacIntyre, James Murphy, Anne Harris, Hannah Dunn, John MacMurchy.

At Toronto, on the twenty-second day of October, one thousand eight hundred and forty, were married by license, John McLaughlin, of Toronto, and Christina Anne Curry, of the Island of Tila, by me, William T. Leach. This marriage has been duly solemnized between us, John McLaughlin, Christina Anne Curry, and in the presence of us, Thomas Aitken, Arch. Reid.

At Toronto, on the twenty-sixth day of October, one thousand eight hundred and forty, were married by proclamation, Andrew Hermiton, of Toronto, and Christian Lang, by me, William T. Leach. This marriage has been duly solemnized between us, A. Hermiton, Christian Lang, and in the presence of us, Thomas Jenys, James Thomson.

At Toronto, on the twenty-seventh day of October, one thousand eight hundred and forty, were married by proclamation, John Allan, of Toronto township, and Margaret Adams, of same place, by me, Wm. T. Leach. This marriage has been duly solemnized between us, John Allan, Margaret Adams, and in the presence of us, John Platt, John Watts.

At Toronto, on the tenth day of November, one thousand eight hundred and forty, were married by license, Peter McArthur, of Toronto, and Catherine McCallum, of same place, by me, Wm. T. Leach. This marriage has been duly solemnized between us, Peter McArthur, Catherine McCallum, and in the presence of us, John Somerville, John McCallum.

At Toronto, on the twelfth day of November, one thousand eight hundred and forty, were married by license, Archibald McPhadden, of Nottawasaga, bachelor, and Sarah McMurphy, of Chinguacousy, spinster, by me, William T. Leach. This marriage has been solemnized between us, Archibald McPhadden, Sarah McMurphy.

At Toronto, on the twentieth day of November, one thousand eight hundred and forty, were married by license, Thomas Ennis of Etobicock, and Mary Anne Thompson, of same place, by me, Wm. T. Leach. This marriage has been duly solemnized between us, Thomas Ennis, Mary Anne Thomp-

sons, and in the presence of us, Samuel King, Andrew Eunis.

At Toronto, on the twenty-first day of December, one thousand eight hundred and forty, were married by license, Jeremiah Curtin, Toronto, and Anne Dye, of same place, by me, William T. Leach. This marriage was solemnized between us, Jeremiah Curtin, Anne Dye, and in the presence of us, John Healy, Bryan Tierney.

At Queenston, on the twenty-sixth day of November, one thousand eight hundred and forty, were married by license, James Sinclair, of Richmond Hill, Home District, and Amelia Stayner, of Queenston, Niagara District, by me, William T. Leach. This marriage has been duly solemnized between us, James Sinclair, Jr., Amelia Mary Stayner, and in the presence of us, George P. Dickson, James Porteous.

At Toronto, on the seventeenth day of December, one thousand eight hundred and forty, were married by license, James Hickman, of Toronto, and Catherine Taylor, of same place, by me, William T. Leach. This marriage has been duly solemnized between us, James Hickman, Catharine Taylor, and in the presence of us, Thomas Sadler, Archibald Taylor.

At Toronto, on the thirtieth day of December, one thousand eight hundred and forty, were married by license, David Smith, of Toronto, and Mary McNeil, of same place, by me, William T. Leach. This marriage has been solemnized between us, Mary McNeil, David Smith, and in the presence of us, Peter McArthur, Robert O'Rook.

At Toronto, on the thirteenth day of January, one thousand eight hundred and forty-one, were married by license, Samuel Termery, of Home District, and Charlotte Crawford, of same township, by me, William T. Leach. This marriage has been duly solemnized between us, Samuel Termery, Charlotte Crawford, and in the presence of us, James Bell, Thomas Willing.

At Toronto, on the fourteenth day of January, one thousand eight hundred and forty-one, were married by license, Robert Angus, of the town of London, merchant, and Charlotte Wright, of Toronto, by me, William T. Leach. This marriage has been duly solemnized between us, Robert Angus, Charlotte Wright, and in the presence of us, Walter Macfarlane, John Ritchey.

At Toronto, on the fifteenth day of January, one thousand eight hundred and forty-one, were married by license, Daniel Orr, of Toronto, and Belinda Culligan, of same place, by me, William T. Leach. This marriage has been duly solemnized between us, Daniel Orr, Belinda Culligan, and in the presence of us, James Orr, William Hunter.

At Toronto, on the twenty-first day of January, one thousand eight hundred and forty-one, were married by license, Robert McKenzie, of Toronto, and Jane Russel, of same place, by me, William T. Leach. This marriage has been duly solemnized between us, Robert McKenzie, Jane Russel, and in the presence of us, H. Eagleson, G. Turney.

At Toronto, on the second day of February, one thousand eight hundred and forty-one, were married by license, James Gordon, of the township of Pickering, and Anne Dunn, of Toronto, by me, William T. Leach. This marriage has been duly solemnized between us, James Gordon, Anne Dunn, and

in the presence of us, Wm. Bailey, James Shannon.

At Toronto, on the third day of February, one thousand eight hundred and forty-one, were married by license, Edward Pearson, of Chinguacousy, and Elizabeth Hansell, of same place, by me, William T. Leach. This marriage has been duly solemnized between us, Edward Pearson, Elizabeth Hansell, and in the presence of us, Thomas Buttery, Robert Horly.

At Toronto, on the fourth of February, one thousand eight hundred and forty-one, were married by license, James Patton, and Margaret McCarter, by me, William T. Leach. James Patton, Margaret McCarter, parties; Peter A. Peon, Joseph William Cook, witnesses.

On Tuesday, the ninth day of February, one thousand eight hundred and forty-one, at Toronto, were married by license, James Turner, of Toronto, and Margaret Grey, of same place, by me, Wm. T. Leach. This marriage has been duly solemnized between us, James Turner, Margaret Gray, and in the presence of us, John Adamson, David York, W. T. Leach.

On Tuesday, the ninth day of February, one thousand eight hundred and forty-one, at Toronto, were married by license, Robert Lemox, of Toronto, and Nancy Hosack, of same place, by me, Wm. T. Leach. This marriage has been duly solemnized between us, Robert Lemox, Nancy Hosack, and in the presence of us, William Hunter, Alexander Torrance.

At Toronto, on the sixteenth day of February, one thousand eight hundred and forty-one, were married by license, Elijah Etwell, of Uxbridge, and Eliza Graham, of the city of Toronto, by me, Wm. T. Leach. This marriage has been duly solemnized between us, Elijah Etwell, Eliza Graham, and in the presence of us, David McKay, John McCoy.

At Toronto, on the eighteenth day of February, one thousand eight hundred and forty-one, were married by license, John Campbell, of East Gwillimbury, and Effy Sinclair, of the city of Toronto, by me, William T. Leach. This marriage has been duly solemnized between us, John Campbell, Effy Sinclair, and in the presence of us, Arch. McMillan, Arch. Reid.

At Toronto, on the sixteenth day of March, one thousand eight hundred and forty-one, were married by license, John Birgess, of the township of Toronto, and Mary Ramage, Gore of Toronto, by me, William T. Leach. This marriage has been duly solemnized between us, John Birgess, Mary Ramage, and in the presence of us, James Smith, Peter McArthur.

At Toronto, on the thirty-first day of March, one thousand eight hundred and forty-one, were married by license, Charles Thompson, of Toronto, and Catherine McKinnon, of same place, by me, William T. Leach. This marriage has been duly solemnized between us, Charles Thompson, Catherine McKinnon, and in the presence of us, Charles McQuarry, Peter McArthur.

At Toronto, on the twenty-sixth day of April, one thousand eight hundred and forty-one, were married by license, Robert Elliott, of Toronto, and Margery Anne McLean, of same place, by me, William T. Leach. This marriage has been duly solemnized between us, Robert Elliott, Mar-

garet Anne McLean, and in the presence of us, John McMurphy, James Barr.

At Toronto, on the eleventh day of May, one thousand eight hundred and forty-one, were married by proclamation, John H. Summerfield, of Markham, and Euphonia Hagerman, of same place, by me, William T. Leach. This marriage has been duly solemnized between us, John H. Summerfield, Euphonia Hagerman, and in the presence of Henry Hagerman, William H. Summerfield.

At Toronto, on the fourteenth day of June, one thousand eight hundred and forty-one, were married by license, James Paddon, widower, and Agnes Orrim, both of Toronto, by me, William T. Leach. This marriage has been duly solemnized between us, James Paddon, Agnes Orrim, and in the presence of us, James Baker, George Armstrong.

At Toronto, on the seventeenth day of July, one thousand eight hundred and forty-one, were married by license, Joseph Newlove, of the township of Toronto, and Eliza Owen, of Chinguacousy, by me, William T. Leach. This marriage has been duly solemnized between us, Joseph Newlove, Eliza Owen, and in the presence of us, John Newlove, Joseph Wilson.

At Toronto, on the seventeenth day of July, one thousand eight hundred and forty-one, were married by proclamation, Thomas Donaldson, private of the 93rd Highlanders, and Sarah Faith Galthwhite, of Toronto, by me, William T. Leach. This marriage has been duly solemnized between us, Thomas Donaldson, Sarah Faith Galthwhite, and in the presence of us, William Campbell, David Mozler.

At Toronto, on the sixth day of August, one thousand eight hundred and forty-one, were married by license, and with leave of the commanding officer of his regiment, Kenneth Cameron, sergeant of the 93rd Highlanders, and Mary Murray, of the city of Toronto, by me, William T. Leach. This marriage has been duly solemnized between us, Kenneth Cameron, Mary Murray, and in the presence of us, James Walker, Angus Corbett.

At Toronto, on the twenty-sixth day of August, one thousand eight hundred and forty-one, were married by license, Nicholas Dehart, of Pickering, and Jane Collins, of same place, widow of Thomas Collins, by me, William T. Leach. This marriage was solemnized between us, Nicholas Dehart, Jane Collins, and in the presence of us, William Boddy, Matthew Smith.

At Toronto, on the ninth day of August, one thousand eight hundred and forty-one, were married by license, Henry Lambert Brisbane Bayley, and Mary Margaret Rogers, both of Toronto, by me, William T. Leach. This marriage has been duly solemnized between us, H. Lambert Bayley, Mary M. Rogers, and in the presence of us, David B. Rogers, Joseph Rogers, Joseph Rogers, Jr.

At Toronto, on the thirty-first day of August, one thousand eight hundred and forty-one, were married by license, William John Hall, of Whitby, and Janet Blair, of same place, by me, William T. Leach. This marriage has been duly solemnized between us, Wm. J. Hall, Janet Blair, and in the presence of us, Benjamin Eastwood, Robert Hall.

At Toronto, on the thirty-first day of

August, one thousand eight hundred and forty-one, were married by proclamation, Robert McKean, of Toronto, and Jane Russell, of same place, by me, William T. Leach. This marriage has been solemnized between us, R. McKean, Jane Russell, and in the presence of us, George Gosser, William Keith.

At Toronto, on the third day of September, one thousand eight hundred and forty-one, were married by license, Donald Campbell, of Toronto, and Jane Hay, of same place, by me, William T. Leach. This marriage has been duly solemnized between us, Donald Campbell, Jane Hay, and in the presence of us, A. Baitonach, Robert Hay, Dugald Hunter.

At Toronto, on the 11th day of September, one thousand eight hundred and forty-one, were married by license, Thomas Farlow and Martha Dunn, by me, William T. Leach. This marriage has been solemnized between us, Thomas Farlow, Martha Dunn, and in the presence of us, William Lancy, Robert Alderday.

At Toronto, on the fifteenth day of September, one thousand eight hundred and forty-one, were married by license, Donald Fraser, of Toronto, and Zillah Elliott, of same place, by me, William T. Leach. This marriage has been duly solemnized between us, Donald Fraser, Zillah Elliott, and in the presence of us, James McLachlan, Hugh McLean.

At Toronto, on the twentieth day of September, one thousand eight hundred and forty-one, were married by license, Sergeant James Turney, of the 67th Regiment, and Elizabeth Ewart, of Toronto, by me, William T. Leach. This marriage has been solemnized between us, James Turney, Elizabeth Ewart, and in the presence of us, R. Sutherland, James Thomson.

At Toronto, on the twentieth day of September, one thousand eight hundred and forty-one, were married by license, Neil Wilkinson, of the township of Clark, and Elizabeth McNeil, of Toronto, by me, William T. Leach. This marriage has been duly solemnized between us, Neil Wilkinson, Elizabeth McNeil, and in the presence of us, John MacMurphy, Peter McArthur.

At Toronto, on the second day of October, one thousand eight hundred and forty-one, were married by license, William Bell, of the township of Whitby, and Isabella McCulloch, of Darlington, by me, William T. Leach. This marriage has been duly solemnized between us, William Bell, Isabella McCulloch, and in the presence of us, George Chandler, Charles Tildon.

At Toronto, on the fourteenth day of October, one thousand eight hundred and forty-one, were married by license, Joseph Barnes, of Clarke, and Caroline Downs, widow, of same place, by me, William T. Leach. This marriage has been duly solemnized between us, Joseph Barnes, Caroline Downs, and in the presence of us, Peter A. McArthur, John Marshall.

At Toronto, on the twenty-third day of October, one thousand eight hundred and forty-one, were married by license, William Basil Hamilton, of Port-Arthur, and Mary Wasmidge, of Toronto, by me, William T. Leach. This marriage has been duly solemnized between us, W. B. Hamilton, Mary Wasmidge, and in the presence of us, Joe. C. Morrison, J. Simmona, Joseph Workman.

At Toronto, on the first day of November, one thousand eight hundred and forty-one, were married by license, Norris Davis, of Whitby, and Isabella Williamson, of same place, by me, William T. Leach. This marriage has been duly solemnized between us, Norris Davis, Isabella Williamson, and in the presence of us, G. Sibly, G. M. Galt.

At Toronto, on the twenty-eighth day of November, one thousand eight hundred and forty-one, were married by license, Robert Hunter, of Toronto, and Eden Owens, of the township of Toronto, by me, William T. Leach. This marriage has been duly solemnized between us, Robert Hunter, Eden Owens, and in the presence of us, John Robertson, Alex. C. McColl.

At Toronto, on the first day of November, one thousand eight hundred and forty-one, were married by license, Charles Stewart, of Niagara, and Sarah Wilkinson, of Toronto, by me, William T. Leach. This marriage has been duly solemnized between us, Charles Stewart, Sarah Wilkinson, and in the presence of us, Alex. Grant, Thomas Key.

At Toronto, on the twenty-ninth day of November, one thousand eight hundred and forty-one, were married by license, Daniel Arnot, of Clarke township, and Jane Fyfe, of Toronto, by me, William T. Leach. This marriage has been duly solemnized between us, Daniel Arnot, Jane Fyfe, and in the presence of us, Duncan Arnot, William Benson.

At Toronto, on the twenty-first day of December, one thousand eight hundred and forty-one, were married by proclamation, Donald Corbet, of Pickering, and Betsy Sinclair, of Toronto, by me, William T. Leach. This marriage has been duly solemnized between us, Donald Corbet, Betsy Sinclair, and in the presence of us, Alexander Waddell, William Sinclair.

At Toronto, on the twenty-third day of December, one thousand eight hundred and forty-one, were married by license, Charles Edward Romaine, of Trafalgar, and Mary Ann Trotter, of Toronto, by me, William T. Leach. This marriage has been duly solemnized between us, Charles Edward Romaine, Mary Ann Trotter, and in the presence of us, Wm. F. Romaine, John H. Shaw.

At Toronto, on the thirty-first day of December, one thousand eight hundred and forty-one, were married by license, David McBeath, of Scarborough, and Elizabeth Scott, of the same place, by me, William T. Leach. This marriage has been duly solemnized between us, David McBeath, Elizabeth Scott, and in the presence of us, Jas. Campbell, Bard Campbell.

At Toronto, on the fourth day of January, one thousand eight hundred and forty-two, were married by license, William Johnson, of Chinguacousy, and Mary Helen Plaxton, of same place, by me, William T. Leach. This marriage has been duly solemnized between us, William Johnson, Mary Helen Plaxton, and in the presence of us, John Plaxton, Nathaniel Wood.

At Toronto, on the fifth day of January, one thousand eight hundred and forty-two, were married by license, Hugh Campbell, of the Gore of Toronto, and Elizabeth Nixon, of same place, by me, William T. Leach. This marriage has been duly solemnized between us, Hugh Campbell, Elizabeth Nixon, and in the presence of

us, Eliza Bell, Henry Bell, John Cumberland.

At Toronto, on the eleventh day of January, one thousand eight hundred and forty-two, were married by license, William Henderson, of Toronto, and Jane McGill, of same place, by me, William T. Leach. This marriage has been solemnized between us, William Henderson, Jane McGill, and in the presence of us, James McDonald, Stephen Clark.

At Toronto, on the twentieth day of January, one thousand eight hundred and forty-two, were married by license, Samuel Steen and Susannah Burwell, both of the city of Toronto, Home District, by me, William T. Leach. This marriage has been duly solemnized between us, Samuel Steen, Susannah Burwell, and in the presence of us, Thomas Sloan, Ronies Henry.

At Toronto, on the twentieth day of January, one thousand eight hundred and forty-two, were married by license, John Morrison, of Eldon, and Catherine Conley, of Caledon, by me, William T. Leach. This marriage has been duly solemnized between us, John Morrison, Catherine Conley, and in the presence of us, Angus Thomson, Arch. Conley.

At Toronto, on the ninth day of February, one thousand eight hundred and forty-one, were married by license, Angus McLeod, of Chinguacousy, and Christina Clunis, by me, William T. Leach. This marriage has been duly solemnized between us, Angus McLeod, Christina Clunis, and in the presence of us, Hugh Carmichael, Hugh Hunter.

At Toronto, on the twelfth day of January, one thousand eight hundred and forty-two, were married by license, Donald McMurphy, of Chinguacousy, and Margaret McIntyre, of the township of York, by me, William T. Leach. This marriage has been solemnized between us, Donald McMurphy, Margaret McIntyre, and in the presence of us, John Anderson, John Hamilton.

At Toronto, on the thirteenth day of January, one thousand eight hundred and forty-two, were married by license, William McKay, of West Gwillimbury, and Catherine Gunn, of same place, by me, William T. Leach. This marriage has been duly solemnized between us, William McKay, Catherine Gunn, and in the presence of us, Alexander McKay, John Campbell.

At Toronto, on the fourteenth day of January, one thousand eight hundred and forty-two, were married by license, William Starret, of Chinguacousy, and Sarah Anne Martin, of same place, by me, William T. Leach. This marriage has been duly solemnized between us, William Starret, Sarah Anne Martin, and in the presence of us, Alex. McGregor, Robert Carmichael.

At Toronto, on the thirteenth day of February, one thousand eight hundred and forty-two, were married by license, Edward Charleton, of the township of York, and Mary Mills, of the same place, by me, William T. Leach. This marriage has been solemnized between us, Edward Charleton, Mary Mills, and in the presence of us, John Bell, John MacMurphy.

At Toronto, on the twenty-first day of February, one thousand eight hundred and forty-two, were married by proclamation, Christopher Patterson and Anne Mitchell, by me, William T. Leach. This marriage

has been duly solemnized between us, Christopher Patterson, Anne Mitchell, and in one thousand eight hundred and forty-two, the presence of us, Thomas Orriston, Timothy O'Dee.

At Toronto, on the tenth day of March, were married by license, Sergt. William Monro, 93rd Highlanders, and Mary Ann Callaghan, both of Toronto, by me, Wm. T. Leach. This marriage has been duly solemnized between us, William Monro, Mary Anne Callaghan, and in the presence of us, Samuel Cuthbertson, John Coner.

At Toronto, on the twenty-second day of February, one thousand eight hundred and forty-two, were married by license, John Bishop, of Toronto, and Christina Ferrier, of same place, by me, William T. Leach. This marriage has been solemnized between us, John Bishop, Jr., Christina Ferrier, and in the presence of us, David Maitland, David Paterson.

At Toronto, on the twenty-fourth day of March, one thousand eight hundred and forty-two, were married by proclamation, Private William Pettigrew, of the 43rd Regiment, and Louise Tigue, of Toronto, by me, William T. Leach. This marriage has been duly solemnized between us, William Pettigrew, Louisa Tigue, and in the presence of us, Joseph Harrison, William McGuire.

At Toronto, on the ninth day of May, one thousand eight hundred and forty-two, were married by license, Sergt. Peter Ferguson, of Toronto, and Susan Falls, of same place, by me, William T. Leach. This marriage has been duly solemnized between us, Peter Ferguson, Susan Falls, and in the presence of us, J. McDonald, W. W. Robert.

At Toronto, on the fourth day of May, one thousand eight hundred and forty-two, were married by license, Gottlob White, of Markham, and Elizabeth Stiver, of same place, by me, William T. Leach. This marriage has been duly solemnized between us, Gottlob White, Elizabeth Stiver, and in the presence of us, John Goefritham, Robert Ferror.

At Toronto, on the sixth day of June, one thousand eight hundred and forty-two, were married by license, Joseph Wood, of Oshawa, Whitby, and Agnes Haig, of same place, by me, William T. Leach. This marriage has been duly solemnized between us, Joseph Wood, Agnes Haig, and in the presence of us, Eras. Primrose, John Rawlinson.

At Toronto, on the ninth day of June, one thousand eight hundred and forty-two, were married by proclamation, Henry Jones, and Mary Jane Butler, both of the city of Toronto, by me, William T. Leach. This marriage has been duly solemnized between us, Henry Jones, Mary Jane Butler, and in the presence of us, James Good, D. McDonald, Allan McDonald.

At Toronto, on the tenth day of June, one thousand eight hundred and forty-two, were married by proclamation, Peter Nisbet, Pickering, and Janet Muir of Toronto, by me, William T. Leach. This marriage has been duly solemnized between us, Peter Nisbet, Janet Muir, and in the presence of us, Joseph Muir, John Dunbar.

At Toronto, on the fifteenth day of June, one thousand eight hundred and forty-two, were married by license, George McCallum, of Toronto, and Jane Sangster, of the same place, by me, William T. Leach. This mar-

riage has been duly solemnized between us, George McCallum, Jane Sangster, and in the presence of us, Robert Denniston, William Heighson.

At Toronto, on the 24th day of June, one thousand eight hundred and forty-two, were married by license, John Wagg, of Scarborough, and Anne Jones, of the same place, by me, William T. Leach. This marriage has been duly solemnized between us, John Wagg, Anne Jones, and in the presence of us, James Jones, Jr., E. Bates.

At Toronto, on the first day of July, one thousand eight hundred and forty-two, were married by license, Hugh McFadyen, of Toronto, and Jane Ovens, of the same place, by me, William T. Leach. This marriage has been duly solemnized between us, Hugh McFadyen, Jane Ovens and in the presence of us, James McDonald, Robert Denniston.

At Toronto, on the 19th day of July, one thousand eight hundred and forty-two, were married by license, William Parker, of Toronto, and Caroline Scott, of the same place, by me, William T. Leach. This marriage has been duly solemnized between us, William Parker, Caroline Scott, and in the presence of us, Michael McManus, Robert Ferral.

At Toronto, on the eighth day of August, one thousand eight hundred and forty-two, were married by license, William McKenzie, of Toronto, and Jessie Rolson, of the same place, by me, William T. Leach. This marriage has been duly solemnized between us, William McKenzie, Jessie Rolson, and in the presence of us, Angus Polson, Thos. Jones.

At Toronto, on the 27th day of July, one thousand eight hundred and forty-two, were married by license, James Lee McLeod, of Etobicoke, and Mary Hodgson, of the same place, by me, William T. Leach. This marriage has been solemnized between us, James L. McLeod, Mary Hodgson, and in the presence of us, W. W. Gillies, Thomas Elliot.

At Toronto, on the nineteenth day of September, one thousand eight hundred and forty-two, were married by license, Angus Thomson, of Puslinch, and Margaret McNiven, of Toronto, by me, Wm. T. Leach. This marriage has been solemnized between us, Angus Thomson, Margaret McNiven, and in the presence of us, Donald McLean, William McLean.

At Toronto, on the third day of September, one thousand eight hundred and forty-two, were married by license, John McCulloch, of Chinguacousy, and Mary Eliza Ferguson, of the same place, by me, Wm. T. Leach. This marriage has been duly solemnized between us, John McCulloch, Mary Eliza Ferguson, and in the presence of us, S. Culson, George Ferguson.

At Toronto, on the twentieth day of September, one thousand eight hundred and forty-two, were married by license, David Maitland, of Toronto, and Jane Paterson, of the same place, by me, William T. Leach. This marriage has been solemnized between us, David Maitland, Jane Paterson, and in the presence of us, Clark Maitland, William Monro.

At Toronto, on the third day of September, one thousand eight hundred and forty-two, were married by license, John Jardine, of Puslinch, and Margaret McNaughton, of Toronto, by me, Wm. T.

Leach. This marriage has been duly solemnized between us, John Jardine, Mary McNaughton, and in the presence of us, Thomas McMurphy, Alex. McGregor.

At Toronto, on the ninth day of September, one thousand eight hundred and forty-two, were married by license, Peter Hambly, of Pickering, and Anne Wilson, of Toronto, by me, William T. Leach. This marriage has been duly solemnized between us, Peter Hambly, Anne Wilson, and in the presence of us, Robert Gibson, James Wilson.

At Toronto, on this the twelfth day of January, one thousand eight hundred and forty-three, were married by license, John Geddes, widower, of Gore, in the Home District, Toronto, and Mary Dark, widow, of the same place, by me, John Barclay. This marriage has been duly solemnized between us, John Geddis, Mary Dark, Stanus Daniell, John D. Daniell, witnesses.

Brown and Little—At Toronto, on the fifth day of January, one thousand eight hundred and forty-three, were married by license, Joseph Brown, of Toronto, bachelor, and Agnes Little, also of Toronto, spinster, by me, John Barclay. This marriage has been duly solemnized between us, Joseph Brown, Agnes Little, and in the presence of us, John Brown, David Barntather.

Geddis and Dark—At Toronto, on the twelfth day of January, one thousand eight hundred and forty-three, were married by license, John Geddis, widower, of Gore, in the Home District, Toronto, and Mary Dark, widow, of the same place, by me John Barclay. This marriage has been duly solemnized between us, John Geddis, Mary Dark, and in the presence of us, Stanners Daniell, John D. Daniell.

McLean and McDonald—At Toronto, on the sixteenth day of January, one thousand eight hundred and forty-three, were married by license, Donald McLean, of the township of Markham, bachelor, and Mary McDonald, spinster, of the township of Mariposa, by me, John Barclay. This marriage has been duly solemnized between us, Donald McLean, Mary McDonald, and in the presence of us, James McLean, Ken. McCaskill.

McNab and Donald—At Toronto, on the first day of March, one thousand eight hundred and forty-three, were married by license, Duncan McNab, of Toronto, bachelor, and Mary Ann Donald, of the same place, spinster, by me, John Barclay. This marriage has been duly solemnized between us, Duncan McNab, Mary Ann Donald, and in the presence of us, James Stitt, James Livingston.

Carmichael and Moffatt—At Toronto, on the ninth day of March, one thousand eight hundred and forty-three, were married by license, Hugh Carmichael, of Toronto, widower, and Jane Moffatt, of the same place, spinster, by me, John Barclay. This marriage has been duly solemnized between us, Hugh Carmichael, Janet Moffatt, and in the presence of us, William Jamieson, Peter Moffatt.

McArthur and Campbell—At Toronto, on the twenty-fourth day of March, one thousand eight hundred and forty-three, were married by license, John McArthur, bachelor, and Jannett Campbell, spinster, both of the township of Chinguacoust, by me, John Barclay. This marriage has been duly solemnized between us, John McArthur,

Jannett Campbell, and in the presence of us, Thomas Elliot, John Marlin.

Witherspoon and Little—At Toronto, on the thirteenth day of April, one thousand eight hundred and forty three, were married by license, Peter Witherspoons, of the township of Vaughan, widower, and Anne Jane Little, of the township of York, spinster, by me, John Barclay. This marriage was duly solemnized between us, Peter Witherspoons, Anne Jane Little, and in the presence of us, Joseph Biers, Jesso Paterson.

White and Rowen—At Toronto, on the seventeenth day of April, one thousand eight hundred and forty-three, were married by license, Robert White, bachelor, and Elizabeth Rowen, spinster, both of the township of York, in the home district, by me, John Barclay. This marriage was duly solemnized between us, Robert White, Elizabeth Rowen, and in the presence of us, Duncan McNabb, James Donald.

Currie and Currie—At Toronto, on the seventeenth day of April, one thousand eight hundred and forty-three, were married, after publication of banns, Lauchlan Currie of the township of Chinguacoust, and Flora Currie, of Toronto, by me, John Barclay. This marriage was duly solemnized between us, Lauchlan Currie, Flora Currie, and in the presence of us, Donald McLean, Duncan Currie.

Armstrong and Madill—At Toronto, on the nineteenth day of April, one thousand eight hundred and forty-three, were married by license, Henry Armstrong and Hannah Madill, both of the city of Toronto. This marriage was duly solemnized between us, Henry Armstrong, Hannah Madill, and in the presence of us, James Smith, Margaret Tierney.

Smith and Parker—At Toronto, on the eleventh day of May, one thousand eight hundred and forty-three, were married by license, Sir William Smith, of Eardistan House, Worcestershire, England, Baronet, bachelor, and Susan Parker, of Toronto, spinster, by me, John Barclay. This marriage was duly solemnized between us, William Smith, Susan Parker, and in the presence of us, H. Parker, M. Parker.

Sheldon and Bell—At Toronto, on the first day of June, one thousand eight hundred and forty-three, were married by license, Edward Sheldon, widower, of the township of Gwillimbury West, and Margaret Bell, of the city of Toronto, by me, John Barclay. This marriage was duly solemnized between us, Edward Sheldon, Margaret Bell, and in the presence of us, John Fenwick, John Kerr.

McKenzie and Gunn—At Toronto, the tenth day of June, one thousand eight hundred and forty-three, were married by license, William McKenzie, bachelor, of the township of Zorra, and Jessie Gunn, widow, by me, John Barclay. This marriage was duly solemnized between us, William McKenzie, Jessie Gunn, and in the presence of us, Henry Duffin, Jos. Barclay.

Ardagh and Macdonald—At Toronto, on the fifteenth day of June, one thousand eight hundred and forty-three, were married by license, William Ardagh, bachelor, and Ellen Macdonald, spinster, both of the city of Toronto, by me, John Barclay. This marriage was duly solemnized between us, William Ardagh, Ellen Macdonald, and in the

presence of us, John Cameron, John Macdonald, John Meredith.

Strathy and Gowan—At Toronto, on the seventeenth day of June, one thousand eight hundred and forty-three, were married by license, John Strathy, bachelor, and Smeannah Elizabeth Gowan, spinster, both of the city of Toronto, by me, John Barclay. This marriage has been solemnized between us, John Strathy, Elizabeth Gowan, and in the presence of us, J. W. Brown, Clyde B. Gowan.

Roblin and Younie—At Toronto, on the twenty-first day of June, one thousand eight hundred and forty-three, were married by license, James Roblin, of the township of Whitley, bachelor, and Margaret Younie, of the township of Darlington, spinster, by me, John Barclay. This marriage was duly solemnized between us, Jas. Roblin, Margaret Younie, and in the presence of us, Henry Daffin, James Barclay.

Kenny and McCreadie—At Toronto, on the fourth day of July, one thousand eight hundred and forty-three, were married by license, Henry Kenny and Elizabeth McCreadie, both of the city of Toronto, by me, John Barclay. This marriage was duly solemnized between us, Henry Kenny, Elizabeth McCreadie, and in the presence of us, George Reynolds, Wm. McCreadie.

Stewart and McNaughton—At Toronto on the seventh day of July, one thousand eight hundred and forty-three, were married by license, William Stewart, bachelor, and Catherine McNaughton, spinster, both of the city of Toronto, by me, John Barclay. This marriage was duly solemnized between us, William Stewart, Catherine McNaughton, and in the presence of us, Joseph Johnson, David Henderson.

Hamill and Hamilton—At Toronto, on the tenth day of July, one thousand eight hundred and forty-three, were married by license, Henry Hamill, bachelor and Elizabeth Hamilton, spinster, both of the city of Toronto, by me, John Barclay. This marriage was duly solemnized between us, Henry Hamill, Elizabeth Hamilton, and in the presence of us, Isaac Hamill, Robert McKee Moore.

Reymann and Kefer—At Toronto on the eleventh day of July, one thousand eight hundred and forty-three, were married by license, Michael Reymann, bachelor, of the township of Vaughan, and Catharine Kefer, of the same place, spinster, by me, John Barclay. This marriage was duly solemnized between us, Michael Reymann, Catharine Kefer, and in the presence of us, Isaac Puteburgh, Peter Kefer.

Birso and Murphy—At Toronto, on the nineteenth day of July, one thousand eight hundred and forty-three, were married by license, Francis Birso, bachelor, and Elizabeth Murphy, spinster, both of the city of Toronto, by me, John Barclay. This marriage was duly solemnized between us, Francis Birso, Elizabeth Murphy, and in the presence of us, James Smith, Eliza Cross.

White and Fawcett—At Toronto, on the twenty-ninth day of July, one thousand eight hundred and forty-three, were married by license, Thomas White, of the township of Scarborough, bachelor, and Mary Fawcett, of the same place, spinster, by me, John Barclay. This marriage was duly solemnized between us, Thomas White, Mary Fawcett, and in the presence of us, Chris. Wilkinson, William Fawcett.

Dale and Kennedy—At Toronto, on the twenty-ninth day of July, one thousand eight hundred and forty-three, were married by license, George Dale, of the city of Toronto, bachelor, and Sarah Anne Kennedy, of the township of Trafalgar, spinster, by me, John Barclay. This marriage was duly solemnized between us, George Dale, Sarah Anne Kennedy, and in the presence of us, John Reeves, Ruth Reeves.

Thompson and Rankine—At Toronto, on the fifth day of August, one thousand eight hundred and forty-three, were married, after proclamation of Banns, William Thompson and Jane Rankine, spinster, both of the city of Toronto, by me, John Barclay. This marriage was duly solemnized between us, William Thompson, Jane Rankine, and in the presence of us, Jane Keachie, Catharine McMaster.

Scott and Candy—At Toronto, on the seventh day of August, one thousand eight hundred and forty-three, were married by license, James Scott, of the city of Montreal, bachelor, and Eliza Candy, of the city of Toronto, spinster, by me, John Barclay. This marriage was duly solemnized between us, James Scott, Eliza Candy, and in the presence of us, L. B. Campbell, Robert McIntire.

Stewart and Wilkinson—At Toronto, on the thirtieth day of August, one thousand eight hundred and forty-three, were married by license, Donald Stewart, of the township of Keach, in the Home District, bachelor, and Agnes Wilkinson, of the township of Clarke, in the district of Newcastle, spinster. This marriage was duly solemnized between us, Donald Stewart, Agnes Wilkinson, and in the presence of us, Alex. McGregor, Arch. Wilkinson.

Reid and Beaton—At Toronto, on the twenty-third day of September, one thousand eight hundred and forty-three, were married by license, William Reid, of the city of Toronto, bachelor, and Mary Beaton, of the township of Caledon, spinster, by me, John Barclay. This marriage was duly solemnized between us, William Reid, Mary Beaton, and in the presence of us, Alex. McGregor, Donald Beaton.

Dickie and Wheeler—At Toronto, on the sixth day of October, one thousand eight hundred and forty-three, were married by license, John Dickie, of the township of Whitley, bachelor, and Lucinda Wheeler, of the same place, spinster, by me, John Barclay. This marriage was duly solemnized between us, John Dickie, Lucinda Wheeler, and in the presence of us, Joseph Huggins, M. S. Stone.

Ross and Sommerville—At Toronto, on the sixth day of October, one thousand eight hundred and forty-three, in virtue of a license under the hand of His Excellency the Governor, were married, Hugh Ross, bachelor, and Mary Sommerville, spinster, both of Toronto, by me, John Barclay. This marriage has been solemnized between us, Hugh Ross, Mary Sommerville, and in the presence of us, James Leslie, Christians Sommerville.

Thain and Oxenham—At Toronto, on the tenth day of October, one thousand eight hundred and forty-three, after regular proclamation of banns, John Thain, bachelor, and Mary Anne Oxenham, spinster, both of the city of Toronto, were married by the undersigned, John Barclay. This marriage

was duly solemnized between us, John Thain, Mary Anne Orenham, and in the presence of us, James Seabright, Catherine Tolmev.

Hoey and McDonald—At Toronto, on the sixteenth day of October, one thousand eight hundred and forty-three, were married by license, John Hoey, of the township of Cobourg, bachelor, and Elizabeth McDonald, of the same place, spinster, by me, John Barclay. This marriage was duly solemnized between us, John Hoey, Elizabeth McDonald, and in the presence of us, Peter McArthur, Peter Brown.

Mighton and Mundell—At Toronto, on the seventeenth day of October, one thousand eight hundred and forty-three, were married by license, Joseph Mighton, of the township of Markham, bachelor, and Eleanor Mundell, of the township of Pickering, spinster, by me, John Barclay. This marriage was duly solemnized between us, Joseph Mighton, Eleanor Mundell, and in the presence of us, Samuel Mighton, Jane Mundell.

Davidson and Nicholson—At Toronto, on the twenty-third day of October, one thousand eight hundred and forty-three, after regular proclamation of banns, Thomas Davidson, of the township of Esquimaux, bachelor, and Mary Nicholson, of Toronto, spinster, were married by me, John Barclay. This marriage has been solemnized between us, Thomas Davidson, Mary Nicholson, and in the presence of us, M. Shewan, Lena Shewan.

Miller and Gaw—At Toronto, on the twenty-fifth day of October, one thousand eight hundred and forty-three, after regular proclamation of banns, Henry Miller, bachelor, and Anne Gaw, spinster, both of Toronto, were married by me, John Barclay. This marriage has been solemnized between us, Henry Miller, Anne Gaw, and in the presence of us, Thomas Smith, Hannah Gaw.

Glen and Wilson—At Toronto, on the thirty-first day of October, one thousand eight hundred and forty-three, were married by license, William Glen, of Owen Sound, in the Home District, bachelor, and Janet Wilson, of the city of Toronto, spinster, by me, John Barclay. This marriage was duly solemnized between us, William Glen, Janet Wilson, and in the presence of us, Walter Grier, Henry Young.

Findlay and Murray—At Toronto, on the fourteenth day of November, one thousand eight hundred and forty-three, were married by license, Patrick Findlay, of Toronto, bachelor, and Isabella Murray, of the same place, spinster, by me, John Barclay. This marriage was duly solemnized between us, Patrick Findlay, Isabella Murray, and in the presence of us, John Herbert Jackson, Ellen Hamilton.

Stewart and Miller—At Toronto, on the twenty-third day of November, one thousand eight hundred and forty-three, were married by license, James Stewart, of Richmond Hill, in the Home District, bachelor, and Isabella Miller, of the city of Toronto, spinster, by me, John Barclay. This marriage was solemnized between us, James Stewart, Isabella Miller, and in the presence of us, Robert Lindsay, George B. Wyllie.

Stark and Gibb—At Toronto, on the twenty-fourth day of November, one thousand eight hundred and forty-three, were married by license, William Duncan Stark, of the town of Oakville, in the Gore

District, bachelor, and Agnes Gibb, of the township of York, spinster, by me, John Barclay. This marriage was duly solemnized between us, William Duncan Stark, Agnes Gibb, and in the presence of us, Geo. Little, Peter Brown.

Davidson and Wilson—At Toronto, on the twentieth day of December, one thousand eight hundred and forty-three, James Davidson, bachelor, Toronto, and Margaret Wilson, widow, also of Toronto, were after regular proclamation of Banns, married by me, John Barclay. This marriage was duly solemnized between us, Thomas Davidson, Margaret Wilson, and in the presence of us, Archibald Taylor, Olivia McMichael.

Ivey and Stoddart—At Toronto, on the twenty-ninth day of December, one thousand eight hundred and forty-three, were married by license, Hugh Ivey, of the township of Etobicoke, bachelor, and Mary Stoddart, of the township of Toronto, widow, by me, John Barclay. This marriage was solemnized between us, Hugh Ivey, Mary Stoddart, and in the presence of us, William Johnson, Adam Peratt.

McMillen and McKechnie—At Toronto, on the fourth day of January, one thousand eight hundred and forty-four, were married by license, Neil McMillen, of Toronto, bachelor, and Anne McKechnie, also of Toronto, spinster, by me, John Barclay. This marriage was duly solemnized between us, Neil McMillen, Anne McKechnie, and in the presence of us, Thomas Aitken, Alexander McFarlane.

Livingston and Livingston—At Toronto, on the twelfth day of January, one thousand eight hundred and forty-four, were married by license, James Livingston, bachelor, and Mary Livingston, spinster, both of the city of Toronto, by me, John Barclay. This marriage was solemnized between us, James Livingston, Mary Livingston, and in the presence of us, William Williamson, Hannah Eastwood.

Blain and Broderick—At the township of York, on the seventeenth day of January, one thousand eight hundred and forty-four, were married by license, Isaac Blain, of the city of Toronto, and Margaret Broderick, of the township of York, spinster, by me, John Barclay. This marriage was duly solemnized between us, Isaac Blain, Margaret Broderick, and in the presence of us, George Blain, William Devenish.

Martin and Moore—At Toronto, on the twenty-ninth day of January, one thousand eight hundred and forty-four, after regular proclamation of Banns, James Martin, bachelor, and Mary Moore, spinster, both of Toronto, were married by me, John Barclay. This marriage was duly solemnized between us, James Martin, Mary Moore, and in the presence of us, James Dodson, Stephen Tuffs.

Scott and Wilson—At Toronto, on the tenth day of February, one thousand eight hundred and forty-four, were married by license, William Scott, widower, and Catharine Wilson, spinster, both of the village of Sydenham, in the Home District, by me, John Barclay. This marriage was duly solemnized between us, Wm. Scott, Catharine Wilson, and in the presence of us, Donald Christholm, Helen Christholm.

Henry and Sutherland—At Toronto, on the fifteenth day of February, one thousand eight hundred and forty-four, after

regular proclamation of Banns, Len Eliphalet Henery, of the township of Scarborough, bachelor, and Isabella Sutherland, of Toronto, spinster, were married by me, John Barclay. This marriage was duly solemnized between us, Len Eliphalet Henery, Isabella Sutherland, and in the presence of us, Donald Sutherland, Francis Armstrong.

Sinclair and Sinclair—At Toronto, on the twenty-ninth day of February, one thousand eight hundred and forty-four, were married by license, Peter Sinclair, of the township of Chinguacousy, bachelor, and Sarah Sinclair, of the township of Caledon, spinster, daughter of John Sinclair, Yeoman, by me, John Barclay. This marriage was duly solemnized between us, Peter Sinclair, Sarah Sinclair, and in the presence of us, John Campbell, Duncan Currie, of Hamilton and Graham—At Toronto, on the fourth day of March, one thousand eight hundred and forty-four, were married by license, Robert Hamilton, of the township of Esquezing, bachelor, and Ann Graham, of the township of Toronto, spinster, by me, John Barclay. This marriage was duly solemnized between us, Robert Hamilton, Ann Graham, and in the presence of us, John Lundy, Sophia Buchanan.

Bowman and Milligan—At Toronto, on the twelfth day of March, one thousand eight hundred and forty-four, were married by license, John Bowman, bachelor, and Frances Milligan, spinster, both of the city of Toronto, by me, John Barclay. This marriage was duly solemnized between us, John Bowman, Frances Milligan, and in the presence of us, Joseph Bird, Margaret Hutchinson, Wallace and Gaw—At Toronto, on the twenty-third day of April, one thousand eight hundred and forty-four, were married by license, Edward Wallace, bachelor, and Hannah Gaw, spinster, both of Toronto, by me, John Barclay. This marriage has been duly solemnized between us, Edward Wallace, Hannah Gaw, and in the presence of us, John McGovern, Elizabeth Gaw.

Tobin and Brown—At Toronto, on the twenty-fourth day of April, one thousand eight hundred and forty-four, after proclamation of Banns, William Tobin and Diana Sophia Brown, spinster, both of Toronto, were married by me, John Barclay. This marriage has been duly solemnized between us, William Tobin, Diana Sophia Brown, and in the presence of us, Andrew McMurphie, Mary Tobin.

Scobie and McLeod—At Toronto, on the twenty-seventh day of April, one thousand eight hundred and forty-four, were married by license, Hugh Scobie, bachelor, of the city of Toronto, and Justina McLeod, spinster, daughter of the late Capt. Angus McLeod, of Dingwall, Scotland, by me, John Barclay. This marriage has been duly solemnized between us, Hugh Scobie, Justina McLeod, and in the presence of us, Geo. Donohau, Zettie Kidd.

McLennan and Kendrick—At Toronto, on the thirteenth day of May, one thousand eight hundred and forty-four, were married by license, Charles McLennan, bachelor, and Sarah Kendrick, spinster, daughter of George Brydges Eodney Kendrick, all of Toronto, by me, John Barclay. This marriage was duly solemnized between us, Charles McLennan, Sarah Kendrick, and in the presence of us, W. Sommersett, William Nere Hunt.

Davis and Lennon—At Toronto, on the fourteenth day of May, one thousand eight hundred and forty-four, were married by license, Francis Davis, bachelor, and Margaret Lennon, spinster, both of the city of Toronto, by me, John Barclay. This marriage has been duly solemnized between us, Francis Davis, Margaret Lennon, and in the presence of us, Edward Wallace, Thomas Nelson.

McConnell and Harper—At Toronto, on the twenty-third day of May, one thousand eight hundred and forty-four, were married by license, James McConnell, bachelor, of the township of Beach, and Elizabeth Harper, of the city of Toronto, spinster, by me, John Barclay. This marriage has been duly solemnized between us, James McConnell, Elizabeth Harper, and in the presence of us, James Robinson, Eliza Dobson.

Murdoch and Whitehead—At Toronto, on the fourth day of June, one thousand eight hundred and forty-four, were married by license, William Murdoch, of the township of Chinguacousy, bachelor, and Margaret Whitehead, of the township of Toronto, spinster, daughter of Thomas Whitehead, of said township, by me, John Barclay. This marriage was duly solemnized between us, Wm. Murdoch, Margaret Whitehead, and in the presence of us, Thos. Whitehead, jr., Anna Laird.

Higgins and Miller—At Toronto, on the fifth day of June, one thousand eight hundred and forty-four, were married by license, William Higgins, of the city of Toronto, widower, and Marion Miller, spinster, daughter of John Miller, of the same place, by me, John Barclay. This marriage has been duly solemnized between us, Wm. Higgins, Marion Miller, and in the presence of us, A. P. Walton, John Miller.

Jones and Irish—At Toronto, on the nineteenth day of June, one thousand eight hundred and forty-four, were married by license, James Jones, the younger, of the township of Scarborough, widower, and Elizabeth Irish, of the same place, spinster, by me, John Barclay. This marriage has been duly solemnized between us, James Jones, Elizabeth Irish, and in the presence of us, William Jones, Elizabeth Stephens.

Whitehead and Chester—At Toronto, on the twenty-fifth day of June, one thousand eight hundred and forty-four, were married by license, William Whitehead, bachelor, and Mary Ann Chester, spinster, both of the township of Toronto, by me, John Barclay. This marriage has been duly solemnized between us, William Whitehead, Mary Ann Chester, and in the presence of us, William Read, Thos. Whitehead, jr.

McPhatter and Blue—At Toronto, on the nineteenth day of July, one thousand eight hundred and forty-four, were married by license, James McPhatter, bachelor, of the township of Puslinch, in the District of Gore, and Margaret Blue, of Barrie, spinster, by me, John Barclay. This marriage has been duly solemnized between us, James McPhatter, Margaret Blue, and in the presence of us, Angus Blue, Donald Blue.

Gotea and McGilvray—At Toronto, on the twenty-third day of July, one thousand eight hundred and forty-four, were married by license, Francis Gotea, of Sydenham, bachelor, and Flora McGilvray, of the same place, spinster, daughter of Alexander McGilvray, of the township of Caledon, by me, John

Barclay. This marriage has been duly solemnized between us, Francis Gotea, Flora McGillvray, and in the presence of us, John Jones, Edward Stinson.

Hotson and Miller—At Toronto, on the second day of August, one thousand eight hundred and forty-four, were married by license, James Hotson, of the town of Hamilton, bachelor, and Helen Millar, spinster, of the city of Toronto, by me, John Barclay. This marriage has been duly solemnized between us, James Hotson, Helen Millar, and in the presence of us, John Milligan, Walter Foster.

Sutherland and Mathieson—At Toronto, on the third day of August, one thousand eight hundred and forty-four, were married by license, William Sutherland, of the township of West Gwillimbury, bachelor, and Mary Mathieson, of the township of York, spinster, daughter of the late George Mathieson, of the township of Thorah, by me, John Barclay. This marriage has been duly solemnized between us, William Sutherland, Mary Mathieson, and in the presence of us, Christopher Hester, Nell Beaton.

R'or and Fox—At Toronto, on the fourteenth day of August, one thousand eight hundred and forty-four, were married by license, Adam Rider, of the township of Vaughan, bachelor, and Jane Fox, of the same place, spinster, by me, John Barclay. This marriage has been duly solemnized between us, Adam Rider, Jane Fox, and in the presence of us, Jeremiah Fox, Peter Mishler.

Campbell and Carfrae—At Toronto, on the third day of September, one thousand eight hundred and forty-four, were married by license, Steidman Baldwin Campbell, bachelor, and Rebecca Carfrae, spinster, daughter of the late Thomas Carfrae, Esq., by me, John Barclay. This marriage has been duly solemnized between us, S. B. Campbell, Rebecca Carfrae, and in the presence of us, James Patton, Wm. Campbell.

Fraser and Melville—At Toronto, on the fourth day of September, one thousand eight hundred and forty-four, were married by license, Donald Fraser, of Lambton, in the Home District, bachelor, and Elizabeth Melville, of the township of York, spinster, by me, John Barclay. This marriage has been duly solemnized between us, Donald Fraser, Elizabeth Melville, Anna Laird.

Dickson and Thompson—At Summerhill, Yonge street, on the first day of October, one thousand eight hundred and forty-four, were married by license, George Pennie Dickson, of the City of Montreal, bachelor, and Isabella Thompson, spinster, daughter of Charles Thompson, Esq., of Summerhill, township of York, by me, John Barclay. This marriage has been duly solemnized between us, George P. Dickson, Isabella Thompson, and in the presence of us, J. W. Allison, S. B. Campbell.

Brydon and Hogg—At York Mills, on the eighth day of October, one thousand eight hundred and forty-four, were married by license, William Brydon, of the township of King, widower, and Elizabeth Hogg, of the township of York, widow, by me, John Barclay. This marriage has been duly solemnized between us, William Brydon, Elizabeth Hogg, and in the presence of us, John Hogg, Alex. Gibb.

Noble and McQuarrie—At Toronto, on the seventeenth day of October, one thousand

eight hundred and forty-four, were married by license, Joseph Noble, bachelor, and Sarah McQuarrie, spinster, daughter of Lauchlin McQuarrie, all of the township of Vaughan, by me, John Barclay. This marriage has been duly solemnized between us, Joseph Noble, Sarah McQuarrie, and in the presence of us, John McQuarrie, Harvey C. McQuarrie.

Murray and Millet—At Toronto, on the nineteenth day of October, one thousand eight hundred and forty-four, were married by license, Thomas Murray, of the township of Chinguacousy, bachelor, and Sarah Millet, of the city of Toronto, spinster, by me, John Barclay. This marriage has been duly solemnized between us, Thomas Murray, Sarah Millet, and in the presence of us, Robert M. Ritchie, Ellen Ritchie.

Brewer and Hisey—At Toronto, on the twenty-second day of October, one thousand eight hundred and forty-four, were married by license, Silvester Brewer, of the township of Scarborough, bachelor, and Anna Hisey, of the township of Markham, spinster, daughter of the late Joseph Hisey, of the same place, deceased, by me, John Barclay. This marriage has been duly solemnized between us, Silvester Brewer, Anna Hisey, and in the presence of us, Christopher Spire, Moses Zeligson.

Maulson and Hill—At Toronto, on the twenty-fourth day of October, one thousand eight hundred and forty-four, were married by license, John Maulson, of St. Catharines, bachelor, and Ellen Hill, of the city of Toronto, spinster, daughter of the late Samuel Hill, of the same place, by me, John Barclay. This marriage has been duly solemnized between us, J. Maulson, E. Hill, and in the presence of us, D. Christie, Jos. Workman.

Glendinning and Louds—At Toronto, on the twenty-fifth day of October, one thousand eight hundred and forty-four, were married by license, James Glendinning, widower, and Barbara Louds, of the same place, widow of James Louds, deceased, by me, John Barclay. This marriage has been duly performed between us, James Glendinning, Barbara Louds, and in the presence of us, Jane Flaherty, Edward O'Neill.

Wilson and Fleming—At Toronto, on the fifth day of November, one thousand eight hundred and forty-four, were married by license, John Wilson, of the township of Darlington, bachelor, and Margaret Finlay, spinster, daughter of Richard Finlay, of the township of Markham, by me, John Barclay. This marriage has been duly solemnized between us, John Wilson, Margaret Finlay, and in the presence of us, George Platt, Howard Wiseman.

Hinkson and Conet—At Toronto, on the sixth day of November, one thousand eight hundred and forty-four, were married by license, Daniel Hinkson, of the township of Whitby, bachelor, and Mary Conet, of the same place, spinster, daughter of the late Thomas Conet, of Darlington, deceased, by me, John Barclay. This marriage has been duly solemnized between us, Daniel Hinkson, Mary Conet, and in the presence of us, John McKenzie, Anna Laird.

Henderson and Watson—At Toronto, on the twenty-second day of November, one thousand eight hundred and forty-four, were married by license, Robert Henderson, bachelor, and Frances Watson, spinster, daughter of James Watson, all of the township of

Vaughan, by me, John Barclay—This marriage has been duly solemnized between us, Robert Henderson, Frances Watson, and in the presence of us, James Watson, Robert Thompson.

Gordon and Parke—At Toronto, on the twenty-ninth day of November, one thousand eight hundred and forty-four, were married by license, Samuel Gordon, bachelor, and Hannah Parke, spinster, daughter of Thomas Parke, all of the township of Pickering, by me, John Barclay. This marriage has been duly solemnized between us, Samuel Gordon, Hannah Parke, and in the presence of us, William Bailey, Thomas Parke.

Kerr and McKenzie—At Toronto, on the twenty-ninth day of November, one thousand eight hundred and forty-four, were married by license, Angus Kerr, of the city of Toronto, bachelor, and Margaret McKenzie, of the same place, spinster, daughter of the late Robert McKenzie, by me, John Barclay. This marriage has been duly solemnized between us, Angus Kerr, Margaret McKenzie, and in the presence of us, Donald Fraser, David Hutcheson.

Cant and Rogers—At Toronto, on the eleventh day of December, one thousand eight hundred and forty-four, were married by license, George Cant, of the city of Toronto, bachelor, and Elizabeth Rogers, spinster, daughter of Joseph Rogers, of the said city, by me, John Barclay. This marriage has been duly solemnized between us, George Cant, Elizabeth Rogers, and in the presence of us, Edward Cant, John Rogers.

Joseph and Fullerton—At Toronto, on the eleventh day of December, one thousand eight hundred and forty-four, were married by license, Henry Abraham Joseph, of the city of Toronto, bachelor, and Matilda Fullerton, of the same place, spinster, daughter of Robert Fullerton, of the town of London, C. W., by me, John Barclay. This marriage has been duly solemnized between us, Henry A. Joseph, Matilda Fullerton, and in the presence of us, George Patterson, Ann McCullough.

Winchester and Stewart—At Toronto, on the third day of January, one thousand eight hundred and forty-five, were married by license, Alexander Winchester, widower, and Janet Stewart, spinster, both of the city of Toronto, by me, John Barclay. This marriage has been duly solemnized between us, Alexander Winchester, Janet Stewart, and in the presence of us, Bruce Mitchell, John Spettinwort.

McIntosh and Campbell—At Toronto, on the twenty-first day of January, one thousand eight hundred and forty-five, were married by license, William McIntosh, of the township of Caledon, bachelor, and Mary Campbell, of the same place, spinster, daughter of Duncan Campbell, of the said township, by me, John Barclay. This marriage has been duly solemnized between us, William McIntosh, Mary Campbell, and in the presence of us, John McAuley, John Campbell.

Lang and Wolfe—At Toronto, on the twenty-seventh day of January, one thousand eight hundred and forty-five, were married by license, Abraham Lang, of the township of Etobicoke, bachelor, and Louisa Wolfe, of Lambton, spinster, daughter of John Wolfe, Innkeeper, by me, John Barclay. This marriage has been duly solemnized between us, Abraham Lang, Louisa

Wolfe, and in the presence of us, Henry Fulljames, Mary Wolfe.

Allen and Hervey—At Toronto, on the nineteenth day of February, one thousand eight hundred and forty-five, were married by license, Joseph Allen, of the same place, widow of the late Nicholas Hervey, of the said city, deceased, by me, John Barclay. This marriage has been duly solemnized between us, Joseph Allan, Mary Hervey, and in the presence of us, John Bond, Catherine Bond.

Cameron and McLaren—At Toronto, on the twenty-eighth day of February, one thousand eight hundred and forty-five, were married by license, John Cameron, of the township of Caledon, bachelor, and Mary McLaren, of the same place, spinster, by me, John Barclay. This marriage has been duly solemnized between us, John Cameron, Mary McLaren, and in the presence of us, Alex. McLaren, Duncan McNabb.

Taylor and Bell—At Toronto, on the eleventh day of March, one thousand eight hundred and forty-five, were married by license, Malcom Taylor, of the township of King, bachelor, and Jane Bell, of the same place, spinster, daughter of Hugh Bell, of the said township, by me, John Barclay. This marriage has been duly solemnized between us, Malcom Taylor, Jane Bell, and in the presence of us, William Bell, John Taylor.

Lorimer and Haining—At Toronto, on the thirteenth day of March, one thousand eight hundred and forty-five, were married by license, Samuel Lorimer, of the city of Toronto, bachelor, and Janet Haining, of the township of Vaughan, spinster, daughter of William Haining, of the county of Dumfries, Scotland, by me, John Barclay. This marriage has been duly solemnized between us, Samuel Lorimer, Janet Haining, and in the presence of us, John J. Hogerson, James Walker.

Smith and White—At Toronto, on the tenth day of June, one thousand eight hundred and forty-five, were married by license, Jacob Smith, bachelor, and Elizabeth White, spinster, daughter of John White, all of the township of Vaughan, by me, John Barclay. This marriage has been duly solemnized between us, Jacob Smith, Elizabeth White, and in the presence of us, Thomas White, John Smith, jr.

Holmes and Miller—At Toronto, on the eighteenth day of June, one thousand eight hundred and forty-five, were married by license, Samuel Holmes, of the township of Markham, bachelor, and Sophia Miller, of the same place, spinster, daughter of George Miller, of the said township, by me, John Barclay. This marriage has been duly solemnized between us, Samuel Holmes, Sophia Miller, and in the presence of us, William Clarke.

Harvey and Ducket—At Toronto, on the nineteenth day of June, one thousand eight hundred and forty-five, were married by license, James Harvey, bachelor, and Margaret Ducket, spinster, both of the city of Toronto, by me, John Barclay. This marriage has been duly solemnized between us, James Harvey, Margaret Ducket, and in the presence of us, Daniel Douason, Jean Nesbett.

Fortier and Murray—At Toronto, on the twentieth day of June, one thousand eight hundred and forty-five, were married by

license, Charles Fortier, bachelor, and Margaret Murray, spinster, both of Port Credit, by me, John Barclay. This marriage has been duly solemnized between us, Charles Fortier, Margaret Murray, and in the presence of us, George Humphrey, Elizabeth Haines.

Robertson and Love—At Toronto, on the twenty-sixth day of June, one thousand eight hundred and forty-five, were married by license, John Robertson, of the city of Toronto, bachelor, and Jane Love, of the same place, spinster, daughter of George Love, of Dublin, Ireland, by me, John Barclay. This marriage has been duly solemnized between us, John Robertson, Jane Love, and in the presence of us, George Cant, Hugh Miller.

Morris and McSpadding—At Toronto, on the first day of July, one thousand eight hundred and forty-five, were married by license, Joseph Morris, of Caledon, bachelor, and Martha Anne McSpadding, of the sametownship, spinster, by me, John Barclay. This marriage has been duly solemnized between us, Joseph Morris, Martha McSpadden, and in the presence of us, John Hughes, William Jones.

McCull and McColl—At Toronto, on the second day of July, one thousand eight hundred and forty-five, were married by license, Alexander McColl, bachelor, and Catherine McColl, spinster, daughter of Archibald McColl, all of the township of Caledon, by me, John Barclay. This marriage has been duly solemnized between us, Alexander McColl, Catherine McColl, and in the presence of us, Archibald McColl.

Shewan and Laughton—At Toronto, on the sixteenth day of July, one thousand eight hundred and forty-five, were married, after regular proclamation of banns, Magnus Shewan, bachelor, and Jane Laughton, spinster, both of Toronto, by me, John Barclay. This marriage has been duly solemnized between us, Magnus Shewan, Jane Laughton, and in the presence of us, Alex. Dingwall, Alexander Allan.

Taylor and Greig—At Toronto, on the sixteenth day of July, one thousand eight hundred and forty-five, were married by license, Archibald Taylor, of the city of Toronto, bachelor, and Jane Greig, of the township of Pickering, spinster, daughter of John Greig, of the same place, by me, John Barclay. This marriage has been duly solemnized between us, Arch. Taylor, Jane Greig, and in the presence of us, W. Greig, James Greig.

Sawdon and Falkner—At Toronto, on the seventeenth day of July, one thousand eight hundred and forty-five, were married by license, George Sawdon, of the city of Toronto, widower, and Keziah Falkner, of the same place, spinster, daughter of John Falkner, of Hamilton, by me, John Barclay. This marriage has been duly solemnized between us, George Sawdon, Keziah Falkner, and in the presence of us, Andrew Bell, Asah Laird.

Kirk and Munro—At Toronto on the twenty-fourth day of July, one thousand eight hundred and forty-five, were married by license, Robert Kirk, of the city of Toronto, widower, and Robina Munro, of the same place, by me, John Barclay. This marriage has been duly solemnized between us, Robert Kirk, Robina Munro, and in the presence of us, James Tully, Thomas Smith.

McFaul and Wallace—At Toronto, on the twenty-fifth day of July, one thousand eight hundred and forty-five, were married by license, Daniel McFaul, bachelor, and Agnes Wallace, spinster, both of the city of Toronto, by me, John Barclay. This marriage has been duly solemnized between us, Daniel McFaul, Agnes Wallace, and in the presence of us, Edward Wallace, Mary Robinson.

Allies and Blackley—At Toronto, on the twenty-ninth day of July, one thousand eight hundred and forty-five, were married, after proclamation of banns, Henry Allies, of Scarborough, bachelor, and Elizabeth Blackley, spinster, also of Scarborough, by me, John Barclay. This marriage has been duly solemnized between us, Henry Allies, Elizabeth Blackley, and in the presence of us, Thomas Armstrong, Laura Armstrong.

Billings and Wilson—At Toronto, on the thirty-first day of July, one thousand eight hundred and forty-five, were married by license, Elkanah Billings, of Bytown, and the Dalhousie District, bachelor, and Helen Walker Wilson, of the city of Toronto, spinster, daughter of the late Andrew Wilson, of Trafalgar, by me, John Barclay. This marriage has been duly solemnized between us, Elkanah Billings, Helen Walker Wilson, and in the presence of us, Arch. Leith, Robert Gladstone Dalton.

Martin and Burns—At Toronto, on the fourteenth day of August, one thousand eight hundred and forty-five, were married by license, Ankrin Martin, bachelor, and Marion Burns, spinster, daughter of Robert Burns, all of the township of Pickering, by me, John Barclay. This marriage has been duly solemnized between us, Ankrin, Marion Burns, and in the presence of us, John Martin, Sarah Taylor.

Feightner and Bradley—At Toronto, on the twelfth day of September, one thousand eight hundred and forty-five, were married by license, Joseph Feightner, of the township of Vaughan, bachelor, and Anne Bradley, of the same place, spinster, daughter of James Bradley, of the county of Tyrone, Ireland, by me, John Barclay. This marriage has been duly solemnized between us, Joseph Feightner, Anne Bradley, and in the presence of us, Edward Brown, William Walker.

McCrimmon and Ferguson—At Toronto, on the thirteenth day of September, one thousand eight hundred and forty-five, were married by license, Hector McCrimmon, of the township of Markham, bachelor, and Christy Ferguson, of Toronto, spinster, by me, John Barclay. This marriage has been duly solemnized between us, Hector McCrimmon, Christy Ferguson, and in the presence of us, Wm. McLeod, Roderick MacLennan.

Fyfe and Kempton—At Toronto, on the sixteenth day of September, one thousand eight hundred and forty-five, were married by license, Henry Johnson Fyfe, of the township of York, widower, and Elizabeth Kempton, of the city of Toronto, spinster, daughter of Thomas Kempton, of the same place, by me, John Barclay. This marriage has been duly solemnized between us, Henry Johnson Fyfe, Elizabeth Kempton, and in the presence of us, William A. McBurney, Cornelius Van Nostrand.

McCallan and Cairns—At Toronto, on the twenty-fourth day of September, one thou-

and eight hundred and forty-five, were married by license, Donald McCallum, bachelor, and Agnes Cairns, spinster, daughter of John Cairns, all of the township of King, by me, John Barclay. This marriage has been duly solemnized between us, Donald McCallum, Ann or Agnes Cairns, and in the presence of us, John McCallum, William Cairns.

Holden and Morrison—At Toronto, on the twenty-seventh day of September, one thousand eight hundred and forty-five, were married by license, John Rose Holden, of the town of Hamilton, bachelor, and Elizabeth Morrison, of Toronto, spinster, daughter of the late Hugh Morrison, of the same place, by me, John Barclay. This marriage has been duly solemnized between us, John Rose Holden, Elizabeth Morrison, and in the presence of us, Joseph Bloor, Janet Morrison.

McGregor and Buchanan—At Toronto, on the seventh day of October, one thousand eight hundred and forty-five, after regular proclamation of banns, John McGregor, bachelor, and Jane Buchanan, spinster, both of Toronto, were united in marriage by me, John Barclay. This marriage has been duly solemnized between us, John McGregor, Jane Buchanan, and in the presence of us, William Lamont, Elizabeth McGregor.

Gibb and Moir—At Toronto, on the tenth day of October, one thousand eight hundred and forty-five, were married by license, John Gibb, of the township of York, bachelor, and Mary Ann Moir, of the same place, spinster, by me, John Barclay. This marriage has been duly solemnized between us, John Gibb, Mary Ann Moir, and in the presence of us, W. D. Stark, William J. Mackenzie.

McMichael and McBride—At Toronto, on the fifteenth day of October, one thousand eight hundred and forty-five, were married by license, David McMichael, of the township of Trafalgar, bachelor, and Jane McBride, of the same place, spinster, daughter of the late James McBride, Esq., deceased, by me, John Barclay. This marriage has been duly solemnized between us, David McMichael, Jane McBride, and in the presence of us, Mary S. McBride, Elizabeth FitzGibbon.

French and Curry—At Toronto, on the twenty-third day of October, one thousand eight hundred and forty-five, were married by license, Thomas French, of the city of Toronto, bachelor, and Sarah Curry, of the same place, spinster, daughter of Alexander Curry, of the township of Chinguarous, by me, John Barclay. This marriage has been duly solemnized between us, Thos. French, Sarah Curry, and in the presence of us, D. Hunter, James Scott.

McNair and McCallum—At Toronto, on the twenty-ninth day of October, one thousand eight hundred and forty-five, were married by license, James McNair, of the township of Vaughan, bachelor, and Margaret McCallum, of the same place, spinster, daughter of the late Neil McCallum, of Argyllshire, Scotland, by me, John Barclay. This marriage has been duly solemnized between us, James McNair, Margaret McCallum, and in the presence of us, John McCallum, John McNair.

Burnett and Stoner—At Toronto, on the third day of November, one thousand eight hundred and forty-five, were married by li-

cence, James Burnett, bachelor, and Hannah Stoner, spinster, daughter of James Stoner, all of the township of Pickering, by me, John Barclay. This marriage has been duly solemnized between us, James Burnett, Hannah Stoner, and in the presence of us, Samuel Burrell, Catherine Stoner.

Gray and Wilkinson—At Toronto, on the third day of November, one thousand eight hundred and forty-five, were married by license, Hugh Gray, of the town of Niagara, bachelor, and Jane Wilkinson, of the city of Toronto, by me, John Barclay. This marriage has been duly solemnized between us, Hugh Gray, Jane Wilkinson, and in the presence of us, J. Bain, M. Slater.

McIlreavy and McLean—At Toronto, on the fourteenth day of November, one thousand eight hundred and forty-five, were married by license, Alexander McIlreavy, of the township of the Reach, bachelor, and Jennima McLean, of Toronto, spinster, daughter of Neil McLean, of the township of Erin, by me, John Barclay. This marriage has been duly solemnized between us, Alexander McIlreavy, Jennima McLean, and in the presence of us, Robert McArthur, Diana McLeod.

Longfield and Stonehouse—At Toronto, on the tenth day of December, one thousand eight hundred and forty-five, were married by license, William Longfield, bachelor, and Elizabeth Stonehouse, spinster, daughter of the late David Stonehouse, deceased, all of the township of Scarborough, by me, John Barclay. This marriage has been duly solemnized between us, William Longfield, Elizabeth Stonehouse, and in the presence of us, William Stonehouse, Sophie Chapman.

Wright and Banks—At Toronto, on the tenth day of December, one thousand eight hundred and forty-five, were married by license, John Wright, of the city of Toronto, bachelor, and Susannah Banks, of the same place, spinster, daughter of John Banks, of the county of Tyrone, Ireland, by me, John Barclay. This marriage has been duly solemnized between us, John Wright, Susannah Banks, and in the presence of us, Mark Burgess, William Archfield.

Barnfather and Underwood—At Toronto, on the nineteenth day of December, one thousand eight hundred and forty-five, were married by license, David Barnfather, of the city of Toronto, bachelor, and Catherine Underwood, of the same place, spinster, daughter of Arch. Underwood, of Scarborough, by me, John Barclay. This marriage has been duly solemnized in the presence of us, David Barnfather, Catherine Underwood, and in the presence of us, M. Burgess, Charles Bell.

Parsons and Longhurst—At Toronto, on the twenty-sixth day of December, one thousand eight hundred and forty-five, were married by license, George Parsons, of the township of York, widower, and Caroline Longhurst, of the same place, spinster, daughter of Joseph Longhurst, of the said township, by me, John Barclay. This marriage has been duly solemnized between us, George Parsons, Caroline Longhurst, and in the presence of us, Anna Laird, Margaret Ellis.

Dobbin and Dack—At Toronto, on the fifth day of January, one thousand eight hundred and forty-six, were married by license, Joseph Dobbin, bachelor, and Catherine Dack, spinster, both of Toronto, by

me. John Barclay. This marriage has been duly solemnized between us, Joseph Dobbin, Catherine Dack, and in the presence of us, Daniel McKellar, Ann Heron.

Prescott and Atkins—At Toronto, on the twelfth day of January, one thousand eight hundred and forty-six, were married, after regular proclamation of banns, James Prescott, bachelor, and Mary Atkins, spinster, both of Toronto, by me, John Barclay. This marriage has been duly solemnized between us, James Prescott, Mary Atkins, and in the presence of us, John Prescott, Matilda Prescott.

Cairns and McKellar—At Toronto, on the thirteenth day of January, one thousand eight hundred and forty-six, were married by license, William Cairns, of the township of Vaughan, bachelor, and Margaret McKellar, of King, spinster, daughter of James McKellar, of the said township of King, by me, John Barclay. This marriage has been duly solemnized between us, William Cairns, Margaret McKellar, and in the presence of us, John Cairns, Peter McKellar.

Crofton and Devlin—At Toronto, on the twenty-fourth day of January, one thousand eight hundred and forty-six, were married by license, Joseph Crofton, of the township of Markham, bachelor, and Anne Devlin, of the city of Toronto, widow of the late John Devlin, of the said city, deceased, by me, John Barclay. This marriage has been duly solemnized between us, Joseph Crofton, Anne Devlin, and in the presence of us, Alex. Brown, Elizabeth Weiseloether.

Munro and McLaughlin—At Toronto, on the thirty-first day of January, one thousand eight hundred and forty-six, were married by license, Donald Munro, bachelor, and Catherine McLaughlin, of the same township of Orillia, spinster, daughter of the late Alex. McLaughlin, of Scotland, by me, John Barclay. This marriage has been duly solemnized between us, Donald Munro, Catherine McLaughlin, and in the presence of us, Robert Kirk, Wm. Cape.

Keath and McDougall—At Toronto, on the seventeenth day of February, one thousand eight hundred and forty-six, were married by license, Neil Keath, of Chinguacousy, bachelor, and Flora McDougall, of Eglarston, spinster, daughter of the late Duncan McDougall, of the Island of Skye, Scotland, by me, John Barclay. This marriage has been duly solemnized between us, Neil Keath, Flora McDougall, and in the presence of us, Alex. Fletcher, Edward Garney.

McDougall and McMullen—At Toronto, on the twenty-sixth day of February, one thousand eight hundred and forty-six, were married by license, John McDougall, of the township of Markham, bachelor, and Barbara McMullen, of the city of Toronto, spinster, daughter of James McMullen, of Reach, by me, John Barclay. This marriage has been duly solemnized between us, John McDougall, Barbara McMullen, and in the presence of us, Niel McDougall, Mary Campbell.

Armstrong and Wright—At Toronto, on the fourth day of March, one thousand eight hundred and forty-six, were married by license, Adam Armstrong, bachelor, and Mary Wright, spinster, daughter of Hulet Wright, all of the township of Scarborough, by me, John Barclay. This marriage has been duly solemnized between us,

Adam Armstrong, Mary Wright, and in the presence of us, Frances Armstrong, Jas. Kennedy.

McNeill and Hutchinson—At Toronto, on the sixth day of March, one thousand eight hundred and forty-six, were married by license, Roderick McNeill, of the township of Trafalgar, bachelor, and Emma Hutchinson, of the city of Toronto, spinster, by me, John Barclay. This marriage has been duly solemnized between us, Roderick McNeill, Emma Hutchinson, and in the presence of us, Wm. Hutchinson, Neil MacLean.

Wright and Thomas—At Toronto, on the twenty-fourth day of March, one thousand eight hundred and forty-six, after regular proclamation of banns, James Wright, bachelor, and Eliza Thomas, widow of the late John Thomas, were married by me, John Barclay. This marriage has been duly solemnized between us, James Wright, Eliza Thomas, and in the presence of us, George Few, Mary Few.

McArthur and Campbell—At Toronto, on the twenty-seventh day of March, one thousand eight hundred and forty-six, were married by license, Peter McArthur, of Caledonia, bachelor, and Mary Campbell, of Toronto, spinster, daughter of Wm. Campbell, of Argyleshire, Scotland, by me, John Barclay. This marriage has been duly solemnized between us, Peter McArthur, Mary Campbell, and in the presence of us, Laughlin Currie, Malcolm McArthur.

Whitehead and Gardiner—At Toronto, on the thirty-first day of March, one thousand eight hundred and forty-six, were married by license, Thomas Whitehead, the younger, of Brampton township of Chinguacousy, bachelor, and Mary Gardiner, of the same township, spinster, by me, John Barclay. This marriage has been duly solemnized between us, Thomas Whitehead, Mary Gardiner, and in the presence of us, Wm. Gardiner, Margaret Irwin.

Martin and McKenzie—At Toronto, on the eighteenth day of May, one thousand eight hundred and forty-six, were married by license, Bernard Martin, of the city of Toronto, widower, and Margaret McKenzie, of the same place, widow of William McKenzie, late of Peterborough, deceased, by me, John Barclay. This marriage has been duly solemnized between us, Bernard Martin, Margaret McKenzie, and in the presence of us, James Scott, Eliza Scott.

Wise and Mishler—At Toronto, on the twenty-eighth day of May, one thousand eight hundred and forty-six, were married by license, Adam Wise, of the township of Vaughan, bachelor, and Eva Mishler, of the same place, spinster, daughter of the late Daniel Mishler, of the said township, deceased, by me, John Barclay. This marriage has been duly solemnized between us, Adam Wise, Eva Mishler, and in the presence of us, Edward Gerrat, Joseph Snider.

Elliott and Park—At Toronto, on the twenty-ninth day of May, one thousand eight hundred and forty-six, were married by license, Hugh Elliott, of the township of Scarborough, widower, and Georgina Park, of the same place, spinster, daughter of the late William Park, of Dumfriesshire, Scotland, by me, John Barclay. This marriage has been duly solemnized between us, Hugh Elliott, Georgina Park, and

in the presence of us, Thomas Park, Archibald Elliott.

Smith and Wilson.—At Toronto, on the eighteenth day of June, one thousand eight hundred and forty-six, were married after regular proclamation of banns, James Smith, of the township of Vaughan, bachelor, and Agnes Wilson, of the city of Toronto, spinster, by me, John Barclay. This marriage has been duly solemnized between us, James Smith, Agnes Wilson, and in the presence of us, Andrew Dunnet, Margaret Smith.

Patterson and Finlay.—At Toronto, on the eighteenth day of June, one thousand eight hundred and forty-six, were married by license, James Patterson, of the city of Toronto, bachelor, and Margaret Finlay, of the same place, spinster, by me, John Barclay. This marriage has been duly solemnized between us, James Patterson, Margaret Finlay, and in the presence of us, James Forman, Sarah Carter.

Kerr and Hennessey.—At Toronto, on the nineteenth day of June, one thousand eight hundred and forty-six, were married by license, Archibald Kerr, of the township of Westminster, bachelor, and Eliza Hennessey, of Toronto, spinster, daughter of the late James Hennessey, of Ireland, by me, John Barclay. This marriage has been duly solemnized between us, Arch. Kerr, Eliza Hennessey, and in the presence of us, John Barker, Eliza Jane Wilson.

Barker and Wilson.—At Toronto, on the nineteenth day of June, one thousand eight hundred and forty-six, were married by license, John Barker, of the township of Cobourg, bachelor, and Eliza Jane Wilson, of the same place, daughter of Joseph Wilson, of the same place, by me, John Barclay. This marriage has been duly solemnized between us, John Barker, Eliza Jane Wilson, and in the presence of us, Anna Jane Lewis, Arch. Kerr.

McLean and Cameron.—At Toronto, on the twentieth day of June, one thousand eight hundred and forty-six, were married after regular proclamation of banns, Neil McLean, bachelor, and Sarah Cameron, spinster, both of the township of Vaughan, by me, John Barclay. This marriage has been duly solemnized between us, Neil McLean, Sarah Cameron, and in the presence of us, Neil McDonald, William Remsand.

Cook and Irwin.—At Toronto, on the second day of July, one thousand eight hundred and forty-six, were married by license, Thomas Cook, of the township of Whitchurch, bachelor, and Eliza Jane Irwin, of the same place, spinster, daughter of Samuel Irwin, of the said township, by me, John Barclay. This marriage has been duly solemnized between us, Thomas Cook, Eliza Irwin, and in the presence of us, John Irwin, James Scarlett.

Hutton and Dunnville.—At Toronto, on the twenty-third day of July, one thousand eight hundred and forty-six, were married by license, George Hutton, of the city of Hamilton, widower, and Mary Anne Dunnville, of the city of Toronto, spinster, daughter of Thomas Dunnville, of Tyrone, Ireland, by me, John Barclay. This marriage has been duly solemnized between us, George Hutton, Mary Anne Dunnville, and in the presence of us, John Tyler, David McMillan.

McLean and McRae.—At Toronto, on the twenty-fourth day of July, one thousand

eight hundred and forty-six, were married after regular proclamation of banns, William McLean, of Toronto, bachelor, and Anne McKae, of Thora, spinster, by me, John Barclay. This marriage has been duly solemnized between us, William McLean, Anne McKae, and in the presence of us, Hugh Miller, William Clyde.

Irvine and Christner.—At Toronto, on the twentieth day of August, one thousand eight hundred and forty-six, were married, by license, William Irvine, of the township of York, bachelor, and Mary Jane Christner, of Etobicoke, spinster, daughter of Benjamin Christner, of the same place, by me, John Barclay. This marriage has been duly solemnized between us, William Irvine, Mary Jane Christner, and in the presence of us, George Kempshall, Roger Lever.

Henderson and McGillivray.—At Toronto, on the twenty-seventh day of August, one thousand eight hundred and forty-six, were married by license, William Henderson, of Toronto, bachelor, and Catherine McGillivray, of the same place, spinster, daughter of the late Donald McGillivray, of Scotland, deceased, by me, John Barclay. This marriage has been duly solemnized between us, William Henderson, Catherine McGillivray, and in the presence of us, Johnston McBryan, Robert Smith.

Ewart and Skirling.—At Toronto, on the first day of September, one thousand eight hundred and forty-six, were married by license, Thomas Ewart, bachelor, and Catherine Seaton Skirling, spinster, both of Toronto, by me, John Barclay. This marriage has been duly solemnized between us, Thomas Ewart, Catherine Seaton Skirling, and in the presence of us, John Ewart, Jr., Annie Skirling.

Henderson and McBrine.—At Toronto, on the sixth day of October, one thousand eight hundred and forty-six, were married after regular proclamation of banns, Donald Henderson, bachelor, and Ellen McBrine, spinster, both of Toronto, by me, John Barclay. This marriage has been duly solemnized between us, Donald Henderson, Ellen McBrine, and in the presence of us, Hugh Matheson, John McBrine.

McCallum and McConkey.—At Toronto, on the ninth day of October, one thousand eight hundred and forty-six, were married by license, Robert McCallum, of Toronto, bachelor, and Maria McConkey, of Kingston, spinster, daughter of Edward McConkey, of Prescott, by me, John Barclay. This marriage has been duly solemnized between us, Robert McCallum, Maria McConkey, and in the presence of us, William Whitlaw, Sophia E. Dugg.

Hackshaw and Brown.—At Toronto, on the twelfth day of October, one thousand eight hundred and forty-six, were married by license, William Hackshaw, of the township of York, bachelor, and Helen Brown, of the city of Toronto, by me, John Barclay. This marriage has been duly solemnized between us, William Hackshaw, Helen Brown, and in the presence of us, John Alexander McGregor, Thomas Faragher.

Daniels and Bone.—At Toronto, on the thirteenth day of October, one thousand eight hundred and forty-six, James Daniels, bachelor, and Mary Anne Bone, spinster, both of Markham, were after regular proclamation of banns, united in marriage, by me, John Barclay. This marriage has

been duly solemnized between us, James Daniels, Mary Anne Rone, and in the presence of us, John Daniels, Maria Daniels.

Burns and Stoneham—At Toronto, on the thirtieth day of October, one thousand eight hundred and forty-six, were married, by license, William Burns, of the township of York, widower and Martha Stoneham, of Toronto, spinster, daughter of Joseph Stoneham, of Chinguacousy, by me, John Barclay. This marriage has been duly solemnized between us, William Burns, Martha Stoneham, and in the presence of us, Mark Stoneham, Fanny Simmons.

Jones and Stewart—At Toronto, on the fifteenth day of October, one thousand eight hundred and forty-six, were married by license, James Jones, of the township of Scarborough, widower, and Margaret Stewart, of the township of York, widow, by me, John Barclay. This marriage has been duly solemnized between us, John Jones, Margaret Stewart, and in the presence of us, Rufus Howe, Isaac Latham.

Sturges and Swinburn—At Toronto, on the twenty-first day of October, one thousand eight hundred and forty-six, John Sturges, bachelor, and Margaret Swinburn, spinster, both of Toronto, were after regular proclamation of banns, united in marriage by me, John Barclay. This marriage has been duly solemnized between us, John Sturges, Margaret Swinburn, and in the presence of us, George Brown, Mary Eason.

Flack and Heron—At Toronto, on the twenty-first day of October, one thousand eight hundred and forty-six, were married by license, David Flack, of Toronto, bachelor, and Anne Heron, of the same place, widow of the late William Heron, deceased, by me, John Barclay. This marriage has been duly solemnized between us, David Flack, Anne Heron, and in the presence of us, Egerton Snider, Harriet Anne Ward.

Ratley and McGregor—At Toronto, on the tenth day of November, one thousand eight hundred and forty-six, were married by license, Thomas Ratley, of Toronto, bachelor, and Margaret McGregor, of the same place, spinster, daughter of John McGregor, of Galt, by me, John Barclay. This marriage was duly solemnized between us, T. Ratley, Margaret McGregor, and in the presence of us, A. Dingwall, John McGregor.

Dodds and Rutledge—At Toronto, on the eleventh day of November, one thousand eight hundred and forty-six, were married by license, George Dodds, bachelor, and Catherine Rutledge, spinster, daughter of William Rutledge, all of the township of Ossington, by me, John Barclay. This marriage has been duly solemnized between us, George Dodds, Catherine Rutledge, and in the presence of us, J. J. Rutledge.

Secor and Crane—At Toronto, on the nineteenth day of November, one thousand eight hundred and forty-six, were married by license, Isaac Secor, Jr., bachelor, and Margaret Crane, spinster, daughter of William Crane, all of Scarborough, by me, John Barclay. This marriage has been duly solemnized between us, Isaac Secor, Margaret Crane, and in the presence of us, Nelson Gates, Thomas Young.

Riddel and Kidd—At Toronto, on the fifteenth day of December, one thousand eight hundred and forty-six, were mar-

ried by license, John Riddel, of Hamilton, bachelor, and Jessie Kidd, of Toronto, spinster, daughter of John Kidd, of the said city, by me, John Barclay. This marriage has been duly solemnized between us, John Riddel, Jessie Kidd, and in the presence of us, Walter Telfer, A. Kidd.

Meagher and Love—At Toronto, on the twenty-eighth day of December, one thousand eight hundred and forty-six, were married by license, Thomas Meagher, of the township of Toronto, widower, and Margaret Love, of the same place, spinster, daughter of James Love, of Ireland, by me, John Barclay. This marriage has been duly solemnized between us, Thomas Meagher, Margaret Love, and in the presence of us, Robert Parks, Thomas Clifton, Knox and Young—At Toronto, on the

thirty-first day of December, one thousand eight hundred and forty-six, were married by license, Thomas Knox, bachelor, and Catherine Young, spinster, daughter of Thomas Young, all of the township of Scarborough, by me, John Barclay. This marriage has been duly solemnized between us, Thomas Knox, Catherine Young, and in the presence of us, Isaac May, Mrs. May.

Park and Chester—At Toronto, on the thirty-first day of December, one thousand eight hundred and forty-six, were married by license, Thomas Park, bachelor, and Hannah Chester, spinster, both of Scarborough, by me, John Barclay. This marriage has been duly solemnized between us, Thomas Park, Hannah Chester, and in the presence of us, Archibald Elliot, Rebecca Chester.

Jackson and Addison—At Toronto, on the fifth day of January, one thousand eight hundred and forty-seven, were married by license, John Jackson, bachelor, and Margaret Addison, spinster, daughter of the late James Addison, all of the township of Vaughan, by me, John Barclay. This marriage has been duly solemnized between us, John Jackson, Margaret Addison, and in the presence of us, James Addison, Thomas Elgie.

Thompson and Malloy—At Toronto, on the twenty-first day of January, one thousand eight hundred and forty-seven, were married by license, Robert Thompson, of the township of Vaughan, bachelor, and Janet Malloy, of the same place, spinster, by me, John Barclay. This marriage has been duly solemnized between us, Robert Thompson, Janet Malloy, and in the presence of us, Arch. McMurohy, John McCallum.

Gilray and Brack—At Toronto, on the twenty-third day of January, one thousand eight hundred and forty-seven, were married, after proclamation of banns, John Gilray, of Scarborough, bachelor, and Elizabeth Brack, of York township, spinster, by me, John Barclay. This marriage has been duly solemnized between us, John Gilray, Elizabeth Brack, and in the presence of us, John Danby, Robert Gilray.

Inglis and Bell—At Toronto, on the sixth day of February, one thousand eight hundred and forty-seven, were married by license, Russell Inglis, of Toronto, bachelor, and Jane Bell, of the same place, spinster, daughter of the late Jas. Bell, by me, John Barclay. This marriage has been duly solemnized between us, Russell Inglis, Jane Bell, and in the presence of us, John Bell, Mary Ann Thompson.

Cleland and Mackay—At Toronto, on the ninth day of February, one thousand eight hundred and forty-seven, Peter Cleland, of the township of Eglar, and Ann Mackay, of Toronto, spinster, were, after regular publication of banns, united in marriage by me, John Barclay. This marriage has been duly solemnized between us, Peter Cleland, Ann Mackay, and in the presence of us, Rod. Macdonald, Arch. Taylor.

Faulkner and Jenkins—At Toronto, on the fifteenth day of March, one thousand eight hundred and forty-seven, were married by license, Alexander Faulkner, of Toronto, bachelor, and Elizabeth Jenkins, of the same place, spinster, daughter of the late Henry Jenkins, of Ireland, by me, John Barclay. This marriage has been duly solemnized between us, Alex. Faulkner, Elizabeth Jenkins, and in the presence of us, Clayton J. Beville, Anna Milne.

Gormley and Thompson—At Toronto, on the twenty-fifth day of March, one thousand eight hundred and forty-seven, were married by license, Patrick Gormley, of the township of Vaughan, bachelor, and Elizabeth Thompson, of the same place, spinster, daughter of the late George Thompson, by me, John Barclay. This marriage has been duly solemnized between us, Patrick Gormley, Elizabeth Thompson, and in the presence of us, Robert Thompson, Henry McCusky.

Kerr and Kerr—At Toronto, on the twenty-seventh day of March, one thousand eight hundred and forty-seven, were married by license, William Kerr, of Toronto, widower, and Anne Kerr, of York township, spinster, daughter of the late Alex. Kerr, of Tyrone, Ireland, by me, John Barclay. This marriage has been duly solemnized between us, William Kerr, Anne Kerr, and in the presence of us, James Thompson, Margaret Kerr.

Gates and Secor—At Toronto, on the thirtieth day of March, one thousand eight hundred and forty-seven, were married by license, John Gates, of Scarborough, bachelor, and Grata Secor, of the same place, spinster, daughter of Isaac Secor, the elder of the said township, by me, John Barclay. This marriage has been duly solemnized between us, John Gates, Grata Secor, and in the presence of us, Isaac Secor, Septimus Lall.

Maxwell and Gray—At Toronto, on the twenty-first day of April, one thousand eight hundred and forty-seven, were married by license, James Maxwell, bachelor, and Euphemia Gray, spinster, both of the township of York, by me, John Barclay. This marriage has been duly solemnized between us, James Maxwell and Euphemia Gray, and in the presence of us, George Gray, Jannet Sylvester.

Bowes and Beith—At Toronto, on the twenty-first day of May, one thousand eight hundred and forty-seven, were married by license, James Bowes, of Toronto, and Susannah Beith, of the same place, spinster, by me, John Barclay. This marriage has been duly solemnized between us, James Bowes, Susannah Beith, and in the presence of us, John Cochran, John Spottiswood.

Duncan and Bell—At Toronto, on the third day of June, one thousand eight hundred and forty-seven, were married by license, Robert Duncan, of Markham, bachelor, and Sarah Ann Bell, of Scarborough, spin-

ster, daughter of John Bell, of the same place, by me, John Barclay. This marriage has been duly solemnized between us, Robert Duncan, Sarah Ann Bell, and in the presence of us, William Mitchell, Eliza Bell.

Graham and Lapp—At Toronto, on the twenty-second day of June, one thousand eight hundred and forty-seven, were married by license, John Graham, of the township of Whitchurch, bachelor, and Elizabeth Lapp, of Markham, spinster, daughter of the late Henry Lapp, deceased, by me, John Barclay. This marriage has been duly solemnized between us, John Graham, Elizabeth Lapp, and in the presence of us, Andrew Lapp, Peter Lapp.

Daniel and Mitchell—At Toronto, on the twenty-third day of June, one thousand eight hundred and forty-seven, were married by license, John Daniel, of Markham, bachelor, and Mary Jane Mitchell, of Scarborough, spinster, by me, John Barclay. This marriage has been duly solemnized between us, John Daniel, Mary Jane Mitchell, and in the presence of us, Abraham Phenix, Rebecca Mitchell.

Webb and Paterson—At Toronto, on the first day of July, one thousand eight hundred and forty-seven, were married by regular proclamation of Banns, John Webb, widower, and Jessie Paterson, widow, both of Toronto, by me, John Barclay. This marriage has been duly solemnized between us, John Webb, Jessie Paterson, and in the presence of us, John Murray Toronto, Elizabeth Barnes, Toronto, Duchess.

Bateson and Watson—At Toronto, on the twelfth day of July, one thousand eight hundred and forty-seven, were married after regular proclamation of Banns, Matthew Bateson, bachelor, of Toronto, and Hannah Watson, spinster, of Montreal, by me, John Barclay. This marriage has been duly solemnized between us, Matthew Bateson, Hannah Watson, and in the presence of us, William Worsdelgar, William Thomas Mutton.

Sanderson and Webb—At Toronto, on the twelfth day of July, one thousand eight hundred and forty-seven, were married by license, Francis Sanderson, of the township of York, bachelor, and Elizabeth Webb, of Toronto, spinster, by me, John Barclay. This marriage has been duly solemnized between us, Francis Sanderson, E. Webb, and in the presence of us, John Ashton, Isabella Robison, Toronto.

Wright and Stibbard—At Toronto, on the twenty-first day of July, one thousand eight hundred and forty-seven, were married, after regular proclamation of Banns, James Wright, bachelor, and Jane Stibbard, spinster, both of Toronto, by me, John Barclay. This marriage has been duly solemnized between us, James Wright, Jane Stibbard, and in the presence of us, Peter Sheppard, Mary Ann Hobson.

Sinclair and Shan—At Toronto, on the twenty-ninth day of July, one thousand eight hundred and forty-seven, were married by license, Donald Sinclair, widower, and Jane Shan, spinster, both of Chingacousy, by me, John Barclay. This marriage has been duly solemnized between us, Donald Sinclair, Jane Shan, and in the presence of us, Sarah MacClain, Anna Laird.

McGaw and Lunny—At Toronto, on the twenty-ninth day of July, one thousand eight hundred and forty-seven, were mar-

ried by license, James McGaw, bachelor, and Ellen Lunny, spinster, both of Toronto. This marriage has been duly solemnized between us, James McGaw, Ellen Lunny, and in the presence of us, Peter Milloy, Mary Leonard.

Dick and Carfrae—At Toronto, on the sixth day of August, one thousand eight hundred and forty-seven, were married by license, James Dick, bachelor, and Joanna Carfrae, spinster, daughter of the late John Carfrae, all of the city of Toronto, by me, John Barclay. This marriage has been duly solemnized between us, James Dick, Joanna Carfrae, and in the presence of us, John B. Gordon, S. B. Campbell.

Lamb and Marian—At Toronto, on the twenty-seventh day of August, one thousand eight hundred and forty-seven, were married by license, George Lamb, of York, bachelor, and Sarah Marian, of the same place, spinster, daughter of Patrick Marian, of Ireland, by me, John Barclay. This marriage has been duly solemnized between us, George Lamb, Sarah Marian, and in the presence of us, Bernard Mulvaney, David Roach.

Erskine and Harris—At Toronto, on the twenty-eighth day of August, one thousand eight hundred and forty-seven, were married by license, Igal Erskine, of Guilph, bachelor, and Dian Harris, of the same place, spinster, daughter of George Harris, of Middlesex, Eng., by me, George Barclay. This marriage has been duly solemnized between us, Igal Erskine, Diana Harris, and in the presence of us, James C. Latham, Wm. Pollet, jr.

Campbell and White—At Toronto, on the twenty-first day of September, one thousand eight hundred and forty-seven, were married by proclamation of banns, James Campbell, bachelor, and Ann White, spinster, both of Toronto, by me, John Barclay. This marriage has been duly solemnized between us, James Campbell, Ann White, and in the presence of us, William Cruickshank, G. Hoop.

Riddell and Alexander—At Toronto on the twenty-fourth day of September, one thousand eight hundred and forty-seven, were married by license, Joseph Riddell, bachelor, and Elizabeth Alexander, spinster, both of Toronto, by me, John Barclay. This marriage has been duly solemnized between us, Joseph Riddell, Elizabeth Alexander, and in the presence of us, James Brooks, Mary Ann Dawson.

McNeil and Cameron—At Toronto, on the thirtieth day of September, one thousand eight hundred and forty-seven, were married by license, Malcolm McNeil, bachelor, and Catherine Cameron, spinster, both of Gwillimbury West, by me, John Barclay. This marriage has been duly solemnized between us, Malcolm McNeil, Catherine Cameron, and in the presence of us, Donald Cameron.

Christholm and Begg—At Toronto, on the fifth day of October, one thousand eight hundred and forty-seven, were married by license, William Christholm, of Pickering, bachelor, and Margaret Begg, of the same place, spinster, daughter of Alexander Begg, of Aberdeen, Scotland, by me, John Barclay. This marriage has been duly solemnized between us, William Christholm, Margaret Begg, and in the presence of us, John Andrew, George Begg.

Hayden and Forde—At Toronto, on the thirteenth day of October, one thousand eight hundred and forty-seven, were married by license, George Hayden, bachelor, and Susan Forde, spinster, both of Toronto, by me, John Barclay. This marriage has been duly solemnized between us, George Hayden, Susan Forde, and in the presence of us, W. J. Hayden, Wm. Grainger.

Hood and McMullen—At Toronto, on the twenty-first day of October, one thousand eight hundred and forty-seven, were married by license, James Hood, of Lambton, bachelor, and Ann McMullen, of the same place, spinster, daughter of Samuel McMullen, also of the same place, by me, John Barclay. This marriage has been duly solemnized between us, James Hood, Ann McMullen, and in the presence of us, Henry McMullen, Margaret Hood.

Dilman and Lyons—At Toronto, on the first day of November, one thousand eight hundred and forty-seven, were married by license, Elisha Dilman, of Whitchurch, bachelor, and Mary Lyons, of the same place, spinster, by me, John Barclay. This marriage has been duly solemnized between us, Elisha Dilman, Mary Lyons, and in the presence of us, Wm. Fish, Thos. Caldwell.

Elson and McIntee—At Toronto, on the third day of November, one thousand eight hundred and forty-seven, were married by license, William Henry Elson, bachelor, and Elizabeth McIntee, spinster, the former of Markham, the latter of Louth, by me, John Barclay. This marriage has been duly solemnized between us, William H. Elson, Elizabeth McIntee, and in the presence of us, John McIntee, Elizabeth Elson.

Reid and Harrison—At Toronto, on the tenth day of November, one thousand eight hundred and forty-seven, were married by license, Joseph Reid, bachelor, and Bell Ann Harrison, spinster, both of Toronto, by me, John Barclay. This marriage has been duly solemnized between us, Joseph Reid, Bell Ann Harrison, and in the presence of us, W. Taylor, Sarah Harrison.

Gibson and McGowan—At Scarborough, on the eleventh day of November, one thousand eight hundred and forty-seven, were married by license, William Gibson, of Toronto, bachelor, and Elizabeth McGowan, of Scarborough, spinster, by me, John Barclay. This marriage has been duly solemnized between us, William Gibson, Elizabeth McGowan, and in the presence of us, James Gibson, A. McPherson.

Dunn and McClure—At Toronto, on the twenty-third day of November, one thousand eight hundred and forty-seven, were married, after proclamation of banns, Jonathan Dunn, bachelor, and Phoebe McClure, spinster, both of Scarborough, by me, John Barclay. This marriage has been duly solemnized between us, Jonathan Dunn and Phoebe McClure, and in the presence of us, Joseph McClure, Sarah McClure.

Stonehouse and Docherty—At Toronto on the seventeenth day of December, one thousand eight hundred and forty-seven, were married, after regular proclamation of banns, William Stonehouse, bachelor, and Catherine Docherty, spinster, both of Scarborough, by me, John Barclay. This marriage has been duly solemnized between us,

William Stonehouse, Catherine Decherty, and in the presence of us, John Smith.

Blair and Boyd—At Toronto, on the twentieth day of December, one thousand eight hundred and forty-seven, were married by license, John Blair, of the city of Toronto, bachelor, and Mary Boyd, of Scarborough, spinster, daughter of Isaac Boyd, of the same place, by me, John Barclay. This marriage has been duly solemnized between us, John Blair, Mary Boyd, and in the presence of us, Isaac Boyd, Abey McConet,

Roddy and McElrea—At Toronto, on the twenty-first day of December, one thousand eight hundred and forty-seven, were married by license, John Roddy, of Toronto, bachelor, and Isabella Ann McElrea, of the said city, spinster, by me, John Barclay. This marriage has been duly solemnized between us, John Roddy, Isabella Ann McElrea, and in the presence of us, Michael P. Haynes, Eliza Kennedy,

Secor and Cornell—At Scarborough, on the twenty-third day of December, one thousand eight hundred and forty-seven, were married by license, Lewis Secor, of Scarborough, bachelor, and Eliza Cornell, of the said township spinster, by me, John Barclay. This marriage has been duly solemnized between us, Lewis Secor, Eliza Cornell, and in the presence of us, Peter Secor, Thomas Abraham.

Welsh and Wraglesworth—At Toronto, on the 24th day of December, one thousand eight hundred and forty-seven, were married, after regular proclamation of banns, Thomas Welsh, of Esquimaux, bachelor, and Isabella Wraglesworth, spinster, of Trafalgar, by me, John Barclay. This marriage has been duly solemnized between us, Thomas Welsh, Isabella Wraglesworth, and in the presence of us, Samuel Welsh, Clem. W. Canigie.

Cowan and McCamie—At Toronto, on the thirty-first day of December, one thousand eight hundred and forty-seven, were married by license, George Cowan, bachelor, and Sarah Anne McCamie, spinster, daughter of James McCamie, all of the township of Vaughan, by me, John Barclay. This marriage has been duly solemnized between us, George Cowan, Sarah Ann McCamie, and in the presence of us, James Spells, Susanna Cowan.

Arnold and Cairns—At Toronto, on the eleventh day of January, one thousand eight hundred and forty-eight, were united in marriage, after regular proclamation of banns, William Arnold, of Vaughan, bachelor, and Mary Cairns, of King, spinster, by me, John Barclay. This marriage has been duly solemnized between us, William Arnold, Mary Cairns, and in the presence of us, John Hale, William Bell.

Canning and Mitchell—At Toronto, on the eleventh day of January, one thousand eight hundred and forty-eight, were married by license, Alexander Canning, of Markham, bachelor and Rebecca Mitchell, of Scarborough, spinster, daughter of Jas. Mitchell, of same place, by me, John Barclay. This marriage has been duly solemnized between us, Alexander Canning, Rebecca Mitchell, and in the presence of us, William J. Mitchell, John A. Roche.

Cooper and Logan—At Toronto, on the eleventh day of January, one thousand eight hundred and forty-eight, were

married by license James Cooper, bachelor, and Mary Logan, spinster, both of Toronto, by me, John Barclay. This marriage has been duly solemnized between us, James Cooper, Mary Logan, and in the presence of us, Alex. Cooper, Barbara Donaldson.

Kellogg and Henderson—At Toronto, on the thirteenth day of January, one thousand eight hundred and forty-eight, were married by license, Jones Josiah Kellogg, bachelor, and Mary Jane Henderson, widow, both of Toronto, by me, John Barclay. This marriage has been duly solemnized between us, Mary Jane Henderson, J. J. Kellogg, and in the presence of us, Thomas Gentle, Eliza L. Forrest.

South and Bates—At Scarborough, on the twenty-seventh day of January, one thousand eight hundred and forty-eight, were united in marriage, after regular proclamation of banns, George South, bachelor, and Sabrina Beulah Bates, spinster, by me, Sabrina Beulah Bates, spinster, by me, Sabrina Beulah Bates, and in the presence of us, Edward Winstanley, Lewis W. Sedor.

Graham and Little—At Toronto, on the fourth day of February, one thousand eight hundred and forty-eight, were married by license, Thomas Graham, of York, widower, and Mary Ann Little, of the same place, spinster, daughter of Johnson Little, of Fermanagh, Ireland, by me, John Barclay. This marriage has been duly solemnized between us, Thomas Graham, Mary Ann Little, and in the presence of us, Robert Boyd, James Atwill.

Miller and Whiteside—At Toronto, on the eighth day of March, one thousand eight hundred and forty-eight, were married by license, John Miller, bachelor, and Margaret Whiteside, spinster, daughter of Daniel Whiteside, all of the township of Pickering, by me, John Barclay. This marriage has been duly solemnized between us, John Miller, Margaret Whiteside, and in the presence of us, Andrew Miller, Herbert Topping.

Sylvester and Tingle—At Toronto, on the fifteenth day of March, one thousand eight hundred and forty-eight, were united in marriage, after regular proclamation of banns, William Sylvester, of York, bachelor, and Jane Tingle, spinster, of Scarborough, by me, John Barclay. This marriage has been duly solemnized between us, William Sylvester, Jane Tingle, and in the presence of us, John Henry Sylvester, John Hamilton.

McKenzie and McCombe—At Toronto, on the eighteenth day of March, one thousand eight hundred and forty-eight, were united in marriage, after regular proclamation of banns, Alexander McKenzie, widower, and Jane McCombe, spinster, by me, John Barclay. This marriage has been duly solemnized between us, Alex. McKenzie, Jane McCombe, and in the presence of us, Thos. Doherty, Arabella Sanderson.

Dougherty and Mahan—At Toronto, on the twenty-second day of March, one thousand eight hundred and forty-eight, were married by license, Henry Dougherty, bachelor, and Bridget Mahan, spinster, both of York Mills, township of York, by me, John Barclay. This marriage has been duly solemnized between us, Henry Dougherty,

Bridget Mahan, and in the presence of us, George Lamb, Bernard Mulvaney.

Sisley and Underwood—At Toronto, on the eighth day of April, one thousand eight hundred and forty-eight, were married by license, Bowley Sisley, bachelor, and Elizabeth Underwood, spinster, both of Scarborough, by me John Barclay. This marriage has been duly solemnized between us, Bowley Sisley, Elizabeth Underwood, and in the presence of us, Robert McCowan, David Bamfather.

Thompson and Hogg—At Toronto, on the thirteenth day of April, one thousand eight hundred and forty-eight, were united in marriage, after regular proclamation of banns, William Thompson, bachelor, and Helen Hogg, spinster, both of the township of York, by me, John Barclay. This marriage has been duly solemnized between us, William Thompson, Helen Hogg, and in the presence of us, John Hogg, Peter Thompson.

McCowan and Underwood—At Scarborough, the twenty-seventh day of April, one thousand eight hundred and forty-eight, were married by license, Robert McCowan, bachelor, and Jane Underwood, spinster, both of Scarborough, by me, John Barclay. This marriage has been duly solemnized between us, Robert McCowan, Jane Underwood, and in the presence of us, A. McPherson, James Liddell.

Sutherland and Stevenson—At Toronto, on the nineteenth day of May, one thousand eight hundred and forty-eight, were married by license, Adam Sutherland, bachelor, and Mary Stevenson, spinster, both of Toronto, by me, John Barclay. This marriage has been duly solemnized between us, Adam Sutherland, Mary Stevenson, and in the presence of us, John Grieve, Almira Reynolds.

Parker and Radford—At Toronto, on the thirty-first day of May, one thousand eight hundred and forty-eight, were married by license, Joseph Parker, of Whitby, bachelor, and Anne Radford, of the same place, spinster, daughter of the late John Radford, Somersetshire, deceased, by me, John Barclay. This marriage has been duly solemnized between us, Joseph Parker, Anne Radford, and in the presence of us, James Neilson, William Rider.

Pickering and Dougan—At Toronto, on the eighth day of July, one thousand eight hundred and forty-eight, were married by license, John Pickering, of York township, widower, and Margaret Dougan, of Toronto, spinster, by me, John Barclay. This marriage has been duly solemnized between us, John Pickering, Margaret Dougan, and in the presence of us, Francis Brown, Joseph Ridwell.

Bradley and Roberts—At Toronto, on the fourteenth day of August, one thousand eight hundred and forty-eight, were married by license, John Bradley, bachelor, and Anne Jane Roberts, spinster, both of Thornhill, by me, John Barclay. This marriage has been duly solemnized between us, John Bradley, Anne Jane Roberts, and in the presence of us, Joseph Frenchjuron, Martha Roberts.

Gardner and McLeod—At Toronto, on the thirteenth day of September, one thousand eight hundred and forty-eight, were united in marriage, after regular procla-

mation of banns, James Gardner, bachelor, of Scarborough, and Isabella McLeod, spinster, of the same place, by me, John Barclay. This marriage has been duly solemnized between us, James Gardner, Isabella McLeod, and in the presence of us, Thos. Brownlie, Jane McDonald.

Hemphill and Watson—At Toronto, on the twenty-second day of September, one thousand eight hundred and forty-eight, were married by license, James Hemphill, bachelor, and Margaret Watson, spinster, daughter of James Watson, all of the township of Vaughan, by me, John Barclay. This marriage has been duly solemnized between us, James Hemphill, Margaret Watson, and in the presence of us, William Watson, James Miller.

Snider and Stump—At Toronto on the third day of October, one thousand eight hundred and forty-eight, were married by license, Peter Snider, bachelor, and Catherine Stump, spinster, daughter of Jacob Stump, all of Vaughan, by me, John Barclay. This marriage has been duly solemnized between us, Peter Snider, Catherine Stump, and in the presence of us, Henry Borkholder, William Sine.

Mitchell and Ritchey—At Toronto, on the fourth day of October, one thousand eight hundred and forty-eight, were married by license, Robert Mitchell, of the city of Toronto, bachelor, and Jane Ritchey, of the same place, spinster, by me, John Barclay. This marriage has been duly solemnized between us, Robert Mitchell, Jane Ritchey, and in the presence of us, John Ewart, jr., Louisa Hill.

Brooks and Pickel—At Toronto, on the eighteenth day of October, one thousand eight hundred and forty-eight, were married by license, William Brooks, of Uxbridge, bachelor, and Larry Rowena Pickel, of Reach, spinster, by me, John Barclay. This marriage has been duly solemnized between us, Wm. Brooks, Larry Rowena Pickel, and in the presence of us, Stephen Rowena Pickel, Mary Ann Brooks.

Jones and Shrub—At Toronto, on the eighteenth day of October, one thousand eight hundred and forty-eight, were married by license, Andrew Jones, of Scarborough, widower, and Sarah Shrub, of Toronto, spinster, by me, John Barclay. This marriage has been duly solemnized between us, Andrew Jones, Sarah Shrub, and in the presence of us, William Wilfrid, Rosa Cameron.

Claxton and White—At Toronto, on the thirty-first day of October, one thousand eight hundred and forty-eight, were married by license, John Claxton, of Vaughan, bachelor, and Anne White, of same place, spinster, by me, John Barclay. This marriage has been duly solemnized between us, John Claxton, Anne White, and in the presence of us, Isaac Burton, Martha Claxton, Rosa Cameron.

Kemphorne and Webb—At Toronto, on the sixth day of November, one thousand eight hundred and forty-eight, were married by license, William Kemphorne, bachelor, and Amanda Webb, spinster, both of Pickering, by me, John Barclay. This marriage has been duly solemnized between us, William Kemphorne, Amanda Webb, and in the presence of us, Caleb Powell, Harriet Webb.

McKenzie and Degear—At Toronto, on

the sixth day of November, one thousand eight hundred and forty-eight, were married, by proclamation of banns, William McKenzie, of Markham, bachelor, and Ellen Degear, of Toronto, spinster, by me, John Barclay. This marriage has been duly solemnized between us, William McKenzie, Ellen Degear, and in the presence of us, William D. Edgar, Agnes McKenzie.

Dyce and Strachan—At Toronto, on the ninth day of November, one thousand eight hundred and forty-eight, were married by license, Alexander Dyce, of Hamilton, bachelor, and Elizabeth Strachan, of Pickering, spinster, by me, John Barclay. This marriage has been duly solemnized between us, Alex. Dyce, Elizabeth Strachan, and in the presence of us, D. Strachan, William Polley.

Ewing and Coleman—At Toronto, on the fifteenth day of November, one thousand eight hundred and forty-eight, were married, after regular proclamation of banns, John Ewing, bachelor, and Mary Coleman, spinster, both of Scarborough, by me, John Barclay. This marriage has been duly solemnized between us, John Ewing, Mary Coleman, and in the presence of us, Daniel Galbreath, Elizabeth Galbreath.

McFayden and Watt—At Toronto, on the sixteenth day of November, one thousand eight hundred and forty-eight, were married by license, Hugh McFayden, of Markham, bachelor, and Mary Jane Watt, of Etobicoke, spinster, by me, John Barclay. This marriage has been duly solemnized between us, Hugh McFayden, Mary Jane Watt, and in the presence of us, William Walker, Mary Litch.

Bell and Lloyd—At Toronto, on the twenty-eighth day of November, one thousand eight hundred and forty-eight, were married by license, William Bell, of Albion, bachelor, and Mary Anne Lloyd, of King, spinster, daughter of the late William Lloyd, of the same township, by me, John Barclay. This marriage has been duly solemnized between us, William Bell, Mary Anne Lloyd, and in the presence of us, Duncan Bell, Harriet Lloyd.

Egan and McEvoy—At Toronto, on the fourth day of January, one thousand eight hundred and forty-nine, were married by license, John Egan, bachelor, and Catherine McEvoy, spinster, both of the township of Vaughan, by me, John Barclay. This marriage has been duly solemnized between us, John Egan, Catherine McEvoy, and in the presence of us, Joseph Farr, Nancy McKinnon.

Allen and Hearst—At Toronto, on the fourteenth day of February, one thousand eight hundred and forty-nine, were married by license, Samuel Allen, of Mono, bachelor, and Margaret Hearst, of Toronto, spinster, by me, John Barclay. This marriage has been duly solemnized between us, Samuel Allen, Margaret Hearst, and in the presence of us, George Platt, Eliza Jane Hearst.

McCormick and Hearst—At Toronto, on the fourteenth day of February, one thousand eight hundred and forty-nine, were married by license, John McCormick, of Toronto, bachelor, and Mary Anne Hearst, of the same place, spinster, by me, John Barclay. This marriage has been duly solemnized between us, William McCormick, Mary Anne Hearst, and in the presence of us, Robert Hearst, Eleanor Potter.

Watson and Mackintosh—At Toronto, on the seventeenth day of February, one thousand eight hundred and forty-nine, were married by license, Jonathan Watson, bachelor, and Anne Mackintosh, spinster, both of Toronto, by me, John Barclay. This marriage has been duly solemnized between us, Jonathan Watson, Ann Mackintosh, and in the presence of us, John Wilson, Eliza Mackintosh.

Mulr and Lemon—At Toronto, on the twenty-first day of February, one thousand eight hundred and forty-nine, were married by license, Francis Mulr, of Owen Sound, bachelor, and Elizabeth Lemon, of Scarborough, spinster, daughter of Donald Lemon, of Erin, by me, John Barclay. This marriage has been duly solemnized between us, Francis Mulr, Elizabeth Lemon, and in the presence of us, Robert Reid, James Weir.

Baker and Hedges—At Toronto, on the twenty-seventh day of March, one thousand eight hundred and forty-nine, were married by license, John Baker, widower, and Martha Hedges, spinster, both of Toronto, by me, John Barclay. This marriage has been duly solemnized between us, John Baker, Martha Hedges, and in the presence of us, George Alban Simes, Sarah Simes.

Wilson and Mackintosh—At Toronto, on the thirty-first day of March, one thousand eight hundred and forty-nine, were married by license, John Wilson, of Toronto, bachelor, and Elizabeth Mackintosh, of the same place, spinster, daughter of Donald Mackintosh, of Naim, Scotland, by me, John Barclay. This marriage has been duly solemnized between us, John Wilson, Eliza Mackintosh, and in the presence of us, Jonathan Watson, Ann Watson.

McBroom and Cleugh—At Toronto, on the second day of April, one thousand eight hundred and forty-nine, were married by license, William McBroom, of the township of Toronto, bachelor, and Maria Cleugh, of the city of Toronto, spinster, by me, John Barclay. This marriage has been duly solemnized between us, William McBroom, Maria Cleugh, and in the presence of us, William Cruickshank, William Taylor.

Waddell and Christie—At Toronto, on the eighteenth day of May, one thousand eight hundred and forty-nine, were married by license, James Waddell, of Toronto, widower, and Matilda Christie, of the same place, spinster, daughter of Andrew Christie, of Derry, Ireland, by me, John Barclay. This marriage has been duly solemnized between us, James Waddell, Matilda Christie, and in the presence of us, William L. Henning, Maria Henning.

Gunn and McKinnon—At Toronto, on the twenty-fourth day of May, one thousand eight hundred and forty-nine, were married by license, John Gunn, widower, and Janet MacKinnon, spinster, both of Thornhill, by me, John Barclay. This marriage has been duly solemnized between us, John Gunn, Janet McKinnon, and in the presence of us, John Mackay, John McArthur.

Anderson and Jones—At Toronto, on the twenty-ninth day of May, one thousand eight hundred and forty-nine, were married by license, Alexander Anderson, of Toronto, bachelor, and Ursula Jones, spinster, of the same place, daughter of William Jones, formerly of Scarborough, now of

England, by me, John Barclay. This marriage has been duly solemnized between us, Alex. Anderson, Ursula Jones, and in the presence of us, Alex. Ross, James Starn.

Burton and Sherdon—At Toronto, on the twenty-second day of June, one thousand eight hundred and forty-nine, were married by license, Isaac Burton, of York, bachelor, and Bridget Sherdon, of the same place, widow, by me, John Barclay. This marriage has been duly solemnized between us, Isaac Burton, Bridget Sherdon, and in the presence of us, William Hudson, George Thompson.

Duncan and Colwell—At Toronto, on the seventh day of July, one thousand eight hundred and forty-nine, were married by license, John Duncan, of Chinguacousy, bachelor, and Eliza Colwell, of Toronto township, spinster, by me, John Barclay. This marriage has been duly solemnized between us, John Duncan, Eliza Colwell, and in the presence of us, James Maw, Christina Tucker.

Ewing and Martin—At Toronto, on the seventh day of July, one thousand eight hundred and forty-nine, were married by license, John Ewing, of aughan, bachelor, and Jane Martin, of same place, spinster, by me, John Barclay. This marriage has been duly solemnized between us, John Ewing, Jane Martin, and in the presence of us, Alex. Ewing, Mary Carmoy.

Davidson and McGregor—At Toronto, on the nineteenth day of July, one thousand eight hundred and forty-nine, were married by license, Thomas Davidson, of Montreal, bachelor, and Mary McGregor, of Toronto, spinster, daughter of Charles McGregor, of Perthshire, Scotland, by me, John Barclay. This marriage has been duly solemnized between us, Thomas Davidson, Mary McGregor, and in the presence of us, Wallace Gorrie, Margaret Sarah Baty.

Campbell and McDiarmid—At Toronto, on the twenty-first day of August, one thousand eight hundred and forty-nine, were married by license, William Campbell, of Erin, bachelor, and Catherine McDiarmid, of Toronto, spinster, by me, John Barclay. This marriage has been duly solemnized between us, William Campbell, Catherine McDiarmid, and in the presence of us, M. Illia Cameron, Rosa Cameron, Duncan McNab.

Allen and Wallace—At Toronto, on the fourteenth day of September, one thousand eight hundred and forty-nine, were married, after regular proclamation of banns, James Allen, 2nd Battalion Rifle Brigade, bachelor, and Elizabeth Wallace, of Toronto, spinster, by me, John Barclay. This marriage has been duly solemnized between us, James Allen, Elizabeth Wallace, and in the presence of us, John Sharp, Francis Drescoll.

McKinlay and Hyndman—At Toronto, on the fourth day of October, one thousand eight hundred and forty-nine, were married by license, Angus McKinlay, of King, bachelor, and Catherine Hyndman, of Toronto, spinster, by me, John Barclay. This marriage has been duly solemnized between us, Angus McKinlay, Catherine Hyndman, and in the presence of us, Alex. Dingwall, Robert McKellar.

Ford and Dymes—At Toronto, on the twenty-second day of October, one thousand eight hundred and forty-nine, were

united in marriage, by license granted according to law, John Ford, of the township of Etobicoke, bachelor, and Sarah Dymes, of Toronto township, spinster, by me, John Barclay. This marriage has been duly solemnized between us, John Ford, Sarah Dymes, and in the presence of us, Samuel Walsh, Elizabeth Dymes.

Miller and Merrin—At Toronto, on the second day of November, one thousand eight hundred and forty-nine, were married by license, William Miller, widower, and Elizabeth Merrin, widow, both of Toronto, by me, John Barclay. This marriage has been duly solemnized between us, William Miller, Elizabeth Merrin, and in the presence of us, Thomas Sheridan, Ellen Bennett.

Frank and Nunn—At Toronto, on the thirteenth day of November, one thousand eight hundred and forty-nine, were united in marriage, by license granted according to law, Archibald Frank, of the township of Caledon, bachelor, and Mary Anne Nunn, of the same place, spinster, by me, John Barclay. This marriage has been duly solemnized between us, Archibald Frank, Mary Anne Nunn, and in the presence of us, Alex. Patullo, Elizabeth Nunn.

McCrea and Williamson—At Toronto, on the twenty-fourth day of November, one thousand eight hundred and forty-nine, were united in marriage, by license granted according to law, William McCrea, of Toronto, bachelor, and Emily Williamson, of Yorkville, daughter of John Williamson, York township, by me, John Barclay. This marriage has been duly solemnized between us, William McCrea, Emily Williamson, and in the presence of us, James Bell, John Williamson.

Quartes and Rutherford—At Toronto, on the 26th day of November, one thousand eight hundred and forty-nine, were married by license granted according to law, John Quartes, of Port Credit, bachelor, and Elizabeth Rutherford, of the same place, spinster, by me, John Barclay. This marriage has been duly solemnized between us, John Quartes, Elizabeth Rutherford, and in the presence of us, William Quartes, Rachel Rutherford.

Dale and Nicol—At Toronto, on the twenty-seventh day of November, one thousand eight hundred and forty-nine, were married by license granted according to law, James Dale, of the township of Toronto, bachelor, and Elizabeth Nicol, of the same place, spinster, daughter of Daniel Nicol, of said township, by me, John Barclay. This marriage has been duly solemnized between us, James Dale, Elizabeth Nicol, and in the presence of us, Thos. Thompson, Mary Nicol.

Hoskin and Armstrong—At Toronto, on the thirtieth day of November, one thousand eight hundred and forty-nine, were married by license, Peter Hoskin, of Chinguacousy, bachelor, and Martha Armstrong, of the same place, spinster, daughter of Adam Armstrong, of said township, by me, John Barclay. This marriage has been duly solemnized between us, Peter Hoskin, Martha Armstrong, and in the presence of us, Adam Armstrong, Archibald Armstrong.

Graham and Currie—At Toronto, on the fourth day of December, one thousand eight hundred and forty-nine, were married by license, Alexander Graham, of

the township of Lobo, bachelor, and Mary Currie, of the city of Toronto, spinster, by me, John Barclay. This marriage has been duly solemnized between us, Archibald Graham, Mary Currie, and in the presence of us, Duncan McNab, Archibald McMillan.

Bennet and McIntyre—At Toronto, on the seventeenth day of December, one thousand eight hundred and forty-nine, were married after regular proclamation of banns, Jacob Bennet, bachelor, and Elizabeth McIntyre, both of the township of York, by me, John Barclay. This marriage has been duly solemnized between us, Jacob Bennet, Elizabeth McIntyre, and in the presence of us, James Maguire, Mary Jane Brown.

Martin and Reid—At Toronto, on the fourteenth day of January, one thousand eight hundred and fifty, were married by license, Samuel Martin, of York, bachelor, and Rachel Reid, of Toronto, spinster, by me, John Barclay. This marriage has been duly solemnized between us, Samuel Martin, Rachel Reid, and in the presence of us, John Reid, Elizabeth Reid.

Gowanlock and Armstrong—At Toronto, on the twenty-eighth day of January, one thousand eight hundred and fifty, were married by license, Robert Gowanlock, of Holland Landing, bachelor, and Jane Armstrong, of Chinguacousy, spinster, daughter of Adam Armstrong, of the said township, by me, John Barclay. This marriage has been duly solemnized between us, Robert Gowanlock, Jane Armstrong, and in the presence of us, Adam Armstrong, Elizabeth Gowanlock.

McDonough and Hickey—At Toronto, on the seventh day of February, one thousand eight hundred and fifty, were married by license, William Barnhart McDonough, bachelor, and Mary Hickey, spinster, both of Toronto, by me, John Barclay. This marriage has been duly solemnized between us, William Barnhart McDonough, Mary Hickey, and in the presence of us, Thomas Nicol, Mary Ann Hennan.

McKenzie and Noble—At Toronto, on the seventh day of February, one thousand eight hundred and fifty, after regular proclamation of banns, James McKenzie, of Uxbridge, widower, and Isabella Noble, widow, were united in marriage by me, John Barclay. This marriage has been duly solemnized between us, James McKenzie, Isabella Noble, and in the presence of us, Robt. Robertson, Homer Newall.

Burkholder and DeGraw—At Toronto, on the nineteenth day of February, one thousand eight hundred and fifty, were married by license, Abraham Burkholder, of Chinguacousy, widower, and Rebecca DeGraw, widow of the late John DeGraw, of the same place, by me, John Barclay. This marriage has been duly solemnized between us, Abraham Burkholder, Rebecca DeGraw, and in the presence of us, Abel Stafford, Sarah Stafford.

Bell and Pow—At Toronto, on the twenty-first day of February, one thousand eight hundred and fifty, were united in marriage, William Bell, of Scarborough, bachelor, and Mary Pow, of the same place, spinster, daughter of the late William Pow, of Armagh, Ireland, by me, John Barclay. This marriage has been duly solemnized between us, William Bell, Mary Pow, and in the presence of us, Thomas Brownlie, Fanny Bell.

McDonald and McGillivray—At Toronto, on the twenty-eighth day of February, one thou-

sand eight hundred and fifty, were married by license, John McDonald, of Vaughan, bachelor, and Margaret McGillivray, of the same place, spinster, daughter of Neil McGillivray, of the said township, by me, John Barclay. This marriage has been duly solemnized between us, John McDonald, Margaret McGillivray, and in the presence of us, John Clark, Arch. McKinnon.

Hatrick and Watson—At Toronto, on the second day of March, one thousand eight hundred and fifty, were married by license, John Hatrick, of Pickering, bachelor, and Elizabeth Watson, spinster, of the same place, daughter of the late John Watson, by me, John Barclay. This marriage has been duly solemnized between us, John Hatrick, Elizabeth Watson, and in the presence of us, John O'Brien, P. Walsh.

Logan and Steen—At Toronto, on the twenty-seventh day of March, one thousand eight hundred and fifty, were married by license, Andrew Logan, bachelor, and Jane Steen, spinster, both of Toronto, by me, John Barclay. This marriage has been duly solemnized between us, Andrew Logan, Jane Steen, and in the presence of us, Alex. Anderson, Ursula Anderson.

Allison and Bentley—At Toronto, on the eighth day of April, one thousand eight hundred and fifty, after regular proclamation of banns, Andrew Allison, bachelor, and Forrester Bentley, spinster, both of Toronto, were united in marriage by me, John Barclay. This marriage has been duly solemnized between us, Andrew Allison, Forrester Bentley, and in the presence of us, David Torrance, Jessie Murray.

Leckie and Bicket—At Toronto, on the fourth day of May, one thousand eight hundred and fifty, were married by license, Alex. Leckie, bachelor, and Jane Bicket, widow of the late James Bicket, all of Toronto, by me, John Barclay. This marriage has been duly solemnized between us, Alex. Leckie, Jane Bicket, and in the presence of us, W. Burns, H. Reynolds.

Stewart and Gynin—At Toronto, on the seventh day of May, one thousand eight hundred and fifty, were married by license, John Stewart, private in H. M. 2nd Battalion Rifle Brigade, now stationed at Toronto, bachelor, and Bridget Gynin, of the said city spinster, daughter of the late William Gynin, of Lechino, Canada East, by me, John Barclay. This marriage has been duly solemnized between us, John Stewart, Bridget Gynin, and in the presence of us, Wm. White, W. Evans.

Smith and Forsythe—At Toronto, on the twenty-eighth day of June, one thousand eight hundred and fifty, were married by license, William Smith, of Toronto, bachelor, and Elizabeth Forsythe, widow, of the same place, by me, John Barclay. This marriage has been duly solemnized between us, William Smith, Elizabeth Forsythe, and in the presence of us, Alexander Mars, Margaret Mars.

Lundy and Lawn—At Toronto, on the fifth day of July, one thousand eight hundred and fifty, were married by license, Francis Lundy, of Chinguacousy, bachelor, and Jane Lawn, of the same place, spinster, by me, John Barclay. This marriage has been duly solemnized between us, Francis Lundy, Jane Lawn, and in the presence of us, Thomas Law, Francis Milburn.

Anderson and Finlay—At Toronto, on

the sixth day of July, one thousand eight hundred and fifty, were married by proclamation of banns, Robert Anderson, of Toronto, bachelor, and Mary Finlay, spinster, of the same place, by me, John Barclay. This marriage has been duly solemnized between us, R. Anderson, Mary Finlay, and in the presence of us, William Davin, Margaret Carroll.

McDougald and McDonald—At Toronto, on the eighth day of July, one thousand eight hundred and fifty, were married by regular proclamation of banns, Duncan McDougald, bachelor, and Mary McDonald, spinster, both of Vaughan, by me, John Barclay. This marriage has been duly solemnized between us, Duncan McDougald, Mary McDonald.

Malcolm and Moyle—At Toronto, on the eighteenth day of July, one thousand eight hundred and fifty, were united in marriage, after regular proclamation of banns, John Malcolm, bachelor, and Letitia Moyle, spinster, both of Scarborough, by me, John Barclay. This marriage has been duly solemnized between us, John Malcolm, Letitia Moyle, and in the presence of us, Jas. Thomson, Agnes Moyle.

Putherbaugh and Bell—At Toronto, on the twenty-ninth day of August, one thousand eight hundred and fifty, were married by license, Samuel Putherbaugh, of Vaughan, bachelor, and Catherine Bell, of the same place, spinster, daughter of Widow Bell, of Brock, by me, John Barclay. This marriage has been duly solemnized between us, Samuel Putherbaugh, Catherine Bell, and in the presence of us, Jos. Clark, James Wilson.

Stinson and Murdy—At Toronto, on the twenty-third day of September, one thousand eight hundred and fifty, were married by license, Alexander Stinson, of Etobicoke, bachelor, and Jane Murdy, of York, spinster, daughter of Joseph Murdy, of the same place, by me, John Barclay. This marriage has been duly solemnized between us, Alexander Stinson, Jane Murdy, and in the presence of us, Benjamin Madill, of York township, and Mary Anne Madill.

Tebbutt and Ernest—At Toronto, on the fifteenth day of October, one thousand eight hundred and fifty, were married by license, Walgate Tebbutt, bachelor, and Catherine Ernest, spinster, daughter of Michael Ernest, all of Toronto, by me, John Barclay. This marriage has been duly solemnized between us, Walgate Tebbutt, Catherine Ernest, and in the presence of us, Michael Ernest.

Campbell and McArthur—At Toronto, on the sixteenth day of October, one thousand eight hundred and fifty, were married by license, James Campbell, of Fullerton, bachelor, and Catherine McArthur, of Toronto, spinster, daughter of Donald McArthur, of Owen Sound, by me, John Barclay. This marriage has been duly solemnized between us, James Campbell, Catherine McArthur, and in the presence of us, John McArthur, W. Gillespie.

Charlton and Oliver—At Toronto, on the eighteenth day of October, one thousand eight hundred and fifty, were married by license, Thomas Charlton, of York, bachelor, and Mary Anne Oliver, of the same place, spinster, daughter of John Oliver of Monaghan, Ireland, by me, John Barclay. This marriage has been duly solemnized be-

tween us, Thomas Charlton, Mary Anne Oliver, and in the presence of us, William Shulocks, Mary Ann Dunne.

McNab and McDonald—At Toronto, on the thirty-first day of October, one thousand eight hundred and fifty, were married by license, John McNab, of Toronto, bachelor, and Janet McDonald, of the said city, spinster, daughter of the late James Archibald McDonald, of Argyshire, Scotland, by me, John Barclay. This marriage has been duly solemnized between us, John McNab, Jane McDonald, and in the presence of us, Arch. Dunkeson, Wm. Ardzin.

Oliver and McKay—At Toronto, on the sixth day of November, one thousand eight hundred and fifty, were married by license, Francis Oliver, of Chinguacousy, widower, and Anne McKay, of the same place, spinster daughter of Widow McKay, of the said township, by me, John Barclay. This marriage has been duly solemnized between us, Francis Oliver, Anne McKay, and in the presence of John Hartness, Arch. Stickey and Burkholder—At Toronto, on the twelfth day of November, one thousand eight hundred and fifty, were married by license, John Stickey, of Whitechurch, bachelor, and Sarah Burkholder, of Vaughan, spinster, daughter of Henry Burkholder, of the same place, by me, John Barclay. This marriage has been duly solemnized between us, John Stickey, Sarah Burkholder, and in the presence of us, Michael Burkholder, Mary Dixon.

Geddes and Carter—At Toronto, on the twenty-third day of December, one thousand eight hundred and fifty, were married by license, William Geddes, of Toronto, bachelor, and Jane Carter, of the same place, widow of the late Ross Carter, of West Gwillimbury, by me, John Barclay. This marriage has been duly solemnized between us, Wm. Geddes, Jane Carter, and in the presence of us, A. Jack, Hugh Miller.

Greenwood and Smith—At Toronto, on the second day of December, one thousand eight hundred and fifty, were married by license, Charles Greenwood, of Toronto, bachelor, and Joanna Smith, of the same city, spinster, daughter of Thos. Smith, of Glasgow, Scotland, by me, John Barclay. This marriage has been duly solemnized between us, Charles Greenwood, Joanna Smith, and in the presence of us, William Cleverton, George Chapman.

Broadley and McFarland—At Toronto, on the fourth day of December, one thousand eight hundred and fifty, were married by license, George Broadley, of Vaughan, widower, and Eliza McFarland, of York, spinster, daughter of the late Francis McFarland, of Tyrone, Ireland, by me, John Barclay. This marriage has been duly solemnized between us, George Broadley, Eliza McFarland, and in the presence of us, James McFarland, Eliza Jane McFarland.

McMullin and McFarland—At Toronto, on the sixth day of December, one thousand eight hundred and fifty, were married by license, Henry McMullin, of Uxbridge, bachelor, and Margaret McFarlane, of Etobicoke, spinster, daughter of Alexander McFarlane, of the same place, by me, John Barclay. This marriage has been duly solemnized between us, Rose Cameron, Lucretia Wait.

Ellis and Stoner—At Toronto, on the sixteenth day of December, one thousand

eight hundred and fifty, were married by regular proclamation of banns, Thomas Ellis, bachelor, and Elizabeth Stoner, spinster, both of Scarborough, by me, John Barclay. This marriage has been duly solemnized between us, Thomas Ellis, Elizabeth Stoner, and in the presence of us, Henry Ellis, Elizabeth Ellis.

Macdonald and Black—At Toronto, on the nineteenth day of December, one thousand eight hundred and fifty, were married by license, Neil Macdonald, bachelor, of Owen Sound, and Mary Black, spinster, of same place, by me, John Barclay. This marriage has been duly solemnized between us, Neil Macdonald, Mary Black, and in the presence of us, Duncan McArthur, Neil McKeechie.

McNeil and Bennet—At Toronto, on the twentieth day of December, one thousand eight hundred and fifty, were married by license, Hugh McNeil, of Etobicoke, bachelor, and Anne Bennet, of the same place, widow of the late John Bennet, of Toronto, by me, John Barclay. This marriage has been duly solemnized between us, Hugh McNeil, Anne Bennet, and in the presence of us, Roderick McNeil, Niel McLean.

Smith and Miller—At Toronto, on the twentieth day of December, one thousand eight hundred and fifty, were married by license, David Smith, of Toronto, widower, and Maria Miller of the same place, widow of the late Thomas Miller, by me, John Barclay. This marriage has been duly solemnized between us, David Smith, Maria Miller, and in the presence of us, Robt. Lee, Mary Jane Martin.

Hanna and Calbeck—At Toronto, on the thirty-first day of December, one thousand eight hundred and fifty, were united in marriage, Gordon Hanna, of Chinguacousy, and Jane Calbeck, of Caledon, widow of the late Arthur Calbeck, by me, John Barclay. This marriage has been duly solemnized between us, Gordon Hanna, Jane Calbeck, and in the presence of us, Henry Stinson.

Ewing and Mitchell—At Toronto, on the sixth day of January, one thousand eight hundred and fifty-one, were married by license, Alexander Ewing, of Vaughan, bachelor, and Janet Mitchell, of the same place, spinster, daughter of the late William Mitchell, deceased, by me, John Barclay. This marriage has been duly solemnized between us, Alexander Ewing, Janet Mitchell, and in the presence of us, Jas. Hardie, William Martin.

Laidlaw and McNeil—At Toronto, on the eighth day of January, one thousand eight hundred and fifty-one, were married by license, Andrew Laidlaw, of Toronto, bachelor, and Mary McNeil, of the same place, daughter of the late James McNeil, of Lanarkshire, Scotland, by me, John Barclay. This marriage has been duly solemnized between us, Andrew Laidlaw, Mary McNeil, and in the presence of us, Robt. Bolton, Margaret Carmichael.

Boyle and Madill—At Toronto, on the fifteenth day of January, one thousand eight hundred and fifty-one, were married by license, Arthur Boyle, bachelor, and Mary Anne Madill, spinster, daughter of Benjamin Madill all of Toronto, by me, John Barclay. This marriage has been duly solemnized between us, Arthur Boyle, Mary Anne Madill, and in the presence of us,

Joseph Murdy, Mary Ann Fox.

McKinlay and Beaton—At Toronto, on the twenty-sixth day of January, one thousand eight hundred and fifty-one, were married by license, James McKinlay, of King, bachelor, and Catherine Beaton, of the same place, daughter of Archibald Beaton, of the Island of Mull, Scotland, by me, John Barclay. This marriage has been duly solemnized between us, James McKinlay, Catherine Beaton, and in the presence of us, Donald Beaton, Lachlan McKinlay.

Johnstone and Clough—At Toronto, on the thirty-first day of January, one thousand eight hundred and fifty-one, were married by license, John Johnstone, of Toronto, bachelor, and Anne Clough, of the same place, spinster, daughter of Edmund Clough, also of Toronto, by me, John Barclay. This marriage has been duly solemnized between us, John Johnstone, Anne Clough, and in the presence of us, Andrew Tolmie, Thomas Farling.

Lang and Clunas—At Toronto, on the thirteenth day of February, one thousand eight hundred and fifty-one, were married by license, John Lang, of Chinguacousy, bachelor, and Catherine Clunas, spinster, daughter of the late Alexander Clunas, of Caledon, by me, John Barclay. This marriage has been duly solemnized between us, John Lang, Catherine Clunas, and in the presence of us, John Clunas, Margaret Clunas.

Gilchrist and Pollock—At Toronto, on the fifteenth day of February, one thousand eight hundred and fifty-one, were married by license, Robert Gilchrist, of Scarborough, bachelor, and Agnes Pollock, of the same place, spinster, daughter of John Pollock, of the said township, by me, John Barclay. This marriage has been duly solemnized between us, Robert Gilchrist, Agnes Pollock, and in the presence of us, John Reynolds, Ann Eliza Jackson.

Gordon and Steele—At Toronto, on the twenty-eighth day of February, one thousand eight hundred and fifty-one, were married by license, William Gordon, of Albion, bachelor, and Agnes Steele, of the same place, spinster, by me, John Barclay. This marriage has been duly solemnized between us, William Gordon, Agnes Steele, and in the presence of us, Thos. Swinarton, Wm. Reid.

Gooderham and Williamson—At Toronto, on the fifth day of March, one thousand eight hundred and fifty-one, were married by license, James Gooderham, of Scarborough, bachelor, and Margaret Williamson, of the same place, spinster, by me, John Barclay. This marriage has been duly solemnized between us, James Gooderham, Margaret Williamson, and in the presence of us, Jesse Honey, Hisallier Beth Doves.

Stony and Strong—At Toronto, on the seventh day of March, one thousand eight hundred and fifty-one, were married by license, Andrew Stony, of Pickering, bachelor, and Anne Strong, of the same place, spinster, daughter of Widow Strong, of said township, by me, John Barclay. This marriage has been duly solemnized between us, Andrew Stony, Ann Strong, and in the presence of us, John Miller, Andrew Stony.

Johnston and Madill—At Toronto, on the twelfth day of March, one thousand eight hundred and fifty-one, were married by license, Joseph Johnston, of York, bachelor,

and Mary Anne Madill, of the same place, spinster, daughter of the late John Madill, of the said township, by me, John Barclay. This marriage has been duly solemnized between us, Joseph Johnston, Mary Anne Madill, and in the presence of us, Samuel Madill, Essa Madill.

Plough and Malloy—At Toronto, on the twentieth day of March, one thousand eight hundred and fifty-one, were married by license, Christopher Plough, of Vaughan, widower, and Mary Malloy, of the same place, spinster, by me, John Barclay. This marriage has been duly solemnized between us, Christopher Plough, Mary Malloy, and in the presence of us, Joel Hollinshead, Isabella Malloy.

Graham and Mundell—At Toronto, on the twenty-first day of March, one thousand eight hundred and fifty-one, were married by license, James Graham, of Pickering, bachelor, and Anne Mundell, of the same place, daughter of William Mundell, also of Pickering, by me, John Barclay. This marriage has been duly solemnized between us, James Graham, Anne Mundell, and in the presence of us, William Boll, William Stewart Mundell.

Burkholder and McFadyen—At Toronto, on the tenth day of April, one thousand eight hundred and fifty-one, were married by license, Henry Burkholder, younger, of Vaughan, bachelor, and Mary McFadyen, of the same place, spinster, by me, John Barclay. This marriage has been duly solemnized between us, Henry Burkholder, Mary McFadyen, and in the presence of us, Sarah Farmer, Edward Burgess.

McArthur and McGillivray—At Toronto, on the twenty-second day of May, one thousand eight hundred and fifty-one, were married by license, Duncan McArthur, of Vaughan, bachelor, and Anne McGillivray, of the same place, spinster, by me, John Barclay. This marriage has been duly solemnized between us, Duncan McArthur, Anne McGillivray, and in the presence of us, Archibald Kinnon, Arch. McInnes.

Blair and Boyd—At Toronto, on the third day of June, one thousand eight hundred and fifty-one, were married by license, Robert Blair, of Pickering, bachelor, and Eliza Boyd, spinster, of Toronto, daughter of Isaac Boyd, of Scarborough, by me, John Barclay. This marriage has been duly solemnized between us, Robert Blair, Eliza Boyd, and in the presence of us, Isaac Boyd, Scarborough, Anne Kiegen, Scarborough.

Gordon and Cumming—At Toronto, on the twenty-first day of July, one thousand eight hundred and fifty-one, were married by license, William Gordon, of Pickering, bachelor, and Anne Cumming, of the same place, spinster, daughter of James Cumming, of the said township, by me, John Barclay. This marriage has been duly solemnized between us, William Gordon, Anne Cumming, and in the presence of us, Andrew Hanton, John Begg.

Watson and Brown—At Toronto, on the fourteenth day of August, one thousand eight hundred and fifty-one, were married by license, Lancelot Whale Watson, of Fergus, and Mary Brown, of Toronto, spinster, by me, John Barclay. This marriage has been duly solemnized between us, L. W. Watson, Mary Brown, and in the presence of us, James D. Mackay, Wm. Pattison.

McDonald and Munro—At Toronto, on the

third day of September, one thousand eight hundred and fifty-one, were married by license, Robert McDonald, bachelor, of Whithy, and Mary Munro, of Pickering, spinster, by me, John Barclay. This marriage has been duly solemnized between us, Robert McDonald, Mary Munro, and in the presence of us, Ann Common, Thos. Anderson.

Buchanan and Thomson—At Toronto, on the eighth day of September, one thousand eight hundred and fifty-one, were married by license, James Buchanan, of Scarborough, bachelor, and Harriet Thomson, spinster, daughter of George Thomson, of the said township, by me, John Barclay. This marriage has been duly solemnized between us, James Buchanan, Harriet Thomson, and in the presence of Edward Thomson.

Dandie and Boyd—At Toronto, on the eighteenth day of September, one thousand eight hundred and fifty-one, were married after regular proclamation of banns, David Dandie, of the 2nd Battalion, 71st H. St. Infantry, and Mary Boyd, formerly of the Parony Parish, now of Toronto, by me, John Barclay. This marriage has been duly solemnized between us, D. Dandie, Mary Boyd, and in the presence of us, John Kiltneben, Elizabeth Boyd.

Venning and Mair—At Toronto, on the twenty-fifth day of September, one thousand eight hundred and fifty-one, were married by license, Richard Venning, of Pickering, bachelor, and Barbara Mair, of the same place, spinster, daughter of James Mair, of said township, by me, John Barclay. This marriage has been duly solemnized between us, Richard Venning, Barbara Mair, and in the presence of us, James Venning, James Mair.

Connell and Farrell—At Toronto, on the twenty-sixth day of September, one thousand eight hundred and fifty-one, were married by license, John Connell, of Toronto, bachelor, and Jane Farrell, of the same place, spinster, daughter of James Farrell, the elder, of said city, by me, John Barclay. This marriage has been duly solemnized between us, John Connell, Jane Farrell, and in the presence of us, William Johnston, Sarah Louren.

Tivy and Mullony—At Toronto, on the fifteenth day of October, one thousand eight hundred and fifty-one, were married by license, William Tivy, of Etobicoke, bachelor, and Catherine Mullony, of the same place, by me, John Barclay. This marriage has been duly solemnized between us, William Tivy, Catherine Mullony, and in the presence of us, John Fletcher, Margaret McClinchy.

McDowell and Bryson—At Toronto on the twenty-second day of October, one thousand eight hundred and fifty-one, were married by license, James McDowell, of Etobicoke, bachelor, and Agnes Bryson, of York, spinster, daughter of the late Robert Bryson, of Antrim, Ireland, by me, John Barclay. This marriage has been duly solemnized between us, James McDowell, Agnes Bryson, and in the presence of us, Robert Bryson, Elizabeth Merromb.

Marble and McTargate—At Toronto on the twenty-sixth day of November, one thousand eight hundred and fifty-one, were married by license, William Harvey Marble, of Toronto, bachelor, and Mary McTargate,

of the same place, spinster, by me, John Barclay. This marriage has been duly solemnized between us, Wm. Harvey, Mary McTargata, and in the presence of us, P. C. Swift, Elizabeth Blevins.

Mitchell and Harrison—At Toronto, on the eighth day of January, one thousand eight hundred and fifty-two, Colour-sergeant Alexander Mitchell, Reserve Battalion, 71st Regt., in the Garrison of Toronto, and Sarah Harrison, of the said city, of Toronto, spinster, were united in marriage by me, John Barclay. This marriage has been duly solemnized between us, A. Mitchell, Sarah Harrison, and in the presence of us, J. Simpson, W. Harrison.

Martin and Baxter—At Toronto, on the twenty-third day of January, one thousand eight hundred and fifty-two, after regular publication of banns, Roger Martin, of the 2nd Battalion, 71st Hd. Lt. Infantry, bachelor, and Matilda Baxter, of Toronto, spinster, were united in marriage, by me, John Barclay. This marriage has been duly solemnized between us, Roger Martin, Matilda Baxter, and in the presence of us, Hugh Martin, Helena Donald.

McLean and McCartney—At Toronto, on the twentieth day of March, one thousand eight hundred and fifty-two, Archibald McLean, of Thornhill, bachelor, and Janet McCartney, of Toronto spinster, daughter of Allan McCartney, of Thorah, were by license united in marriage, by me, John Barclay. This marriage has been duly solemnized between us, A. McLean, Janet McCartney, and in the presence of us, Francis Ramsey, Ann McIatosh.

Gooderham and McDonald—At Toronto, on the twenty-eighth day of March, one thousand eight hundred and fifty-two, George Gooderham, of Scarborough, bachelor, and Catherine McDonald, of the same place, spinster, daughter of the late Arch. McDonald, of Argyleshire, were united in marriage by me, John Barclay. This marriage has been duly solemnized between us, George Gooderham, Catherine McDonald, and in the presence of us, Thomas Gooderham, John McDonald.

Kollmyer and Thompson—At Toronto, on the seventh day of April, one thousand eight hundred and fifty-two, Sovereign Kollmyer, of Woodstock, bachelor, and Anne Thompson, of Toronto, widow of the late Anthony Thompson, of Quebec, were united in marriage by me, John Barclay. This marriage has been duly solemnized between us, Sovereign Kollmyer, Anne Thompson, and in the presence of us, Wm. S. Henning, Muriel Henning.

Taylor and Beatty—At Toronto, on the eighth day of April, one thousand eight hundred and fifty-two, William Taylor, of Toronto, bachelor, and Margaret Beatty, of the same place, spinster, daughter of the late James Beatty, of the said city, were by license united in marriage, by me, John Barclay. This marriage has been duly solemnized between us, William Taylor, Margaret Sarah Beatty, and in the presence of us, Robert T. Griffith, Maria Clarkson.

Porterfield and Stone—At Toronto, on the twentieth day of April, one thousand eight hundred and fifty-two, John Porterfield, of Scarborough, bachelor, and Charlotte Stone, of the same place, spinster, daughter of the late Robert Stone, were by license united in marriage, by me, John Barclay.

This marriage has been duly solemnized between us, John Porterfield, Charlotte Stone, and in the presence of us, John Meek, Mary Ann Stone.

Nelson and Dawes—At Toronto, on the sixth day of May, one thousand eight hundred and fifty-two, Christopher Nelson, of York, bachelor, and Elizabeth Dawes, of the same place, spinster, daughter of William Dawes, of the said township, were by license united in marriage, by me, John Barclay. This marriage has been duly solemnized between us, Christopher Nelson, Elizabeth Dawes, and in the presence of us, Clement Dawes, Fanny Bock.

Cameron and Steven—At Toronto, on the eighteenth day of May, one thousand eight hundred and fifty-two, Daniel Cameron, of Toronto, widower, and Elizabeth Steven, of the same place, spinster, were by license united in marriage by me, John Barclay. This marriage has been duly solemnized between us, Daniel Cameron, Elizabeth Steven, and in the presence of us, John Williamson, Victoria McVicar.

Harrington and Green—At Toronto, on the third day of June, one thousand eight hundred and fifty-two, Robert Harrington, of Scarborough, bachelor, and Henrietta Green, of Markham, spinster, were by license united in marriage by me, John Barclay. This marriage has been duly solemnized between us, Robert Harrington, Henrietta Green, and in the presence of us, John Chester, Helen Little.

Mitchell and Greenway—At Toronto, on the sixteenth day of June, one thousand eight hundred and fifty-two, William Mitchell, of Markham, bachelor, and Eliza Greenway, of Tecumseth, spinster, daughter of Alexander Greenway, of the same place, were, by license, united in marriage by me, John Barclay. This marriage has been duly solemnized between us, William Mitchell, Elizabeth Greenway, and in the presence of us, Thomas Menstruy, Emma Smyth.

Huckerby and Baxter—At Toronto, on the twenty-third day of June, one thousand eight hundred and fifty-two, James Huckerby, of Toronto, bachelor, and Ellen Baxter, of the same place, widow of the late Robert Baxter, were by license united in marriage by me, John Barclay. This marriage has been duly solemnized between us, James Huckerby, Ellen Baxter, and in the presence of us, Robert McCallum, Maria McCallum.

Anderson and Ditty—At Toronto, on the thirty first day of July, one thousand eight hundred and fifty-two, James Anderson, of Mono, widower, and Elizabeth Ditty, of Malmur, widow, were by license united in marriage by me, John Barclay. This marriage has been duly solemnized between us, James Anderson, Elizabeth Ditty, and in the presence of us, Edward Barry, John Clarke.

Hughes and Lawrence—At Toronto, on the ninth day of September, one thousand eight hundred and fifty-two, William Hughes, of Toronto, bachelor, and Henrietta Lawrence, of Wilby, spinster, daughter of Thomas Lawrence, were by license united in marriage by me, John Barclay. This marriage has been duly solemnized between us, William Hughes, Henrietta Lawrence, and in the presence of us, William Smith, Ann Lawrence.

McArthur and McArthur—At Toronto, on the eleventh day of September, one thousand eight hundred and fifty-two, Neil McArthur, of Eldon, bachelor, and Catherine McArthur, of Asprey, spinster, daughter of Duncan McArthur, were by license united in marriage by me, John Barclay. This marriage has been duly solemnized between us, Niel McArthur, Catherine McArthur, and in the presence of us, Alexander McKinnon, A. Laird.

Hill and Love—At Toronto, on the twentieth day of September, one thousand eight hundred and fifty-two, Isaac Hill, of Trafalgar, bachelor, and Martha Love, of York, spinster, were by license united in marriage, by me, John Barclay. This marriage has been duly solemnized between us, Isaac Hill, Martha Love, and in the presence of us, Cleo. Horrood, Harriet Cameron.

Mills and Adams—At Toronto, on the first day of October, one thousand eight hundred and fifty-two, John Mills, of Albion, bachelor, and Eliza Adams, of Toronto township, in the Gore, spinster, daughter of John Adams, of the same place, were united in marriage by license, by me, John Barclay. This marriage has been duly solemnized between us, John Mills, Eliza Adams, and in the presence of us, Thomas Byrnes, Eliza Mills.

Sinclair and Oliver—At Toronto, on the tenth day of November, one thousand eight hundred and fifty-two, Duncan Sinclair, of Erin, widower, and Ellen Oliver, of the same place, widow, were, by license, united in marriage, by me, John Barclay. This marriage has been duly solemnized between us, Duncan Sinclair, Ellen Oliver, and in the presence of us, John McArthur, Rebecca Wilson.

McArthur and Currie—At Toronto, on the eighteenth day of November, one thousand eight hundred and fifty-two, Neil McArthur, of Hamilton, bachelor, and Ann Currie, of the township of Toronto, spinster, were united in marriage, by license, by me, John Barclay. This marriage has been duly solemnized between us, Niel McArthur, Ann Currie, and in the presence of us, Colin McArthur, Mary Currie.

Sutherland and Sutherland—At Toronto on the twenty-third day of November, one thousand eight hundred and fifty-two, Robert Sutherland, of Gwillimbury West, bachelor, and Barbara Sutherland, of the same place, spinster, daughter of Herman Sutherland, of said township, were by license united in marriage, by me, John Barclay. This marriage has been duly solemnized between us, Robert Sutherland, Barbara Sutherland, and in the presence of us, William Budge, Alex. Dingwall.

Johnson and Ekerlin—At Toronto, on the sixth day of December, one thousand eight hundred and fifty-two, William Johnson, of Toronto, bachelor, and Jane Ekerlin, of the same place, spinster, were united in marriage, by me, John Barclay. This marriage has been duly solemnized between us, William Johnson, Jane Ekerlin, and in the presence of us, Thomas Watt, Janet Watt.

George and Rogers—At Toronto, on the twenty-third day of December, one thousand eight hundred and fifty-two, James George, of Hamilton, bachelor, and Clara Jane Rogers, of Toronto, spinster, daughter of Joseph Rogers, of the same place, were united in marriage, by license, by me, John

Barclay. This marriage has been duly solemnized between us, James George, Clara Jane Rogers, and in the presence of us, George Ewart, Agnes Blake.

Patterson and Rusk—At Toronto, on the thirtieth day of December, one thousand eight hundred and fifty-two, William Patterson, of Mono, bachelor, and Elizabeth Rusk, of the same place, spinster, were, by license, united in marriage, by me, John Barclay. This marriage has been duly solemnized between us, William Patterson, Elizabeth Rusk, and in the presence of us, Rosa Cameron, Isiah Rusk.

Campbell and McInnes—At Toronto, on the thirty-first day of December, one thousand eight hundred and fifty-two, William Campbell, of Scarborough, bachelor, and Sarah Jane McInnes, of Markham, spinster, daughter of James McInnes, of the same place, were united in marriage, by license, by me, John Barclay. This marriage has been duly solemnized between us, William Campbell, Sarah Jane McInnes, and in the presence of us, John Campbell, Daniel Spring.

Wilson and Campbell—At Toronto, on the eighteenth day of March, one thousand eight hundred and fifty-three, Robert Wilson, of Toronto, bachelor, and Elizabeth Campbell, spinster, of the same place, were by license united in marriage, by me, John Barclay. This marriage has been duly solemnized between us, Robert Wilson, Elizabeth Campbell, and in the presence of us, Robert Taylor, Wm. Stevens.

Patterson and McCormick—At Toronto, on the twenty-third day of March, one thousand eight hundred and fifty-three, Alexander Patterson, of Scarborough, bachelor, and Anne McCormick, of Toronto, spinster, daughter of John McCormick, of Argyleshire, were by license united in marriage, by me, John Barclay. This marriage has been duly solemnized between us, Alexander Patterson, Anne McCormick, and in the presence of us, John Meek, William Crawford.

Underwood and Taylor—At Toronto, on the twenty-fourth day of March, one thousand eight hundred and fifty-three, after regular publication of banns, Francis Underwood, of Scarborough, bachelor, and Nancy Taylor, of the same place, spinster, daughter of the late Richard Taylor, of Scarborough, were united in marriage, by me, John Barclay. This marriage has been duly solemnized between us, Francis Underwood, Nancy Taylor, and in the presence of us, Richard Taylor, Helen Little.

Robinson and Finlay—At Toronto, on the twenty-fifth day of March, one thousand eight hundred and fifty-three, Andrew Robinson, of the city of Toronto, bachelor, and Sarah Finlay, of the same place, spinster, daughter of Richard Finlay, of the same city, were by license united in marriage, by me, John Barclay. This marriage has been duly solemnized between us, Andrew Robinson, Sarah Finlay, and in the presence of us, Robert Finlay, Catherine Stuart.

McNeill and Johnston—At Toronto, on the twenty-third day of April, one thousand eight hundred and fifty-three, James McNeill, of Meadowville, Toronto township, bachelor, and Jane Johnston, of the same place, spinster, daughter of the late John Johnston, were united in marriage, by me, John Barclay. This marriage has been

duly solemnized between us, James McNeill, Jane Johnston, and in the presence of Dorcas Smyth, Rosa Cameron.

Robb and Daniels—At Toronto, on the seventh day of July one thousand eight hundred and fifty three, William Robb, of Markham, widower, and Maria Daniels, of the same place, spinster daughter of James Daniels, also of Markham, were by license, united in marriage, by me John Barclay. This marriage has been duly solemnized between us, William Robb, Maria Daniels, and in the presence of Alex. McPherson.

Carr and McKechnie—At Toronto, on the first day of August one thousand eight hundred and fifty three, Robert Carr, of Toronto, widower, and Mary McKechnie, of the same place, spinster, daughter of the late Donald McKechnie, of Lanarkshire, Scotland, were by license, united in marriage by me, John Barclay. This marriage has been duly solemnized between us, Robert Carr, Mary McKechnie, and in the presence of us, Donald McNiven, William McKechnie.

Hunter and Mair—At Toronto, on the third-day of August, one thousand eight hundred and fifty three, George Hunter, of Uxbridge, bachelor, and Isabella Mair, of Pickering, spinster, daughter of James Mair, of the same place, were by license, united in marriage by me, John Barclay. This marriage has been duly solemnized between us, George Hunter, Isabella Mair, and in the presence of us, Joseph Duggan, Rachel Graham.

McDougall and Wells—At Toronto, on the eighth day of September, one thousand eight hundred and fifty three, David McDougall, of Vaughan, widower, and Frances Wells, of Toronto, spinster, were by license, united in marriage by me, John Barclay. This marriage has been duly solemnized between us, David McDougall, Frances Wells, and in the presence of us, Rosa Cameron, Mary Ann McCellan.

Todd and Purdy—At Toronto, on the twenty-third day of September, one thousand eight hundred and fifty three, Thomas Todd, of Markham village, bachelor, and Jane Purdy, of the same place, spinster, daughter of James Purdy, of Scarborough, were united in marriage by me, John Barclay. This marriage has been duly solemnized between us, Thomas Todd, Jane Purdy, and in the presence of us, James Burrows, Betty Anne Burrows.

Rich and Lynn—At Toronto, on the fifth day of October, one thousand eight hundred and fifty-three, after regular publication of banns, John Rich, of Scarborough, widower, and Ellen Lynn, of the same place, spinster, were united in marriage by me, John Barclay. This marriage has been duly solemnized between us, John Rich, Ellen Lynn, and in the presence of William Rich, Anne Lynn.

Davidson and Montgomery—At Toronto, on the tenth day of October, one thousand eight hundred and fifty-three, George Davidson, of Trafalgar, and Eliza Montgomery, of the same place, spinster, daughter of the late Sarah Montgomery, were by license united in marriage by me, John Barclay. This marriage has been duly solemnized between us, George Davidson, Eliza Montgomery, and in the presence of John Wallis, Elizabeth Wallis.

Willson and Cowan—At Toronto, on the

fifteenth day of November, one thousand eight hundred and fifty-three, William Martin, Wilson, of York township, widower, and Eliza Cowan, of the same place, spinster, were united in marriage by me, John Barclay. This marriage has been duly solemnized between us, William Martin Wilson, Eliza Cowan, and in the presence of us John Lindsay, William Walls.

Brown and Mills—At Toronto, on the seventeenth day of November, one thousand eight hundred and fifty-three, Charles Brown, of Tullamore, bachelor, and Susannah Mills, of Lambton, spinster, were by license united in marriage by me, John Barclay. This marriage has been duly solemnized between us, Charles Brown, Susannah Mills, and in the presence of us, Noble Taggart, Margaret McClintch.

Dunn and Walton—At Scarborough, on the twenty-fourth day of November, one thousand eight hundred and fifty-three, Levi Dunn, of Scarborough, bachelor, and Mary Anne Walton, of the same place, spinster, daughter of Joseph Walton, were united in marriage by me, John Barclay. This marriage has been duly solemnized between us, Levi Dunn, Mary Anne Walton, and in the presence of us, Thomas Little, George Dunn.

Castle and Carrae—At Toronto, on the ninth day of December, one thousand eight hundred and fifty three, Samuel Castle, of Toronto, bachelor, and Mary Carrae, of the same place, spinster, were by license, united in marriage, by me, John Barclay. This marriage has been duly solemnized between us, Samuel Castle, Mary Carrae, and in the presence of us, Mary Hamilton, James Hamilton.

Linfoot and Simpson—At Toronto, on the twenty-third day of December, one thousand eight hundred and fifty-three, John Linfoot, of Richmond Hill, widower, and Mary Simpson, of the same place, widow of the late John Simpson, were by license, united in marriage, by me, John Barclay. This marriage has been duly solemnized between us, John Linfoot, Mary Simpson, and in the presence of John Cameron, Martha Baker.

Shiple and Williamson—At Toronto, on the second day of January, one thousand eight hundred and fifty-four, Francis Shipley, Jennett Williamson, and in the presence of us, John McDonald, Arch. Duncan.

Finlay and Dale—At Toronto, on the seventh day of January, one thousand eight hundred and fifty-four, Robert Finlay, of Toronto, bachelor, and Jane Dale, of the same place, spinster, were by license, united in marriage, by me, John Barclay. This marriage has been duly solemnized between us, Robert Finlay, Jane Dale, and in the presence of us, Thomas Dale, Mary Leberdale.

White and Gilmore—At Toronto, on the tenth day of January one thousand eight hundred and fifty four, Charles White, of Pickering, bachelor, and Elizabeth Gilmore, of the same place, spinster, were by license, united in marriage, by me, John Barclay. This marriage has been duly solemnized between us, Charles White, Elizabeth Gilmore, and in the presence of us, James S. Polmey, William Gilmore.

Bryson and Sweeney—At Toronto, on the eighth day of February one thousand eight hundred and fifty four, Robert Bryson, of

the township of York, bachelor, and Catherine Sweeney, of the same place, widow, were by license united in marriage, by me, John Barclay. This marriage has been duly solemnized between us, Robert Bryson, Catherine Sweeney, and in the presence of us, Robert Mills, Samuel Wright.

Elliott and McArthur—At Toronto, on the twenty-third day of March, one thousand eight hundred and fifty-four, Humphrey Elliott, of Toronto, bachelor, and Mary McArthur, of the same place, spinster, were by license united in marriage, by me, John Barclay. This marriage has been duly solemnized between us, Humphrey Elliott, Mary McArthur, and in the presence of us, Russel Inglis, E. S. Miller.

Gilchrist and McMillan—At Toronto, on the third day of April, one thousand eight hundred and fifty-four, Peter Gilchrist, of Mara, bachelor, and Mary McMillan, of Yorkville, spinster, daughter of the late Peter McMillan, of Ips, Scotland, were by license united in marriage, by me, John Barclay. This marriage has been duly solemnized between us, Peter Gilchrist, Mary McMillan, and in the presence of us, Roderrick Doherty, John Sinclair.

Randall and Boxall—At Toronto, on the twenty-fourth day of June, one thousand eight hundred and fifty-four, Adolphus Randall, of Toronto, bachelor, and Matilda Boxall, of the same place, spinster, daughter of Henry Boxall, of Guildford, in the County of Surrey, England, were by license united in marriage, by me, John Barclay. This marriage has been duly solemnized between us, Adolphus Randall, Matilda Boxall, and in the presence of us, James Lyon, Elizabeth Lyon.

Cobine and McKay—At Toronto, on the twenty-eighth day of June, one thousand eight hundred and fifty-four, Robert Cobine, of Hamilton, bachelor, and Jane McKay, widow of the late Wm. McKay, of the same city, were by license united in marriage, by me, John Barclay. This marriage has been duly solemnized between us, Robert Cobino, Jane McKay, and in the presence of us, John Osprey, James Armstrong.

Dale and Cruthers—At Toronto, on the twenty-eighth day of June, one thousand eight hundred and fifty-four, Joseph Dale, of Pickering, bachelor, and Anne Cruthers, of the same place, widow of the late William Cruthers, were by license united in marriage by me, John Barclay. This marriage has been duly solemnized between us, Joseph Dale, Anne Cruthers, and in the presence of us, Thomas Richards, William McQuay.

Johnston and Retailick—At Toronto, on the twentieth day of July, one thousand eight hundred and fifty-four, William Johnston, of Scarborough, bachelor, and Elizabeth Retailick, of the same place, spinster, daughter of the late William Retailick, of Toronto, were by license united in marriage by me, John Barclay. This marriage has been duly solemnized between us, William Johnston, Elizabeth Retailick, and in the presence of us, Andrew Thomson, Catherine Cox.

Stewart and Macdonald—At Toronto, on the twenty-first day of July, one thousand eight hundred and fifty-four, Matthew Stewart, of Toronto, bachelor, and Isabella Macdonald, of the same place, spinster,

daughter of the late Archibald Macdonald, of Argyshire, Scotland, were by license united in marriage by me, John Barclay. This marriage has been duly solemnized between us, Matthew Stewart, Isabella Macdonald, and in the presence of us, John Macdonald, Peter Macdonald.

Ribble and Dorin—At Toronto, on the twenty-second day of July, one thousand eight hundred and fifty-four, Chas. Ribble, of Oakville, bachelor, and Ellen Dorin, of Toronto, spinster, were by license united in marriage by me, John Barclay. This marriage has been duly solemnized between us, Charles Ribble, Ellen Dorin, and in the presence of us, Samuel Kingston, Matilda Ribble.

Gunn and McIntosh—At Toronto, on the twenty-sixth day of July, one thousand eight hundred and fifty-four, Robert Gunn, of the Royal Canadian Rifles, bachelor, and Mary McIntosh, of the Toronto Garrison, spinster, were, after regular publication of of banns, united in marriage by me, John Barclay. This marriage has been duly solemnized between us, R. Gunn, Mary McIntosh, and in the presence of us, Wm. McCallum, Margaret Kettler.

McWhir and Dixon—At Toronto, on the twenty-fourth day of August, one thousand eight hundred and fifty-four, Robert McWhir, of Trafalgar, bachelor, and Anne Dixon, of Weston, spinster, were by license united in marriage by me, John Barclay. This marriage has been duly solemnized between us, Robert McWhir, Anne Dixon, and in the presence of us, J. Alexander, James Wilson.

Forbes and Armstrong—At Toronto, on the twenty-ninth day of August, one thousand eight hundred and fifty-four, James Forbes, of Pine Grove village, bachelor and Jane Armstrong, of the same place, spinster, were by license united in marriage by me, John Barclay. This marriage has been duly solemnized between us, James Forbes, Jane Armstrong, and in the presence of us, Robert Robinson, Mary Addison.

Thibode and Venning—At Toronto, on the eighteenth day of September, one thousand eight hundred and fifty-four, John Baptiste Thibode, of Uxbridge, bachelor, and Jane Venning, of the same place, spinster, daughter of Richard Venning, of Pickering, were by license united in marriage by me, John Barclay. This marriage has been duly solemnized between us, John Baptist Thibode, Jane Venning, and in the presence of us, J. Mullen, Ellen Drummond.

Manes and Conner—At Toronto, on the nineteenth day of September, one thousand eight hundred and fifty-four, Thomas Manes, of Churchville, widower, and Mary Conner, of the same place, spinster, were by license united in marriage by me, John Barclay. This marriage has been duly solemnized between us, Thomas Manes, Mary Conner, and in the presence of us, J. H. MacKerras, John Mullen.

Sinclair and Thomson—At Toronto, on the third day of October, one thousand eight hundred and fifty-four, Archibald Sinclair, of Toronto, bachelor, and Mary Thomson, of Kingston, spinster, were by license united in marriage by me, John Barclay. This marriage has been duly solemnized between us, Arch. Sinclair, Mary Thomson, and in

the presence of us, G. H. Wyatt, Anna Thompson.

Press and Glue—At Toronto, on the ninth day of October, one thousand eight hundred and fifty-four, James Press, of Markham, bachelor, and Phoebe Glue, of the same place, spinster, daughter of John Glue, of Pickering, were by license united in marriage by me, John Barclay. This marriage has been duly solemnized between us, James Press, Phoebe Glue, and in the presence of us, David Moore, Mary Moore.

Forbes and Ferguson—At Toronto, on the sixteenth day of October, one thousand eight hundred and fifty-four, John Forbes, bachelor, and Isabella Ferguson, spinster, both residing in the township of Whitby, were by license united in marriage by me, John Barclay. This marriage has been duly solemnized between us, John Forbes, Isabella Ferguson, and in the presence of us, Betsy Stewart, John Ferguson.

Taylor and Tinning—At Toronto, on the sixth day of November, one thousand eight hundred and fifty-four, John Taylor, of Cobourg, bachelor, and Sybella Tinning, of Toronto, spinster, recently from Liverpool, England, were by license united in marriage by me, John Barclay. This marriage has been duly solemnized between us, John Taylor, Sybella Tinning, and in the presence of us, Lawrence Clark, John McLean.

McLean and McKinnon—At Toronto, on the sixth day of November, one thousand eight hundred and fifty-four, were married by license, Alexander McLean, of Brock, bachelor, and Anne McKinnon, of Toronto, daughter of Lachlan McKinnon, of Brock, by me, John Barclay, M.A., Minister. This marriage has been duly solemnized between us, Alexander McLean, Anne McKinnon, and in the presence of us, R. D. McFarlane, Neil McDonald.

Dale and Dodswoth—At Toronto, on the seventh day of November, one thousand eight hundred and fifty-four, Matthew Dale, of the township of Toronto, in the Gore, bachelor, and Mary Dodswoth, of Chinguacousy, spinster, daughter of William Dodswoth, of the same place, were by license united in marriage by me, John Barclay. This marriage has been duly solemnized between us, Matthew Dale, Mary Dodswoth, and in the presence of us, John Dale.

Keillington and Andrew—At Toronto, on the eighth day of November, one thousand eight hundred and fifty-four, William Keillington, of Albion, bachelor, and Marla Andrew, of the same place, spinster, daughter of William Andrew, of the same township, were by license united in marriage by me, John Barclay. This marriage has been duly solemnized between us, William Keillington, Marla Andrew, and in the presence of us, William Andrew, Ewan Andrew.

Robeson and Ross—At Toronto, on the ninth day of December, one thousand eight hundred and fifty-four, Joseph Robeson, of Toronto, bachelor, and Isabella Ross, of the same place, spinster, daughter of Clarke Ross, of the said city, were by license, united in marriage, by me, John Barclay. This marriage has been duly solemnized between us, Joseph Robeson, Isabella Ross, and in the presence of us, Thomas Tinning, Elenora L. Robeson.

Foster and McLachlan—At Toronto, on the twenty-first day of December, one

thousand eight hundred and fifty-four, Samuel Foster, of the Village of Weston, bachelor, and Agnes McLachlan, of the same place, spinster, daughter of the late Hugh McLachlan, of Fisherie, Scotland, were by license, united in marriage, by me, John Barclay. This marriage has been duly solemnized between us, Samuel Foster, Agnes McLachlan, and in the presence of us, James Quinn, John Nicholson.

Morley and Hedges—At Toronto, on the twenty-third day of December, one thousand eight hundred and fifty-four, William Morley, of Toronto, bachelor, and Elizabeth Hedges, of the same place, spinster, daughter of William Hedges, of Waipolo, were by license, united in marriage, by me, John Barclay. This marriage has been duly solemnized, between us, William Morley, Elizabeth Hedges, and in the presence of us, John Baker, M. Huntley.

McLellan and Hayman—At Toronto, on the thirtieth day of December, one thousand eight hundred and fifty-four, Donald McLellan, of Erin, bachelor, and Mary Hayman, of Toronto, spinster, daughter of John Hayman, of Nottawasaga, were by license, united in marriage, by me, John Barclay. This marriage has been duly solemnized between us, Donald McLellan, Mary Hayman, and in the presence of us, David M. McEment, John McNab.

Bell and Bond—At Toronto, on the second day of January, one thousand eight hundred and fifty-five, James Bell, of Scarborough, bachelor, and Mary Bond, of the same place, spinster, daughter of the late David Bond, of Dundee, Scotland, were united in marriage by license by me, John Barclay. This marriage has been duly solemnized between us, James Bell, Mary Bond, and in the presence of us, James Larway, John Buchanan Cameron.

Hart and Malloy—At Toronto, on the fourth day of January, one thousand eight hundred and fifty-five, Samuel Hart, of Vaughan, bachelor, and Christina Malloy, of the same place, spinster, daughter of Malcolm Malloy, of the said township, were by license united in marriage by me, John Barclay. This marriage has been duly solemnized between us, Samuel Hart, Christina Malloy, and in the presence of us, Donald McNaughton, Malcolm Malloy.

Hair and Misselbrook—At Toronto, on the twenty-sixth day of January, one thousand eight hundred and fifty-five, William Hair, of Scarborough, bachelor, and Mary Misselbrook, of the same place, spinster, were by license united in marriage by me, John Barclay. This marriage has been duly solemnized between us, William Hair, Mary Misselbrook, and in the presence of us, Charles Misselbrook, Martha Misselbrook.

Wanless and Ellison—At Toronto, on the twenty-seventh day of January, one thousand eight hundred and fifty-five, Andrew Wanless, of Toronto, bachelor, and Mary Ellison, of the same place, spinster, daughter of William Ellison, of the said city, were by license united in marriage by me, John Barclay. This marriage has been duly solemnized between us, Andrew Wanless, Mary Ellison, and in the presence of us, Robert Taylor, William Ellison.

Gordon and Charlwood—At Toronto, on the tenth day of February, one thousand eight hundred and fifty-five, Joseph Gordon, of Vaughan, bachelor, and Harriet

Charlwood, of the town of Barrie, spinster, daughter of John Charlwood, of the same place, were united in marriage by me, John Barclay. This marriage has been duly solemnized between us, Joseph Gordon, Harriet Charlwood, and in the presence of us, H. Holmes.

Garrat and Freer—At Toronto, on the fifth day of March, one thousand eight hundred and fifty-five, Edward Garrat, of Brookville, in Oyle county, State of Illinois, U. S., widower, and Anne Freer, of York township, Canada, widow of the late Peter Freer, were by license united in marriage, by me, John Barclay. This marriage has been duly solemnized between us, Edward Garrat, Anne Freer, and in the presence of us, Jacob Strong, Sarah Strong.

Brown and Crawford—At Toronto, on the thirteenth day of March, one thousand eight hundred and fifty-five, Charles Brown, of Toronto, bachelor, and Margaret Crawford, of the same place, spinster, daughter of the late Thomas Crawford, of the County of Fermanagh, Ireland, were by license united in marriage by me, John Barclay. This marriage has been duly solemnized between us, Charles Brown, Margaret Crawford, and in the presence of us, James Hastings, A. McMullen.

Atkinson and Williamson—At Toronto, on the seventeenth day of March, one thousand eight hundred and fifty-five, Joseph Atkinson, of Yorkville, bachelor, and Emma Williamson, of the same place, spinster, were by license united in marriage by me, John Barclay. This marriage has been duly solemnized between us, Joseph Atkinson, Emma Williamson, and in the presence of us, Robert Wilson, Sarah Ann Cundall.

Munshaw and Dollery—At Toronto, on the eighteenth day of March, one thousand eight hundred and fifty-five, William Munshaw, of the township of York, bachelor, and Ruth Dollery, of the same place, spinster, daughter of the late Charles Dollery, were by license united in marriage by me, John Barclay. This marriage has been duly solemnized between us, William Munshaw, Ruth Dollery, and in the presence of us, James Hillop, Emma Dollery.

Hunter and Joslin—At Toronto, on the eleventh day of April, one thousand eight hundred and forty-five, after due proclamation of banns, John Hunter, of York township, bachelor, and Elizabeth Joslin, of the same place, spinster, were united in marriage by me, John Barclay. This marriage has been duly solemnized between us, John Hunter, Elizabeth Joslin, and in the presence of us, William Young, Elizabeth Joslin.

Wilcox and Harris—At Toronto, on the seventh day of May, one thousand eight hundred and fifty-five, Charles Wilcox, of the township of Toronto, bachelor, and Lucinda Harris, of the same place, spinster, were by marriage united in marriage, by me, John Barclay. This marriage has been duly solemnized between us, Charles Wilcox, Lucinda Harris, and in the presence of us, Francis Winter, Sarah Ann Harris.

Dunn and Burton—At Toronto, on the eighth day of May, one thousand eight hundred and fifty-five, Samuel Dunn, of the township of York, bachelor, and Sarah Burton, of the same place, spinster, were by license united in marriage, by me, John Barclay. This marriage has been duly sol-

emized between us, Samuel Dunn, Sarah Burton, and in the presence of us, Jacob Stony, Jane Jollanda.

Malcolm and Burns—At Toronto, on the twenty-sixth day of June, one thousand eight hundred and fifty-five, Archibald Malcolm, bachelor and Isabella Burns, spinster, both of Scarborough, the latter, daughter of the late William Burns, of Whitby, were, by publication of banns, united in marriage by me, John Barclay. This marriage has been duly solemnized between us, Archibald Malcolm, Isabella Burns, and in the presence of us, Arch. Walker, Janet Burns.

Robinson and White—At Toronto, on the twelfth day of July, one thousand eight hundred and fifty-five, William Robinson, of Pickering, widower, and Mary White, of the same place, widow of the late Thomas White, were, by license, united in marriage by me, John Barclay. This marriage has been duly solemnized between us, William Robinson, Mary White, and in the presence of us, H. Hetherington, Isabella Black.

Luke and Welch—At Toronto, on the twenty-fourth day of July, one thousand eight hundred and fifty-five, Benjamin Luke, of the city of Toronto, widower, and Bridget Welch, of the same place, widow, were by license united in marriage by me, John Barclay. This marriage has been duly solemnized between us, Benjamin Luke, Bridget Welch, and in the presence of us, Robert Grier, Mary Jane Glenn.

Doyle and Dority—At Toronto, on the first day of August, one thousand eight hundred and fifty-five, John Doyle, of Toronto, bachelor, and Harriet Dority, of Georgina, widow, were by license united in marriage by me, John Barclay. This marriage has been duly solemnized between us, John Doyle, Harriet Dority, and in the presence of us, Matthew Stewart, Harriet Ford.

Fernie and McClish—At Toronto, on the nineteenth day of October, one thousand eight hundred and fifty-five, George Fernie, of Toronto, bachelor, and Helen McClish, of the same place, spinster, were by license united in marriage by me, John Barclay. This marriage has been duly solemnized between us, George Fernie, Helen McClish, and in the presence of us, James Drummond, Janet Gorrie.

Paxman and Shaw—At Toronto, on the thirty-first day of October, one thousand eight hundred and fifty-five, James Paxman, of Toronto, bachelor, and Anne Shaw, of Etobicoke, spinster, daughter of James Shaw, were by license united in marriage by me, John Barclay. This marriage has been duly solemnized between us, James Paxman, Anne Shaw, and in the presence of us, William Gough Brow, Mary Jane Clark.

Paterson and Walker—At Toronto, on the third day of November, one thousand eight hundred and fifty-five, John Paterson, of Toronto, bachelor, and Elizabeth Walker, of the same place, daughter of the late John Walker, of Aberdeen Scotland, were united in marriage by me, John Barclay. This marriage has been duly solemnized between us, John Paterson, Elizabeth Walker, and in the presence of us, John Milne, James Paterson.

Mitchell and Smith—At Toronto, on the tenth day of November, one thousand eight hundred and fifty-five, John Mitchell, of Markham, widower, and Agnes Smith, of the

same place, widow of the late John Smith, of Dundee, Scotland, were by license united in marriage by me, John Barclay. This marriage has been duly solemnized between us, John Mitchell, Agnes Smith, and in the presence of us, Richard O'Connor, Elizabeth McQuillen.

Oliver and Dean—At Toronto, on the second day of January, one thousand eight hundred and fifty-six, Robert Oliver, of Chinguacousy, bachelor, and Jane Dean, of the same place, spinster, daughter of Joseph Dean, of the said township, were united in marriage by license by me, John Barclay. This marriage has been duly solemnized between us, Robert Oliver, Jane Dean, and in the presence of us, William Daley, Anne Dean.

Simpson and McClure—At Toronto, on the fourteenth day of January, one thousand eight hundred and fifty-six, James Simpson, of Vaughan, bachelor, and Jane McClure, of the same place, spinster, daughter of Thomas McClure, of the said township, were by license united in marriage by me, John Barclay. This marriage has been duly solemnized between us, James Simpson, Jane McClure, and in the presence of us, John Ritchie, Johnston McClure.

Mitchell and Irwin—At Toronto, on the twenty-sixth day of March, one thousand eight hundred and fifty-six, Robert Mitchell, of Toronto, widower, and Ellen Irwin, of the same place, spinster, daughter of the widow, Sarah Irwin, of the said city, were by license united in marriage by me, John Barclay. This marriage has been duly solemnized between us, Robert Mitchell, Ellen Irwin, and in the presence of us, Eliza Irwin, D. MacFarlane, George Denholm.

Brady and Cameron—At Toronto, on the twenty-seventh day of March, one thousand eight hundred and fifty-six, Felix Colin Crosbie Brady, of Norval, bachelor, and Margaret Lilla Cameron, of Toronto, spinster, daughter of John Cameron, of the said city, esquire, were by license united in marriage by me, John Barclay. This marriage has been duly solemnized between us, Felix Colin Crosbie Brady, Margaret Lilla Cameron, and in the presence of us, W. Manly, J. Brady.

Baird and Dond—At Toronto, on the thirtieth day of May, one thousand eight hundred and fifty-six, John Baird, of the city of Toronto, bachelor, and Mary Dond, of the same place, spinster, were by license united in marriage by me, John Barclay. This marriage has been duly solemnized between us, John Baird, Mary Dond, and in the presence of us, Wm. Jones, Margaret Jones.

Reid and McClelland—At Toronto, on the twenty-third day of May, one thousand eight hundred and fifty-six, James Reid, of Hamilton, bachelor, and Elizabeth McClelland, of the same place, spinster, daughter of John McClelland, of the city of Hamilton, were, by license, united in marriage by me, John Barclay. This marriage has been duly solemnized between us, James Reid, Elizabeth McClelland, and in the presence of us, W. G. Brown, James Reid.

Sprowl and Stein—At Toronto, on the twenty-fourth day of May, one thousand eight hundred and fifty-six, John Sprowl, of the town of Whitby, widower, and Mary Anne Stein, of the township of

Albion, spinster, were by license united in marriage by me, John Barclay. This marriage has been duly solemnized between us, J. S. Sprowl, Mary Anne Stein, and in the presence of us, J. S. Hane, Susan Stein.

McFadyen and McGinnis—At Toronto, on the sixteenth day of December, one thousand eight hundred and fifty-six, Lauchlan McFadyen, of Toronto, bachelor, and Elizabeth McGinnis, of the same place, spinster, daughter of Donald McGinnis of Thorah, were, by license, united in marriage by me, John Barclay. This marriage has been duly solemnized between us, Lauchlan McFadyen, Elizabeth McGinnis, and in the presence of us, Samuel McNab, Margaret McClachan.

Franklin and Pearson—At Toronto, on the thirty-first day of December, one thousand eight hundred and fifty-six, after regular publication of banns, Benjamin Franklin, of Brampton, bachelor, and Esther Pearson, of Toronto, spinster, daughter of Joseph Pearson, of Brampton, were united in marriage by me, John Barclay. This marriage has been duly solemnized between us, Benjamin Franklin, Esther Pearson, and in the presence of us, Henry Lewis, John Fraser.

McKinnon and McGillivray—At Toronto, on the seventh day of January, one thousand eight hundred and fifty-seven, Archibald McKinnon, of the Gore of Toronto, bachelor, and Janet McGillivray, spinster, of Vaughan, daughter of Neil McGillivray, of the same place, were by license united in marriage by me, John Barclay. This marriage has been duly solemnized between us, Archibald McKinnon, Janet McGillivray, and in the presence of us, B. R. G. McGillivray, Mry McGillivray.

McKay and Watson—At Toronto, on the seventh day of January, one thousand eight hundred and fifty-seven, Donald McKay, of Vaughan, bachelor, and Eliza Watson, of the same place, spinster, daughter of Robert Watson, of the same place, were by license united in marriage by me, John Barclay. This marriage has been duly solemnized between us, Donald McKay, Eliza Watson, and in the presence of us, Michael Burkholder, Janet Currie.

Gibson and Gibson—At Toronto, on the twenty-first day of January, one thousand eight hundred and fifty-seven, James Gibson, of Trafalgar, bachelor, and Eliza Gibson, of the same place, spinster, were by license united in marriage by me, John Barclay. This marriage has been duly solemnized between us, John Gibson, Eliza Gibson, and in the presence of us, William J. Mason, John Askin.

McKinnon and Brown—At Toronto, on the seventeenth day of February, one thousand eight hundred and fifty-seven, Duncan McKinnon, of Vaughan, widower, and Ellen Brown, of the same place, widow, were by license united in marriage by me, J. H. MacKerras, for Dr. Barclay. This marriage has been duly solemnized between us, Duncan McKinnon, Ellen Brown, and in the presence of us, Dugald McOrsig, Catherine Brown.

Brown and McLaren—At Toronto, on the twenty-seventh day of February, one thousand eight hundred and fifty-seven, John Brown, of King, bachelor, and Christina McLaren, of the same place, daughter of Donald McLaren, of said township, were by

license united in marriage by me, John Barclay, D.D. This marriage has been duly solemnized between us, John Brown, Christian Melven, and in the presence of us, Peter McKellar, Alexander McLaren.

Hall and Burns—At Toronto, on the fourth day of March, one thousand eight hundred and fifty-seven, Thomas Hall, of Scarborough, and Janet Burns, of the same place, spinster, daughter of widow Burns, were by license united in marriage by me, John Barclay. This marriage has been duly solemnized between us, Thomas H. B. Burns, and in the presence of us, George Secor, Isabella Hall.

Cochran and Kline—At Toronto, on the eleventh day of March, one thousand eight hundred and fifty-seven, William Cochran, of King, bachelor, and Mary Kline, of the same place, widow of the late John Nicholas Kline, were united by license in marriage by me, John Barclay. This marriage has been duly solemnized between us, William Cochran, Mary Kline, and in the presence of us, Thomas Roberts, Lavinia Brown.

Lewis and Lewis—At Toronto, on the nineteenth day of March, one thousand eight hundred and fifty-seven, Wm. John Lewis, of Brampton, bachelor, and Agnes Boyd Lewis, of Albion, spinster, were by license united in marriage by me, John Barclay. This marriage has been duly solemnized between us, William B. Lewis, A. B. Lewis, and in the presence of us, John Platt, James Elliott.

Hume and Callender—At Toronto, on the fourteenth day of May, one thousand eight hundred and fifty-seven, Geo. Hume, of Scarborough, bachelor, and Sarah Callender, of the same place, spinster, daughter of William Callender, of the said township, were united in marriage by license by me, John Barclay. This marriage has been duly solemnized between us, George Hume, Sarah Callender, and in the presence of us, William Martin, Helen Hume.

Padley and Barker—At Toronto, on the twenty-fifth day of May, one thousand eight hundred and fifty-seven, Robert Padley, of Cobourg, bachelor, and Mary Barker, of the township of Whithby, were by license united in marriage by me, John Barclay. This marriage has been duly solemnized between us, Robert Padley, Mary Barker, and in the presence of us, Joseph Connell, Mrs. Connell.

Carlyle and Blunt—At Toronto, on the twelfth day of June, one thousand eight hundred and fifty-seven, John Carlyle, of Toronto, bachelor, and Elizabeth Blunt, of the same place, spinster, daughter of Joseph Blunt, of Hamilton, were, by license, united in marriage by me, John Barclay. This marriage has been duly solemnized between us, John Carlyle, Elizabeth Blunt, and in the presence of us, Thomas Carlyle, Mary Ann Allan.

Fraser and Russell—At Toronto, on the nineteenth day of June, one thousand eight hundred and fifty-seven, Matthew Fraser, of Toronto, bachelor, and Helen Russell, of the same place, spinster, daughter of the late George Russell, of Murrayshire, Scotland, were, by license, united in marriage by me, John Barclay. This marriage has been duly solemnized between us, Matthew Fraser, Helen Russell and in the presence of us, George Russell James Thomson.

Steele and Stokes—At Toronto, on the

twenty first day of September, one thousand eight hundred and fifty seven, Luis Steel, of Toronto, bachelor, and Mary Anne Stokes, of the same place, spinster, daughter of John Stokes, were by license united in marriage, by me John Barclay. This Marriage has been duly solemnized between us, Luis Steel, Mary Anne Stokes, and in the presence of us, P. Linscott, George Colle.

Colle and Stokes—At Toronto, on the twenty-first day of September, one thousand eight hundred and fifty-seven, George Colle, of Toronto, bachelor, and Martha Stokes, of the same place, spinster, daughter of John Stokes, of the said city, were, by license, united in marriage, by me, John Barclay. This marriage has been duly solemnized between us, George Colle, Martha Stokes, and in the presence of us, P. Linscott, Luis Steel.

Ewart and Rogers—At Toronto, on the sixth day of October, one thousand eight hundred and fifty-seven, George Ewart, of Toronto, bachelor, and Agnes Rogers, spinster, daughter of Joseph Rogers, of the said city, were, by license, united in marriage by me, John Barclay. This marriage has been duly solemnized between us, G. Ewart, Agnes Rogers, and in the presence of us, John Ewart, Christina Rogers.

Graham and Low—At Toronto, on the twelfth day of November, one thousand eight hundred and fifty-seven, John Graham, of Chinguacousy, and Mary Ann Low, of the same place, spinster, were, by license, united in marriage by me, John Barclay. This marriage has been duly solemnized between us, John Graham, Mary Ann Low, and in the presence of us, John Graham, sr., William Low.

Hogg and Deane—At Toronto, on the twelfth day of January, one thousand eight hundred and fifty-eight, David Hogg, Barrack Master, Toronto, widower, and Eliza Frances Deane, widow of the same place, were, by license, united in marriage by me, John Barclay. This marriage has been duly solemnized between us, David Hogg, Eliza Frances Deane, and in the presence of us, Andrew Henderson, Mat. Henderson.

Graham and Morrison—At Vaughan, on the fourth day of February, one thousand eight hundred and fifty-eight, William Richard Graham, Esq., of Minsdrum, Vaughan, widower, and Elizabeth Morrison, of same place, spinster, were, by license, united in marriage by me, John Barclay. This marriage has been duly solemnized between us, W. R. Graham, Elizabeth Morrison, and in the presence of us, John Ewart, Mary McNab.

Rogers and Smith—At Toronto, on the twenty-fifth day of February, one thousand eight hundred and fifty-eight, Levi Rogers, of West Gwillimbury, bachelor, and Caroline Sukey Smith, of Toronto, spinster, were, by license, united in marriage by me, John Barclay. This marriage has been duly solemnized between us, Levi Rogers, Caroline Sukey Smith, and in the presence of us, Robert Lowe, Mary Lowe.

Taylor and Robinson—At Toronto, on the tenth day of March, one thousand eight hundred and fifty-eight, Jonathan Taylor, of Toronto, bachelor, and Elizabeth Robinson, of the same place, spinster, daughter of George Robinson, of the said city, were, by license, united in marriage by me, John Barclay. This marriage has been duly sol-

ennized between us, Jonathan Taylor, Elizabeth Robinson, and in the presence of us, Wm. Jackson, Toronto, C. W. Julia A. Robinson.

Orford and Taylor—At Toronto, on the sixth day of April, one thousand eight hundred and fifty-eight, James Orford, Toronto, widower, and Mary Ferguson Taylor, of the same place, spinster, daughter of Hugh Taylor, of the said city, were, by license, united in marriage, by me, John Barclay. This marriage has been duly solemnized between us, James Orford, Mary Ferguson Taylor, and in the presence of us, P. Mulleney, Fanny Summers.

McNeil and Johnson—At Toronto, on the twenty-second day of April, one thousand eight hundred and fifty-eight, by license, George McNeil, of Etobicoke, bachelor, and Mary Johnston, of York, spinster, daughter of Thomas Johnston, of the said township, were united in marriage by me, John Barclay. This marriage has been duly solemnized between us, George McNeil, Mary Johnston, and in the presence of us, Richard McGuire, Catherine McLoughlin.

McMum and Paisley—At Toronto, on the eighth day of May, one thousand eight hundred and fifty-eight, Joseph McMum, of Chinguacousy, bachelor, and Ellen Paisley, of the same place, spinster, were, by license, united in marriage by me, John Barclay. This marriage has been duly solemnized between us, Joseph McMum, Ellen Paisley, and in the presence of us, T. C. Fraser, Samuel Hunter.

Wells and Collis—At Toronto, on the eighth day of May, one thousand eight hundred and fifty-eight, John Wells, of Toronto, bachelor, and Affie Collis, of the same place, spinster, were united in marriage by license by me, John Barclay. This marriage has been duly solemnized between us, John Wells, Affie Collis, and in the presence of us, Maria Louisa Hurly, Arch. Boyd.

Sisley and Heron—At Toronto, on the twenty-fourth day of May, one thousand eight hundred and fifty-eight, by license of His Excellency the Governor-General, Robert Sisley, of Scarborough, and Jannet Heron, of the same place, were united in marriage by me, John Barclay. This marriage has been duly solemnized between us, Robert Sisley, Jannet Heron, and in the presence of us, Andrew Thomson, Christina Thomson.

Burton and Witherspoon—At Toronto, on the fourth day of June, one thousand eight hundred and fifty-eight, by license of the Governor-General, James Burton, of Vaughan, bachelor, and Margaret Witherspoon, of the same place, spinster, daughter of James Witherspoon, of said township, were united by me, John Barclay. This marriage has been duly solemnized between us, James Burton, Margaret Witherspoon, and in the presence of us, William Burton, Eliza Burton.

French and Crumble—At Toronto, on the fifteenth day of June, one thousand eight hundred and fifty-eight, by license of the Governor-General, Thomas French, of Amaranth, bachelor, and Jane Crumble, of the same place, spinster, daughter of James Crumble, of the said township, were united in marriage by me, John Barclay. This marriage has been duly solemnized between us, Thomas French, Jane Crumble, and in the

presence of us, Sarah Morris Chapman, Rosa Cameron.

Steele and Robertson—At Toronto, on the seventh day of July, one thousand eight hundred and fifty-eight, by license of the Governor-General, John Cussons Steele, of Toronto, bachelor, and Mary Anell Robertson, of the same place, spinster, daughter of the late John Robertson, were united in marriage by me, John Barclay, D.D. This marriage has been duly solemnized between us, John Cussons Steele, Mary Anell Robertson, and in the presence of us, Robt. Dalby, of Elora, and Hugh Oliver, of Hamilton.

Penny and Veney—At Toronto, on the nineteenth day of July, one thousand eight hundred and fifty-eight, after regular proclamation of banns, James Penny, of Scarborough, bachelor, and Eliza Veney, of the same place, spinster, were united in marriage by me, John Barclay. This marriage has been duly solemnized between us, James Penny, Eliza Veney, and in the presence of us, Geo. Parsons, Margaret Ferguson.

Miller and Perkins—At Toronto, on the twenty-eighth day of July, one thousand eight hundred and fifty-eight, by license of His Excellency the Governor-General, Chas. Miller, of Vaughan, bachelor, and Rebecca Jane Perkins, of the same township, spinster, were united in marriage, by me John Barclay. This marriage has been duly solemnized between us, Charles Miller, Rebecca Jane Perkins, and in the presence of us, Samuel Brazier, Maria Waugh.

Fairbairn and Stevenson—At Toronto, on the thirtieth day of August, one thousand eight hundred and fifty-eight, by license of His Excellency the Governor-General, Thos. Fairbairn, of Toronto, bachelor, and Mary Stevenson, of the same place, spinster, daughter of the late Robert Stevenson, of Edinburgh, Scotland, were united in marriage by me, John Barclay. This marriage has been duly solemnized between us, Thos. Fairbairn, Mary Stevenson, and in the presence of us, Mary Anna Irving, Richard Fairbairn.

Henderson and Keith—At Toronto, on the sixteenth day of September, one thousand eight hundred and fifty-eight, by license of His Excellency the Governor-General, Thomas Henderson, of the township of Guelph, bachelor, and Margaret Keith, of Toronto, spinster, were united in marriage, by me, John Barclay. This marriage has been duly solemnized between us, Thomas Henderson, Margaret Keith, and in the presence of us, Amelia Keith, George Henderson.

Clarkson and Waller—At Toronto, on the twenty-ninth day of September, one thousand eight hundred and fifty-eight, by license of His Excellency the Governor-General, William Clarkson, of Markham, bachelor, and Rosa Waller, also of Markham, spinster, daughter of James and Elizabeth Waller, were united in marriage by me, John Barclay. This marriage has been duly solemnized between us, William Clarkson, Rosa Waller, and in the presence of John Milburn Robinson, Rebecca Robinson.

Ballard and Birchard—At Toronto, on the first day of October, one thousand eight hundred and fifty-eight, James Ballard, of Pickering, bachelor, and Esther Birchard, of Pickering, daughter of Samuel Birchard, of Scott, were united in marriage by me, John Barclay. This marriage has been duly

solemnized between us, James Ballard, Esther Birchard, and in the presence of Duncan McArthur, K. F. Cameron.

McCallum and McNaughton—At Toronto, on the twelfth day of October, one thousand eight hundred and fifty-eight, by license, John McCallum, of King, bachelor, and Ann McNaughton of Vaughan, spinster, daughter of Donald McNaughton, by license, were united in marriage by me, John Barclay. This marriage has been duly solemnized between us, John McCallum, Ann McNaughton, and in the presence of us, John Larkin, Flora McNaughton.

Thomson and Diell—At Toronto, on the fifth day of January, one thousand eight hundred and fifty-nine, after regular proclamation of banns, John W. Thomson, of Scarborough, bachelor, and Mary Diell, of the same place, spinster, were united in marriage by me, John Barclay, D.D. This marriage has been duly solemnized between us, John W. Thomson, Mary Diell, and in the presence of James A. Thomson, John Holmes.

Somerville and McLachlan—At Toronto, on the twentieth day of January, one thousand eight hundred and fifty-nine, James Somerville, of King, bachelor, and Flora McLachlan, of the same place, spinster, daughter of Hugh McLachlan, of the said township, were, by license, united in marriage by me, John Barclay. This marriage has been duly solemnized between us, James Somerville, Flora McLachlan, and in the presence of us, D. Hewitt, James Bowman.

Patterson and Strachan—At Toronto, on the twenty-first day of January, one thousand eight hundred and fifty-nine, James Patterson, of Toronto, bachelor, and Jane Strachan, of the same place, spinster, daughter of the late James Strachan, of Stonehaven, Aberdeenshire, Scotland, were, by license, united in marriage by me, John Barclay. This marriage has been duly solemnized between us, J. Patterson, Jane Strachan, and in the presence of us, G. C. Strachan, Catherine Strachan.

Harrison and Boswell—At Toronto, on the seventeenth day of March, one thousand eight hundred and fifty-nine, William Mallory Harrison, of King, bachelor, and Mary Boswell, of the same place, were united in marriage, by license, by me, John Barclay, D.D. This marriage has been duly solemnized between us, Robert Mallory Harrison, Mary Boswell, and in the presence of Hector Cameron.

Eckardt and Woodall—At Toronto, on the twenty-second day of March, one thousand eight hundred and fifty-nine, Jacob Eckardt, of Markham, bachelor, and Margaret Esther Woodall, of the same township, spinster, daughter of William H. Woodall, also of Markham, were, by license, united in marriage by me, John Barclay. This marriage has been duly solemnized between us, Jacob Eckardt, Margaret Esther Woodall, and in the presence of William McDonald, Clarissa Woodall.

Patton and Lennox—At Toronto, on the thirteenth day of April, one thousand eight hundred and fifty-nine, Daniel Patton, of the township of York, bachelor, and Maria Lennox, of the same place, spinster, were, by license, united in marriage by me, John Barclay. This marriage has been duly solemnized between us, Daniel Patton, Maria

Lennox, and in the presence of James Armstrong, Alay Groveny.

McPherson and Culham—At Toronto, on the thirtieth day of April, one thousand eight hundred and fifty-nine, Alexander McPherson, of Etobicoke, bachelor, and Sage Culham, of the same place, widow of the late Joseph Culham, were, by license, united in marriage by me, John Barclay. This marriage has been duly solemnized between us, Alex. McPherson, Sage Culham, and in the presence of us, Roderick Donald, Donald McFadyen.

Roberts and Keith—At Toronto, on the second day of May, one thousand eight hundred and fifty-nine, George Roberts, of Toronto, bachelor, and Amelia Keith, of the same place, spinster, were, by license, united in marriage by me, John Barclay. This marriage has been duly solemnized between us, George Roberts, Amelia Keith, and in the presence of us, William Nevell, Jane Atkinson.

Gallagher and Humphries—At Toronto, on the nineteenth day of May, one thousand eight hundred and fifty-nine, William Gallagher, of Toronto, widower, and Maria Humphries, of the same place, widow of the late Richard Humphries, were, by license, united in marriage by me, John Barclay. This marriage has been duly solemnized between us, William Gallagher, Maria Humphries, and in the presence of us, John Mitchell, Eliza Milligan.

Findlay and Dunn—At Toronto, on the ninth day of June, one thousand eight hundred and fifty-nine, John Findlay, of Toronto, bachelor, and Elizabeth Dunn, of the same place, spinster, were, by license, united in marriage, by me, John Barclay. This marriage has been duly solemnized between us, John Findlay, Elizabeth Dunn, and in the presence of us, John Ross, P. M. Baldwin.

Gibb and Gallow—At Toronto, on the seventh day of July, one thousand eight hundred and fifty-nine, Lawrence Gibb, of Toronto, bachelor, and Mary Gallow, of the said city, spinster, were, by license, united in marriage by me, John Barclay. This marriage has been duly solemnized between us, Lawrence Gibb, Mary Gallow, and in the presence of us, John Patterson, Grace Gallow.

Fairbairn and Robertson—At Toronto, on the eighth day of July, one thousand eight hundred and fifty-nine, Richard Fairbairn, of Toronto, bachelor, and Mary Robertson, of the same place, spinster, daughter of Andrew Robertson, of Niagara, were, by license, united in marriage by me, John Barclay. This marriage has been duly solemnized between us, Richard Fairbairn, Mary Robertson, and in the presence of us, Robert Harrison, Eliza F. Browne.

Shaw and McClure—At Toronto, on the nineteenth day of July, one thousand eight hundred and fifty-nine, Samuel Shaw, the younger, of Toronto, bachelor, and Caroline Olive McClure, of the said city, spinster, daughter of the late Robert McClure, were, by license, united in marriage by me, John Barclay. This marriage has been duly solemnized between us, S. Shaw, Caroline Olive McClure, and in the presence of us, Robert J. Griffith, Ellen McClure, S. B. Campbell.

Irwin and Davidson—At Toronto, on the nineteenth day of July, one thousand eight

hundred and fifty-nine, Robert Irwin, of Newmarket, widower, and Anne Davidson, of the same place, widow of the late Joseph Davidson, were, by license, united in marriage by me, John Barclay. This marriage has been duly solemnized between us, Robert Irwin, Anne Davidson, and in the presence of us, Thomas Palmer, Elizabeth Harringer.

Smith and Farquhar—At Toronto, on the twenty-ninth day of February, one thousand eight hundred and sixty, Alexander Smith, of Marcham, bachelor, and Annie Farquhar, of Toronto, spinster, daughter of Alexander Farquhar, of said city, were by license, united in marriage by me, John Barclay. This marriage has been duly solemnized between us, Alexander Smith, Annie Farquhar, and in the presence of us, Charles Brodie, Ellen Spofford.

Davidson and Evans—At Toronto, on the third day of April, one thousand eight hundred and sixty, David Davidson, of Toronto, bachelor, and Loretta Evans, of Hamilton, spinster, daughter of Lewis Evans, of said city, were, by license, united in marriage by me, John Barclay. This marriage has been duly solemnized between us, David Davidson, Loretta Evans, and in the presence of us, William Wallace, E. Ferguson, Martin and Bier—At Toronto, on the twelfth day of April, one thousand eight hundred and sixty, James Martin, of Hamilton, widower, and Anne Bier, of Georgetown, spinster, were, by license, united in marriage by me, John Barclay. This marriage has been duly solemnized between us, James Martin, Anne Bier, and in the presence of us, Chauncey C. Valentine, Harriet A. Morris.

Catcher and Thorn—At Toronto, on the seventeenth day of May, one thousand eight hundred and sixty, Charles Catcher, bachelor, of Toronto, and Elizabeth Thorn, of the same place, spinster, daughter of John Thorn, Glasgow, Scotland, were, by license, united in marriage by me, John Barclay. This marriage has been duly solemnized between us, Charles Catcher, Elizabeth Thorn, and in the presence of us, Wm. H. Sparrow, George Sparrow.

Egan and Hemphill—At Toronto, on the twenty-seventh day of June, one thousand eight hundred and sixty, were married by license, Johnston Egan, of King, widower, and Rebecca Hemphill, of Vaughan, spinster, daughter of Joseph Hemphill, of the said township, by me, John Barclay. This marriage has been duly solemnized between us, Johnston Egan, Rebecca Hemphill, and in the presence of us, William Hemphill, Martha Hemphill.

Savage and Trahy—At Toronto, on the thirty-first day of August, one thousand eight hundred and sixty, John Savage, of Toronto, bachelor, and Catherine Trahy, of the same place, spinster, daughter of William Trahy, of Soverside, Ireland, deceased, were by license united in marriage, by me, John Barclay. This marriage has been duly solemnized between us, John Savage, Catherine Trahy, and in the presence of us, Charles Mason, Margaret Foot.

Dunbar and Kenwood—At Toronto, on the twelfth day of September, one thousand eight hundred and sixty, John Dunbar, of Toronto, bachelor, and Isabella Kenwood, of the same place, widow of the late John

Kenwood, of Bradford, were by license united in marriage, by me, John Barclay. This marriage has been duly solemnized between us, John Dunbar, Isabella Kenwood, and in the presence of us, John Hoshoran, Anne Clifford.

Croft and Strachan—At Toronto, on the twenty-first day of November, one thousand eight hundred and sixty years, John Croft, of Toronto, bachelor, and Emily Strachan, of the same place, spinster, daughter of the late James Strachan, of Stonehaven, Scotland, were, by license, united in marriage, by me, John Barclay. This marriage has been duly solemnized between us, John Croft, Emily Strachan, and in the presence of us, W. Strachan, Margaret Strachan.

Ambrose and Wilson—At Toronto, on the fifteenth day of January, one thousand eight hundred and sixty-one, were married, by license, Charles Thomas Ambrose, of Walkerton, widower, and Georgina Wilson, of Holland Landing, spinster, daughter of the late John Wilson, late of H. M. 50th Regt., by me, John Barclay. This marriage has been duly solemnized between us, Chas. F. Ambrose, Georgina Wilson, and in the presence of us, J. W. H. Wilson, A. E. Williamson.

Dodsworth and Judge—At Toronto, on the first day of February, one thousand eight hundred and sixty-one, John Dodsworth, of Albion, County of Peel, widower, and Isabella Judge, of the same place, widow were by license, united in marriage, by me, John Barclay. This marriage has been duly solemnized between us, John Dodsworth, Isabella Judge, and in the presence of James Calbeck, Jane Walker.

Logan and Gallow—At Toronto, on the second day of February, one thousand eight hundred and sixty, were married by license, Gilbert Logan, of Toronto, bachelor, and Grace Gallow, of the same place, spinster, daughter of William Gallow, of said city, by me, John Barclay. This marriage has been duly solemnized between us, Gilbert Logan, Grace Gallow, and in the presence of us, Augusta Gallow, William Gallow, Samuel Thompson.

Burns and Martin—At Toronto, on the twenty-ninth day of March, one thousand eight hundred and sixty-one, James Burns, of Toronto, bachelor, and Jane Sissar Martin, of the same place, spinster, daughter of John Martin, of Barnack, Stamford, England, were, by license, united in marriage by me, John Barclay. This marriage has been duly solemnized between us, James Burns, Jane Sissar Martin, and in the presence of John Levack, Christina Levack.

Wanless and Bell—At Toronto, on the second day of October, one thousand eight hundred and sixty-one, were married by license, John Wanless, of Toronto, bachelor, and Susan Bell, widow of the late Daniel Kinsman, of the County of Cornwall, England, by me, John Barclay. This marriage has been duly solemnized between us, John Wanless, Susan Bell, and in the presence of us, Edwin Gedhill, Daniel Kinsman.

Coerwinski and McKinnon—At Toronto, on the twenty-first day of October, one thousand eight hundred and sixty-one, Lewis Coerwinski, of Whitechurch, bachelor, and Mary Alice McKinnon, daughter of Angus McKinnon, of Markham, spinster, were united in marriage by me, John Barclay.

This marriage has been duly solemnized between us, Lewis Geerwinski, Mary Alice McClendon, and in the presence of us, W. S. Pollock, E. A. Arlson.

Hunter and McDonald—At Toronto, on the seventh day of November, one thousand eight hundred and sixty-one, Lachlan Hunter, of Caledon, bachelor, and Betsy McDonald, of Toronto, spinster, were by license united in marriage by me, John Barclay. This marriage has been duly solemnized by Lachlan Hunter, Betsy McDonald, and in the presence of us, John Bond, Esther McDonald.

Burkholder and Brown—At Toronto, on the eighteenth day of November, one thousand eight hundred and sixty-one, Michael Burkholder, of Vaughan, bachelor, and Susanna Brown, of the same place, spinster, daughter of Jonathan Brown, of the said township, were, by license, united in marriage by me, John Barclay. This marriage has been duly solemnized between us, Michael Burkholder, Susanna Brown, and in the presence of us, Thomas Nye, Margaret Ann Ormand.

Robinson and McEachern—At Toronto, on the thirtieth day of November, one thousand eight hundred and sixty-one, John Robinson, of Vaughan, bachelor, and Flora McEachern, of the same place, spinster, daughter of Colin McEachern, of the said township, were, by license, united in marriage by me, John Barclay. This marriage has been duly solemnized between us, John Robinson, Flora McEachern, and in the presence of us, Joseph Vickers, Margaret McEachern.

Doron and Earnest—At Toronto, on the first day of January, one thousand eight hundred and sixty-two, Alexander Robert Doron, of Eveshaing, bachelor, and Mary Ann Earnest, of Toronto, spinster, were, by license, united in marriage by me, John Barclay. This marriage has been duly solemnized between us, Alex. Robert Doron, Mary Ann Earnest, and in the presence of John Earnest.

Jolly and Fisher—At Toronto, on the eighth day of January, one thousand eight hundred and sixty-two, were married, by license, James Jolly, of Pickering, and Jane Fisher, of the same place, spinster, daughter of the late Joseph Fisher, of the same place, by me, John Barclay. This marriage has been duly solemnized between us, James Jolly, Jane Fisher, and in the presence of Alexander Bennett, Ruth Fisher.

Ellies and Stonar—At Toronto, on the twentieth day of January, one thousand eight hundred and sixty-two, after due proclamation of banns, Jacob Ellies, of Pickering, bachelor, and Sarah Jane Stonar, of Pickering, spinster, were united in marriage by me, John Barclay. This marriage was duly solemnized between us, Jacob Ellies, Sarah Jane Stonar, and in the presence of Robert Moon, Hannah Adams.

Campbell and Pangman—At Toronto, on the first day of March, one thousand eight hundred and sixty two, were married by license, John Campbell, of Caledon, bachelor, and Mary Jane Pangman, of the same place, spinster, by me, John Barclay. This marriage has been duly solemnized between us, John Campbell, Mary Jane Pangman, and in the presence of us, William Harkins, Catharine Doyle.

Woodberry and McLaughlin—At Toronto,

on the first day of March, one thousand eight hundred and sixty-two, by license, Joseph Woodberry, of Toronto, bachelor, and Margaret McLaughlin, of the same place, spinster, were united in marriage, by me, John Barclay. This marriage has been duly solemnized between us, Joseph Woodberry, Margaret McLaughlin, and in the presence of us, W. Sutherland, Margaret Sutherland.

Robertson and McDougald—At Toronto, on the twenty-sixth day of March, one thousand eight hundred and sixty-two, were married by license, John Robertson, of the Village of Brampton, bachelor, and Mary McDougald, of the same place, spinster, by me, John Barclay. This marriage has been duly solemnized between us, John Robertson, Mary McDougald, and in the presence of us, A. Gilchrist, Anne Gilchrist.

Kennedy and Robertson—At Toronto, on the twenty-fourth day of April, one thousand eight hundred and sixty-two, William George Kennedy, of Trafalgar, in the county of Halton, bachelor, and Isabella Robertson, of the same place, spinster, daughter of William Robertson, were by license, united in marriage, by me, John Barclay. This marriage has been duly solemnized between us, William G. Kennedy, Isabella Robertson, and in the presence of us, Alex. Robertson, Mary Waterson.

Patterson and Kerr—At Toronto, on the twenty-seventh day of May, one thousand eight hundred and sixty-two, John Harkness Patterson, of Toronto, bachelor, and Marion Kerr, of the same place, spinster, daughter of John Kerr, of the said city, were, by license, united in marriage by me, John Barclay. This marriage has been duly solemnized between us, John H. Patterson, Marion Kerr, and in the presence of us, George McLeod, William Eridon.

Bowlby and Rogers—At Toronto, on the third day of June, one thousand eight hundred and sixty-two, John Wedgewood Bowlby, Esq., LL.B., of Brantford, bachelor, and Marion Christina Rogers, of Toronto, spinster, daughter of Jos. Rogers, of the said city, were, by license, united in marriage by me, John Barclay. This marriage has been duly solemnized between us, J. Wedgewood Bowlby, Marion Christina Rogers, and in the presence of us, J. Munns Hamilton, J. A. Rogers.

Willerton and Glass—At Toronto, on the seventh day of June, one thousand eight hundred and sixty-two, Christopher Willerton, of Toronto, bachelor, and Agnes Glass, of the same place, widow, were, by license, united in marriage by me, John Barclay. This marriage has been duly solemnized between us, C. Willerton, Agnes Glass, and in the presence of us, James Boyd, Isler McDonald.

Culver and Burke—At Toronto, on the ninth day of September, one thousand eight hundred and sixty-two, Franklin Culver, of Toronto, bachelor, and Margaret Burke, of the same place, spinster, were, by license, united in marriage by me, John Barclay. This marriage has been duly solemnized between us, Franklin Culver, Margaret Burke, and in the presence of us, John Melvin, Christina McDonald.

Macfarlane and Irwin—At Toronto, on the eighteenth day of September, one thousand eight hundred and sixty two, Duncan Mac-

farlane, of Guelph, bachelor, and Eliza Irwin, of Toronto, spinster, were by license united in marriage, by me John Barclay. This marriage has been duly solemnized between us, D. Macfarlane, Eliza Irwin, and in the presence of us, Malcolm Macfarlane, John Ritchey Jr.

Corr and Ormand—At Toronto, on the twenty second day of September, one thousand eight hundred and sixty two, Matthew Corr, of Toronto, bachelor, and Margaret Anne Ormand, of the same place, spinster, were after publication of Banns, united in marriage, by me John Barclay. This marriage has been duly solemnized between us, Matthew Corr, Margaret Anne Ormand, and in the presence of us, Patrick Kennedy, Mary Brown.

Pattison and Piper—At Toronto, on the twenty fourth day of September, one thousand eight hundred and sixty two, by license, William Pattison, of Fergus, bachelor, and Anne Archibald Piper, of the same place, widow, were united in marriage, by me, John Barclay. This marriage has been duly solemnized between us, Wm. Pattison, Anne Archibald Piper, and in the presence of us, George Brown, John Ridell.

Taylor and Spiers—At Toronto, on the thirteenth day of October, one thousand eight hundred and sixty two, Robert Taylor, of Toronto, widower, and Mary Jane Spiers, of the same place, widow of the late David Spiers, of the said city, deceased, were by license, united in marriage, by me, John Barclay. This marriage has been duly solemnized between us, Robert Taylor, Mary Jane Spiers, and in the presence of us, Samuel Hutchison, Sarah Hutchison.

Wilson and Proctor—At Toronto, on the twenty ninth day of October, one thousand eight hundred and sixty two, were married by license, George Wilson, of King, bachelor, and Melissa Proctor, of the same place, spinster, daughter of Isaac Proctor, of the same township, by me, John Barclay. This marriage has been duly solemnized between us, George Wilson, Melissa Proctor, and in the presence of us, Hugh Wilson, Sarah Webb.

Wallace and West—At Toronto, on the fourth day of November, one thousand eight hundred and sixty two, Peter Wallace, of Toronto, widower, and Hannah West, of Scarborough, spinster, daughter of Oliver West, deceased, were by license, united in marriage, by me, John Barclay. This marriage has been duly solemnized between us, Peter Wallace, Hannah West, and in the presence of us, George Tillsberry, Andrew Coak.

Miller and Milne—At Toronto, on the twenty-ninth day of November, one thousand eight hundred and sixty-two, William Miller, of Pickering, bachelor, and Elizabeth Goodfellow Milne, of the same place, spinster, daughter of Peter Milne, of Markham, were, by license, united in marriage by me, John Barclay. This marriage has been duly solemnized between us, Wm. Miller, Elizabeth G. Milne, and in the presence of us, James Lawrie, Elizabeth Brown.

Hunter and Purchase—At Toronto, on the twentieth day of December, one thousand eight hundred and sixty-two, were married by license, John Hunter, of the village of Chester, widower, and Anne Purchase, of the same place, spinster, daughter of Henry

Purchase, of the same place, by me, John Barclay. This marriage has been duly solemnized between us, John Hunter, Anne Purchase, and in the presence of us, Thomas Thorne, Marlon Purchase.

Borland and Bolger—At Toronto, on the thirteenth day of April, one thousand eight hundred and sixty-three, after due publication of banns, David Borland, of the Army Medical Corps, bachelor, and Theresa Bolger, of Toronto, spinster, were united in marriage by me, John Barclay. This marriage has been duly solemnized between us, David Borland, Theresa Bolger, and in the presence of us, Edward Bolger, Ormlight Butler.

Shepland and Boyce—At Toronto, on the twenty-fifth day of April, one thousand eight hundred and sixty-three, George Shepland, of Yorkville, bachelor, and Jane Boyce, of the same place, spinster, daughter of the late John Boyce, of England, deceased, were united in marriage by me, John Barclay. This marriage has been duly solemnized between us, George Shepland, Jane Boyce, and in the presence of us, Peter Shepland, Elizabeth Shepland.

Herod and Sandilands—At Toronto, on the sixth day of May, one thousand eight hundred and sixty-three, George Samuel Herod, M.D., of Guelph, bachelor, and Margaret Sandilands, of the same place, spinster, were united in marriage by me, John Barclay. This marriage has been duly solemnized between us, George S. Herod, Margaret Sandilands, and in the presence of us, George Arkle, A. H. Mills.

Thomson and McComb—At Toronto, on the eighteenth day of June, one thousand eight hundred and sixty-three, James Alexander Thomson, of Scarborough, bachelor, and Mary Jane McComb, of the same place, spinster, were, by license, united in marriage by me, John Barclay. This marriage has been duly solemnized between us, James Alexander Thomson, Mary Jane McComb, and in the presence of us, Charles Rawson, Elizabeth Ellen Thomson.

Adxins and McFadyen—At Toronto, on the third day of November, one thousand eight hundred and sixty-three, were married, by license, John Adxins, of Toronto, bachelor, and Flora Allan McFadyen, of the same place, spinster, daughter of the late Roderick McFadyen, of the Isle of Skye, Scotland, deceased, by me, John Barclay. This marriage has been duly solemnized between us, John Adxins, Flora Allan McFadyen, and in the presence of John Milne, Alice O'Keefe.

Sponcer and Forrest—At Toronto, on the eighth day of December, one thousand eight hundred and sixty-three, Velorus Sponcer, of Nottawa, bachelor, and Matilda Forrest, of Collingwood, widow of the late Robert Forrest, of Haldiman County, were united in marriage, by me, John Barclay. This marriage has been duly solemnized between us, Velorus Sponcer, Matilda Forrest, and in the presence of Annetta Forrest, Mary Gilmore.

Wilson and Miller—At Toronto, on the twenty-ninth day of December, one thousand eight hundred and sixty-three, William Wilson, of Trafalgar, bachelor, and Anne Miller, of Esqueving, spinster, daughter of Robert Miller, of the same place, were by license, united in marriage, by me, John Barclay. This marriage has been

duly solemnized between us, William Wilson, Anne McFar, and in the presence of us, George Wilson, Miss Jane Wilson.

McDonald and Hughes—At Toronto, on the sixteenth day of February, one thousand eight hundred and sixty-four, Donald Mitchell McDonald, of Toronto, bachelor, and Jane Hughes, of the same place, widow of the late George Hughes, of Peterboro, deceased, were by license, united in marriage, by me, John Barclay. This marriage has been duly solemnized between us, D. M. McDonald, Jane Hughes, and in the presence of us, J. Helen McDonald, J. McDonald.

Spencer and McDonald—At Toronto, on the sixteenth day of February, one thousand eight hundred and sixty-four, Theodore Henry Spencer, of Toronto, barrister-at-law, bachelor, and Mary Caroline Augusta McDonald, daughter of Hon. Donald McDonald, of the said city, were, by license, united in marriage by me, John Barclay. This marriage has been duly solemnized between us, T. H. Spencer, M. C. A. McDonald, and in the presence of us, J. Helen McDonald.

Reid and Hunter—At Toronto, on the first day of March, one thousand eight hundred and sixty-four, James Reid, of Garrafrax, bachelor, and Mary Hunter, of the same place, spinster, were by license, united in marriage by me, John Barclay. This marriage has been duly solemnized between us, James Reid, Mary Hunter, and in the presence of us, William Edwin Reid, Mary Hunter.

Bryant and Goldring—At Toronto, on the twelfth day of March, one thousand eight hundred and sixty-four, John Bryant, of Toronto, bachelor, and Jessie Goldring, of the same place, widow of the late George Goldring, of the said city of Toronto, deceased, were, by license, united in marriage by me, John Barclay. This marriage has been duly solemnized between us, John Bryant, Jessie Goldring, and in the presence of us, George Manson, M. S. Borden.

Alexander and Sutherland—At Toronto, on the eleventh day of April, one thousand eight hundred and sixty-four, Robert S. Alexander, of the town of Cobourg, bachelor, and Ann Sutherland, of Toronto, spinster, daughter of the late K. M. Sutherland, were, by license, united in marriage by me, John Barclay. This marriage has been duly solemnized between us, R. S. Alexander, Ann Sutherland, and in the presence of us, Melita Sutherland, George James Wellesly.

Thomas and Rogers—At Toronto, on the twenty-eighth day of April, one thousand eight hundred and sixty-four, Frederick Charles Thomas, of Toronto, bachelor, and Margaret Rogers, spinster, daughter of Charles Rogers, of the said city, were united in marriage by me, John Barclay. This marriage has been duly solemnized between us, F. C. Thomas, M. Rogers, and in the presence of us, D. Blain, Chas. R. Smoke.

Skinner and McDonald—At Toronto, on the eleventh day of May, one thousand eight hundred and sixty-four, George Skinner, of Schomberg, widower, and Christina McDonald, of Toronto, spinster, were, by license, united in marriage by me, John Barclay. This marriage has been duly solemnized between us, G. Skinner, Christina McDonald, and

in the presence of John Holderness, Margaret Rennie.

Henley and Steinhoff—At Toronto, on the seventeenth day of May, one thousand eight hundred and sixty-four, William Henley, of Markham, bachelor, and Elizabeth Agnes Steinhoff, of the same place, spinster, daughter of Peter Steinhoff, of the same township, were, by license, united in marriage by me, John Barclay. This marriage has been duly solemnized between us, William Henley, Elizabeth Agnes Steinhoff, and in the presence of us, Elizabeth Malone, George Strachan.

Evans and Sinclair—At Toronto, on the twenty-third day of May, one thousand eight hundred and sixty-four, Edward Wakeman Evans, of Toronto, bachelor, and Margaret Ferguson Sinclair, of the same place, spinster, were by license, united in marriage, by me, John Barclay. This marriage has been duly solemnized between us, Edward Wakeman Evans, Margaret Ferguson Sinclair, and in the presence of us, J. E. Baker, J. Evans, Jr.

Lamb and Findlay—At Toronto, on the twenty-sixth day of May, one thousand eight hundred and sixty-four, Robt. Lamb, of the town of St. W., bachelor, and Agnes Findlay, of the township of York, spinster, daughter of Alexander Findlay, of Aberdeenshire, Scotland, were, by license united in marriage by me, John Barclay. This marriage has been duly solemnized between us, Robert Lamb, Agnes Findlay, and in the presence of us, John Findlay, Elizabeth Findlay.

Mein and Fraser—At Toronto, on the sixth day of October, one thousand eight hundred and sixty-four, James Mein, of North Easthope, bachelor, and Catherine Fraser, of the same place, spinster, were, by license, united in marriage by me, John Barclay. This marriage has been duly solemnized between us, James Mein, Catherine Fraser, and in the presence of us, G. B. Walker, F. H. Orme.

Turnbull and McDonald—At Toronto, on the seventh day of October, one thousand eight hundred and sixty-four, Geo. Turnbull, of Toronto, bachelor, and Anne McDonald, of the same place, spinster, daughter of Donald McDonald, of Osprey, were by license, united in marriage by me, John Barclay. This marriage has been duly solemnized between us, George Turnbull, Anne McDonald, and in the presence of us, John Millchamp, Frederick Williams.

Knowles and Marshall—At Toronto, on the thirty-first day of October, one thousand eight hundred and sixty-four, John Knowles, of Pickering, bachelor, and Fanny Marshall, of the same place, spinster, daughter of the late John Marshall, of Devonshire, England, were, by license, united in marriage by me, John Barclay. This marriage has been duly solemnized between us, John Knowles, Fanny Marshall, and in the presence of us, George Tait, Maria Prout.

Jones and McClure—At Toronto, on the twenty-first day of December, one thousand eight hundred and sixty-four, William Owen Jones, of Toronto, bachelor, and Emily Victoria McClure, of the township of York, spinster, daughter of the late Robert McClure, were, by license, united in marriage by me, John Barclay. This marriage has been duly solemnized between us, William Owen Jones, Emily V. McClure, and in

the presence of us, A. B. Robertson, Della R. McClure, S. B. Campbell—At Toronto, on the fifth day of January, one thousand eight hundred and sixty-five, Robert Coalwill, of Toronto, bachelor, and Anne Colwell, of the same place, spinster, were by license, united in marriage by me, John Barclay. This marriage has been duly solemnized between us, Robert Coalwill, Anne Colwell, and in the presence of us, Edward Parcell, Jane Caldwell.

Dewsbury and Andrews—At Toronto, on the eleventh day of February, one thousand eight hundred and sixty-five, Thos. Dewsbury, of Toronto, bachelor, and Jane Andrews, of the same place, were, by license, united in marriage by me, John Barclay. This marriage has been duly solemnized between us, Thomas Dewsbury, Jane Andrews, and in the presence of us, Ellen Glancey, Richard Dewsbury.

Cherry and French—At Toronto, on the seventh day of March, one thousand eight hundred and sixty-five, Joseph Cherry, of Toronto, bachelor, and Agnes French, of the township of King, spinster, were, by license, united in marriage by me, James S. Douglas, for John Barclay. This marriage has been duly solemnized between us, Joseph Cherry, Agnes French, and in the presence of us, Samuel Tilton, Sophia Cherry Livingston and Appelbe—At Toronto, on the ninth day of March, one thousand eight hundred and sixty-five, John Livingston, Esq., barrister-at-law, bachelor, of Georgetown, and Mary Patience Appelbe, of Stewarstown, spinster, daughter of the late Wm. Appelbe, were united in marriage by license, by me, John Barclay. This marriage has been duly solemnized between us, John Livingston, Mary Appelbe, and in the presence of us, D. Blain, barrister, Toronto, and Rebecca Appelbe, Equeusing.

Gorrie and Norris—At Toronto, on the second day of May, one thousand eight hundred and sixty-five, Joseph Gorrie, of the city of Toronto, bachelor, and Catherine Norris, of the same place, spinster, were united in marriage, by license, by me, John Barclay. This marriage has been duly solemnized between us, Joseph Gorrie, Catherine Norris, and in the presence of us, Henry Scott, Wm. H. Dudley.

Dewar and Parkinson—At Toronto, on the fourth day of May, one thousand eight hundred and sixty-five, Henry Robertson Dewar, of Toronto, bachelor, and Mary Elizabeth Parkinson of the same place, spinster, were united in marriage, by license, by me, John Barclay. This marriage has been duly solemnized between us, Henry Robertson Dewar, Mary Elizabeth Parkinson, and in the presence of us, R. W. Parkinson, J. E. Henning.

Rice and Smallcombe—At Toronto, on the sixteenth day of May, one thousand eight hundred and sixty-five, John Rice, of Whitby, bachelor, and Elizabeth Smallcombe, spinster, of Toronto, were united in marriage by me, John Barclay. This marriage has been duly solemnized between us, John Rice, E. Smallcombe, and in the presence of us, Stewart Walls, A. Erskine, McNess and Hawley—At Toronto, on the sixteenth day of May, one thousand eight hundred and sixty-five, John McNess, of Toronto, bachelor, and Harriet Anne Hawley, of the same place, spinster, daughter

of James Hawley, of Peterborough, England, were by license united in marriage by me, John Barclay. This marriage has been duly solemnized between us, John McNess, Harriet Anne Hawley, and in the presence of us, Michael Donnelly, Annie G. Peterkin.

Townslay and Paterson—At Toronto, on the twenty-third day of May, one thousand eight hundred and sixty-five, Thos. Townslay, of Yorkville, bachelor, and Ann Paterson, of the same place, spinster, were, by license, united in marriage by me, John S. Douglas, for John Barclay. This marriage has been duly solemnized between us, Thos. Townslay, Ann Paterson, and in the presence of us, Joseph Cherry, A. D. Cherry.

Ross and Miller—At Riggsfoot, Markham, on the fifth day of June, one thousand eight hundred and sixty-five, the Rev. Walter R. Ross, of Pickering, bachelor, and Elizabeth Miller, spinster, daughter of Geo. Miller, Esq., of Riggsfoot, were, by license, united in marriage by me, John Barclay. This marriage has been duly solemnized between us, Walter R. Ross, Elizabeth Miller, and in the presence of us, John Miller, Elizabeth Holmes.

McGregor and Rogers—At Toronto, on the twenty-eighth day of June, one thousand eight hundred and sixty-five, Daniel McGregor, of Hullett, bachelor, and Jane Rogers, spinster, daughter of Charles Rogers, of Toronto, were by license united in marriage by me, John Barclay. This marriage has been duly solemnized between us, Daniel McGregor, Jane Rogers, and in the presence of us, B. Blain, barrister, Toronto, and Charles Rogers, Jr.

Bennet and Mathewson—At Toronto, on the first day of July, one thousand eight hundred and sixty-five, Hugh Dudgeon Bennett, of Vaughan, bachelor, and Sarah Mathewson, of the same place, spinster, daughter of Hugh Mathewson, of the said township, were united in marriage, by license, by me, John Barclay. This marriage has been duly solemnized between us, Hugh Dudgeon Bennett, Sarah Mathewson, and in the presence of us, John Bannerman, Helen Hanlin.

Matheson and White—At Toronto, on the sixth day of July, one thousand eight hundred and sixty-five, Donald Matheson, of Vaughan, bachelor, and Elizabeth White, of the same place, spinster, were by license, united in marriage by me, John Barclay. This marriage has been duly solemnized between us, Donald Matheson, Elizabeth White, and in the presence of us, John McNeil, Martha Hedges.

Latimer and Low—At Toronto, on the seventh day of July, one thousand eight hundred and sixty-five, William Latimer, of Vaughan, bachelor, and Sarah Jane Low, of the same place, spinster, daughter of the late Daniel Low, of Co. Down, Ireland, were united in marriage by me, John Barclay. This marriage has been duly solemnized between us, William Latimer, Sarah Jane Low, and in the presence of us, J. S. Rogerson, James M. Latimer.

Bolton and Chapman—At Toronto, on the eighth day of July, one thousand eight hundred and sixty-five, Isaac Bolton, of Etobicoke, bachelor, and Mary Jane Chapman, of the same place, spinster, daughter of Robert Chapman, of the said township, were, by license, united in marriage by me, John Barclay. This marriage has been duly

solemnized between us, Isaac Belton, Mary Jane Chapman, and in the presence of us, George Gair, wife, by license, united in marriage by me, John Barclay.

MacKerras and Dennistown.—At Toronto, on the sixteenth day of August, one thousand eight hundred and sixty-five, the Rev. John Huga MacKerras, of Bowmanville, bachelor, and Margaret Dennistown, spinster, daughter of Robert Dennistown, Esq., Peterboro', were, by license, united in marriage by me, John Barclay. This marriage has been duly solemnized between us, J. H. MacKerras, Margaret Dennistown, and in the presence of us, Donald MacLean, Mary E. Fortye.

Rodgers and McNeil.—At Toronto, on the fifteenth day of September, one thousand eight hundred and sixty-five, David Rodgers, of York, bachelor, and Margaret McNeil, of Toronto, spinster, were by license united in marriage by me, John Barclay. This marriage has been duly solemnized between us, David Rodgers, Margaret McNeil, and in the presence of us, Jacob Stubbs, John Boyd.

Savage and Ledgerwood.—At Toronto, on the eighteenth day of September, one thousand eight hundred and sixty-five, John Savage, of Richmond Hill, bachelor, and Mary Ledgerwood, of same place, spinster, were, by license, united in marriage by me, John Barclay. This marriage has been duly solemnized between us, John Savage, Mary Ledgerwood, and in the presence of us, Agnes Ledgerwood, James Davidson.

McKenzie and McClymont.—At Toronto, on the nineteenth day of September, one thousand eight hundred and sixty-five, James McKenzie, of York, widower, and Jane McClymont, of the same place, spinster, were, by license, united in marriage by me, John Barclay. This marriage has been duly solemnized between us, James McKenzie, Jane McClymont, and in the presence of us, James French, Wm. Little.

Mitchell and Donaldson.—At Toronto, on the twenty-fifth day of September, one thousand eight hundred and sixty-five, David Mitchell, late of Glasgow, near Toronto, bachelor, and Elizabeth Donaldson, late of Forfar, Scotland, now of Toronto, spinster, daughter of Alexander Donaldson, were, by license, united in marriage by me, John Barclay. This marriage has been duly solemnized between us, David Mitchell, Elizabeth Donaldson, and in the presence of us, Michael J. Clark, Alex. Donaldson.

Cunningham and McColl.—At Toronto, on the twenty-sixth day of October, one thousand eight hundred and sixty-five, Robert Cunningham, of Vancouver, bachelor, and Jane McColl, of the same place, spinster, daughter of the late Hugh McColl, of King, were, by license, united in marriage by me, John Barclay. This marriage has been duly solemnized between us, Robert Cunningham, Jane McColl, and in the presence of us, Jas. W. Turner, George Northridge.

Pearson and Dallas.—At Toronto, on the twenty-second day of December, one thousand eight hundred and sixty-five, David Bissett Pearson, of Montreal, widower, and Eliza Dallas, of Toronto, spinster, daughter of Angus Dallas, of the said city of Toronto, were, by license, united in marriage by me, John Barclay. This marriage has been duly solemnized between us, David Bissett Pearson, Eliza Dallas, and in the presence of us, R. R. Linton, Frances Linton.

Stephens and Jones.—At Toronto, on the

sixth day of January, one thousand eight hundred and sixty-six, Ebenezer Stephens, of Scarborough, bachelor, and Emma Jones, of the same place, spinster, daughter of James Jones, of the said township, were united in marriage by me, John Barclay. This marriage has been duly solemnized between us, Ebenezer Stephens, Emma Jones, and in the presence of us, William Donaldson, William Clark.

Reid and Elliott.—At Toronto, on the eleventh day of January, one thousand eight hundred and sixty-six, James Reid, of Vaughan, bachelor, and Sarah Jane Elliott, of the same place, spinster, daughter of John Elliott, of Vaughan, were, by license, united in marriage by me, John Barclay. This marriage has been duly solemnized between us, James Reid, Sarah Jane Elliott, and in the presence of us, Marion Halliday, Joseph McFarlane.

Aitken and Marshall.—At Toronto, on the nineteenth day of January, one thousand eight hundred and sixty-six, John Aitken, of Weston, bachelor, and Annie Marshall, of Toronto, spinster, daughter of John Marshall, of the same place, were united in marriage by me, John Barclay. This marriage has been duly solemnized between us, John Aitken, Annie Marshall, and in the presence of us, Mary Marshall, Jas. Crozier, Dilkes and Colby.—At Toronto, on the thirtieth day of May, one thousand eight hundred and sixty-six, Harry Dilkes, of Toronto, bachelor, and Frances Louise Colby, of the same place, spinster, daughter of the late Jesse Colby, of Morristown, New Jersey, U. S., were by license united in marriage by me, John Barclay. This marriage has been duly solemnized between us, Harry Dilkes, Frances Louise Colby, and in the presence of us, John E. Colby, Wm. Geo. Castell.

Ingram and Holby.—At Toronto, on the ninth day of July, one thousand eight hundred and sixty-six, George Ingram, of Toronto, bachelor, and Elizabeth Holby, of the same place, spinster, were by license, united in marriage by me, John Barclay. This marriage has been duly solemnized between us, George Ingram, Elizabeth Holby, and in the presence of J. Threlkeld, Elizabeth Collard.

Gilbert and Chase.—At Toronto, on the twelfth day of July, one thousand eight hundred and sixty-six, were married by license, William Gilbert, Corporal H. M. 47th Regt., bachelor, and Mary Elizabeth Chase, of Toronto, spinster, by me, John Barclay. This marriage has been duly solemnized between us, W. Gilbert, Corporal H. M. 47th Regt., Mary Elizabeth Chase, and in the presence of us, William Miller, 47th Regt., Sarah Miller.

Mitchell and Carson.—At Toronto, on the second day of August, one thousand eight hundred and sixty-six, John Mitchell, of Toronto, bachelor, and Rebecca Carson, of the same place, spinster, were by license, united in marriage by me, John Barclay. This marriage has been duly solemnized between us, John Mitchell, Rebecca Carson, and in the presence of William Bronte, Elizabeth Calgary.

Monro and McLean.—At Toronto, on the third day of September, one thousand eight hundred and sixty-six, were married by license, Alexander Monro, of Toronto, bachelor, and Bessie McLean, of the same place, spinster, daughter of the late Angus Mo-

Leas, of the said city, by me, John Barclay. This marriage has been duly solemnized between us, Alexander Monro, Beale McLean, and in the presence of us, Robert Kerr, Jr., Maggie Bright.

McDougall and McDougall—At Toronto, on the eleventh day of September, one thousand eight hundred and sixty-six, Murdoch McDougall, of Elderslie, bachelor, and Mary McDougall, of Toronto, spinster, were united in marriage by me, John Barclay. This marriage has been duly solemnized between us, Murdoch McDougall, Mary McDougall, and in the presence of us, Anne McDougall, Neil McDougall.

Morrison and Craig—At Toronto, on the twenty-seventh day of September, one thousand eight hundred and sixty-six, Matthew Morrison, of Toronto, bachelor, and Prudence Craig, of Chinguacousy, spinster, daughter of David Craig, of the said township of Chinguacousy, were, by license, united in marriage by me, John Barclay. This marriage has been duly solemnized between us, Matthew Morrison, Prudence Craig, and in the presence of us, Hugh Morrison, Mary Morrison.

Reid and Kavanagh—At Toronto, on the eighth day of October, one thousand eight hundred and sixty-six, after regular proclamation of banns John Reid, of H. M. 17th Regt. of Foot, and Annie Kavanagh, of Toronto, spinster, were united in marriage by me, John Barclay. This marriage has been duly solemnized between us, John Reid, Annie Kavanagh, and in the presence of us, John Scanlon, Sarah Kavanagh.

Bell and Taylor—At Toronto, on the seventeenth day of October, one thousand eight hundred and sixty-six, Samuel Bell, of the city of Detroit, U. S., bachelor, and Agnes Isabella Taylor, of the city of Toronto, spinster, daughter of Archibald Taylor, of said city, were by license united in marriage by me, John Barclay. This marriage has been duly solemnized between us, Samuel Bell, Agnes Isabella Taylor, and in the presence of us, R. Binton, Jennet McKenzie.

Cooey and Hull—At Toronto, on the twelfth day of December, one thousand eight hundred and sixty-six, by license, John Cooey, of Vaughan, bachelor, and Elizabeth Hull, of same place, spinster, were united in marriage by me, John Barclay. This marriage has been duly solemnized between us, John Cooey, Elizabeth Hull, and in the presence of us, John Watson, Susanna Brown.

Crozier and Marshall—At Toronto, on the twenty-seventh day of December, one thousand eight hundred and sixty-six, James Crozier, of Toronto, bachelor, and Mary Marshall, of the same place, spinster, daughter of John Marshall, of the said city, were united in marriage by me, John Barclay. This marriage has been duly solemnized between us, James Crozier, Mary Marshall, and in the presence of us, Joseph Marshall, Mary Thomson.

Gemmell and Morrison—At Toronto, on the second day of February, one thousand eight hundred and sixty-seven, Thomas Gemmell, of St. Mary's, widower, and Christina Morrison, of the same place, spinster, daughter of the late John Morrison, were united in marriage by me, John Barclay. This marriage has been duly solemnized between us, Thomas Gemmell, Christina Mor-

riison, and in the presence of us, John Halse, Jane Struthers.

Curry and McNabb—At Toronto, on the fifth day of February, one thousand eight hundred and sixty-seven, John Curry, of Nottawasaga, bachelor, and Anne McNabb of Toronto, spinster, daughter of the late Peter McNabb, of Nottawasaga, were united in marriage by me, John Barclay. This marriage has been duly solemnized between us, John Curry, Anne McNabb, and in the presence of us, John J. Grassick, J. Mullen, Alex. T. Fulton.

Milburn and Edminson—At Toronto, on the twenty-sixth day of February, one thousand eight hundred and sixty-seven, Joseph Milburn, of the township of Smith, bachelor, and Mary Anne Edminson, of the same place, spinster, daughter of John Edminson, of the said township, were, by license, united in marriage by me, John Barclay. This marriage has been duly solemnized between us, Joseph Milburn, Mary Ann Edminson, and in the presence of us, Anne Hunter, Lily Cameron.

Williamson and Baird—At Toronto, on the nineteenth day of March, one thousand eight hundred and sixty-seven, William Rennie Williamson, bachelor, of Amaranth, late of Caledon, and Martha Baird, spinster, daughter of Adam Baird, of the same place, were, by license, united in marriage by me, John Barclay. This marriage has been duly solemnized between us, William Rennie Williamson, Martha Baird, and in the presence of John Denison, Rosa Cameron.

Dallas and Waddell—At Toronto, on the ninth day of April, one thousand eight hundred and sixty-seven, Angus Dallas, of Toronto, widower, and Jane Ann Waddell, of the same place, spinster, were by license united in marriage by me, John Barclay. This marriage has been duly solemnized between us, Angus Dallas, Jane Ann Waddell, and in the presence of us, Francis Rooney, Sarah Kelly.

Clarke and Leary—At Toronto, on the thirteenth day of April, one thousand eight hundred and sixty-seven, Private Henry Clarke, of H. M. 17th Regt. of Foot, now stationed at Toronto, bachelor, and Jane Leary, of Toronto, widow of the late Timothy Leary, of Belfast, Ireland, were united in marriage by me, John Barclay. This marriage has been duly solemnized between us, H. Clarke, Jane Leary, and in the presence of us, James McCormick, Ellen Maher.

Bruce and Telford—At Toronto, on the twenty-third day of April, one thousand eight hundred and sixty-seven, John Gould Bruce, of Toronto, bachelor, and Rosanna Telford, of the same place, spinster, were by license, united in marriage by me, John Barclay. This marriage has been duly solemnized between us, John G. Bruce, Rosanna Telford, and in the presence of us, Samuel Hull, Margaret Ross.

Harton and Miller—At Toronto, on the twenty-ninth day of April, one thousand eight hundred and sixty-seven, James Harton, of Toronto, bachelor, and Margaretta Miller, of the same place, spinster, daughter of John Miller, Armourer Sergeant in H. M. 17th Regt. of Foot, were by license united in marriage by me, John Barclay. This marriage has been duly solemnized between us, James Harton, Margaretta Miller,

and in the presence of us, John Miller, Sophia Miller.

Carroll and Hayward—At Toronto, on the thirtieth day of April, one thousand eight hundred and sixty-seven, William Carroll, of the Commissariat Staff Corps, bachelor, and Clara Hayward, Toronto, spinster, were by license, united in marriage by me, John Barclay. This marriage has been duly solemnized between us, W. Carroll, Clara Hayward, and in the presence of us, R. Briggs, Charles McEachern.

Waterhouse and Gormley—At Toronto, on the first day of May, one thousand eight hundred and sixty-seven, after due proclamation of banns, Robert Waterhouse, Corporal in H. M. 17th Regt., bachelor, and Elizabeth Gormley, Toronto, spinster, were united in marriage by me, John Barclay. This marriage has been duly solemnized between us, R. Waterhouse, Elizabeth Gormley, and in the presence of us, H. Clarke, Jane Clarke.

Strachan and Murdoch—At Toronto, on the twenty-sixth day of June, one thousand eight hundred and sixty-seven, John Strachan, of Toronto, bachelor, and Margaret Murdoch, of the same place, spinster, daughter of Alexander William Murdoch, of the said city, were, by license, united in marriage by me, John Barclay. This marriage has been duly solemnized between us, J. Strachan, M. Murdoch, and in the presence of us, A. MacNabb, M. A. Murdoch.

McLennan and Marks—At Toronto, on the eleventh day of July, one thousand eight hundred and sixty-seven, by license of His Excellency Lord Monck, Governor-General of Canada, Hugh McLennan, of the city of Toronto, widower, and Elizabeth Marks, of the same place, spinster, were united in marriage by me, John Barclay. This marriage has been duly solemnized between us, H. McLennan, E. Marks, and in the presence of us, R. J. Stanley, Mrs. Stanley.

Pringle and Wait—At Toronto, on the thirteenth day of August, one thousand eight hundred and sixty-seven, by license of His Excellency Lord Monck, Governor-General of Canada, Thomas Murray Pringle, of Toronto, bachelor, and Lucinda Henrietta Wait, of the same place, spinster, were united in marriage by me, John Barclay. This marriage has been duly solemnized between us, T. M. Pringle, L. H. Wait, and in the presence of us, B. S. Dickson, O. G. Webb.

Crawford and Robertson—At Toronto, on the twenty-third day of September, one thousand eight hundred and sixty-seven, by license of His Excellency the Governor-General of Canada, Lord Monck, Ensign Oscar Crawford, of Buffalo, U. S., bachelor, and Jennett Robertson, of Toronto, daughter of the late John Robertson, were united in marriage by me, John Barclay. This marriage has been duly solemnized between us, B. O. Crawford, Jennett Robertson, and in the presence of us, Harriet Plowman, John Robertson.

Briggs and Biscoe—At Toronto, on the twenty-sixth day of October, one thousand eight hundred and sixty-seven, by license of His Excellency the Governor-General, Lord Monck, Frederick Briggs, Royal Commissariat Staff Corps, bachelor, and Elizabeth Biscoe, of Toronto, spinster, were united in marriage by me, John Barclay. This marriage has been duly solemnized be-

tween us, Frederick Briggs, Elizabeth Biscoe, and in the presence of us, Wm. Skellington, Margaret McArthur.

Hallam and Kenny—At Toronto, on the second day of November, one thousand eight hundred and sixty-seven, by license of His Excellency Viscount Monck, Governor-General of Canada, Thomas Hallam, Lance-Corporal H. M. 17th Regt. of Foot, now stationed at Toronto, bachelor, and Sarah Kenny, of the said city, spinster, daughter of John Kenny, of the same place, were united in marriage by me, John Barclay. This marriage has been duly solemnized between us, Thomas Hallam, Sarah Kenny, and in the presence of us, H. Clarke, Eliza Kenny.

McDougall and Aitken—At Toronto, on the twenty-second day of November, one thousand eight hundred and sixty-seven, by license of His Excellency the Governor-General, John McDougall, of Toronto, bachelor, and Christina Aitken, of the same place, spinster, daughter of the late James Aitken, were united in marriage by me, John Barclay. This marriage has been duly solemnized between us, John McDougall, Christina Aitken, and in the presence of us, William Deans, Matilda Moffatt.

McEchnie and McIntyre—At Toronto, on the twenty-seventh day of November, one thousand eight hundred and sixty-seven, by license of His Excellency the Governor-General of the Dominion of Canada, Rodolick McEchnie, of the township of Proton, bachelor, and Margaret McIntyre, of Eldon, spinster, were united in marriage by me, John Barclay. This marriage has been duly solemnized between us, Rodolick McEchnie, Margaret McIntyre, and in the presence of us, Alex. McKenzie, Isabella McIntyre.

Farley and Robinson—At Toronto, on the thirtieth day of November, one thousand eight hundred and sixty-seven, by license of His Excellency the Governor-General of Canada, William Farley, of Toronto, bachelor, and Christina Robinson, of the same place, spinster, were united in marriage by me, John Barclay. This marriage has been duly solemnized between us, William Farley, Christina Robinson, and in the presence of us, Wm. Lamb, Mary Robinson.

Low and Blair—At Toronto, on the fifth day of December, one thousand eight hundred and sixty-seven, by license of His Excellency the Governor-General, Viscount Monck, of the Dominion of Canada, authorizing the solemnization of marriage between John Low, bachelor, and Maria Jane Blair, spinster, both of Toronto, the said John Low and Maria Jane Blair were united in marriage by me, John Barclay. This marriage has been duly solemnized between us, John Low, Maria Jane Blair, and in the presence of us, Lammie Gibb, Rich. Biehey.

Bickel and Lark—At Toronto, on the sixth day of December, one thousand eight hundred and sixty-seven, by license of His Excellency the Governor-General of Canada, George Edward Bickel, bachelor, of Toronto, and Hannah Maria Lark, spinster, of Weston, were united in marriage by me, John Barclay. This marriage has been duly solemnized between us, G. E. Bickel, H. M. Lark, and in the presence of us, W. Kennedy, Aggie Cameron.

Scanlon and Marshall—At Toronto, on the nineteenth day of December, one thousand eight hundred and sixty-seven, after regu-

lar publication of banns John Scanlon, of H. M. 17th Regt. of Foot, bachelor, and Elizabeth Marshall, of Brantford, spinster, daughter of Henderson Marshall, were united in marriage by me, John Barclay. This marriage has been duly solemnized between us, John Scanlon, Elizabeth Marshall, and in the presence of us, John Reid, J. Anna Raymond.

Duguid and Gardener—At Toronto, on the twenty-fourth day of December, one thousand eight hundred and sixty-seven, Alexander Duguid, of Toronto, widower, and Eliza Gardener, of the same place, spinster, daughter of the late Thomas Gardener, Ireland, were by license, united in marriage by me, John Barclay. This marriage has been duly solemnized between us, Alexander Duguid, Eliza Gardener, and in the presence of us, Robert Hunter, William S. Duguid.

Tedder and McGillivray—At Toronto, on the thirty-first day of December, one thousand eight hundred and sixty-seven, by license of His Excellency Viscount Monck, Governor-General of Canada, Thomas Tedder, of Vaughan, bachelor, and Mary McGillivray, of the same place, spinster, were united in marriage by me, John Barclay. This marriage has been duly solemnized between us, Thomas Tedder, Mary McGillivray, and in the presence of John Tedder, Catherine McGillivray.

McLoask and Cooper—At Toronto, on the fifth day of March, one thousand eight hundred and sixty-eight, by license of His Excellency Viscount Monck, Governor-General of Canada, Peter Stephen McLoask, of the Commissariat Staff Corps, bachelor, and Sidney Maria Cooper, of Toronto, spinster, were, by license, united in marriage by me, John Barclay. This marriage has been duly solemnized between us, Peter Stephen McLoask, Sidney Maria Cooper, and in the presence of us, Alice Tylston Fryer, Johnston E. Cooper.

Blair and Turner—At Toronto, on the twenty-third day of March, one thousand eight hundred and sixty-eight, after regular proclamation of banns, Thomas Blair, private in the 17th Regt., bachelor, and Caroline Turner, of Toronto, spinster, were united in marriage by me, John Barclay. This marriage has been duly solemnized between us, T. Blair, Caroline Turner, and in the presence of us, Charles Edwin Gardner, Margaret Starr.

Milligan and McArthur—At Toronto, on the twenty-second day of April, one thousand eight hundred and sixty-eight, by license of His Excellency the Governor-General, James Milligan, of H. M. 13th Regt. of Hussars, and Janet McArthur, of Toronto, spinster, were united in marriage by me, John Barclay. This marriage has been duly solemnized between us, James Milligan, Janet McArthur, and in the presence of us, Frederick Briggs, Margaret McArthur.

Palmer and Campbell—At Toronto, on the fifth day of May, one thousand eight hundred and sixty-eight, after regular proclamation of banns, John Palmer, of H. M. 17th Regt., bachelor, and Isabella Denison Jane Campbell, of Toronto, spinster, were, by license, united in marriage by me, John Barclay. This marriage has been duly solemnized between us, John Palmer, Isabella D. Jane Campbell, and in the presence of John Clark, 17th Regt., and Ellen Robins Delamore and Proudfoot—At Toronto, on

the first day of June, one thousand eight hundred and sixty-eight, by license of His Excellency the Governor-General, Jeremiah Arnold Delamore, of Trafalgar, bachelor, and Caroline Proudfoot, of the same place, spinster, daughter of J. Proudfoot, were united in marriage by me, John Barclay. This marriage has been duly solemnized between us, Jeremiah Arnold Delamore, Caroline Proudfoot, and in the presence of us, Argyle B. Cameron, Vins Paris.

Peddie and Downie—At Toronto, on the sixth day of August, one thousand eight hundred and sixty-eight, were married by license, of His Excellency the Governor-General, Peter Peddie, of the township of Nottawasaga, and Mary Downie, of the town of Milton, by me, Kenneth MacLennan, acting for the Rev. Dr. Barclay. This marriage has been duly solemnized between us, Peter Peddie, Mary Downie, and in the presence of us, James Peddie, Jane Downie.

Lamb and Robinson—At Toronto, on the sixth day of August, one thousand eight hundred and sixty-eight, William Lamb, of Toronto, bachelor, and Mary Margaret Robinson, of the same place, spinster, daughter of the late George Robinson, by license of His Excellency the Governor-General, were united in marriage by me, John Barclay. This marriage has been duly solemnized between us, Wm. Lamb, Mary M. Robinson, and in the presence of us, Wm. Farley, Christina Farley.

Munn and Rolow—At Toronto, on the tenth day of August, one thousand eight hundred and sixty-eight, by license of His Excellency, the Governor General, David Munn, of Nottawasaga, widower, and Sarah Rolow, of Toronto, spinster, daughter of the late Francis Rolow, of Oxley, were united in marriage by me, John Barclay. This marriage has been duly solemnized between us, David Munn, Sarah Rolow, and in the presence of us, David Whelihan, Annie Blackman.

Gray and Daly—At Toronto, on the eleventh day of August, one thousand eight hundred and sixty-eight, by license of His Excellency, the Governor General of the Dominion of Canada, Frost Wood, Esq., of Quebec, bachelor, and Jessie Leonora Daly, of Toronto, spinster, daughter of J. M. Daly, were united in marriage, by me, John Barclay. This marriage has been duly solemnized between us, F. Wood Gray, Jessie L. Daly, and in the presence of us, W. Geo. Boswell, J. A. Daly, Jr., S. J. Daly.

Scadding and Rogers—At Toronto, on the twenty-fifth day of August, one thousand eight hundred and sixty-eight, by license of His Excellency, the Governor General, Edward Ashenden Scadding, bachelor, of Toronto, and Jennet Augusta Rogers, spinster, daughter of Joseph Rogers, of the same place, were united in marriage, by me, John Barclay. This marriage has been duly solemnized between us, E. A. Scadding, Jennet Augusta Rogers, and in the presence of S. Scadding, J. A. Bastedo.

Hooper and Gilmore—At Toronto, on the twenty-sixth day of August, one thousand eight hundred and sixty-eight, by license of His Excellency, the Governor General, Charles Edward Hooper, of Toronto, bachelor, and Isabella Louise Gilmore, were united in marriage, by me, John Barclay. This marriage has been duly solemnized between us, Chas. Ed. Hooper, Isabella Louise

Gilmore, and in the presence of James Michie, Maria Louisa Gilmore.

Malcom and Cooper—At Toronto, on the first of October, one thousand eight hundred and sixty-eight, by license of his Excellency, the Governor-General of the Dominion of Canada, Andrew Malcom, of Toronto, bachelor, and Emma Adelaide Cooper, of the same place, spinster, were united in marriage, by me, John Barclay. This marriage has been duly solemnized between us, Andrew Malcom, Emma Adelaide Cooper.

Wallace and Dean—At Toronto, on the first day of October, one thousand eight hundred and sixty-eight, after due publication of banns, George Wallace, of Toronto, bachelor, and Jane Dean, of the same place, spinster, were united in marriage, by me, John Barclay. This marriage has been duly solemnized between us, George Wallace, Jane Dean, and in the presence of us, Chas. Dean, Mary Dean.

Campbell and McEachern—At Toronto, on the eighth day of October, one thousand eight hundred and sixty-eight, by license of His Excellency the Governor-General of the Dominion of Canada, Neil Campbell, of Toronto, bachelor, and Charlotte McEachern, of the same place, spinster, daughter of Roger McEachern, of the village of Stayner, were united in marriage by me, John Barclay. This marriage has been duly solemnized between us, Neil Campbell, Charlotte McEachern, and in the presence of John Booth, Julia Booth.

Tanner and Bucham—At Toronto, on the twelfth day of October, one thousand eight hundred and sixty-six, by license of His Excellency the Governor-General of the Dominion of Canada, Thomas Tanner, of Toronto, widower, and Lydia Clark Bucham, of the same place, spinster, were united in marriage by me, John Barclay. This marriage has been duly solemnized between us, Thomas Tanner, Lydia Clark Bucham, and in the presence of us, Henry S. Nicol, Robt. Bucham.

Hartley and O'Grady—At Toronto, on the thirteenth day of October, one thousand eight hundred and sixty-eight, by license of His Excellency the Governor-General of the Dominion of Canada, Joseph Hartley, private in H. M. 29th Regt. of Foot, bachelor, and Catherine O'Grady, of Hamilton, spinster, were united in marriage by me, John Barclay. This marriage has been duly solemnized between us, Joseph Hartley and Catherine O'Grady, and in the presence of us, Thomas Fellow, Jane Cobb.

Lorimer and Smith—At Toronto, on the twenty-fourth day of October, one thousand eight hundred and sixty-eight, by license of His Excellency the Governor-General of the Dominion of Canada, William Lorimer, of the township of Humphrey, bachelor, and Margaret Smith, spinster, daughter of William Smith, of Auchinleck, Ayrshire, Scotland, were united in marriage by me, John Barclay. This marriage has been duly solemnized between us, William Lorimer, Margaret Smith, and in the presence of us, Patrick Graham, Aggie Cameron.

Paterson and Carr—At Toronto, on the twenty-sixth day of November, one thousand eight hundred and sixty-eight, by license granted by his Excellency, the Administrator of the Government of Canada,

John Paterson, of Toronto, bachelor, and Ann Carr, of the same place, spinster, were united in marriage, by me, John Barclay. This marriage has been duly solemnized between us, John Paterson, Ann Carr, and in the presence of us, John Paterson, Elizabeth Paterson.

Ferguson and Fisher—At Toronto, on the fourteenth day of January, one thousand eight hundred and sixty-nine, Archibald Ferguson, of Vaughan, bachelor, and Margaret Fisher, of Scarborough, spinster, daughter of the late David Fisher, were by license, united in marriage, by me, John Barclay. This marriage has been duly solemnized between us, Arch. Ferguson, Margaret Fisher, and in the presence of us, Joseph McFarlane, Christina Fisher.

Slater and Byrne—At Toronto, on the twenty-eighth day of January, one thousand eight hundred and sixty-nine, by license of his Excellency, the Governor-General of Canada, James John Slater, Sergeant in H. M. Thirtieth Regt. of Hussars, bachelor, and Letitia Byrne, of Toronto, spinster, daughter of James Byrne, of said city, were united in marriage, by me, John Barclay. This marriage has been duly solemnized between us, J. J. Slater, Letitia Byrne, and in the presence of Chas. Leef, Sophia Leef.

Sweet and Crooks—At Toronto, on the twelfth day of February, one thousand eight hundred and sixty-nine, by license of his Excellency, the Governor-General of Canada, George Robinson Sweet, of Toronto, bachelor, and Elizabeth Crooks, of the same place, spinster, daughter of John Crooks, of Collingwood, were united in marriage, by me, John Barclay. This marriage has been duly solemnized between us, Geo. R. Sweet, Elizabeth Crooks, and in the presence of us, Thomas Roberts, P. Scott.

Long and McWatters—At Toronto, on the tenth day of April, one thousand eight hundred and sixty-nine, by license of his Excellency, the Governor-General, Samuel Long, of Toronto, bachelor, and Louisa McWatters, of the same place, spinster, daughter of the late John McWatters, were united in marriage, by me, John Barclay. This marriage has been duly solemnized between us, Samuel Long, Louisa McWatters, and in the presence of us, David O. Cornell, John Little.

Nicholls and Murphy—At Toronto, on the fifteenth day of April, one thousand eight hundred and sixty-nine, by license of his Excellency, the Governor-General of Canada, Charles Nicholls, of Toronto, bachelor, and Sarah Murphy, of the same place, spinster, were united in marriage, by me, John Barclay. This marriage has been duly solemnized between us, Charles Nicholls, Sarah Murphy, and in the presence of us, Charles Leef, Sophia Leef.

Lucas and Huson—At Toronto, on the seventeenth day of May, one thousand eight hundred and sixty-nine, by license of his Excellency, the Governor-General of the Dominion of Canada, James Lucas, widower, of Toronto, and Mary Ann Huson, widow, of the same place, were united in marriage, by me, John Barclay. This marriage has been duly solemnized between us, James Lucas, Mary Anne Huson, and in the presence of us, Robert Noble, Sam Bell.

Coxworth and Lowry—At Toronto, on the

twenty-fourth day of May, one thousand eight hundred and sixty-nine, by license of his Excellency, the Governor General of Canada, John Coxworth, of Pickering, bachelor, and Elizabeth Jane Lowry, of Markham, spinster, daughter of John Lowry, of Markham, were united in marriage, by me, John Barclay. This marriage has been duly solemnized between us, John Coxworth, Elizabeth Jane Lowry, and in the presence of us, Agnes Cameron, Vina Pares.

Linton and Weeska.—At Toronto, on the twenty-sixth day of May, one thousand eight hundred and sixty-nine, by license of his Excellency the Governor General of the Dominion of Canada, Robert Blair Linton, of Toronto, bachelor, and Emily Jane Weeska, widow, were united in marriage, by me, John Barclay. This marriage has been duly solemnized between us, Robert Blair Linton, Emily Jane Weeska, and in the presence of us, Kate Linton, H. W. Nelson.

Sexton and Blair.—At Toronto, on the eleventh day of June, one thousand eight hundred and sixty-nine, after regular publication of banns Benjamin Sexton, H. M. 18th Regt. Hussars, bachelor, and Hannah Jane Blair, of Toronto, spinster, were united in marriage, by me, John Barclay. This marriage has been duly solemnized between us, Benjamin Sexton, Hannah Jane Blair, and in the presence of J. Arnoid.

Simpson and Rome.—At Toronto, on the sixteenth day of June, one thousand eight hundred and sixty-nine, by license of his Excellency, the Governor General of Canada, George Joseph Simpson, of Toronto, bachelor, and Isabella Rome, of the same place, spinster, daughter of John O. Rome, of the said city, were united in marriage, by me, John Barclay. This marriage has been duly solemnized between us, George Joseph Simpson, Isabella Rome, and in the presence of us, R. T. Pearson, Emily Buchan.

Giroux and Deering.—At Toronto, on the twenty-first day of December, one thousand eight hundred and sixty-nine, by license, Joseph Giroux, of Toronto, bachelor, and Fanny Deering, of the same place, spinster, daughter of James Deering, were united in marriage, by me, John Barclay. This marriage has been duly solemnized between us, Joseph Giroux, Fanny Deering, and in the presence of us, G. Giroux, Elizabeth Givin.

Dean and Hughes.—At Toronto, on the twenty-seventh day of December, one thousand eight hundred and sixty-nine, James Dean, of Port Credit, bachelor, and Elizabeth Hughes, of the same place, spinster, daughter of John Hughes, were united in marriage by me, John Barclay. This marriage has been duly solemnized, between us, James Dean, Elizabeth Hughes, and in the presence of us, Jane Andrews, Charles Andrews.

Davies and Pollard.—At Toronto, on the eleventh day of February, one thousand eight hundred and seventy, Elimeleek Davies, of Toronto, bachelor, and Sarah Pollard, of the same place, spinster, were by license, united in marriage by me, John Barclay. This marriage has been duly solemnized between us, Elimeleek Davies, Sarah Pollard, and in the presence of us, James Milligan, Janet Milligan.

Martin and Walker.—At Toronto, on the fifth day of May, one thousand eight hun-

dered and seventy, by license of His Excellency of the Governor-General of the Dominion of Canada, David Martin, of the township of Tecumseth, bachelor, and Georgina Walker, of city of Toronto, spinster, were, by license, united in marriage by me, John Barclay. This marriage has been duly solemnized between us, David Martin, Georgina Walker, and in the presence of John Patterson, Elizabeth Paterson.

Faulkner and Woodman.—At Toronto, on the seventeenth day of May, one thousand eight hundred and seventy, by license of His Excellency the Governor-General of Canada, John Henry Faulkner, of H. M. 16th Regt. of Foot, bachelor, and Harriet Woodman, spinster, daughter of the late William Woodman, were united in marriage by me, John Barclay. This marriage has been duly solemnized between us, John H. Faulkner, Harriet Woodman, and in the presence of us, W. H. Wiggins, E. Wiggins.

Hector and Sutherland.—At Toronto, on the tenth day of July, one thousand eight hundred and seventy, by license of His Excellency the Governor-General of Canada, Robert Glenn Hector, of Montreal, bachelor, and Nura Turner Sutherland, of Toronto, spinster, daughter of the late Kenneth McKay Sutherland, were united in marriage by me, John Barclay. This marriage has been duly solemnized between us, Robert G. Hector, Nura T. Sutherland, and in the presence of us, G. Burn, Katey Sutherland.

Johnson and Badgerow.—At Toronto, on the tenth day of August, one thousand eight hundred and seventy, by license of His Excellency the Governor-General of Canada, Benjamin Hope Johnson, of Scarborough, bachelor, and Mary Anne Badgerow, of the same place, spinster, were united in marriage by me, John Barclay. This marriage has been duly solemnized between us, Benjamin Hope Johnson, Mary Anne Badgerow, and in the presence of us, William John Johnson, Jane Johnson.

CHAPTER XLIV.

KNOX CHURCH.

A Church with an Unprecedented Record
in a Busy Part of the City.

Sixty years ago, when this fair city of Toronto, with its well-paved streets and beautiful thoroughfares was contemptuously called "Muddy Little York," when swamps and tangled thickets existed, where now costly buildings rear themselves as monuments of modern enterprise, a huge tannery occupied the western side of Yonge street, between Newgate (now Adelaide), and Lot (now Queen) streets. Enormous piles of hemlock bark were stacked on the Yonge street side of the tannery, which was owned by the late Jesse Ketchum, who possessed all of this property, with Richmond street passing through it; he himself projected and opened what is now Temperance street. This quadrilateral section of land was subsequently bestowed by

him upon various religious bodies. That section now bounded by Richmond and Queen, Yonge and Bay, was deeded by him to the Presbyterians, who still own it, except the Yonge street frontage, which they sold to the parties now holding the properties along that line.

In the fall of 1820, Rev. James Harris, of Belfast, Ireland, organized the first Presbyterian congregation in Toronto, at which time it was resolved to build a church. Mr. Ketchum not only gave the land but he built the church, and the old records contain the agreement, which reads: York, 25th December, 1820. I promise to give for the above purpose Lots No. 3 and 4, lying between Hospital street and Lot street, in this town, and in building £125 0s. 0d. cy. (Signed), JESSE KETCHUM.

The first building was a small wooden structure facing Richmond (then Hospital) street; afterwards a roughcast brick addition was made to the rear. Another record states that the brick building was first erected, and a T shaped wooden building annexed on the south capable of seating 900 people. At all events the entire building was consumed by fire May 31st, 1847, from which nothing was saved but the pulpit, afterwards used in the basement of the present building. The remaining portion of the church land was mainly used for the cultivation of potatoes, a large garden planted with them facing Queen street. It was leased for 21 years at a rental of £45 per annum, the rents to go to the minister. The new church was opened February 18th, 1822, and was the only Presbyterian church in this city until St. Andrew's, at Church and Adelaide streets, was built.

The account of the disruption in the established Church of Scotland, in 1814, has already been given in this series of articles. The contest reached St. Andrew's church in this city and 83 members withdrew, organizing a new congregation which united with the Richmond street church. Rev. Mr. Harris retiring on an annuity and Rev. Dr. Burns, of Paisley, Scotland, being called as pastor of the united congregations at a stipend of £400 and £100 travelling expenses, the united congregation taking the name of "Knox Church," the union being formally consummated December 30th, 1814.

After the destruction of the church by fire the congregation worshipped in St. Andrew's church and in Temperance Hall, pending the erection of

a new building. On September 21st, 1847, the corner stone of the present building was laid, and it was occupied a year later.

It was a plain brick structure, with the old-fashioned, high, square-backed pews both on the gallery and main floor, arranged in stiff, formal manner straight across the church. The only ornamental portion of the room was the pulpit and its oak and walnut canopy—the same that are in use to-day—a most ornate and artistic piece of workmanship; the canopy with its pinnacles and graceful gothic lines being especially noteworthy. Twenty-two years after its erection the church was renovated, somewhat ornamented, the backs of the seats lined, and the whole given a more modern and a more comfortable character. In 1881, according to plans prepared by Gordon & Helliwell, the entire inside of the church was altered, at a cost of \$9,000. The pulpit was lowered, the gallery front changed to iron, and the seating changed from the stiff, old straight-backed pews in formal order to the modified amphitheatrical form, and the change has so entirely affected the appearance of the auditorium that it is virtually a new room. The secret of the increased beauty and comfort of the church is found in the removal of straight lines in its architectural arrangement and the substitution of curved lines—Hogarth's "line of beauty." The pews, made of butternut, with walnut mouldings, are all most comfortably upholstered, and the floor is entirely carpeted, the vestibules and stairways being covered with matting. The panelled ceiling is tastily frescoed and ornamented. The pulpit is reached by a little winding stairway on each side, enclosed with balustrades. It has doors with bolts on the inside, though for what purpose it is hard to conceive. Presbyterian ministers are supposed to be sufficiently staid and moderate in their deliverances, so that no device to keep them from falling down the stairway seems to be necessary. On a little shelf just beneath the top of the pulpit is a cavity for the reception of the minister's watch, so that he may watch the time and not tire the congregation with too long a sermon.

Back of the pulpit is the organ. Like all organs built by Warren & Son, it is one of singularly sweet tone, and yet capable of great power. But the architectural construction of its case is probably not exceeded by that of any other in the city. The lower part

is panelled in oak, with walnut trimmings. The pipes are arranged in curved lines, and on either side massed in columns; they are white, ornamented with gilt and dark red, and the whole front, with the beautiful

canopy, looks like some little palace. Immediately below the pulpit, and sunk down into the communion platform, is the key-board, and in this cavity the organist sits screened from the congregation by a wooden par-



KNOX CHURCH, QUEEN STREET WEST NEAR YONGE BEFORE THE FIRE 1895.

tion outside, and against this is a stationary arm-chair finished in velvet, and in front of that a large communion table, the whole resting upon a platform raised three steps from the main floor. It is not customary in a Presbyterian church to speak of the "altar," "chancel," "font," etc., because the effort is to keep as far away as possible from both the theory and practice of Roman Catholicism.

It is a commodious room, seating 476 in the gallery and 661 below, with a measurement of 72x50 feet and a height of 46 feet; it is made so comfortable and pleasant that the mere sitting in it is almost a luxury; it has evidence on all sides of artistic arrangement and taste, and reflects great credit upon the architects, for it is second in these respects, to no church in Toronto. Worship in such a room should certainly be a matter of delight, and that it is so considered the constantly large attendance testifies.

There are marble tablets in the central vestibule inserted to the memory of Revs. Harris, Burns and Topp. The generous donor of the land is gratefully remembered by one which reads:—

IN COMMEMORATION

OF

JESSE KETCHUM, ESQ.,

And also in grateful acknowledgment of his generous gift to this congregation of the ground on which this church is built and of the adjoining property.

This tablet is placed in compliance with a unanimous resolution of the congregation

—9TH MARCH, 1870—

Another tablet reads:—

THE CONGREGATION OF KNOX CHURCH

Have placed this monument in memory of

HON. JOHN McMURRICH,

For 32 years elder of this church, Born at Knock, Renfrewshire, Scotland, February 3rd, 1804.

Died at Toronto, Feb. 13th, 1883.

"A sheaf of corn fully ripe."

There is a very graceful and very lofty tower and spire above the main entrance on Queen street, containing a bell purchased in 1849; it weighs 1,621 lbs., and cost £157 3s.

In 1873 the present Sunday school and lecture room building was added to the south of the church proper at a cost of over \$13,000. It is an immense building, and as devoid of ornamenta-

tion and furnishing as the church is luxurious in all its appointments. The school room on the upper floor is an immense barn-like room, uncarpeted and unadorned, save for the very beautiful rose window left in the northern wall, and which is above the organ in the church auditorium. With the lofty ceiling and the eighteen tall windows, bare floor, the hard, unpainted, short settees, the unadorned walls, it seems the last place in which little children would find comfort and delight, and yet the school numbers 350. The location of the building is too far away from the residential portion of the city to make great progress in the acquisition of new Sunday school scholars. And this remark applies as well to church membership. The growing commercial interests of the city gradually push the residential out towards the suburbs, and the consequence will be, years after this, to very materially, if not disastrously deplete the membership and attendance of downtown churches.

The lecture room, on the first floor of this back building, immediately inside the Richmond street entrance, serves its purpose very well. The ante-rooms on either side of it are very comfortably furnished, the elders court room containing a fine upright piano, while the vestry on the other side is hung with a number of steel engravings. Down in one corner of the latter room the reporter found an old japanned trunk-like tin box, upon the lid of which is written, "Mrs. Topp, Toronto, C.W." It doubtless came here from Edinburgh twenty-eight years ago, when that lady's husband became pastor. A wide hall gives entrance to the auditorium of the church on either side and also to the gallery.

Mr. W. B. McMurrich has prepared an historical summary of the church, and to that this article is largely indebted for its review. In 1850 the ladies of the congregation held a bazaar in the City Hall to reduce the debt of the church, and £800 was realized. By permission of Sir Hew Dalrymple the band of the 71st Regiment furnished the music, and the Governor-General and the Countess of Elgin and Kincardine patronized the affair. The congregation always continued an even, steady progress, internally disturbed by only two matters of very great moment—the Lubin affair and the organ introduction contest. In 1853 Lubin, a converted Jew, canvassed the city churches for the

purpose of collecting money with which to prosecute mission work among his own people. He had a number of credentials as to the genuineness of his work and endorsing him personally. Dr. Burns, pastor of Knox church, asked to see these papers, and when he read the one purporting to be signed by the Pope, he said:

"The Pope may be a very bad man but he is not a bad scholar, and he would never write a credential like that."

He therefore refused Lubin his support, while other ministers of the city endorsed him, and this led to a very unpleasant state of affairs, and one that was aggravated when Dr. Burns had Lubin arrested and tried by the Police Magistrate for collecting money by false pretences. The case was dismissed, and a dissension occurred about the matter in Knox church, but the majority sustained Dr. Burns, and the congregation was not seriously affected.

After twelve years' labour Dr. Burns retired, and Rev. Alex. Topp, of Edinburgh, was called and successfully served the church, with gradually failing health, however, until October 6th, 1879, when he died universally beloved and esteemed. The leases of the church property have fallen in, new awards were made in 1871 as follows: Queen street frontage \$3.60 per foot, Richmond street frontage \$2 per foot, Richmond and Bay frontage \$2.50 per foot, Bay street, 30 x 35 1-2, 60 cents per foot. In this year a church on Duchess street was built at a cost of \$1,800, and a new Sunday school and congregation organized in it.

The General Assembly of the Presbyterian church passed a decree that any congregation desiring to use an organ in its services might do so if a majority voted for it. In 1873 Knox church voted on the question, but the motion to have an organ was lost by a small majority. The same unfortunate contention that attended the introduction of the "Kist of Whistles" into many Presbyterian churches afflicted the history of Knox church. In 1875 a motion "to ascertain the feeling of the congregation in regard to the introduction of an organ and hymns" was made, but was not carried. In February of that year, however, the session sanctioned the use of an organ in the Sunday school.

"Are you in a position to tell me anything about the introduction of the organ into Knox church?" said a Tele-

gram reporter to a prominent member. "Yes, I am," said he. "It was introduced in the most Jesuitical way, as such things are always done. At first they wanted one in the Sunday school, so they borrowed a harmonium and never returned it."

"Did they pay for it?"

"Oh, yes, one or two would do that for the sake of getting it in there. And that shows how crafty they were to teach the children to like the organ, and when they grew up and became voters in the church, a new organ would be voted in."

"What other steps were taken to further such a purpose?"

"Why they put a piano in the vestry for the amusement of the ladies while they were sewing. These were little symptoms; first they trained the young to like the organ and then the ladies; they were all little tricks of Jesuitism. But at the annual meetings the organ was always voted down, and when they did get it in it was by a bare majority, and when the congregation endorsed it six or seven of the session resigned and left. Dr. Topp was opposed to it, and it could not be introduced while he was there."

This little conversation is a key to the situation on this all-important organ question. The speaker's manner was an evidence of the deep feeling he himself had upon the matter, and a feeling that is shared to a considerable extent by many of the old members of this church. But this is only one illustration of the difficulties always attending the conflict between the old and the new, and of the tenacity with which the old clings to the associations and habits of the past. There must always be pain and distress when the rapidly moving energies of modern times crowd out the ancient usages for customs that are more in accord with the demands of later civilization and growing refinement and culture. While this organ conflict in Knox church very nearly approached a dangerous schism, yet the congregation kept united, and the minority, for the sake of unity and peace, quietly submitted, and by that submission undoubtedly assists in the perpetuation and growth of the church.

In 1877 the trustees recommended an organ so soon as the funds were raised. This report created a lively discussion; the congregation the purchase of an 20' voted for the organ, 20' against it, and 233 declined to vote either way. The agitation was continued until March, 1878, when 206 voted for an organ and 169 against it. A canvass

for funds was made, but the organ was not put in until three years later. The music up to this time was conducted by a precentor, who "sounded the pitch" and led the congregation in singing.

On April 16th, 1880, Rev. Henry M. Parsons, pastor of Lafayette street church, Buffalo, was inducted into this pastorate, and has successfully carried forward the history of Knox church, so that in every respect it stands to-day in advance of its previous life. There are 287 families connected with the church and 930 communicants; the morning attendance averages 776, the evening 841; 180 are connected with the Duchess street Sunday school. The leases of the property are now beginning to fall in, and will be renewed at greatly advanced rates from those awarded when they were drawn many years ago, thus adding to the financial position of the church. A Board of Trustees looks after the property, while a "deacons' court" has control of the spiritual affairs of the congregation. The pastor's salary is \$4,000 and \$500 additional for house rent. The income is about \$19,000 a year; the collections are more than \$5,000, and pew rentals over \$4,000; the "envelope system" is very profitably used. These figures refer to 1886.

Mr. Parsons is a man past middle life, of tall, commanding stature, with hair and beard plentifully sprinkled with grey. He is a natural and easy speaker, though not oratorical; but there is not the first evidence of that peculiar pulpit artificial and formal style of utterance that is meant to convey the impression of superior sanctity and that drones out of the beautiful and inspiring Christian hope as if it were a funeral horror. The subject matter of Mr. Parsons' sermon last Sunday evening from the text: "It is appointed unto all men once to die, and after that the judgment," was, of course, not of a very cheerful character, but it sprang from the man's inner life as a firm conviction that ought to fasten itself with equal firmness upon the mind and heart of every listener. Perhaps if more of joy and sunshine and gladness were thrown about the modern pulpit presentation of Christianity it would exercise more of a controlling influence over the lives of the young people especially and prove a powerful counter attraction to the allurements and dissipations of unsanctified social life as it now exists. The sternness and ruggedness of Calvinism do not

afford much room for the more buoyant phase of Christianity, although it has always been said that "Presbyterians dance."

The feathery flakes of snow came thickly like some white-winged messengers from a purer world than this; the keen air was crisp and inspiring; the streets of the city were thronged with people eagerly hurrying towards the brilliantly lighted churches; the chiming of the bells made the air musical as their tones rang out loud and clear and sweet. Down into the crowded city on such a night a Telegram reporter found his way to Knox church, and in the midst of a party of young people laughingly shaking off the snow in the vestibule where the thoughtful "church officer" had provided brushes for that purpose. In the centre of the gallery is a semi-circular recess built between the piers of the steeple; it is most comfortably furnished with soft cushions, several ottomans, a table containing drawers, in which the books are kept, and umbrella racks. It is a semi-retired place and afforded the critic an excellent corner for taking observations, notwithstanding the curiosity he aroused on the part of the young folks occupying the same cosy nook. Far above the sonorous bell pealed out its ponderous welcome, while a stream of people steadily flowed into the beautiful church until it was comfortably filled. Then the minister entered, clad in a long, black gown with wide flowing sleeves and a neat white tie; two young men occupied seats on the communion platform. There was no organ voluntary, no choir, no introduction; the minister simply rose and announced the 139th Psalm; one of the young men disappeared in the cavity made for the reception of the organist, and the other stood up to lead the congregation in singing.

Mr. Parsons is a fine reader of sacred poetry; he does not draw or drag the words in that sing-song style so abusive of poetry and yet so much in vogue among religious speakers; he is free of that horrible habit of bringing the voice down with a special swing upon the last word of each line as if thumping the words to the rhyme were the fine art of reading poetry; he is natural and therein, together with a very full and rich voice, lies the beauty and force of his reading. And the same criticism applies to his Scripture reading; it was made very interesting by his man-
alone. The congregation stands while

singing, and the singing is excellent; the tunes are not of a jollicking nature, but solid, substantial, musical and full of harmony, and everybody sings because everybody has a book; if he has none he is kindly furnished with one. And just here it may be said that the ushers are very polite and solicitous for the comfort of the audience—which cannot be said of every church in this city.

After the reading lesson a "Paraphrase" was sung, that is, a hymn containing Scripture sentiments arrayed in rhythm, then came the prayer, the people remaining seated, and a large majority bowing the head. Another hymn followed, or "praise" as it is called, and then the "intimations" are read, followed by the sermon.

The congregation was composed very largely of young people with an equal proportion as to sex, and they were very reverent and decorous in conduct. They were of what is called "the middle class," not very rich and not very poor, at least so far as outward indications are a standard. In a beautiful church like that one hardly expects to find poor people whose clothes would wound their self-respect in contrast with the almost luxurious furnishing of the church.

Perhaps it was hotter in the gallery than elsewhere, but the atmosphere here up there was very uncomfortable; one young lady was so much overcome as to be obliged to get out into the fresh air; others opened their wraps and expressed themselves by weary long-drawn "whews"; a number enjoyed a little nap during the sermon; the far-away voice of the speaker and the burdensome heat were very favourable to this indulgence; one young lady snugly ensconced in the corner of the nook opposite the reporter, laid her head against the cushioned wall and her feet upon an ottoman, so that she was rapidly acquiring the horizontal position; wearied with the heat, her eyes gradually closed with a corresponding gradual opening of her mouth until she suddenly recovered herself, and the mouth went shut with a click, and the eyes came open with a not very friendly glance at the amused spectators; but she didn't fall asleep again. No matter how serious the subject of the preacher's sermon if the physical comfort of the hearer is not assured all pictures of the judgment after death fade into insignificance compared with the discomfort of a badly-ventilated church.

The sermon by Mr. Parsons had

no'ing original in its construction or thought; it was simply a re-assertion of statements oft repeated, and that lose their force by the repetition. Unless these truths are put into attractive shape, and abundantly illustrated with home-like, every-day pictures, their abstract enunciation is powerless. But the preacher was earnest in purpose, and evidently bent upon the spiritual well-being of his hearers. The delivery was natural and unconstrained, if not eloquent. There was little gesticulation, the gown and the necessary putting on and taking off of the gold eyeglasses handicapping efforts in that direction. It was a half-hour sermon, followed by a short prayer. Then came the collection, which was received in silence. The organ is not played during its reception, and what inspiration good music may have in developing the purse proceeds of pockets is lost in consequence. No doubt this unusual custom is a concession to those who yet, in spite, oppose the use of an organ. The service was a plain one, very plain, and yet it was interesting and enjoyable. The beauty and comfort of the building is a compromise between the austere Calvinism of the past and the more joyous and inspiring spirit of Christianity in its modern phase of development and improvement.

After another hymn, sung in the same massive harmony and with worshipful effect, there was a momentary silence. Slowly the minister raised his hand and pronounced the benediction. Then the people all sat down, and a few moments later slowly and decorously dispersed.

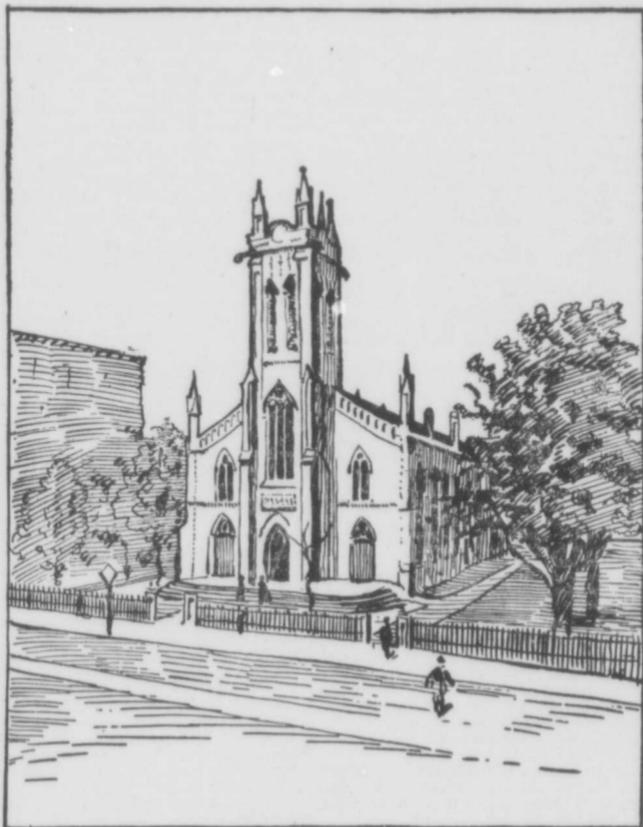
The preceding account of Knox church appeared in The Evening Telegram in 1886.

Since 1886 when the portion of this article just concluded was written, though there has been no change in the pastorate of Knox church, there has been a great change in the building itself. The beautiful spire which constituted one of Toronto's most notable landmarks, has by the cruel irony of fate, ceased to exist. On the night of March 4th, 1895, occurred what is now known in the history of Toronto as the Simpson fire. It originated in the mercantile premises of Mr. Robert Simpson, dry goods dealer, on the southwest corner of Yonge and Queen streets. Soon the flames spread to the adjacent spire of Knox church, and in an incredibly short space of time it was a burning mass. Upwards and

downwards, at one and the same time, spread the flames, and in less than half an hour from when it was first attacked, the gazing thousands in the surrounding streets, on the terrible, yet beautiful spectacle, saw there was no possibility of saving that portion

supports gave way, and they, with what was left of the bell itself, fell with a crash to the ground.

Fortunately the firemen, by great exertions, succeeded in confining the flames to the tower and spire, the rest of the building escaping with but very



KNOX CHURCH AS IT IS NOW (1900).

of the church at any rate. The bell was in the upper portion of the battlemented tower, upon which was built the spire; the flames were so fierce and the heat so great that it was melted as it hung; very little later its

little damage, in fact so little harm was done, excepting by water to the interior of the church, that service might have been held there on the Sunday morning.

The elders and other officers of the

church met at once after the fire and decided not to re-build the spire, but to restore the tower to the condition it was in before the lamentable occurrence of March 4th, 1895.

The officers of Knox church on January 1st, 1896, were these:

Pastor—Rev. H. M. Parsons, D.D., ordained November 15th, 1854; inducted April 15th, 1880.

Trustees—John Burns, A. J. Somerville, Charles Cockshutt, Hugh Macdonald, Christopher W. Thompson.

Treasurer to the Trustees and Congregation—Paul Campbell.

Elders—Wm. Mortimer Clark, Donald Mackay, Geo. Duthie, James F. Peterkin, James Knowles, jr., John Wanless, John Duncan, Wm. Galbraith, John McGregor, Robert Scott, Wm. Hogg, Jacob Moerschfelder, Peter Campbell, Thomas Armstrong, Charles Ashby, Wm. McKenzie, Wm. Sutherland.

Joint Clerks of Session — James Knowles, jr., John Duncan.

Stated meetings of Session are held on the last Monday of each month, at eight o'clock p.m.

Deacons—James H. Shearer, Alex. Davidson, M.D., John K. Niven, John A. Imrie, J. W. Lang, Ernest W. Maas, Alex. Harris, Chris. W. Thompson, J. A. Humphrey, David Collie, James Courtney, John Currie, Robert W. Goodall, James W. Gray, Samuel H. Laughlin, Robert Mowat, William J. Anderson, Robert Bradford, James W. Grigor, Peter Milne, George A. Milne, George G. Mowat, Alexander McKenzie, George Whyte.

Clerk of Court—Jacob Moerschfelder. Stated meetings are held on the second Monday of each month, at eight o'clock p.m.

Organist—William Galbraith.

Since the foundation of Knox church, first as the Presbyterian church in Canada, afterwards in 1847, under its present name, the pastors have been:

1820-1844—Rev. James Harris.

1845—From January to May, Rev. Alex. King.

1845 to June, 1856—Rev. Dr. Burns. Dr. Burns resigned June, 1856, and from that date until September 16th, 1858, the pulpit was vacant.

1858-1879—Rev. Alexander Topp, D.D. 1880-1900—Rev. H. M. Parsons, D.D. Occasional pastors have been Revs. Wilson, Millengen and William Burns.

Rev. James Harris, who was son-in-law to Jesse Ketchum, died in 1873; Rev. Dr. Burns died August 19th, 1869; Rev. Alexander Topp also passed away on October 6th, 1879.

Since 1896 there has been nothing to disturb the even tenor of the life of the congregation worshipping at Knox church though in consequence of so many removals of families to long distances from the church the congregation at the end of 1898 had considerably decreased in number. At the annual meeting in January, 1899, the trustees were authorized to apply for legislation to sell and dispose of the site of the church. In the following May an offer of \$120,000 was made for the site, but this, after long discussion by the congregation was refused and the matter is still pending though there is no doubt that the removal of the congregation to a better situation is now only a question of a very short time.

At the annual meeting of the congregation on January 17th, 1900, Mr. William Mortimer Clark, Q.C., presiding at the session, presented its report, containing the following very important announcement, viz:—

"The session deeply regrets to inform the congregation that the pastor has found it necessary through his advancing years and repeated attacks of illness, to intimate to them that he intends to resign the full discharge of his duties in April next, when he will have completed the 20th year of his pastorate of this church. The session are desirous that while Dr. Parsons is unfortunately compelled to lay down the discharge of the duties of the active ministry in connection with this congregation, the pastoral relation between himself and this church, which has been maintained in unbroken harmony for so many years, should not wholly cease. They hope that arrangements may be made, with the sanction of the Presbytery, whereby Dr. Parsons may retain the title of Pastor Emeritus of Knox church while being relieved of all pastoral and pulpit duties. The session are glad to know that Dr. Parsons intends to make Toronto his home, and will, whenever requested by the session, or his successor, render such pulpit assistance, or discharge such ministerial duties as may be at any time desired. The session believe that an arrangement such as they recommend will be found eminently beneficial to the congregation.

"The session cordially recommend to the Congregation that an annuity of \$2000 per annum be granted to Dr. Parsons in appreciation of his long and successful ministry, and also in

consideration of his continuing to give the congregation the benefit of his services when occasion may require."

Mr. James Knowles, Jr., presented the address from the session which recommended the congregation to accept the resignation of the Pastor, the Rev. Henry Martyn Parsons, D. D., the resignation to take effect in April and the superannuation allowance of \$2,000 per annum to be paid to him during life.

At the same time the following resolution was moved by Mr. James Knowles, Jr., seconded by Mr. J. Wilson Gray and carried without a dissenting voice:—

"The congregation having heard the address of the session and the report of the Deacon's Court each of which contained a recommendation that on the retirement of the Rev. Dr. Parsons from the active ministry of the congregation in April next he be granted the title of Pastor Emeritus with an annuity of two thousand dollars per annum. Be it resolved that these recommendations be and they are hereby cordially adopted and that the congregation express their sincere desire that Dr. Parsons may be long spared to enjoy his annuity and also repose in the evening of life from his long and active ministry. Be it further resolved that a copy of this resolution be transmitted to Dr. Parsons."

At the date of Dr. Parson's resignation the officers of Knox church were as follows:

SESSION.

Minister—Rev. Henry Martyn Parsons, D.D., Moderator, 235 Jarvis st, (ordained Nov. 15th, 1854. Inducted April 15th, 1880).

Elders—Wm. Mortimer Clark, Donald Mackay, James E. Peterkin, James Knowles, jr., John Wanless, John Duncan, William Galbraith, John McGregor, William Hogg, Jacob Moerschfelder, Peter Campbell, Thomas Armstrong, William McKenzie, William Sutherland, George Whyte, John Currie.

Clerk of Session—James Knowles, jr., Wm. Galbraith, roll clerk.

Stated meetings of Session are held on the last Monday of each month, at eight o'clock, p.m.

Deacon's Court—The minister, chairman ex officio; the elders.

Deacons—Alex. Davidson, M.D., J. K. Niven, Alex. Harris, Chris. W. Thompson, J. A. Humphrey, J. Wilson Gray, Samuel H. Laughlin, William J. Anderson, Robert Bradford, James W.

Grigor, Albert Maas, G. Laurie Sutherland, John Henderson, William H. D. Leef, Albert T. Laing.

Trustees for 1900—John Wanless, Alex. Davidson, M.D., J. K. Niven, John Duncan, Chris. W. Thompson.

Clerk of Court—James Wilson Gray, 55 St. Nicholas street.

Stated meetings are held on the second Monday of each month, at eight o'clock p.m.

Executive Committee—Wm. Galbraith, chairman; J. K. Niven, secretary; John McGregor, J. Wilson Gray and J. Moerschfelder.

Collections and Schemes Committee—J. A. Humphrey, S. H. Laughlin, Alex. Harris, J. W. Grigor, William Sutherland, C. W. Thompson.

Precentor—John Alexander.

Organist—Wm. Galbraith, jr.

Church Officer—James Henderson, 43 Agnes street.

CHAPTER XLV.

DUCHESS STREET MISSION.

Useful Organization in a Poor and Populous District.

On the north side of Duchess street, near Sherbourne, is erected a neat mission chapel under the fostering care of Knox church. The ground upon which it is built is historic land and intimately associated with the village life of Toronto near York. About one hundred years ago the English Government made a grant of land for burial purposes to the English, the Scotch and the Irish residents of York, as Toronto was then called. The English plot was that where St. James' cathedral now stands, the Irish where St. Paul's church is built, at Queen and Power streets, and the Scotch graveyard was the land now occupied by the Duchess street mission. It was a much more extensive plot than that now owned by the mission, but corporation and private encroachments in earlier times have curtailed the rights of the Scotch in that direction.

Burials took place in this plot until Potter's Field, and subsequently, the Necropolis, were established. The ground was then levelled; all bones found and all tombstones and other grave marks were buried, and the whole place turned into a pasture lot. Before this many graves were opened and their bones collected and re-buried in the newer cemeteries. About seventy years ago a large frame barn

was built upon the lot and this was used as a carpenter's shop before its demolition. Following its removal cottages were built upon the land, and finally upon one section of it, about 18 years ago, the present mission hall. Originally the creek flowing down the ravine to the Don ran through one corner of this old burying ground; a portion of the ravine may yet be seen down in what is called Moss Park.

That the old Scotch graveyard was an extensive piece of ground is evident from the fact that when Sherbourne street was opened a corpse was

open into the main room, and all the rooms are plainly but neatly furnished.

The usual uncertain movements of an experimental mission work followed the institution of this for several years. Latterly it has been thoroughly organized, and is now an unqualified success. No regular pastor has charge of it, but the pulpit is regularly supplied Sunday nights by students from Knox College or by the superintendent of the mission, Mr. George Smith. The average attendance last year was one hundred on Sunday evening and fifty on Thursday evening.



DUCHESS STREET PRESBYTERIAN MISSION CHAPEL.

found, near Duchess street, thus verifying the statement that some person or persons unknown appropriated land without strict inquiry into its ownership.

The first mission hall was a rough-cast frame structure; later it was externally walled with brick. When a cavity was dug underneath for the erection of a furnace, a quantity of human bones was found. They were all carefully collected and buried. The building is neat and sufficiently commodious, seating about 250 persons. There are three class rooms made to

The work is thoroughly organized, with seven officers and eighteen teachers in the Sunday school. Mr. William Clyne, an elder of Knox church, is treasurer. The mission last year paid \$285 for benevolent purposes, nearly all of this sum being donated to mission work. There are two hundred and fifty scholars in the Sunday school, with an average attendance of nearly two hundred. A sewing school is connected with it, and sewing is taught the children every Saturday morning by five young ladies. After the garments are made they are sold

to the children at half the cost of the material. A similar institution exists among the elders, and is called "Mothers' meeting."

Another beneficent establishment, connected with the mission is a Penny Savings Bank. It is open from 7 to 9 every Saturday night, and is designed to induce parents and children to save their earnings and deposit them from from week to week in the bank. Habits of economy and frugality are thus aroused and encouraged. Interest at four per cent. is allowed on all deposits over \$3. About \$800 has been deposited, with a balance to credit of over \$400.

A Band of Hope and a Young People's Association, for intellectual and religious culture, are other factors in the working power of this well-organized and successfully conducted mission. The mission field of Knox church, the founder and supporter of the Duchess street mission, is that part of the city lying between York and Sherbourne streets, and from Queen street to the bay.

The work in Duchess street mission is one highly valued by the people for whom it is intended, and it in no way interferes with the work of any of the other religious bodies. Knox church supported the work in its inception, and continues to do so (1900).

CHAPTER XLVI.

OLD ST. ANDREW'S CHURCH.

A Presbyterian Congregation with a Long and Progressive Record.

As far back as 1818 the Presbyterians of York had an organization under the pastoral care of Rev. W. Jenkins who, although a Scotchman, had been located in the United States and was sent over here as a missionary. In 1820 Rev. James Harris, of Ireland, came to the city and was established here as the first Presbyterian pastor of Toronto. The following year Mr. Jesse Ketchum, well-known as an ardent advocate of the election of Toronto's first Mayor, and as a generous philanthropist, presented the struggling congregation with a piece of land, where Knox church now stands, on which was built a simple structure in keeping with the habits and style of the people of those days; ecclesiastically it was not a Scottish Presbyterian church, but had connection with the Upper

Canada United Synod. Previous to this time there had been preaching in "the town of York" and efforts at organization, but it was all of a disorganized, desultory character.

While many of Toronto's earliest settlers were members of the National Church of Scotland, they found it very difficult, in the face of Anglican prestige and established emoluments, to compete with that organization in the formation of a congregation. But this was finally done in 1830, according to the circumstances fully detailed in the article describing Saint Andrew's.

On June 19th, 1831, the opening service was held in the original St. Andrew's church, south-west corner of Church and Adelaide streets, which service was attended by the 79th regiment of Scotch Highlanders in their brightly-coloured uniforms. This building, which seated about a thousand people, was of unadorned simplicity, crude in all its appointments, with the old-fashioned elevated semi-circular, wine-glass pulpit and sounding board, and stiff, straight, high-backed, uncomfortable pews ranged in rectilinear form, heated by large stoves in which wood was burned.

The pastors of the church were Revs. Wm. Rintoul, subsequently professor of Hebrew in Knox College; W. J. Leach, afterwards a convert to the Anglican ministry—thus following Rev. Dr. John Strachan, who also renounced the Westminster Confession for the Thirty-nine Articles—Dr. Barclay and D. J. Macdonnell. Under the efficient ministry of the last pastor the congregation rapidly grew and enlarged itself so that, with the increase of Toronto's population and the gradual devotion of that part of the city to business interests rather than to residential considerations, it was found necessary to move the church to some less central locality. A divergence arose in the congregation at this stage of its history which finally resulted in the establishment of two St. Andrew's Presbyterian churches in Toronto. Those members living in the southern and western part of the city naturally preferred building in that section; those in the north-eastern part just as naturally desired church habitation in that section; there was a conserving element that, with a true Christian spirit of adjustment, endeavoured to unite these desires by locating centrally in the north. A vote upon the matter found the larger majority liv-

ing in the west end and it was therefore decided to locate at King and Simcoe streets, which decision resulted in the magnificent and massive structure already fully described.

Fifty-eight members of the original congregation decided to remain at Church and Adelaide streets, and an appeal to the Presbytery in connection with the removal resulted in the refusal of that body to allow the sale of the property, and the minority retained possession of it, and in that view, also legitimately retained the title "Old St. Andrew's." A division of the property was made according to the number going and the number remaining, the bulk, of course, falling into the hands of the majority. When the old church was sold it realized \$12,000.

The outgoing of the large majority left a foghorn hope in Old St. Andrew's; but with noble devotion and firmness of conviction the remnant clung to the old building, that was already rich with historic associations. The attendance ran down to a mere handful, and the outlook was of the most disheartening character. But an effort was being made to secure a pastor, and the day was actually fixed for the selection of one of two ministers, who were then candidates for the vacant pulpit. At this time (1876) Rev. G. M. Milligan, who was pastor of a Presbyterian church in Detroit, was persuaded, while on his way home from the Philadelphia Centennial, to remain in Toronto one Sunday and preach in the old church. He had an audience of 60 people in the morning; in the evening, much to the surprise of every one, 300 persons were in the church. A sudden inspiration seized the struggling minority that in him was to be found the leader who would bring victory. The meeting for the selection of a pastor was postponed, and Mr Milligan was approached. It was the last thought in his mind to come to Toronto. He was pleasantly and comfortably located in Detroit; he had just received an unanimous call to the large Knox church of Hamilton; and the future of Old St. Andrew's seemed irremediable. But the fervour of the people and their personal regard for him impressed him with the suggestion that he ought to accept the invitation extended to him within twenty-four hours after the delivery of his first sermon. He finally consented to come upon two conditions, namely, that the old building must be forsaken, and that the vacant lot at

eminence as a church site struck him while walking down the latter street, should be purchased for the new location.

Mr. Milligan's terms were accepted, and he became the pastor. The southeast corner of Carlton and Jarvis streets was bought, the old building sold and the new one built. Among the prominent gentlemen who stood by the minority and actively identified themselves with the new movement, Chief Justice MacLean, Archibald MacMurdy, Alexander Jardine, William Henderson and Mr. McHardy may be especially mentioned. But the entire congregation, though small, was energetic and adhesive, and their self-sacrificing zeal gave to the city one of the finest of its many beautiful churches.

Mr. Milligan and Rev. Mr. Macdonnell were both graduates of Queen's College, but in different years, and stood number one in their classes. Their college friendship continued through life, and their relations were always of the most agreeable and harmonious nature. Each was pastor of a flourishing congregation, and each enjoyed an enviable position in the city as a scholar and preacher, to say nothing of the universal esteem and respect in which he was held. Each was strongly entrenched in the affections of his parishioners, and no finer tribute to the native Presbyterian Scottish endurance and firmness and self-devotion can be afforded than is seen in the establishment of these two St. Andrew's churches, which are not only architectural ornaments to the city of Toronto, but monuments of pride to the people who worship there.

Rev. G. M. Milligan, B.A., is a Scotchman by birth, with the national characteristic of his natal land strongly marked in his personality. He is a full-bearded man, of middle age, in the prime and vigour of intellectual and physical strength, of genial presence and address. He is a hard worker, paying close attention to pastoral as well as pulpit duties. In the pulpit his voice at first is somewhat formal and his manner seems to bear upon the artificial, but this restraint soon wear away as the subject he is treating permeates his method and infuses into it a vigour of delivery and an animation of style that sometimes becomes genuinely oratorical. The enthusiasm so encompasses him that the gesticulation is frequent, too frequent to be always opportune, and a certain nervousness carries him from one side of the pulpit to the other, and

again leads him to familiarly lean over the Bible while he expounds and enforces his subject. And this subject grows and develops within him as he speaks; some of his most telling as well as most philosophical expressions are hastily struck off from the intellectual anvil in sharp, striking and sometimes brilliant sparks that are curt, concise and penetrating. His manner in the conversational but always thoughtful; he is more rugged in style than picturesque or pathetic; there is directness and plainness of address that makes his meaning unmistakable. He has convictions and has courage to maintain them.

Through a blinding snowstorm the writer found his way to St. Andrew's church on a Sunday evening in January, 1887, thinking a service would hardly be held on account of the storm which had been raging all day. But the prevailing church-going habit of Toronto people was found ready to brave any storm, and an audience of 350 people was assembled in the church. So far as external indications go it was an audience composed of people in the middle walks of life, not very rich and not very poor; a special feature of the congregation was the large number of young people present; doubtless many were there from force of habit alone, and from some exhibitions a few, at least, were there owing to that peculiar attraction of the opposite sexes which no religion can sufficiently bring within reverential limits. The behaviour of the young folks was very good, if not worshipful in every case, except on the part of some unfledged young men in the gallery, whose conversation and inattention caught Rev. Mr. Milligan's eye and brought from him this remark:

"We have not a large audience, but it must be attentive. If those young men can't listen I want them to leave. Old St. Andrew's is known as a church of good order, and as long as God gives me power I'll keep it such." This plain and forcible assertion effectually secured the attention of any who might be disposed to forget the time and place.

The choir was composed of 13 young people, who turned and faced the congregation while singing. There was no merit in the manipulation of the organ that calls for notice. The service was a plain, simple service, beginning with an invocation, followed by a psalm, paraphrasing one of the Bible psalms, which was sung to a dignified, massive tune that presented an agreeable change from many rollicking, frolicking tunes that are so often sung in churches, under the delusion that they

are reverential. Probably not one person in the congregation was without a hymn book; if he had none he was kindly offered the use of one by some thoughtful neighbour. The singing was general; nearly everybody sang, and the commingling of voices of varied calibre gave to the substantial tunes a most impressive effect. The minister next read a chapter from the book of Ezra, explaining it in a most interesting manner as he went along. This was followed by a prayer, the minister leaning over the pulpit with clasped hands, the people remaining seated, save a few here and there, who reverently stood with bowed heads. After a second lesson, from the letter Timothy, a hymn was announced; after its tune was played by the organist it was read and then sung, without interludes, the congregation standing. The time was energetic and rapid, but the music was tuneful and soulful.

The sermon by Rev. Mr. Milligan was certainly a masterly production, revealing historical and theological ability such as is not frequently evidenced. In fact there was so much of the scholarly about it that it sometimes exceeded the mental grasp of a large majority of his hearers. Mr. Milligan's thought is fresh, fervid and forceful; he puts many of his best ideas into epigrammatic form, so that unless one thinks with equal rapidity he is likely to lose the beauty and force of the sentence while being carried along to the next utterance.

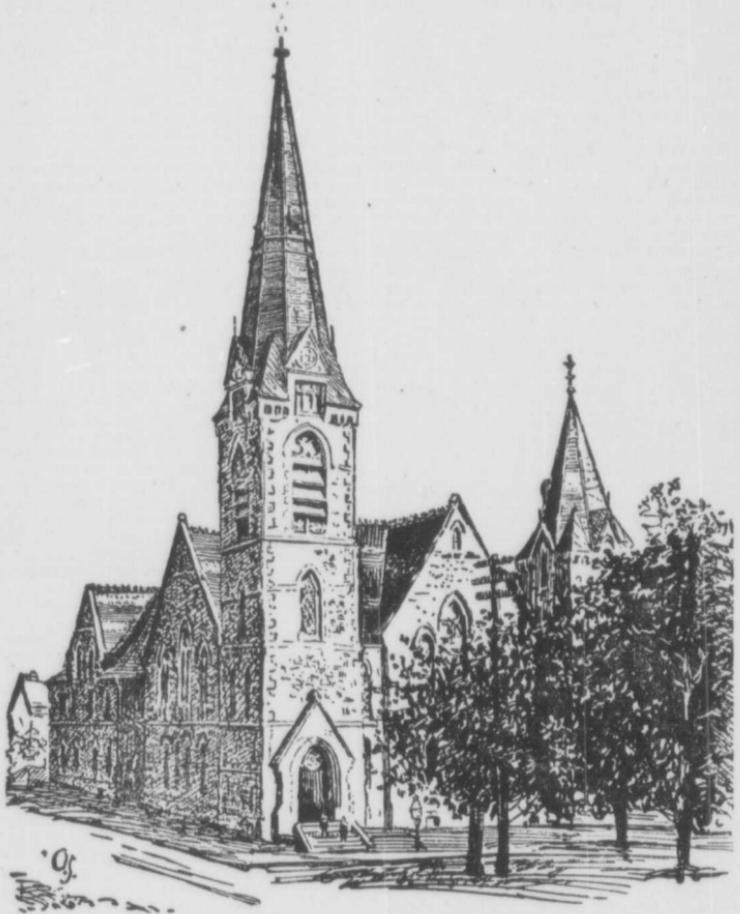
The lecture began with a reference to the return of the Israelites from the Babylonian captivity, with a scan at the wilderness journey and the methods of security afforded them. Men were set over the two million dollars' worth of treasures to protect them until their arrival at Jerusalem; the character of these priestly custodians was outlined, the holy vessels described, the camp spoken of—all of which are object lessons for us because the whole Jewish system was one of symbolism. The assertion that the Roman Catholic church borrowed its symbolism from Judaism is not true; it is a Pagan ceremony copied. The speaker then explained the Chinese and Pagan priesthood, showing how that putting hand on bread and making it God is rank paganism. Other striking passages in the excellent sermon were these:—

"A religious person may be at the carpenter's bench or in the pulpit. The great thing is holy character. All Christian service, secular or otherwise, is holy. There are no holy persons ecclesiastically.

"Three divinely-appointed sacred ves-

sels are handed over to us for protection—literature, ordinances, character.”
While discussing these three the

moral city on the Sabbath day, and yet it is not so really, because Sunday papers are sold there.”
Mr. Milligan's well-known conve-



OLD ST. ANDREW'S CHURCH, CARLTON AND JARVIS STREETS.

preacher took occasion to severely denounce the publication of Sunday newspapers. "The principle of evolution applied to homeopathy asserts that a little affects the whole organism, so the city of Detroit is considered a

tions on the aggressive policy of Romanism led him to say that "when war comes between us and foreigners we go as citizens, not as Protestants, and such a war will come sooner or later. When men in State, church and school

are entrenched behind a foreign language, we must break down this state of things—as citizens, not from religious motives.”

“There is altogether too much of the gelatinous in Christian character; we need the tonic and iron of these old prophets. God will look for Genesis as well as Matthew. What about the ‘Selections?’ Here is the Word of God; it is not necessary to run through it all; we won’t be accountable to God in the judgment day so as to pass an examination in the list of the Book of Chronicles. Let’s have all the terrors of Jonathan Edwards and all the love of Chapin. Our great danger is the fatalistic and optimistic; we want to blend the severe and the tender.”

“The mark of Christian faith is in keeping the essentials, whether the quantity of water in baptism be a drop, a handful or the Atlantic.”

“Baptism of the spirit is the essential; we can’t believe a thing unless we know it.”

“Certain minds need promises; some need a sun bath and some a cold bath; one needs severity and one goodness.”

“Keeping the Word of God is not keeping it on the table. There is a difference between you keeping your property and your property keeping you. Every form of activity is holy to a holy man; the street is holy as well as the church. I would sooner have that Highlander’s superstitious view of the awfulness of the sacrament which kept him away from it than the ease and indifference of many Christians at the Lord’s Supper. Millionaires giving to the church and taking pews don’t make the church; holy men and praying men make it. Preachers never get His Grace, Sir, or any titles from God. Paul was mean-looking, and might go a long time in these days without getting a call to any congregation.”

“I believe in election. God called either, some or all to be saved. The vessels will be weighed at the judgment and put in the balance; some will enter heaven by the skin of their teeth.”

These passages culled from the sermon give some idea of Mr. Milligan’s habit of thought and style of expression.

Frequent classical references were made in the way of illustration, and a quotation from Longfellow introduced, which, with the sudden transition from one line of thought to another, served to keep up a close interest in the discourse. He had a

very touching reference to the death of Jesus on the cross, and closed a remarkable sermon with allusion to the rapid passage of time enforced by what he saw during a visit to Westminster Abbey. A short prayer, a hymn, and the benediction concluded the evening service.

There is no finer location for a church in this city than that of Old St. Andrew’s, at the junction of two of our principal and most beautiful avenues, Langley & Burke were the architects of the building. Including the school room on Jarvis street, it is 84x120 feet, with two towers and spires measuring 122 and 78 feet respectively. The style is the second-pointed Gothic; the material is reddish-grey Credit Valley freestone, with Ohio stone dressing; the roof ornamented with foliations in slate, with neat iron cresting. Particularly noticeable are the doors and windows, affording examples of the perfect beauty and grace of Gothic architecture. The building being devoid of especial ornamentation and elaboration, does not afford opportunities of real artistic effects; but whatever of plainness characterizes it in this way is amply atoned for in the symmetry and harmony of its construction. It presents a uniform, substantial, real appearance that fittingly symbolizes the character of the religious faith in which it is enshrined.

The interior is amphitheatrical in form, gracefully canopied with groined arches 36 feet above the floor, supported by two iron piers. It will conveniently seat 900, and very large audiences are always in attendance. The woodwork is in butternut, with dark walnut mouldings and caps, the organ and chancel furniture being ash, with walnut ornamentation. There is no finer specimen of pulpit workmanship in the city than that of this church; it was designed by Architect W. G. Storm, and is executed in cherry with walnut mouldings and facings, and is hand-carved. It was a special gift to the congregation from one or two of its members, and has recently been erected.

The building is heated by hot air, and lighted by one large central gasolier with three above the gallery and a number of side lights; the three fine, large, triple windows light the auditorium very clearly, but the dark wood and dark red upholstery and carpet very much subdue the light at night. There are two entrances underneath the towers on Jarvis street, and

up in the southernmost, reached by a flight of narrow stairs, is a secluded and cosy little minister's study. The chance furniture includes a plain but neat communion table, backed by three ash-wood chairs for the elders, seats for the choir, comfortably upholstered, and the floor carpeted with Brussels. It is a cosy, comfortable church, well arranged and well cared for. The cost of the property was about \$57,000, although it is now worth perhaps one-third more.

Attached to it by a hall is the school building, 83x42 feet in dimension. On the first floor, entered from Carlton street, is a capacious lecture and festival room that seats 300 people; the walls are rough-coated, the windows of plain, stained glass; it is very nicely carpeted, and the audience is seated upon chairs; the pulpit is neatly made of ash and walnut. Communicating with it are the minister's vestry, an infant class room with well-graded seats, lavatories, a session room, manager's room and storage room. Above it is the Sunday school room with a visitors' gallery on the north and connecting class rooms underneath; this room will seat 500, and is tidily kept, neatly and adequately furnished. This whole school building is devoid of adornment—in keeping with the almost austere character of the entire edifice; but the proportion and symmetry and harmony of it all are unmistakable.

The revenue from Sunday collections is about \$3,400, and from pew rents about \$3,300. In addition to this about \$4,000 more is raised for benevolent purposes. There are about 700 members at present, with 437 Sunday school scholars, 29 teachers, and an average attendance of 301; about 100 new scholars have been added during the year. When the congregation left the old church at Church and Adelaide sts., the male members outnumbered the female; now, however, it is reversed. The minister's stipend is \$3,000, and the current expenses are about \$6,200.

There are mission bands and Sunday schools in connection with the church and several benevolent organizations, all of which are ably maintained and conducted. With a magnificent church edifice that is the crowning glory of the Old St. Andrew's church, with a firm hold upon the popularity of the city, with a united people and an energetic pastor and successful work, this Old St. Andrew's worthily sustains the traditions and faith in which it has

root, and out of which it has grown into such beauty and grandeur.

Mr. Milligan completed a twenty years' pastorate on Sunday, October 25th, 1896, and the occasion of his entering on his 21st year as incumbent of Old St. Andrew's church, was taken advantage of by him to preach a special anniversary sermon. The discourse, which contained here and there reminiscent touches, was an especially able and eloquent effort, and throughout was marked by that intense earnestness which characterizes almost all his utterances. Some allusions were made to incidents of a melancholy nature, that occurred during the twenty years of his pastorate, by which the home and the congregation were bereaved, were keenly felt by his auditors who displayed an emotion in sympathetic accord with that of the minister. The church was crowded to the doors, and among the congregation were many who, by reason of removal to a distance, were not members, but who, on the occasion, showed by their presence, their strong attachment to their old place of worship and its minister. Dr. Milligan, in a few words in the course of the service, acknowledged their presence and welcomed them to the church. At the same time he referred to the holding of the anniversary services, a thing which they had not done in any of the years previous to this one. Despite the loss of many friends during the period of his incumbency through death or removal, the pews, he said, were fuller, and the people more attentive to the Word than ever before. For this he had reason to be thankful and to recognize the goodness of God. The services throughout were more than usually impressive, and were participated in with great devotion by the large congregation.

The sermon preached was largely that which Rev. Dr. Milligan delivered on the occasion when he first took charge of Old St. Andrew's, on the 29th of October, 1876. He had before him the manuscript of that discourse, and he considered it well; he said that as far as possible he should follow and repeat what he had then said to them. As a matter of fact the sermon was widely different in its wording; the preacher time and again breaking out into impromptu utterances which contained the mellowed fruit of thought and study during the years since that discourse was given. In spirit, however, the sermon was the same, only

in the one delivered on October 25th was an added force and a fuller and more final deliverance of ideals and convictions.

The twentieth anniversary of Rev. Dr. Milligan's pastorate of Old St. Andrew's church was further celebrated by a largely attended social in the church on Monday, October 26th. The whole floor of the edifice was filled when Rev. Professor MacLaren took the chair. Many of Dr. Milligan's clerical friends were present, among them Revs. John Neil, Dr. Parsons, John Mutch, J. A. Grant, Louis H. Jordan, John Gilray, John A. Morrison, Alex. Macmillan, and Arthur Baldwin, of All Saint's church. Letters of regret were read from Rev. Dr. Briggs, Rev. Dr. Wallace, Rev. Mr. Tibb, and Hon. George W. Ross. Dr. Price Brown, on behalf of the Board of Managers, read an appreciative address of congratulation to Dr. Milligan. Principal MacMurphy spoke on behalf of the session of the church, and Mr. Alex. Jardine for the Ladies' Associations. Addresses were also delivered by Principal Kirkland, who was a member of the session when Dr. Milligan assumed the pastorate in 1876, Rev. Arthur Baldwin, Anglican rector of All Saints' church, and a number of the other clergymen present. Dr. Milligan made a feeling speech in acknowledging all the kind things that had been said about him.

The officious of Old St. Andrew's were on January 1st, 1896, as follows:

The Session—Rev. G. M. Milligan, B. A., D. D. (Moderator), Archibald MacMurphy, M. A., (Treasurer), Alexander Jardine, John Carlyle, Edward Tyrrell, (Session Clerk), Hon. G. W. Ross, LL. D., Dr. W. B. Geikie, James G. Kent, Wm. L. Symons, Peter McEachern, B. A.

Board of Managers—Dr. Price Brown (chairman), James E. Baillie, Wm. L. Symons, James Baird, Joseph Oliver, James G. Kent, John G. Kent, George H. Smith (secretary), Robert McClain (treasurer).

Trustees of Church Property—Alex. Jardine, James G. Kent, Joseph F. Eby, Joseph Oliver, James E. Baillie.

Auditors—Angus MacMurphy, John H. Macabe.

Precentor—G. W. Grant.

Organist—Miss Jane.

Beadle—John McLaren.

For the year 1895 the total receipts from the offertory were \$7,615.02; the expenditure only \$9.60 less. From other sources for special work an additional sum of \$3,418 was received, making the total receipts \$11,033.

There was little alteration in the year 1897 in the officials of St. Andrew's church. In the session Dr. W. B. Geikie retired, but all the remainder mentioned were re-elected. On the Board of Managers Mr. James Baird, Mr. Joseph Oliver and Mr. Robert McClain ceased to act. Mr. John G. Kent became secretary, and Messrs. Angus MacMurphy and Simpson Hill were added thereto. Mr. Angus MacMurphy ceased to act as auditor, his place being filled by Mr. J. Russell Snow. These were the only changes effected on January 1st, 1898.

A good many changes were apparent in the officials of St. Andrew's when the report for 1898 was issued. The following is a list of those who were holding office on January 1st, 1899:—

THE SESSION.

Rev. G. M. Milligan, B.A., D.D., Moderator; Archibald MacMurphy, M.A., Treasurer; John Carlyle, Edward Tyrrell, Session Clerk; Hon. G. W. Ross, LL.D.; Jas. G. Kent, Wm. L. Symons, Peter McEachern, B.A.; Alex. Cooper, Jas. Hutchinson, Charles Mitchell, Wm. Scott, Dr. R. T. Shiell.

BOARD OF MANAGERS.

Dr. Price Brown, chairman; John G. Kent, Treasurer; Angus MacMurphy, Secretary; W. M. Angus, Seat Manager; Jos. F. Eby, Geo. H. Smith, I. H. Macabe, Robt. Weir, Simpson Hill.

Trustees of Church Property—Alex. Jardine, Jas. G. Kent, Jos. F. Eby, Jos. Oliver, James E. Baillie.

Auditors—John G. R. Gray, Wm. Tyrrell.

Organist—J. Humphrey Anger.

Beadle—John McLaren.

The managers, respecting the finances of the church, reported:—

Your Board of Managers have a great deal of pleasure in presenting their twenty-third annual report, which is as follows:—

The ordinary receipts for the year ending December 31st, 1898, amounted to \$7,428.25, and the ordinary expenditure to \$7,039.70, leaving the substantial surplus of \$388.55.

At the commencement of the year the floating debt had been reduced to \$767.76. Subscriptions to the amount of \$714.90 have been paid during the year towards liquidating this debt, thus reducing it to \$52.86. This small balance has been deducted from the aforesaid surplus, leaving the net balance on hand after meeting the ordinary expenditure for the year and en-



COOKE'S CHURCH, COR. MUTUAL AND QUEEN STS., 1858-1891.

tirely paying off the floating debt, \$335.69.

Statement of receipts and expenditure for the year ending 31st December, 1898:—

Receipts—Weekly envelopes, \$6, 128.21; quarterlies, \$245.55; open plate, \$1,054.49; total, \$7,428.25.

Expenditure—Minister's stipend, \$3.50; organist, \$787.48; assistant envelope secretary, \$100; sexton, \$500; interest on mortgage, \$900; interest on floating debt, \$49.89; other expenses, \$1,590.88; total, \$7,428.25.

Floating Debt Statement—Amount of floating debt, January 1st, 1898, \$767.76; to amount received on floating debt, \$714.90; to amount for general account, \$52.86; total \$767.76.

CHAPTER XLVII.

COOKE'S CHURCH.

One of the Principal Organizations in the Presbyterian Denomination.

The present ecclesiastical edifice on the western corner of Queen street east and Mutual street, is the second church of the same name which has occupied the site.

The first church was erected in 1857, and was 86 feet long by 51 feet broad, and was seated with old style oblong straight-backed pews. There was a lecture room, used also for a Sunday school, to the north of the church. In 1886 the church was "restored," new seatings being put in and an organ added at a total cost of \$20,000. It may here be mentioned that the introduction of instrumental music into the services of Cooke's church caused a great deal of controversy, many of the older members opposing the introduction, which they contended was contrary to the traditions of Presbyterianism. These differences though were soon allayed, and in a short time the congregation was once more re-united.

The old church was in the Romanesque style, of white brick, and had a tower at each corner facing Queen street.

The congregation was originally an offshoot from Knox church, many Irish Presbyterians worshipping in the latter associating themselves with others to found Cooke's.

On January 20th, 1851, a meeting was held at the house of Mr. John Henry, on Victoria street, when steps were taken to organize a congregation in connection with the General Assembly of the Presbyterian church in Ireland. On January 25th a second meeting was

held and the following committee appointed:—J. B. Boyle, John Carr, Geo. Counter, Robert McClelland, Thomas McCreary, John Henry and Samuel McCla m. These undertook to open a subscription list to raise the necessary funds for the stipend of a minister.

The office of pastor was first offered to the Rev. John Davis, County Down, Ireland, at a salary of \$1,000. This offer was declined by Mr. Davis. Matters went on for six months, and on June 5th, 1851, a petition was presented to the Toronto Presbytery asking that body to organize the congregation in connection with the Presbyterian church in Canada.

The proposition referred to was eventually accepted by the Presbytery, but not till March 26th, 1852, were the services of a resident minister obtained.

On June 24th, 1852, the Rev. Robert Irvine entered upon his duties as the first pastor of the new congregation, and continued in that office until May, 18th, 1854, when he left Toronto for Hamilton. During the time of Mr. Irvine's ministry the congregation met in the old Temperance hall on Temperance street, since pulled down, afterwards in the St. Lawrence hall, and still later in the old frame church on George street, now occupied by the Methodist body.

From May, 1854, until July 3rd, 1856, there was no settled minister, but on the latter date the Rev. Andrew Marshall, an Irish clergyman accepted the pastorate. On August 4th following, Mr. Marshall preached his first sermon. Mr. Marshall's incumbency was of very short duration, his health utterly breaking down, he being obliged to resign his duties March 31st, 1857.

Following Mr. Marshall came the Rev. William Gregg, from Belleville, who was inducted on July 8th, 1857. For fifteen years Mr. Gregg discharged the duties of his office, only resigning them on being appointed to a professorship at Knox College in June, 1872.

After Mr. Gregg came the Rev. James Gardner Robb, of Clougher, Ireland, who assumed his duties in May, 1874. During Mr. Robb's ministry the congregation increased very largely and the church was almost freed from debt. On January 26th, 1879, Dr. Robb resigned the pastorate, having accepted work in the County Galway, Ireland. Dr. Robb only lived about one year after returning to his native land.

Dr. Robb's successor was the Rev. John Kirkpatrick, of New York, his induction taking place in February,

1880. During the five years of Mr. Kirkpatrick's pastorate the balance of the old mortgage debt, amounting to \$1,000, was paid off, and the document placed in the archives of the church. Mr. Kirkpatrick resigned charge of the congregation on June 30th, 1885. Not until the 29th of May following was the vacancy filled, when Mr. William Patterson, then a student in Knox College, was appointed to the pulpit. He was ordained and inducted on July 22nd, 1886, and has continued his work to the present date (1900).

To return to the church itself. On March 15th, 1854, when the congregation were meeting for worship in George street, the need of a better building being greatly felt, a building committee was appointed who called a general meeting of the congregation, which met on April 10th, 1854, Mr. John Laidlaw presiding.

The following resolution was moved by Mr. Campbell and seconded by Mr. McCauley:

"That the building committee and trustees be authorized to obtain plans for the erection of a new brick church on the corner of Queen and Mutual streets."

Mr. William Thomas, who resided at the well known Oakham House on Church street, was appointed architect.

On September 30th, 1856, a full building committee was appointed consisting of Messrs. John Carr, chairman; Nathan Gitchell, John Greenless, Thompson McCleary, C. S. Patterson, Hugh Miller, James Farrell, Thomas Sauter, James Rusk, Arbuckle Jardine, Samuel McClaim, Andrew Ridgell, Elijah Robinson and William R. Orr.

On the 25th of October, 1856, the tenders were received and accepted. Estimated cost of the building \$16,000, of the land \$3,100, making a total cost of \$19,100. On March 24th, 1857, a mortgage was effected with Mr. Walter Raikes for the sum of \$8,000, interest at 10 per cent.

On July 4th, 1858, the congregation met for worship for the last time in the George street church. On the two following Sundays divine service was held in St. Lawrence Hall, and on the 25th of July the congregation met for the first time in the new church, on the western corner of Queen and Mutual streets. The opening sermon in the morning was preached by the Rev. Dr. Blackwood, of Philadelphia, U. S., and the Rev. Dr. Ormiston, of Hamilton, preached in the evening.

As has already been mentioned, in 1887 great alterations were effected in the church and some additions made, Mr. William Gregg being the architect. A new Sunday school to the north of the building was built at the same time. The church was opened on Sunday, August 18th, 1887, the sermon being preached by the Rev. John S. McIntosh, of Philadelphia.

On May 5th, 1890, a meeting of the congregation worshipping in Cooke's church assembled for the purpose of taking into consideration the necessity which existed either to enlarge the church as it then stood, or to erect a new building. A report was received from the architect that to enlarge the church some property to the north would have to be purchased at the cost of \$6,000. This, in addition to the alterations, would involve an expense of \$20,000, and the desired result could not be obtained. A committee was appointed from members of Session and Board of Trustees to solicit subscriptions from the congregation, with the view to building a new church if a sufficient amount was subscribed to pay off the existing mortgage of \$15,000. A circular letter was issued on the 13th February, 1891, inviting the co-operation of the members and adherents towards the liquidating of the mortgage of \$15,000. From the liberal response to the appeal made by the committee it was agreed that a sufficient amount had been subscribed to warrant the congregation in building a new church to seat 2,000 persons. A meeting of the congregation was called from the pulpit for Wednesday evening, March 25th.

When the chairman stated that the object of the meeting was to consider the building of a new church on the present site, several members expressed their views in a favourable manner towards the erecting of a new church. It was moved by Mr. James Alison, seconded by Mr. T. A. Lytle, "That whereas the present church building now occupied by this congregation is quite inadequate for the present needs of the congregation; it is resolved that the trustees are hereby authorized to remove the present church, and to erect in its place such buildings as they find necessary to seat 2,000 persons with accommodation for a large Sabbath school, at an approximate cost of \$40,000."

The motion was carried unanimously, and a building committee was appointed: T. A. Lytle (chairman), Jas.

Alison (treasurer), W. B. Saunders (secretary), P. G. Close, Thomas Kinnear, William Anderson, Mathew B. Alison, W. B. Britton, A. G. Booth,

of the congregation; plans for a new church previously prepared by Mr. Henry Simpson, architect, were also adopted. Messrs. James Alison, Thomas



COOKE'S CHURCH, QUEEN STREET EAST AND MUTUAL STREET.

Samuel Wallace, Robert Wilson, William Tafts, John Sherridan, R. A. McConnell and Alexander E. Young, to assist in carrying out the resolution

Kinnear and Thomas Alexander Lytle were appointed a committee to appear before the Presbytery and ask leave to mortgage the church property for

the sum of \$40,000. This request was granted by the Presbytery.

The new church was commenced in 1891, under the superintendence of Mr. Simpson, the style of architecture adopted by him being what is known as Romanesque, the materials used being red bricks and stone dressings. Owing to the small space, or rather comparatively small space, the trustees found that, in order to erect a church large enough for their requirements, the Sunday school would have to be located in the basement. This was done, and accommodation given for about nine hundred scholars.

A kitchen with large pantries, also a sexton's room with laboratories, etc., is at the end of the basement, and is separated from the Sunday school by a party wall.

On the floor of the church is sitting accommodation for 1,250 people, with six entrances. The walls throughout the body of the church are all tinted in harmony with the stained glass windows, which, with the vaulted ceiling and arches, produces an excellent effect.

In the rear of the building, on the ground floor, is the Session room, in which is a vault. There is also a choir and vestry room. There are four flights of stairs leading to the galleries, in which 750 can be comfortably seated. On the ground floor is the pastor's study and church parlours. All the floors and galleries are supported on steel girders and cast-iron columns. The towers and porches are covered with Spanish tiles.

The church has a frontage of 88 feet, with a depth on Mutual street of 129 feet; and the total cost, not including the materials furnished by the old church, exceeded \$50,000.

The officers of the church on January 1st, 1896, were as follows:—

Members of Session.—Rev. William Patterson (Moderator), John Rogers, William Hunter, James Allison (Treasurer), Thomas Caswell, Thomas Kinnear, Samuel Wallace (Clerk), William Eagle, Andrew C. Kirkpatrick, Alexander E. Young, John Rennie, John M. Poole, Robert A. McConnell, Alexander Smith, Charles A. Miller, Thomas Humphries, John Wilson.

Board of Trustees.—P. G. Close (Chairman), James Alison (Treasurer), John P. Martin (Secretary), Richard Gilday, W. L. Wallace, William Tafts, Thomas Moffatt, Samuel Vance, J. R. Mulligan.

The debt on the church on the 1st of January, 1900, amounted to \$38,-

933.33, the interest on which in 1899 was \$2,575.55.

The total church membership on January 1st, 1896, was 1,347, this was only a decrease of 24 since January, 1896, a period of four years, and this, considering the constant migration from "down town" to the suburbs, should be looked upon as very satisfactory.

The church officers on January 1st, 1900, were:

Board of Managers.—Wm. Tafts, David McCutcheon, John Hammond, David Caldwell, C. W. Sheridan, William Johnston P. G. Close, chairman; J. P. Martin, secretary; James Alison, treasurer; Samuel Egan, Samuel Wallace, J. R. Mulligan, James Wilson, W. J. C. McCrea, James Millar, Richard Gilday, Henry Simpson, William McCullough.

Committee of the Board of Managers for 1900.—P. G. Close, Chairman of the Board, ex-officio member of all committees.

Finance.—J. P. Martin, W. J. C. McCrea, R. Gilday.

Property.—S. Alison, H. Simpson, R. Gilday, W. Johnston.

Seating.—J. P. Martin, J. Miller, S. Wallace, D. McCutcheon, J. Alison, J. Hammond.

Printing and Advertising.—W. McCullough, J. Wilson, S. Wallace.

Envelopes.—J. P. Martin, J. Millar, W. McCullough, J. R. Mulligan, W. J. C. McCrea, D. Caldwell, J. Wilson, C. W. Sheridan.

Members of Session.—Rev. William Patterson, Moderator; John Rogers, James Alison, Treasurer; Thomas Caswell, Thomas Kinnear, Samuel Wallace, Clerk; William Eagle, Andrew C. Kilpatrick, Alexander E. Young, John Rennie, John M. Poole, Robert A. McConnell, Alexander Smith, Charles A. Millar, Thomas Humphries, John Wilson.

Music Committee of Session.—John Rennie, Chairman; Samuel Wallace and John M. Poole.

Auditors.—Thomas Caswell, John Rennie.

One word, in conclusion, as to the name the church bears. That is best answered by the following extract from the congregation's annual report for 1899, reading thus:—

"It is almost a prevailing custom when a new church is being erected to name it after one of the distinguished divines who have risen to prominence in the Presbyterian Church, although in large cities many of the churches

are known by the name of the street on which they are built. In this instance let us take our readers back to the early history of the Church in Ireland, whence so many of our past and present members came; and, strange to say, the first call given at the reorganization of the congregation, was to Rev. John Davis, of County Down, Ireland, but was not accepted.

"Previous to the union in 1840, several ministers who held Unitarian principles found their way into the Synod, and had been permitted to remain unmolested as ministers in good standing. But in 1829 a complete separation was effected, mainly through the strenuous efforts of the late Rev. Henry Cooke, D.D., LL.D., of Belfast, Ireland, who was singularly distinguished by his adherence to sound doctrine and stern opposition to the inroads of error and superstition. His was a life of self-sacrifice and devotion to his country, his religion and his God. Many of the members of Cooke's Church have not only seen but have heard this truly wonderful divine."

In the latter part of May in this year (1900) it became known that a call had been extended to Mr. Patterson, the pastor of Cooke's church, to accept the pastorate of Bethany church, Philadelphia. The congregation of Cooke's church were most anxious that Mr. Patterson should remain with them, but on May 29th he decided to accept the call, announcing his determination at a joint meeting of the Presbytery and congregation on that date in these words:—

"He supposed," he said, "that there came a moment to every man when he was called upon to decide not only the great question, whom he should serve? but, where he should serve? About twenty years ago he had had to consider where he should serve, and after a great deal of thought had left the land of his birth and his mother's home to come out here. If he had consulted his own feelings then he certainly would not have come. But he felt that he was called by God, and it was his duty to come, regardless of the consequences. He wished no one to think that his actions were being decided by a matter of finances. Nothing was so unchristian as to measure converts by their price in dollars. He had of course been looking for years at the work which might have been accomplished, but had thanked God for the

good that had been done. He would remember always the friendships he had formed here. The men of Knox College would ever hold a fond place in his memory. The strain of his work had been a great one, but he did not find fault with the congregation. No church in Canada had done more in proportion to the means of its members than had Cooke's. He had thought over this matter a great deal, and he knew that one false step now meant disaster. The question of nationality had nothing to do with the matter. The Church of God overstepped all national boundaries. There never was a time when the temptation to remain in Canada was so strong, on the score of nationality. But he felt that it was the call of God to go, and he could not help it."

CHAPTER XLVIII.

LESLIEVILLE CHURCH.

The First Presbyterian Place of Worship
East of the Don.

On November 6th, 1877, a petition was presented to the Presbytery of Toronto at a meeting held in Knox church, signed by twenty-one members and thirty-five adherents of the Presbyterian church, residing in Leslieville and its neighbourhood, asking that steps might be taken to organize them into a congregation. A deputation consisting of Dr. Spears, Messrs. Robert Crow and Martin McKee, appeared before the Presbytery as commissioners on behalf of the petitioners. The Presbytery agreed to comply with the prayer of the petition, and the Rev. J. M. Cameron, of East Presbyterian church, was appointed to meet the applicants. The first meeting took place in Gowan's Hall, Leslieville, on Friday evening, November 16th 1877, when the congregation was organized with 15 members.

An interim Session was appointed at the same time, constituted as follows:—Moderator, Rev. J. M. Cameron. Elders—William Rennie, Jas. McGuire, and William Carlyle.

The following were the first members:—George Leslie, sr., Mrs. George Leslie, Mrs. Edward Blong, Mrs. Nell K. Bain, Robert Crow, Jas. McKerron, Mrs. Jas. McKerron, Hugh Spears, M. D., Mrs. Hugh Spears, James Miller, Mrs. James Miller, Edward Hoskin, Martin McKee, John Trotter, John McRae Ross.

The first celebration of the Holy Communion took place on November 25th, 1877.

The original trustees were George Leslie, sr., Hugh Spears, M. D., and Robert Crow.

The congregation decided to build a new church at the corner of Queen street and Carlaw avenue, and on the 8th of January, 1878, the following Building Committee was selected:— Robert Leslie, James McKerrow, Wm. Manson, James E. Leslie, James Miller, Alex. Gibbs, and John McRae Ross.

The church was vigorously proceeded

for the locality. But time has demonstrated that these fears were not well founded, for no one now feels that it is either too large or too good. The rapid growth of the east end has vindicated the wisdom of the promoters of the enterprise in building a fair-sized church.

The church is of red brick, in the Gothic style of architecture, and is capable of seating 400 people. The entire cost of the grounds and buildings was about \$7,000. They are now worth at least \$15,000.

As the congregation was small at



LESLIEVILLE CHURCH, NOW QUEEN ST. EAST PRESBYTERIAN, CARLAW AVE.

with and opened for divine service on July 14th, 1878. The members who composed the first Board of Management were Robert Crow, John Trotter, Edward Hoskin, Martin McKee, and Dr. Spears, while the first Session elected by the congregation were Peter Macdonald, Edwin Hoskin, John McCulloch. These were ordained on March 11th, 1883.

It was feared by some then that the church was both too large and too good

first, it was thought advisable to unite with the congregation of Chalmers' church, York townline. By the authority of the Presbytery this union was in due time effected and a student put in charge of the united congregations during the summer, while supply was regularly sent from Knox College in the winter.

This arrangement continued till the year 1882, when the Rev. W. Frizzell, then of Newmarket, was unanimously

called as the first pastor of the church. Even then the congregations were small numerically and weak financially. There were only twenty-five members in Leslieville and about the same number in the country congregation. Now there are over 200 members on the roll in Leslieville, and during the year 1887 the congregation in the country united with East Toronto under the pastoral charge of the Rev. F. T. Johnston. The Rev. W. Frizzel, pastor, of Leslieville church, is an Irishman by birth having been born within two miles of Dungannon, County Tyrone. He came to Canada in the fall of 1868, and entered Knox College the following October. Having finished his arts course at Knox and University College, he took his first year in theology in Knox College, and completed his course in Union Seminary, New York city.

His first charge was Newmarket, where he laboured successfully for five years. Since coming to Toronto he has been permitted to see uninterrupted progress in his work year after year. A large and commodious school room was built the second year after his settlement, and the Sabbath school, which numbered then about 50, is now more than 200.

There is a vigorous Young People's Association connected with the congregation, which meets every two weeks. There is also a large mission band conducted by Mrs. Brown and Mrs. Frizzel. There is a Young People's Society of Christian Endeavour. The congregation is divided into districts, both for sessional and for mission work. There is a Willing Workers' Society, consisting of ladies, who meet every Friday afternoon to sew for the poor. Mrs. George Leslie is president. There is a singing class every Tuesday evening for teaching the rudiments of music to the young of the congregation, under the leadership of Mr. Sulens, organist of the church. Judging from the numerous organizations connected with this congregation, there are not many churches in the city in proportion to the size doing a better work.

At the time of the settlement of the present pastor the congregation was only able to pay \$400 per year salary. It now pays \$1,000. The average Sunday collection then was about \$7. It is now over \$30. The congregation itself has so grown that it is difficult to provide new comers with sittings on the ground floor (1896).

In 1896 the office-bearers in this church were as follows:—

Moderator—Rev. W. Frizzel.

Elders—Edwin Hoskin, D. W. Waddell, Joseph Mitchell, William Jackson, Samuel McMurray, James Killinan.

Session Clerk—D. W. Waddell.

Trustees—John Gibb, A. J. Jackson, Thomas Pashby.

Managing Board — Chairman, John Preston; Secretary, Minute, W. H. Morgan; Secretary, Financial, Noble Charles; Treasurer, G. S. Cleland, M.D.; Thomas Pashby, John Russell, James Jenkins, Charles McIntosh, E. Hooley. Superintendent Sunday School — W. H. Morgan.

One extremely pleasing characteristic of the Queen street east church is the absolute confidence existing between the pastor and his people, which feeling, as the years of the pastorate extend, increases rather than diminishes.

This church was originally known as "Leslieville Church," but by a resolution of the congregation at their annual meeting held in January, 1895, it was changed to that of "Queen Street East Presbyterian Church," by which title it has since been known.

No changes in the minister, none in the church building took place between 1896 and 1900, though of necessity several occurred in the office bearers. These in 1900 are as follows:

SESSION.

Moderator.—Rev. W. Frizzel.

Edwin Hoskin, Joseph Mitchell, Rev. Dr. McClelland, F. S. Brickenden, D. W. Waddell, clerk Session.

Board of Management—W. H. Morgan, Chairman; Thomas McKee, Secretary; John Preston, R. S. Coltart, Dr. G. S. Cleland, Duncan Grant, George McKee.

Trustees — D. W. Waddell, Edwin Hoskin, John Preston.

Superintendent of Sunday School—Walter Davidson.

Organist—Miss Frizzel.

Choir Leader—Mr. McKinnon.

CHAPTER XLIX.

ST. JAMES' PRESBYTERIAN.

Large and Influential Congregation—Excellent Work Accomplished.

In the spring of 1886 Rev. S. H. Kellogg, D.D., Professor of Systematic Theology in the Western Seminary, Alleghany, U.S., was installed as pas-

tor of St. James' Square Presbyterian church.

He was a cogent reasoner, a profound thinker, and a most original preacher. There was nothing superficial in the substance of his sermon last Sunday night; it was not a reiteration of trite utterances that fall heedless because trite; it was not any theological disquisition that tired his congregation. Indeed it was so novel as to be actually startling in some of its expressions until relief came when every proposition he advanced was fortified with Scriptural proof. He did not hesitate to apply the plummet of criticism to some popular beliefs and show their absurdity, and it was shown with an array of logical deductions unanswerable. He spoke from the text written to the Romans: "Death passed upon all men for that all have sinned," and first referred to the momentous, mysterious and terrible facts of sin and death in human experience. The discussion of the text assumed that death came to man because he sinned, and it is not therefore natural to him, and he must overcome its power in some way, so as to have his body restored to him, and thus be replaced in his normal position. The scientific objection that geology teaches the existence of death before that of man is not well taken, because Paul refers to man, not to animals. Man has an animal body, but the Bible does not teach that man had not a body that could not die; he was capable of not dying.

After illustrating this remark with quotations from Genesis, he next asserted that "man was supplied with material to repair the waste of his body; hence it was possible for him always to live. If he had not sinned and did not die, what would become of him? The Bible did not say, but it gave a hint," and the cases of Enoch, Elijah and Christ, who are said to have been translated without death, were quoted. The preacher then said: "The spiritual principle in man is inferior if it did not originally have power to resist the working of the animal power. Animal forces have power to resist the working of chemical forces, and, by analogical reasoning, the spiritual could control the animal. The instinct of immortality protests against dying. Disembodiment as a penalty is worse than embodiment. Many Christians imagine that a desire to be rid of the body is evidence of a high type of piety, but that is not according to the Bible."

"The root of this conception is found in that paganism which teaches that

matter is evil." Dr. Kellogg then referred to the sentimentalism of many Christian hymns that encourage a morbid desire to lay aside the body, and said that Job's expression, "I would not live always," was no credit to him, because it sprang out of his despair; and yet many Christians turn to that expression. Paul "groaned" in the flesh, it is true, but he said, "Not that I would be unclothed, but clothed upon." If evolution is true, death is a good thing; if the Scriptures are true, death is an evil always, and, except for Christians, is always penal. Christ retains his body to-day; hence embodiment is Christian. We don't belong among the clouds; we belong to earth, and are cast out and disinherited by death; intrinsically it is a state of activity for saint and sinner; work, for us, is conditioned by a material organism. There is no authority for believing that the dead minister to the living or to anyone; only hymn writers say that. Death is the vestibule of judgment, because it removes man from the material surroundings between him and God. If death is the penalty of sin, redemption includes the resurrection of the body—without the body there is no redemption. If our hopes end with disembodiment, we fall short of the Gospel of the New Testament."

These few sentences culled from an admirable sermon may convey some idea of the speaker's habit of thought and originality. It was replete with quotations to substantiate every argument adduced, and to a believer in the Bible was simply invulnerable. Mr. Kellogg is an easy speaker, not animated, but using the natural, conversational, argumentative style. His language is well chosen and nicely arranged; his method is too much of the analytic and synthetic to be rhetorical, but it is very interesting. He has something to say, and puts it in such form that it cannot be successfully gainsaid.

"Are the seats on the gallery free?" asked a reporter of the polite young man who held open the outer door for the entrance of the people.

"Certainly; anywhere, anywhere."

Going up the winding stairway and through the crimson portiere hung at the entrance, a cosy seat was shown the visitor amid a company of young men, evidently students. The first natural impulse was to look for the young ladies who were supposed to be the magnets of attraction; in no other way could the unusually large attend-

ance of young men be accounted for. But there were comparatively few young ladies there, whether because of the very bad walking or because the preacher is intensely intellectual has not been revealed. No explanation of this influx of students was afforded until the sermon was begun, and then it was clear. The undivided attention of these young men and the eagerness with which they followed the masterly discourse showed that they came to be instructed, and for no other purpose. The gallery was tenanted by young people, while the older ones sat below; that seems to be the universal rule.

A favourable notice should be made of the excellent judgment used by the organist, Mr. N. Anderson, not only for the delicacy and skill with which he manipulated the instrument, but for the expression put into the hymns; when death or the grave or some pathetic sentiment was the theme there was a suitable reduction of power and adaptation of the accompaniment to the words sung. There was no effort to crowd down the singers with a boisterous and overwhelming combination of heavy stops; there were critical taste and feeling, and consequently, reverence in the playing, and it was productive of very fine effect. The thoughtfulness of the ushers had about it this same spirit of order that befits a place of worship. During the prayer one stood directly in the arched doorway on either side of the gallery so that no one might enter; immediately afterwards the curtains were drawn aside, and every one entering was courteously shown to a seat; when these had all entered the curtains were again dropped, and so remained until the benediction was pronounced. Everything was done with dignity and reverence; even after the benediction was said the people sat down a few moments before wraps were adjusted and overcoats put on—quite an agreeable change from that rude habit sometimes observable when all these preparations for exit are made while the benediction is being pronounced. The minister wears a cassock according to the original customs of Presbyterianism in the old country. The organ and choir platform are back of the pulpit, the whole raised three or four feet above the main floor.

All that was noticed as to the habits of the people comport with the beauty of the church itself. The auditorium is more than comfortable; it is luxur-

ious and it is beautiful. The dimensions are 75 feet square though it is arranged amphitheatrically; it will seat 800 on the ground floor and 300 on the gallery. The eight iron piers serve as columns for the gothic arches, groined in plaster, which are sprung from the capitals 25 feet above the floor. The latter is so constructed, by a skillful arrangement of the beams and joists, that an evenly inclined plane affords an unobstructed view of the pulpit from every sitting. The woodwork of the pews is chestnut with walnut rails; that of the pulpit, choir balcony and organ case in ash. This church was one of the first in the city to introduce an effectual method of ventilation; underneath the platform is a conduit which carries off the cold and vitiated air by means of perforations in the platform to an exhaust shaft in the flue through which the furnace pipes are discharged; this secures a constant supply of warm but fresh air. The whole room is most comfortably upholstered, and screens are placed in front of the portieres; behind the latter noiseless doors are swung. There are three large stained glass windows and many smaller ones to give light by day, and a very large central chandelier, with other neatly and richly ornamented gasaliers, to give light by night. In this brilliantly lighted room with the crimson curtains, the circular seats, the warm atmosphere, and the sweet tones of the organ, worship is in no sense a self-sacrifice—it is a luxury.

Back of the church, and directly connected with it, is the school building, a large addition, most conveniently arranged and comfortably furnished. The first room from the eastern entrance is the young men's room, 30 x 17 feet; on the west side is the ladies' church parlour, 29 x 17, furnished with a piano and all appliances for the comfort and convenience of ladies. Between these large rooms are the vestry, business room and several lavatories; going down a hall another corridor is found, leading to the infant class room, 25 x 32 feet, fitted with graded seats, suitable for little boys and girls of all ages down to the tiniest toddler, and abundantly lighted from a large bow window facing north. The main Sunday school and lecture room, above all those just mentioned, measures 42 x 60 feet, and can seat 700 people if necessary; there are two class rooms on each side and above them in the transepts two galleries. The ceiling, one of open timber work, is 24 feet high; it

is a bright, cheerful room, and a delightful place for Sunday school work. Mr. William Kerr is the superintendent of the school, and has held that position for the last 32 years; there are about 325 scholars and 30 teachers; over \$300 is raised by the school yearly. The basement is very clean and is fitted with a large kitchen and pantry, containing dishes and all articles of culinary ware, besides storage and furnace rooms.

The external appearance of the church is in perfect accord with the palatial character of its internal arrangement and decoration. Smith & Gemmell were the architects who designed the building, and they have furnished Toronto with an edifice whose beauty and symmetry are not surpassed by any other church in the city. The model is an adaptation of the decorated French gothic style of architecture; the material is Georgetown stone, with Ohio stone dressing. Situated on Gerrard street, immediately north of St. James' square, the massive harmony of the building's proportions is well displayed, although it seems regretful that so much of the structure should have its beauty hidden from the street. The front with its lofty centre gable rising to a height of 70 feet, and with buttresses and pinnacles on either side, is imposing; and this massive character is enhanced by the heavy tower at the south-west corner, rising to a height of 100 feet with a pinnacle going 28 feet further; this pinnacle is a relic of the stair tower of the middle ages; the tower is surmounted with a stone parapet, out of which the turret rises, and the outline of which is broken by it. The large window in the centre and the smaller ones on each side with their cusps and intricate mouldings and fine tracery very much adorn the exterior and relieve what would otherwise be a severe front.

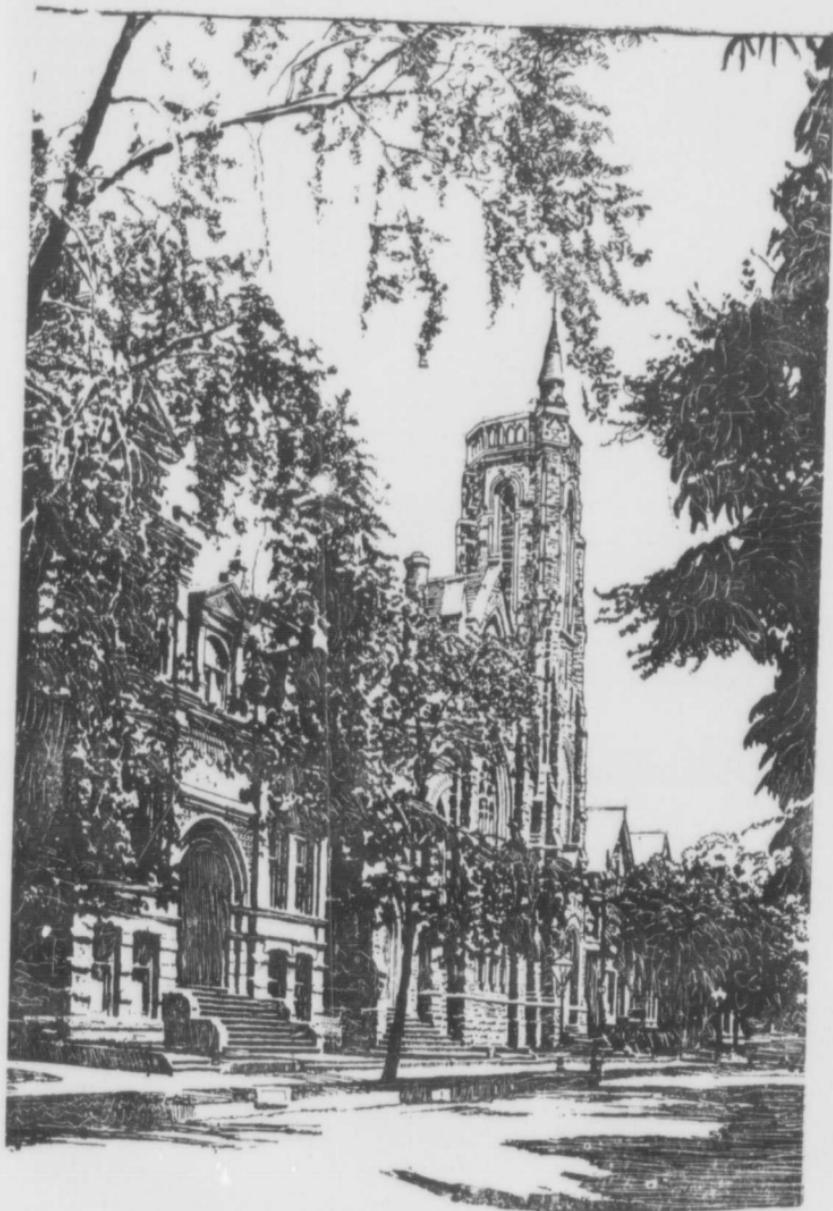
The external dimensions of the building are 80 x 144 feet, the ridge of the roof extending over the back building. A perspective view along the side is broken by three transept gables or porches, at the last of which is another tower. There are two entrances on Gerrard street at the sides of the church, and side entrances between the church and back building.

The reputation Toronto enjoys for its beautiful church architecture is well illustrated in this particular church: it combines solidity and the massiveness with grace and a certain amount of ornamentation that makes it espe-

cially noticeable. The cost of the building was about \$50,000, and the land cost \$10,000. The corner stone was laid April 2nd, 1878, and the church occupied on the 17th of November following. Rev. Dr. John M. King, then pastor, laid the stone, Mr. William Kerr presiding, and Mr. W. H. Howland, afterwards Mayor of the city, made a speech.

On January 25th, 1853, a few persons, for reasons satisfactory to themselves, withdrew from the First Presbyterian church, located at Bay and Richmond streets, with Dr. Jennings as pastor, and organized themselves into a new congregation, June 23rd, 1853. The first four who left were Messrs. John Cameron, who was the first clerk of Customs; Robert Bell, Alexander Gemmell and John Pienderleith. Among those who left may also be mentioned the names of George P. Ure, Dr. Wm. Ormiston, now pastor of a large Dutch Reformed church in New York city; Rev. John Fletcher and T. W. Taylor, now judge in Manitoba. Rev. Dr. Taylor, who came to Canada to teach divinity students, was called to be the pastor of the new congregation, which first worshipped in the Mechanics' Institute, which stood where the police station on Court street is built; it was then known as the "Second United Presbyterian Congregation of Toronto," and it had a hard struggle for existence. In 1856, the congregation having in the meantime become thoroughly vitalized, a church was built at the corner of Gould and Victoria streets, and the name "Gould Street Presbyterian Congregation" was assumed. Dr. Taylor having returned to Scotland, Dr. Robert Burns, Professor of Church History in Knox College, gratuitously supplied the pulpit about two years.

On May 28th, 1863, Rev. Dr. John M. King became pastor, and from that time forward the church was a firmly assured success. The demand for sittings was so great that when, in 1864, a fire damaged the interior of the building and repairs had to be made galleries were built in order to accommodate the demand. Dr. King was pastor twenty years, and to his pulpit and pastoral work, combined with rare personal qualifications, is due the present flourishing condition of the church. He left in order to occupy the presidential chair in Manitoba College and was honoured with a farewell testimonial when he was presented with complimentary addresses, accompanied by a



ST. JAMES' SQUARE PRESBYTERIAN CHURCH.

(opp. 242)

gold watch and a gift of \$1,000 in money.

The growth of the congregation was so rapid that with the incoming of new material and the accretion of wealth it was deemed opportune to build a more commodious and improved church. The Gould street property was sold to the Catholic Apostolic body for \$10,000, and for the third time the congregation adopted a new name, corresponding with the locality of the church, and is now known as the "St. James' Square Presbyterian Church." The personal and intellectual qualities of Rev. Dr. Kellogg, the successor of Dr. King, have already had a most appreciable effect upon the material and spiritual well-being of the congregation. The membership numbering 563, is united and happy, and includes in its list the names of some of our most prominent and influential citizens. Hon. Oliver Mowat and his family are intimately connected with all the interests of this church.

Principal Kirkland, of the Normal school, is clerk of the session. The choir leader is Mr. John Douglas, the organ costing \$3,300, is paid for, but there is still a debt of over \$15,000 on the church, bearing interest at six per cent. The income is probably near \$15,000, one half of which is given for missionary and educational purposes. The congregation has successfully survived the dangers of disintegration that naturally attend a pastorless church; and the unanimity with which Dr. Kellogg has been called is unimpaired at the end of his first year's pastorate, a pastorate that promises hopeful things for the future.

The preceding historical account of St. James' Square Presbyterian church was first published in 1887, and has been re-published without any material alterations, so that a clear account of the church may be gathered by those interested.

Dr. Kellogg resigned his pastorate in October, 1892, to engage in missionary labour. Then for more than a year there was no settled pastor, until the Rev. Louis H. Jordan was called, who entered on his pastorate on March 27th, 1894, and still continues his work at the church.

The third pastor of the church, the Rev. John M. King, D.D., who had filled the pulpit for over twenty years, was appointed in October, 1893, at the call of the General Assembly, of which he had in that year been chosen mod-

erator, to the position of principal and professor of theology in Manitoba College, Winnipeg. During his busy pastorate Dr. King had taken much interest in Knox College, so that the new position was congenial. In addition to his teaching duties, the management of the financial affairs of the college has occupied much of his thought, and in eight years a heavy debt of \$40,000 was grappled with and removed.

In 1892 Dr. King was foremost in recommending an addition to Manitoba College building, and in May of 1893 the new college was opened.

On Sunday evening, October 21, 1893, Rev. Dr. King preached his farewell sermon in St. James' square church. After a very eloquent sermon on I. John, ii, 28: "And now, little children, abide in me," Dr. King delivered an eloquent and devout farewell address. Upon the following evening St. James' square church was crowded on the occasion of a farewell meeting. Hon. Oliver Mowat occupied the chair, and among those noted as being present were Hon. Alexander Mackenzie, Hon. Alex. Morris, Rev. Dr. Cochrane, of Brantford; Rev. Principal Caven, Rev. Prof. McLaren, Rev. Prof. Greig, Dr. Daniel Wilson, Dr. J. George Hodgins and a large number of clergymen belonging to other denominations. Mr. William Kerr read an address, which was signed by Hon. Oliver Mowat, Dr. Thomas Kirkland, Alex. Nairn, John Y. Reid and William Kerr. Mr. Alex. Nairn presented Dr. King with a purse containing \$1,000, and a valuable and handsome gold watch, also intimating that as soon as the artist's work was completed it was intended to show their respect and esteem for Mrs. King by presenting her with an oil painting of her husband. Mr. T. W. Gibson on behalf of the Young People's Association, read an address.

Rev. Dr. King made a reply, in which he acknowledged the kindness shown him and made an appreciative reference to the congregation. They had spoken of his public ministrations as being edifying, he said, but he was sure that was largely due to the character of the congregation, for he sympathized in the view expressed by one of the most eloquent divines on this continent that you could not tell the effect of a sermon until you knew the kind of people you had to preach to. They had been willing to receive appreciatively a presentation of the truth of

a very quiet kind, without any flowers of rhetoric, but the result of prayerful preparation. In some respects the work upon which he was about to enter was not a little distasteful, as, for instance, the going to this stranger and that on the street soliciting money, but he had, however, acted on the judgment of his brethren rather than on his own inclinations.

Rev. J. C. Antliffe presented Dr. King with a resolution of appreciation passed by the Toronto Ministerial Association. Speeches were also delivered by Rev. Principal Caven, Mr. J. S. McKay, and Mr. J. C. Smith, of Knox College, who also made a presentation; Rev. Mr. McKay, Moderator of Toronto Presbytery; Hon. Oliver Mowat, Dr. Hodgins, the Mayor, Rev. Septimus Jones, Rev. Hugh Johnston, Rev. D. J. Macdonell and others.

On March 5th, 1899, Dr. King died from an attack of pneumonia at his residence in Winnipeg. The following appreciative sketch of his life was published at the time of his disease.

Dr. King's was probably the most attractive personality in western Presbyterianism. Without adulation it may be said that he was the representative of the highest type of product of Scotland and Presbyterianism. On the one hand, his nature, as evinced in his theological views, was stern, strong and rugged. His reason for the faith that was in him was always clear and sharply-defined. There was no haziness, no indefiniteness, no sign of what a certain writer has termed a theological thaw. No popular wind of doctrine caused him to drift in the slightest degree from the sure anchorage of his faith, but made him rather cast out another anchor and wait for the day. When at different times Christian teachers were inclined to view with considerable approval a purely ethical gospel or a system of eclectic-ism, no one more steadfastly set his face against it than Dr. King, nor did anyone more clearly point out that to them, as Christian believers, Christ was not one among many, but the only one. There was no use in sending out men to convert the heathen world who were only convinced that Christ was a degree better than Mahomet or Buddha. But while Dr. King held these views firmly, and never failed to do his duty in pointing out these things to those whom he deemed carried away by the feeling of the hour, still he always did it in love and with a full appreciation of the situation. He was not a com-

bative man, and his personality was winning, not conquering. In few persons has the ruggedness of Calvinism been united with such a gentle manner of presenting it and living it. His other great characteristic was probably thoroughness. If ever there was a man who detested superficiality it was Dr. King. With him it seemed that a thing had better be left alone entirely than touched with half-hearted hands, or taken up in such a way as only to acquire a pretensions smattering. It mattered little if the student passed the examination when he had failed to imbibe the spirit of the author or of the subject. To him passing examinations was but a small part of a college education, and at all sacrifice he urged the men to come into the college for the full year and get all, give all, and develop all that a university education implies. The man who controls a large body of students, gathered in a college for many different reasons and with many different ideas of work and discipline, cannot be as familiar with those students as a young professor upon whom little responsibility rests. Dr. King was sent up to control the college, and he controlled it, yet he gained and retained in a most marked degree not only the esteem but also the warm affection of his students. There was always a feeling among his students that Dr. King would never pretend to what he did not know, would never accept a position he felt he could not fill, but that whatever he undertook would be done with all the power in his nature. This conception spread itself over the whole community in which he moved, and men who had very hazy notions of his theological views, and who knew little about his aims, appreciated his work.

Dr. King was not what would be termed a versatile man. He never seemed to consider that it was a mark of genius to be able to do half a dozen diverse things, but in the positions which he occupied as the preacher to one of the best-informed congregations in Canada for twenty years and as head of an important college for fifteen years it was needful that his general culture should be broad. The fact that he held these positions was a proof of this, and in many ways he showed that he had nothing of the narrow, one-sided specialist about him. The different courses of popular lectures he delivered, and not least, those on Tennyson, since published in book form, showed how thorough had been his

reading in fields apart from his special work. In many ways when one thinks about it Dr. King was a remarkable man. As a hard working pastor with a growing congregation and churches to build Dr. King still kept up his studies, so that 25 years after he left college he could take up the work of a professor; a man for 25 years devoted to congregational work, with the special training and aptitude it implies, at a moment's notice takes up the difficult and entirely different task of directing and controlling a great school; a man without any business experience is called upon to face a financial problem of no small magnitude, and carries it out successfully. There is no doubt that the burden of the financial support of the college weighed heavily upon him, and that he often saw a crisis which other men of less nervous temperament failed to see, but it may have been this anxiety and this foresight which prevented the crisis that otherwise would have come. Latterly we have come to think of Dr. King as an administrator, but he was also a speaker of no mean ability, and if Dr. Caven be the Nestor of the General Assembly, then the Assembly had two Nestors in it, so long as Dr. King remained. This was instanced on the occasion of the great Macdonnell heresy trial and on other occasions; whereas, on the other hand, no desire for unity or peace caused him to waver from his support of great principles. Dr. King was never a politician, but he never ceased to be a citizen. With probably less intellectual force than Dr. Caven, with less restless energy and versatility than Dr. Cochrane, Dr. King possessed executive ability of no mean order, entering industry, and, perhaps, best of all, the rock-ribbed integrity of his character did not exclude the finer and no less divine quality of love."

The following ministers have filled the office of pastor at 51 St. James' square church. The dates indicate the period during which each held office:

Rev. John Taylor, M. D., D.D., November 23rd, 1853 to May 6th, 1861.

Rev. Robert Burns, D.D., July 9th, 1861, to May 28th, 1863.

Rev. John M. King, D.D., May 28th, 1863, to October 28th, 1883.

Rev. Samuel H. Kellogg, D.D., May 20th, 1886, to October 6th, 1892.

Rev. Louis H. Jordan, B. D., March 27th, 1894.

The Rev. John Taylor spent his later

days in Edinburgh, Scotland, where he died October 30th, 1880, in the eightieth year of his age. The Rev. Robert Burns died in Toronto, August 19th, 1869. The Rev. Dr. Kellogg returned to his missionary labours in India, where he is assisted in the re-translation of the Scriptures into Hindu and Urdu.

The office-bearers of the church on March 1st, 1899, were as follows:—

The Session—Rev. Louis H. Jordan, B.D., Moderator. Ordained December 7, 1882. Inducted March 27, 1894.

William Gordon, Robert Lee, George Laidlaw, John Gowans, C. Blackett Robinson, William E. Long, Alex. McPhedran, M.D., R. Clarke Steele, Robert L. Nelles, Joseph Henderson, Rev. W. D. Ballantyne, William P. Rodger, Charles S. McDonald, Wallace Anderson, Robert Darling, Robert W. Murray, John Paton.

William E. Long, Clerk of Session and Treasurer of the Poor Fund.

John Gowans, Representative Elder.

The Managers—Robert Carrie, Chairman; R. A. Grant, Secretary; Robert M. Gray, Treasurer; Alexander Nairn, Wm. D. McIntosh, James Bulk, A. A. Allan, Wm. Macdonald, T. R. Bain, John Paton, John Watson, Robt. Darling, James Watt, Thos. Woodbridge.

The Trustees — John Gowans, Thos. Woodbridge, W. D. McIntosh, Alex. Nairn, A. A. Allan.

Committees — Church Property—W. D. McIntosh, Convener; A. A. Allan, John Watson, Alex. Nairn, Wm. Macdonald, Thos. Woodbridge, T. R. Bain.

Allocation of Pews — James Bulk, Convener; Robert Darling, Robert M. Gray, R. A. Grant, John Paton, James Watt.

Organist—Norman Anderson, M.D.

Church Officer—Robert Leslie.

Some few additional notes may be added. Mr. Hugh Miller, J.P., long a member of the congregation, died on December 24th, 1898, at the advanced age of 84 years. On the last day of the same year Mr. Thomas Kirkland, a zealous church worker and elder, died, aged 64 years.

In the earlier portion of this history the debt on the church has been spoken of as being \$15,000; that still remains, but notwithstanding many necessary alterations and repairs in the last dozen years to the church buildings, this debt has not been increased.

The total revenue of the church for 1898 was \$14,190.72.

In the latter days of October, 1899, the Rev. L. H. Jordan, to the great sorrow of his congregation, announced

his impending resignation of the pastorate, this to take effect early in 1900.

CHAPTER I.

ST. JOHN'S PRESBYTERIAN

United and Large Congregation with a Pleasing Record.

Sometime after the incorporation of the district east of the Don as St. Matthew's Ward, the rapidly increasing population in that part formerly known as Don Mount, aroused the missionary spirit of the members of St. James' Square Presbyterian church, which took practical shape in the establishment of a mission Sunday school in a small cottage on Broadway avenue in December, 1886.

The needs of the district were great, quite a percentage of the people were non-church goers whose children were waiting to be gathered in, the local existing organizations were either inadequate to the circumstances or too far off, the nearest Presbyterian churches were at least a mile away on either side, and there was a danger of some of the adherents of that communion either straying away or lapsing altogether. The ultimate success of the movement justified the step taken and proved the wisdom of the promoters.

Some churches are off-shoots which start with a considerable amount of vitality, but this was a pure seedling as the following statements will show. The Sunday school thus organized began to grow, slowly at first, but hopefully, and in the spring of 1887 a preaching service on Sunday evening was begun in the cottage before mentioned by Mr. J. McP. Scott, at that time an undergraduate at college. In the autumn of the same year the site of the present church, corner of Gerard street and Bolton avenue, was purchased and a building erected which was formally opened on Sunday, January 1st, 1888. During the second year of its history the attendance increased rapidly, but as the work grew fresh volunteers from the parent church stepped forward to take it up, and rain or shine, Sunday after Sunday, made the long walk across the old bridge over the Don.

On November 22nd, 1888, the Presbytery of Toronto organized the congregation with a membership of twenty-seven, which was placed under

the oversight of an interim session from St. James' Square, composed of Messrs. George Laidlaw, John Gowans and J. O. Anderson.

On the Sunday following the organization a morning service was begun and conducted for some months by Mr. C. A. Webster, B. A., while the evening service and general oversight of the work was in charge of Mr. Scott. On February 14th, 1889, the first congregational meeting for business purposes was called, when the following were elected a Board of Management, viz:—John Gay, Samuel Green, C. E. Lee, Robert O'Brien, George Stratton and James Traill. On December 17th, 1889, Mr. Scott was ordained and inducted into pastoral charge of the congregation, which by this time had increased to a membership of 64, while the Sunday school numbered 211 scholars and 33 teachers and officers. On June 15th, 1890, Messrs. John Gay and Samuel Greer were ordained to the eldership, this relieving the interim session of further responsibility.

About the same time Mr. W. A. Traill was appointed organist, assisted by an efficient choir. The working and governing staff were now complete, but still at this stage the congregation were too few in number to conduct the large and increasing Sunday school, and the women and men of St. James Square continued to be faithful in attendance until they could be spared, when they dropped off one by one, and St. John's was finally left to its own resources, so far as workers were concerned, about the middle of 1892.

The building erected in the autumn of 1887 was a plain one-storey rough-cast structure, about 30 by 55 feet. To this was added in the spring of 1890 a transept measuring 24 by 50 feet, with the addition of class room and vestry, the seating capacity being about 425. This has now become too small, and the summer of 1897 will probably witness another substantial enlargement. The property was originally vested in trustees from St. James Square, but in 1894 was transferred to the following, who are members of St. John's, viz., Peter Macdonald, John A. Paterson, Andrew Coulter, Charles Robinson, and J. B. Graham.

Financially the congregation has been well managed, having never had a deficit, and has been able to clear off any floating debt incurred on account of building operations within a reasonable time. A small mortgage

debt exists, but interest charges are so light as not to be felt.

Part of the original building fund was a gift from the parent church, and for a few years a liberal allowance was given for ordinary disbursements; but this was more than offset by the liberality of the congregation for missionary and benevolent purposes amounting in 1889 to \$228 and in 1895 to \$1,006. This result has been attained by systematic giving, special collections and paid entertainments having no place in the methods of this church. The revenue for ordinary purposes is raised weekly by the envelope system, and is also voluntary, no such a thing as a rate or pew rent being enforced. The

him an ardent body of workers, who share his spirit. His success with the young people is marvellous, as may be witnessed in the prosperity of the Junior Mission Band, Senior Mission Band and Y. E. S. C. E. of his church.

Not less efficient are the Missionary Associations, Auxiliary, W.F. M. S., and Ladies' Aid, while the Poor Fund in the hands of the session has in a very quiet way been a blessing to many both inside and outside of the church.

In conclusion this congregation is careful not to trench upon the ground occupied by the sister evangelical churches.

The list of officers in 1896 was as follows:



ST. JOHN'S PRESBYTERIAN CHURCH, COR. BOLTON AVE. AND GERRARD ST. EAST.

ordinary revenue for 1889 was \$431, in 1895 \$1,903. The year 1888 began with a membership of 27; 1895 ended with a membership of 292. The Sunday school and Bible class now numbers 392, with 61 teachers and officers. The increase during the intervening years has never been spasmodic or fitful, but has been steady and continuous.

The pastor, Rev. J. McP. Scott, is a preacher of the evangelical type, rarely touching questions of philosophy or sociology, except it be that of temperance, of which he is a warm supporter, and he has drawn around

Pastor, Rev. J. McP. Scott, B. A. Session John Gay, (clerk), J. C. Walkinshaw, Andrew Coulter, John A. Paterson, James S. Pollock, Charles Robinson, Samuel McLean, John M. Morrow and J. B. Graham.

Board of Managers.—Alfred Duncan, Chairman; J. B. Graham, Financial Secretary; Fred H. Ross, Recording Secretary; John Mc. Cantless, Treasurer; C. E. Lee, Andrew Coulter, John M. Morrow, Dr. E. F. Gordon and Wm. Hood.

Superintendent of Sunday School, Chas. Robinson.

Four years have passed since the

preceding portion of this history of St. John's church was written and with the exception of the inevitable changes wrought by time and sickness and by death, there has been little or no alteration in the usual course of events at St. John's. The pastor and people remain united and the good work already done is being pushed on and pursued.

The officers for 1900 are these:

Moderator—Rev. J. McP. Scott, inducted Dec. 17th, 1889.

Elders—Chas. Robinson, clerk; J. C. Walkinshaw, A. Coulter, J. A. Paterson, J. S. Pollock, Jno. M. Morrow, Peter Macdonald, J. A. McArthur, N. J. Armstrong, Thomas Taylor.

Managers—A. Duncan, Chairman; Donald McLean, Financial-Secretary; A. Allison, Recording-Secretary; Andrew Coulter, Treasurer; C. E. Lee, C. R. Sneath, W. J. Dorman, W. Moorehead, J. T. Twigg.

Organist—Miss Ethel DeNure.

Choir Leader—James B. Ritchie.

Sunday School Superintendent — Charles Robinson.

CHAPTER LI.

CHARLES ST. PRESBYTERIAN.

A Prosperous Place of Worship on Charles Street Now Removed to Bloor St. East.

The place of worship as described in the head-lines has an interesting history. Its earlier part is told thus by a writer of 1885:—

The Charles street Presbyterian church is on the north side of the street, near Yonge, and occupies a lot measuring 60 x 150 feet. It is a white brick structure of no distinct architectural character, and yet one of good proportion and great convenience. The facade is the south gable, and has two porches joined together by an arrangement that constitutes a small vestibule. Two side entrances allow admission into the halls between the school building and church proper on the north. A clerestory and ornamental brick dressing and finishing relieve the plainness of the edifice externally and make it of attractive appearance. A chain fence curves about the main entrances along the narrow walks leading to the building, which stands somewhat back from the street.

The congregation worshipping here was organized about twenty-five years ago. Before that time a Sunday school was started, and at first was held in a private house. In 1863 an

effective organization of Presbyterian interests in North Toronto was made and meetings were held in Yorkville Town Hall, on Yonge street. Presbyterian families living in that section of the city felt the necessity of having a church of their own faith there in order to occupy what was rapidly becoming a good mission field as well as for their own convenience. A number of such came from Knox church and united with others in establishing services. The result was the purchase of the present site on Charles street, which was bought for \$8 a foot, and the erection of the church and school-house. The original church was only the central part of the present building, and was furnished in the usual comfortable style of those early days, with straight-backed, square pews; rigid simplicity marked the building.

The growth of the congregation demanded a more capacious church, hence in 1876 the side walls were removed and wings were added, iron pillars taking the place of the walls. The seating accommodation was thus enlarged so that the room now will seat 640 persons. The addition of these wings gives the building a curb-roof, but the beauty of proportion has not been violated by them, and the room is not only commodious but comfortable and pretty. There are ten arches, thus giving the interior a semi-cathedral character, and from the pillars supporting them are sprung gas brackets, while an immense chandelier is pendant from the centre of the ceiling. The roof is supported by visible timberwork, the dark colour of which contrasts strikingly with the light ceiling above.

The windows are fretted in pretty designs and have bright parti-coloured borders, while a double lancet gothic window with a rose-window above ornaments the front. The organ, introduced about a year since at a cost of \$2,000, is set within a large arch back of the pulpit. The huge pipes are tastily decorated and the whole has a handsome case of chestnut and ash. The manual and pedals are in front of the pulpit so that the organist faces the minister while the choir sits within the chancel around the player. The pews in the wings bend towards the centre, the floor is neatly carpeted, the pews are all cushioned and the room is one of great comfort.

The Sunday school room has also been enlarged and modernized so that it is now a very pleasant and home-like

place. It is furnished with a piano, an organ and all other accessories needed for the conduct of a large and flourishing Sunday school. There are two infant class rooms, a session room and a vestry, all fitted in comfortable style and all kept in first-class order. The value of the entire property is about \$20,000, on which there is a debt of \$7,000.

The first pastor of the church was Rev. Mr. Campbell, who was inducted in 1868. He is now Professor of Church

ago, Rev. John Neil, B.A., the present minister, was called, and with his assumption of the pastorate the church began a career of growth and usefulness unprecedented in its history. Mr. Neil is a young man, and was born thirty-four years ago near Orangeville. He studied at the Toronto Collegiate Institute and is a graduate of Toronto University. He then spent two years at Knox College and one year in Edinburgh, where he graduated in divinity. In the autumn of 1882 he be-



CHARLES STREET PRESBYTERIAN CHURCH.

History in the Presbyterian College at Montreal; he served the Charles street church for four or five years. Rev. R. D. Fraser, now of Bowmanville, was the next pastor, inducted in 1875, and remained nearly four years, being succeeded by Rev. Mr. Hogg, now in the North-west, who served three years and a half. After his pastorate there was a long interim, and then, three years

came pastor of the Nassagaway church, near Guelph, and of the Campbellville church; that was his only pastorate before coming to Toronto.

"Is Mr. Neil liked by the young people?" asked the reporter of the young man who escorted him through the rooms.

"Is he? Well, I should say so," was the decided reply. Still further enquiry

as to the secret of Mr. Neil's remarkable success elicited the information that his genial, social manner, combined with his earnest work, gave him the prestige he enjoys and had won for him the affection not only of the young people but of his entire congregation. He is affable and obliging in manner, and while always conserving the dignity of his high office is yet approachable and sociable—and herein must lie the secret of a minister's success among young people, and they are the future of the church.

In this connection it may be said that the Young People's Association of the Charles street church is, if not the best, one of the very best organizations of the kind in this city. It has seventy members, and a copy of its programme shows an originality and variety of procedure that must be attractive and interesting to all young people. The Sunday school, of which Mr. George T. Fergusson is superintendent, numbers over 300 and is constantly growing.

Connected with the church is a mission on Davenport road, which was begun about sixteen years ago. Preaching service is held there every Monday evening, and a Sunday school of 100 members is taught every Sunday. In its missionary out-reach the Charles street church has dismissed several families to the Deer Park church, thus assisting in its organization. And the internal operations of the church are many and active, being decided by various subsidiary organizations. The receipts for ordinary purposes last year amounted to about \$3,400. Of this amount the plate collections were about \$725 and the weekly offerings \$2,665. All the pews in the church are engaged; indeed, the demand for seating accommodation is becoming so imperative that the matter of erecting a larger church is now beginning to force itself upon the notice of the church. When Mr. Neil assumed the pastorate there were 226 members; now there are 340. At the morning service the full strength of the congregation is represented, from 400 to 500 persons being present. The evening congregations are of a more transitory nature and composed largely of visiting worshippers; the evening attendance has more than doubled within the last three years. The church is thus favoured with a growing community, a popular pastor and all the external helps to success and development. The people are thoroughly united and harmonious. At first a few had conscientious scruples

against the introduction of an organ, but they were always so mindful of the peace and harmony of the church as to subject their individual opinions to the will of the majority. The total amount contributed by the church for missions, exclusive of the income above mentioned, was \$1,212.

Visiting the church last Sunday evening the writer found a courteous old gentleman on hand to open the door and an obliging usher inside to escort the incomers to seats. Declining the offer of one forward the observer quietly dropped into the last pew and was there tendered a hymn book by its owners. The church presented a very cheerful and comfortable appearance to one coming from the cold wind and the snow scurries outside. An audience of about 350 persons was present, and, if one may estimate the prevailing habit of those audiences by it, the people are such as are neither exceedingly rich nor excessively poor. It was an orderly, interested, reverential congregation. Everybody seemed to enter into the service with earnestness, and the sermon, a short, incisive, clear-cut, practical exposition, was favoured with undivided attention.

The minister entered, apparently from the organ, a doorway being arranged there for convenience of access to the pulpit.

Without a word of introduction he came forward while all heads were bent and an invocation was said. The beautiful 23rd Psalm was then sung to a dignified, substantial and harmonious setting of music. There was nothing frippery about the tunes, nor were the words so sickly sentimental as many popular hymns are. There was that dignity about the service that alone comports with worship rendered to a sublime and infinite presence. The sermon was in the same line; it was not degraded by swagger and anecdote and that clerical attempt at wit so frequently noticeable in the modern pulpit and so reprehensible.

Mr. Neil is easy, plain and forcible in his delivery and possesses a certain amount of magnetism that challenges the attention of his hearers. His sermon was only twenty-two minutes in length, and its brevity certainly gave better scope for an abiding impression than a long-winded discussion on some ancient theological formula. It was a sermon to show the intensity of Christ's love for Jerusalem, and led to practical exhortation that the hearer should appreciate and avail himself of

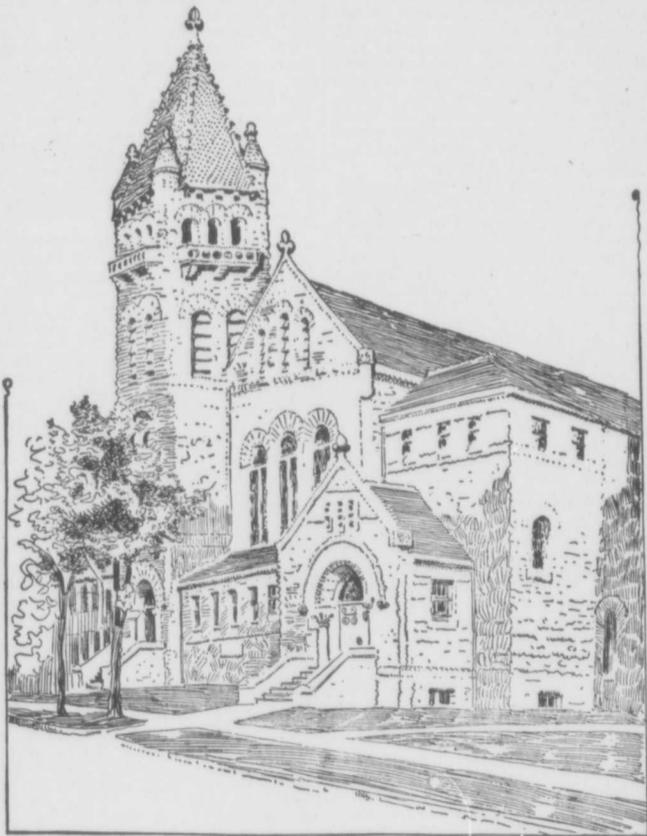
the benefit and sympathy of that love.

When a hymn was sung the choir rose and faced the congregation. The singing was very good and enjoyable. In fact the whole service, which included four prayers and four hymns, and was yet less than an hour in length,

sciously interesting the audience by its unbroken continuity of thought.

WESTMINSTER CHURCH.

The preceding article has been reprinted exactly as it was published in 1888, as in it is described what was



WESTMINSTER PRESBYTERIAN CHURCH, BLOOE ST. EAST.

was pleasant and profitable. Mr. Neil has the happy faculty of making it an organic service, all the hymns and prayers centralizing about the main idea of the sermon, and thus uncon-

the forerunner of the magnificent building standing on the south side of Bloor street, about three parts of the way between Yonge and Church streets.

In 1889 the Charles street congregation finding the church situated on that street far too small for their requirements decided to take down the old church and dwelling houses on the site and erect another building in a different locality. Accordingly a committee was appointed and the site obtained whereon the present Westminster church now stands. The church was opened for divine service on May 24th, 1891, the preacher being the well known author, the Rev. Dr. Stalker, minister of St. George's Free Presbyterian church congregation in Glasgow, Scotland. The learned doctor was visiting in Toronto and he preached both morning and evening.

The architect of the Westminster church was Mr. W. J. Gregg, of Toronto, and he succeeded in erecting a church which takes deservedly one of the first places for architectural beauty, even in a city like Toronto famous for its many fine ecclesiastical buildings.

The style of architecture is Romanesque, and the building is constructed of stone throughout. On the north-west corner is a handsome square tower surmounted by a very low spire. There are entrances to the church through the basement of the tower and on the western side of the building also, both being entered by a few stone steps from Bloor street.

The architect has in the interior adopted the plan common to many of the modern Toronto churches and arranged the seats semi-circularly, both on the floor and in the galleries which surround the church on the eastern, northern and western sides. The organ and choir stalls are in the south end of the church, and the pulpit is also in the south end in front of the choir. The church is lighted throughout by incandescent electric burners and the heating is by steam. Spacious vestibules are on the northern entrance to the church, and there are excellent vestry, Sunday school and class rooms. The cost of the building exceeded \$65,000. It will seat 1,200 people.

In 1896 the total revenue of the church was \$11,442.77. Of this more than \$1,900 was devoted to missions home and foreign, while more than \$2,300 was required to pay the interest on the debt still remaining on the building, amounting to \$59,065.34.

The total membership of the church on January 1st, 1896, was 710, the number of Sunday school scholars 437,

and in what is known as the Belmont mission school 90.

There are numerous societies connected with the church for religious and charitable work, notably the Ladies' Aid Society, Miss Florence M. Kyles being the secretary; the Cheerful Givers' Mission Fund, of which Miss Haig is secretary; the Seed Sowers' Mission Band, and many others.

The organist of Westminster is Miss M. G. Ferguson, and the choir master Mr. Alexander M. Gorrie (1896).

A notable worker in connection with Westminster church was Rev. W. Reed, who died January 19th, 1896, aged 80 years. A handsome marble tablet is erected on the south-east wall of the church to his memory.

The officers of the church are these (1896).

Rev. John Neil, B. A., moderator; Mr. James Brown, clerk; Rev. E. H. Bauld, Mr. W. J. Hendry, Mr. James Knowles, Mr. Henry Graham, Mr. John Wighton, Mr. Thos. R. Haig, Rev. P. Lindsay, Mr. John Arbutnot, Mr. James C. Hamilton, M. A., LL. B., Mr. James McNab, Dr. John Stenhouse, M. A., B. Sc., Mr. John O. Anderson, Mr. James P. Donald, Mr. John A. McMillan.

Music Committee of Session:— Mr. W. J. Hendry (chairman), Mr. Thos. R. Haig, Dr. John Stenhouse.

Board of Trustees:—Chairman, Mr. George A. Chapman; Secretary, Mr. John Kyles; Treasurer, Mr. James Bain, jr.; Treasurer Building Fund, Mr. Jas. Scott, jr., Messrs. W. G. Cassels, J. C. McKeggie, J. T. Fotheringham, M. B. W. J. Hendry, H. M. George, Geo. H. Carman, Robert Barron, James Gunn, D. Gunn, F. N. W. Brown.

Finance Committee— Messrs. Bain, Hendry, McKeggie and Cassels.

From 1896 until 1900 is but four years, yet that brief period has been sufficient to work many changes in Westminster church officials, though, happily, none in the pastor, and little if any in the prosperous state of the parish. For 1899 the income of the church was from every source \$10,965.73. Of this sum, \$2,378.25 was expended in missions to foreign parts. As compared with 1896, on January 1st, 1900, the church membership showed an improvement, there being 730 members, as against 710. The Sunday school scholars numbered 450, and the Belmont mission school 74.

The office-bearers of the church for 1900 were these:—

The Session—Rev. John Neil, B. A., Moderator, inducted Dec. 18th, 1884,

Rev. E. H. Bauld, W. J. Hendry, clerk, James Knowles, Henry Graham, John Wighton, Thomas R. Haig, treasurer, Dr. John Stenhouse, M. A., B. Sc., Jas. C. Hamilton, M. A., LL. B., James P. Donald, roll clerk, John O. Anderson, John A. MacMillan, Dr. John Taylor Fotheringham, James Bain, Jr., P. H. Burton, John Muldrew, Prof. J. E. McFadyen, Robt. Davidson, Greenhow Banks, Prof. Jas. G. Hume and Jas. Henderson.

Music Committee of Session—W. J. Hendry, chairman, Thos. R. Haig, Dr. John Stenhouse and Dr. J. T. Fotheringham.

Board of Trustees — Chairman, George A. Chapman; Secretary, Jno. Kyles; Treasurer, Donald Gunn; Treasurer of Building Fund, A. G. Hodgetts.

CHAPTER LII.

ERSKINE PRESBYTERIAN.

Large and Handsome Church Where Many Useful Men Eave Ministered.

On Caer-Howell street, and directly facing Simcoe street, stands a handsome church, built in the early English Gothic style. It is constructed of white brick with Ohio cut stone dressing, and is noticeable for its large centre gable with a group of lancet windows and a fine tower at the south-east corner, running 135 feet to the top of the vane. It measures 83 feet on Caer-Howell and has a depth of 97 feet. It is hardly massive enough to be imposing, and yet its proportions and simplicity of ornamentation give it a distinctive and attractive character. There are five entrances in front and two in the rear, between the auditorium and the school-room, which are directly connected. The vestibule, semi-circular to correspond with the seating arrangement, and the stairways to the gallery are neatly carpeted with new matting. Three doorways admit the visitors to a very pretty room, 60x68 feet in measurement, with an elliptical gallery, the whole capable of seating 900 people, with draw seats for 200 more. The gallery is supported by eight iron columns, four of which extend to the roof, and form the bases of a number of groined arches finely proportioned and very graceful in appearance. The ceiling is finished in buff fresco, the ribs of the arches being painted white, as also are the large bosses in the centre and the numerous smaller ones

above the gallery, while the walls are tinted in French grey. A very beautiful gasolier is suspended from the middle of the ceiling and is painted in dark olive green with gilt and a mixture of Indian red and crimson to correspond with the very artistic decorations of the organ pipes. The floor gently inclines from all sides down to the pulpit, which is built immediately in front of the organ, the keyboard of which is below the pulpit, the pedal arrangement being sunk in a recess in the floor. Pews for the choir are built on either side of the keyboard, with the communion table back of the organist and facing the room. The large centre group of windows and six others afford abundant light. The latest principles of ventilation are introduced, and the seats are so arranged that an unobstructed view is had of the pulpit from every part of the church. The pulpit and organ case are of oak with walnut mouldings, and a three-seated sofa chair occupies the pulpit rostrum; the entire floor is richly carpeted with a turkey-red Brussels, and the comfortable pews are well cushioned and provided with racks for the books used during the service.

The acoustic properties of the building are excellent, and it is one of the prettiest and cosiest churches of the many beautiful churches in the city.

On the first floor of the back building, which measures 30x85 feet, are a large lecture-room, a session room and the Sunday school library. Below these, in the basement, are the lavatories, kitchen, storage and furnace rooms. Narrow stairways lead from the first to the second floor, where a bright, pleasant and commodious Sunday school room is found, with communicating class rooms and two small galleries for the infant department. The walls are white and decorated with painted mottoes, while a fine upright piano stands upon the low platform, and chairs are arranged semi-circularly for the various classes. The entire back building is carpeted with the same kind of Brussels that covers the audience chamber of the church, and this with the white walls and an abundance of light flowing in from the northern windows makes the place a most delightful and pleasant one for the children. The entire building, resurrected from the disastrous fire three years since, present a new, clean, fresh appearance. The rooms all seem home-like and attractive, and

worship in such a place should certainly be, if not a luxury, at least a most comfortable pleasure.

The Sunday school has 340 pupils enrolled, with 37 officers and teachers and an average attendance of 186. About \$215 are collected in it yearly, and the library has 591 volumes.

On an early Sunday in May of 1886, the writer of this sketch went to Simcoe street. Although there was an unpleasant reminder of winter in the cool wind that occasionally came up from the lake, yet it was a bright and pleasant morning, with the warm sunshine enwrapping the thousands of the city's population on the way to the church of their choice. Very melodiously did the southern wind carry up the quiet streets the music of the chiming bells from St. James', while the sunlight seemed to weave a halo of glory about the magnificent cross of St. Michael's, and far away the beating drum, the tinkling tambourines, and "sound of trumpets" from the ranks of the Salvation Army, lent no inharmonious accompaniment to the delightful music of the bells pealing their melody as a musical invitation to the house of prayer. At the doorway of a humble frame chapel a few plainly-dressed people and some sportive children were gathered. Students in couples and groups passed along the avenue; well-dressed people with Bible and prayer book in hand went by with an air of complacency that seemed to say they were doing their whole duty to God and man if they only went to church on Sunday. Notwithstanding any law that would compel people to walk on Sunday many equipages of wealth passed the reporter. The well-groomed and well-fed horses seemed to take special pride in the decorated harness that glittered and shone with every step. The liveried footman added an inch to his stature, and folded his arms across his breast with an air of self-importance that was almost ridiculous in its assumption, and yet he was a handsomer man than the young fellow lolling against the cushions behind him—a young man who doubtless imagined he was doing God service by riding to church and leaving his coachman and footman outside of its sacred portals. Many such incidents thrust themselves upon one's notice if he will have eyes to see them and the reflection will force itself home as to what law of social economy the present inequalities of wealth and

poverty are to be solved and brought to the common plane of the religion taught by the lowly Nazarene who regarded every man as his brother and the whole brotherhood having but one common father.

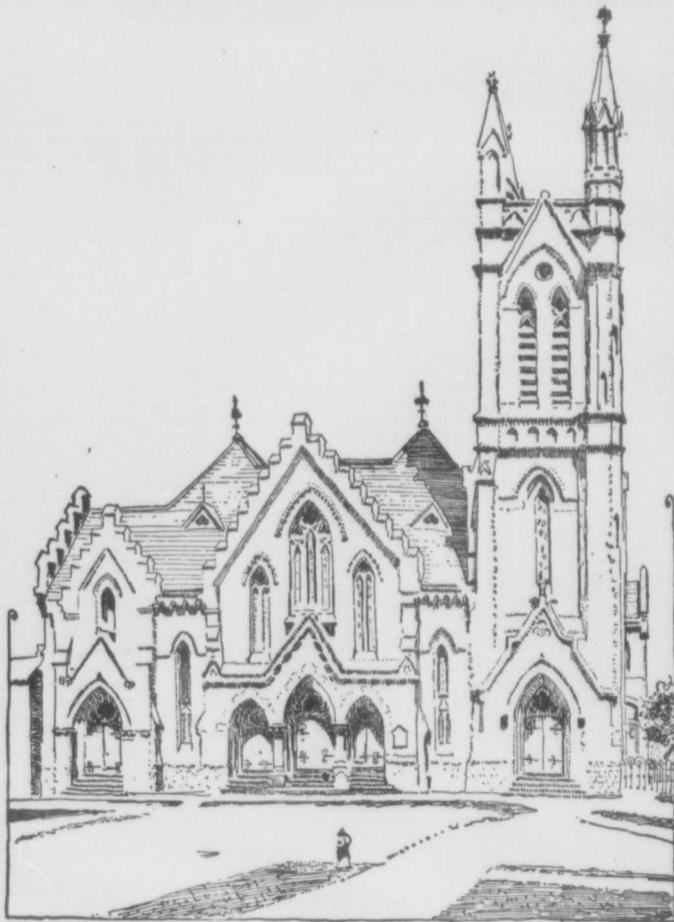
A pleasant and comfortable seat was found in the gallery of Erskine church and ample opportunity afforded to see and hear what was to be seen and heard. Slowly the people entered, and with gravity and decorum; here and there a smile and friendly "Good morning" would serve as a greeting, but generally the people entered without any evidence of especial sociability. And a very large number of young people were in the congregation and many little children. It seemed to be a sort of family gathering; husband, wife and children came, reverently bent the head for a moment's silent prayer and then gave themselves seriously to the service.

The service was a simple one, in fact it was severe in its simplicity. The choir, in 1886, numbered only six young ladies and three gentlemen. But the people heartily joined in the singing, and as congregational music it was inspiring and helpful; the tunes were of a good character. Almost every one in the church, which was about half filled, used a Bible while the lessons were being read.

Rev. John Smith, the then pastor in 1886, of Erskine church, was a native of Armagh County, Ireland, and came to this country with his parents when he was in his third year; the family settled upon a farm in Chinguacousy. Mr. Smith attended the Toronto Academy, the Toronto University, and graduated at Knox College in 1851. He was pastor of the Bowmanville and Enniskillen congregations for eighteen years, and settled in Toronto in 1875. He was a man of kindly and accommodating disposition, of dignified bearing, with a flowing white beard. A faithful and energetic worker and punctual in the discharge of all his duties. He was specially known on account of his zeal in temperance work, and his services have been very frequently demanded for lectures in that line. His manner in the pulpit was rather quiet; his style argumentative rather than oratorical, and his method plain, simple and straightforward rather than rhetorical. He did not interest with any new thought, but he strongly enforced the old ideas. He was a man well fitted with the peculiar genius

of Scotch (he was an Irishman) Presbyterianism, as he did not endorse any modern presentation of Christianity as far as it avails itself of more advanced

than it ever was. When he took charge there were 310 members, in 1886 there were 477; he took hold of a portion of a divided congregation,



ERSKINE PRESBYTERIAN CHURCH, SIMCOE AND CAER-BOWELL STS.

forces and energies. He and his people were in full accord. His ministry has been very successful and the church stronger financially and spiritually

saw a beautiful new church built and internally destroyed by fire, and then out of its ashes the present handsome structure was reared at a loss of

\$4,000, but with a healthy condition at present, notwithstanding past disaster and a present debt of about \$16,000.

Mr. Smith's sermon was developed from the text in Luke, 6th chapter, 12th verse, and went on to show from the example of Christ, when, where, how, and on what occasions we should pray. His illustrations were all taken from the Scriptures.

Rev. Ebenezer Erskine, of Stirling, was the leading spirit in the first secession from the Church of Scotland in 1733, a secession caused chiefly by the crying evil of patronage in the appointment of ministers to churches by patrons, no matter how obnoxious the appointments might be to the people. His brother, Rev. Ralph Erskine, was associated with him in this work, and they bear the same relation to the Scottish secession churches that the Wesley brothers do to English Methodism. At the outset only four ministers and congregations composed the secession, but these rapidly grew until in fourteen years there were thirty-two. A schism took place among the seceders, on the matter of the Burgess oath, in 1747, and continued until 1820, when a union was formed called the United Secession Church, and which contained 262 congregations. In 1847 a further union was effected between this church and the Relief Church, a later secession from the Established Church of Scotland. The united bodies now took the name of the United Presbyterian Church, and contained 498 churches. To this denomination the Erskine church of Toronto belongs, and the general body has increased very rapidly. In Scotland it and the Free Church together are nearly equal in membership to the Established Church, and far exceed it in liberality. These three bodies constitute Presbyterianism in Scotland.

In 1837, just fifty years ago, seven members and twenty-one adherents of the United Secession Church of Scotland met in a carpenter's shop on Newgate, now Adelaide street. Rev. Dr. John Jennings, who came to Canada as a missionary in 1838, was the first and only pastor before Rev. Mr. Smith, and was inducted into the pastoral office in 1839. A little Baptist church on Stanley street was first rented, and then the congregation worshipped in a small frame church on Richmond street until a church was built, in 1848, at Bay and Richmond streets. Dr. Jennings resigned

in 1874, and died two years later, much regretted and very highly esteemed. A dissension occurred in the congregation, which had now grown to a large and influential body, and a minority left the church and held services in Shaftesbury Hall until they became strong enough to build the Central Presbyterian church on Grosvenor street, where they are now located.

On July 20th, 1875, Rev. Mr. Smith was installed pastor, and the congregation rapidly grew under the influence of his ministry. The proximity of Knox church was felt to be a serious drawback, and it was found that a site further north and west would not only afford room for growth, but would be more convenient for the membership. Hence the present site was bought and the old church sold to the medical school for \$13,000. The land and new building on Caer-Howell street cost about \$32,000, and the first service was held there in August, 1879. The name "Bay street church" was dropped, and "Erskine church" substituted. Unfortunately the new church was almost totally destroyed by fire in January, 1884, little else than the bare walls and tower being left standing. It was not fully insured and about \$5,000 was lost on this account. The present beautiful and commodious structure was erected at a cost of about \$20,000, and is one of the prettiest and most comfortable places of worship in the city. During the interval of rebuilding, the congregation met in the mission chapel of the Elm street Methodist church at Elm and University streets, which building was very kindly offered without remuneration.

The old Bay street church is the parent of three churches, the Central Presbyterian, dating from 1874, the St. James' Square church from 1853, and Erskine church. The good seed sown by Dr. Jennings, and the nurture of the field by the subsequent pastors of these churches, have produced a hundredfold harvest, with untold possibilities of development in the future.

The aggregate yearly income of Erskine church is over \$7,000. The general work of the church is divided among nine organizations properly officered and equipped. Among these is the mission on William street. Although the population there is largely Roman Catholic, yet a good work has been done. The evening service

averages an attendance of about 65. There are 104 members of the Sunday school, and the mission itself contributes about \$105 towards its own support. It is principally fostered by the ladies and young people of Erskine church.

The William street mission existing in 1886, which is referred to in the preceding portion of this article, has since been closed (?) and the pastor, the Rev. John Smith, has also passed away. He died January 20th, 1888, and was buried in Mount Pleasant cemetery.

He was succeeded by the Rev. W. A. Hunter, who, in 1896, still retains the pastorate.

Dr. Hunter is a tall, strong-voiced young man. He was born at Millbrook, Ontario, and educated at Peterboro' Collegiate Institute, from which he matriculated into Toronto University in 1873, with a proficiency scholarship. In 1877 he became gold medalist in philosophy and also took his B.A. He received his degree of M.A. in 1879, and then became a theological student in Knox College and Union Seminary, New York. He passed his final examination, for Ph.D. in 1895. On November 14th, 1881, he was ordained in Parkdale, and his first charge was the Parkdale Presbyterian church. He was called to Erskine in 1888, and has since laboured amongst his congregation there with ever increasing effort and power.

The following was the list of office bearers in connection with Erskine church on January 1st, 1896:

Pastor—Rev. W. A. Hunter.

Session—John Bain, William Munro, William Adamson, James Fullarton, John Young, James Park, William Blackley, Thomas Yellowlees, John A. Paterson, Douglas Scott, Wm. Kerr, Wm. Currie, A. J. Martin.

John Young, Session Clerk.

BOARD OF MANAGEMENT.

Managers, who are elected for three years, one-third retiring annually in rotation.

Wm. Stark, Chairman; George Moir, Treasurer; Alex. Munro, Secretary; John K. Mitchell, Financial Secretary.

William Stark, R. G. McLaughlin, D. D. S., James Hathaway, J. F. Wildman, William Campbell, retire January, 1897.

Hugh McCaw, Alex. M. Sinclair, E. F. Bowie, M. D., Alex. Munro, James Kerr, retire January, 1898.

George Moir, John K. Mitchell, William Mackenzie, John Malcolm, James A. McArthur, retire January, 1899.

Standing Committees—Finance—Dr. McLaughlin (Chairman), Messrs. Stark, Moir, Wildman and Kerr.

Church Property—Messrs. Hathaway (Chairman), McCaw, Dr. Bowie, Sinclair and Malcolm.

Sittings—Messrs. Campbell (Chairman), Mackenzie, Mitchell, McArthur and Munro.

Very early in the year 1898 Dr. Hunter's health broke down and he was compelled to leave Canada for a milder climate, and during the months of April, May and June the services at Erskine church were conducted by Mr. John Clark, of Knox College. On June 30th, 1898, Dr. Hunter, owing to his continued ill-health, resigned the pastorate, and not until the following December was a minister appointed, when at a meeting held on the 12th of December, the congregation decided, with great unanimity, to extend a call to the Rev. James Murray, M.A., B.D., of Knox church, St. Catharines. The call was signed by 560 members and adherents.

The Rev. James Murray accepted the call then and there, and on February 7th, 1899, was inducted to the charge of the parish.

The following is the Session of Erskine church for 1900:—

Pastor—Rev. James Murray, M.A., B.D. Inducted February 7th, 1899.

Session.—John Bain, Wm. Munro, Wm. Adamson, James Fullarton, John Young, James Park, Thomas Yellowlees, Douglas Scott, Wm. Currie, A. J. Martin; John Young, Sessions Clerk.

BOARD OF MANAGEMENT.

William Stark, Chairman.

George Moir, Treasurer.

Alex. Munro, Secretary.

William Stark, R. G. McLaughlin, D.D.S., James Hathaway, Wm. Campbell, James M. Young, E. F. Bowie, M.D., John K. Mitchell, Wm. Gibson, James M. Sinclair, Alex. Munro, Geo. Moir, Wm. Mackenzie, John Malcolm, Thomas Hassard, Arthur Munro, Jan. 1st, 1899.

Mr. Arthur Hewitt, organist of Erskine church for ten years, resigned on May 31st, 1898, and after an interval of over five months, during which the choir, with Mr. Geo. Hoops as temporary organist, conducted the service of praise with much efficiency, Mr. J. H. Pearce was elected as organist and choirmaster.

CHAPTER LIII.

CENTRAL PRESBYTERIAN.

Once a Suburban Church, Now in the Midst of the City, has a Pleasing History.

This church is most eligibly located at the corner of Grosvenor and St. Vincent streets, occupying a site that is commanding and beautiful. It was purchased in 1876, for \$10,000, and was then occupied by the old Knox College buildings. Since its purchase by the present congregation four dwelling sites have been cut off from the original plot and sold. In one of the dwellings there erected lives the widow of Rev. Dr. Jennings, pastor of the old Bay street church. The congregation is one of the offshoots of that old church. There was a division of opinion as to the settlement of a minister, and this led to the withdrawal of a section of the old church, at Bay and Richmond streets, while the other section remained. The latter became the Erskine church, on Caer-Howell street, and the former became the Central Presbyterian church. At first worship was held in Shaftesbury Hall in 1875, until the present building was erected. It was opened in May, 1877, Rev. Dr. Inglis officiating with the pastor, Rev. David Mitchell, who served the congregation while still in Shaftesbury Hall. He came here from New York, and assumed charge when the outlook was dreary, if not hopeless; at all events, there was at that time no anticipation of building so handsome a church. But Mr. Mitchell was successful as a pastor as well as a preacher, and the congregation rapidly increased and strengthened itself financially under his administration, so that the purchase of the land and the erection of the church, at a cost of over \$20,000, were considered justifiable. In 1878 the school house was erected, at a further cost of \$8,000, and with the new location came new material and greater facilities for growth and prosperity. But the financial pressure became very great and a corresponding depression set in and there was a diminution of interest and income which all the positive gain could not counteract. Then Mr. Mitchell resigned and accepted a call to Belleville; since then he has become pastor of a large, wealthy and influential church in Jersey City, New Jersey, where his parishioners built him a manse costing \$15,000.

Rev. P. MCF. Macleod was called in

1880, there having been an interregnum of a few months, while various candidates for the pastorate were being heard. The church was now in condition threatening its very existence; there was a debt of \$30,000, and a mere handful of people to bear the weight of this heavy financial burden. One hundred and twenty members signed the call to Mr. Macleod, and it certainly was brave of them to assume that responsibility in view of the fact that they promised a salary of \$2,500. In the seven years of the pastorate the church made rapid and steady progress. The floating debt of \$6,000 was wiped out by the Ladies' Aid Society, the pastor's stipend increased to \$3,000 per annum and the membership increased to 540. The total revenue for all purposes in 1886 was \$10,670, and \$2,800 were contributed to missions and colleges. The church supports a well-organized mission on Elizabeth street and employs a Knox College student as missionary. The Sunday school and Bible classes, under Mr. George Anderson, did good work.

Quoting an account of this church, published in 1887, the writer then said:

Every sitting down stairs in the church, which accommodates 800 people, is occupied, and very many seats in the gallery are taken. The members of the congregation are widely scattered, reaching from beyond the Don almost to the Humber, and as far as Davisville on the north. On this account, and on account of a prevalent Presbyterian propensity very many members attend church only once a day, generally in the morning: the evening congregations are made up, as is very largely the case in all churches, of strangers and casual visitors. The same cause militates against a very large prayer meeting attendance, although there is an average attendance of about 175. Among the prominent members are Vice-Chancellor Proudfoot and others, representing the law; Revs. Dr. McLaren, of Knox College, and William Burns, representing the clergy; Dr. Robertson, Professor of Anatomy, Trinity Medical School, and others, representing medicine; Prof. Loudon, of the University; James Bain, of the Free Library; Alderman Harvie and many others equally well known in the city.

Mr. Macleod is the youngest son of the late Rev. Donald Macleod, for many years Established Church minister in Gourcock, Scotland, and, after

the disruption, Free Church minister in the same place, and from 1850 to 1859 Presbyterian minister at Cobourg, Ontario. Mr. Macleod, the subject of this sketch, was born in Gourrock in July, 1843. He began his studies in Victoria College when a boy. He returned to Scotland with his parents in 1859, and spent some years in business before resuming his studies for the ministry. His education was completed in London, England, and Edinburgh. He was licensed to preach by the London Presbytery in 1871, and served his first charge at Birkenhead, from which he was called to St. Peter's church, Liverpool. So rapidly did the congregation grow under his ministry that the membership in three years increased from 300 to 700. In 1877 he accepted a call to Knox church, Stratford, Ontario, principally for the reason that the doctors advised a change of climate, his work in Liverpool having proved very trying to his physical strength. In 1880 he accepted a call to his present pastorate, and his uniform success still attends his labours in this city.

Mr. Macleod has long been a contributor to the press, though he has not yet attempted book-making, surely a proof, in these days, of great self-restraint. A marked feature of his ministry is his power in addressing children. Three or four times a year the whole morning service is devoted to the children, and he holds them in breathless attention three-quarters of an hour while preaching to them. Since coming to this city he has taken a prominent part in the philanthropic and benevolent movements of the city. He was the promoter of the coffee houses which have proven so successful though not entirely fulfilling the original purpose of their establishment. He is one of the directors of the Home for Incurables, a director of the Bible Society, and takes a deep interest in all matters that concern the well-being of the people. Personally he is very genial and pleasant in manner, of accommodating spirit and has the facility of adapting himself to the position of those with whom he comes into contact. In the pulpit he is dignified, of fine appearance and animated delivery; his sermons are thoughtful and helpful. Neither he nor his congregation is given to the sensational procedures that too often characterize church work and lower not only its dignity but its power for good in the estima-

tion of intelligent and reverent outsiders. Clap-trap revivalism does not signalize the life of his church even while true revivalism is insisted upon and practiced. Indeed, so far does the modesty of the church extend that it is not sufficiently self-assertive to bring it into public notice, as it really deserves. The building is one of the most attractive in the city, the location is unsurpassed, the character of the membership is first-class in every respect, and yet the Central Presbyterian church is not so widely known as some others that depend for validity upon secular methods and seek to catch public notice by the use of means that are questionable, at least in the realm of religion.

Perhaps there is no church in the city so well organized for effective church work as this. Every available agency is made use of to further its interests, and all its affairs, in every department, are guided by systematic regulations. There are fifteen elders in the church, each one of whom is assigned a certain district within which his jurisdiction lies. Of these Mr. Henry Meldrum is the efficient sessional clerk; Mr. Chas. B. Petry is the treasurer. The Sunday school numbers over 200 scholars, with 35 officers and teachers, and raised \$240 last year. There is a Ladies' Aid Society, of which Mrs. M. D. Meldrum is president, and it raised \$1,050 last year. There is a Woman's Missionary Society, Young Men's Association, Mission Band, Young Woman's Mutual Help Association, Tract Society, Grosvenor Literary and Scientific Circle, Penny Savings Bank and a Dispensary for Women, with subsidiary organizations. The bank is in connection with the Elizabeth street Mission, and handled \$912.38 last year. This has proven a great blessing, because some of the depositors would have been without the necessities of living last winter but for it. The Woman's Dispensary is also connected with this mission. The number of patients treated during the past year was 69, many of these coming for treatment on several occasions, so that the number of entries on the day book for the past year has been 270. In addition to this a number were visited at their own homes. Of these patients two were operated on successfully at the Toronto General Hospital by a member of the dispensary staff by abdominal section; and three were operated on at their

own homes. A large percentage has been completely cured, and all have been more or less benefited. It is hardly possible to estimate the amount of good that has been done in thus mitigating the sufferings of even this small portion of the sick and destitute poor of the city.

There is still a debt on the church in the shape of a mortgage held by the Star Life Assurance Company, London, England, amounting to £5,000 sterling, but steps will soon be taken to reduce this; it draws interest at six per cent. It is necessary to raise \$110 a week in order to meet current expenses.

The building is an artistic one both externally and internally, and reflects credit upon the architects, Gordon & Helliwell, who designed it. Its situation upon the rise of ground at that corner with St. Vincent street, gracefully curving in front, gives it a massive appearance, but not sufficiently so as to destroy its grace. It is of white brick with stone dressing, of the modern Gothic style of architecture, and has a slate roof with ornamental ironwork on the ridge. A tower with spire roof stands at the south-east corner, through which entrance is had, another entrance being farther north through the gable end. The church runs east and west, at right angles to it at the west, is a most elegant school house, whose internal arrangements are complete in every particular, containing a cosy, quiet study for the minister, cloak rooms, lecture room, library, ladies' parlour and other apartments on the main floor. The second storey is devoted to the Sunday school and this is one of the handsomest and most conveniently arranged rooms in the city. Around the side are a number of communicating class rooms, each one of which contains a window and is ceiled, separately from the main room, so that a leader may have absolute quiet for his class nor be heard outside of his own room. On the east is the infant class room, with graded seats and every appurtenance necessary for the comfort and instruction of the little people.

The interior of the church is plain but very pretty, the walls being cream-coloured and all the furniture solid, substantial and comfortable. The acoustic property is perfect, the ventilation, heating and lighting facilities are unsurpassed. In the basement are lavatories, kitchens, closets—in a word

everything necessary for social and church purposes. Beautiful for location, commodious and convenient in all its arrangements, handsome in finish, the Central church ranks among the first of the City churches in every respect.

The choir is taught by Mr. A. T. Cringan, while Miss Dallis presides at the organ. Last Sunday evening a fine anthem was sung and with excellent taste; if that is the usual style of singing it is well worth hearing, especially when supported by an excellent alto and a good tenor, which were particularly noticeable in that anthem. The usual form of service was observed; the reporter noticed a novel feature, and that was the manner of making announcements. After nine had been mentioned the minister said: "All these things as the Lord will." Among the announcements the names of several families and persons were mentioned and notice given that the pastor would call upon these at the time stated during the coming week. Systematic visiting is observed in this way and opportunity given to receive the pastor in his official visitation. The 25th chapter of Matthew was read as the lesson; the prayer had especial reference to the Prison Congress, which had just then begun its session in this city, and was a tender and sympathetic appeal in behalf of the prisoners in our jails, one remark being: "God forgive us if we have forgotten the prisoners and that they are our brothers." The text was from Isaiah, 42nd chapter, "To bring out the prisoners from the prison, and them that sit in darkness out of the prison house." The sermon bore entirely upon prison reform and prisoners, and the following are interesting quotations from it:—

No good citizen, much less a Christian, can ignore his responsibility with regard to prisoners. He should know what is done with them, how they are treated, how they may be reformed, and what is done with our criminal population.

Of the 10,645 prisoners sent to jail in this province last year only 6,495 were sentenced. Intemperance fills our jails, but this fact doesn't burn itself into the hearts of the people and of the legislators. Of these prisoners 7,399 were of intemperate habits. Of 3,200 prisoners sentenced in this city last year, 1,705 were in for drunkenness, and were it not for this evil

there would have been only 694 prisoners in the city. These figures are an argument against the drink traffic, and instead of shutting up 73 saloons we should shut up every one of them.

Of this total, in the province 2,230 could not read or write, and 527 in the city. It is startling that one-fifth of our criminals are illiterate, and they should not be liberated until they learn to read and write.

Of employments it is to be said that no ministers are to be found in the list. In the province 4,596, or

ences there and audiences outside of jail.

We have no criminal population in Canada, strictly speaking; the old countries have their manufactured criminals. Of the total sentenced 390 were under sixteen, but they cannot be called criminal. Of the 10,645 those committed for the first time numbered 7,995, for the second time 1,284, for the third time 458. The manufacture of criminals is just beginning. People confined as drunk and disorderly are not criminals and



CENTRAL PRESBYTERIAN CHURCH, CORNER GROSVENOR AND ST. VINCENT STS.

nearly one-half of those committed, were unskillful labourers, and in the city 987. The inference is that hopeless labour does much to produce crime, and we should try to lift up the labouring classes because as social life rises there is more freedom from crime.

In Ontario 1,304 tramps were jailed and in the city 295. We ought to consider these men's circumstances and temptations, for we might have been in their condition. When I preach in the Central Prison I do not find much differences between the audi-

Christians should recognize and care for them.

Of all committed in the province 4,995 were Canadians, 2,226 Irish, 1,835 English, 565 Scots; nearly one-half are of this country, showing that our recent emigrants furnish the criminals, and there, too, we find imported poverty. In Toronto 1,254 were Canadians, 875 Irish, 641 English, 165 Scots, 193 from the United States and 72 from other countries.

In religion it is not fair to take figures exactly as they stand, because many prisoners claim to be of a cer-

tain religion but are not claimed by that religion. The figures given are only approximately true and are, in Ontario: Catholic, 3,844; Church of England, 3,461; Methodist, 1,371; Presbyterian, 1,311, other churches, 658. In the city: Catholic, 1,259; Church of England, 1,209, Presbyterian, 343; Methodist, 267, and others 126. The reason why the Catholic and Church of England prisoners so far outnumber, according to their own statement, those of the other churches is found in the principle of membership in these churches. If they are baptized they call themselves members though not recognized as such by these churches. But every denomination should assume the responsibility of seeing that its members do not fall into sin and become a trouble to the State.

The first and principle reason for imprisoning people is to mete out justice for wrong-doing; then to deter others and then to reform the criminal. Sin should never be condoned or cloaked, nor should there be mawkish sentimentality used to release prisoners until the law is vindicated.

The principles of Christianity should be applied to the treatment of prisoners instead of the coldness of brutality.

We should not put political hacks in charge of prisoners, but wise, prudent and Christian men.

We have no right to deprive any prisoner of his religious liberty.

The preceding portion of this sketch as can be seen by the reader, describes a past state of affairs; since it was written many changes have taken place, none though of a retrograde description. The whole of the working machinery of the church remains as effective in 1896 as it was in 1888—all the alterations have been in the direction of improvement.

Mr. McLeod remained in charge for but a very brief period after the first portion of this article was written, but as his charge of the Central Presbyterian church forms a very important part of that church's history the sketch is given as it appeared at the time without any alteration.

Mr. McLeod resigned the charge of the Central Presbyterian church early in 1888 and went to British Columbia. He was succeeded by the Rev. D. McTavish who is the present minister. Mr. McTavish spent his early days in Carleton Place. While yet but a youth he was sent to the Galt Col-

legiate Institute, and after that to the Queen's University in Kingston. After a full theological course he was ordained to the ministry on June 17th, 1884. Mr. McTavish's first ministerial work was in Lindsay where he served until he was called to Toronto. His first sermon at the Central Presbyterian church was preached August 9th, 1888.

Mr. McTavish may be described as an earnest, practical, conscientious preacher, more than an intensely eloquent one. He may not have the eloquence of a Liddon, the polish of a Newman, or the flow of language possessed by Spurgeon, but he is at all times clear, forcible, conscientious. Since he came to the Central Presbyterian church considerable improvements have been effected therein. A new organ was erected in 1892, incandescent electric lighting was introduced, the seats were in a certain measure re-arranged and other changes made, the cost exceeding \$8,000.

The office-bearers in the Central Presbyterian church in 1896 were as follows:—

SESSION.

Pastor—Rev. D. McTavish, M.A., D.Sc.

Elders — Messrs. Joseph Stephens, Daniel McIntosh, A. T. Crombie, Henry Meldrum (Session Clerk), John Ferguson, J. K. Macdonald, George Anderson, Andrew Jeffrey, William Wilson, Theron Gibson, Dr. D. J. G. Wishart, Rev. John McEwen, Mr. Robt. Crow, Robert Kilgour, Robert Little, Alex. Sampson.

Trustees of Church Property—Joseph Stephens, Andrew Jeffrey, R. G. A. Paton, Richard Donald.

Board of Managers — Richard Donald (Chairman), A. D. Crooks (Secretary), A. R. Creelman, R. W. Spence, A. H. Crawford, G. H. Meldrum, A. I. Forster, Charles B. Petry (Treasurer), F. C. L. Jones (Envelope Secretary), William Campbell, R. Haslitt, S. B. Windrum, Harry Meldrum, Wm. York, James M. Hamilton.

Sunday School — Superintendent—George Anderson.

Secretary—J. A. Maggeoch.

Treasurer—James W. Walker.

Librarians — H. B. Meldrum and A. Jeffrey.

Pianiste—Miss Anderson.

Secretary I. B. R. A.—William D. Ferguson.

Mr. R. Donald, chairman of the Board of Managers, died very sudden-

ly in the latter end of August, 1896, and since then there have been many other changes in the office bearers of the church. These in January, 1900: were

THE SESSION.

Pastor, Rev. D. McTavish, M.A., D. Sc.

Elders—Joseph Stephens, A. T. Crombie, Hy. Meldrum, John Ferguson, J. K. Macdonald, Geo. Anderson, Andrew Jeffrey, Session Clerk; William Wilson, Theron Gibson, D. J. G. Wishart, John McEwen, Robt. Crow, Robt. Kilgour, Robert Little, Alex. Sampson, Geo. F. Burns, Charles D. Gordon, David White, Donald McEachren.

Trustees of Church Property—Joseph Stephens, R. G. A. Paton, Andrew Jeffrey, Chas. B. Petry, A. D. Crooks.

Board of Managers for 1900—Chas. B. Petry, Chairman; A. D. Crooks, Secretary; Wm. Campbell, Treasurer; Donald Bain, James M. Hamilton, A. H. Crawford, Dr. R. Haslitt, A. R. Creelman, F. C. Jones, Duncan Donald, John Mackay, A. I. Forster, Thos. McMillan, jr., W. Maas, S. P. Miller, Robert S. Wilson.

Finance Committee—Chas. B. Petry, Chairman; Messrs. Creelman, Campbell, Crooks, Mackay and Donald.

CHAPTER LIV.

COLLEGE ST. PRESBYTERIAN.

A Prosperous and United Congregation with a Record for Useful Work.

When Rev. Dr. Jno. M. King was pastor of the Gould street Presbyterian church, he with some members of his congregation examined the north-western section of the city with a view to the establishment of a mission there. The field was found to be fertile, and the necessity for another church apparent. Consequently, in the year 1873, services were begun looking towards the formation of a new Presbyterian church and were at first held in the homes of Alexander Milne, on Bloor street, and Alexander Grimson, on Borden street. Dr. King's congregation contributed financial aid, and Knox church was also interested; a large number of the first members came from the latter church and it was determined to proceed with the erection of a building. A plot of land at the north-west corner of College and Bathurst streets was bought

for \$16 a foot, measuring 130 x 135 feet. Subsequently thirty feet were added on the north and the church now owns 165 feet on Bathurst street. A rough-cast building was erected in 1873 with a seating capacity of 250 with the gable end towards Bathurst street on the northern line of the lot. The congregation grew so rapidly that within a year it was found necessary, to enlarge the building by the addition of a wing on the west and the seating capacity was increased to 550. But even this proved too small and in 1884 the present church was built on the corner and was opened for service in March, 1885.

Smith and Gemmill were the architects of the building and designed a very handsome church, red brick with stone dressing, measuring 65 x 80 feet with a rise to the apex of 60 feet and a tower 90 feet high. On each side there are five double lancet stained glass windows, while the massive tower has four large similar windows of plain glass with cinque-foil windows above. "The building runs north and south with an entrance through the tower on Bathurst street and three double-door entrances in the facade with handsome windows above them whose colours correspond with the general colour of the church. The tower is at the south-east corner, while the front of the building is broken by the projection of the central portion, on each side of which is a pinnacle. The church stands a few feet back from both streets; a bulletin board on the corner contains information as to the services and pastor, with the hearty invitation below, "Strangers welcome." Upon the whole it is a well-proportioned, substantial, solid looking church, in keeping with the staid character of Presbyterianism, disdains the frippery and ill-assorted ornamentation of church architecture as well as of religion. It is a distinguishing feature of that portion of the city and a credit to the beautiful avenue upon which it is built.

Internally the College street Presbyterian church far exceeds the external appearance. It is a large and commodious building seating on the main floor and gallery an audience of 1,200. The ceiling is supported by eight iron columns and is very gracefully moulded into groined arches; these with an ingenious arrangement of the ribs present to the eye an elaborate

If not intricate intermingling of arches that very much beautifies the audience chamber. The floor declines towards the pulpit on the north; the pews in the centre run directly across the room, but the side pews incline to the centre at an obtuse angle. An immense arch, almost semi-circular, spans the front from the gallery, while a similar arch rises far above the pulpit. Within the latter is a wall only a few inches thick, which will subsequently be cut out to allow the fitting in of a pipe organ, when the contemplated addition to the church is made on the north. The pews are made of white pine with oaken ends and caps; the pulpit is a beautiful structure, almost entirely enclosed, and built of polished oak. Back of it is an ornamental framework made of the same material and richly upholstered. The pews are all comfortably cushioned and the sides of the church are carpeted. Upon a dais below the pulpit rests a read organ and chairs for the choir. The latter is composed of 20 members, including a precentor and an organist. No special music is ever sung in this church, the psalmody and hymnody are sung by the congregation, and the choir simply leads the singing. But the singing is good and the tunes selected are always dignified and proper.

The prevailing colour inside is yellow and the walls are frescoed in a light colour, so that the room presents a cheerful appearance. The acoustic properties are said to be almost perfect, an ordinary conversational tone being distinctly heard from one end to the other. The very pretty windows abundantly light it by day, while two immense chandeliers with ten groups of five burners each, and each burner having a frosted globe surrounding it, make it brilliant at night. These chandeliers alone cost more than \$500. The church is exceedingly well heated; indeed, so well do the registers work in the body of the church that it is often really necessary, except in excessively cold weather, to turn the heat from the pew pipes, lest the hearer become uncomfortably hot even in winter. The heating apparatus cost \$2,300, and while the outlay was great it will be more than compensated for in the end in the saving of fuel and repairs and labour.

The church had in operation for many years a very successful mission in Seaton village, which was begun in January, 1886, and services were held

by Mr. Gilray until April, when the success was so encouraging that a missionary was engaged in the person of Thomas Logie, B. A. A Sunday school is held every Sunday at half-past nine o'clock, and the end of it all is the final establishment of another Presbyterian church. So far the prophecy is hopeful. The total value of all the church property is \$45,200.

Connected with the organization are several auxiliaries, among them the Young People's Mutual Improvement Association, of which Mr. Wm. Eldeg was for long the president. Instructive and entertaining meetings are held, thus affording the young people opportunities for literary and social culture.

Another most commendable feature is to be observed, and that is the ventilating arrangement. Many a good sermon falls dead for want of pure oxygen in a church, and if anybody fails to accept the minister's argument the responsibility rests more upon the foul air of the church than the natural depravity of the human heart. In the College street church a most admirable contrivance forces the foul air out through a heated shaft, thus gradually and constantly bringing in fresh air that, in winter, is warmed to suit the comfort of the congregation. In the vestibule another evidence of this thoughtfulness for the "stranger within the gates" was seen in a pile of books, upon each one of which is printed notice to the effect that that book is "for the use of strangers only." It is a convenient, beautiful and comfortable church, an ornament to the city, and doubtless an object of pride to pastor and people. The cost of the building was \$29,000, though a debt yet rests upon it.

The explanation of this heavy debt is to be found in the fact that the church was built prospectively, that is, it was built with a view to the future more than from any present necessity. The marvellous growth of all its interests within the last decade seemed to justify an outlay much beyond the present ability of the membership. The latter numbers 630, but yet there are very few rich people connected with the church; it is composed of working people, who contribute liberally enough, but have not enough to contribute largely. Future accessions are depended upon to relieve this financial pressure. Whether or not this is justifiable or prudential the future alone can determine, but the re-

cord already made by the church is certainly favourable to the hopes entertained.

When the pastor, Rev. Alex. Gilray, was inducted, January 5th, 1875, there were 50 members; at the first communion season there were 100. Before the first building was left the membership grew to 400, and two years after that to 600. And the finances kept pace with the increase of membership. In 1874 only \$948.40 was received from all sources of income; in 1886 this amount was increased to \$5,545.85. There is only one source of

with two little bands of children that met in private houses. Now it numbers about 600, with an average attendance of 400. Mr. James Mitchell, now in Scotland, was superintendent for ten years, and was succeeded by Mr. R. J. Miller. The school meets in the old building, but the Bible class is obliged to hold its sittings in the church, while the infant classes meet in two unattractive and almost dilapidated rooms in the T part of the old building.

When the work began services were conducted by students from Knox Col-



COLLEGE STREET PRESBYTERIAN, COR. COLLEGE AND BATHURST STS.

ordinary revenue, weekly contributions, either by envelopes or collections, and these are liberal. The church is not filled at the services, but there is always a large congregation in attendance, the evening audience being, as is generally the case, composed largely of visitors, while the members and their families preponderate in the morning. Over \$500 was collected in one year for benevolent work, outside of the congregational demands.

The Sunday school originated in 1873

lege. Rev. Mr. Gilray was the first pastor of the church, and was ordained on the day he became pastor.

He was a man in the prime of life, very genial and kindly in manner, of social disposition and of undoubted sincerity and devotion. There was something attractive in the man's personality that drew about him a large and important congregation, for upon the minister's personality depends very largely the success or failure of a church.

Mr. Gilray was born in Perthshire,

Scotland, and came to Canada with his parents when but a few years old. The family lived upon a farm whence the young lad went to school at Brampton. In 1864 he entered Knox College, and there took a six years' course of study. He graduated in theology in 1873, and then, being in poor health, visited Florida and other places until his return to this city and his call as pastor in 1874. While a student he preached six months in the Duchess street mission, and undoubtedly there acquired an experience that has served him so well in conducting the larger mission on College street. His sermons are spoken of as instructive, but his main strength is in the pastoral sphere. His salary is \$2,000.

The officers of the College street Presbyterian church on the 1st of January, 1896, were these:

SESSION.

Minister—Rev. Alexander Gilray.
Elders—G. E. Dalby, J. Samuelson, A. Rhind, W. H. Acheson, C. R. Peterkin, W. Elder, Wm. McWhinney, T. Woolley, John Imrie, John Joss, John Grant, James Turnbull, P. Wood, P. B. Martin, John Mutch, D. Cameron, Wm. Clarke, Alex. Findlay, W. Calder, T. Henderson, Jos. Calhoun.

Chairman of Board of Managers—C. R. Peterkin.

Trustees—James Turnbull, B.A., H. F. Sharpe and C. McPherson.

Bringing the history of College street church to the present date it is satisfactory to learn that the pastor and congregation remain united and that the managers in January, 1900, were able to report as follows:

"In presenting the annual report for the year 1899, just closed, the Board of Managers are pleased to note that there has been an increase of revenue over 1898, although some of the departments have not reached the same amount as last year, yet the total amount raised this year for ordinary expenses and for reduction of floating debt, exceeds that of last year by \$1,208.70. The weekly offerings, as can be seen by the printed statement, were, open \$1,052.33, and envelope \$3,972.78, or a total of \$5,025.11, being an increase of \$264.56 from the same source over the previous year."

The officials for 1900 are these:—

SESSION.

Minister—Rev. Alex. Gilray.
Elders—John Samuelson, Alexander Rhind, G. E. Dalby (clerk), William

H. Acheson, C. R. Peterkin, William Elder, John Imrie, John Joss, John Grant, John Mutch, James Turnbull, B.A., P. B. Martin, James Mitchell, William Clark, P. M. Wood, Thomas Henderson, William Calder, E. H. Harcourt, D. S. Graham, William Willard, James Brown.

BOARD OF MANAGERS FOR 1900.

Chairman—A. E. Bastedo.
Vice-Chairman—Wm. Clark.
Secretary—D. Urquhart.
Treasurer—C. R. Peterkin.

COMMITTEES.

Finance—D. W. Clark, Dr. A. B. Gordon, T. A. Wilson, Jas. Brown, C. R. Peterkin, C. G. Smith, H. F. Sharpe, D. Urquhart.

Property—Wm. Clark, P. Whytock, T. P. Loblaw, C. H. C. Wright.

Auditors—F. Nicholson, W. G. Mer-son.

Trustees—Jas. Turnbull, A. E. Bastedo, E. H. Harcourt.

CHAPTER LV.

REFORMED PRESBYTERIAN.

Faithful to Old Traditions and Ideals—
Neither Organ or Hymn Book.

A triangular sign-board on a tree along the north side of Carlton street, near Yonge, calls attention to the "Carlton street Presbyterian Church." No church is visible save through an aperture between two houses; a neatly bordered walk leads the visitor to a low, white brick, very plain building known as the "Reformed Presbyterian Church." A sort of transept-porch admits one to the interior which, like the exterior, is without decoration or ornamentation. It will seat 500 persons and measures 42x60 feet and is furnished with plain seats, the pulpit occupying the west end of the room. The building cost \$4,300, and was first occupied in 1882. The property immediately in front of it belongs to the congregation, and two dwelling houses are built upon the land. It is intended at some favourable time to erect a handsome church where they now stand; for this reason the present church was built in the rear, away from the street, and it will then be used as a Sunday school room. The land cost \$4,500 and has a frontage of 165 feet.

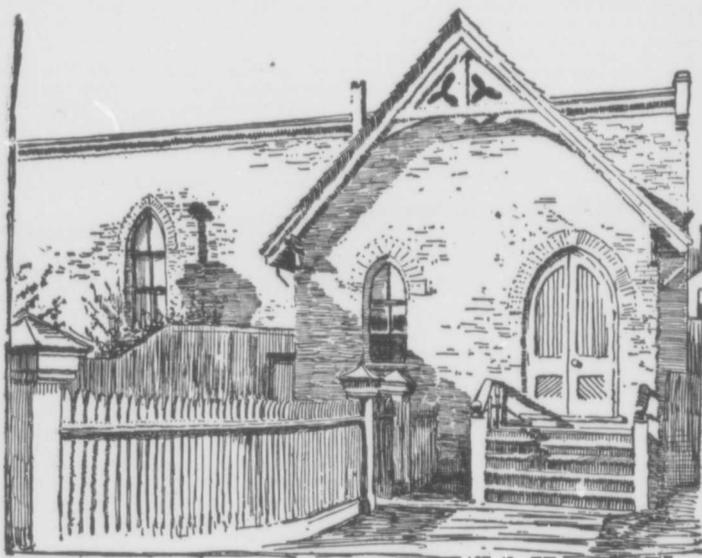
The Reformed Presbyterian Church, of which the Carlton street church is a part, is an outgrowth of the Scotch Presbyterian dissenters, sometimes call-

ed Cameronians. They received this name from Richard Cameron who proclaimed war against Charles II. on account of his persecutions. The body is also known as "Covenanters" because they formed a covenant or agreement in 1638 resisting James I. and Charles I. when they endeavoured to graft episcopacy upon the Scotch church. They are called dissenters because they did not agree with the establishment of Presbyterianism made during the reign of William III. They are called "Reformed Presbyterian" because their exist-

ence is a protest against the secularization of the old Presbyterian modes of worship so far as the use of hymns is concerned. They sing psalms only, holding that these are the only divinely inspired songs to be sung at worship; all other hymns and compositions are human inventions, and therefore lack authority. No organ is used in the church, but a precentor leads the congregation. The distinguishing principle of the body is Christ's headship over the nations. Hence the old Covenanters would not vote or hold of-

office under any government. But that rule is not obligatory now. The Carlton street church is under the authority of the Reformed Presbyterian church of North America, with headquarters at Pittsburg, Pa., where the Moderator resides. The church consists of over 100 ministers, at least 130 congregations and 15,000 communicants. The United States body was organized in 1782, and the first Synod was constituted in 1808.

The Westminster Confession is the standard of faith, and there is no



REFORMED PRESBYTERIAN CHURCH, CARLTON ST. NEAR YONGE ST.

ence is a protest against the secularization of the old Presbyterian modes of worship so far as the use of hymns is concerned. They sing psalms only, holding that these are the only divinely inspired songs to be sung at worship; all other hymns and compositions are human inventions, and therefore lack authority. No organ is used in the church, but a precentor leads the congregation. The distinguishing principle of the body is Christ's headship over the nations. Hence the old Covenanters would not vote or hold of-

difference, in any respect, between these people and those of any other Presbyterian church save in the matter of simplicity of worship and the matter of music and singing. The use of Moody and Sankey's songs or of any of the modern revivalistic melodies is regarded not only as a sacrilege, but as totally opposed not only to the Scriptures but to the genius and design of Presbyterianism. The people in the church in this city, although few in number, are persons of the most excellent standing, and

known for their integrity and sincerity. They have service twice every Sunday and communion twice a year. The service is plain but earnest, and very devout. The people sit while singing, but stand during prayer, which is certainly more reverential, if not popular. There are about 40 members connected with the church and nearly as many scholars in the Sunday school, Mr. Thomas Sampson being for some time superintendent.

The originators of the church in this city were Messrs. John Oliver, James Bain, James Johnson and Deputy Chief Macpherson. The members first met in Temperance Hall in 1881, at which time Rev. Mr. Murdock was pastor. After having had supplies one year, the congregation was served two years by Rev. Mr. Wilson, of Kings-ton. When he left the church withdrew from the Presbytery of the Canada Presbyterian Church and became affiliated with the main body in the States. Up to this time it was in organic union with the other Presbyterian churches. Rev. Mr. Mann was the next pastor, remaining eight months, and he was succeeded by Rev. Mr. Thomas, of Louisville, Ky. On the retirement of Mr. Thomas, Rev. T. Clement Oliver, M.A., became the elder or pastor of the church. He was a very intelligent and well-educated man, of genial spirit and kindly manner. His sermons are highly spoken of both as to the subject matter and as to delivery. The relation between him and his people was a pleasant one, and the congregation, although not wealthy, flourished and did good work.

Rev. T. C. Oliver was born in Boston, Mass., although he was brought up in Salem, N. J., and Philadelphia, Pa. His early education was given him under Quaker influence, and the peaceable and kindly spirit of those people has evidently impressed itself upon his disposition. After graduating at the Princeton, N. J., High school he studied theology at Princeton, and graduated there in 1853. The M.A. degree was conferred upon him by Oxford College. He was a Methodist minister, located in a number of important towns in New Jersey and Pennsylvania. He then had charge of the Church of Hope (Presbyterian) in New York city twenty-five years. He then served a Congregational church in the upper part of the city five years, after which he resumed the Methodist ministry at Lockport, N. Y., from which place he came to Toronto in July, 1886.

After Mr. Oliver left the Reformed Presbyterian church he was succeeded by the Rev. Stewart Acheson, who remained until some time in the year 1895. Then for a considerable time the church had no settled pastor until the early part of 1896, when the Rev. Samuel Dempster was appointed to the charge. Mr. Dempster is an Irishman, and was born and received his early education in Belfast. Later, he came to the United States, where he studied for the ministry, and remained there until he received his call to Toronto.

The Presbyterian church just described is almost the only place of worship in the city where no instrumental music whatever is used and where there is no hymn book. The Paraphrases and Psalms of David in the metrical version are the only melodies that are used.

CHAPTER LVI.

PARKDALE PRESBYTERIAN.

A West End Church—Its Inception, Development and Progress.

On February 4th, 1879, a Presbyterian congregation was organized by Revs. J. M. King, now of Manitoba College; D. J. Macdonnell, and Robt. Wallace. The first meetings were held in a small frame cottage, near the old Town Hall, Queen street.

Thirty-three members constituted the original congregation, among whom were Messrs. James Rankin, Joseph Norwich, D. McKinlay, M. Malcolm, W. W. Larmour, R. Sabiston, P. Kinnear, D. Brown and A. G. and James Gowanlock.

A lot was then purchased on Dunn avenue, west side, near Queen street, 100 feet frontage, costing nine dollars per foot, on which was erected a small white brick church, built in the summer of 1879, at a cost of \$2,400, having a seating capacity of about 400.

Accommodation being soon too limited, a congregational meeting was called in the spring of 1880, to take into consideration the advisability of erecting a new church, when it was resolved to proceed with the erection provided the congregation would subscribe \$5,000, payable by the end of the year. Collectors were appointed, the money was soon subscribed, and a Building Committee, consisting of Messrs. W. C. Patterson (chairman), J. A. Carlaw (treasurer), A. Hendry

(secretary), John Inglis, Joseph Norwich, James Hunter and W. Rankin, was formed.

Plans submitted by Messrs. Gordon & Helliwell, architects, were adopted, and the erection of the present beautiful structure was begun in August, 1886. The corner stone was laid September 13th, 1886, by Rev. R. P. Mackay, pastor. Among those present were Hon. S. H. Blake, William Gooderham, Revs. Dr. Reid, D. J. Macdonnell, H. M. Parsons, Alex. Gilray and John Smith. Progress of building operations was delayed by strikes and other causes, so that the structure was not completed until the beginning of 1888.

The church is a white brick structure of commanding appearance, with a massive and yet graceful outline of proportion. The entrances are through two towers, one at the north-east angle of the building and the other at the south-east. The gable fronts Dunn avenue, and is made imposing and attractive by a set of triple stained glass windows with three smaller ones below.

There is no church in the city of Toronto that excels this for solid comfort, convenience and beauty, though there is no elaborate extension of decoration for effect. What of ornamentation it has is simple in character, but there is such harmonious blending of colour, such neatness of decoration that one is much impressed with the artistic style everywhere displayed.

The interior is amphitheatral in shape, with the floor declining to the pulpit at the west end of the auditorium. The ceiling is finished in white, with ribs and bosses to relieve the monotony. Through the four large bosses in the centre ample ventilation can be secured. Two particoloured gasaliers are pendant from the ceiling, while brazen brackets project from the walls. The iron-fronted gallery is upheld by twelve slender iron pillars. The pews are of black ash, with walnut caps and iron ends, with galvanized plates. The halls and stairways are covered with heavy matting, while a beautiful in-grain carpet covers the entire auditorium. The upholstery is in Turkey red, and three prettily ornamented coloured glass windows on either side admit abundant light to brighten and beautify the interior. The pulpit is a fine piece of mechanism, built of birch, with walnut trimmings and vel-

vet panels. The pulpit chairs are of heavy walnut and covered with rich red velvet. Back of the platform is the organ recess, and within it is one of Lye's excellent instruments, operated by hydraulic power, costing \$2,000. The case is of oak and black walnut, and imitation mahogany panels. The pipes are decorated in colours that combine harmoniously with the general colouring of the room. The acoustic property of the church is well-nigh perfect, and it is a model of elegance, solidity and beauty.

To the right are entrances to the session room and the minister's vestry, where the same plain and yet rich and substantial style of furniture and decoration prevails. Adjoining these are the Bible class, infant class and main Sunday school rooms. The latter is fitted with a platform for the Sunday school choir, above which is a beautiful rose window. All these rooms can be made communicating and all have every convenience and appliance necessary for the purpose to which each is devoted.

On the same floor may be seen the kitchen and store-room, where ample arrangements go forward for the cultivation of the social spirit of the people. Four large furnaces, consuming about twenty-five tons of coal in a season, are in charge of the first-class caretaker of this church. Everything about the building, from cellar to tower, is in prime order, and gives evidence of being neatly and properly cared for.

The church will seat 1,100 persons, the Sunday school room 500, and the Bible class room 100. The total cost of the building and appointments was about \$33,000. The total value of the property is from \$40,000 to \$45,000. The new church was opened January 24th, 1888, when the dedicatory sermon was preached by Rev. H. M. Parsons. Immediately after the opening the old church was enlarged, taking in the rooms just described, at a cost of \$2,000. A fine lawn south of the building was purchased at a cost of \$1,000. The debt on the whole property is \$24,000.

The year's income is about \$6,500. There are about 390 members connected with the church, and these organizations carry on its practical work: Women's Missionary Society, Boys' Mission Band, Girls' Mission Band, Tract Distribution Society. There are about 400 members in the Sunday school, 100 in the Bible class

and 40 officers and teachers. The choir is led by Mr. Leigh, who is also organist. There are about 25 members.

Rev. P. H. Abraham was in charge of the work in the summer of 1879. Rev. W. A. Hunter, now of Erskine church, then served the congregation four years. After his translation to Orangeville, in 1884, the Rev. R. P. Mackay, B.A., was inducted in October, 1884. Mr. Mackay was a native of Oxford county, Ontario, and was educated at the High School, Woodstock, and taught school two years,

upon his duties in the early summer of 1893.

The officials of Parkdale Presbyterian church in 1896 were as follows: Session—Moderator, Rev. D. C. Hossack.

Members of Session—James Rankin, Alex. Duff, John Winchester, Gilbert Telfer, Alex. Fraser, Rev. R. Leask, James Hunter, Torrance Jack, W. C. Hewish, George Smith, J. A. Carlaw, Alex. Asher, A. G. Gowanlock, Robt. Sabiston, Richard Manser, F. M. Nicholson, Wm. Wilkie, H. E. Jackson.



PARKDALE PRESBYTERIAN CHURCH, DUNN AVENUE.

He was a graduate of Toronto University, and studied theology at Knox College. He was then called to Knox church, Scarborough, and served it faithfully and with great success until a unanimous requisition brought him to Parkdale in 1884.

Mr. Mackay remained in charge of the Parkdale Presbyterian church, with acceptance to the congregation, until August, 1892. In that year Mr. Mackay received the appointment of secretary of the Foreign Mission Board of the Presbyterian Church in Canada, which duties he continues to discharge until the present date (1900).

Succeeding Mr. Mackay came the Rev. Donald C. Hossack, who entered

Board of Managers—Wm. Murchison, Chairman; Dr. Buck, Treasurer; D. C. Little, Secretary; Dr. W. Sloan, Weekly Offering Secretary; A. Dods, Pew Secretary; R. E. Jamieson, Chairman of Finance; J. B. Perry, Chairman of Property; Dr. Hall, Chairman of Ways and Means; W. Hooley, R. Ross, K. Grant, R. Forbes, W. S. Milne, N. McCrimmon, Geo. Wilkie, J. Leask, J. Bryce.

Trustees—P. Kinnear, D. McKinlay, Joseph Norwich.

Auditors—Alex. McMillan and H. Spriggs.

The whole of the foregoing history of Parkdale church was written in 1896, and since then many important

changes have taken place in connection with the church.

Early in the year 1899 the Rev. D. C. Hossack, who has been pastor since 18th April, 1893, felt it to be his duty to sever that tie on account of ill-health, and tendered his resignation to the Presbytery on the 7th March, 1899, but being asked to do so he permitted his resignation to remain in abeyance for six months. However, on the 4th July, the acceptance of his resignation being pressed for, the Presbytery reluctantly agreed to accept it and the church was on the 16th July declared vacant. Rev. L. H. Jordan, pastor of St. James' Square church, was appointed by the Presbytery, Moderator of Session during the leave of absence and subsequent vacancy.

The congregation at a meeting duly called, appointed a committee of supply and authorized them to engage a minister to take oversight of the congregation, in addition to providing for the Sabbath services. The committee appointed Rev. Robert Leask, and he performed the services required of him most faithfully.

On the 18th Sept. a call was unanimously extended to the Rev. Andrew Logan Geggie, minister of St. Paul's church, Truro, N.S. This call, signed by 609 members and 158 adherents, was presented to the Toronto Presbytery at a special meeting called for the purpose, held on the 29th September, and was there cordially sustained.

On the 7th November Mr. Geggie having accepted the call was duly inducted into this charge by the Moderator and members of the Presbytery.

A notable extension of the work in connection with Parkdale church was accomplished in 1899 by the erection of a handsome and most commodious Sunday school. The corner-stone was laid by the chairman of the building committee on the 10th day of June, 1899, and the school was occupied by the scholars on the 19th November, when it was opened by the Rev. A. L. Geggie and others. It is a substantial white brick building in keeping with the church, and adds much to the appearance of the property. It is divided into a school room capable of seating 1,100 scholars, a primary class room, a library, a minister's study, board room, and a ladies' parlour. There are also large and spacious halls, which not only act as an out-

let for the school, but are so arranged as to be used in connection with the church. There is also a large basement fully equipped with kitchen and all necessary appliances to meet the social requirements of the congregation.

The construction of the building cost \$13,355.16, while the fixtures, etc., amount to \$1,004.81, making a total cost of \$14,359.97. To meet this expense a sum of \$5,500 was raised by increasing the mortgage debt upon the church property by that amount and \$4,856.37 was paid by contributions, etc., leaving a sum of \$4,503.60 to be raised by the congregation.

The session and Board of Managers of Parkdale church in 1900 is composed thus:

SESSION.

Minister—Rev. Andrew L. Geggie, Moderator, ordained 28th June, 1878. Inducted 7th November, 1899.

Elders—James Rankin, Alexander Duff, John Winchester, George Gall, Alexander Fraser, Henry Sutherland, Rev. Robert Leask, James Hunter, George Smith, Torrance Jack, Major John A. Carlaw, Richard Manser, Alexander Asher, Robert Sabiston, William Wilkie, Andrew G. Gowanlock, Herbert E. Jackson, Frank M. Nicholson.

Clerk of Session—George Gall.
Charitable Committee—Rev. R. Leask (chairman), Messrs. R. Sabiston, Jas. Hunter, F. M. Nicholson, and H. E. Jackson.

Musical Committee—James Hunter (chairman), Messrs. John Winchester, George Smith, and H. E. Jackson.

Sec.-Treas. Schemes of the Church—Herbert E. Jackson.

BOARD OF MANAGERS.

Ewan Mackenzie, Chairman; William C. Wilson, Treasurer; E. W. McNeil, Secretary; Jas. Bryce, Weekly Offering Secretary; Dr. Sloan, Pew Secretary; E. W. Day, Major Hall, W. W. Hodgson, M. R. Wynn, A. Dods, W. Hooey, R. E. Jamieson, D. McKinlay, J. S. Mackenzie, J. Gowanlock, Dr. Hunter, R. Mearns, R. Ross.

COMMITTEES.

Finance—Messrs. Hodgson, Chairman; Ross, Jamieson, Day, McKinlay, Dods, Hooey, Hall and Wilson.

Ways and Means—Messrs. Day, Chairman; Hooey, Hall, Jamieson, Bryce, Dr. Sloan, MacKenzie, Dr. Hunter, Wilson and McNeil.

Property—Messrs. Ross, Chairman;

Wynn, Gowanlock, Ross, Day, Mearns, McKinlay, Hooley and Hodgson.

Auditors—Geo. Austin, W. S. Milne, Sexton.—A. Lawson.

Trustees.—Philip Kinnear, James Hunter, Duncan McKinlay.

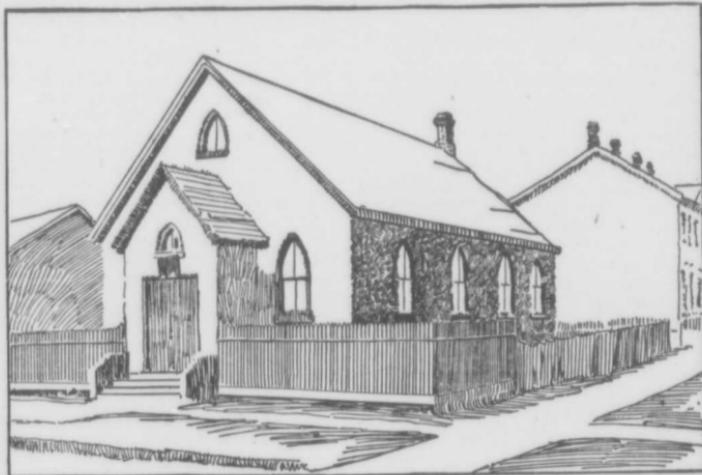
CHAPTER LVII.

INDEPENDENT PRESBYTERIAN.

Earnest Band of Workers who Organized a Church Outside of General Body.

During the agitation in the East Presbyterian church about the use of an organ in the services some of the members were conscientiously op-

The congregation organized itself by the election of officers and the opening of a communion roll of twenty-one members. A site was leased at the corner of Sumach and St. David streets; a neat and comfortable building was erected, costing \$2,000. It was opened December 11th last by Rev. Profs. McLaren and Gregg and Rev. William Inglis. No regular pastor was secured until the beginning of March, when Rev. George Burnfield, M.A., B.D., was called. Although the work was successful, after the induction of the pastor it was remarkably so, and the little church was soon filled with an energetic congregation.



INDEPENDENT CHURCH (PRESBYTERIAN) COR. SUMACH AND ST. DAVID STS.

posed to its use. When it was finally decided by a very large majority to adopt instrumental music, those so opposed, a dozen in number, met for consultation in Mackie's Hall, corner Sumach and Queen streets, in April, 1887. The following Sunday there was a meeting for the organization of a mission. Fifty persons were present, twenty of whom were members of the East church, four of these being members of the session. A Sunday school was begun with seven classes, seven teachers, two officers and twenty-six scholars. Regular preaching service was held, the pupil being supplied by the generosity of members of the mission for three months.

Rev. Mr. Burnfield was a native of Perth, Scotland. He received his early educational training in the Hamilton High school, and was a graduate in arts of University College, Toronto, where he was awarded the silver medal. He was prizeman in Oriental languages and literature, this study being a specialty with him. His theological course was taken at Knox College and the Presbyterian College of Montreal. He was ordained and settled in his first charge, in Cookstown, Presbytery of Barrie, in 1871. His successive pastorates were Scarborough, where he remained three years, and Brockville, where he remained twelve years. Through his efforts

there a large and costly church edifice was erected, not inferior to any Presbyterian church in Canada, with an influential congregation corresponding. He also was the means of having built the beautiful church in Cookstown.

Mr. Burnfield travelled extensively in Eastern lands. He visited Egypt, Arabia, Palestine, Syria, parts of Asia, Turkey, Greece, and the leading centres of learning on the continent of Europe. Besides embodying some of the results of his travel in a book he made practical and effective use of his knowledge of Biblical topography, Oriental customs and traditions, to enforce his preaching or to illustrate passages of Scripture which may have been a source of mystery to the reader, or may have conveyed no definite meaning whatever. Thus, as a preacher, he drew from his vast store of knowledge, acquired by study, travel, and observation, to commend the Gospel to the reason and conscience of the educated and unlearned.

The choir is the congregation itself. The precentor raises the tune without the aid of instrumental music, and the singing of the people is hearty, strong and cheerful. The psalms are used in this church, accompanied by the hymnal authorized by the Presbyterian church in Canada. Simplicity is distinctively sought in the conduct of worship, and with this a spirit of friendliness that makes it very enjoyable.

The membership soon doubled itself, and in 1888 was forty, the income from all sources being about \$12 per week, and the voluntary system of collecting at the door is adopted in preference to any other method. A Band of Hope and a Ladies' Aid Society are in active existence, and contribute largely to the success of the work. The Sunday school has grown from 26 to 100, with an average attendance of 75. There are twelve classes, including the pastor's Bible class.

The building is a plain, roughcast structure, 30x55 feet. Two rooms divided by folding doors are partitioned from the rear end where the pulpit and platform are constructed. In all respects the building is well adapted for its purpose. The neighbourhood is developing, and the prospect of building up a large and influential congregation is a hopeful one.

The word "Independent" is connected with this church because it was not organized by nor under the authority

of the Presbytery. It was felt that the congregation was not sufficiently strong to comply with the demands of that body, and yet the urgency of the work was so great as to call for immediate attention. The congregation is not independent in the sense that it does not care to connect with others, but because of the difficulty of such connection on the one hand and the absolute importance of the work on the other hand which can only be done, under the circumstances, without such connection.

Mr. Burnfield remained at Sumach street church until the autumn of 1889, when he was succeeded by the Rev. James Bryant, who remained until the autumn of 1891, when he accepted other pastoral work in the United States. Then came Mr. Alexander Barclay in 1893, after a period of nearly a year when there was no settled pastor. Mr. Barclay, like his successor, Mr. C. J. Stephens, was only a licentiate, not a regularly ordained minister. Mr. Barclay remained for one year, and Mr. Stephens for the same period, leaving in the fall of 1894. Again the church was without a pastor for some time, until the present pastor (1899), Rev. J. McAlpine, was appointed in September, 1895.

Under Mr. McAlpine's ministry the church made a fresh start and soon gained new members, besides regaining some who had during the unsettled period gone elsewhere.

The Sunday school is not only flourishing, but brings in from the poor neighbourhood surrounding the church many waifs and strays who might not under other circumstances be cared for.

CHAPTER LVIII

BLOOR STREET PRESBYTERIAN.

Handsome Church and Large Congregation in North-west Part of City.

On January 23rd, 1886, a meeting of Presbyterian laymen interested in the extension of their church, was held at 84 St. George street, Toronto, when began, what afterwards developed into the church of which this article treats.

A lot of land on the north-west corner of Bloor and Huron streets, measuring 100 by 160 feet, was obtained, and in due course the church erected.

The corner stone of this building was laid December 8th, 1886. It is of rectangular shape, of modified English Gothic style, built of Credit Valley brown stone, with Ohio grey stone ornamentation. The site is a commanding one, and the building very handsome. Underneath the auditorium is a basement with an entrance on Huron street, and two stairways to the main floor.

The main entrance to the building is on Huron street, at the south-east corner. This entrance is through an extension of the main structure at

room by sliding doors. Stairways run from it to the gallery above. The western wall, in front of which stand the pulpit and platform, is ornamented with label mouldings and bosses modelled in plaster. A wainscot runs around the room; the interior finish is of clear pine and varnished and stained light oak. The ceiling is arched and composed of white plastered panels, formed by its trusses.

The cost of the building was \$15,966.26. All the seats on the main floor are already taken, and a larger structure is only a question of a



BLOOR STREET PRESBYTERIAN CHURCH, (1888) COR. HURON AND BLOOR STS.

that corner. A similar extension at the south-west corner is pierced with an entrance from Bloor street. Next this is a vestry, corresponding in size with a library next the easterly vestibule. The auditorium measures 87x35 feet with a 12-foot gallery across the eastern end and will seat 600 persons. The gallery is supported by iron beams bolted to a cast-iron column in the centre, moulded into a Gothic pattern and neatly decorated.

Underneath the gallery is the infant class-room, cut off from the main

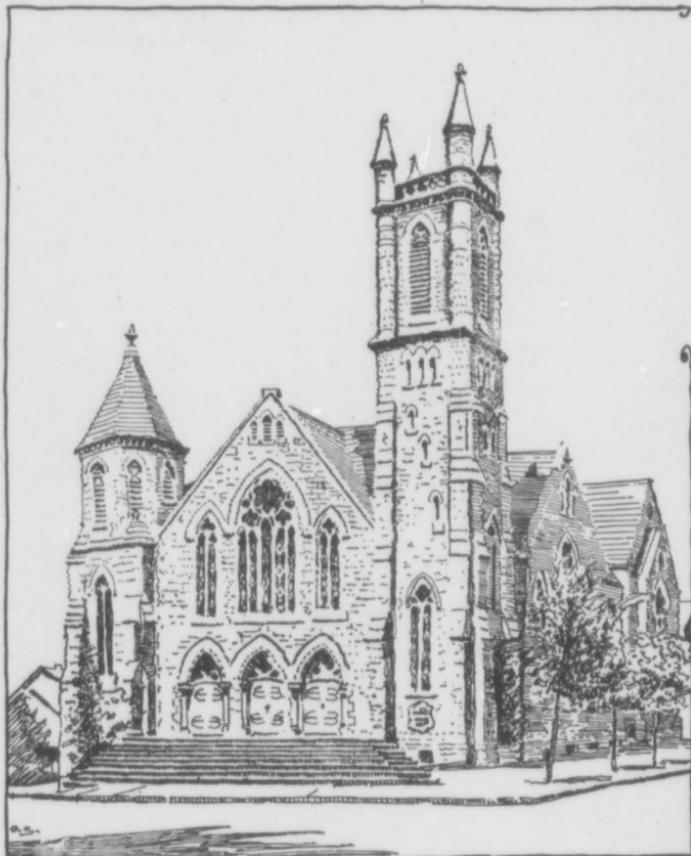
few years. Apprehending this necessity an additional lot, 120x45 feet, has been purchased in the rear of the present structure. Upon this the new church of the future will be erected.

The elders-elect were Messrs. R. J. Hunter, David Fotheringham, G. O. Robb, George Crane, and Mr. Gourlay. There was an efficient board of management and trustees. The leader of the choir was Mr. Fred Lee, and there was a Ladies' Aid Society and a Woman's Foreign Missionary

Society. The superintendent of the Sunday school was Mr. Fotheringham, and with about 300 volumes in the library. The membership of the church was about 150, and that of the Sunday school about 160.

The original founders of the Bloor

in January, 1886, as has been told in the opening paragraph. On February 5th Messrs. R. J. Hunter, J. Crane and W. J. McMaster were appointed a committee to appear at the next meeting of the Presbytery, present the claims of the movement and ask



BLOOR STREET PRESBYTERIAN CHURCH.

street Presbyterian church were Rev-
erends William Gregg, D. D., William
MacLaren, D. D., Messrs. John Scott,
W. J. McMaster, J. Crane, G. Smith,
R. J. Hunter and Thomas McCracken.
These were the men who met together

their sanction to entering upon Sun-
day school work, and to hold Sunday
evening services. This request was
granted by the Presbytery at its meet-
ing held on May 27th, 1886. The Sun-
day school work began at once, but

the Sunday evening services not until the first Sunday in the following December. The first services were held in a private house, then No. 11, now No. 39, Sussex avenue. In the meantime a building committee had been chosen, who were Rev. W. MacLaren, D. D., J. Crane, Thomas McCracken, John Wanless and W. J. McMaster, and they proceeded with the work of erecting the church. But long before the latter was completed the congregation had exceeded the capacity of 39 Sussex avenue, and were permitted to hold their services in the convocation hall of Knox College. These continued until April 15th, 1888, when the church was formally opened for divine service, although the congregation had been formally organized on November 16th, 1887. The original officers of the church were:—

Pastor—Rev. W. G. Wallace, M. A., B. D., inducted September 4th, 1888.

Elders—David Fotheringham, David Gourlay, George Crane, Robert J. Hunter, G. C. Robb and John Harvie.

Note—G. C. Robb was also session clerk and commissioner to the Presbytery.

Board of Managers—R. J. Hunter, William Davidson, A. B. Scott, Thomas McCracken, W. J. McMaster, George Crane, Samuel Crane, David Gourlay and W. J. Thompson.

Trustees—Thomas McCracken, W. J. McMaster, John Scott and Samuel Crane.

There have in the years which have elapsed since 1888 been many changes in Bloor street church, though these changes have not impaired the numbers of worshippers or in any way diminished their zeal. The officers of the church for 1900 are as follows:—

Pastor, Rev. W. G. Wallace, M. A., B. D.

Elders—David Fotheringham, Geo. C. Robb, Geo. Crane, John Harvie, John L. Blaikie, Gilbert Gordon, W. J. McMaster, Wm. Guthrie, Geo. S. Spence, Rev. Wm. MacLaren, D. D., W. B. McMurrich, John Wanless, jr., John Aitken, Geo. T. Ferguson, Frank B. Allan, Rev. J. A. Macdonald, Rev. R. H. Warden, D. D., Matthew Riddell, John A. Paterson, Thomas G. McMaster.

Session Treasurer, John Harvie.

Session Clerk, Geo. C. Robb.

Commissioner to Presbytery, John Aitken.

Convener Praise Committee, Rev. Dr. MacLaren.

Board of Management—W. S. Thompson, Matthew Riddell, Robert H. Mit-

chell, A. F. Wickson, F. B. Allan, S. T. Bastedo, H. Piper, Secretary; J. A. MacLaren, Geo. T. Ferguson, vice-chairman; A. F. Webster, chairman; R. A. Donald, Chas. Elliott, Treasurer. Organist, Mrs. H. M. Blight.

CHAPTER LIX.

ST. ENOCH'S PRESBYTERIAN.

An East End Church with People and Pastor Always in Unison.

This church began work as a mission from St. Andrew's church in a private house on Carlton street, near Metcalfe, where a Sunday and weekday evening service was for some time held; afterwards removed to the south-west corner of Winchester and Sackville streets. The meetings opened in Carlton street on May 31st, 1885.

At a joint meeting of the session and managers of the congregation held on the 22nd of December, 1885, it was unanimously resolved to purchase the property on the south-west corner of Winchester and Sackville streets, and to erect on it a mission building. The land was bought for \$2,555. A suitable building was soon erected, costing \$1,300, and was opened on the 24th of March, 1886.

The mission had three services—these were Sunday school at 3 p.m., Sunday evening service at 7 p.m., and Thursday evening service at 8 p.m. The first missionary was Mr. J. J. Wright, from Peterboro'. In winter the mission for Sunday evening services owed much to the students of Knox College. The indefatigable superintendent of the Sunday school was Mr. J. H. Thorn, who kept this part of the work in hand from the commencement of the mission. To the labour and means he expended on the Sunday school was largely due its success. The school began with some twenty pupils; soon the average attendance was 90 and the staff of teachers numbered 18. St. Andrew's church, of which Mr. Milligan is pastor, put up this mission in fulfilment of the promise made at the time of their occupation of their own site at the corner of Jarvis and Carlton streets, that they would endeavour to see that the religious wants of the north-east part of the city would not suffer as far as Presbyterian obligations were concerned.

Matters went on smoothly and pleasantly at the Sackville street mission

until about 1889, when the congregation were confronted with the difficulty of finding room for those who attended the services. The Rev. C. C. Patterson had a little previously to this been appointed to the pastoral care of the mission, and both he and

On December 30th, 1889, the church, under the title of St. Enoch's, was duly organized, an interim Session being appointed, consisting of Rev. C. C. Patterson as Moderator, and Messrs. Archibald McMurphy, M.A., and John Carlyle as members. The church began



ST. ENOCH'S PRESBYTERIAN CHURCH, METCALFE AND WINCHESTER STS.

those who attended his ministry felt that the time had arrived or was fast approaching when the mission should be created into an independent church, subject only to the General Assembly, and a more suitable building erected in which to hold their services.

with a communion roll of 56 members.

The question of building a new church was then considered, and eventually the land and buildings on Sackville street were sold and a plot of land on the north-eastern corner of Metcalfe and Winchester streets was

secured, whereon a new church could be built. Building operations began in 1890, and the church was opened for divine service in the early part of the following year, Mr. Patterson being still the pastor.

The church is an exceedingly handsome red brick structure, with stone dressings, and is entered both from Metcalfe and Winchester streets. The style of architecture is what has been used so much in Toronto churches, Romanesque, the seating capacity being about 500. There are no galleries, though there is room for them, should they ever be required. The pulpit is in the north end of the church and the choir sit immediately beneath the minister. The church is well heated and excellently lighted. Capacious vestries, class and Sunday school rooms are within the building. The total cost was about \$27,000, a large portion of which was defrayed by the proceeds from the sale of the Sackville street property.

In June, 1892, Mr. Patterson resigned his charge at St. Enoch's, and was followed by the Rev. John Young, who ministered to all concerned until July, 1895, when he accepted an invitation to become the pastor of St. John's church, Hamilton.

In October, 1895, Mr. Young was succeeded at St. Enoch's by the present pastor (1900) Rev. A. Macmillan. Mr. Macmillan was at the Presbyterian church at Mimico when he received the call to St. Enoch's, and at first hesitated to sever his connection with that church, but eventually decided to do so, and entered upon his work at the time just named.

Mr. Macmillan received his education at the United Presbyterian College, Edinburgh, and also at the Free Church College in the same city, and came to the Dominion about 1890. Since then his work in and near Toronto has been as already stated.

There is nothing sensational in the conduct of Divine service at St. Enoch's; at the same time there is nothing left of the old-time severely plain form of public worship. There is singing and plenty of it, and modern hymns are used as well as the metrical Psalms and paraphrases. There is a good organ, the organist being Mr. Maitland Thomson, and Mr. William Selby the choirmaster.

The first elders of St. Enoch's church were Mr. William Focher and Mr. A. C. McLean, the present church officers in 1896, being:

SESSION.

Pastor—Rev. A. Macmillan.

Members—William Kerr, John Yonge and John L. Thompson.

Board of Managers—James Hogg, chairman; P. G. McGregor, treasurer. Members—J. Gorrie, J. A. Mills, J. P. McIntosh, W. Ford, David Sutherland, Wm. Selby and W. E. James.

Clerk of Session—John L. Thompson.

The church of St. Enoch's has continued to prosper from 1896 until the present, when the officers elected January 24th, 1900 are as follows:—

Session—Pastor, Rev. A. Macmillan. Members—Messrs. John Young, Wm. Kerr, J. R. Moir, William Selby, A. T. Blain and A. Parkhill; J. L. Thompson, clerk.

Board of Managers—Messrs. A. T. Blain, P. G. McGregor, Wm. Selby, J. Fenning, W. Hammill, Jas. Mackintosh, W. C. Wilson, Thos. Green and T. Arbuthnot (1900.)

CHAPTER LX.

CHALMERS PRESBYTERIAN.

A Flourishing West End Congregation in a Suburban Neighbourhood.

Chalmers Presbyterian church, on the north-west corner of Dundas street and Dovercourt road, is of brick and stone, and is a very handsome structure.

The church originally built was a plain roughcast building, capable of seating about 500 people. It was comfortably furnished and sufficiently adapted for the congregation at that time.

In 1888 it was found impossible to continue the work of the church unless a larger building was erected, and a committee was appointed for the purpose of raising funds to build a new church. In due course plans were prepared by Mr. Gordon, architect, of Toronto. The work was commenced that year, and the church was opened for divine service in April, 1889.

Chalmers church will seat 700 people on the ground floor and 400 in the galleries, while about 30 can comfortably be accommodated on the choir platform, which is in front of the pulpit. The principal entrances are from Dundas street and Dovercourt road, and the stairs which lead to the galleries are from the Dovercourt road entrance. The total cost of the church and land exceeded \$40,000.

The rise of Chalmers church was as

follows: In the autumn of 1874 the Students' Missionary Society connected with Knox College sent two of their members, one of whom was the Rev. J. Mowat, of Newdale, Manitoba, to see what scope there was for mission work in the west end of Toronto. They found what, to use the words of their report, "they considered a needy

Ratcliffe, now of St. Catharines.

In February, 1875, the Presbytery organized a Church Extension Society, and one of the results was that in 1876-77 a church was built in the district now known as Brockton, at the corner of Dundas street and St. Clarens avenue. This was opened in January, 1877, and on the 30th of the



CHALMERS PRESBYTERIAN CHURCH, COR. DUNDAS ST. AND DOVERCOURT ROAD.

field" in the northwest, and services were commenced in a small hall at the corner of Dundas and Bloor streets. This was very soon found to be an unsuitable place, and the services were held for some time in the building now known as Howard street school, formerly Harmony Grove, 22 York Township. Mr. Amos, from Knox College, worked there for some time, and he was followed by Mr. J. H.

same month the church was recognized by the Presbytery as a distinct organization. The interim session consisted of the Rev. J. M. King as moderator; Messrs. J. L. Blaikie, John Winchester and James Mitchell, elders. The church was known as the Brockton Presbyterian, and for six years the pulpit was supplied by students from Knox College.

In February, 1879, a large secession

took place from the congregation, many leaving to form what is now known as Dunn avenue Presbyterian church. This so disheartened those remaining that some advocated an abandonment of the work, but fortunately better counsels prevailed and the congregation slowly pulled itself together again. In 1883 the church was removed to the western corner of Dovercourt road and Dundas street, and now forms the school-room of the present church. At the time of removal the name of the church was changed from that of Brockton to Chalmers church.

On September 25th, 1883, the Rev. John Mutch, M.A., was inducted as the first permanent pastor of the congregation. From 1883 until 1888 the work made steady progress, and since the latter period the story of the church has been already told. In 1896 the pastor and officials of the church were these—

Minister—Rev. J. Mutch, M.A.

Elders—Thomas A. Glass, James Tennant, John Hunter, M.D., Francis N. Tennant, David D. Christie, Alexander Ure, James Spence, M.D., Charles Morris, Hamilton McKerihen, Geo. Duncan, W. L. Scott, David Caldwell, James A. Cockburn, M. Parkinson, J. W. Rogers.

Board of Managers—A. M. Campbell (Chairman), James A. Cockburn (Financial Secretary), Wm. Simpson (Treasurer), J. B. Calder (Secretary), Daniel Hunter, James Thompson, Jas. Barrie, George Webster, Frank Taylor, A. A. Drummond, Daniel Patterson, J. Good, Malcolm Matheson, Thos. Leeming.

Auditors—W. A. Tate and James Brown.

Choir Leader—Charles Savage.

Organist—Mrs. W. G. Read.

Church Officer—Alexander H. Smith.

But few years have sufficed to effect many changes in Chalmers church, not the least important being a double change of pastors since the period of 1896, which was now being reached.

On March 13th, 1897, the Rev. John Mutch, after an illness of only eleven days, passed away to the grief, not only of his own people, but to that of all who knew him.

Mr. Mutch was succeeded in the following September by the Rev. Samuel Ross MacClements, M.A., from Pittston, Pa., who remained as pastor until September 6th, 1899, when he accepted a call to Rutherford, N. J.,

and was in turn succeeded by the present pastor, the Rev. R. G. Davey.

On January 1st, 1899, these were Chalmers church officials:

Pastor—Rev. R. G. Davey.

Elders—Jas. Tennant, F. N. Tennant, Clerk; Alex. Ure, James Spence, M.D., Chas. Morris, H. McKerihen, W. L. Scott, A. J. Cockburn, W. Parkinson, Jno. Stammers.

Managers—J. H. Tennant, Chairman; J. C. Malcolmson, Treasurer; Alex. Paxton, Secretary; T. Leeming, A. J. Cockburn, Jno. Good, A. A. Cockburn, W. J. Evans, W. Corbett, J. B. Calder, A. M. Sinclair, A. Gillies.

Organist—Peter Kennedy.

CHAPTER LXL

ST. MARK'S PRESBYTERIAN.

A Church Where in 1860 the "Wild Flowers o'er the Plain" Grew and Flourished.

The original St. Mark's church was a small frame building, erected for mission school purposes by St. Andrew's congregation, on the corner of King and Simcoe streets, the site now occupied by St. Andrew's church. When St. Andrew's congregation resolved to move west and build on the corner of King and Simcoe, the mission building was moved to Adelaide street, west of Tecumseh, and named St. Mark's church. Services were held there for some time by Rev. Mr. Barnhill, of Scotland, and Rev. Malcom McGillivray, afterwards pastor of Chalmers church, Kingston. After a short time Mr. McGillivray was called to St. Andrew's church, Scarborough, and services in St. Mark's were discontinued by the Presbytery in June, 1876.

The use of the building was then granted temporarily to the Reformed Episcopal church for public worship, and the two Sabbath schools were amalgamated under the superintendence of Mr. G. C. Robb. In the following year, 1877, the Reformed Episcopal congregation, having secured another place of meeting, their scholars were removed from the Sunday school. The attendance at the school was in this way much reduced, and at the end of the year there were on the roll 59 scholars, with an average attendance of 37. From the year 1877, when the Reformed Episcopal congregation removed, to the year 1884, no preaching services were held in the church, but the mission school was maintained, under the care of Mr.

John Joss, superintendent, and a little band of faithful teachers.

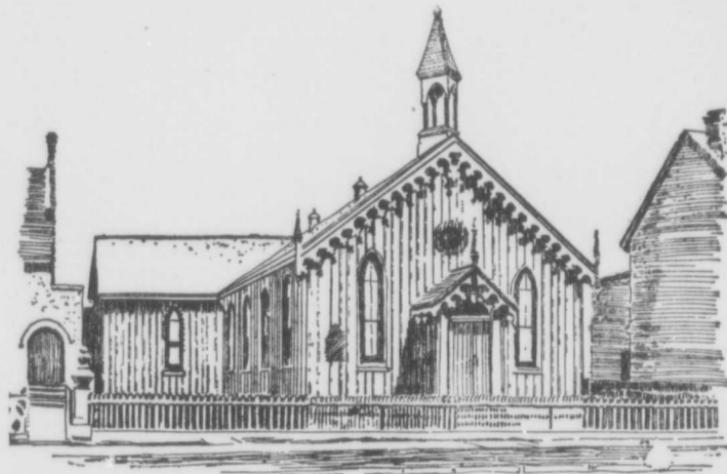
When in 1834 the Presbyterian churches divided the city into parishes or districts for missionary work, the district allotted to St. Andrew's was that lying between York street and Strachan avenue south of Queen, and of Adelaide west of Brock. The session and congregation felt that it would be necessary for them to employ a missionary and have a mission centre in the western part of the parish, if the people committed to their care were not to be neglected.

The little church on Adelaide street west (now DeGoe), with its Sunday school already organized, was a suitable place for the beginning of this work. On the first Sunday evening

and an interest awakened among many of them. The attendance at Sunday school had increased, morning services had been commenced, and a few persons received into full communion with the church.

In the spring of 1835, Mr. Somerville resigned, and Mr. Alfred Gandier, then a student at Queen's College, was appointed missionary for the summer.

By the fall the building was not large enough to accommodate the attendance at the Sunday school and at the evening service, and enlargement was spoken of. But it was thought better to remove the building before it was enlarged to some site that would be suitable as a permanent location for a church and Sunday school. Just at this time a valuable property on



ST. MARK'S PRESBYTERIAN CHURCH, ADELAIDE STREET.

in May, 1834, Rev. D. J. Macdonnell, a few of the elders and those interested from St. Andrew's, and nine people from the neighbourhood, gathered in the mission church for the opening service. From that time regular evening services were held, Rev. J. F. Somerville, B.A., a graduate of Queen's College, having been appointed missionary.

At first the work was slow and discouraging, but at the end of a year's effort a foothold had been gained, a large number of families who seldom attended any church had been visited,

the corner of King and Tecumseh streets was offered for sale. The managers of St. Andrew's secured this property at once, removed the church to King street and had it enlarged so as to increase its accommodation two-fold.

The total cost of land, removal and building was about \$12,000. Since that time a small portion of the land has been sold, but the present property is valued at about \$16,000. The removal to King street and the enlargement of the building gave the mission an impetus, and under the missionaries

who have successively conducted the work, there has been a steady growth up to the present time. Much of the success of St. Mark's mission was due to the faithfulness of Mr. Joss, the superintendent of the Sunday school; to Miss Gardiner, the Bible reader, and the ladies who so willingly assisted in the work of visitation. One hundred and fifty families are visited regularly each month by the ladies of the congregation, and provided with a monthly paper. The number of communicants at present connected with the mission is about 220.

The report of the Sunday school for 1895 gave the number of teachers and officers as 46, the number of scholars on the roll about 350. Connected with the mission are a Gospel Temperance

course, Mr. Gandier spent the summer vacations in missionary work in various parts of the province and in St. Mark's.

Mr. Gandier remained in charge at St. Mark's until the end of 1889, when the Reverend James G. Stuart assumed charge of the congregation, the duties of which he continued faithfully to discharge until March 31st, 1896, when, having accepted a call to London, he tendered his resignation. Mr. Stuart had been greatly liked by his congregation, and on his departure the Session passed the following resolution:

"That the Session, on this occasion of the removal of the Reverend James G. Stuart from amongst us, testify to the cordial relations which have exist-



ST. MARK'S PRESBYTERIAN CHURCH, KING STREET WEST.

Union, Band of Hope and sewing class. These support the Bible reader, collect the money for a fuel club, and seek in different ways to further missionary work in the parish and abroad.

From the first St. Mark's was liberally supported by St. Andrew's, but now bears its own financial responsibility.

The missionaries who have successively had charge of St. Mark's are Mr. Somerville, Mr. Gandier, Mr. Smith, Mr. Howie. Mr. Gandier after completing his course in theology returned to St. Mark's in the spring of 1887. He was a son of Rev. J. Gandier, of Fort Coulonge, Quebec; graduated in Arts at Queen's University, April, 1884, and after taking a post graduate course in mental and moral philosophy, received the degree of M.A. in April, 1887. During his college

and the high regard for him personally and as a minister of the Gospel, and wish him God-speed and success in his new field of labour."

For several months St. Mark's was without a pastor, the late Reverend D. J. Macdonell, Reverend J. A. Grant and Reverend J. A. Morrison supplying the pulpit between them on Sundays. In July, 1895, on its last Sunday, the Reverend P. E. Nichol, of Bay City, Michigan, was the preacher, and he became the unanimous choice of the people of St. Mark's as their pastor.

Mr. Nichol was inducted on September 17th, 1895, the Rev. W. A. J. Martin, of St. Paul's church, preaching the induction sermon. Among the clergy present were the Reverends John Neil, J. A. Morrison and Dr. Gregg.

To return to the church building.

The church on King street as early as 1888 was all too small to accommodate the congregation of St. Mark's and carry on the work they had undertaken, so it was decided to build a large brick school house on Tecumseth street, which could be used for divine service until sufficient funds might be forthcoming to erect a proper church. This was accordingly done, and a brick school house erected from plans prepared by Mr. D. B. Dick, of Toronto, capable of seating four hundred people on the ground floor and two hundred and fifty more in the galleries to the east and west of the church. There is absolutely no attempt at display in the building used as a church by St. Mark's people. It is plain to severity both externally and internally, but that fact does not prevent an excellent congregation assembling there Sunday by Sunday. There are not any permanent seats in the church, simply chairs and movable benches which can be moved at will as the room is required, either for divine service or Sunday school.

The pastor addresses his congregation from a platform on the north side of the room, and the choir and organist sit immediately in front of the preacher.

Mr. Nichol, the pastor of St. Mark's, was educated at Toronto University and at Knox College; he was ordained by the Detroit Presbytery at Wyandot on June 22nd, 1891, and remained in the United States until he was called to Toronto in 1895.

The names of those who comprised the officials of St. Mark's in 1896 were:—

Pastor—Reverend Peter E. Nichol.
Elders—Robert F. Dale, W. W. Hodgson, Edwin Haynes, Frederick Urquhart, Peter B. Mitchell, James T. Pattison, Thomas Findley and Andrew Kerr.

Clerk of Session, Treasurer and Commissioner to Presbytery—Robert F. Dale.

Commissioner to Presbyterian Council—R. Urquhart.

Choir Service Committee—R. F. Dale, P. B. Mitchell, James T. Pattison.

Board of Managers—John C. Hibbert, Joseph Godwin, J. J. Holmes, George H. Williamson, Roderick Urquhart, W. W. Hodgson, John Cameron, Wm. J. King, R. F. Dale.

Chairman—J. J. Holmes.

Secretary—J. C. Hibbert.

Treasurer—R. F. Dale.

& S. Supt.—W. W. Hodgson.

CHAPTER LXII. FERN AVE. PRESBYTERIAN.

"Slow but Sure"—A Small Church but a Congregation Filling Every Seat.

The congregation of Presbyterians who meet in Fern avenue in the small wooden church on the north side of the thoroughfare to the east of Sorauren avenue, was first organized as a mission on January 7th, 1890. Previously to this services had been held for some little time in the Mission hall erected under the supervision of the Parkdale Presbyterian church, aided by many friends throughout the city.

In October, 1899, the Fern avenue congregation extended a call to the Rev. R. C. Tibb, B. A., who had been working there as an ordained missionary for nearly a year. Mr. Tibb accepted the invitation and his induction took place on November 20th, 1890.

Fern avenue from this date was classed among the "augmented charges" of the Toronto Presbytery, and received in 1896 pecuniary assistance from the augmentation funds.

Since its foundation the church has made steady progress and the congregation hope at no distant date to erect a permanent place of worship.

The following is a list of office bearers in connection with the church in 1896:

The Session—Rev. R. C. Tibb, Moderator; John Brown, Clerk; J. M. Grant, Alex. Cadenhead, Thos. Gall.

Board of Management for 1896—J. M. Grant, Chairman; A. Lochore, Secretary; A. Allan, Treasurer; Wm. Mandale, James Ross, Wm. Masson, Wm. A. Brown, John Somerville, Geo. Aldred.

The building in use by this congregation is of the simplest construction and only meant for temporary use, but there is an extensive lot adjoining the church upon which a larger building can be erected, and this land has only a very small encumbrance upon it.

As will be gathered from the context the preceding description of Fern avenue church refers particularly to its history from its inception until 1896. Since then considerable changes have taken place. Mr. Tibb resigned the pastorate in 1898 and was succeeded by the Rev. S. G. Graef, who was inducted on June 23rd, 1898. Since his accession to the pastorate the church

has been considerably enlarged by building (1898-99) a large extension on its western side. In addition to this a lecture hall was added which seats comfortably 150 people. The church now (1900) seats 350 people, an increase of 150 over its previous capacity. The Session and Board of Managers of Fern avenue in 1900 are:

Moderator—Rev. S. G. Graef.
Elders—J. M. Brown, Thomas Gall,
J. M. Grant, Andrew Allan.

Managers—F. Cockburn, Chairman;
A. Allan, Treasurer; J. M. Grant, Sec-
retary; William Brown, W. G. Robert-
son, George Durie, W. Black, W. Rome
and W. Bell.

Organist—Miss Blackhall.

1890, services being at first held in Dawes' Hall, which has since been burned down and then in a building on Dufferin street, opposite Armstrong avenue. This building was afterwards removed in 1894 to Dovercourt road, was enlarged and forms the present place of worship of the congregation.

The first pastor was Dr. John Stenhouse, now in practise as a physician in Toronto. He continued until 1893, when he was followed by the present pastor, the Rev. Sam. Carruthers. Mr. Carruthers was educated at Knox College and before coming to Toronto held a charge at Kirkwall. During his ministry in Toronto he has kept



FERN AVENUE PRESBYTERIAN CHURCH.

CHAPTER LXIII.

DOVERCOURT RD. PRESBYTERIAN.

A Small Congregation From which Excellent Results are Obtained.

The Presbyterian congregation which worships in the small rough-east church on Dovercourt road on its eastern side north of Bloor street, was first founded, as so many other Presbyterian churches are, as a mission emanating from Chalmers church on Dundas street. It originated about

his people well together and for such a small congregation excellent results have been obtained.

It must be borne in mind that the church is nothing more than a plain frame building, that its utmost seating capacity is only 280, yet this little congregation raised in 1899 no less than \$1,540. That was an average of \$5.50 for every man, woman and child that could possibly attend the services.

The Sabbath school numbers some 200 children and the collections there

for 1899 were \$25.62 as against \$7.68 in 1892.

Dovercourt road church has the following officials:

Pastor—Rev. Sam. Carruthers.

Elders—Messrs. Wm. Kerr, James McKenzie, John Sharpe, Dr. Thomas Kerr.

Managers—Messrs. Chas. Joss, chairman; James Keith, John Sharpe, Thomas Hall, T. Cummings, W. Hepburn, J. W. Rogers, James Laing and Lamont.

Organist—Miss Carruthers.

Choirmaster—Dr. Thomas Kerr.

boured during the summer of 1887. Students from Knox College preached every Sabbath during the following winter, and the Sabbath school was continued under the superintendency of Mr. George E. Dalby.

In the spring of 1888, Mr. Logie being unable through ill-health to take charge of the mission, Mr. W. A. J. Martin was appointed to that work for the ensuing six months. Encouraging progress was made, and a church building 28 x 52 feet was erected on a lot on Euclid avenue, near Barton avenue, which had been



DOVERCOURT ROAD PRESBYTERIAN CHURCH.

CHAPTER LXIV.

ST. PAUL'S PRESBYTERIAN.

A Flourishing Congregation that at First Worshipped in a Carpenter's Shop.

Originally known as Seaton Village Mission, founded by College street Presbyterian church, in 1887, this religious organization became a separate church in 1889, known as St. Paul's. Its history from its inception is as follows:—

St. Paul's congregation dates its origin from 1887, when the Session of College street Presbyterian church started a Sabbath school in a small hall over Mr. John Sharp's carpenter shop. The first missionary in charge was Mr. Thomas Logie, B.A., who la-

secured through the generosity of Mr. Mortimer Clark, shortly after mission work had been commenced.

On the opening of the church two regular services each Sabbath were started, besides the Sabbath school. Students again preached every Sabbath during the winter of 1888-89, and the congregation was able to make recognition of the services rendered.

In the spring of 1889, Mr. Martin having completed his course of study in Knox College, was asked, through the Session of College street church, to remain in the field for the summer. He consented, and the result of this summer's work was that in October the congregation was organized as a mission station, with a communion roll of forty-two members,

twenty-six of whom had been gathered in by the mission itself. In December the congregation extended a call to Mr. Martin; he was ordained and inducted the first pastor on December 19th, 1883. Mr. Dalby continued to act as superintendent of the Sabbath school for some time after Mr. Martin's settlement, and he, with three other members of College street Session, continued the interim session of St. Paul's.

Mr. J. J. Harton and Mr. Alexander Greig were chosen elders by the new congregation on July 13th, 1890, and,

school showed upwards of 200 scholars on the roll, and the communion roll had on it 175 names of members.

In December of the same year the congregation extended a call to Mr. George R. Fasken, B.A., to be their minister; he, accepting, was ordained and inducted February 9th, 1897. Shortly after a proposition was made in behalf of the people worshipping in what was known as "Wyehwood Mission," and whose property had been destroyed by fire, to unite with St. Paul's, the united congregations to seek a new church site on Bathurst



ST. PAUL'S PRESBYTERIAN CHURCH, BATHURST ST. AND BARTON AVE.

at their request, Messrs. G. E. Dalby, C. R. Peterkin, James Crane and Jas. Mitchell continued to sit as managers until August 8th, 1892. On May 29th, 1892, Messrs. John Wood, Jas. Lindsay and Peter Sidey were elected elders, and, on June 7th, 1896, Mr. Robt. Northey's name was added to the Session roll.

Mr. Martin faithfully served the congregation until September 14th, 1896, when he was released from its pastoral oversight in order that he might accept a call extended to him by Knox church, Guelph.

Marked progress was made during Mr. Martin's ministry. The church had twice been enlarged, the Sabbath

street. Through the assistance of generous friends, this arrangement has been carried out, and St. Paul's, after many discouragements, was happily located at the corner of Bathurst street and Barton avenue.

The Session of St. Paul's church, with the managers and trustees, on January 1st, 1900, was composed thus:

Minister—Rev. G. R. Fasken, B.A.

Elders—Alexander Jardine, Alexander Greig, James Lindsay, J. J. Harton, Robert Northey, P. R. Miller, John Wood.

Board of Managers—John B. Hagan, Chairman; James Angus, Secretary; J. J. Harton, Treasurer; Robert Northey, P. R. Miller, R. J. McLean.

James Langskill, John Black, Peter Wilson.

Trustees—J. J. Harton, Chairman; John Wood, William Irvine, David Austin, James Langskill, Alexander Jardine, Dr. P. H. Bryce.

Auditors—Hector Black and Wm. McMillan.

Precentor—Robert Muir.

Organist—Miss Jean Caven.

CHAPTER LXV.

BONAR PRESBYTERIAN.

A Band of Enthusiastic Workers Make Continued and Substantial Progress.

The substantial brick structure at the corner of Lansdowne avenue and

Sunday school and choir were organized about the same time.

The first communion roll was formed on January 31st, 1890, and comprised 44 names. On the same date the congregation was duly and formally organized by a committee of Toronto Presbytery composed of Rev. Jos. A. Grant, moderator, and Messrs. James Stewart and James Massie, elders.

The following gentlemen composed the first Board of Managers: A. Scott, R. Rankin, W. D. Crammond, Robert Johanson, Jas. Lochrie, Adam Barrowman, Jas. Jaffrey, K. Barton, James Jackson, and Duncan Ritchie. Of these, Messrs. Barton, Lochrie, Johnston and Ritchie are still members of the congregation.



BONAR PRESBYTERIAN CHURCH, LANSLOWNE AVE. AND COLLEGE

College street is the home of Bonar congregation, the youngest member of the Presbyterian family in Toronto. The congregation owns a large and well-kept lot, on which they hope to see the church proper built in the near future.

The history of the congregation dates back to the closing days of 1889, when a small band, feeling the need of a place of worship in the north-western part of the city, held their first public service in St. Mark's Hall, corner of Brock avenue and Dundas street. The first service was conducted by the late Rev. H. Dowsley, a returned missionary from China. A

On February 4th, 1890, the congregation was, by vote of the Presbytery, duly received and placed under the charge of the Toronto Presbytery.

On the 16th of March, 1890, Rev. Jas. A. Grant ordained and inducted the following elders, as the first Session of the church:—Messrs. A. Borrowman, G. Dunning, J. Jaffray, R. Rankin, and A. Scott.

The present place of worship was built during the summer of 1890, and was opened for public worship on Sunday, Oct. 19th. The services were conducted by Principal Caven, the late Dr. Stafford, and Dr. Parsons.

On Feb. 25th, 1891, the congregation

extended a unanimous call to the Rev. Alex. Macgillivray, then minister of St. John's, Brockville. The call having been accepted, Mr. Macgillivray was inducted into the pastorate on May 1st, 1891, and he still ministers to a steadily-increasing, liberal, and attached congregation.

The place of worship was enlarged in 1892, at a cost of \$3,000, and the re-opening services were conducted by Dr. Snodgrass, of Canonbie, Scotland; Dr. Gibson, of London, England, and Dr. Ross, of Glasgow.

Notwithstanding the long period of depression that has existed almost since the inception of the congregation, Bonar has made substantial advance in numbers and in revenue. The membership at present is 250. The Sunday school has a roll of 504, with a staff of 30 teachers and nine officers. On Sunday, Sept. 16th, 414 were present in the school. Mr. Geo. Stirrett is superintendent of the Sunday school, with Mr. Geo. Montgomery as assistant and Mr. R. Johnston as superintendent of the junior department. The primary class, with an attendance of 101, is in charge of Mrs. Macgillivray.

A Woman's Aid Society of some 30 members gives valuable service in many ways. For several years it has contributed \$200 towards the reduction of the church debt.

The Young People's Societies, senior and junior, are well organized and doing helpful work.

The Foundation Builders, made up chiefly of the younger members of the Sunday school, are accumulating a fund for the new church.

The present Session is composed of Rev. Alex. Macgillivray, moderator, Thos. Wilson, clerk, and Messrs. K. Barton, J. A. Butchart, J. Greenfield, R. Johnston, T. Milne, J. Seath, Geo. Stirrett. The members of the Managing Board for 1900 are Jas. Armstrong, S. Crealock, M. E. Cook, J. H. Dunlop, W. H. Davidson, A. H. Greene, Geo. Gander, Jas. Lochrie, J. S. Smith, L. Wheeler, Chas. Sommers, and T. Wagborn.

CHAPTER XLVI.

WEST PRESBYTERIAN.

First Presbyterian Church in West End—
Mission Work Progress.

In the autumn of the year 1856 public worship was first established in connection with the Presbyterian Church of Canada in the west end

in the Temperance Hall, Brock street, which was rented for that purpose. A Sabbath school had been taught for some months previously in the same place, by some members of Knox church; and from the time of its commencement public worship has been conducted regularly morning and evening, there never having been, so far as is known, one vacant Sabbath.

In the summer of 1860 the Presbytery of Toronto (of the Presbyterian Church of Canada) appointed a committee, consisting of Rev. William Reid, Mr. John McMurrich and Mr. John L. Blaikie, to draw up a Communion roll and organize the congregation. The committee discharged the duty devolved upon it. A Communion roll was drawn up, and the Sacrament of the Lord's Supper was dispensed, as it has been from time to time ever since.

Soon after a lot was secured for the erection of a church at the corner of Queen street and Denison avenue. The church was erected, and in the beginning of November, 1861, was opened for public worship. In collecting funds for the erection of the church great assistance was given by friends in the city, chiefly connected with Knox church.

In any historical notice of West church there is one name which should not be omitted, that of Hon. John McMurrich, who from the very first, in various ways, by his counsel, influence and pecuniary aid, rendered most important aid to the congregation.

In October, 1862, the members of the congregation were called upon to elect from among themselves two elders, the superintendence of the congregation having been hitherto in the hands of a temporary or provisional session, consisting of the Rev. W. Reid, Messrs. McMurrich and Blaikie. The choice of the congregation fell on Mr. Samuel Marshall and Mr. James R. Gibson, who were ordained to the eldership on the 13th of November, 1862. Mr. Reid still continued to act as moderator of Session by appointment of the Presbytery.

Several unsuccessful attempts were made by the congregation to obtain the services of a stated pastor, and at last they succeeded. In the summer of 1865 they gave a most cordial and unanimous call to Mr. James Blaikie, preacher of the Gospel. Mr. Blaikie accepted the call, and after the usual trials was ordained as pastor

of the congregation on the 12th of September, 1865.

In December, 1866, Mr. Blaikie's ministry, which during its brief continuance was eminently successful, was, to the great grief of the congregation, brought to a close by death after a painful illness of about three months. For two or three months after Mr. Blaikie's death the congregation was supplied chiefly by

church on the sixth day of November, 1867.

Mr. Wallace remained pastor of the congregation faithfully and efficiently doing his work until March, 1890, when, on account of the growing infirmities of age, he tendered his resignation.

The beautiful and commodious church edifice standing on the corner of Denison avenue and Woolsey



WEST PRESBYTERIAN CHURCH, DENISON AVE.

Dr. G. J. C. Dumcaan, of London, England, who, for the time, was residing in the neighbourhood.

In June, 1867, the congregation united in a call to the Rev. Robert Wallace, of Thorold and Drummondville. Mr. Wallace accepted the call, and was translated from the Presbytery of Hamilton to that of Toronto, and inducted as pastor of the West

street was erected by the congregation for the public worship of God, and was opened on Sunday, April 18th, 1880. The seating capacity is 1,000.

In December, 1890, a call was extended to the Rev. J. A. Turnbull, B. A., LL.B., of First Presbyterian church, St. Mary's, in the Presbytery of Stratford. The call was accepted and the induction took place January 20th,

1891. Mr. Turnbull is a graduate of Toronto University and Knox College. He graduated from Toronto University, B. A., in 1878, and LL.B. in 1883, and from Knox College in 1881.

Immediately on leaving college he was called by the congregation of Knox church, Goderich, colleague and successor to Dr. Ure. In 1884 he became pastor of First Presbyterian church, St. Mary's, and in 1891 pastor of West Presbyterian church, Toronto.

The present membership of the congregation is 855. A most flourishing mission connected with the congregation is conducted on Claremont street. There are 700 officers, teachers and scholars in the Sabbath school in the church and 300 in the Claremont mission. The Ladies' Aid Society, the Burns Auxiliary to the W. F. M. S., the Young People's Society of Christian Endeavour, and the Boys' Brigade are all doing excellent work.

The following are the officials of the church for 1900:—

Pastor—Rev. J. A. Turnbull, B. A., LL.B.

Clerk—Donald Cameron.

Treasurer—Captain S. Sylvester.

Members of Session—Rev. J. A. Turnbull, B. A., LL.B., James R. Gibson, Archibald Taylor, Robt. S. Gourlay, Solomon Sylvester, Andrew McCall, David Coutie, David Maxwell, Donald Watt, Francis J. Maxwell, Donald Cameron, Alex. Clark, John Hartley, J. McB. Woods, M. D., A. R. Williamson, James Oag, John Dodds, Henry Ward and Robert Hanna.

Trustees of Church Property—John Smith, A. R. Williamson, William Binnie and George McKee.

Managers—William Binnie, chairman; A. R. Williamson, treasurer; J. W. Smith, secretary.

A. McCall, A. Douglas, Jas. Johnston, A. Shand, Chas. Niehaus, Wm. Binnie, S. Sylvester, Wm. Watson, John Hanna, William Millar, J. B. Hay, A. R. Williamson, J. W. Smith, A. B. Wightman, John Dodds.

CHAPTER LXVII.

CHURCH OF THE COVENANT.

A North End Congregation Which Has Surmounted Many Difficulties.

The Church of the Covenant, situated on the north-eastern corner of Avenue road and Roxborough avenue, in the extreme north of the city, is one of the most flourishing among the

smaller of the Presbyterian churches of Toronto.

Though the church was only built and opened in 1893, it was the result of a quarter of a century's mission work in the locality where it is situated.

It was as far back as 1875 that the Charles street (now Westminster) Presbyterian church, organized a mission Sunday school in Davenport road, on a lot given by the Hon. John McMaster, now number 330 in that thoroughfare. None too thickly populated now, it was much less so then, and many of the children who attended this school on Sundays came from a considerable distance. The work, though, progressed, and in 1890 was recognized as a mission charge, where during the summer months students from Knox College held services and preached on Sundays. Then, as the congregations grew larger and became united these services were extended into the winter, until in 1893 the present pastor, the Rev. Jas. McCaul, was appointed to the pastoral charge of the church there formed.

Immediately Mr. McCaul assumed his responsibilities steps were taken to secure a suitable building lot elsewhere, and to erect upon it a permanent church building. After much labour this was effected, in 1898, and the church was opened with special services, in June, 1899, these opening services extending over three Sundays.

The present church is only what may not inaptly be termed the chancel of the church which is to be. It is built of Credit Valley stone, and so far as it is completed presents a very handsome appearance. The style is modern Gothic, and when the whole building is completed according to the plans of the architects there will be no handsomer ecclesiastical edifice in the northern portion of the city. The cost of the building was about \$12,000, and with the site it is now valued at \$13,000. The architects were Messrs. Gordon and Helliwell, who also built the handsome Anglican building known as the Church of the Messiah, just opposite, on Avenue road.

The Rev. James McCaul has had a long and varied experience in ministerial work. He was educated in Queen's College, Kingston, and since his ordination has held charges in

Montreal, where he remained seven years; in Great Britain for six years, half of that period being passed in the great midland metropolis, Birmingham, officiating in a church situated in one of the most densely populated portions of the crowded city. Within a radius of a quarter of a mile from this church in every direction, more than 50,000 operatives earned their daily bread. A greater contrast could hardly be presented than that which exists between the

CHAPTER LXVIII.

COWAN AVE. PRESBYTERIAN.

Parkdale Presbyterians who Have Done Earnest and Excellent Work.

Cowan avenue Presbyterian church, the situation of which is sufficiently designated by its name, originated in 1895.

It was an offshoot from Parkdale Presbyterian church, situated on Danforth avenue, and the circumstances which



CHURCH OF THE COVENANT, AVENUE ROAD.

district where Mr. McCaul so successful labours, and his sometime charge in Birmingham.

The office bearers of the Church of the Covenant in 1900 are:—

Pastor—Rev. Jas. McCaul.

Elders—S. C. Duncan Clarke, T. W. Gibson, C. Murray.

Managers—T. A. Lytle, T. M. Higgins, C. W. Kerr, J. P. Scott, W. Simpson, John Rae and John Tait.

S. S. Supt.—E. F. Gunther.

Organist—Miss McTavish.

Service of Praise—F. H. Ross.

led to its organization are best told by quoting the report issued by the Cowan avenue church on January 1st, 1896. It reads as follows:—

The Parkdale Presbyterian church (of which the majority of this congregation were members), having for a number of years suffered inconvenience from the overcrowding of both its church and school-room, had taken into consideration the question of securing increased accommodation. Accordingly a joint meeting of the session and managers was held in the month of March, 1894, at which a

resolution was passed appointing a committee to compare plans, with a view to enlarging the Sunday school. The committee, reporting at a subsequent meeting held on the 12th day of April, 1894, submitted two plans. These the session and managers did not consider, because they realized—what had been lost sight of when the committee received its instructions—that the need of enlargement of the church was as great as that of the Sunday school. At the same meeting, however, it was suggested that the Methodist church on Cowan avenue might be purchased or leased for a reasonable sum, and two of those present—Messrs. John Inglis and John A. Carlaw—were appointed

The minister made the announcement on the second day of December, 1894, adding that those desirous of forming the new congregation were at liberty to meet the following evening in the school room, and that no reflection would be cast on any one joining the new congregation.

The petition to the Presbytery, asking for organization in the Cowan avenue church, having been signed and passed by Session, was presented to Presbytery on the 4th day of December, 1894. This petition met with unexpected opposition from Parkdale Presbyterian church, and in consequence the congregation was compelled for two months to worship in private houses, pending the decision



COWAN AVENUE PRESBYTERIAN CHURCH, PARKDALE.

to wait upon the Board of the Methodist church.

The overcrowding in the Parkdale church continued, although somewhat relieved during the summer vacation; indeed, so great was the overcrowding that the elders, in the month of November, took a census of their respective districts, in order to ascertain the number of Presbyterian families residing in the district who were without church accommodation. Their report verified the statement which had been made by the minister, that there were about one hundred families residing in the district who were without church accommodation. At this meeting the session agreed that the minister should announce to the congregation the extent of the overcrowded condition of Parkdale church.

of Presbytery.

The first "Session" of the church had as interim moderator the Rev. J. A. Turnbull, with as elders Messrs. A. Hendry, Joseph Norwich, J. C. Shook and John Wanless.

The first Board of Managers of the new church consisted of the following:—J. M. Campbell, Chairman; S. H. Bradford, Secretary; L. E. Embree, Treasurer; G. W. Complin, John Douglas, Dr. Hamilton, B. F. Knapp, R. Laidlaw, S. D. Mitchell, W. F. Mitchell, P. T. McKay, S. E. Qua, William Rankin, Walter Scott, Jesse Tulloch.

The Rev. W. M. Rochester was the first permanent pastor (appointed in June, 1895) of Cowan avenue church, and inducted thereto on January 16th, 1896.

In March, 1898, there was a change

in the pastorate of Cowan avenue church. Without any solicitation from Mr. Rochester, without his knowledge in any way whatever, a call reached him from the Presbyterian church worshipping at Rat Portage, requesting him to become their pastor.

After mature consideration Mr. Rochester considered that it was his plain duty to accept the call, though the responsibilities were greater and the salary was smaller in Rat Portage than he was receiving in Toronto. Accordingly he resigned his charge, and then for a short period the pulpit of Cowan avenue church was vacant.

In June, 1898, the congregation extended a call to the Rev. John A. Clarke, B.A., who had just then completed his theological course at Knox College, and was about to be ordained. This call was accepted by Mr. Clarke, and on June 7th, 1898, he was inducted to the new pastorate. Mr. Clarke is a brother of Rev. W. J. Clarke, of London, Ont., who also is a graduate of Knox College.

In August, 1900, steps were taken to procure a new organ for the church at a cost of \$2,000.

Every one at Cowan avenue works heartily for the general good and great progress is being made by the church. Its Sessions and Board of Managers, on January 1st, 1900, were composed thus:—

Moderator—Rev. Jno. A. Clarke, B.A., inducted July 7th, 1898.

Elders—Andrew Hendrie, Joseph Norwich, John Wanless, John Gordon, James Mitchell, Alex. Gordon, Peter McGregor, S. H. Bradford, James G. Robinson (since deceased).

Managers—S. H. Bradford, chairman; John Douglas, treasurer; B. H. Knapp, secretary; Robert Laidlaw, Walter Scott, J. M. Campbell, P. T. McKay, William Rankin, James Tullock, G. W. Complin, John McHardy, Alexander Cadenhead, William Duncan, E. B. Wallace.

CHAPTER LXIX.

DEER PARK PRESBYTERIAN.

A Pretty Church Which was Long a Mission Sunday School.

Deer Park Presbyterian church originated in 1881 in a Sunday school taught by some zealous friends of religious education, and in a year af-

ter these teachers, having formed a small congregation, procured a site of land on the north-western corner of St. Clair avenue and Yonge street, and the first church was erected. The building was small, seating only 225 persons, but it was comfortable and neat. A small porch covered the entrance on the south and a little belfry surmounted the front gable. Three pairs of double lancet frosted glass windows on each side abundantly lighted the room. The church was built at a cost of \$1,500, and the land, measuring 127 feet front, was purchased for \$6 or \$8 per foot. The location was retired and very pleasant, and yet near enough Yonge street to be a valuable one.

The first pastor of the church was the Rev. G. E. Freeman, B. A. Mr. Freeman is a native of the village of Shakespeare, county of Perth, and received his education in the Hamilton Collegiate Institute, Toronto University and Knox College. He was ordained by the Presbytery of Toronto in 1884, and Deer Park was his first pastorate.

The first church was soon found to be far too small for the needs of the district, and in 1890 the present handsome brick church faced with stone was erected. It presents a remarkably handsome appearance, having, perhaps, one of the most naturally beautiful sites of any church in Toronto, the cemetery chapel possibly alone excepted. It will seat five hundred people, and possesses an excellent organ.

Mr. Freeman remained in charge of Deer Park church until 1892, when he was succeeded by the Rev. J. H. White, who remained for five years, and was followed by the present pastor, the Rev. J. Kay.

During the period when the boys are in residence at Upper Canada College some sixty or more of them are on each succeeding Sunday among the worshippers at Deer Park church. They are always accompanied by some of the masters.

The Session of the church consists of the Rev. J. Kay, who is moderator, with as elders Messrs. H. Swan, A. Gibb and A. E. McKenzie.

Treasurer, Mr. B. Sinclair. This gentleman has filled this post ever since the church originated.

CHAPTER LXX.

EAST PRESBYTERIAN.

New Known as St. Giles'—Formerly a Mission Originating in the "Sixties."

The East Presbyterian church mission was organized under the auspices of the Toronto Presbyterian Church Sabbath School Teachers' Union, an organization formed on the 28th of February, 1861, embracing the teachers of all the Presbyterian Sabbath schools in the city. The late Hon. John McMurrich was appointed pro-

las, carried on under Mr. Ballantine, and subsequently under Mr. Thomas Robin and Mr. Robt. Mills. Evening service was commenced on the 27th of October, 1867, the Rev. Principal King, D. D., preaching the first sermon. In the spring of 1868 Mr. James Breckenridge, of Knox College, was appointed to labour in the eastern part of the city as missionary, and prosecuted the work with great energy and zeal, and his exertions contributed greatly to the success of the mission.

At this time it was agreed to make



DEER PARK PRESBYTERIAN CHURCH.

sident. The desirableness of opening a mission school in the eastern part of the city was considered by the Union and approved of. In December, 1865, the work was begun, when a committee of the Union was appointed to co-operate with the students of Knox College, who had volunteered to assist.

The work was begun in a small house on Palace street, under the temporary superintendence of Mr. Doug-

an effort to purchase a site and erect a church. The effort warranted the committee, in the spring of 1869, to purchase a lot on King street, near Sackville street, for the sum of \$1,080. The building was begun in August, 1869, and on the 28th of September the corner stone was laid by the Hon. John McMurrich in the presence of a large number of friends of all denominations. The proceedings were opened with prayer by

the Rev. Dr. Gregg; addresses were delivered by the Hon. John McMurich, Rev. Dr. Topp and Dr. King; a sketch of the mission was read by Mr. Thomas Robin, secretary of the Union; and the Rev. Wm. Inglis closed with prayer.

In March, 1876, the church was erected, and the basement finished, and on Sabbath, the 13th of the month, the opening services were held, conducted by the Rev. Dr. Jennings, who preached in the morning; by the Rev. Dr. Gregg, who preached in the afternoon; and Prof. Campbell, who preached in the evening. In April, 1870, Mr. J. M. Cameron, then a student in Knox College, was appointed to labour in the district for six months, and to preach twice every Sunday. Mr. Cameron brought to the work such energy and earnestness and untiring zeal in his visitations from house to house, in the prayer meetings, in his pulpit ministrations and his efforts for the success of the Sabbath school that ere long an enlarged measure of success attended the mission, and a new Presbyterian congregation became the embodiment of past effort. Seventy-nine church members were enrolled, many of whom were by profession for the first time. The first communion service was held on the 20th of November, 1870, and was conducted by Rev. Dr. Topp.

During the winter of 1870-1871, Mr. Cameron, at the urgent request of the people, consented to labour here, so far as his studies at Knox College would permit, tasking his energies and his strength even at the risk of his own physical and mental prostration. To relieve him for a short period, the late Rev. Geo. Lawrence officiated in the church with great acceptance for three months, and in the spring of this year Mr. Cameron, on being relieved from college duties, again prosecuted his labour with the consent of the Presbytery, and from that time till now he has been instant in season and out of season.

An effort was soon made to get the interior of the church finished, which was crowned with abundant success, and on the day when Mr. Cameron was licensed by the Presbytery of Toronto, a unanimous call was presented to him, which he at once accepted, and he was ordained on the 23rd day of November, 1871. The Rev. Dr. Topp presided, Mr. Baikie preached the sermon, Professor Inglis ad-

ressed the minister and Dr. Jennings the people. At every communion season there were large additions to the membership, and it was soon found that more room was needed, both for the congregation and the Sabbath school. It was found also that the church was not situated centrally to the growing congregation, and a lot was bought at the corner of Queen and Parliament streets for the erection of a new church; but being unable to sell the old building the congregation sold the new lot and enlarged to nearly double the former capacity the present church. This gave a new impetus to the work and soon almost all the seats in the enlarged building were taken, and the Sabbath school was overcrowded.

A joint meeting of elders was called in 1887 to consider the matter of increased accommodation, when every member expressed his conviction that a large new church was needed and that the congregation should move north, so as to better suit the majority of the people. This was brought before the congregation, and leave was given to sell the building, which was accomplished, for the sum of \$12,000.

At a very large, enthusiastic and harmonious meeting of the congregation, Mr. John McGregor in the chair, it was decided to purchase and build on a beautiful lot situated on Oak street, facing Clare street. The membership of the church at that time was 578.

The Rev. J. M. Cameron, the pastor, was a most persistent worker, and his congregation had the reputation of being perhaps the best organized in the city for carrying on the different departments of Christian effort. The members of session found office was no sinecure, as the minister reported his own monthly visits, so each elder was called on for his monthly report also. And in this the pastor was well sustained by a willing, zealous and consecrated band of officers.

The psalmody for about 15 years was under the leadership of Mr. James Stoddart, a leader of power, taste and magnetism, who along with the pastor aimed at congregational singing, and who succeeded in securing this to a marvellous extent.

The Sabbath school was well organized, numbering about 500, pretty regularly present. Mr. George Whyte

was superintendent, with a staff of 33 teachers.

The Association of Christian Workers embraced all the members of the church who were willing to take up some department of church work, and was a great factor in the successful carrying on of Christian effort, dis-

Cameron. An organization somewhat similar was formed afterwards for men, and children were also at work in the same way.

The East church being essentially missionary in its character, commenced at an early period in its history a mission in Leslieville, begin-



OLD EAST PRESBYTERIAN CHURCH.

tributing annually from 20,000 to 30,000 tracts, carrying on a weekly cottage prayer meeting every Sabbath morning at half-past 10 o'clock. Mr. Wm. Orichton was president.

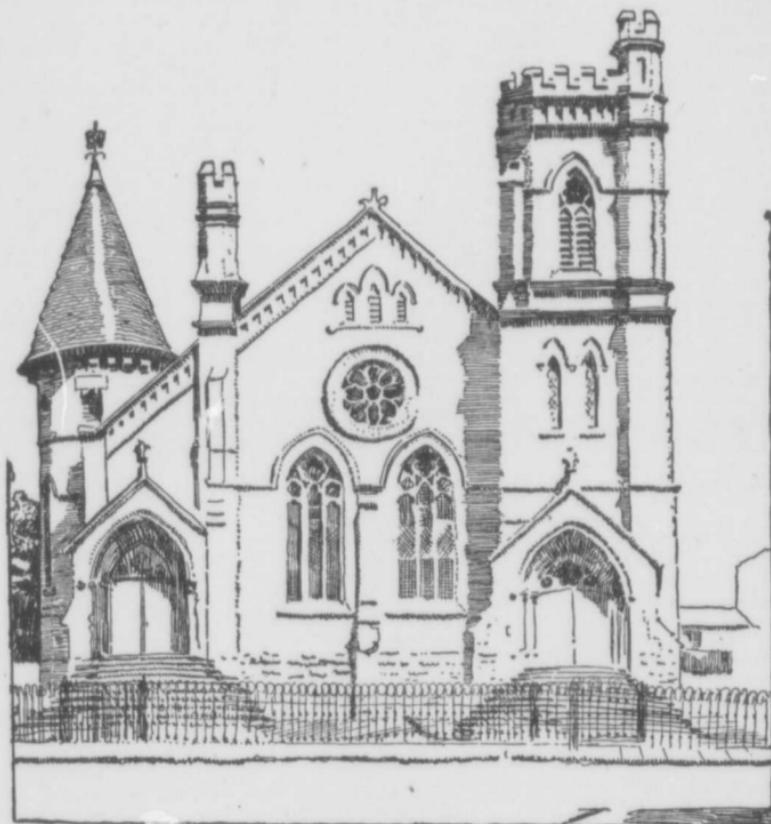
There was a Women's Foreign Missionary Association doing excellent work under the fostering care of Mr.

ning with a Sabbath school, which eventually developed into a church.

Mr. Cameron was born in Strathmore, Perthshire, Scotland, and is the sixth son of Mr. James Cameron, who for many years was well known as a large contractor in the parish of Bendochy, and an elder in the United

Presbyterian church, Cupar-Angus, under Dr. Marshall. The Rev. J. M. Cameron received the element of his early education in a small school near his father's house under Mr. James Culross, now the Rev. James Culross, D.D., principal of the Baptist College, Bristol, England. Afterwards he attended the parish school in Blairgowrie, where he studied Latin and mathematics under Mr. Stoddard. He

up in civil engineering from long experience with his father, he entered the Royal Engineers and did a large amount of work in connection with the Ordnance Survey, and was promoted again and again, with increase of pay within less than a year. Returning home for a short time he came to Canada in 1854, and was at Hamilton as bookkeeper nearly two years. Entering the Normal school,



OAK STREET PRESBYTERIAN CHURCH.

hoped to take his university course, like his brother William, in St. Andrew's, but his brother's death when just finishing his curriculum made his father unwilling to encourage his youngest son to follow the same course. This changed for a time the stripling's entire line of thinking, and being well

he took first class certificate and taught school with great success for several years, first near Niagara Falls and afterwards near Hamilton. Mr. Cameron studied at the University of Toronto and had part of his theology at the United Presbyterian Divinity Hall, under the Rev. John Taylor, M. D., D.D., father of Justice Taylor, and

part at Knox College. He was received into the membership of the church at an early age, has always been a total abstainer, and wherever he has been has taken strong sides in favour of temperance.

When the Dunkin Act came in force Mr. Cameron was in great demand as a platform speaker and after the Act was carried in his neighbourhood—as it was with flying colours—a large deputation waited on him with a requisition asking him to become their representative in Parliament. His reply was, "I am much obliged, gentlemen, but my ambition does not lie in that way. Besides I have not the property qualification." Mr. Cameron, however, could not be turned from his course, which meant preparation for the ministry.

When bookkeeping in Hamilton he was approached by a large wholesale firm and offered to be set up in one of the finest establishments in the city if he would only go in and take charge, but he respectfully declined, and he has never regretted his decision, either with regard to mercantile or political life. He is still a strong temperance advocate, having a large proportion of his people pledged to temperance, and almost all the children of the Sabbath school.

The church of which he was the pastor, is an old fashioned brick building situated on the north side of King street east, just beyond Sackville. The addition referred to above is what an Anglican church parlance would be called transepts. The interior was plain but comfortable; the pews were plain, straight back affairs, not upholstered; it was a roomy building, well comporting with the Presbyterian habit of worship.

Mr. Cameron's pastorate continued until 1892, when he was succeeded by the Rev. J. A. Morrison.

The present East Presbyterian church was built in 1888, when the congregation sold the building which they occupied for so many years on the north side of King street east, near Sackville street, to the Roman Catholics. It is a very handsome brick structure on the north side of Oak street to the east of Parliament street. It is in the Gothic style, and has a remarkably handsome square tower on the south-east corner, with a smaller circular tower on the north-east corner, surmounted by a conical dome. There are two entrances, on Oak street, to the east and west sides

of the church respectively. Between these two entrances are two handsome gothic windows, immediately over which, in their centre, is an equally handsome Catherine Wheel window.

The pulpit is in the north end of the church, and galleries run all around the interior of the building, with the exception of the northern end, where the choir and organ are placed, immediately to the rear of the pulpit.

The cost of the building exceeded \$40,000, which, in 1896, had been reduced to less than \$30,000.

The total number of members number 429. The Sunday school, under the superintendence of Mr. Samuel Arnold and Mr. James Cowan, as superintendent and assistant superintendent respectively, aided by a large band of teachers, has made great progress since the church left King street for its present location.

The officers of the church for 1896 were as follows:—

Minister—Rev. J. A. Morrison, B.A. Rev. R. C. Moffatt, D.D.; William Crichton, James J. Cowan, Samuel Arnold, Thos. Taylor, W. F. Bryans, M.D., James Williamson, James R. Moir (session clerk.)

Board of Managers—John Anderson Robert Cahoon (chairman).

Envelope Committee—Charles Culross, B. Cairns, W. Crichton, J. Fleming, J. T. Duncan, M.D., Jas. Frame (treasurer), Lucas Frame, D. J. Keachie, Peter McIntosh, Wm. Ross, Thos. Tomlinson, W. J. Watson, E. S. Shier, secretary.

Trustees of Church Property—Wm. Crichton, James Frame, E. S. Shier.

The Rev. J. A. Morrison resigned the pastorate in 1898, and was succeeded by the Rev. R. Atkinson.

The present pastor of the East Presbyterian church was born in Edinburgh, Scotland, and received his education at the Edinburgh University and at the Theological College of the United Presbyterians in that city. Mr. Atkinson came to Canada in 1888 and was for some few years pastor of a church in Nova Scotia, then for six years he filled the pulpit at St. Andrew's church, Berlin, Ontario, where he remained until the early part of 1890, when he accepted the call from East Church and has remained their pastor to the present time. The officers for 1900 are these:

Moderator—Rev. R. Atkinson.
Elders—Messrs. D. Boyle, Dr. Bryans, T. H. Brinsmead, C. Culross,

W. Crichton, — Ewing, Hyde, J. Loggie and Simpson.

Managers—Messrs. R. Cahoon, C. Calross, T. Tomlinson, Simpson, McLaren, McArthur, McLean, E. S.

Shier, James Frame, Luke Frame, Rose, Scholey, Duff, W. Crichton, Joseph Fleming, W. A. Lovatt, B. Cairns, Mathieson, W. Ross and John Anderson.



SOUTH SIDE PRESBYTERIAN CHURCH, PARLIAMENT ST.

CHAPTER LXXI.

SOUTH SIDE PRESBYTERIAN.

A Congregation Originally Organized Under Very Great Difficulties.

The existence of this church was a matter of necessity, and its infancy was one of adversity.

After the removal of East Presbyterian church from King street east to Oak street, and on the subsequent sale of their old church edifice to the French Roman Catholics it was deemed expedient by a number of interested persons to re-establish a church south of Queen street, hence the name "South Side."

After a few preliminary meetings the nucleus of a congregation was assembled in St. George's hall on Queen street east, where for some months regular church work was carried on under the leadership of the Rev. Geo. Burnfield, M.A., B.D.

A permanent home being desired, the present site on the west side of Parliament street, south of Queen, was purchased, and a neat and commodious structure erected. In February, 1890, the building was solemnly dedicated "For the worship of God in South Toronto." The church, though, had many difficulties to contend with. The great need of the work, together with an intense desire to have a church as soon as possible, caused the promoters to proceed with perhaps undue haste. The organization was questioned by the Presbytery, and strongly opposed by a neighbouring Session, but, after some formalities had been observed on the part of both pastor and people, they received full recognition, and have gone on, steadily, though perhaps slowly, making good progress and doing good work.

The collapse of the "boom" carried with it much depression, which influenced to a very great extent this young congregation.

In July, 1892, the Rev. George Burnfield resigned the pastorate, and in November of the same year the Rev. James G. Potter, B.A., was inducted into the charge. He was subsequently succeeded by the Rev. W. McKinley, in 1897.

Although many had left, those who remained took heart again, and the church in 1896 was in a very healthy condition, with a flourishing Sunday school, which was for long under the superintendence of Mr. Alex. Park, now of Barrie, Ont. The roll

contains over 300 names, while the average attendance is 225.

The Ladies' Aid Society has been a very loyal auxiliary to the church, while the Womens Foreign Missionary Society has done much to awaken and stimulate a zeal for the extension of the church's work.

The Young People's Society of Christian Endeavour and the Mission Band have been active in advising and fostering in the hearts and minds of the young people the need of efforts for the good of others.

At present there are six elders, 12 managers and 192 members, with 115 families under pastoral oversight (1900).

The architects of South Side church were Messrs. Knox, Elliott and Jarvis. The builder was T. V. Gearing. The cost of land and building was about \$10,000.

The following is the list of the officers connected with the church:

Session—Rev. William McKinley,

Moderator.

Elders—John Reith, William H. Campbell, Alex. Russell, Chas. Reid, William Carlyle.

Managers—W. K. Colville, D. McClay, J. L. Swain, George Murray, J. J. Kennerley, J. A. Marsh, Wm. Buik, John Baird, sr., Samuel Waddell, Dr. J. C. Carlyle, J. McGavin, W. S. Mitchell.

CHAPTER LXXXII.

ST. ANDREW'S INSTITUTE.

A Social and Religious Influence Exercised Wisely for Many Years.

The history of the Presbyterian churches in Toronto generally, and that of St. Andrew's church on King street west in particular, would not be complete without a reference to the work of what has proved a valuable factor in the religious and social life of Toronto. The work referred to is that accomplished by what is known as St. Andrew's Institute situated at No. 80 Nelson street. This flourishing institution, like many more successful undertakings had a very small beginning. Its inception was as follows:—Miss Alexander, than whom no one has done better work in connection with St. Andrew's church, began the work, which has since developed into the St. Andrew's Institute, in 1875. Her first work was a night school which she carried on inde-

pendently, but in 1877, finding the work had become entirely beyond her, she appealed to the pastor and congregation of St. Andrew's for help. After some consideration her request was acceded to, and in the year 1877 this work of Miss Alexander's, known as the Dorset Schools, became a mission of St. Andrew's church.

For some little time things progressed most satisfactorily, then, whether the interest flagged, or from some cause not wholly explained, the work was all but at a standstill.

Then amalgamation was effected with the Grace church school on Elm street, and this latter arrangement continued for a short time. Owing to causes for which neither the managers of the St. Andrew's Mission or of Grace church school were responsible, the arrangement just referred to was found not to work smoothly, and was after a brief trial abandoned. The night school was eventually re-opened in connection with St. Andrew's church in 1879.

A year later, a room was found in the Romaine building, on King street west. Subsequently the school was removed to 168 Adelaide street west, where it was continued for some little time, and then it was removed to 258 on the same street. There it continued fulfilling its beneficent work until November 22nd, 1890, when it took up its abode in St. Andrew's Institute.

Another very pleasing feature connected with St. Andrew's church, and carried on in connection with the Institute is the savings bank, which as the result of a meeting of members of St. Andrew's congregation held on the 15th of October, 1897, commenced business on the 29th of the same month. The name this bank assumed on its inception was the "St. Andrew's Church Penny Savings Bank." This name has been lately changed to the St. Andrew's Church Penny Savings Association, to meet the requirements of a law passed by Parliament. The business was inaugurated in the old Dorset house on Dorset street, and every Saturday night since has the bank been opened for business.

When Dorset House was demolished, the bank removed to No. 156 Simcoe street, subsequently to 184 Adelaide street west, still later to No. 358 in the same street, the premises being contiguous to John street, and finally to its present quarters in St. Andrew's Institute.

In April, 1896, there were no less than 878 open accounts on the books, and 643 accounts were unclaimed balances.

The total amount owing to depositors was \$7,438.65. Of this \$4,500 was invested in debentures, and the balance was at the Canadian Bank of Commerce.

The following was the report for 1896:—

"The committee have to report that the business of the savings bank for 1896 still shows progress. We have on deposit \$2,410.10 more than we had at the end of last year. The bank is open regularly every Saturday evening from 7 to 9 p.m. and is doing a good work. It has been the means of promoting habits of thrift and economy amongst the poor in the neighbourhood, and many are the remarks we hear: "Only for our bank we would not have had anything laid by for the rainy day." One very satisfactory feature is the increased number of small children who come regularly every Saturday evening with their savings. At the end of the year we had 916 open accounts and four weeks before 254 accounts were closed by depositors withdrawing their savings for Christmas or winter requirements. Our average open active accounts are over 1,100. We have also 675 accounts which have not been active for some time, with balances amounting to \$113 to their credit. Commencing 1st Jan., 1899, we have reduced rate of interest to depositors from 4 to 3½ per cent. The thanks of the trustees and the committee are specially due to Mr. C. N. Sutherland for his invaluable services in adding interest every six months on 440 accounts which were entitled to same."

Other features of the St. Andrew's Institute are the Bible Readers' Association meetings, the Men's Association, the Sunday school, the sewing school, the Girls' Own Club, and the Girls' Calisthenic Club.

These latter two institutions work on entirely different lines. The Girls' Own Club devotes the first Thursday of every month to mission work, conducted by Miss McMurrich. The second and third Thursday evening practical cooking is taught by Mrs. Joy. The fourth evening is generally of a social character, the girls themselves undertaking the responsibility of conducting the proceedings.

The Calisthenic Club meets every Monday evening in the school room

of the Institute, only girls of 10 years of age and under being allowed to become members. The report for 1899 says as follows:—

"The girls are attentive and painstaking in their work, and thoroughly enjoy the evenings. Dumb-bells have been this year added to the other exercises of the class. All the exercises and marching are gone through with a musical accompaniment, and the services of the young ladies who have kindly assisted in that way have been very much appreciated. During the present season each member of the class has paid fifteen cents a pair for her clubs, and, in order to do this, quite a number of the younger children have brought a few cents each evening until the clubs have been paid for. The girls have bought the clubs so that they may have them to practice with at their homes during the week.

"The closing entertainment of the club last year was most successful. There was an excellent programme, and the girls went through their drill creditably. It was also a success financially, for, although the small admission of ten cents was charged, the receipts were sufficient to pay the expenses for the clubs, wands, rent of piano, etc., and to leave a balance of \$12.65 to the credit of the club."

Respecting the Institute Sunday school for the year 1898, the average attendance of scholars was 170, and that of teachers 24. The annual report for 1898 says:—

"We are glad to report that the past year has been one of encouragement to those interested in the work of the school.

"Our attendance was larger than it ever was. Our contributions were larger than those of any previous year. We have given more than we ever did to outside objects, and we have spent less on school maintenance than we have done for the last six years.

"The average attendance of scholars for the year was 170, and of officers and teachers 24.

"The largest attendance of scholars was 225, on January 16th, and the smallest attendance 117, on September 18th.

"The amount of our contributions was \$197.36, which has been distributed as follows:—

Home missions	\$18.21
Foreign missions	18.22
Welland Canal mission	10.00
Klondike mission	4.50
Christmas dinner to 50 poor children	13.61
Sick Children's Hospital	30.00
Men's Association	10.00
School expenses	92.82

\$197.36

As regards the Men's Association, the following extract, taken from the annual report for 1898, issued by St. Andrew's church, will give a fair account of the work which is being carried on:

"In presenting our annual report for 1898, we desire to give a few figures, for the purpose of showing the variety and extent of the work being carried on in and from St. Andrew's Church Institute under the auspices of the Men's Association. The Sabbath school has 31 teachers and 250 scholars, the night school 19 and 79, the gymnasium 5 and 50, the Girls' Gymnasium Club 2 and 35, the Kindergarten 4 and 50, the Mother's Meeting 3 and 65, the Sewing Class 14 and 70, the Cooking School 1 instructor, 43 in the girls' class and 25 in the ladies' class. Savings Bank, 15 officers and about 1,400 who have had money on deposit during the year. These make the substantial total of 94 teachers and officers, and 2,061 scholars and depositors, or a grand total of 2,175. Of course the gymnasium boys are all found in the night school, and there are some other duplicates, but the figures make a considerable showing. In addition the Bible Reader, who has her headquarters in the Institute, during 1898 made some 1,300 visits to the houses of the sick and needy in the parish adjoining. We think that for an institution in charge of volunteers, we are doing a work which will compare favourably with any other in the city of Toronto.

"Our Association meetings have been held with more regularity than for some years past. We met ten times, in each month except July and August. Of the 300 and more men who belong to our church, 27 only attended one or more of our meetings, but nearly 100 made contribution for the support of the work. In November we had an open meeting, ladies being invited, and the club room was crowded. The most at a regular meeting was 16, the least 8 and the average 11.

"During the year our constitution and by-laws were revised and printed

and a copy sent to each man connected with the church.

"With the object of making our meetings more interesting and profitable, a series of papers were arranged for and read, all bearing upon institute work. They were as follows: The Penny Savings Bank, by C. N. Sutherland; A Historical Sketch of the Night School, by W. B. Rogers; The Institute Sabbath School, by Hamilton Cassels; The Men's Work at the Institute, by R. J. MacLennan; Christian Work, by W. F. Chapman, Inspector of City Night Schools; Lessons to be Learnt from Institute Work, by Mrs. Strathy; and Reminiscences of the Dorset House, by Miss Isabel Alexander. A further object of these papers was to preserve as history for the congregation now and in days to come, matters relating to the institute and its work, which might otherwise be forgotten. To carry this out we have had all these papers engrossed in a book devoted for that purpose.

"Other matters engaging our attention, outside of our regular business of buying coal, and paying for gas and water and other necessities for the institute, have been: the investment of our growing saving's bank deposits, which now amount to \$9,234, a lowering of the bank rate of interest from 4 to 3½ per cent., and the obtaining from the managers of the church of definite instructions as to our charge of the Institute Building.

"We had no public entertainments in 1898 in aid of our finances, but for 1899 we have promises from Miss Jessie Alexander and John Imrie, and of a joint entertainment from Miss Lash and Miss Hamilton.

"The statement of our treasurer shows a balance of \$139.61 from 1897, to which we added \$531.39 and of which we expended \$357.26, leaving at our credit the sum of \$313.74.

"At the end of 1897 our institute debt fund amounted to \$211.04, during the year 1898 we received \$50 from a friend and \$46.50 from the Church Bible Class, and to these sums we have added sufficient from the balance in the hands of our treasurer to make a total sum of \$400."

The association officers 1899-00 were as follows: President, E. H. Walsh; 1st Vice-President, E. R. Greig; 2nd Vice-President, Frank Kay; Secretary, R. J. MacLennan; Treasurer, W. B. Rogers; Bank Treasurer, Geo. Steele; Auditor, G. B. Burns; Night School Visitor, W.

B. Rogers; Gymnasium Visitor, E. H. Walsh; Club Visitor, G. A. Keith.

The St. Andrew's Institute is now in its tenth year of useful work. The corner stone was laid by Mr. John Kay on July 1st, 1890, and the building was opened for its work on November 22nd in the same year.

CHAPTER LXXIII.

YORK PRESBYTERIAN.

A Suburban Church which has Accomplished Much Useful Work.

In the year 1883 the Grand Trunk Railway erected a round house at what was then known as York station, some six or seven miles east of Toronto. This new enterprise on the part of the Railroad Co. soon attracted new families to the vicinity. So rapidly did the population increase that it soon became evident something should be done for the spiritual welfare of the people.

The Rev. Wm. Frizzell, pastor of the Leslieville congregation, within whose bounds the new village sprang up, brought the needs of the people to the attention of the Presbytery of Toronto. With the permission of that assembly he opened a preaching station in the town hall, and conducted the first service one Sunday in June, 1884.

During the winter the new station was put under the charge of the Knox College Students' Missionary Society, which did good work in fostering the young cause. Gratuitous services were rendered every Sabbath evening during the college term. In the spring the station was put under the care of the Leslieville session, and a student was allowed Mr. Frizzell to aid him in carrying on the work in connection with his own charge. It was during this summer that a site was secured for a new church, and money enough collected to purchase the lot. The erection of a new building was at once proceeded with and completed at a cost of \$600. The opening services were held on Sunday, October 13th, 1885, and were conducted by Revs. Wm. Patterson, of Cooke's church, and Dr. Parsons, of Knox church.

It now became evident that organization was advisable. Accordingly application was duly made to the Presbytery, when the Rev. A. Gilray and Rev. W. Frizzell were appointed

to organize a congregation for an early date. At a meeting regularly called for this purpose a congregation was enrolled to be known as York Presbyterian church. Twenty-one members and twenty-three adherents handed in their names as the nucleus of the new congregation.

After organization they were placed under the care of the Home Mission, and an interim session appointed, consisting of Messrs. John T. Brown, of St. Andrew's church, Scarboro'; John McCulloch, of York, and Peter Mc-

that a union was effected between the said congregations.

It was now felt that the time had come for a settlement. Accordingly a hearty call was extended to the Rev. T. T. Johnston, who had been labouring among them with great acceptance for several months. The call was sustained by the Presbytery, and in June, 1888, the pastor-elect was inducted in the united charge of East Toronto and Chalmers church, York town line.

The property owned by the congre-

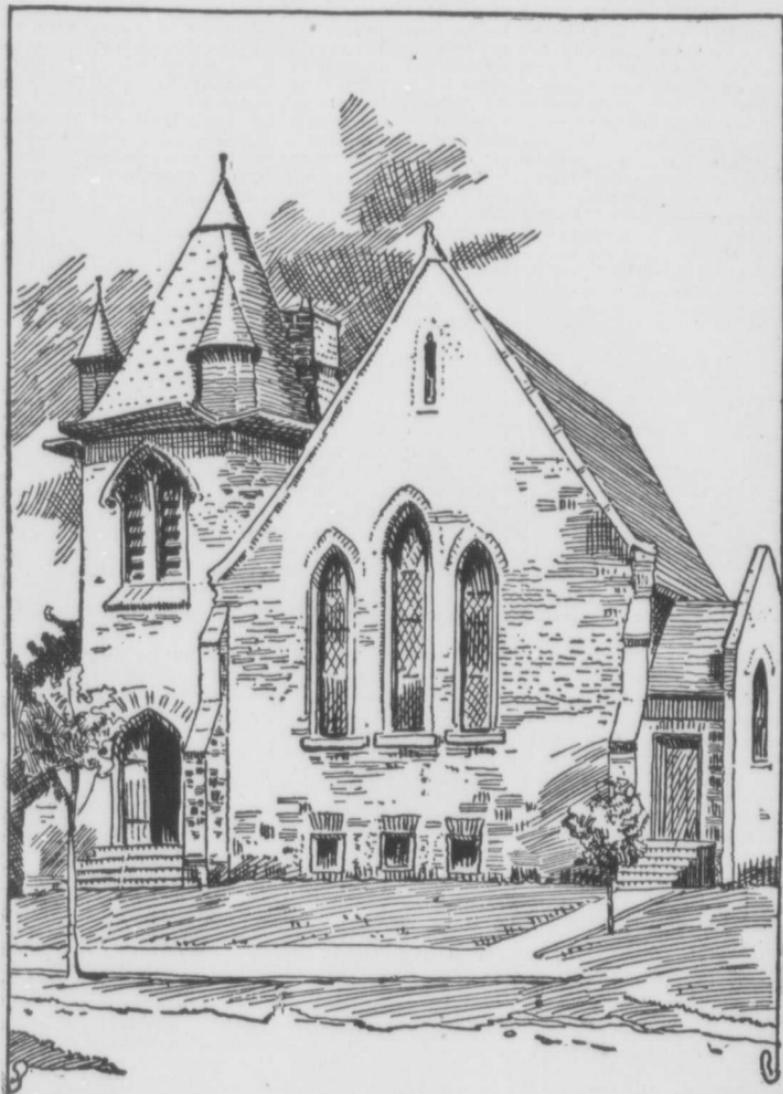


EMMANUEL PRESBYTERIAN CHURCH (OLD), EAST TORONTO.

Donald, of Leslieville, with the Rev. W. Frizzell as moderator. Supply was regularly furnished by the Home Mission Committee, and the Lord's Supper was dispensed at stated intervals. An amicable separation having taken place between Leslieville and Chalmers church, York town line, the question of uniting Chalmers with York (or East Toronto as it was then called) came up for discussion in the Presbytery. A committee was appointed to visit the congregations and report to Presbytery. The result was

gation was most eligibly located on the main street of the thriving eastern village. Upon the eastern section of the lot a small Gothic frame chapel capable of seating one hundred and fifty persons was built. It was very plainly furnished but served the immediate wants of the congregation.

The first pastor, the late Rev. Thomas Turnbull Johnston, was born in this province, and received his collegiate education in the town of Dundas. He entered Knox College in 1869,



EMMANUEL PRESBYTERIAN CHURCH (NEW,) EAST TORONTO.

and three years later was sent by the Students' Missionary Society to the Upper Ottawa. The whole region, from Pembroke to Lake Nipissing was traversed by him and every Protestant settler visited. He had the honour of being the first Presbyterian preacher that ever visited that lake or the chain of smaller ones between it and Mattawa village, and the second in order of any missionary known to have laboured there. In consequence of hardships endured his health was completely broken and he was compelled to winter in the Southern States, and while there attended two sessions of the Theological Seminary of the Southern Presbyterian church in Columbus, S. C. In the fall of 1874 he was licensed and ordained by the Presbytery of Florida as a foreign missionary to the Choctaws in the Indian territory lying along the northern border of Texas.

The Rev. T. T. Johnston was succeeded in 1892 by the Rev. J. R. Johnston, who remained in charge until 1897, when various matters went wrong in connection with the church and as a result Mr. Johnston placed his resignation in the hands of his congregation; this was forwarded to the Presbytery and by them reluctantly accepted. For some time the church was without a regular pastor. In May 1899 the present minister, the Rev. T. H. Rogers, was appointed, and under his care the church is progressing favourably.

In 1894 the roughest church, of which a cut is given standing on the corner of Swanwick avenue and Main street, was found to be too small for the requirements of the congregation, and a substantial brick church was erected on Enderby Road, the cost of which was about \$5,000, the builders being Messrs McMillin and Oestain of East Toronto. Referring to this church and its surroundings the following description as given by a stranger will be interesting. It reads thus:

"The visitor cannot fail to be struck by the picturesqueness of the situation of Emmanuel church. The grounds extend from Ben Lomond to Swanwick avenue, and the church fronts directly on Enderby Road, running due north. Oaks, maples, elms, and evergreens are all about, and in spring, summer and autumn successively inspire by their vigour, refresh by their coolness, and glorify by their matchless colouring. A few steps to the south and one stands upon the lip of

a lovely ravine, gashing deeply the earth, and toward the west forking north and south. Away across this ravine and beneath the beholder to his very feet lies the City of Toronto with its towers, its spires, and its innumerable roofs by day, and by night its electric splendour. Beyond this Toronto's bay, her island and her lake—and still farther, at times, even the very mists of Niagara herself."

The number of church members is now about two hundred, and there is a well attended Sabbath school. In May, 1901, the church underwent important renovation, the interior being handsomely decorated; new gas and electric light fixtures added and other improvements made. The reopening services were conducted by Rev. Prof. Ballantyne, of Knox College, and Rev. Alfred Gandier, of St. James Square church, Toronto. Mr. Robert Brown, Mr. Archibald Heron and Mr. Andrew Grant, all of the eastern suburb, are active supporters of the work and are also the oldest members of the session.

CHAPTER LXXIV.

ST. MICHAEL'S CATHEDRAL.

The Cathedral Church of Toronto Diocese—Its Hierarchy and its Clergy.

The Roman Catholic church in Toronto has had a somewhat eventful history and can boast of having had among its prelates and clergy men who were always "up and doing, with a heart for any fate," men of whom it is no exaggerated eulogy to say when after the course of life's fitful fever was over and they departed and were "no more seen" they not only

"— left behind them
Footprints on the sands of time"

but also left an example of heroic self sacrifice and devotion to duty acting as a stimulant to those who follow after them.

The names of Bishops Macdonell and de Charbonnel of the devoted and saintly Power, he who fell a martyr to his duty, of Hay, of Carrol, of Laurent, all bishops or priests in the Roman Catholic community in Toronto are household words in this city, honoured alike by Catholic and Protestant.

With these few words of introduction the history of St. Michael's Cathedral, and what may be termed

the daughter churches in the city, is entered upon.

Slowly and reverently, with down-cast eyes and clasped hands sixteen sanctuary boys, four acolytes, a master of ceremonies and the celebrant of the mass entered the sanctuary from the sacristy of St. Michael's Cathedral on a Sunday morning in Advent, 1885, and the vestments and service were of a subdued character on that account; the altar was devoid of special ornamentation, being clad in plain royal purple with pure white borders; the robes of the officiating priest were not so brilliant, and the music of the service not so florid as is usual on festival days when the processional consists of 50 sanctuary boys, when the vestments sparkle with their jewelled adornments, when the altar is ablaze with its 300 lights and when the music glows and throbs with an inspiration and a grandeur that befit its divine art.

The service was a "Mass of the Holy Ghost;" the music was a plain chant, Gregorian harmonized, and the plainness of it all seemed a becoming prelude to the burst of splendour that shall come with the Natal Day, when all the faithful will bring their tribute of love to the new-born babe in the manger. But it was an interesting service, and conducted with that dignity and that regard for aesthetic effect which characterize the celebration of any mass. Every movement in the varied changes of a Catholic service has a meaning; every single article of dress worn by those officiating is a symbol of some fact connected with the "mystery of Godliness;" every image, every cross, every light on the altar, every utensil used in the sacred service is the outward form of some inward truth that is vitally related to Roman Catholicism. The worship cannot fail to be a reverent one therefore, and it was so considered by the thousand people present. Very many of the seats in the cathedral are free, and it was noticeable that every stranger was immediately and politely shown to a good seat. No difference was made on the score of dress or appearance; a very richly dressed lady and a poor old woman with faded calico dress and plain shawl occupied the same pew; the rough garb of the labouring man did not debar him from a good seat; a cluster of scantily clad little children was carefully looked after, and there was that cosmopolitan character about

the congregation that seemed to fulfil the prayer of Him before whose cross they all bowed:—"I pray that they may all be one." Here and there a kneeler might be seen apparently oblivious to all surroundings while the rosary was deftly counted as the murmuring lips repeated its Paters and Aves and Glorias; every child, no matter how young, bent the knee and signed the cross and closely followed all the variations of the services.

The first part of the service is the Aspergeoire or sprinkling with holy water; the officiating priest, robed with a stole and an alb corresponding with the colour of the day, and attended by a thurifer, who carries the vessel of water, and the acolytes, or light-bearers, slowly walks around the aisles of the building, sprinkling the water over the people, who bow and make the sign of the cross, the priest continually pronouncing a prayer and the choir chanting. After the procession reached the altar the robes were changed, and then Archbishop Lynch and his immediate escort, all clad in violet vestments, that being the colour of his office, entered from the sacristy, genuflected before the altar and went to his throne on the right and near the front of the sanctuary or chancel. This throne is canopied with heavy dark red velvet and is tastily ornamented; the chancel and altar steps are carpeted with Brussels and velvet—the entire furnishing being rich and harmonious. Rev. Father Laurent was celebrant at both services. He is a genial man, of remarkable versatility of talent, endowed with a clear, rich, musical voice that penetrates every part of the immense building, and is very distinctly heard. His intonations are true and his method correct; being just perceptibly tinged with the French accent, his voice is more interesting on that account. The continental pronunciation of Latin is used both in the chancel and by the choir; the rhythm is therefore smoother and more cultured as well as more elastic than that of any other method. Father Laurent is the teacher of the choir, and has exclusive control of its music. He himself is an accomplished musician of great ability, and has been actively engaged in the institution and instruction of grand concerts before his duties as pastor of this parish became so much increased.

Winding around the second pier from the sanctuary is a narrow staircase running up to a small circular pul-

pit, which, with its canopy, is furnished in dark red, velvet and gilt. When Rev. Father Hand ascended it to deliver his sermon he announced prayers for the repose of the souls of some who had gone out into the other world, and the whole congregation then knelt while the prescribed formula was used. While the preacher betrayed his foreign nationality in his accent it rather enriched his utter-

know himself so in the light of Christianity we should meditate upon the virtue of humility when we study ourselves and realize our worthlessness. Humility should not strip us of virtue and honour; it is the basis of Christian virtue; Christianity without humility has no hope. The speaker showed how we depend upon vegetable and animal life below us, how helpless we are, and yet how men boast of their com-



ST. MICHAEL'S CATHEDRAL AS IN 1870.

ances. His language was plain in style, with just enough of poetical description to beautify and enforce his logic; he is an earnest speaker, sometimes becoming eloquent. In harmony with the unity of the service the sermon was one concerning the coming of the Messiah. He drew a picture of the brilliancy of the sunlight falling about the gloom of an extinct volcano to illustrate the splendour of Christianity compared with the darkness of paganism. As voices came from the old pagan temples teaching man to

mercantile and artistic triumphs. He condemned the antagonism of class against class, and held that "no new-fangled doctrine of social economy will do." Christ died to personify suffering. We should infuse into the society where we live the spirit of Christ and His religion. We should reflect on the spirit of the festive season and make all around us happy.

Before any object in connection with Catholic service is used it has to be consecrated or "blessed." The organ of this church cost \$12,000; it is one

of Warren's build, and is, therefore, of first-class order, with exquisite combinations, great power, and capable of such reduction as to become very mellow and sweet. The acoustic properties of the cathedral are so excellent that the lowest tones are heard in every part of the edifice.

The ceremony of blessing the organ took place October 3rd, 1880, and was attended with that consideration of a high order of music that especially ennobles the Catholic service. The chorus on that occasion consisted of 125 voices, and the classical programme of music was executed with a style and finish that fittingly inaugurated the sacred mission of "the grandest of all instruments."

The choir consisted of 35 voices, with Prof. Le Maitre at the organ, where he has presided with exceptional ability for the last ten years. This choir is considered one of the finest in Canada, and although the service afforded no room for the execution of special music, what was sung was sung with taste and dignity. The offertory, "Alma Redemptoris," was especially impressive, and, in the evening, "O Salutaris" was well sung. The mingling of the children's voices with the more matured, and the in-weaving of the excellent tenors through the melody added a charm to the music which, with the pure Latin pronunciation used by the singers, produced a most pleasing effect.

The exterior of the cathedral is 190 feet long and 115 feet wide; inferiorly it is 182x80 feet, exclusive of the transepts. At the eastern end, on Church street, back of and above the altar, is a window brought here from Munich, 30 years since, that for magnificence and enrichment of beautiful bright colours is almost indescribable. It is a portraiture of the crucifixion, and the figures are portrayed with a clearness of outline and a harmonious blending of colour and tracing that of themselves will enkindle a rapt spirit of devotion among the worshippers who appreciate true art. There are eight stained glass windows on each side of the building, and a brightly coloured one above the main entrance on Bond street. Between the windows are "Stations of the Cross," each one picturing a scene in the last days of the Lord, and overtopped with a canopied image of some saint. There are eight large decorated arches in

the building, upheld by iron piers giving an elevation of 66 feet to the nave, and 45 feet to the sides.

St. Michael's Cathedral, modelled after York Minster, of England, is of the early decorated gothic style of architecture of the 14th century, which is the adaptation of the classical Roman style to the requirements of Christian worship. The length of the nave proportioned to its width, the height of the pointed arches and the predominancy of vertical lines give the interior of the cathedral a very artistic appearance. Then the innumerable graceful and fanciful spires and pinnacles, elaborately carved and gilded that carry the eye aloft until it is lost in the tracing and the variegated decorations of the arches and vaults commingling produce a pictorial effect. Throw upon this architectural panorama of beauty and grace a flood of sunlight that is changed in its transit through the many-hued colours of the windows until every beam becomes a rainbow of loveliness, and every flash of light a gleam of glory and the sight becomes unutterably entrancing.

Seated in a quiet corner of the gallery a picture like this was spread out before the reporter. It was during that part of the service called "The Elevation of the Host." The vast congregation was kneeling; silence was supreme, the sweet tones of the organ were hushed; the voices of the singers were quiet; no sonorous chant threaded its way along the vaulted roof to enkindle the musical antiphony; within the sanctuary the venerable prelate bowed low over the kneeling desk; the attendants knelt low on the floor by his side; with clasped hands and bent heads the white-robed sanctuary boys reverently knelt before the sublime and mysterious Presence; not only quiet reigned supreme, but all motion of life seemed suspended save the slow swinging movement of the censer throwing its fragrance over the sanctuary, and the noiseless uplifting of the Sacred Host clasped by the veiled hands of the priest. The bell is struck; the thousand heads are bent a little lower, the censer almost ceases its swinging, the hush resting upon the vast congregation like some soft dream, seems to grow deeper. The bell rings again as a gush of sunshine pierced the splendid window, and as it hastened to enwrap the holy altar caught gleams of mellow brightness from amid the tracing and fell

like a great wave of beautiful benediction upon the bowed heads and kindled every line and image and robe and decoration into splendour.

It was only a momentary blessing; the morning was lowering; occasionally a fitful gleam of sunlight would brighten the arches and drapery of the building, but it at once was withdrawn seeming to leave nave and sanctuary in deeper gloom.

It is probable that very few if any noticed the singular occurrence, and to a superstitious person it would have been very significant; to a Protestant observer it was a rare vision of loveliness such as no art of pen or pencil can outline.

The last part of the service consisted of the blessing given by the Archbishop from his throne.

The altar of the cathedral is in the same style of architectural grandeur as the building itself. Above are gas jets of a cross, the shamrock and mitre, the latter being used only when a bishop or higher official celebrates mass. To the left of it, outside of the sanctuary, which is enclosed on all sides, is the Altar of St. Joseph, near which is a tablet erected to the memory of Very Rev. John James Hay, the first Archdeacon of Toronto diocese, who died in 1849. In a recess on the Shuter street side is the Altar of the Sacred Heart of Our Lord, lighted by two narrow side windows, and the whole of it, from the lowest step to the vault above, most elaborately ornamented with that richness of detail so characteristic of the most magnificent church structure in this city and one ranking among the first in the Dominion. The image itself above this altar is most exquisitely wrought, the blue robe with its gilt and white faerings gracefully cut and the countenance exceedingly chaste and eloquent, as if reminding the onlooker of the broken heart to which it mutely points. This artistic production cost an immense sum of money, and is the donation of a charitable lady of St. Michael's, who modestly declines the publication of her name.

Immediately opposite this, on the north side, is a similar recess containing the Altar of the Cross for Suffering Souls, with a background of dark blue, against which the white tapers and the cross with its image of Suffering Personified stand out in relief. The same spirit of varied ornamentation is evident in the minor recesses,

pannacles, canopies and images, of which this is full.

Near this altar are tablets inserted in the walls to the memory of Charles Donlevy, for 22 years publisher of the Toronto Mirror, who died in 1858.

"A friend to liberty and liberal institutions under trying circumstances"; one to the remembrance of—

"Gregory Grant Foote Macdonald, Royal Navy, late one of her Majesty's Honourable Corps of Gentlemen at Arms,"

who died in the same year, and another to Dr. John King, of the Toronto University, who died in 1857.

On the right of the sanctuary is the Altar of the Blessed Virgin, with a calla lily at the foot of the image emblematical of the purity of the sainted Mother who is the type of perfect womanhood all over the civilized world. In front of this altar are a number of seats; here, every day, may be seen other mothers kneeling and beseeching the Virgin for her blessing to the Son she once carried upon her heart.

In the wall to the right of this altar is a marble tablet inlaid upon a polished black stone, sacred to the memory of Sir Charles Chichester, Lieutenant-Colonel and Brigadier-General in Spain, who died in 1847.

Other tablets to less noted individuals are seen in the building. Near the front are two confessionals; the aisles are carpeted with matting; a few rented pews are upholstered; the others are plain to severity. The building seats 1,600 people. There are probably 25,000 Catholics in this city, and a very large proportion of these worship in the cathedral. There are four priests connected with it; mass is said every morning at 6 o'clock and 8 o'clock, and on Sunday three masses are sung, one at 7, one at 9, and the grand mass at half-past 10. Vesper service is held every day. The 9 o'clock mass is most largely attended, as that is the most convenient hour for the servant girls. The attendance at all services is very large, the largest of any church in the city; the Sunday school numbers 350.

"It isn't often we see one of your fraternity up here," said a courteous gentleman of the choir to the writer. "But we are glad to see you; and any time you want to see a service, come right up here and make yourself at home."

The evening service was Compline—sermon by his Grace Archbishop

Lynch, and Benediction of the Blessed Sacrament by Rev. Father Laurent. The music was of plain character, sustained principally and correctly by Mr. Macnamara, of the choir, and the chorus of sanctuary boys, who chanted the responses.

When his Grace ascended the pulpit the affection and reverence in which he is held by his people were plainly manifest in the eager attention paid to every word he uttered. He spoke to them in a fatherly, easy, conversational way, almost constantly leaning upon the desk. His voice seemed feeble, although he was readily heard; his movements seemed slow and laboured, as if the three score and ten years began to bear heavily upon him. The sermon was on the matter of converting the Indians of the North-west, and he referred to the conflicting sects of Protestantism as perplexing the Indian, but the unity of Catholicism he could easily understand, and the beautiful ceremonies and logical doctrines of the church commended themselves to his untutored mind as being in harmony with the world of nature in which he worshipped the Great Spirit. He asserted that a native Indian committed less sin than a white man who does not follow true religion. The sermon closed with an exhortation to sincerity and obedience and loyalty to Christ, notwithstanding all persecutions that may arise.

The evening attendance was about 1,000, and the majority were men. A number of Protestants were present and seemed closely interested in the Archbishop's remarks. Mr. Laurier was present at the morning service.

The Catholic service was first held in this city in 1794, by priests on their way to visit French settlements at Detroit, and the faithful met in private houses until 1826, when St. Paul's church was built. The first bishop of Toronto was Michael Power, who was appointed to the episcopate in 1842 by the Pope. Soon after that he bought from Mr. McGill the present site of the cathedral, which was then a wild, unbroken forest. In visiting the cholera-stricken poor, in 1847, Bishop Power contracted the sickness that killed him. A tablet on the south-west pillar of the sanctuary memorializes his name. He laid the corner-stone of the edifice May 8th, 1845. On September 29th, 1848, the building was consecrated by the Bishop of Montreal. An audience of 4,000 people attended the corner-stone lay-

ing. In a leaden box which it contains are, besides a great many other articles, fragments of a stone pier from the nave of the Cathedral of York and of the English oak roof of the same, which was built in 1340, and also a fragment of one of the earliest Roman temples in England, built before the conversion of the Britons.

When the edifice was consecrated one dollar admission was charged for entrance to the nave and fifty cents to the side seats, for the double purpose of providing for the comfort of the people and for paying off the debt. Very many Protestants contributed liberally to the erection of the magnificent pile which is so great an ornament to the city. Under Bishop Charbonnel's administration the debt was paid and the building further beautified and enlarged, while Archbishop Lynch saw to the erection of the very graceful tower and spire, whose gilded cross is said to contain a veritable portion of the original cross of Calvary, sent to Canada by his Holiness the Pope for this particular cathedral.

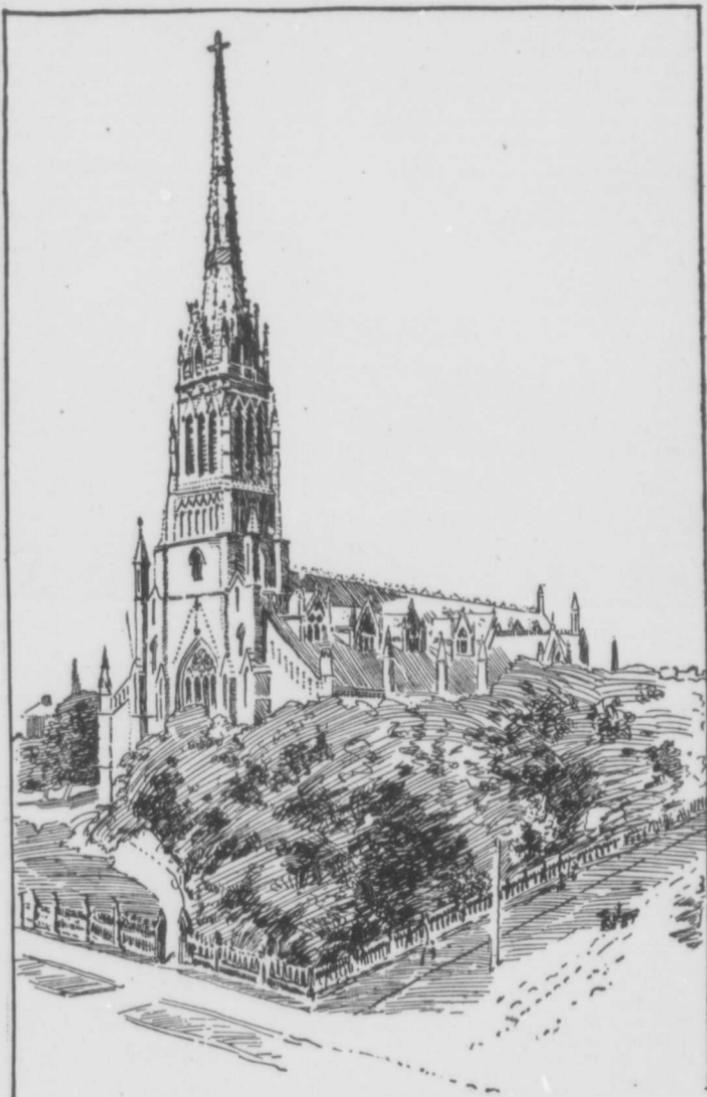
To the north, on Church street, is the Palace, or parochial residence, where the priests reside; the Archbishop's residence is at St. John's Grove, on Sherbourne street. The sacristy is too small and inconvenient and will be enlarged shortly.

The foregoing sketch refers to the Cathedral of St. Michael's in the Advent season of 1885. Since then there have been a good many changes.

On May 12th, 1888, Archbishop Lynch died at St. John's Grove, Sherbourne street, after a very brief illness. He was buried in a small plot of ground on the north side of the cathedral, on Wednesday, May 16th, Cardinal Taschereau officiating at the Requiem Mass. At the funeral the Provincial Government, the City Council and other public bodies were represented.

The successor of Archbishop Lynch was Rt. Rev. John Walsh, D.D., from the diocese of London; he was translated to the Archiepiscopal See. He assumed his duties November 27th, 1889. In the period that had elapsed since the death of his predecessor the affairs of the diocese had been administered by the Vicars General Rooney and Laurent.

When Archbishop Walsh entered upon the duties of his office one of his first acts was to renovate in a great



ST. MICHAEL'S CATHEDRAL, JANUARY, 1901.

degree St. Michael's Cathedral. He erected a morning chapel connected by a cloister with the See House, to the north of the cathedral. This building was 71 feet in length by 28 feet wide. It was opened June 7th, 1891, Right Reverend Dr. McQuaid, Bishop of Rochester, preaching the sermon.

A handsome stained glass window, in memory of Archbishop Lynch, the gift of Bishop O'Connor, of Peterboro', was placed in the north side of the cathedral in 1891; the subject in the central light is the Last Supper. It also contains a good portrait of the late archbishop, with representations of St. John and St. Joseph.

There are four chapels in the cathedral, those of the Virgin, St. Joseph, the Mortuary and Sacred Heart. They are situated on the Gospel and Epistle side of the high altar and in the north and south transepts respectively.

Since the creation of Toronto as an Episcopal See the prelates presiding over the diocese have been:—Michael Power, D. D., May 8th, 1842-October 1st, 1847; Comte de Charbonnel, D. D., May 26th, 1850-April 26th, 1860; John Joseph Lynch, D. D., April 26th, 1860-May 12th, 1888; John Walsh, D. D., November 27th, 1889-July 31st, 1898. The clergy in Bishop Power's episcopate—Rev. Fathers Carroll, Hay and McLaughlin. During the episcopate of Bishop De Charbonnel—Rev. Fathers O'Shea, D. D., Bruyere, O'Keefe, Maloney, Prout, Walsh, Garnot and Laurent.

Archbishops Lynch and Walsh's clergy: Reverend Fathers O'Donoghue, White, Lee, Conway, McCann (now Vicar-General), Harris (now Dean at St. Catharines), Hand (now at St. Paul's, Toronto), Williams, Minnehan (now at St. Peter's), O'Hagarty, Ryan, Rohleder, Tracey and Small.

The following was the ecclesiastical staff of St. Michael's in January, 1896:—

Archbishop, Most Rev. John Walsh, D. D.

Vicar-General, Very Rev. J. J. McCann.

Archdeacon, Venerable K. A. Campbell.

Secretary, Rev. James Walsh.

Bishops' Council, Very Revs. J. J. McCann, W. R. Harris, and J. J. Egan.

Deans, Very Revs. W. R. Harris, and J. J. Egan.

Resident Clergy, Reverends Francis

Ryan (rector), F. F. Rohleder, James Tracey and Ambrose Small.

To give a brief resume of St. Michael's it will be necessary to go back for seventy years until 1826, when there was but one Catholic priest in Toronto, or York as it then was, namely, Father James Crowley, who officiated at St. Paul's. He was followed by Father O'Grady. In 1841 the diocese of Toronto was formed from that of Kingston, under the episcopal supervision of Bishop Power, and for a brief period old St. Paul's on Power street was the cathedral church, or rather the pro-cathedral. Father Eugene O'Reilly was then a Catholic priest in Toronto and apparently the only one, with the exception of the bishop's staff, which consisted of Rev. W. P. McDonagh, Stephen Fergus and J. J. Hay, secretary. The first named of these left Toronto for St. Catharines in 1844. Stephen Fergus appears to have been only a very short time in Toronto; there are no records concerning him. Rev. J. J. Hay was the first archdeacon of St. Michael's; he died in Toronto, February 19th, 1849, aged thirty years, and was interred in St. Michael's, where a tablet is erected to his memory. In May, 1843, Father John Carroll came to Toronto, subsequently going to St. Catharines, and very shortly afterwards was appointed by Bishop Power Vicar-General of the diocese. He went to the United States about 1850 and died in Chicago aged ninety-six, in 1889. In 1847 there were only two clergy at St. Michael's in addition to the bishop; these were Fathers Hay and T. F. Kerward, the latter of whom was in charge at St. Paul's. As has already been stated, St. Michael's Cathedral was built in 1845; the spire was added in 1862. A sad accident occurred whilst St. Michael's was in course of erection to one of its builders, Mr. Hughes, who was killed instantly by falling from the roof to the ground.

The bishops and clergy who ministered at St. Michael's include some of the most notable members of the Catholic hierarchy. The first bishop was Dr. Power, 1841-1847, then came an interregnum when the diocese was ruled by commission, there being no resident prelate. On September 21st, 1850, Armand Francis Marie Comte de Charbonnel, who had been consecrated second Catholic bishop of Toronto at Rome by Pope Pius IX. in

the Sistine Chapel on May 26th previously, assumed charge of the diocese. He ruled with a firm hand until February 2nd, 1860, when he performed for the last time his episcopal functions in Toronto by the consecration of the High Altar in the cathedral church of St. Michael's. On April 26th in the same year the bishop resigned the bishopric and returned to France, residing first in Lyons, then in La Roche, a small town not far from the former city, latterly in Creat at a Capuchin monastery, where he died on Easter Sunday, March 29th, 1891, in his 89th year.

The successor to Bishop Charbonnel was John Joseph Lynch, who was referred to as officiating at St. Michael's at the date when the former portion of this article was written. This prelate was born at Clonea, County Monaghan, Ireland, in 1816, and was educated at the Catholic seminaries of St. Joseph, Clondalkin, the College of the Lazarists at Castle Knock, both in Ireland, and subsequently at the Seminary of St. Legare, Paris. In June, 1843, he was ordained priest by Dr. Murray, the Catholic Archbishop of Dublin, at Maynooth, Ireland.

In 1847 he decided to go as a missionary to Texas, and in July of that year took up his quarters in Houston in that State.

In 1855 Father Lynch, at the urgent solicitation of Bishop Timon, of Buffalo, was prevailed upon to take up his residence in Niagara, and from that date until September, 1869, he worked there assiduously.

In the month just named Father Lynch was raised to the Episcopate, and appointed Co-adjutor Bishop to Bishop de Charbonnel, of Toronto. In April, 1860, he succeeded to the full charge of the diocese. On March 15th, 1870, Dr. Lynch was raised to archiepiscopal rank while he was attending the Ecumenical Council in Rome. He returned to Toronto in the autumn of the same year to receive the hearty congratulations of his clergy and their congregations.

Archbishop Lynch celebrated his silver jubilee, the twenty-fifth anniversary of his consecration, on December 11th and 12th, 1884. Archbishops, bishops and Catholic clergy from all parts of Canada and the United States flocked to Toronto to do honour to the most reverend prelate. At the special thanksgiving

service in St. Michael's Cathedral the sermon was preached by Archbishop Ryan, of Philadelphia, and there were present the Lieutenant-Governor, Hon. J. B. Robinson, and Mrs. Robinson, his Worship the Mayor of Toronto, Mr. A. R. Boswell, besides many other leading personages. On December 11th the Archbishop entertained the Lieutenant-Governor, the Attorney-General, the Mayor of Toronto, the Speaker of the Ontario Parliament, and the whole of the visiting prelates and clergy at a banquet in the Rossin House, there being in all some 250 guests. At this banquet the toast of the evening, that of the Archbishop of Toronto, was proposed by his Honour the Lieut.-Governor. Sir Oliver Mowat was also one of the speakers, as was the Mayor of Toronto.

The Archbishop died May 12th, 1888, and was interred in a plot of earth on the north side of the Cathedral of St. Michael's, Cardinal Taschereau being officiating prelate at the obseques. The Provincial Government, the City Council and many other public bodies were all represented at the funeral.

In succession to Archbishop Lynch was the Right Rev. John Walsh. Like his predecessor, Dr. Walsh was a native of the Emerald Isle, having been born in Mooncoin, County Kilkenny, on May 23rd, 1830. He was educated first at St. John's College, Waterford, and subsequently after his arrival in Canada in 1852, at the Grand Seminary, Montreal.

On November 1st, 1854, he was ordained priest by Bishop de Charbonnel in Toronto, at St. Michael's Cathedral, where he was destined subsequently to become the Archbishop. At first after his ordination he was an itinerant missionary from St. Michael's; then, in 1855, he went to Brock on Lake Simcoe. In 1859 he was transferred to St. Michael's as rector, and on April 20th, 1862, was appointed Vicar-General of the Diocese of Toronto. In September, 1862, he resigned the rectory and took up his duties at St. Marie's. On November 10th, 1867, Vicar-General Walsh was raised to the Episcopate, becoming Bishop of London, Ont. In January, 1868, the title of the See was changed and it became the Bishopric of London. On November 16th, 1879, Dr. Walsh celebrated his silver jubilee, upon which occasion the clergy of his diocese pre-

sented him with a complete set of the Greek and Latin Fathers.

August 27th, 1889, witnessed the termination of Dr. Walsh's Episcopate in London, for on that date he was appointed to the Archbishopric of Toronto, where he was formally installed in the latter end of November of the same year.

Of the various priests who have in the half century of its existence been connected with St. Michael's it has not been possible to give a complete list, owing to the fact that in some cases they were only transients, not being attached to the cathedral, excepting temporarily. But those who have been permanently on the Catholic staff have been mentioned.

Archbishop Walsh died July 31st, 1898, and was interred in St. Michael's Cathedral. His successor was the Right Rev. Dennis O'Connor, Bishop of London, Ont., who is a Canadian by birth, of Irish extraction, having been born in Pickering, Ont., March 28, 1841. He was educated at St. Michael's College, Toronto, and in France, was ordained to the priesthood in 1863, and consecrated Bishop in 1890.

CHAPTER LXXV.

ST. PAUL'S, ROMAN CATHOLIC.

The First Roman Catholic Church Erected in the City—Some of Its Notable Rectors.

This, the oldest of the Roman Catholic parishes in Toronto, almost indeed the oldest Roman Catholic settlement in the province, possesses not a little historic interest. For some time during the episcopate of Bishop Power it was the cathedral church of the Toronto diocese, and adjacent to it was the first cemetery set apart in Toronto for the use of the Roman Catholic body.

When services, according to the rites of the Romish church, were first held in York is a moot point, but probably about 1797-8, when the seat of government was transferred there from Niagara. In 1805 Father, afterwards Bishop, Macdonell, came to York and secured from the Government lot 5 on Dundas street, the modern Queen street, south of where now stands St. Paul's church. Additional land was subsequently purchased.

The original trustees in whom this land was vested were the Honourable

John Baby, Rev. A. Macdonell and Mr. John Small.

The Church of Rome began her work in Toronto about 1801, the first services being held by French priests passing through on their way to the settlements around Detroit and the River St. Clair. "At first," says Mr. C. P. Mulvaney, "these services were held at the private residences of those citizens who were prominent citizens or members of the Government. At length, in 1826, St. Paul's church was built, and is described by travellers of that time as the handsomest edifice in Little York."

One of the travellers referred to was Mr. Talbot, a member of the famous family the head of which is Earl of Shrewsbury and Talbot. He was here in 1824, and thus speaks of the unfinished St. Paul's: "The Roman Catholic church, which is not yet completed, is a brick edifice and intended to be very magnificent."

The church was completed in 1826, though a heavy debt remained upon it which, by a great effort, was very materially reduced in 1829. Strangely enough the collectors on this occasion were the Solicitor-General the Hon. W. W. Baldwin, Mr. Simon Washburn and Lieut.-Col. James Fitz-Gibbon, all Anglicans.

It is supposed that prior to the erection of St. Paul's church in brick, a wooden building was in use as a place of worship, but where it was put up or exactly where it stood is not known with any degree of certainty.

The first Roman Catholic priest to do duty at St. Paul's permanently was Father James Crowley. He began his work about 1821. Five years later than this, in 1826, there were only seven Roman Catholic priests in the entire province of Upper Canada, namely, Fathers Crowley at York, William Fraser at Kingston, Angus Macdonell at St. Raphael, John Macdonald at Perth, Patrick Horan at Richmond, on the River Ottawa, while Fathers Joseph Crevier and Louis Joseph Fluit were in charge of the missions existing at Sandwich and Malden.

Father Crowley remained at St. Paul's until 1828, when he removed to Peterborough, and remained there until 1835. His subsequent career is wholly unknown even to the authorities of his own church.

Following Father Crowley came Father O'Grady, an active man, but

one whose zeal was not always tempered by discretion. Father O'Grady's first act was to try and wipe out the heavy debt which rested upon the

necessary funds. A collection was made in the church on Sunday, March 1st, 1829, which amounted to £55 8s. 6d. (\$221.70). An advertisement in the



ST. PAUL'S ROMAN CATHOLIC CHURCH, POWER STREET, 1887.

church. In furtherance of this object he called his people together and a committee was appointed to raise the

Loyalist of March 14th, 1829, shows that among the contributors were the Rev. Dr. Phillips, the Attorney-Gen-

eral, Hon. Thomas Clark, the Solicitor-General, Hon. W. W. Baldwin, Messrs. John Spread Baldwin and Robert Baldwin, Captain Baldwin, R. N., Colonel Chewett, Hon. W. Dickson, Dr. Diehl, Messrs. Samuel P. Jarvis, W. R. Prentice, Robert Sullivan and Dr. Widmer. At a subsequent meeting of the committee, held on March 9th, at which the well known Laurence Heyden, J. P., presided, the following resolution was unanimously passed:

"That we hail the liberality which our Protestant and dissenting brethren manifested on this interesting occasion as a certain prelude to future concord among all classes of the community; that the Solicitor-General, W. W. Baldwin, Esq., M. P., Simon Washburn and James Fitz-Gibbon, Esquires, are justly entitled to our best thanks for having acted as collectors."

The story of Father O'Grady's career at St. Paul's is thus told by Rev. Father Teefy in his "Life and Times of Bishop Macdonell":—

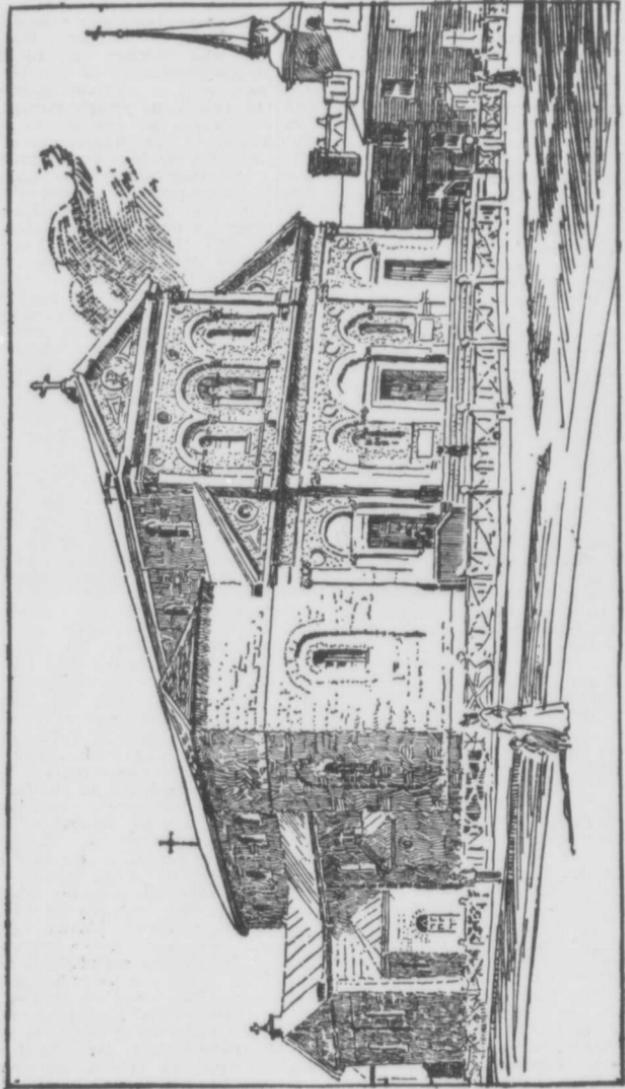
"Father O'Grady appears to have been a man of uncommon energy, though not too well grounded in prudence or discretion. From the first he was an ardent politician, and when his spiritual duties clashed with his political views, the latter got the upper hand. He allied himself to the political party of William Lyon Mackenzie, and that fiery politician did not himself espouse his cause with greater zeal than did the pastor of St. Paul's. Father O'Grady's political creed was, possibly, his own affair, but when, not satisfied with holding certain opinions as an individual, he dragged them into the sanctuary and made the pulpit a political rostrum, the bishop considered it time to call a halt. With the merit or demerit of the political questions which agitated the public mind in this province sixty years ago it is not our place here to deal. Feeling certainly ran high, and found expression in violent language, later in violent deeds. Catholics were to be found in the ranks of both parties. Bishop Macdonell, who was conspicuous for his attachment to the British Crown and his loyalty to the established authorities, deemed that Catholics as a body had been dealt with in a fair and generous spirit by the Government, which, therefore, did not merit abuse from them. Especially, in face of the troubles that were brewing, did he consider it the duty of a priest to

fulfil his mission as peacemaker rather than to spur men on to violence. He accordingly felt constrained to rebuke Father O'Grady for the part he was playing, and to insist on his discontinuance of it. But he was met with a defiant rejoinder, and the rebellious priest carried his insubordination so far as to leave the bishop, in the vindication of his office and for the best interests of his flock, no other alternative than to resort to extreme measures. Father O'Grady was accordingly silenced. Whatever grounds for sympathy his friends may thus far have imagined themselves to have had, there could be none in the face of the priest's conduct in this crisis. He openly defied the bishop, and, disregarding all authority, continued to exercise the functions of the priestly office and to exhort the people to side with him. This a few misguided spirits did, but, to the credit of the Catholics of York be it said, the majority were true to the instincts of their faith, and upheld the hands of their bishop in this trying crisis. Bishop Macdonell proceeded to St. Paul's, and, having caused Father O'Grady to be ejected, he installed another in his place."

After being ejected from St. Paul's by his bishop, Father O'Grady brought several charges of misappropriating public money against that prelate. He (O'Grady) was summoned before the Committee on Grievances of the House of Assembly to prove his case, and utterly failed to do so. Dr. Macdonell, in a letter to the Lieutenant-Governor, referred to these charges in the following terms:—

"As to the charges brought against myself, I feel very little affected by them, having the consolation to think that fifty years spent in the faithful discharge of my duty to God and to my country have established my character upon a foundation too solid to be shaken by the malicious calumnies of two notorious slanderers.

"I have been spending my time and my health year after year, since I have been in Upper Canada, and not clinging to a seat in the Legislative Council and devoting my time to political strife, as my accusers are pleased to assert. The erection of five and thirty churches and chapels, great and small, although many of them are in an unfinished state, built by my exertion, and the zealous services of two and twenty clergymen, the major part of whom have been educated



ST. PAUL'S ROMAN CATHOLIC CHURCH, COR. QUEEN AND POWER STREETS, 1901.

at my own expense, offer a substantial proof that I have not neglected my spiritual functions or the care of souls under my charge; and if that be not sufficient, I can produce satisfactory documents to prove that I have expended, since I have been in this province, no less than thirteen thousand pounds of my own private means, besides what I received from other quarters, in building churches, chapels, presbyteries and school-houses, in rearing young men for the church, and in promoting general education. With a full knowledge of these facts, established beyond the possibility of a contradiction, my accusers can have but little regard for the truth when they tax me with neglecting my spiritual functions and the care of souls. The framers of the address to his Excellency knew perfectly well that I never had, or enjoyed, a situation or place of profit or emolument, except the salary which my sovereign was pleased to bestow upon me, in reward for forty-two years' faithful service to my country."

After Father O'Grady's removal from St. Paul's, Father W. P. McDonagh assumed charge. He came from the Irish diocese of Tuam, and was an extremely able man in public affairs, as well as a zealous parish priest. After leaving St. Paul's he went to St. Catharines, where he did good service by putting an end to the faction fights among the labourers on the Welland canal. He died at Douro some few years later.

FATHER J. J. Kerwan was the next incumbent of St. Paul's, he being appointed thereto about 1844. He was pastor at the time of Bishop Powers' death, and in the church took place the bishop's funeral service, prior to his interment at St. Michael's Cathedral, then in course of erection. Father Kerwan devoted himself to his duties in ministering to the sick and dying during the terrible scenes witnessed in Toronto among the Irish emigrants who were stricken with the dread fever. No less than 863 deaths occurred in Toronto alone from the ravages of this terrible pestilence. In all there died during the year 1847, either on the voyage from the old country or in Canada, 16,825 out of 97,953 emigrants.

Father Harkin followed Father Kerwan. He did not remain for much more than a year, when Father Thos. Fitzhenry succeeded him. He remained for several years, and he was fol-

lowed, after a brief period when Father (afterwards Archbishop) Walsh was in charge, by Father F. P. Rooney, afterwards Vicar-General. In 1870, after twelve years' work at St. Paul's, Father Rooney was removed to St. Mary's, and from that date until 1879 Fathers McCann, McEntee and Conway successively ministered to the congregation.

When Father Conway left St. Paul's he was succeeded by Bishop O'Mahony, who had been bishop of the diocese of Armidale, in Australia. Bishop O'Mahony was born in Ireland, in the city of Cork, where he spent many of his early years in the ministry. The work of his Australian diocese, together with the hot climate and the exposure consequent upon his visitations, told upon his frame and obliged him to return to Europe. He took up his residence in Rome, and after a few years' rest there his health was so much restored that, at the request of the late Archbishop Lynch, he came to Canada in 1879 to assist that eminent prelate in his Canadian work. Upon his arrival in Toronto he at once took charge of St. Paul's, where he remained until his death. The result of his work at St. Paul's was the erection of commodious schools on Queen street and the magnificent stone church which replaced the former building.

Bishop O'Mahony commenced his work in St. Paul's in October, 1879, and he at once found that the old church was utterly inadequate for the wants of the parish. His thoughts, therefore, were at once turned to the erection of a new building. For the furtherance of this object the Bishop instituted a weekly collection, which was continued for several years, and in 1887 he was thus enabled to break ground for the foundation of a new church. The corner-stone was laid on October 9th of that year by Cardinal Taschereau, assisted by Archbishop Lynch and Bishops O'Mahony and Walsh. The work was pursued with great energy and determination, and on December 22nd, 1889, the new church was solemnly dedicated to God's service by the Archbishop of Kingston. The church, although not fully completed (1890) according to the original design, is one of the finest ecclesiastical edifices in the city. It is on the symbolic cruciform plan, and consists of aisles and transepts, apsidal chancel and side chapels, lofty campanile and roomy sacristies. The basement contains a spacious cryptical church, sub-sacristy, and elabor-

ate steam-heating apparatus. The external dimensions are as follows:—Total length, 174 feet; width across nave and aisle, 70 feet; width across transept, 100 feet; height of campanile (still unfinished), 129 feet. It has a seating capacity of 1,250, while the basement will seat 1,000. The cost was considerably in excess of one hundred thousand dollars. The architect was Mr. Joseph Connolly, R.C.A.

Bishop O'Mahony died on September 8th, 1892, in the 67th year of his age. His funeral took place on September 10th. It was attended not only by Archbishops Walsh and Cleary, but by Bishops Dowling, R. A. O'Connor and Denis O'Connor, and a large number of priests. The funeral mass was sung by Archbishop Cleary, and the Archbishop of Toronto preached the sermon, in which he paid a graceful tribute to the devoted labours of the deceased prelate. On the conclusion of mass, the body was carried in procession and deposited in a vault at the south-west corner of St. Paul's church.

"Here," says Father Teefy, "he rests on the sunny side of the church he loved so well, and which cost him his life, while it rises above him to perpetuate his memory, to plead the cause of his pious zeal, and to ask the prayers of his faithful people."

Succeeding Bishop O'Mahony came the present rector of St. Paul's, Father J. Hand, who continues the work with great zeal and assiduity (1901).

CHAPTER LXXVI.

ST. MARY'S, ROMAN CATHOLIC.

The Earliest West End Place of Worship Erected by the Roman Catholics.

St. Mary's Roman Catholic church is closely interwoven with the early religious history and life of Toronto. What St. Paul's church is to the east end and St. Michael's Cathedral to the centre, St. Mary's is to the western section of the city. It has gradually grown until it threw off two separate parishes, and yet its vitality is so great that to-day it is building one of the finest churches. If not the finest in the Dominion of Canada, it embraces within its limits a population of 5,000 souls. When one considers that this number, a town in itself, is under the spiritual guardianship of one pastor, it is evident that such a church must rank among the very first of our city churches.

The property of St. Mary's parish is on Macdonnell square, above King street, on the west side of Bathurst. Here is located the magnificent new church, the Separate school building and the presbytery. These three buildings were all erected under the superintendency of Rev. Francis P. Rooney, the venerable priest of the parish, who assumed charge of it in 1870. The writer did not succeed in securing his biography for the purpose of this article. He preferred having nothing said of himself personally. But it is necessary to say as a tribute to his ability and self-consecration, that the present exceptional success of St. Mary's is due to him as its master mind.

The first St. Mary's church was built in 1852. At that time Bathurst street was comparatively a country place, and there were few dwellings in the neighbourhood. Roman Catholics from that section then attended the cathedral. Six years after the erection of the church, in 1858, it had to be taken down and re-built on account of the sinking of the foundations. But the second building was impaired for the same reason and had to be propped up. The parish grew so rapidly that it was found necessary to constitute another in the north-western section of the city, as people from Brockton and beyond attended St. Mary's. Consequently, in 1872 St. Helen's church was built and a parish constituted in Brockton in 1875. But even that move did not sufficiently cover the ground, and hence another parish, St. Peter's, at the corner of Bloor and Bathurst streets, is now in existence. The building is a plain wooden structure, small in size, but a convenient place of worship for those of the Roman Catholic faith living in Seaton Village. A day school is connected with it.

The Separate school building of St. Mary's was erected in 1860, but enlarged later. The parochial residence cost \$8,000, and is the home of the priests serving the church. Four masses are said every Sunday, and the church is crowded at every service. When it was found that the second building was too small to accommodate the crowds, it was resolved to build a fine large church. Pending its erection a unique chapel was put up in the garden at the corner of King street. It was begun one Monday morning and the next Sunday it was ready for service. It was a neat, if

rude, structure, seating one thousand persons. The pews and one of the altars from the old church were utilized, and the whole affair, while primitive in appearance, was comfortable, and excellently served its purpose.

As there are many churches named after the Blessed Virgin Mary each takes some specific title derived from one of the festivals in her honour. The special name of this is the Church of Our Lady of the Immaculate Conception.

The present church of St. Mary's was commenced in 1885, the cornerstone being laid on August 15th, 1885, and was dedicated on its completion, February 17th, 1889, the Right Reverend Dr. Dowling, Bishop of Ham-

a cathedral effect, imposing by virtue of its dimensions, and yet gracefully proportioned.

On either side of the great tower are wings, well defined, varied by arcades, niches, parti-coloured granite pillars and St. Catherine wheel windows of beautiful tracery. The entrances are spacious, surmounted with crosses and finials of artistically-designed foliations.

The interior of this magnificent structure is in keeping with the beauty of its exterior. Arcades of pointed arches divide the nave and transepts from the chapels and aisles. These arches spring from highly-polished granite pillars resting upon moulded bases of Queenstown Limestone, with capitals of Ohio sandstone carved and



ST. MARY'S ROMAN CATHOLIC CHURCH, BATHURST ST., 1901.

ilton, preaching, while the Most Reverend Archbishop Cleary, of Kingston, celebrated Pontifical high mass.

The architect of the church was Mr. Joseph Connolly. He adopted what is known as the French-Gothic style, and succeeded in erecting one of the handsomest ecclesiastical structures in Toronto. A tower rises from the centre gable, in the facade on Bathurst street; the latter is not yet complete. The ridge of the nave is 65 feet from the floor. The church is in cruciform shape, and in the transepts is 75 feet wide. The length from east to west is 170 feet, the latter end terminating in an apsidal chancel. This gives the interior

chiselled into Gothic foliations pure and beautiful. Cut upon those at the front of the chancel are images wrought with all the grace of sculpture. The interior is superior to any church in the city, at least, so far as pure art is concerned. There is no elaborate display and not the least suggestion of exuberance.

The windows are fitted with stained-glass of new and varied designs. The altars are built of stone and marble richly carved. The pulpit, confessionals and seats are of red oak oiled. The seating capacity of the church is 1,200. To the south of the chancel is the sacristy and the morning chapel, called the Chapel of

the Sacred Heart. These connect directly with the sanctuary of the church. In the basement are the steam heating appliances for the whole of the building.

The first rector of St. Mary's was Father John O'Neil, who was in charge

underneath St. Mary's church. A tablet to his memory is erected in the sanctuary of the church. Succeeding Father de la Vagna came Father John Walsh, who was subsequently raised to the episcopate. Father Walsh was in charge of St. Mary's



ST. MARY'S ROMAN CATHOLIC CHURCH, BATHURST ST., AS IT WILL BE WHEN COMPLETED.

from 1852 until 1856. He was succeeded by Father Louis de la Vagna, a Capuchin friar, a man of great earnestness and piety, who only lived a very short time after his appointment to St. Mary's. He died on March 17th, 1857, and was buried

(excepting during a brief interval) until 1867, when he was succeeded by Father Proulx, who remained in charge until 1870, when the Very Reverend Francis Patrick Rooney, Vicar-General of the Diocese, was appointed. Father Rooney continued

in charge of St. Mary's until his death, which occurred December 27th, 1894.

The present pastor of St. Mary's. Very Rev. J. J. McCann, V.-G., was appointed by the late Archbishop of Toronto, and was installed February 3rd, 1895. His Grace Archbishop Walsh said on the occasion that he had appointed Vicar-General McCann to the most important pastorate in the archdiocese, as a reward for his many years of faithful service in the ministry.

Father McCann was welcomed to his new parish with much enthusiasm, receiving addresses from the congregation and the various local societies, with many tokens of esteem. He was not a stranger to the people, having been ordained in St. Mary's church, July 21st, 1867, by the late Archbishop Lynch. Father McCann pursued his classical studies in St. Michael's College, Toronto. In the Grand Seminary, Montreal, he prepared for the sacred ministry and completed his theological studies. His missionary labours began at St. Catharines, were continued at St. Mary's, Toronto, and in December, 1867, he was appointed pastor of the Gore of Toronto. After spending two years in this mission, he took charge of St. Paul's, Toronto. In 1872 he was assigned to Oshawa and Whitby. After five years he was called to St. Michael's cathedral, Toronto, and appointed rector and chancellor of the archdiocese. In 1882 he was transferred to St. Helen's, Brockton, and later made Dean of Toronto. Early in 1891 Father McCann was again called to the cathedral and appointed Vicar-General.

In 1892 he celebrated his silver jubilee of priesthood, and received many precious evidences of esteem from the congregation and the priests of the archdiocese.

Father McCann's career in the ministry has been one of great activity. Charged with many responsible duties, he has been able to absent himself but rarely from his parish. In 1878 he made a tour of Europe, visiting the Paris Exposition and spending some time in Rome. He has been for some years chairman of the Separate School Board, and is on the Board of Managers of the House of Industry. St. Mary's parish receives his watchful care.

St. Mary's may justly claim to be the premier Roman Catholic parish in the city, for by the census taken

on Sunday, May 3rd, 1896, it had the largest number of worshippers of any church in the city.

Other clergymen who have been connected with St. Mary's have been Fathers Oniellette, Hobin, Gauvadet and Michel, 1852-1867; Fathers White, O'Donohoe, Kelly and Sullivan, 1867-1870; Fathers D. Sheahan, J. Cruise and P. Coyle, 1870-1896. There have been some few others who have taken temporary duty from time to time.

In March, 1896, two beautiful stained glass windows were placed in St. Mary's church, on the south side of the edifice. The windows, which represent St. Lawrence and St. Elizabeth, who were noted for their love for the poor, were the gift of Mr. L. J. Coegrave, of Niagara street, who took this means of commemorating the memory of his deceased parents, whose work among the poor of St. Mary's parish during their lives is still remembered by the older residents of that neighbourhood. The windows are considered by those who are capable of judging to be splendid pieces of work.

Other memorial windows are also in the church. One of these was given by the Vicar-General himself as a memorial to the late Archbishop Walsh. It, too, is an exquisite piece of colouring, and is of chaste design.

Other donors of stained glass have been Messrs. E. F. Rush, W. A. Lee & Son, P. Hendrick, Mrs. Hammond, and the Societies of the Altar and St. Vincent de Paul.

CHAPTER LXXVII.

ST. BASIL'S, ROMAN CATHOLIC.

Famous for Its Educational as Well as Parochial Work.

"May I have the privilege of a seat in the gallery?" asked the writer of this article of Rev. Father Chalandar, the instructor and leader of St. Basil's Catholic church choir.

"Certainly; you will find plenty of room up there," was the courteous reply.

In a quiet corner of that capacious section of the church a fine opportunity was afforded to take note of the vesper service on that Sunday evening, in March, 1886. The church was not yet fully lighted; only here and there a solitary gleam fell athwart some life-like statue, bringing it out

in startling contrast with the surrounding gloom; far away the white altar loomed out of the darkness in indistinct shape, while before the tabernacle of its indwelling God the perpetual fire paid homage to the Perpetual Presence. Silently and reverently the people entered and with bent knee and sacred sign paid their homage to the altar's enshrinement. In the dim distance, beyond an archway, a robed priest hurried along, or some sanctuary singer rapidly passed by, the white surplice showing more clearly against the black cassock. Far away the sound of a bell is heard; its echoes roll along the corridors of the college as the first signal to the students. A church official rapidly passes along the aisles, lighting one chandelier after another, until a flood of brilliancy is poured over the kneeling worshippers and brilliantly reflected from the beautiful pictures of the "stations of the cross"; an acolyte, with lighted taper, illumines the sanctuary, and all the dark lines and the mystic shadows disappear far up among the arches and timbers of the roof, where they cluster in uncertain shapes. The bright sconces of the altar and all its gilt lines glitter and glisten against the white panels and arches until every pinnacle and ornament and crucifix stands out in beauty and clearness; more people rapidly, but silently, enter; again the bell peals out its last signal, and now troops of white-robed choristers hasten along the archway; Father Brennan enters the pulpit; the masters of the college take their places in the sanctuary; the students file into the pews assigned them on either side; two torch-bearers enter from the vestry, followed by 24 choristers and the officiating priests; the entire congregation kneels while the rosary is said—and all this was noticed as an introduction to the vesper service proper.

Inseparately connected with St. Basil's church is St. Michael's College, all the buildings of which are attached to the church, so that the entire structure is virtually under one roof. There are 100 students with 22 masters in attendance at the college, and these constitute the sanctuary choir; a place is set apart for those who are not in the sanctuary itself, on both sides, reached by passageways from the college, entirely separated from the principal church entrances. The chanting by these young men was ex-

cellent, the harmony of so many male voices producing a most pleasing effect. The antiphonal by the choir was also fine, the excellent pronunciation of the Latin, the continental being used, is worthy of praise especially. Of course the entire service was in Latin except the prayers by the people and priest when the rosary, or prayer to the Virgin, was said.

The officiating priest was Rev. Father M. Cherier; the sermon was delivered by Rev. Father Hours. There are eleven priests connected with St. Basil's community, so that the congregation has the privilege of hearing a different preacher each Sunday. Father Hours is a very deliberate preacher, almost painfully so; his foreign accent necessitates slow delivery of English, but he is readily understood for all that. His sermon was a plain practical discourse on the sin of swearing, and contained, among others, the following expressions—

"We should never speak the name of God idly and inconsiderately, and on any trivial occasion. When our good requires it and when the authority of the law requires it then only is it lawful to swear by the name of God."

"There are three conditions of an oath, truth, justice and judgment; these make it lawful, these wanting make it wrong."

After illustrating these three elements of an oath the speaker then spoke of the two kinds of oath that are wrong, the affirmative and the promissory. Under the former he considered such expressions as "May I never see God," "May I never stir from this place if what I say is not true," "So help me, God," etc., as very wrong. To say "by" God, or Christ, or the Gospel, or the cross, or the soul, or the Blessed Virgin is wrong. When treating of promissory oaths he said:—

"Those who join secret societies and take a promissory oath do wrong, and they are guilty as long as they continue therein."

"Those are not excused from all sin who from habit swear for want of judgment or prudence."

"We should always pronounce the name of God with devotion and piety, and should have it on our lips only in prayer, praise and thanksgiving."

The sermon was twenty-five minutes in length, and received the careful attention of the large audience



ST. BASIL'S ROMAN CATHOLIC CHURCH, ST. JOSEPH STREET. (opp. 324)

that was present. There was nothing particularly noticeable about this audience save that it was composed very largely of young people, especially young men. St. Basil's being located in a section of the city known for its refining influences the people who attend the churches in that immediate neighbourhood determine the more cultured nature of the congregations there than in some other localities. There always seems to be harmony between the neighbourhood and architecture of a church and the people who attend it.

St. Basil's choir numbers twenty-five voices and the instructor has certainly developed them to fine purpose. The organist is Father E. Murray, and he manipulates the instrument with grace and skill. Miss Bolster is the leading soprano, Misses Nichol and Ormsby the alto, Messrs. H. D. Kelly, bass, and J. F. Kirk, tenor. The Benediction of the Blessed Sacrament, as it is called, is the most interesting and impressive part of a vesper service. The altar is additionally lighted so that it becomes a mass of brilliancy; the entire congregation kneels; the choristers and priests quietly and solemnly bow before the tabernacle wherein rests the consecrated Body. Then the choir sang Rossini's "Salutaris," followed by Goeb's "Tantum Ergo," and they were exquisitely rendered, the singing of Father Chalander and Mr. Kirk being especially fine. The quartette was sung in purity and with a blending and shading of the voices that was delightful to the ear and certainly inspired a worshipful spirit with holier emotions. Then all was silent while the officiating priest, with a richly-ornamented stole thrown over his shoulders rose and approaching the altar bowed and took from the recess or "tabernacle" the "host" which he seized—not with the bare hands but with the stole wrapped about them—and slowly and reverently raised three times, a bell meanwhile being struck to ensure the low bowing of every head in adoration. It was then replaced in the tabernacle which is kept securely locked. The meaning of this ceremony is as follows:

The Roman Catholic church holds the doctrine of transubstantiation or the teaching that the wafer of unleavened bread becomes, after being blessed by the priest, the real body

of Jesus Christ. As such it is considered a most sacred object and is placed on the altar as a sacrifice to God. That is why no Catholic ever passes before an altar without bowing; to him the real body of Christ, who is God, is there, and when this body is brought out and held up by the priest as a token of benediction the sight of it is so holy that no eye must gaze upon it, hence all heads are deeply bent until it is replaced; the wafer is deposited in a little pendent bowl fastened in a circular, golden, fan-like stand which must not be touched with the bare hands on account of its sanctity. The form of a wafer is used, because that represents the pence or piece of silver for which Jesus was betrayed. For the same reason of the "Presence of God," a light is kept constantly burning, day and night, before the altar; the pagans were in the habit of keeping a fire burning before the altars of their idols, and this custom suggested the perpetual light as a token of honour to the living and real God.

St. Basil's church is situated on St. Joseph street, opposite St. Vincent, on a rise of ground, with a terraced lawn between the structure and the street. To the east, and connected with it, is the cottage, a very large building containing the living apartments of the eleven priests, dormitories for the students, a very large exhibition hall, class and recreation rooms, study halls and all the necessary appurtenances for the procurement of a scientific, musical and classical education. In the basement are the refectories, store-rooms, furnaces and boilers, the entire school and church being most comfortably heated by steam. The locality is a most delightful one, raised 125 feet above the level of the lake, an admirable view of which may be had from the upper stories of the building. The latter does not stand on a line with the street because it was originally intended to have a park in that part of the city below the building, but the growing demand for residential property caused an abandonment of the park idea. The ground on which the buildings stand was donated, except 3 1-2 acres, by Mr. Robert Elmsley, and these were bought from him later. At first, in 1855, only a small portion of the present church was built. In 1876 an addition was made to the northern end, and another addition to the southern end has just

been completed. The building is of brick with stone dressing, of the early English Gothic style, measuring 150 x 50 feet, with a height of 50 feet to the ridge. The principal entrance, a very handsome one, is through the tower at the south-east corner reached by a circular walk, and drive from St. Joseph street. This entrance is through a cut stone door-way, whose arch is supported by granite pillars; the tower above it is of pressed brick, and will, when finished, contain a slated spire, 150 feet high to the top of the cross, in which will be placed a fine bell. The southern addition to the church was built according to plans and drawings prepared by Architect A. A. Post, a graduate of St. Michael's, and now a resident of Whitby. Mr. Post has given to his Alma Mater a beautiful specimen of workmanship in the graceful outlines and convenient arrangements of St. Basil's.

Entering the main door-way the visitor is confronted with another set of doors made to close noiselessly after him of their own accord should he be disposed, as many people are, to leave them open behind him. This entrance is 12 feet square, a flight of stone steps brings him to the narthex proper which is heated very comfortably by marble covered radiators; from this winding stairways lead down to the basement and up to the gallery, the whole entrance being built of pressed brick. This vestibule or narthex, is 25 feet long by 16 feet wide; two stone vessels of holy water are placed in a niche in the wall at the entrance to the auditorium. The water kept is that which has been blessed by the priest, and thus sanctified and is used by faithful Catholics to sign the cross on the forehead and breast, and some even sprinkle it over the face. It is a custom borrowed from paganism and was fully introduced into the church about the 8th century.

The interior while not of the cathedral type of architecture still conveys that impression. The roof is of open timber work supported by 18 pillars, the ridge is sharply pointed and the pitch runs down to a narrow shed roof just above which are some small dormer windows into which is fitted beautiful stained glass, each window having some symbol inwrought, a chalice in one, the host in another, the monogram, I.H.S. in a third. The pillars with the superincumbent arches, made of pine grain-

ed to represent oak, with the altar at the farthest end of a long sanctuary convey the impression of the cathedral style. The organ, a plain case enclosing it, is a small one, costing \$3,500, worked by hydraulic pressure, and is very tastily ornamented. The pulpit is to the right and outside of the sanctuary, and is made of walnut and ash; the preacher reaches it by a flight of eight steps, and he is readily heard in every part of the building. There are, aside from those already noticed, but two stained glass windows in the building, one above the altar and the other a Catharine wheel at the opposite or southern end; the other windows are of cathedral glass. Originally the glass was set directly in the walls, but that arrangement was found very unsatisfactory, and frames were recently inserted. New stained glass windows of various and novel design are being purchased by the priests who are graduates of the college, as a token of regard for their Alma Mater, while the lay graduates will pay for the tower and spire; a slab will be inserted in the tower containing the names of the benefactors.

The value of the property of St. Basil's community is \$120,000; the recent improvements cost \$17,000 and all this is paid for; there is no debt; three or four individuals contributed \$1,000 each towards the improvements and the bazaar held on King street realized \$8,000. Rev. Father Brennan, who has charge of all the church and pastoral work, expressed himself in delighted terms as to the success of the work of which he had the supervision. He is a man of genial and approachable nature, always reverent in expression.

"Please God," said he, "our church will soon be entirely completed."

"You have no debt, I believe!" said the reporter.

"No; it has pleased God to raise up friends for us," and he then detailed the facts just given. "If it is the will of God," he continued, "we shall soon dedicate a church to Him that is entirely free."

This characteristic piety seemed to pervade all the remarks of the different fathers and attendants, who cordially greeted the inquirer and extended to him so much courtesy. And yet there was not only a desire, but a desire strongly expressed that the priests personally should not receive prominent mention. "Those matters," said one, "are for the people of the

world, and we do not belong to the world." Rev. Father Vincent is Provincial of the Order; Rev. Father Cushing is Superior of the College; the Order with which St. Basil's community is connected was established here in 1852.

The sanctuary has a dimension of 32 x 25 feet, and has a beautiful Mosaic pavement, which is uncovered during the Lenten season, but is carpeted at the celebration of the principal festivals. To the left is the throne for his Grace the Archbishop when he makes official visitations. The altar is entirely white, with gilt ornamentation, and is a fine piece of architecture, with miniature gothic arches and niches gracefully arranged. On each side are two images sustaining candelabra for the red lights, while on it are ten large polished sconces for the white lights. In the centre and above the tabernacle is an image of Jesus pointing to his bleeding heart. A beautiful richly wrought veil is always hung before the tabernacle, wherein the sacred body is kept, and the colour of it is changed according to the character of the festival, being either white, purple, red, gold or green. The monogram "I. H. S.," "Jesus the Saviour of Men," is affixed below the tabernacle. The altar is decorated with numerous arrangements for lighting, and when illuminated presents a most brilliant appearance.

There are four masses every Sunday morning, and vespers at half-past seven. During the week there are masses for the people daily at 6.30, 7 and 8 a.m., while the students have daily mass in the chapel under the church set apart for their use. On Sundays the students sing a plain chant. Each priest is obliged to celebrate mass every day, and this makes eleven daily masses. The church is called in honour of St. Basil the Great, who lived in the fourth century, and was one of the most eloquent and spiritual fathers of the primitive Christian church. He was a man of singularly sweet temper and disposition, and was so universally beloved that not only Christians, but Jews and pagans united to grieve for him after he was dead. On one side of the sanctuary, at its outermost end, is an image of the Guardian Angel, it being the belief of the church that each man is attended by such celestial spirit in order to guide and protect him; opposite this is an image

of St. Ann, the mother of the Virgin Mary; her day in the Catholic calendar is July 26th. The altars of St. Joseph and of the Virgin are prettily arranged and decorated with fresh bouquets of flowers. A noteworthy piece of carving is the representation of Mary receiving the body of Jesus from the cross. It is an excellently wrought piece of statuary, cut from stone, and portrays in the most vivid manner the terrible grief of the mother as she holds the dead body of her son in her arms; her face expresses, through the cold stone, the heart-breaking agony of every mother who looks into the face of her dead child; every line of her countenance tells of woe, and one can almost imagine the presence of life in the eyes that seem to look so sorrowfully into the face of the Divine Son. The artist has very successfully cut the death-image into that face; the lifeless stone is not more so than the corpse-like impression conveyed by the image cut from it; the pierced hands and feet and the wounded side mutely but distinctly show the marks of the executioner's cruel blows; one can almost imagine the death-damp glittering upon the drawn features, so real does it seem. No one can look at this image and remain untouched by the grief and the sorrow it recalls. Immediately above this is a life-sized crucifix with the red letters "I. N. R. I.," that is, "Jesus of Nazareth, King of the Jews."

In his study of the church the reporter found a white marble tablet, with raised gilt letters, inserted in the west wall near the sanctuary. It commemorates the life and pious deeds of Mr. John Elmsley, and on it is stated: "His heart is here deposited by St. Basil's Society." The motto below, carved in Latin, is: "To the eyes of all they seem dead, but they are in peace;" then come the letters R. L. P. Upon inquiry the information was received that Mr. Elmsley sojourned at St. Basil's church that he made a provision in his will that his heart should be taken from his body and deposited in the church; the body is buried in the Cathedral vault, and the heart was hermetically sealed in a jar of alcohol and deposited in the niche behind the tablet where it now rests.

Important alterations have been made in St. Basil's church since 1886. In that year the whole front and an unfinished tower were taken down.

An addition of about forty feet was then commenced and carried through to completion in the spring and summer of 1887. The following year the present graceful spire was added, and in the basement two sodality chapels, a college chapel and large night school room were fitted up, while behind the gallery there is a well-lighted room where the St. Vincent de Paul and the Ladies' Sewing Societies hold their meetings and transact business in connection with their work for the poor of the parish. When the improvements were finished a fine, new organ was purchased at a cost of four thousand dollars. Besides the additions to the front of the church a large vestry was built adjoining the sanctuary. The sitting capacity of the church was thus doubled, and the total expenditure in connection with the whole enterprise was nearly \$25,000. These works were accomplished under the direction of the parish priest, Rev. L. Brennan, and funds were raised by him from parishioners and friends which cleared off all the liabilities incurred in the space of three or four years. From 1889 to 1891 Rev. P. O'Donohue was the parish priest. In 1891 Rev. L. Brennan was re-appointed parish priest, and for three years the parish continued to give financial aid to the new parish of the Holy Rosary and St. Basil's Novitiate, established just outside of the city limits. In the fall of 1895 the parish priest proposed to the congregation that a bell should be purchased for the tower of their church. The amount necessary was subscribed in a fortnight, and the new bell, blessed by the Bishop of London December 8th, 1895. It is one of the finest bells of its size in the province. It weighs considerably over two tons. The ringing of the Angelus at the early hour of 6 a.m. so disturbed some of the neighbours that at their request, the bell is now only tolled in the morning. St. Basil's church may be regarded as one of the most completely equipped churches of the city

CHAPTER LXXVIII

OUR LADY OF LOURDES.

The Church of the Archbishopal Palace in the North-east of the City.

There is no city on the American continent of the size of Toronto that is to be compared with it in the number and magnificence of its churches. Their architectural beauty of con-

struction, their elegance of furniture and decoration and the convenience of all their appointments are justly not only matters of astonishment to foreign visitors but matters of admiration and wonder. Of course we have simple, plain and unpretending churches and meagre mission chapels where poorly paid ministers officiate, but these exist everywhere; not every place, however, can boast of such beautiful churches and so many of them as this fair city whose heaven-reaching spires speak of its moral character to the traveller coming from over the green hills of the north and the blue waters of the lake on the south.

Of the many splendid structures fully described in this series of articles the reader will have noticed the fact of some peculiar characteristics appertaining to each that gives it a distinctive position so far as its material construction is concerned. It remains for this article to attempt a description of the most magnificent of all the Toronto churches—the Roman Catholic Church of Our Lady of Lourdes and St. John the Evangelist, situated on the west side of Sherbourne street, above Wellesley. The peculiarity of this church and that which sets it apart from all other city churches is its domical construction, the only example of such church construction in Toronto. This central idea of the structure is then developed throughout all its parts with the most graceful delineations and a harmonious blending of various architectural models, finished with decoration that is not too elaborate to violate good taste, and yet is sufficiently ornate to clothe the edifice as with a rich and beautiful garment. Both the conception of the design of the church and its execution have given it a unique character; only one word can convey to the mind of the reader a conception of this character and that word is classic; it is a classic building, and to a person of cultivated taste its mere material construction suggests that reverential feeling and challenges that admiration of the beautiful that always attach themselves to the contemplation of fine art.

The structure is built of white brick and the walls have an air space between the outer and inner parts; at the numerous angles, however, where the pilasters have six-inch projections on the inside, the walls are solid. A portico sustained by four col-

umns extends along the width of the building in front, and on the frieze is inscribed in gilt letters; "Gloria in Excelsis Deo." Glory to God in the highest. The external pilasters and entablature are made of wood, but have the appearance of stone. The dado from the cornice downward is finished in a cement which acquires the hardness as well as appearance of stone.

The immense dome rests upon large stone templates in solid brick piers; it is built of wood and covered with muntz metal, the first time such metal is used for this purpose; it is surmounted with a large gilt cross, and produces an imposing and massive effect. From the south-east corner of the edifice a small tower is built, also surmounted with a cross.

Passing through the portico the visitor next sees a handsome stone archway in which are swung two heavy walnut doors upon large brass hinges. These open into a small narthex, on each side of which is a stationary seat, above which are three pilastered arches enclosing foliated stained glass windows. The latter overlook recesses in the nave that accommodate fifty worshippers. From the one on the left of the entrance a narrow winding stairway leads to a small gallery. The balustrade is a fine piece of workmanship, made of oak and walnut. Two noiseless doors, richly panelled and ornamented, open directly into the nave and the visitor who enters this church for the first time will undoubtedly experience a sense of awe when contemplating the splendid sight that meets him. It is a small church, seating only 300 people and measuring only 100 feet in length with a width of 35 feet at the transepts and 25 feet in the nave. The sanctuary is 28 feet 6 in. long and 25 feet wide; but that so much magnificence can be compressed within so small a space and no architectural harmony violated is the wonder of it.

The central feature is the dome; it rests upon four main arches, which are beautifully ornamented in plaster with honeysuckle, dart and egg embellishments; above these is an enriched arcade running around the entire dome and supporting an entablature of cornice-work; above this work are numerous gas jets, which light the interior brilliantly and give the building externally a distinguished appearance. Eight circular windows are inserted in the dome between

plastered ribs, and above it all is a skylight of stained glass. A peculiarity of the interior is the large number of Ionic pilasters, all of which are made of plastered brick; the frieze of the entablature which these pilasters support is rich and ornamental. The ceiling of the nave is semi-circular; between its ribs, which are tastily decorated, there are panels in plaster, with rich carvings in the centre of each. The transepts, which are very narrow, are ornamented with arcades, within which are spaces reserved for paintings to be introduced hereafter; such spaces are also reserved underneath the dome and within the semi-circular ceiling and walls of the sanctuary.

The sanctuary rail is another specimen of marvellous beauty in this church, where there is so much that is beautiful. It is built of handsomely carved wood, surmounted with bronzed iron work and a mottled marble slab. The floor of the sanctuary is wood-mosaic; the altar is a plain white, but pretty wooden erection, surmounted with a very handsome gilded tabernacle. The entablature of the sanctuary, supported by fluted Ionic pilasters, has a very rich frieze; underneath is an arcade with Tuscan pilasters standing upon an ornamental string. Five plain glass windows light the sanctuary, while in the nave there are four on each side of the building. Eight Corinthian wooden pilasters with prettily carved capitals support the organ gallery, which is finished in oil, the rest of the interior being tinted with various colours, whose combinations are pleasing to the eye and gratifying to one's aesthetic taste. But no description can possibly do justice to the artistic merit of this beautiful little church, which is an ornament to the city and an honour to the faith here symbolized.

The dado, whose dark colours strongly contrast with the lighter tints above, is finished in oil; the pews are models of elegant construction, novel in design, convenient in arrangement and ornamental in appearance. They were built by the Bennett Furnishing Co., of London, Ont. The building is heated by steam and the latest improvements for securing ingress of fresh air and egress of foul air have been introduced; it is lighted by pretty gas brackets springing from the pilasters. The architect of the

building was Mr. F. C. Law, and its cost was about \$45,000.

The sacristy is immediately west of the apse and is entered by means of a doorway back of the altar. It is in perfect keeping with the beauty of the main edifice, and is furnished with all the appurtenances necessary for the celebration of the rich and elaborate services for which the Catholic church is distinguished. The church which was completed in 1886, was erected as a Memorial Church in honour of his Grace Archbishop Lynch, the first Archbishop of Toronto, to celebrate the 25th anniversary of his elevation to the bishopric. The dedication, an account of which appeared in the daily papers of the time, took place October 28th, 1886, and was a notable event in the history of Catholicism, not only in this city but in the province at large. A new parish was formed at the dedication, and Rev. Father J. F. McBride appointed rector. This new parish includes the part of the city extending from the river Don to and including the west side of Church street in one direction and from Carlton street to Bloor street, thence along Gwynne street to the old northern boundary of St. Paul's parish in the other direction.

On the apse back of and above the altar is a representation of a rocky cavern strewn with flowers and trailing vines; standing on one side within it is an image of the Virgin Mary chastely and beautifully dressed with a halo of light about her head and face. On the opposite side and lower down among the rocks is a picture of a little child in a listening attitude. The whole is a portraiture of the Grotto of Lourdes, France, and of the apparition of the Virgin Mother to the peasant child. Readers doubtless remember the excitement created about 1866 by the asserted appearance of the Virgin in this grotto to a little child and the establishment of pilgrimages to Lourdes, where by bathing in the waters and by prayer to the mother of God, a number of miraculous cures were effected. In connection with these it is said that there were also several apparitions of the Virgin to different individuals at different times, so that Lourdes has become the Mecca of the Roman Catholic church, second only to Rome itself, and even superior to the latter city in so far as supernatural manifestations are concerned.

In honour of this event the church on Sherbourne street is called "Church of Our Lady of Lourdes" because the latter title has been given to the Virgin Mary in token of her manifestations in the Lourdes' caves.

The church is situated on land familiarly known as St. John's Grove, the building attached to it being the official residence of the Archbishop as well as the rector of the parish, who, in this case, is also secretary to his Grace. The grounds surrounding the various buildings are not yet graded and arranged; indeed the church itself is not absolutely finished, as it is the intention at some future time to introduce a pipe organ, the instrument now in use being merely a reed instrument. The present altar is only a temporary one and a new one will be erected sometime hereafter that will cost \$3,500. The congregation is a new one, but already large and in a very flourishing condition; it could not fail to be so when its parish priest is so genial a spirit and so thoroughly enthusiastic and devoted to his good work. Three masses are said every Sunday, at seven, at nine and half-past ten o'clock, and a vesper service is held every Sunday evening, while a small but interesting Sunday school meets in the afternoon at 3 o'clock.

The purity and freshness of the beautiful day in the natural world found fitting response in the newness and beauty of the handsome church of Our Lady of Lourdes when, one Sunday morning, the writer entered it and found his way to a quiet corner of the gallery. All was silent about the sacred precincts of the altar; gleams of sunlight occasionally fell athwart some decoration and kindled into it brightness; here and there a devout worshipper silently knelt and murmured his matin; a little child gracefully knelt with bowed head before the Presence and with little fingers interlaced repeated its devotions; a handsomely dressed lady bent low over her clasped hands as she brought her offering of prayer to the Virgin mother; a poor servant girl reverently counted the beads of her rosary, worshipping the same God who, in the sublimity and purity of His existence, is the only being that is "no respecter of persons." Slowly the congregation assembles and always reverently; there is no frivolity, no trivial jesting, no carelessness, but a



CHURCH OF OUR LADY OF LOURDES (ROMAN CATHOLIC), SHERBOURNE ST.

(opp. 330)

devout bearing and becoming decorum. The beautiful little palace-temple, by virtue of its own magnificence, must not be prostituted to worldliness; the perpetual light before the altar, symbolical of the Perpetual Presence within its holy tabernacle, speaks of the holiness of the temple dedicated to Almighty God, and no unhalloved approach must defile its portals. Therefore everyone entering is devotional, self-communing, worshipful in manner as well as spirit.

The congregation generally seems to partake of the nature of the vicinity. The church is most delightfully located in a section of the city that is mostly occupied by the residences of wealthy people, and this character of population determines the nature of the congregations in such sections as a general rule. There were not more than 175 persons present, but they were of excellent standing, so far as social and intellectual qualities are concerned. Rev. Father E. B. Lawlor was the celebrant of the mass; he was attended by two acolytes, one of whom was habited in white surplice and black cassock, and the other wore a purple cassock with a white surplice. The first ceremony was that of the Asperges, or sprinkling with holy water; after homage at the altar the priest and acolytes slowly marched down the central aisle, and while the choir sang the people were sprinkled with the water, accompanied by words of blessing from the priest; one boy carried the vessel of water and the other a sconce containing a long, lighted candle. This sprinkling or Aspergiorum service is called Vidi aquam from Easter to Trinity Sunday, on all other occasions it is the Asperges service simply. The celebrant and his assistants then withdraw to the sacristy, where the chasuble of the priest was changed and he returned to the sanctuary and celebrated mass. The service was conducted with that same spirit of dignity and reverence that always invests a Catholic service with an impressive and beneficial effect to be attained in no other form of service. And this was heightened by the splendid music rendered on this occasion. It is the custom in this church to have an orchestral accompaniment on the festival days, and upon this occasion Prof. Obernier's orchestra accompanied the choir with two violins, violincello, cornet, trombone and clarinet, and furnished a special programme of music. There were twenty singers

under the lead of Mr. L. J. R. Richardson, assisted by Father McBride, with Miss M. McLerry at the organ. Father McBride is himself an accomplished musician and, according to the Catholic custom, has general supervision of the choir.

In accordance with the classic character of this splendid church, the music is also of classical selection. Very seldom is anything sung except music of the most cultured nature, and it is always well sung. Mozart's First Mass, in C, was the one executed on Sunday morning, and it was exquisitely sung. The building is small for the full appreciation of a volume of sound, but yet the tone and harmony of the work were fully brought out, and made the service a delightful one. The Agnus Dei solo was taken by Miss Minnie McGrath, and Cherubini's Ave Maria was sung at offertory by Miss Flora Croft, both of whom sang sweetly and with an appreciation of what they were expressing. The other soloists of this choir are Mrs. Petley, contralto; Mr. A. Philatreault, bass; and Mr. Thos. Lee, tenor. It is well worth a visit to this church simply to hear these singers, to say nothing of the gratification afforded by a view of the church itself.

The sermon at this time was preached by Rev. Father Anastatius Kreidt, O.C.C., a German-American, of the Carmelite Order at Niagara Falls. He is a very fluent and agreeable speaker, the foreign accent rather adding to the interest of his expressions. He used good language, and is evidently a gentleman of culture and education. He stood upon the steps of the altar and spoke freely, without notes, upon the text, "All were filled with the Holy Ghost." He said, among other things:—

There is solemnity and joy in the heart of every Christian because this is the birthday of the holy mother church. There is no tie of affection so strong as that which unites us to a mother; no riches can possess the mind so much as those flowing from the church; therefore we rejoice in her birthday as the spouse of God.

We must not mount to heaven, but go down into our own souls to find the Holy Ghost, because He can never leave the earth again. He is in the teachers and in the people of the Catholic church; we are the temples of the Holy Ghost, and He is in us as the spirit of justice and peace and

joy. If Catholics knew that they are possessed by the Holy Ghost they would love the church more. Let us go into our own hearts and see the Kingdom of God in us.

God is not only wisdom or power; He is more; He is love, and love is His essence.

The Spirit comes to enliven and inform us; if it leaves us, we are dead. Catholics who are not in a state of grace are of no account in the eyes of God.

There is no joy in the heart of a sinner; every sin is selfish and excludes love. A man who has pride has no love; he has not even the highest degree of human virtue. Avarice, impurity and sloth are selfish, and shut out love.

Why do Christians not become perfect? Because they don't consult or obey the Holy Ghost.

If we listen to the good inspirations of our own hearts we need no external admonitions.

Prayer simply means that we allow ourselves to be guided by God.

No one was ever lost except by worldliness. God hates it more than downright crime.

You ought to know that you are temples of the Holy Ghost. Why do we offer incense to a dying man the same as we incense a church? Because that is the temple of the Holy Ghost, and that is why our dead are not buried in other than consecrated ground, because the Christian's body is the temple of the Holy Ghost.

If we wish to hear the holy music of God's voice let us possess the Holy Ghost.

It has already been stated that the church of Our Lady of Lourdes was built as a memorial to Archbishop Lynch. The following fuller particulars will therefore be of interest:—

When his Grace, the late Archbishop Lynch, celebrated the silver jubilee of his episcopate in 1884, the erection of a memorial church was decided on as the most fitting way in which to commemorate the event.

The site chosen in Sherbourne street was decided upon at the close of the annual retreat of the clergy of the arch-diocese of Toronto, held at St. Michael's College in 1884.

The Very Rev. Father Smits, Superior of the Carmelites, Niagara Falls, called a meeting of the priests to devise some proper mode of celebrating the twenty-fifth anniversary or silver jubilee of the consecration of his

Grace the Archbishop, which occurred on November 20th, 1859. The Archbishop had long contemplated building a church adjoining his residence on Sherbourne street. The clergy resolved to subscribe a large amount towards making the proposed edifice a memorial church. Bishop O'Mahoney subscribed \$500, Vicar-General Rooney \$400, while the other clergy pledged themselves to liberal subscriptions.

The parishes of the arch-diocese vied with each other in presenting a memorial to the venerable Archbishop in testimony of their appreciation of the high and valued services he had rendered to the cause of religion in the arch-diocese and the province at large. Hitherto the north-eastern part of the city had no regular place of worship though Roman Catholic residents were generally admitted to the private mass of the Archbishop, or of his resident chaplain in the basement of the Archbishop's house.

But the room was small and inconvenient, and as the neighbourhood grew and developed the necessity of a larger and better adapted church became apparent.

Having decided upon the erection of a church the work was hurried, and on June 21, 1885, the corner stone was laid by Archbishop Lynch. He was assisted by Bishop O'Mahoney, who preached the sermon. On October 29, 1886, the solemn dedication ceremonies were performed, in the presence of a large concourse of people, a great number of church dignitaries, including the Lieutenant-Governor, Hon. Frank Smith and Hon. T. W. Anglin.

Bishop Walsh, of London, preached the dedication sermon. The subject was the divine mission of the church as set forth in the Gospel of St. John, and as fulfilled on the Day of Pentecost. The choir was under the direction of Mr. F. W. R. Richardson, and was accompanied by the orchestra of the Toronto Opera House, under the direction of Prof. Oberner.

The first rector was Rev. J. F. McBride, who had first been secretary to Archbishop Lynch, and on his death to administrators of the diocese. Father McBride was by birth a Scotchman; he was educated at the Roman Catholic College at Niagara and completed his course of study at the Grand Seminary in Montreal. Under the ministry of Father McBride, who subsequently went to St. Helen's, Brockton, the work progressed quick-

ly and many works of usefulness were set on foot.

Upon the appointment of the Most Rev. John Walsh as Archbishop of Toronto in 1889, Father McBride was replaced by Rev. Father James Walsh, nephew and secretary of the archbishop, and became second rector of the parish. These offices he accepted and firmly established himself in the affections of the people. Father Walsh was born in Mooncoin, in Ireland, in the same house in which, 27 years before, his illustrious uncle first saw the light. He studied for four years at St. Patrick's College, Carlow, and then went to Rome, where, at the College of the Propaganda, he remained four years, completing his theological studies for the priesthood.

He was ordained March 13, 1881, by his Eminence Cardinal La Valetta, in the Basilica of St. John Lateran, the cathedral church of the Popes as Bishops of Rome. He came to Canada in September of the same year, and proceeded to London, of which diocese Dr. Walsh was at that time bishop.

He remained there as assistant priest of St. Peter's cathedral; chaplain first of St. Joseph's Orphan Asylum, Mount Hope, and latterly of the Sacred Heart Convent, and, on the removal of Bishop Walsh to Toronto, accompanied him hither, and was installed at Our Lady of Lourdes.

He was known in this city as a zealous, pious and devoted priest, an efficient diocesan secretary, and an eloquent pulpit orator. Under his care the parish made steady progress, and numbered in 1896 more than 150 families.

In addition to the Archbishop's residence, the building contains an academy on Wellesley street conducted by the Nuns of Loretto and a Separate school, and in connection with the church a conference of the Society of St. Vincent de Paul, a branch of the Catholic Mutual Benefit Society, and other religious and benevolent institutions.

On the death of the lamented Archbishop Walsh, there were many changes, one of which was the translation of Father Walsh to St. Helen's, Brockton, and the appointment to Our Lady of Lourdes of the Rev. Father Cruise, under whose care the parish continues to progress.

CHAPTER LXXIX.

ST. HELEN'S, ROMAN CATHOLIC.

—
Once the Parish Church of the Suburb of Brockton.

The lot at the south-west corner of Dundas street and Lansdowne avenue, Brockton, is occupied by a church with a school building on one side of it and a presbytery or parochial residence on the other. This is the property of St. Helen's Roman Catholic parish, and about it centre the interests of the adherents of that faith in the north-western section of the city. The church is a prominent feature, and is distinctly visible from all sides owing partly to its location in a section not yet fully occupied with buildings. It is a plain red brick building, with a tower and steeple, surmounted with the emblematic sign of Christendom. While there is nothing especially attractive about the building either in the way of architecture or furniture, yet it is a graceful structure and excellently serves the purpose of its erection. Its dimensions are 60x35 feet and it seats about 320 persons.

The interior is destitute of even any approach towards ornamentation, save for the altars. The pews are darkly painted pine sittings with no cushions; the floor is not carpeted and the walls and ceiling are simply kalsomined. Upon the former are hung framed engravings representing the "stations of the cross," scenes in the last days of Christ on earth. A narrow gallery furnished with rude seats extends above the little entrance on Lansdowne avenue; this is the choir gallery, and contains a cabinet organ. The choir of St. Helen's is a very good one and numbers 18 members. Within the inner entrance door is a large stone baptismal font. The altar of St. Joseph is in the north-west corner of the church, and here is seen the image of St. Joseph holding the babe on his left arm and a lily in his right hand, emblematic of purity. The image is prettily carved and brightly ornamented. Much more so is that of the Virgin upon an altar opposite. This altar is built upon a carpeted dais and contains pretty vases, candlesticks, flowers and other ornamentations that relieve the general plainness of the room. At one side of it is a contribution box labelled "For Our Lady's Altar." The chancel is a small one divided from the room by a semi-cir-

cular balustrade draped with white cloth. The altar is a white one with gilt mouldings and tasteful arrangements of vessels and ornaments. At one side of it is a well-defined image called "The Bleeding Heart of our Lord." The vestry is a very narrow apartment back of the altar. Above it are two windows curtained with red

scholars with five or six teachers, the priest of the parish being the superintendent.

The land at this corner was donated to the parish or, at least, in part, by Mr. Angus Maedowell. Originally the parish was a part of St. Mary's and is an outgrowth of the latter. The corner stone of the church was laid by



ST. HELEN'S ROMAN CATHOLIC CHURCH, DUNDAS ST. AND LANSDOWNE AVE.

drapery, and above these a crucifix. Masses are said every Sunday at 8.30 o'clock and at 10.30 with vespers at 7. At the last two services a sermon is preached. Great interest is taken by the people in their church and the attendance is always very large. A Sunday school is held in the afternoon at 3 o'clock. There are about 300

the late Archbishop Lynch, in 1871. The parish was constituted in 1875, and Father J. J. Shea was the first pastor. At that time there were 80 communicants, and owing to the sparsely settled district many came to mass from a great distance.

The Rev. Joseph McCann assumed charge of the parish in 1882. In that

year he began the erection of a fine, commodious, convenient and substantial school-house, which is now an ornament in that section of the city, to say nothing of the good it is accomplishing. It is under the control of the Separate School Board, with two hundred scholars and four teachers in attendance. The first Roman Catholic school in Brockton was established thirty years ago, and the school was held in the basement of the church before this building was erected. Father McCann was born in Ontario and at first attended the common schools, after which he spent five years studying classics and philosophy in St. Michael's College. In 1864 he entered the Grand Seminary at Montreal, where he spent three years in the study of theology, Scripture and kindred subjects. He was ordained a priest by Archbishop Lynch in St. Mary's church of this city in July, 1867. His first field was missionary labour in St. Catharines, then he was connected with St. Mary's in this city. In 1867 he was pastor of the Gore parish, and was subsequently transferred to the cathedral of Toronto, where he spent one year. Two years followed at St. Paul's, and then mission work at Oshawa. In his next station, Whitby, he erected two Separate school houses and a commodious presbytery. In 1877 he was named rector of the cathedral in this city, and was Chancellor of the Archdiocese. At this time he travelled very extensively in Europe and had an audience with Pope Leo XIII. Upon his return he lectured in the cathedral and paid a visit to the North-west, lecturing in Winnipeg for the benefit of his church.

When he took charge of St. Helen's there was a parish debt of \$3,000; that was all paid. The membership of the church is now 1,000, not only a remarkable increase, but one that speaks volumes for the energy and popularity of the pastors. One hundred and sixty were confirmed, 280 baptized and 51 couples married during the ministry of Father McCann.

Connected with the latter is the Weston church, where mass is said every Sunday morning. Forty-five families are connected with this church and more than a hundred communicants. The building, erected thirty-four years ago, has recently been repaired, and the interest is a flourishing one. St. Helen's also in-

cludes Parkdale, so that the parish territorially is extensive, and needs the constant work of two priests. The assistant was in 1896 the Rev. Father McGovern. The growth of the city Brockton-wards is in keeping with its general development in every other direction, and with that growth the opportunities of St. Helen's for advancing Christianity are becoming constantly enlarged.

Father McCann, now Vicar-General of the diocese, left St. Helen's in 1891, and was succeeded by Very Rev. Dean Cassidy, who in turn was followed by Father Cruise, the rector in 1896.

At the present (1901) the rector is Rev. Father James Walsh, formerly of Our Lady of Lourdes, late secretary to his Grace Archbishop Walsh. The curate is the Rev. Father Richardson.

CHAPTER LXXX.

ST. PATRICK'S, ROMAN CATHOLIC.

Flourishing West End Congregation in Charge of Redemptorist Fathers.

On William street, between Caer-Howell and St. Patrick streets, is a white brick Catholic church, surmounted with a graceful spire. There are two small porches, one on the north and one in the south, affording ingress into the church from those sides. There is but one entrance on William street, and that is directly through the tower in the centre into a small narthex. Within these entrances are several curtained confessionals and convenient boxes for alms. The church has a nave, two aisles and an apsidal sanctuary. At the entrance of the aisles is a notice which reads "Positively no women allowed on this side," an indication of separation of the sexes, probably for the better devoutness of each. Above is a semi-circular gallery containing the pipe organ and accommodation for the choir. Ten columns running off into open timber-work support the roof. Seven double lancet windows abundantly light the room, and two triple lancets and a triple trefoil light the chancel. The altar is a rather plain but neat white structure, ornamented with gilt mouldings. A finely executed painting of the crucifixion forms the central reredos, the remaining portion having a dark green background. The altars of the Virgin and of St. Joseph are located outside of the chancel, as

is the custom, and they are neat erections. The lofty ceiling gives the church that cathedral effect which heightens religious feeling and intensifies the spirit of devotion. The building is heated by steam, some of the

framed in gilt; the pulpit is at the south-west corner, near the altar of the Virgin.

In addition to the church the parish owns a school house on the north, a presbytery on the south and a very



ST. PATRICK'S CHURCH, ROMAN CATHOLIC, WILLIAM STREET.

pipes running along the pews, thus ensuring comfort in all parts of the auditorium. The pews are comfortable and substantial and will seat 800 persons. The Stations of the Cross are

handsome and commodious presbytery on McCaul street, on the west. The latter was built in 1886, and is inhabited by the Redemptorist Fathers, who have charge of the parish interests.

About 1861 or 1862 an old-fashioned, little frame chapel stood on the site of the present church. The parish, organized about 1860, had no priest of its own, mass being sung by priests sent from the cathedral, and they had pastoral oversight of the parish.

In 1864 the little chapel was destroyed by fire. In 1867 the Reverend Father Laurent, afterwards of the Cathedral, took charge of the parish, and from that time its success was an assured fact. A school house was built, and this was used as a chapel on Sundays until the present church

gregation. He was their priest 14 years; during that time \$60,000 was spent on the land, the buildings and the various improvements which have not only enhanced the value of the property, but have aided to dignify and improve surrounding properties. When Father Laurent left the parish it had not one cent of debt.

The Redemptorist Fathers assumed charge of the parish in 1881.

The first Superior of this parish was Father Grim, who was removed in 1886 to become president of the House of Studies in Maryland. Assisting Father



ST. PETER'S ROMAN CATHOLIC CHURCH, CORNER BATHURST AND BLOOR STS.

was erected in 1870. Then more ground was purchased and the presbytery south of the church was built as a residence for the priests. The bond of union between Father Laurent and his people was a very strong one. It has been learned on excellent authority that he spent large sums of money in improving the property of the parish and laboured earnestly and self-sacrificingly for the interests of his people. They loved him in return and cordially responded to his efforts to build up what has now become a large, influential and flourishing con-

gregation. Then came Fathers Hayden, Krein, McInery and Miller. Then came Fathers Henning (he was Superior), and Corduke, Rein, Miller and Thurnel, with others the Superior in January, 1901 being the Very Rev. Father Ward.

The territorial limits of the parish are from College street to the bay, from Spadina avenue to Elizabeth street, and on the latter as far as Queen, then York street on the east and Peter street on the west. There are about 2,000 souls in this limit with about 700 communicants. There is a

Sunday school of 200, and about 350 or perhaps 400 scholars attend the separate school in the building north of the church.

CHAPTER LXXXI.

ST. PETER'S AND ST. CECILIA'S.

Offshoots Respectively From St. Mary's and St. Helen's Parishes.

The church of St. Peter, belonging to the Roman Catholic body, situated

around him a devoted, if not very large congregation. Father Minehan is in charge at the present time (1901).

St. Cecilia's Roman Catholic church, Toronto Junction, was originally a Presbyterian place of worship, used by the members of that denomination of Christians living in the "Junction" before their new church was opened. When the Presbyterians removed to another position in the town they were desirous of selling their old building, and the Roman Catholics of the vicinity, who had no nearer place



ST. CECILIA'S CHURCH, ROMAN CATHOLIC, TORONTO JUNCTION.

on the south-east corner of Bathurst and Bloor streets, is a most unpretentious building, built of wood, and was first opened as a chapel-of-ease to St. Mary's, on January 4th, 1872. The services were provided for by the clergy of St. Mary's for many years, the Very Rev. Father McCann taking a warm interest in the work. About 1896 St. Peter's became a separate parish, being placed under the pastoral care of the Rev. Father Minehan, who, under difficult and very trying circumstances, has gathered

of worship than St. Helen's, Brockton, two miles distant, became the purchasers, entering into possession on April 28th, 1895, the price paid being \$3,000.

Father Bergin, one of the clergy from St. Michael's, was appointed rector, and under his fostering care the work of the church has gone on auspiciously. For a short time Father Sheridan also officiated as curate to Father Bergin at this church. In 1900 a handsome brick school-

house was erected, while there is also an excellent rectory. Father Bergin has no less than 225 families under his care, and in the Separate school there are 175 pupils. It is hoped that it will be possible in the near future to erect a more substantial church, capable of meeting the present and prospective wants of the neighbourhood.

siderable minority who are of French birth or extraction and whose mother tongue is that of "La belle France," until the year 1887 they had no place of worship where they could hear the priests of their church preach in their own language.

For several years prior to the period spoken of the Basilian Fathers used to have special services in their col-



CHURCH OF THE SACRED HEART, FRENCH ROMAN CATHOLIC, KING ST. EAST.

CHAPTER LXXXII.

CHURCH OF THE SACRED HEART.

The Only French Congregation in Toronto
—Formerly a Presbyterian Church.

Though there are among the Roman Catholic residents of Toronto a con-

lege chapel for the French Roman Catholics, but this, to quote the Rev. Father Teefy, "met with no degree of success; the few and the good came; the many and those who needed special attention remained away."

In 1887 a French-Canadian Roman Catholic priest was selected from

among the Montreal clergy and transferred to Toronto, under whose pastoral care the French-speaking Roman Catholics of the city were placed.

At first the services were held in the chapel of St. Vincent de Paul, in St. Michael's Palace, and were there continued for about fifteen months. The first mass was said on June 26th, 1887, and the last in that building on September 30th in the following year.

The Presbyterians, who worshipped in the old-fashioned red brick church on the north side of King street east, numbering 430 to 436, had built a new church on Oak street, and readily disposed of the old building to the Roman Catholics, and on October 7th, 1888, the opening services were held, the Very Reverend Father Laurent, V.G., officiating.

The clergyman appointed to the charge of this church, known as the "Church of the Sacred Heart," was the Reverend Philippe La Marche, a native of the city of Montreal. Father La Marche was educated at Joliette College, Quebec, and was ordained priest by Archbishop Fabre, May 19th, 1883. For four years he served as curate in various Montreal churches, and came to Toronto in September, 1887.

The building has not been altered in any material respect since it was occupied by the Presbyterians, except in adapting the interior for the services of the congregation who now occupy it.

CHAPTER LXXXIII.

ST. JOSEPH'S, LESLIEVILLE,

Where Earnest Work has Accomplished Splendid Results.

St. Joseph's Roman Catholic church, situated in the extreme east end of the city, on Leslie street, to the north of Queen street east, is one of the prettiest features in a district which has few natural advantages, either in scenery or surroundings.

The land on which the church was built, cost in the year 1878 the sum of \$1,000. The building of the edifice absorbed \$10,000, and the Presbytery \$3,000 more. Taking St. Joseph's on the whole the Roman Catholic residents of the east end of the city appear to have received good value for the large sum expended. The church is bright, light and airy, cool in summer and always comfortably warmed

in winter. In addition to these advantages the congregations at all the services are always good, and when any noteworthy preacher occupies the pulpit, or special services are announced, it often happens that many of the would-be auditors fail to find the necessary accommodation.

The corner stone of St. Joseph's was laid by Archbishop Lynch in September, 1884, with considerable ceremony, a large number of priests and many prominent laymen of the Roman Catholic church in Toronto being present.

On July the 18th, 1886, rather more than eighteen months after the corner stone was laid, the church was completed and dedicated for Divine service by Bishop O'Mahoney.

A very well-known man preached the first sermon; this was the Rev. Dr. O'Reilly, of Detroit. This notable clergyman was treasurer in Detroit for the Irish Land League.

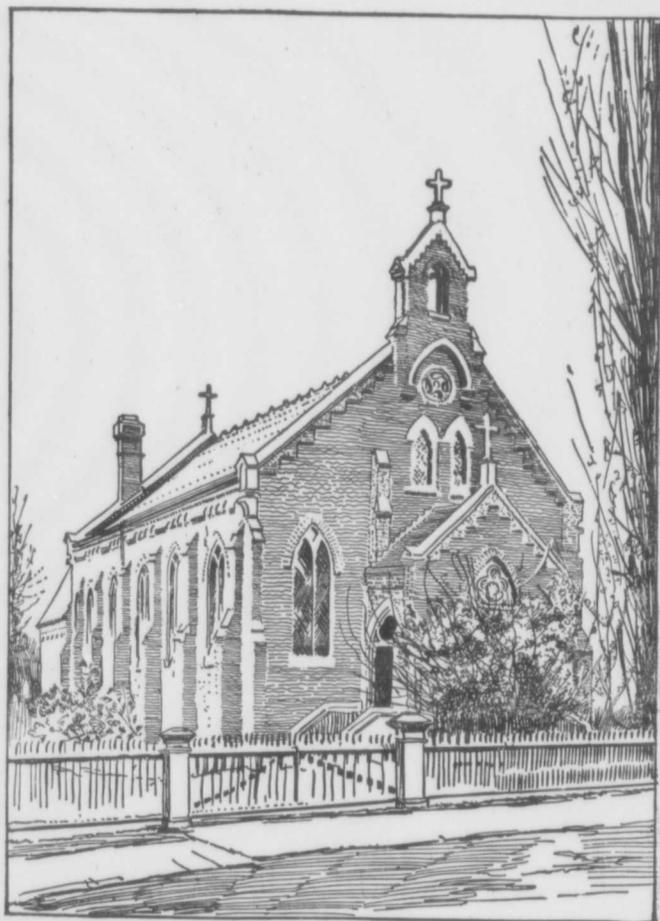
St. Joseph's from its first inception until November the 10th, 1878, when it became a separate parish, had been under the fostering care of the clergy of St. Paul's on Power street, the priests who served at the altar being really curates to the rector of St. Paul's.

The first priest who was in charge of St. Joseph's was Rev. Father Nicholas Byrne. He was succeeded on June 8th, 1878, by Father M. McC. O'Reilly who, on the formation of the parish, a few months later, became the first rector. Father O'Reilly, was as popular as a man as he was as a priest. He was always welcomed wherever his business or his duties took him throughout the district, irrespective of his creed. He took considerable interest in public affairs and was also a member of the Separate School Board.

On the death of Father O'Reilly, in 1890, he was succeeded by Father Bergin, who only held the cure for a comparatively short time, being succeeded in 1893 by the present rector, (1901), Rev. W. C. McEntee.

Recently Father McEntee celebrated the twenty-fifth anniversary of his ordination to the priesthood, when he was the recipient of many tokens of regard from his people and from his fellow clergy.

The interior of St. Joseph's always has a cheerful aspect, the set of engravings the "Stations of the Cross," are very well executed, and were a present to the church from a par-



ST. JOSEPH'S ROMAN CATHOLIC CHURCH, LESLIEVILLE.

khioner. The handsome picture of the Crucifixion was presented to the church by the late Archbishop Lynch. There are nearly two hundred families connected with St. Joseph's, and a great deal of interest is shown by all in the church work. In connection with the parish is a Friendly Society Lodge and a good literary society.

CHAPTER LXXXIV.
THE METHODIST BODY.

A Brief Resume of the Rise and Progress
of that Denomination in Toronto.

The Wesleyan Methodists, among the non-episcopal denominations, were among the first who commenced the work of religious instruction in York. Nathan Bangs was the first missionary, and his circuit extended from the "Village of Kingston to the town of York"—that was in 1798. Later other missionaries came from time to time, and in 1818 the first Methodist church was opened in the town. It was on the western corner of King and Jordan streets, and is fully described in Volume I, Landmarks of Toronto. The Rev. David Culp was the first minister appointed. A second church was erected on the south-east corner of Toronto and Adelaide streets in 1832. Later a church was opened on George street, about the year 1840. Then came a rupture in the denomination, and for many years afterwards there were various bodies of Methodists in Toronto, all holding the same doctrines theologically but differing on points of church government.

Happily these differences were eventually healed, and the Methodists became a united body and have made steady progress, though at one time it seemed as if the old-time enthusiasm of the body was in a great measure subsiding. But with the advent in Toronto in the year 1868 of the Rev. W. Morley Punshon a new era arose and Methodism began to exert great power and influence, extending the latter in all directions.

As has been stated, in 1818 there was one place for divine service belonging to the denomination in York, of which the population was then about 1,400 people. Twenty years later when the city numbered 12,000 people there were but two churches, while on January 1st, 1896, in Toronto alone there were no less than 33 places of worship.

In the year 1831 the Methodist conference met for the first time in York, and this meeting is chiefly noticeable from the fact that so deeply impressed was the Methodist church with the need of higher education that the ministers present, who, by an Act of Parliament then just passed, had obtained the right to celebrate

marriages, pledged themselves to devote their wedding fees towards the erection of the Upper Canada Academy at Cobourg. This Academy has since become Victoria College, and has its home in Toronto, being the chief seat of learning belonging to the Methodists, or rather under Methodist control, in Canada.

With these few words of preface we pass on to give in detail the history of each individual church in Toronto.

RICHMOND ST. METHODIST.

The "Cathedral of Methodism" in Ontario—Its Earlier Pastors.

On the south side of Richmond street, between Yonge and Bay, stood in 1885 one of the most historic of Toronto's churches, and, so far as the Methodist denomination is concerned, one whose history was invaluable, connected as it was, more or less directly, with the origin of every Methodist church of the city. For years it was the Metropolitan Methodist church of Toronto, and its long list of membership contains the names of thousands who have gone out from its venerable past into every avenue of professional, political and mercantile life and have become prominent citizens; many have gone from its sacred associations and tender memories out into the heavenly communion; a few of its first members are yet living, (1886) but their heads are white with the frosts of many years and their steps falter more day by day as they go down towards "the valley of the shadow." Out of it has grown a modernized Methodism with magnificent church edifices built and maintained with all the concomitants of wealth and progress. One mission after another was born in Richmond street and has grown into a large and successful church disdaining the simple, old-fashioned, decrepit building of its birth, and beginning a career more in harmony with the rapid developments of a later civilization. And not only the people and the churches of its own nurture have forsaken the old landmark, but the city itself has reached out towards the northern ravines and hillsides. The residential centre which in the palmy days of old Richmond street localized all interests in that neighbourhood has moved away and seeks location amid the upper avenues, leaving the poor old church forsaken and alone. The law of gradation and

improvement so far outstripped the old church that its feeble energies could not keep pace, and it remained there as a sort of mournful relic of dead years and dead energies.

Were it not for the historic associations connected with it, the building would deserve no notice. It was a plain, common-looking brick structure with not a single external ornamentation to relieve the painful severity of its plainness. But the old-fashioned portico with its four pillars gave it a rather unique appearance, and in earlier times must have made it imposing before more impressive architecture, and more palatial church structures came to crowd it out. The lot on which it was built was purchased from Jesse Ketchum, who at one time owned all the land in that vicinity for £862, 10s., and measured 100x175 feet. The original building was 85 x 65 feet exclusive of the portico; since its erection additions and enlargements were made until the building extended to Temperance street. The following description of the old church was written in 1885:

The first impression made by the lot and building is one of general dilapidation and gradual decay. The fences, the plank walks and those two rude obnoxious structures on either side of the front part of the building are worn and almost useless. The basement windows are partly set under ground; above these the church is lighted through twelve long narrow windows, each one containing 61 small panes of ordinary window glass.

The lecture and Sunday school room is a large rambling room with the thick walls wainscotted and the plaster cracked and stained; the aisles are covered with matting, on either side of which are old plain settees. But the desk and platform, with the organ in front, relieve the general dreariness of the appearance of this room, for here we find carpeting and a cushion running round the railing, the only evidences of comfort to be seen. Back of this room there is a labyrinth of passages leading to different rooms; there are angles and nooks and steps up and steps down and little corridors and doors that give the impression of some intricate underground dwelling with many chambers. The steps and floors are well worn with the transit of many feet; the dust of ages rests in out-of-the-way corners, and one almost looks for the flight of some bat or owl from out of the gloomy corners. The fur-

nishings of the infant and class rooms are of the plainest kind; a few naked benches and settees or unpainted and sometimes broken chairs, an old table, a little stove, with a big wood-box in the corner. The library is a room with cumbersome cases and heavy counters; the minister's vestry, however, is well furnished; it is a room with yellow wainscoting, papered and carpeted.

"The young people met here last night, and they didn't forget to make a little mess," said the caretaker, as he apologized for the overturned chairs and the books and papers lying on the floor. The room above the vestry, set apart for the meetings of the Quarterly Board, is also comfortably furnished, containing a good organ, several tables and abundant accommodation for the various meetings held in it. But the large class-room on the same floor is poverty-stricken in appearance as if to remind the worshipper that he should mortify his flesh and suffer penance. But while all this meagreness of furniture and severe simplicity is something unrecognized in modern churches, it is really more in accordance with the self-sacrificing and self-denying principles of early Methodism than that wealth of appointment and luxury of worship noticeable elsewhere. There is something attractive almost to fascination in these old, worn-out rooms, when thinking of the hundreds who have worshipped there and have now gone never to return. The old church, however decrepit and age-worn, becomes very sacred and dear on account of memories clustering about it; poor in outward form, it is rich in history; soon it must crumble into the dust of its own ruins, but the good it has done can never be forgotten—that will live forever.

The main audience room of the building is rather a surprise after looking at the homely exterior and the uninviting basement. Notwithstanding the faded upholstery, the ragged matting, the exhausted cushions and the dying colours of the carpet, it is yet a very comfortable place of worship. The woodwork of the pulpit and pews is of yellow grained pine in a good state of preservation. Every pew on the main floor is upholstered before, behind and below; the pews are roomy and just high enough to be comfortable without being too high. The red colour prevailing gives the audience chamber a bright and rather cheer-

ful aspect. Back of the pulpit, a good and pretty piece of handiwork, is a large panel in fresco, and above it in gilt letters on a blue scroll the expression, "O, worship the Lord in the beauty of holiness." On either side are the Ten Commandments in gilt letters, but they are too small for any practical use.

A memorial tablet on the middle of the eastern wall, under the gallery, reads: "This oecotaph is erected by the trustees of this chapel to the memory of their beloved friend and brother, Thomas Clarke, a native of Stockport, England, who died in 1844." Mr. Clarke was a hatter, of this city, and bequeathed his property for the erection of the Richmond street church, subject only to an annuity sufficient for his widow's maintenance. When she died the residue of his estate reverted to the church. A very capacious gallery surrounds the room on three sides, with an exceedingly old-fashioned organ in it, containing 20 stops and finished in yellow; but it is of tolerably good tone, so long as the blower's muscles can endure the strain. The ceiling is tinted with a variegated combination of colours that, compared with the general style of the church, almost becomes grotesque. But for all that, they serve to brighten the old building and relieve its plainness.

In his search for information as to the past and present condition of Richmond street church the writer found himself in the parlour of the pastor, Rev. John Pickering, at 171 George street.

"It's too cold down here; let's go up to the study. I like to be where it's warm, don't you?" was the hearty and pleasant greeting extended. "There now, you sit down there and put your questions to me and I'll answer," was the instruction as the cosy study was reached and its most comfortable arm chair drawn up to the fire for the questioner. The very first question touching the history of the old church opened the pent-up enthusiasm of the young pastor.

"There have been more conversions in that church than in any other church of the city. It's not a bon-ton church; it's pure Methodist, Wesleyan, if you know what that means. It has had some of the very best preachers in the Methodist church."

"Will you please name a few?"

"Well, there was Dr. Douglas, Dr.

Sutherland, W. J. Hunter, Dr. Elliott and others."

"What is your present condition?"
 "We have about 300 members, with an income of not more than \$4,000."
 "Did the Jones revival help your work much?"

"Not a great deal, only in a general way. People prefer going to church up town. There is a strong feeling among those who worship in our church that it must be remodelled or a new church must be built. In the latter case we will sell the property and move further out. It is felt that we ought to be where the large proportion of our people can easily go. By the way, I want to show you what is said in England about Sam Jones."

Mr. Pickering here showed the reporter an article from the Methodist Times, published in London, England, and which reads:—

"Thank God for such a John the Baptist. Not preach repentance! Why, no living man is preaching it so effectually at this moment. We greatly need a Sam Jones or two in this country. While theologians are spitting hairs and morbid sentimentalists are talking about their feelings, the liquor traffic is decimating the people, the social evil is filling the land with anguish, mammonish is grinding the faces of the poor, lying is destroying trade, and war is advocated by men who profess to represent the Prince of Peace. There is more repentance in refusing to take shares in a brewery, in joining a vigilance committee, in declaiming exorbitant profits, in denouncing a wicked foreign policy, than in six months of groaning and weeping. There is often ten times more religion in breaking a pipe or in burning a pack of cards than in howling in an agony on your face. When men asked John the Baptist what he meant by repentance, he told them it consisted in turning their backs upon the characteristic sins of the class to which they belonged. That is the only kind of repentance that prepares the way for Christ. Repentance is to give up being lazy, and self-indulgent and proud. It is to put your trust neither in civil nor in ecclesiastical despotism, but in love and purity. It is, in one word, to turn your back upon the devil and the world, and to resolve that you will live according to the sermon on the Mount. Sam Jones is giving conventional Christianity in America such

a shaking as it has never had within living memory. There is such a pricking of windbags and smashing of shams, and breaking of ecclesiastical crockery wherever he goes that the whole land stands aghast. The fact is, Sam Jones really believes that Christ meant what he said. As soon as a powerful minority of Englishmen are of Sam Jones' opinion, Ireland will be reconciled, pauperism will cease, the military estimates will give no occasion for discussion, and gentlemen who have shares in breweries will be anxious to sell them."

The pleasant talk with the genial young minister was then continued

pressing her interest in the young people. There is a flourishing Young People's Association connected with the church, and it meets weekly for intellectual and social purposes; a newspaper is written and read and discussed. In accordance with that cheerful, sunshiny nature which Methodism infuses into Christianity. Mr. Pickering's idea is that the church must furnish young folks with amusement and recreation, otherwise the world's false pleasures will ensnare and ruin them. "If we build a new church while I am pastor," said he, "I will work hard to have a room set apart for the enjoyment of young



RICHMOND STREET METHODIST CHURCH, 1888.

with a reference to the children and young people of the church. "Oh, yes," said he, "you must say a good word for our Sunday school. It numbers about 450. Mr. W. H. Pearson has been the superintendent for more than thirty years. Several thousand men have gone through it, among them several ministers, and many of them are the leading men of the city today."

Here the pastor stepped to the door and called his wife to assist him in furnishing information. She is equally enthusiastic in the good work, and was modestly frank and cordial in ex-

pressing her interest in the young people. There is a flourishing Young People's Association connected with the church, and it meets weekly for intellectual and social purposes; a newspaper is written and read and discussed. In accordance with that cheerful, sunshiny nature which Methodism infuses into Christianity. Mr. Pickering's idea is that the church must furnish young folks with amusement and recreation, otherwise the world's false pleasures will ensnare and ruin them. "If we build a new church while I am pastor," said he, "I will work hard to have a room set apart for the enjoyment of young

men, where they can meet in a friendly and profitable way." "And then," said the estimable wife, "we have a flourishing Ladies' Aid Society. Why, at our last tea meeting 800 were present, and I sold 150 tickets for it."

"What is the character of your audiences, Mr. Pickering?"

"It is not the same twice a day. In the morning the old people generally come, and in the evening we have a promiscuous audience."

"What is the average attendance?"

"There is no average attendance," was the laughing answer. "It depends.

If there is a Sam Jones anywhere near, it makes a wonderful difference. But our people are solid and substantial."

"I suppose they are good pay?"

"Oh, yes. I get my salary regularly, as often as the day comes; of course, the day does not come often enough, but I am promptly paid."

In this connection it may be said that when the pastor was sick his people very kindly presented him with \$100 in money, as a bonus.

"Yes, and not long since I was presented by a handsome sum of money," said the sympathetic wife.

"What have you to say about the organ?"

"Well, it used to be better than it is."

"Is your choir a volunteer choir?"

"Oh, yes; it is run on the Methodist line; you give your services for nothing and pay your own board."

Mr. Pickering is a young man, who came here from England fourteen years ago, by the solicitation of Rev. Dr. Punshon, and has had charge of Methodist churches at Aurora, Markham, Port Perry, Pickering, Richmond Hill, Eglington, and now Richmond street, where he is serving his second year. He was a local preacher in England, his father and two brothers being ministers. He is thoroughly en-wrapped with his work, and a Wesleyan Methodist to the core.

The Methodist church, as much as any other, is to be credited with the present Christian evangelization of Ontario. Its pioneer work has resulted in the establishment in this province of an exceedingly large, important and influential church, with far-reaching activities and illimitable possibilities. Its beginning in this city, almost one hundred years ago, has developed into magnificent proportions, and in this development the old Richmond street church, together with the old Adelaide street church, was the prime factor. As far back as 1796, "Little York," now Toronto, was visited by missionaries of the Upper Canada circuit, which was in organic connection with the Methodist-Episcopal church of the United States. The first Methodist church building was a clap-board frame building, 40 feet square, standing 20 feet back from King street, near Jordan. It was built in 1818, and stood in the fields, and was organized with eight members.

"It was in the days of lanterns and

poke bonnets," was said to the writer by an old white-haired Methodist gentleman who had just passed his 77th birthday. It appears that the men and women sat apart in church; the men carried lanterns and the women wore the long, narrow coal-scuttle bonnets of those early days, bonnets that ran their tunnel-like lengths out in front of the face instead of up above the head. On dark nights the men waited outside the door for the women, and in order that each one might secure his own wife instead of his neighbour's, it was necessary to flash the light of the lantern down the bonnet tunnel in order to see if the right face was at the other end.

Among the teachers of the first Methodist Sunday school the honoured name of Jesse Ketchum appears. York (now Toronto) was made a separate station in 1827, with Rev. William Ryerson, in charge, a brother of the distinguished educationist, Dr. Egerton Ryerson. In 1832, the membership having rapidly increased, a brick church with stone dressing was erected at the south-east corner of Toronto and Adelaide streets, the building now occupied by the Trusts and Loan Company. It measured 70x54 feet, had a gallery, and would seat 1,200 people. But there was an element in the congregation that desired association with the British Wesleyan Conference, and it was met in the person of Rev. D. Fraser, a local preacher, who came to Canada as a missionary in 1831, and received encouragement and a subscription of £10 from Lieut.-Governor Sir John Colborne. A frame chapel, with capacious galleries, with a dimension of 36x40 feet, was built on the east side of George street, with Rev. John Barry the minister—sent by the Wesleyan Conference of England.

This building was still in existence in 1885; in those days it stood 30 feet back, with the gable towards the street. It was turned afterwards and converted into three large roughest tenement houses, now Nos. 99, 101, 103 George street, and serves that purpose very well, although one woman living there said it was a most uncomfortable house, on account of its size and age, the ceilings being high and the walls shaky.

In 1833 a union was effected between the British Conference and the Canadian churches; in 1837 the George street people went back to the Adelaide street church, their chapel in

the meantime being rented to the Zion Congregation church. In 1840 the union of the two conferences was dissolved on account of the course pursued by the leading members of the Canadian body touching questions of public policy. Then a second exodus was made from the Adelaide street chapel by forty members who were "read out" of the church for devotion to British principles. These forty, with their friends and sympathizers, re-opened the George street chapel, in connection with the British Wesleyan Conference, with Rev. Drs. Matthew Richey, father of the present Lieutenant-Governor of Nova Scotia, and Joseph Stinson as ministers. Mission work was then begun at Yorkville and Queen street, resulting in the subsequent establishment of two large churches. The George street chapel was enlarged, and the congregation had a rapid and substantial growth, including within itself some of the prominent people of those days. Mission work was energetically forwarded in different parts of the city, and a large measure of spiritual prosperity waited upon all church activities. The pressure became too great for the chapel, and steps were taken in 1844 to build a new and larger one, and on the 20th of August in that year the corner-stone of the present building on Richmond street was laid, the dedication taking place the 29th of June following, Rev. Dr. Matthew Richey, of Montreal, officiating. The cost was \$22,000; the present value of the property is put at \$35,000.

In 1847 the second union between the British and Canadian conferences was consummated. The George street chapel passed into the hands of the Orangemen, who held their meetings there, and subsequently sold it to the present owner. In 1856, additions were made to the Richmond street church, on the Temperance street end, at a cost of \$2,935. A mission was established in Seaton Village in 1861, upon land donated by Capt. Strachan, son of the late Bishop Strachan, and another chapel was built on Davenport road, all of whose officers, teachers and class leaders were supplied by the old church. In 1874 the mother church was remodelled and upholstered at an expense of \$6,000.

From the time of the re-opening of the George street chapel in 1840 the Richmond street Methodist church has directly and indirectly established the

following Methodist churches in this city and vicinity:—

In 1840, the Yorkville church, and, branching from it, the second church there.

In 1840, the Queen street church, and, branching from it, the Wesley church.

In 1846, the Davenport church.

In 1852, the Berkeley street church, as springing from the services in the Duke street schoolroom.

In 1852 the Elm street church and branching therefrom the Sherbourne and Gerrard street churches. The step which led to the subsequent organization of the Elm street church was taken in the commencement of a Sabbath school on Teraulay street. After the second union of the conference the Teraulay street school was merged with the Richmond street church, and the Berkeley street school with the Adelaide street church.

In 1861 the Seaton village church and churches in the country district were established.

The Richmond street Coloured Methodist church was for several years connected with the Richmond street circuit and its pulpit supplied thereby. In 1865 Elm street church was set apart as a separate circuit, and Queen street church in 1871.

In the compilation of this history of Richmond street church the courtesy of Mr. James Price and of Mr. William Edwards, secretary of the Department of Public Works, is gratefully acknowledged. The latter gentleman collected the historical data, and furnished it for the Jubilee meeting, held Nov. 14, 1882, when the half-century's work was commemorated by the old Richmond street church.

It is scarcely necessary to add anything to the foregoing account of old Richmond street Methodist church, which in 1888 became a thing of the past, so far as that part of the city was concerned. The site was sold and the old building first dismantled and then taken down. It had often been termed the Cathedral of Methodism in Upper Canada, and occupied in the hearts of thousands of the church much such a place as does to English Methodists the historic City Road Chapel in London, Eng., where John Wesley preached, lived, and in the parsonage house of which, still standing in 1896, he, more than a

century since, passed away. The Richmond street congregation, when their church was taken down, built a new church on McCaul street, the story of which is told in a separate article.

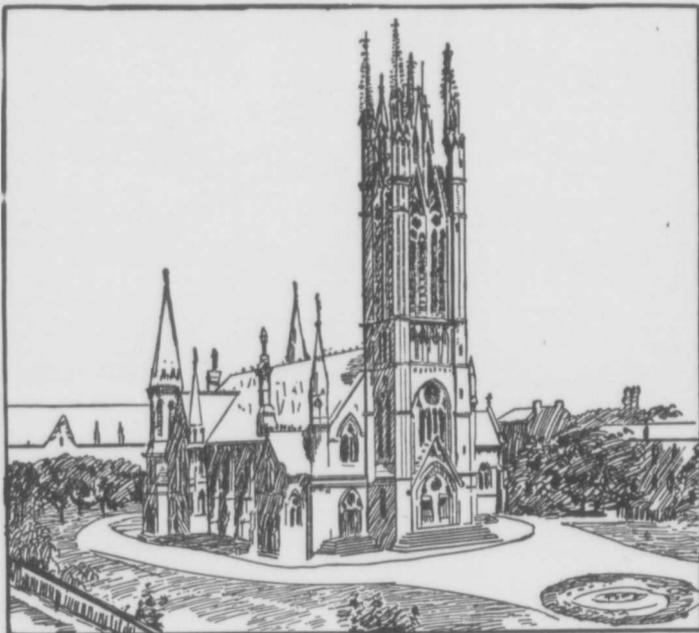
CHAPTER LXXXV.

THE METROPOLITAN.

A Church with an Eventful History of Nearly a Century.

In the article on Richmond street

At first the ministers from George street church alternated between Adelaide street and the former place of worship, the two congregations working together, there being a union between the two places of worship and congregations. This union continued from 1833 until 1840, then the partnership being dissolved by mutual consent George street and Adelaide street became separate churches. The last minister at George street was the Rev. Egerton Ryerson, the last at Adelaide street, the Rev. G. R. Sanderson. Regarding Adelaide street church itself and its outward appear-



METROPOLITAN METHODIST CHURCH.

Methodist church reference was made to the old church which formerly existed on George st., which was the predecessor of what is now known as the Metropolitan Methodist church.

The George street church extended its work and built a place of worship on Adelaide street, on the north-east corner of Toronto street in 1832.

ance there is very little to record. It was a substantial plain brick building two stories high, the principal entrance on Adelaide street. Entering from that street on the ground floor were long rows of pews to the east and west of both of these. The pulpit stood in the southern end of the church and on the northern, eastern

and western sides were capacious galleries. The church would probably have seated rather more than a thousand people. In the basement were capacious class-rooms and other necessary adjuncts. One noticeable feature in connection with Adelaide street church was the mid-day prayer meeting for so many years held in the large room in the basement.

The clergy who officiated in Adelaide street church as ministers in charge, were as follows:

- 1841, Rev. Dr. Ryerson, Rev. F. Coleman, Rev. I. B. Howard,
- 1842, Rev. Alex. McNab,
- 1843, Lechlan Taylor,
- 1844, Rev. Henry Wilkinson, Rev. Wm. Price, Rev. Wm. Pollard,
- 1845, Rev. G. R. Sanderson,
- 1846, Rev. John Carroll, Rev. Noble F. English,
- 1847, Rev. John Carroll,
- 1848, Rev. John Ryerson, Rev. Sam E. Nelles.
- 1849-51, Rev. John Ryerson.
- 1851-53, Rev. E. B. Harper.
- 1853, Rev. W. H. Poole.
- 1854-57, Rev. J. Gemley.
- 1857-60, Rev. J. Borland.
- 1860-61, Rev. H. Wilkinson.
- 1861-64, Rev. I. B. Howard.
- 1864-67, Rev. J. A. Williams.
- 1867-70, Rev. W. Stephenson.
- 1870, Rev. Geo. Cochrane.

In consequence of the extension of the city's boundaries and from other causes, in 1870 it was decided by the congregation of the Adelaide street church to remove therefrom and build elsewhere. The land formerly owned by the McGill estate, bounded on the north by Shuter street, on the east by Church street, on the south by Queen street, and on the west by Bond street, forming in all about two acres, was purchased, and the erection of the present Metropolitan church at once proceeded with.

The Metropolitan church is said to be somewhat similar in appearance to the parish church of Doncaster, in England, while others have compared it with that of St. George, in Sheffield. Those who are familiar with both Doncaster and Sheffield think that upon the whole the Metropolitan has a greater resemblance to the latter than to the former building, though it must be confessed that in both cases there are great points of similarity. The style of architecture adopted in the erection of the Metropolitan church is modern Gothic, and the architect has succeeded in

obtaining a most graceful building. One of the chief points of beauty connected with this church is its magnificent tower, with its pinnacles of light and graceful design at each of the four corners.

The church will comfortably accommodate 1,900 worshippers, but by using the draw-seat room can be found for many more.

The original trustees of the Metropolitan church in 1870 were, Rev. W. M. Punshon, D.D., Egerton Ryerson, D.D., Anson Green, D.D., Lechlan Taylor, Brooch Wood, D.D., and Samuel Ross, D.D., Messrs. W. T. Mason, John Macdonald, James Patterson, Charles Moore, James Mylra, Edward Leadley, George Flint, George Charlesworth, John Morphy, John Rowland, John Segsworth, T. G. Mason and Dr. W. T. Aikens.

The trustees on the first of January, 1900, were, A. J. Mason, W. E. Wilmott, J. J. McLaren, Dr. E. J. Barrick, Andrew Carrick, W. Lawrence, W. C. Matthews, John M. Treble, B. E. Bull, Dr. J. H. Wilmott, Frederick Roper, Chester D. Massey, J. J. Withrow, George H. Parks and T. G. Mason.

When in 1870 the congregation worshipping in Adelaide street church decided to remove therefrom to McGill Square and build a new place of worship, the Rev. George Cochrane was the minister. He continued to discharge the duties of pastor until 1873, since which date the ministers have been as follows:

- 1873-75, Rev. John Potts.
- 1876-78, Rev. Wm. Briggs.
- 1879-82, John Potts.
- 1883-85, Rev. H. Johnston.
- 1886-88, Rev. E. A. Stafford.
- 1889-91, Rev. LeRoy Hooker.
- 1892-94, Rev. John V. Smith.
- 1895-97, Rev. James Allen.
- 1898-00, Rev. R. P. Bowles.
- 1901, Rev. W. Sparling.

The Metropolitan church was by no means a cheap building, as its cost, with the woodwork, amounted to nearly \$100,000. The organ, which is one of the very best instruments of its kind in the Dominion of Canada (some even claim that it is the best) cost originally \$6,500. Great additions have from time to time been made to it and many improvements effected, so that at the present time its total cost has been somewhat more than \$14,000.

The heating apparatus in the Metropolitan church involved an expend-

ture of \$2,500, and the same amount was paid for the gas fittings and chandeliers. The total amount expended in the construction of the Metropolitan church, without regard to these various items which have just been mentioned, amounted on March 1st, 1900, to no less than \$108,511.11. The total value of the church property, which includes the parsonage house and other buildings, is about \$185,000.

Before concluding this article reference must be made to its musical services which, under the direction of Mr. F. H. Torrington, have obtained a celebrity not confined either to Toronto or Ontario. Mr. Torrington has, it is true, been most ably supported by Mr. T. G. Mason in particular and the Musical Committee of the church generally, while with them he has worked loyally and faithfully, the result being a church choir, a mixed one, which will bear favourable comparison with any similar body either in Toronto or elsewhere.

CHAPTER LXXXVI.

CENTRAL METHODIST.

First Methodist Church in Northern Portion of Toronto.

This church is most eligibly located at the corner of Bloor and Gwynne streets, just east of Yonge, on land that is now very valuable. It is a modern Gothic white brick building with stone dressing, with a tower and steeple rising from the front centre. There are three entrances on Bloor street and two at the sides through the small towers. The building is graceful in appearance and fittingly ornaments the avenue upon which it is erected. Directly connected with it is the Sunday school building, two storeys in height, communicating with the church on both floors.

The auditorium of the church is a fine specimen of architecture, thoroughly furnished in every particular, thus giving it that character of comfort that amounts almost to luxury and so generally existent among the churches of the city. The seating capacity is about 1,300, including the draw seats. On the main floor the pews are arranged semi-circularly, while the gallery is semi-elliptical in shape. The ceiling is supported by

ten arches and heavily ribbed with dark wood. The boxes are open, so as to admit the passage of vitiated air into the space above, whence it escapes through open blinds. An ingenious arrangement of trap-doors, similar to those in connection with West Presbyterian church, allows the caretaker to regulate the temperature very quickly. Ten coloured glass windows abundantly light the room, while two large central chandeliers and nine smaller ones serve the same purpose at night. The floor is covered with Brussels carpet and the seats richly upholstered. The organ is fixed in a large recess back of the pulpit, the choir being seated in front of it and behind the minister. The four entrances from the front vestibule are protected with red rep curtains hung upon brightly polished brass rods. On either side of the organ the Ten Commandments are painted upon large red shields. Under the gallery in the north-west corner is a mural tablet commemorative of Joseph Bloor, who gave the land upon which the church is built, or its equivalent in money. The tablet testifies to his liberality in that direction. He died August 31, 1862, aged 74 years. The walls and ceiling are plainly, but neatly, frescoed. The tower is a roomy place, easily accessible, and the steeple contains a musical bell, weighing 1,230 pounds. It is a bright, cosy, comfortable church, and has every adornment and concomitant necessary to make worship enjoyable.

The school building is equally complete and furnished in a style not excelled, even if equalled, by any Sunday school room in this city. On the main floor is a convenient minister's room, neatly carpeted and a room very bright and pretty. The lecture room will seat about 450 persons, and is separated from two large rooms on the west by heavy curtains, which give it a luxurious appearance. It is carpeted with heavy Brussels, and contains an organ and all furniture necessary for its purpose.

The Sunday school room above it is a model of elegance, furnished in the most artistic and complete manner. No brighter, pleasanter and more suitable room can be found elsewhere in the city. The walls are decorated with ornamental mottoes, while neat little settees easily adjusted accommodate the pupils.

The room will seat 500 scholars; this includes the four large class-rooms,

which can be thrown open so as to make one immense audience of the various occupants.

The caretaker of the church is evidently the man for the place, because all the rooms were found by the writer

that lower region, before the present building was annexed, but now it is devoted to culinary, storage and heating purposes. Two furnaces are used under the school room and three under the church proper, to accommodate



CENTRAL METHODIST CHURCH, BLOOR EAST AND GWYNNE STREETS.

to be in a clean and neat condition. And this holds good not only of those seen by the public, but of all the underground apartments, and they are very extensive. The school and lecture room was formerly located in

which 50 tons of coal are used every winter. Two ranges are used by the ladies for cooking purposes, while an immense closet near by contains a large invoice of dishes. Evidently the Central people appreciate creature

comforts, as is shown not only by the complete appointments of their beautiful church, but by these arrangements for social teas.

In 1876 a parsonage was built on Gwynne street, next to the caretaker's cottage, and it is a home comfortably and conveniently arranged. The land and the three buildings belonging to the corporation are valued at \$80,000 with a debt of \$13,000 yet remaining. Eleven years ago the church was re-built, re-furnished and the other three buildings erected, the whole at a cost of \$50,000.

Rev. Coverdale Watson, the pastor in 1887, was a Yorkshireman by birth, although he spent most of his life in Ontario. The six years from 1881 to 1887, were spent in British Columbia, three years in Victoria and three in New Westminster, as supervisor of the "white mission," that is, not the Indian district of the Methodist church, which is a separate arrangement. Mr. Watson entered the ministry about 1870 and was pastor of the Spadina avenue church, now razed to make room for a larger and more improved edifice; before this he served Peterboro', Hamilton and Bloor street. He was a man highly spoken of by his people and their regard for him and confidence in the capability of his work were abundantly shown by a second call to their pulpit. He was a man of commanding and graceful presence, of a positive temperament and forceful as a speaker. The strength of his ministry was in his personal character and spirit more than in pulpit ministrations; he was a most successful pastor.

The income of the Central church is about \$10,000 annually. The pews are rented, but the rental is very low, lower, perhaps, than that of any other church in the city. The envelope system is in vogue and it proves to be convenient and profitable. There are more than 500 members of the church, all of whom are also members of the classes, of which there are 11. For a long time a mission Sunday school, numbering one hundred, was held in Temperance Hall on Davenport road.

For the purpose of making personal observation of the pastor and his pulpit method, the writer went to the Central church. He there found an immense tier of seats erected, reaching from the front of the pews almost to the top of the organ, and covered with several hundred children with

the officers and teachers on the platform, the Bible classes next and the gradation running up in that way until the infants were seen perched on the uppermost seats. Way underneath this pyramid Mr. Jeffers, the organist, was buried; but he was not so deeply buried as to be lost, for the sweet tones of the organ mingled musically with the orchestra engaged for this special occasion. It was the anniversary celebration of the Sunday school, and was a pleasant, happy and profitable meeting. The auditorium was filled with people who were courteously waited upon by attentive ushers. The front of the improvised stage was decorated with plants and vases, while pretty banners and mottoes decorated the organ. The school sang a number of choruses in excellent time, though there was not much variety in the selection and was accompanied by a piano and four horns. Mr. Watson preached a sermon from Mark, 4th chapter, 26th verse. Before the service began the children had a merry, laughing time of it, but during the sermon they were remarkably quiet, notwithstanding the great heat in church, so great that it served to induce somnolency on the part of some of the elders. This was the third appearance of the children that day, and the next night they gave their annual concert.

The history of the Central Methodist church is as follows:—The church was first established in a small frame building, on the north side of what is now Bismarck avenue, in 1837, and continued there until 1854, when the present building was erected. From the date of its formation until 1865, when it became an independent church, it formed part of the East Toronto circuit. The Rev. John Potts was the pastor when the church became independent. The building has been twice enlarged, first in 1877, when new wings were added to the nave, and again in 1892, when still further enlargement was made in the north end. Prior to 1865 the church had no regular pastor, being served by itinerant clergymen from various of the Toronto and district churches.

The pastors since 1865 have been these:—

1865-6-7—Rev. John Potts, D. D.
1867-8-9-70—Rev. Alexander Sutherland, D. D.

- 1870-1-2—Rev. Ephraim Evans, D. D.
 1872-3-4-5—Rev. N. R. Willoughby.
 1875-6—Rev. D. E. McDowell.
 1876-7-8—Rev. J. E. Betts.
 1878-9-80-81—Rev. W. J. Hunter, D.D.
 1881-2-3-4—Rev. George Cochrane,
 D. D.
 1884-5-6-7—Rev. Manly Benson, D.D.
 1887-8-9-90—Rev. Coverdale Watson.
 1890-1-2-3—Rev. W. J. Maxwell.
 1890-3-4-5—Rev. D. G. Sutherland,
 D. D.
 1895-6-7—Rev. G. J. Bishop.
 1898-9-1900—Rev. W. H. Hincks.
 1901—Rev. J. A. Rankin.

CHAPTER LXXXVII.

ELM ST. METHODIST.

Prosperous Church in one of the Poorer City Districts.

In the year 1850 Rev. James Caughey, of the Methodist Episcopal church of the United States, came to this city for the purpose of holding a series of revival meetings. These meetings were held in different sections of the city, and continued seven months with such phenomenal success that no revivals before or since that time can compare with them either in extent of power or of positive and lasting results. Mr. Caughey was specially endowed with the elements necessary to the constitution of a successful revivalist; he combined in his sermons the power of eloquent delivery with a high order of illustration, and they were underlined with a vein of pathos that deeply moved his auditors. His word-pictures were simply but forcibly drawn; he painted the divine wrath in terrible colours, and then brought from the lightning-cleft clouds a message of mercy that pictured God's love in all its tenderness and beauty until penitent tears and contrite heart yielded tribute to his persuasive power. He was more intellectual than Moody, and more serious and substantial than Sam Jones; he appealed to the finer sensibilities rather than to any love of the sensational.

The Methodist people of Toronto who heard Mr. Caughey speak of him as "a grand man" and as having accomplished a great and far-reaching work, which yet tells upon the church life of the city. The excitement occasioned by his wonderful revival was by no means confined to the city; it

reached out in all directions, so that people actually drove 50 and even 100 miles in sleighs to attend the meetings, no railroads having then been built. No such movement has ever been known in the religious history of Canada. The meetings during the entire seven months were overcrowded, and at least one thousand converts were made.

The impetus given by his work in the Richmond street Methodist church was so great that the building was unable to accommodate the growing congregation, and the necessity of forming a new church became so urgent that steps were taken by the Quarterly Board to buy property further north for the purpose of building a chapel. Negotiations were under way for the purchase of various properties, notably the one on which the new jail now stands, but they all failed; finally the present site, on the north side of Elm street, near Yonge, was purchased for £900, less £350 mortgage, of Mr. Samuel Thompson. This was in the year 1852; the lot had on it two good frame houses with yards rich in plants and shrubbery and nicely laid out. Mr. Thompson had a proviso in the bargain which allowed him to retain the rental of the houses until the following April, and gave him "one-half of the flowering shrubs and fruit trees."

Meanwhile the Richmond street Quarterly Board appointed Messrs. Brown, Miller and Price a nucleus to organize the new congregation in prospectus, at the south-west corner of Teraulay and Edward streets, in the school house at that corner; this school house has since been converted into dwelling houses, Nos. 63, 65 and 67 Edward street. On the first Sunday in September, 1853, circulars were distributed to secure subscriptions for the Elm street chapel and announcing regular services in the school-house, where Revs. H. Wilkinson and E. B. Harper officiated. Here services were held with growing interest, and a flourishing Sunday school was maintained pending the erection of the new chapel.

Under the supervision of this board a large frame roughcast building with a dome was erected on the Elm street land in 1854. It was opened with proper religious ceremony April 8th, 1855, Rev. Dr. Enoch Woods officiating. The same measure of success and growth that attended the infancy of the new congregation characterized

it in the new church home until the catastrophe of Sunday, October 27th, 1861, laid the building in the ashes of its own ruins. On that day a fire originated in some stables west of the church, and spreading to it entirely consumed it.

But this disaster did not dishearten the people. Fortunately an insurance of \$8,000 gave them a tangible basis for the erection of a second building. The corner-stone of this new brick church was laid May 24th, 1862, also by Dr. Woods. During the interim the congregation had the use of a little church on Elizabeth street for two or three Sundays, while a temporary tabernacle was being erected on Elm street, almost opposite the church. Services were held in this temporary structure until the new church was ready for occupancy, the congregation meanwhile steadily maintaining its own and slowly growing. There were only 844 Methodist church members in what was then called the western circuit of the city when this building was erected. The Board of Trustees at this time was composed of Messrs. Jennings, Aikenhead, Price, W. D. Mathews and Edward Stephenson. Of the present Board Mr. Jennings is the efficient and courteous secretary; of the original Board Mr. James Price is the only one living who is a trustee now, and by his kindness much of the information here embodied was obtained, and it is, therefore, authentic.

This second building was a plain, unostentatious structure, devoid of architectural ornamentation and thoroughly in keeping with the original character and style of Methodism. It measured 54 x 84 feet, and the school-room back of it was 44 x 71 feet. On a stone tablet inserted in the outer wall of the present building above the main entrance is inscribed:—

.....
 WESLEYAN METHODIST CHURCH,
 Erected A.D. 1862.

This directs attention to the fact that the church claims direct origin from John Wesley, the founder of Methodism. At first Methodist Episcopal missionaries came to Canada from the United States, and efforts were more or less frequently made to graft that particular form of Methodist church government upon Canadian Methodism. The effort did not succeed; and all branches of Method-

ism in the Dominion are now united upon a more republican basis, and all work together harmoniously as one body under the general superintendency of Rev. Drs. Carman and Williamson.

The Elm street church from the pastorate of Rev. Dr. Douglas, in its early history, has been signally favoured with the ministrations of devoted and eloquent men, the very best of the denomination. Rev. Mr. Bishop died when pastor of the church, and as a token of its regard the congregation erected a monument to his memory in the Necropolis. To the left of the pulpit there is built into the wall a highly polished black marble slab mounted with a beautifully carved white marble tablet with this inscription:

Dr. Slade Robinson,
 Reverend Class Leader,
 Born in Stone, Staffordshire, Eng.,
 April 16th, 1801. Died Nov.
 6th, 1885.

Dr. Robinson was highly esteemed for his pure character and dearly loved for his amiable disposition; he was a man of eminent piety and deserved the affectionate consideration of the people. His memory is sacredly cherished and his virtues greatly blessed those to whom he ministered.

The steady growth of the congregation received still further impetus under the preaching of Dr. Potts so that the second building was soon found to be too small for its necessities. It was therefore resolved to enlarge the structure, which was done at an expense of \$39,000. Nearly the whole of the building was removed, only the western wall remaining, and the dimensions increased to a width of 97 feet, while the school building was enlarged to 53x115 feet. The church stands a few feet back of the sidewalk, and its four main entrances are reached by a flight of steps. The architecture is that of the early English Gothic, and the material white brick with stone facings. The eastern tower is 76 feet high, and the western which is crowned with a graceful spire, rises to the height of 136 feet. Langley and Burke, the architects, suggested a more definite architectural character when they re-constructed the building, but the additional cost of \$10,000 seemed too great a liability. The want of more ornamentation in order to relieve the building of severe plainness is now deeply felt; its capacious appearance and size must

stone for the lack of those graceful lines and breaks that render is 37 feet; it is amphitheatral in form, of excellent acoustic properties, with



ELM STREET METHODIST CHURCH.

a building architecturally attractive. | seats so arranged that the pulpit is
The interior height of the building | visible from every part of the room;

it is well proportioned, clearly lighted and comfortably warmed; the gallery has six tiers of seats, except on the south side, where there are nine; the windows are of brilliant cut glass. It will seat 1,680 people in pews and more than 2,000 with the extra seating appliances always at hand. The pews are cushioned and the floor is carpeted; eight neat iron pillars support the gallery, and eight more the groined arches of the ceiling; twenty-one gaseliers furnish abundant light. The auditorium is commodious and capacious, but the same spirit of plainness impresses one here as elsewhere. While it is comfortable and excellently serves its purpose it does not have about it those artistic finishings that characterize other churches of the amphitheatrical build.

There is more or less similarity between the very architecture of a church and the habit of the people who worship in it. John Wesley's protest against the luxury and pomp of ritualistic service extended to the dress and personal adornment of the individual worshipper; hence Methodism, in its inception and primary history, was a religion of simplicity in worship and dress. This simplicity naturally extended to the place of worship; the modern luxurious and highly decorated and brilliantly illuminated style of architecture does not accord so well with the genius and life of Methodism as the simpler method seen in the Elm street church building.

The people seem to fall in with this spirit. They are a simple, earnest, sincere, unassuming people, full of zeal for their church interests. There is an average morning attendance of from 1,000 to 1,200, while the evening congregations fill the building. It is always a miscellaneous congregation; old and young, gray-haired men and women and little children, rich and poor—all these classes unite to make the audience.

The symmetrical arrangement of the auditorium is perfected and centred in the organ, which is built back of the pulpit, flush with the wall. It is 35 feet wide and high, finished in chestnut, ornamented with walnut, thus harmonizing with the butternut woodwork of the pulpit and the pews. It is brilliantly decorated with blue and gilt, and presents a magnificent appearance; it has no distinctive existence, apparently, from the audi-

ence chamber; it is part of it, and if the eye looks in vain for special architectural effects elsewhere, a view of the organ, fronted with a neatly carved pulpit and a small but graceful chancel with its white marble baptismal font, affords a picture full of artistic beauty. There is a choir platform between the pulpit and organ capable of accommodating 100 singers, with an entrance on each side of the instrument.

The organ is one of rich and full tone, with two manuals of 58 notes, with 27 stops and four with the pedal organ, the bellows being supplied with air by an hydraulic engine. Messrs. Warren & Son introduced a new feature into this instrument. It is the first organ to which the principle of pneumatic and tubular stop action is applied. The keys are worked the same as piano keys in place of the ordinary draw stops; instead of the player opening and shutting the stops, with the draw stops this principle so arranges that the wind is used as the motive power; the stops are only governing valves to the wind, which is controlled by the organist. This method simplifies the manipulation and gives new combinations, with their varied effects; the change of stops is the special feature of the principle.

The school building is approached through a gateway east of the church. On the first floor is a cosy little vestry for the minister's use, a large lecture and Sunday school room carpeted and furnished with settees, a piano and an organ; to the left of this is the infant room, with graded seats and a small organ. The library is on the second floor, which is cut up into several corridors, leading to seven large class rooms; these rooms are either entirely uncarpeted or covered with the plainest material, while matting is laid along the corridors and vestibules. In each room there are an old-fashioned wood stove, a plain deal table and a few settees; there is not the least attempt at ornamentation; the plainness is severe; it is simplicity drawn to its utmost tension. But it is all clean and neat and sufficient for the use to which the building is put.

* * * * *

The preceding portion of this history of Elm street church was written in 1885. Since then there have been several changes in the pastorate and office-bearers of Elm street church.

The trustees of the church on November 1st, 1852, were:—Richard Woodworth, Richard Yates, James Price, John Tyner, Richard Hastings, John Eastwood, John McDonald. The trustees on January 1st, 1900, were:—James Aikenhead, Warring Kennedy, James Jennings, R. J. Score, R. C. Hamilton, R. H. McBride, Geo. Boxall, A. G. Watson, E. T. Berkinshaw, Jas. Young, N. A. Powell, M.D., T. E. Aikenhead, F. F. Armstrong.

Pastors of Elm street Methodist church:—

- 1852-54—Rev. H. Wilkinson.
- 1854-57—Rev. J. Borland.
- 1857-60—Rev. George Douglas.
- 1860-63—Rev. James Elliott.
- 1863-65—Rev. William Pollard.
- 1865-68—Rev. E. H. Dewart.
- 1868-70—Rev. I. H. Bishop.
- 1870-73—Rev. W. S. Griffin.
- 1873-76—Rev. S. J. Hunter.
- 1876-79—Rev. John Potts.
- 1879-82—Rev. S. J. Hunter.
- 1882-85—Rev. W. H. Laird.
- 1885-87—Rev. John Potts, D.D.
- 1887-90—Rev. D. G. Sutherland.
- 1890-93—Rev. J. E. Starr.
- 1893-94—Rev. W. J. Maxwell.
- 1894-96—Rev. William Galbraith.
- 1897-01—Rev. John F. German.
- 1901—Rev. Jos. Odery.

CHAPTER LXXXVIII.

CARLTON ST. METHODIST.

Large and Flourishing Congregation with a Good Record.

In 1876 what were called the New Connexion Methodists and the Wesleyan Methodists of Canada became united in one body; nine years later the other Methodist bodies of the Dominion, viz., Methodist Episcopal, Primitive Methodists and Bible Christians, joined this union, thus bringing all the Methodist sects of Canada into one organization and under one system of Government, known as "The Methodist Church of Canada." The Carlton street Methodist church, one of the most prominent and influential of the churches of this denomination, was of the Primitive Methodist persuasion. This branch had its origin in England in 1810, and next to the Wesleyans was the largest Methodist body in that country. It was an offshoot of the Wesleyans, and became such because two Wesleyan ministers, under the influence and example of

the eccentric Lorenzo Dow, insisted upon the conduct of camp meetings and other matters different from the established usages. Another new feature was the voice of the laity in the governing councils of the church, so that in the conference there were one-third ministers and two-thirds laymen.

Mr. R. Walker, who may be regarded as the "father" of the Carlton street Methodist church, is said to have been the second Primitive Methodist who lived in Toronto. About 1830, by his exertions, the Wesleyan body in England were induced to send a missionary here, who, on his arrival, began to hold services in what had been the Masonic Hall, on Colborne street. These were continued there until 1832, when a chapel having been built on Bay street, it was opened for divine service, and the use of the Colborne street building discontinued. The Bay street church cost about \$1,000 in its erection, and numbered about two hundred members. Prominent among these was the Rev. Edward Barras. He, with others who followed him, carried on the work most successfully until 1853, when the congregation purchased a site of land on Alice street, and thereon erected a church, the total cost of which with the land was about \$20,000.

In the interval which elapsed between the Bay street congregation leaving their church on that thoroughfare and the opening of the Alice street building, which event occurred in 1854, divine service was held in the old Temperance Hall, on Temperance street.

For twenty years—that is, until 1874—work was carried on in Alice street. Then came a fire, and the church was partially destroyed. It was at this period taken into consideration by the congregation whether it would be wiser for them to rebuild or to realize upon their property as it was, and with the proceeds of the insurance remove and build elsewhere. The latter course was adopted, and the site on Carlton street secured. The cost of the land was \$10,000; the building erected on it in 1874 cost \$36,000, and it contained an organ, the one still in use, worth \$4,000. In 1884 the church was enlarged, William G. Storm, who also designed and erected the original structure, at a cost of \$15,000, being the architect.

Mr. Robert Walker, to whom refer-

ence has been made, was well known as a beneficent and generous Methodist. To his interest and devotion is largely due the erection of more than one church in this city. He was actively and leadingly identified with the construction and completion of the Carlton street church, and contributed largely towards its erection, having almost exclusive superintendency of the same.

The growth of the church became so rapid that the building was enlarged in 1884-85, to meet the necessities of this growth. The original building was 52 feet wide inside, now it is 77 feet wide. The walls remained standing while the new walls were being built, so that services were held during part of the period of enlargement. In the old building the gallery was elliptical in shape, with a comparatively small well. The minister's vestry was under the organ, which projected from the south wall, resting upon huge cantilevers and backed under a large arch. The seats on the main floor were ranged in semi-rectilinear form, and were not graded from the pulpit dais. The new architectural arrangement has changed all that. The interior of the auditorium is amphitheatral, and the floor, beginning five pews from the chancel, gradually rises to the main entrances, so that an unobstructed view is had of the pulpit from all sections of the room. The advantage of having pews nearest the pulpit on a level is seen in the fact that it prevents the apparent sinking of the dais below the proper optical plane. The auditorium is 70 feet long and 37 feet high; the pews have iron ends; the gallery is supported by fifteen pillars, and these mark the site of the old walls. Arches have been introduced above the gallery and for the windows. Formerly in pairs, six on each side, with Norman arches and capitals, with the central ones of stained brightly coloured glass, and the others of cut glass more plainly designed. There are eight aisles down the audience chamber, giving easy access to all sittings, with two entrances from beneath porches on either side of the choir and three from Carlton street, all guarded with noiseless doors and screened with curtains.

Back of and above the pulpit is the choir platform, separated from it by a neat wooden rail, supported by painted iron brackets.

The organ, which was built and

erected in 1875 by Johnson & Sons, of Westfield, Mass., was originally of heavy design and massive in appearance, with a plain but well-finished chestnut case. It has 28 stops and four sixteen-foot pedals; it is of pure, mellow tone, a tone rendered especially sweet on account of the spotted metal used in the composition of the pipes. The organ was cut down and set back flush with the wall, so that there is no inharmonious break in the symmetry of the beautiful room.

The entire room is upholstered and carpeted in bright red; this, with the delicate colouring of the fresco work, gives it a bright, pleasant, cheerful appearance that is very restful and comfortable, as well as inspiring and helpful to a true spirit of worship. The building is heated by five furnaces; the acoustic property is excellent, the facility for seeing is without exception, the light is abundant, and no church in Toronto offers greater inducement for a pleasant and agreeable service than this. Mr. Storm, whose excellent taste and skill have given to the Methodist people this beautiful and artistic building, introduced an improved method of ventilation, whereby in a few minutes the entire temperature of the room can be changed and the escape of the vitiated air effected.

A novel arrangement was discovered by the writer during his inspection of the building. On the pulpit to the right hand of the minister is a circular hole about two inches in diameter, down in which appears the face of a small clock. It is put in there for the purpose of reminding the preacher that the days of long sermons have gone by, and its constant ticking warns him to put his paragraphs into pointed, pertinent and concise form if he wishes to catch the attention of the people of these modern, rapidly-moving times.

The general architecture of the church is the Norman-Gothic. The edifice, including the spacious and commodious school building, is 140 feet long, made of white brick, with Ohio stone ornamentation and red brick dressing; the roof running from the new walls on each side to the roof of the former building, together with the low-set character of the Norman, gives it all a massive appearance; and this is intensified by the semi-circular arch and the general simplicity of the tenth-century gothic style. But

the newness of combination, where the Norman is modernized by what might be called architectural innovations, certainly in this case appears to great advantage. True artistic taste is not violated by the insertion of the magnificent wheel window above the main entrance, whose ornamental radiations relieve the natural massiveness with something of grace and beauty; there is no disharmony between this inno-

600 volumes. Above this room, and reached by an ample staircase, are the Sunday school rooms. Inserted in the two large doors are two oval panes of glass, behind which are hung two cards; on one is printed: "Early," on the other "Come in," which means that admission is proper. Should a dilatory teacher or scholar come up the stairway he would be confronted from one door with the rebuke "Late,"



CARLTON STREET METHODIST CHURCH.

vation and the general architectural model of the structure, although the wheel window is of comparatively recent introduction into church architecture.

The building terminates on Ann street, in a partial oriel. This lights the lecture room, a nicely-carpeted, large room, with four communicating class rooms and the Sunday school library, the latter containing about

and from the other "Please wait," which means that he must not enter during prayer.

The room is semi-circular, lighted by a round and very beautifully-coloured window fitted into the ceiling; there are nine class rooms ranged around the semi-circle, each of which has a window and glass double doors conveniently opened or closed; on the gallery there are six small class rooms

immediately above those below, and in the centre a larger room with graduated seats for the infant department. On the main floor each teacher has a chair and small desk-table; around this in semi-circular form are ranged seven chairs for the scholars of the class. There is thus a graceful proportion maintained between the very structure of the room and the arrangement of the school, giving the whole the social amphitheatrical form. The walls are painted in delicate and light colours, fifteen different shades being used in the borders alone. The floor is carpeted with a cheerful Brussels of rich design and texture; motto banners, charts and maps, with blackboards and all the appliances necessary to make a school interesting, attractive and instructive are at hand. The school numbers 60 officers and teachers and nearly 400 scholars.

The impression of architectural massiveness combined with the grace and beauty of more modern taste which one gets from a look at the building itself finds correspondence in the interior and spiritual life of the congregation. All the weekly meetings are well attended, and the audience room, which will seat 1,250, is well filled on Sundays. The first Sunday of each month is set apart for communion, baptism and the reception of members. The revival conducted by the Rev. Sam Jones has greatly stimulated the religious life of this congregation and developed a more practical habit of Christian living, so that the social meetings and class meetings are more vigorous, interesting and helpful. The contributions show a healthy financial condition; \$1,600 and over is yearly received from pew rentals, more than \$2,500 from plate collections and envelopes, for salary contribution, \$1,850 is paid for missionary purposes, \$200 each for the poor fund and educational fund and more than \$300 for other connexional purposes. These figures are taken from official report for 1895 and six years later the showing is equally good.

On May 12th, 1790, the first Methodist chapel was built—in England — by the little society of which John Wesley was leader, although the germs of Methodism were sown thirty years earlier. From that day to this, in all parts of the civilized world, and amid all its ramifications through various sects the principles of Methodism have not only maintained them-

selves but have done so aggressively and progressively until it is one of the leading, largest and most influential churches of the Protestant form of Christianity. The distinguishing feature of it is found in the doctrine of assurance, or the belief not only of the necessity of conversion, but of ability to locate the time and place of conversion. The vitality of this system of faith is centred and developed in what is called "the class" — an organization or a system of organizations within each congregation, and to which each church member must belong. Each class has a leader, who conducts the meetings and receives each member's contribution; the service at the weekly class meeting consists of singing, prayer and the relation of testimony or Christian experience. In this way each individual member contributes to the general life and vigour of the congregation, and this aggregate testimony is the secret of the marvellous growth of the Methodist church on this continent. The class meetings at the Carlton street church are well attended and actively conducted, and upon them, together with the efficient work of their able pastor, depend the present prosperous condition of the church and its favourable prospective growth.

Among the ministers who have successfully served this church, Revs. Thomas Guttery, Dr. Griffith and Dr. Antliff may be mentioned. Mr. Guttery went from Alice street church to Carlton street as pastor; Dr. Antliff served six years, or two terms.

Rev. Hugh Johnston, M.A., B.D., who was a very prominent minister of Carlton street, was born in Southwold, Ontario, in 1840, of Scottish extraction, though his maternal grandfather was a German. In his youth he was teacher in a High school, and at the age of eighteen became a candidate for the ministry. At his graduation in Arts from Victoria College in 1864 he was medallist and valedictorian. That year he was ordained and became the assistant at the old church on the eastern corner of Adelaide and Toronto streets. Two years later he held the same position under Rev. Dr. Douglas, in Montreal, who was known as the orator of the Canadian Methodist church. Mr. Johnston then served a three years' pastorate at Windsor, after which he had charge of the Toronto West Circuit, including the Richmond street and Queen street

churches. While located here he pursued a full divinity course in Hebrew at the University, in 1874. He then became pastor of the Centenary church, Hamilton, the principal church of the London Conference, and afterwards had charge of Wesley church, in the same city, a large and beautiful church, which was rebuilt and completed during his ministry.

By urgent request he was then transferred to the Montreal Conference and served St. James' church in that city, the historic church of Canadian Methodism. His health at this time was breaking down and he was given an assistant, and then took a journey to the East, travelling through the warm climates of Palestine, Egypt and Italy, recovering his strength so that he was able to take another appointment, that of the Metropolitan church, of this city, from which he was transferred to the Carlton street church. During his service here the congregation worshipped in the Pavilion, pending the reconstruction of the church building, and very large congregations waited upon his ministry, so large that not only were all the extra expenses met, but the increase attached itself very considerably to the new church and materially added to its numbers and prosperity.

Mr. Johnston, with Dr. Potts, has had the distinction of serving the three principal churches in Canada, viz., St. James', Montreal; Metropolitan, Toronto; and Centenary, Hamilton. This fact testifies to his ability, usefulness and popularity.

Succeeding Mr. Johnston, whose term of office was from 1885 to 1888, came the Rev. W. J. Hunter, and his pastorate extended until 1891. The Rev. James Henderson was the next pastor, and he continued for the full term of three years, being one of the most popular ministers who ever filled the Carlton street pulpit. Then came the Rev. S. D. Chown. Mr. Chown was educated at Victoria College and at the Collegiate Institute, both in Kingston. Before coming to Toronto he officiated in Montreal and in Almonte.

The Rev. S. D. Chown was succeeded in 1896 by the Rev. G. R. Turk, who in this year (1901) has been replaced by the Rev. Dr. Smith.

Among prominent workers, past and present, at Carlton street church may be mentioned Mr. J. W. L. Forster, Dr. Hough, Dr. S. G. Thompson, Mr.

John Warren, Mr. James Acton, Mrs. Thompson, Miss Scott and others.

CHAPTER LXXXIX.

BERKELEY ST. METHODIST.

The Old Place of Worship for East End Methodists.

Many years ago a Sunday school was held in a small building at the corner of Duke and Berkeley streets, a sort of missionary offshoot from the old Richmond street church, and generally spoken of as Duke street Sunday school, the principal entrance being on Duke street. On week days it was occupied as a Public school. When the building in which this school was held was sold, in order to make way for the fire hall, three gentlemen, Messrs. W. T. Aiken, Thomas Storm and James Gooderham, then procured accommodation for the school in a cottage at first, and subsequently they were the prime movers in the organization of the present congregation, which is the outgrowth of that Sunday school. In March, 1857, the present site at the south-west corner of Queen and Berkeley, was bought from John Dempsey and Thos. Thompson; it was part of a garden and had built on it a small frame building in which the school met and where occasional preaching was held, Rev. John Borland being the first superintendent of the eastern circuit. The frame building was enlarged by a T addition in order to accommodate the growing congregation, and at last the present building was erected in 1871, at a cost of \$15,000, the architects being Messrs. Smith and Gemmell. The building is a red brick one of the plainest kind, of oblong shape, with twelve Gothic windows on the two sides, and a large one, all of stained glass, above the main entrance. Nothing is to be said of the church architecturally, though it is well adapted to that locality and serves its purpose well. It is doomed, as all down-town churches are—sooner or later to be forsaken as the residential portion of the city moves towards the northern ravine. It is plainly but comfortably furnished, and has a commodious gallery supported by thirteen iron pillars. In the basement are all modern arrangements required for Sunday school, social and religious meetings.

The principal promoters of the build-

ing and the original trustees were Samuel Rogers, Robert Carroll, Emerson Coatsworth, Edward Galley, Chas. Faircloth, George Sherlock, Jas. Gooderham, Thomas Storm, Dr. Aiken and Mr. Petch.

The land cost \$3,600 and the first frame church \$2,000 more. This rough-cast structure was 40x60 feet in dimension, and was capable of holding about 500 people. There was a window on each side of the entrance from Queen street and in the gable a triangular shaped board with "Wesleyan Chapel" painted thereon. The light was admitted by four windows to the east and west while inside at the

1865—J. A. Williams, H. Johnston, B. A.

1866—J. A. Williams, Geo. Robson, Geo. Bridgeman, M.A.

1867—Wm. Stephenson, G. Bridgeman.

1868—Wm. Stephenson, James Hannon.

In 1869 Berkeley street church became wholly independent of Adelaide street and Yorkville churches, with which it had previously been associated and the Rev. James Hannon became pastor.

From that date the pastors have been these:

1870-73—W. N. Ross.



BERKELEY ST. METHODIST CHURCH, COR. QUEEN EAST AND BERKELEY STS.

north end was a straight gallery where sat the choir. Mr. Cook was the choir leader and there was no instrumental music whatever.

The Rev. Robert Fowler was the first pastor of the new church in 1857; he was followed by the Rev. John Cash and William Laird in 1858, then in the next year Revs. Dr. Parker and W. E. Walker were in charge and from that date until 1868 the ministers were these:

1860—Revs. H. Wilkinson, W. E. Walker, W. Briggs.

1861-62—Revs. I. B. Howard, C. Lowell, W. Hall.

1863—I. B. Howard, W. W. Clarke, N. Burwash.

1873-76—John Shaw.

1876-79—W. H. Poole.

1879-80—Geo. Young, D.D.

1880-83—W. S. Blackstock

1883-85—Isaac Tovell.

1885-88—J. E. Starr.

Mr. Starr left Berkeley street church in the summer of 1888, and he was succeeded by Rev. Manley Benson, who remained in charge until 1889. Then came Rev. Thomas W. Jeffrey, who died during the course of his pastorate. His place was taken by Rev. Dr. Galbraith, who remained there until he was transferred to Elm street in 1894. Rev. Joseph Odery was the next pastor.

Mr. Odery came to Toronto from

Newmarket, and was most popular whilst at Berkeley street. He was a clear and forcible preacher, dogmatic certainly, but not unpleasantly so; he, at the same time gave one the impression that he had been a varied reader, and that he had profited by what he had read.

The Rev. J. F. Ockley succeeded Mr. Odery in 1898, where he remains at the present time (1901).

The Trustee Board on January 1st,

CHAPTER XC.

SHERBOURNE ST. METHODIST.

The Handsomest Church in Central Toronto.

Sherbourne street Methodist church, one of the largest and handsomest of the Toronto Methodist churches, owed its origin to the exertions of some of the members of Elm street church who lived in the eastern part of the



SHERBOURNE ST. METHODIST CHURCH, COR. CARLTON AND SHERBOURNE STS.

1900, was composed thus: Emerson Coatsworth, Edward Galley, E. Coatsworth, jr., F. Hillocock, W. C. Wilkenson, W. J. Hamby, W. Radcliffe, Chas. E. Edmonds, Dr. Jerrold Ball, S. R. Wickett and Frank A. Bowden, the last named being then the secretary.

city, who conceived the design of building a new church for their own convenience, in the first place, and in the second, because that particular part of the city afforded a fertile field. The building committee appointed by Elm street church decided to purchase the lot of land on the south-east corner of Sherbourne and Carlton street, and on March 24, 1872, the church erected thereon was dedi-

cated for divine service by the Rev. W. M. Punshon, D.D.

The original church was a plain brick building of Gothic architecture, 54 x 75 feet, with front porch, built upon a heavy buttressed foundation, so that, if at any time it was so desired, a tower might be erected upon it. Its interior was exceedingly plain; there was a gallery in the west end, usually occupied by the choir and by them only, while the floor seated about three hundred worshippers.

This church was soon found to be too small and was enlarged, the extension consisting of an addition of twenty-six feet to the church, of which twenty feet was in the shape of an octagon transept, widening the church at its eastern end to sixty-six feet.

The re-opening services were held on April 25th, 1876, the preacher being the Rev. B. I. Ives, D.D., of Auburn, N. Y.

Besides the enlargement just mentioned, the present school hall and class rooms to the south of the same were added at the time.

The building is in the Romanesque style of architecture, treated to suit modern improvements. It is built of grey Credit Valley stone, with brown stone dressings from the same place. The church is 114 feet long, 87 feet wide, the portion to the east next to the old schoolroom being used for vestry, Bible class, and committee rooms.

A noticeable feature in Sherbourne street church is the fact that the gallery occupies only the west end, thus leaving the transepts to the north and south free and unimpeded.

Until 1878 Sherbourne street church was an appanage, so to speak, of Elm street, but in that year it became a separate charge, and the Rev. Thomas W. Jeffery became the first pastor. Since then the successive pastors have been:—

- 1879-81—J. B. Clarkson, M.A.
- 1882-84—S. J. Hunter.
- 1885-87—S. J. Shorey.
- 1888-90—E. A. Stafford, M.A., LL.B.
- 1891-93—Thomas Manning.
- 1894-96—James Henderson.
- 1897—R. P. Bowles.
- 1898-00—James Allen.
- 1901—Solomon Cleaver.

The architects of Sherbourne street church were Messrs. Langley and Burke. The total cost of the building exceeded \$40,000.

The total offertory of Sherbourne street church each year exceeds \$5,500,

and their expenditure is about the same. The organist's and choir's services alone are responsible for an annual outlay of about \$1,100. The total value of the church property exceeds \$76,000.

The Board of Trustees of Sherbourne street church on January 1st, 1900, was composed of Richard Brown, J. N. Lake, John Hillock, J. W. Henderson, W. Sterling, R. Wickens, G. A. Cox, A. E. Kemp, J. D. Ivey, A. E. Ames (secretary), and H. H. Fudger (treasurer).

CHAPTER XCI.

BATHURST ST. METHODIST

Marks the Expansion of Toronto's Methodist Churches.

The Bathurst street Methodist church, a short distance below Bloor street, is an offset from the Elm street Methodist church. In 1860 Messrs. John Price and James Smith formed the first class, which, in 1861, numbered seven members. This class met in a cottage on the west side of Markham street. It was Kirkham's cottage, and was the gift to the class of the late Capt. Strachan, son of the late Bishop Strachan. Soon so much progress was made that a preaching service was inaugurated and regularly continued by Revs. Elliot, Young, Graham, Metcalf, Withrow, McDonald and others.

A new church was opened in 1866 and the congregation prospered in every way until 1869, when the superintendent of the Sunday school and others left the church and formed another congregation, worshipping under the control and with the sanction of the Primitive Methodist body. A small house on Ontario street, north of Bloor, was used as the place of meeting until it became too small to accommodate the congregation, and the necessity of a church building became absolute. A lot was purchased at the corner of Bathurst and Lennox street, and a small church building was erected, with Rev. T. Griffith as pastor.

Both churches prospered, notwithstanding the division, up to the time of the union of all Methodist bodies and sections, and in 1884 the two congregations that separated fifteen years before were re-united. The lot

on Markham street was sold, and the church taken over and joined with that on Bathurst street, where it now stands in the form of a T. The two congregations became one in the new "Methodist Church."

In 1884 Conference appointed Rev. J. Milner to this circuit, and under his judicious pastorate, all traces of the disunion disappeared and harmony and goodwill prevailed and the congregation not only was internally strengthened, but it grew rapidly and soon became a prominent factor in the religious life of the north-western section of the city. Following his

is well sustained. Gradually the church, since the union, has enlarged its sphere until the old building became entirely inadequate for its purpose. It was resolved at a meeting of the Trust Board, held August 2nd, 1887, to build a new church. Plans were at once prepared, and the work was so well advanced that year that the corner stone of the new edifice was laid on the 6th of October following by Mr. John Macdonald. The dedicatory services were conducted by prominent Methodist ministers of the city, and were largely attended.

The new church building is located



BATHURST STREET METHODIST CHURCH.

pastorate was that of Rev. H. McKee. Mr. McKee was highly spoken of among his people as a good preacher and an excellent pastor. He entered the ministry in 1869, was ordained in 1873, and then travelled the circuit of Plattsville, Clairmont, Orillia and Scarborough, finally Toronto. In each of these he did effective and faithful work and met with success.

There are seven classes in the church, the principal one of which meets on Sunday morning. They are all well attended, and the interest of the congregation in all the services

immediately in front of the old structure and communicates with it. It faces Bathurst street on the east, and is an imposing edifice, even as it is simple in outline and plan. It is a modernized Gothic white brick building, capable of seating twelve hundred and fifty persons. The internal arrangement is the amphitheatrical, with the seats made of black ash wood. It is a convenient, comfortable place of worship, and furnished neatly and with good taste. Its cost completed was \$30,000. The lot and the old building are valued at \$7,000, thus making

the total valuation of the church property \$37,000.

The attendance at the services is very large, and the people are a live, progressive, energetic people, thoroughly united in aim and purpose. The internal parishes work is assisted by the "Ladies' Aid," of which Mrs. Johnston is president. The Sunday school is superintended by Mr. J. R. L. Starr. The attendance is 400 scholars, with more than 40 teachers.

These subsidiary helps are all thoroughly organized and doing effective work. The advantages derived from the organic union of all Methodist bodies into one are exemplified in the prosperity of the Bathurst street church, and the unity and harmony of the people, combined with their interest and zeal, give its future a most promising prophecy.

Among others who have done good work in connection with the Bathurst street church may be mentioned Mr. Enos Hellett, who for long was an efficient class leader; Mrs. McKee, who was, during her husband's pastorate, the president of the Ladies' Aid Society; Mrs. Evans, who did good work in connection with the Women's Missionary Society; Mrs. Geo. Cameron and Miss Hatty Farnworth, who lent valuable assistance to the work of the Young People's Association. Mr. W. Woollatt and Mr. T. Butler also did excellent work in organizing and superintending the Sunday school, while Mr. P. Cameron and Mr. M. A. Overend were active in the musical portions of the services.

The following is the list of pastors at Bathurst street since Mr. McKee: Rev. J. A. Rankin, 1887-90; Rev. D. Alexander, 1890-92; Rev. J. W. Langford, 1892-95; Rev. C. O. Johnston, 1895-98; Rev. C. E. Manning, 1898-1901; Rev. J. E. Starr, 1901.

The Sunday school superintendent for many years past has been Mr. J. R. L. Starr, and the organist in 1901 Mr. G. Atkinson.

CHAPTER XCII.

AGNES ST. METHODIST.

Story of Its Origin, Its Founder and First Pastor.

Before the union of all Methodist churches in one denomination there was a sect called the Bible Christians. The name sufficiently indicates the meaning and scope attached to the

sect. It was rather strong in the country, but very weak in Toronto. About 1870 Rev. J. J. Rice, one of its ministers, was sent to the city in order to gather its adherents together and form an organization. He was so successful that a sufficient number of people were found to purchase land and erect a place of worship. A lot at the north-east corner of Agnes and Teraulay streets was bought, in 1871, for \$3,000, and a little wooden tabernacle was erected upon it at a cost of \$617. But the fewness of the members and their want of funds made the enterprise one of doubtful continuance. There was a slow growth, just sufficient to give the congregation a life, until the union took place, twelve years later, at which time there were only sixty members.

This concentration of the Methodist bodies of the Dominion in one organic corporation immensely stimulated church activity, and poor congregations, under the fostering care of the union, received an impetus that carried many to remarkable prosperity. Among the most remarkably prosperous of all Methodist churches the Agnes street church ranks first. The old wooden building was moved to the south-east corner of Edward and Agnes streets, where it was used as a Sunday school and chapel pending the erection of a new church. It is now used as a dwelling house.

The present church was built in 1873, and cost over \$23,000. It is a modernized, white brick, Gothic structure, of rather graceful appearance but very plain. It bears the evidence of constant usage, and is a commodious building, seating 1,250 people, but not furnished in that luxurious style characteristic of many other Methodist churches. It is comfortable and neat, and admirably adapted to the people who worship there—people who care more for the evangelization of their fellows than for their own selfish and personal ease. There is but one entrance to the church proper, and it is by means of doorways in the southern end, on Agnes street. On either side of a small vestibule is a small stairway leading to the audience chamber, while another winding staircase admits to the gallery running around the entire room and supported by pillars and iron brackets jutting from the walls. The pulpit advances well into the room, and rising from its

rear are steps leading to the choir seats, ranged in tiers, and up to the organ against the northern wall. The pews are of stained pine; the ceiling is a bowed one, neatly kalsomined, and holding two large reflecting gasaliers. There are five double lancet Gothic windows on each side of prettily fretted glass, and a stained glass window above the entrance on the

are two ante-rooms on the north, with entrances from either side of the church, used for social and other meetings, while two cosy little class-rooms are to be found on the south. Here there are two stairways leading to the auditorium above. The impression given of the latter and the school-room is one of capaciousness. There is an absence of adornment and



AGNES STREET METHODIST CHURCH, CORNER TERAULAY AND AGNES STS.

south. Back of the pulpit is a comfortable minister's vestry, on either side of which is a class-room, papered and furnished with what is needed. The Sunday school room is a large one, partly underground, plainly furnished but with beautifully painted motives on the walls. There are two large furnaces and two stoves, which not only heat this room, but the church also. There

of the concomitants of wealth; but, after all, this more nearly comports with the genius of Methodism than a more elaborate style of church and furniture.

The Sunday school numbers about 400 scholars, and is under the superintendency of J. P. Mill. There are about 500 members of the church. The recording steward and treasurer is Mr. John Binstead, who was connect-

ed with the congregation before the union, and has been an efficient and courteous officer for many years. The other stewards are Messrs. Charles Rundie, Frank Moses, John Bollard, J. P. Mill and George Hellam. The choir is composed of fifty members, entirely volunteer. In fact, the free-will spirit characterizes the Agnes street church throughout. All of its members are so infused with love of their work that they labour diligently and self-sacrificingly. The free pew system prevails, and is a great success.

The pastors of the church have been Revs. J. J. Rice, G. Webber, William Jolliffe, Edward Roberts, J. M. Kerr, John M. Wilkinson. Mr. Wilkinson was born in Markham Village in 1851, and removed to this city with his parents about ten years afterwards. He attended the George street Public school under Mr. Richard Lewis, afterwards head master of Dufferin school, and carried away the first honours in the combined examination in 1836. His father being unable to educate him further he then learned a trade, "and I'm not ashamed of it, either," he said to the writer. He joined the old Berkeley street Methodist church, the Sunday school of which he had always attended. In 1872 he attended the Cobourg Collegiate Institute, under the principalship of Rev. Dr. Roy. He was a freshman at Victoria University, but his father's death prevented a continuance of study, and he was then received as a probationer for the Methodist ministry at the Union Conference in Hamilton, 1874. After preaching three years he returned to Cobourg, where he graduated in 1880 as valedictorian of the largest class that Victoria had sent out up to that year. The subject of the oration was "Democracy in America," of which it was said: "The oration was a masterly effort, and it won the admiration of all for its keen insight and power, and for its incisive and vigorous language."

He was ordained in Belleville the same year, and after serving the church for two years he went into mercantile life for two years, owing to a throat difficulty. The Conference of 1886 appointed him to Agnes street Methodist church. After his appointment his ministry was a decided success. The debt on the church was reduced from \$15,000 to \$7,000,

and upwards of 300 persons were admitted into church membership.

Mr. Wilkinson was energetic, wide-awake and a hard worker, is genial in manner and very popular, especially among young people. His success was remarkable. The sketch of his life here given well accords with that democracy of which he discoursed in his valedictory oration. He was essentially a man of the people and his church had a distinctive character beyond that of other churches in the city in that it was exclusively engaged in evangelistic work and with a record unparalleled. The Sunday evening congregations numbered from 1,000 to 1,500 people and it was a frequent occurrence that scores were turned away unable to even gain admittance. The particularly encouraging feature of these congregations was the large number of young men attending. One hour was devoted every Sunday evening to an enquiry meeting.

Another peculiarity of this church is the fact that it is the only church on the American continent that has services every night in the week, winter and summer, and they are largely attended, the class meetings numbering from 150 to 200. Any one visiting Agnes street church will be cordially received, courteously treated, and all the good possible to be done for him will be freely offered.

Succeeding Mr. Wilkinson at the Agnes street church from 1889, the date when the greater portion of this history was written, until 1891 was the Rev. W. R. Rodwell, he was followed by the Rev. G. Webber until 1893, then came for the second time the Rev. J. M. Kerr who remained until 1896 when his place was taken by the Rev. W. J. Smith. The Rev. W. J. Smith remained at Agnes street until 1899 when he was replaced by the Rev. C. S. Eby, who remained one year, and in his turn was succeeded by the Rev. George Dewey, who is still there in 1901.

Among those who have done good work at Agnes street church have been Byron J. Hill, Alfred Snuggs, F. Moses, J. Nelson, G. Weston, S. Van Wyck, W. Atley and many others.

The following account of Agnes street church is added to this sketch. It is from the pen of an old member, and speaks for itself:—

Away down here, with the cool breezes of the Atlantic fanning the

brow of the tourist from the heated inland west, I was last evening, on arrival of the mail steamer Clyde, soon devouring The Evening Telegram of 11th July inst. All at once my eye fell upon the, to me, familiar cut of Agnes street Methodist church, Toronto. And no man on earth could feel more deeply interested in that church edifice than the writer; although, by the tenor of your contributed article, it would puzzle your most intelligent reader to ascertain under whose pastorate said edifice was erected. The object of said article, apparently, was to furnish some biographical notes of one of the many efficient Agnes street church pastors—Rev. John M. Wilkinson, a Toronto boy, of whom Toronto, especially, has reason to be proud, and whom the Methodist church fully appreciates; but in regard to Agnes street church, I, with your kind permission, will clear off a little of the fog in which your correspondent has hidden it. Finding that many, especially of the young people of the "sect called the Bible Christians" (as your correspondent politely puts it) were being lost to the denomination by removal from the rural parts of Ontario into Toronto and other cities and large towns, it was decided to follow them up and give them the ministry of their own people, and at the same time take our fair share in the work of city evangelization. Near about the same time our conference sent its agents into Toronto, Hamilton, Belleville, St. Thomas, Lindsay, etc., and (as your correspondent says) about 1870 — actually in September, 1871—Rev. J. J. Rice, one of its ministers, was sent to the city. Just at this point, misstatement of fact begins. Adherents were not found sufficient in number "to purchase land and erect a place of worship." Having duly advertised his presence in the city, and appointed a time and place of meeting with denominational friends, not one individual responded to the minister's advertisement. Under these circumstances the writer hired the Agricultural Hall, corner of Yonge and Queen streets, and there, on the first Sunday in October, 1871, the first Bible Christian service in Toronto was held, and there we continued operations, holding two services regularly every Sunday, until March, 1872. Our congregations were made up of a few clan-

nish Newfoundlanders, half a dozen old Bible Christians, and others who, as a result of house to house visitation, had been induced to attend.

In the evening services old Stanley street residents were frequently in evidence. In the early winter, with the concurrence of the conference, the lot on which Agnes street church now stands was purchased, and as the large hall in which we worshipped was never sufficiently heated in cold weather, it was decided to put up a temporary frame building on a vacant part of the newly acquired property. In the month of February the building was begun and completed, and from that time till the 15th December, 1873, our regular congregations comfortably filled this unpretentious little sanctuary, and the cause steadily grew and solidified. Here, too, our Sunday school operations began, and this department was successful from its inception. The membership steadily increased and the liberality of the adherents was very satisfactory. There is not a scintilla of truth in the statement that "the fewness of the members and their want of funds made the enterprise one of doubtful continuance." The B. C. Conference was at its back, and there was no faltering in its faith as to the permanence and success of the Toronto mission. At the end of the second year of the writer's pastorate a lot was secured on the corner of Lippincott street, a comfortable little edifice was erected, and another congregation was gathered and another Sunday school put in successful operation. This year an assistant minister was appointed, and thus the two churches had full pulpit supply. In the month of March, 1873, the foundation stone of Agnes street church was laid by Rev. C. Barker, the connexional editor, the temporary building having been previously "moved to the south-east corner of Edward and Teraulay (not Agnes) streets, where it was used as a Sunday school room and chapel, pending the erection of the new church."

The new church was dedicated and opened for public worship on the 15th of Dec., 1873, and the description of it is faithfully given in the article that has called forth this resume. Revs. J. J. Rice and R. T. Courtice were at this time the ministers in charge of the Toronto work, and, while the church was in process of erection, the senior minister succeed-

ed in obtaining contributions to the amount of over \$8,000, principally from members of the Bible Christian Church of Ontario, in aid of the building fund. In fact the whole connexion showed its hearty endorsement of the Toronto mission in the most practical way, and not a word of doubt as to its permanence was ever uttered by any one, either in the Conference or out of it, from the floating of the mission to the date of Methodist amalgamation, in 1883. From the date of the interesting dedicatory services the congregation grew steadily, and in a few months reached 400 to 500 — a larger number than usually worshipped, at that time, in many of the older churches of the city, Methodist and otherwise. Rev. G. H. Copeland was substituted for Mr. Courtice, as assistant minister, during the fourth year of Mr. Rice's pastorate; and at the date of their removal, in 1875, there were no less than 67 seats (not sittings) rented, with an income from this source of about \$450 — and of these not more than eight were occupied by old Bible Christians, but they had been gathered from the non-church-going residents of St. John's Ward."

CHAPTER XCIII.

QUEEN ST. METHODIST.

A Congregation Worshipping in the Vicinity Since the Thirties.

On the south side of Queen street, east of Spadina avenue, the passer-by will see a small picket fence and directly back of it a large black bulletin board, on which is painted, in bright gilt letters, "Queen street Methodist church," together with a statement of the services held. Two large gates, usually locked with great padlocks, give entrance to the church over wooden pathways, between two lamp posts, up a flight of eleven steps to three large doorways; above the centre is a large "wheel" window of prettily coloured glass, ordinary cathedral glass windows being above the other entrances. The church, following the Gothic style, is not architecturally noticeable; it is a long, rather narrow building, constructed of red brick, with the arches of the entrances and the buttresses built of the dirty white brick so commonly seen and that certainly adds nothing to the beauty of any structure.

A capacious vestibule admits the visitor to the auditorium either by a winding stairway, on either side, to the gallery, or through a set of double doors to the main floor. Any unfavourable impression produced by the external appearance of the church is at once removed by the brightness and prettiness of the interior. It is a long room, with an elliptical gallery, comfortably upholstered and carpeted throughout, having, besides the rose window on the north, six beautiful stained glass windows on each side. The pulpit, a very handsome piece of work, built of ash with walnut ornamentation, is at the southern end, with the organ back of and above it on the gallery. The latter is supported by 14 small iron pillars and surrounded with a balustrade of open iron work. The pews accommodate themselves comfortably to one's desire for ease; the ends are of iron, and each one has a draw seat fitted into it; the woodwork is ash with walnut moulding. The organ is very plain, and entirely devoid of ornament, save imitations of silver trumpets, semi-circularly arranged at the top; the pipes are plain gilt, and the case is made of oak and walnut. Pendant from the ceiling are three large and very pretty gasaliers, brightly painted in harmonious combinations of blue, red and gilt. But the especial merit of the auditorium and that which gives it such a cheery, bright and pleasant character, is the artistic painting on the walls and ceiling. There is a variety of colour that gives the whole a very rich appearance and, withal, a delicacy of outline and combination that is refreshing.

The room is abundantly lighted by means of its numerous windows, and hence the tracing of the picturesque ceiling is distinctly brought out. The acoustic property is excellent, and notwithstanding the length of the room, the preacher is readily seen from every seat. The pulpit is reached by a little winding stairway and has a red portier hung back of it; the communion table is ingeniously built into the front part of it. On either side of the organ loft is a neat little class room, and underneath these, and on the main floor, a large church parlour and a very cosy little vestry for the minister furnished with every convenience desirable. The entire building is evidently in the hands of a prudent caretaker.

for it is thoroughly clean and neat throughout, and must prove a very agreeable place of worship to those accustomed to go there.

In his inspection of the premises the writer was almost lost in the labyrinthine passages of the basement and found himself turning up in the most curious corners and rooms. However, it was soon found that the place is cut up into various class and Sunday school rooms, while a huge furnace, with its many branching pipes seemed to stand guard over these lower regions like some gigantic monster whose great arms reached out in every direction. After pursuing a devious way about many passages and turning many corners of this underground establishment the main Sunday school room was reached. Here, also, are two furnaces, not so formidable as the monster further back, but sufficiently impressive in appearance. A fine piano, neat platform furniture, several mottoes, a merrily ticking clock, long rows of settees, a bare floor, save for the well-worn matting down the centre aisle—these constitute the inventory of the room. But it is a pleasant room, and somehow bears a cheerful aspect despite the plainness of it. A series of folding doors gives communication to two large classrooms on the south, and a number of windows, fitted with frosted glass, gives entrance to a flood of light that makes the subterranean room quite cheerful. A kitchen far back in one of the innermost recesses affords opportunities for the cultivation of those things that please the palate and make religion more enjoyable because it provides for the material.

In the year 1838 the Methodist people in the west end became so numerous and the opportunity of establishing a good congregation there seemed so promising that it was determined to begin a mission in that section. The people from that neighbourhood were in the habit of attending the old Richmond street church, but this was found to be rather far away for the aged people. Many circumstances demanded an effort to establish Methodism in the west end; so a few persons met, fitted up rooms in a frame building which was used as a market building on the site of what is now St. Patrick's market; the original building was destroyed by fire. After holding services here for two years or more, the lot, or part

of it, on which the present building now stands was bought from Hon. John Henry Dunn for about \$350 or \$400. A small, square brick building, with a seating capacity of about 350, with a gallery for the choir only, was erected.

Even at that early day in the history of this church it was celebrated for the excellence of its singing. In this little brick church the singers were accompanied by an orchestra composed of a double and single bass viol and a flute, under the leadership of the late alderman, John Baxter, who was the head and front of the musical interests of Queen street church for twenty-six years, except two years spent with the Richmond street church choir, during the celebrated revival conducted by Rev. James Caghey, and to which reference has been made in another article. During this twenty-four years' service Alderman Baxter devoted himself to the work without any remuneration whatever; and it is to his untiring zeal in the cause and his ardent love of music that the church is very largely indebted for the introduction of the present fine organ, which cost \$4,000. When the first building was entirely too small to entertain the growing congregation it was pulled down and another erected capable of seating 650 people. The trustees at this time were Jonathan Dunn, Edward Leadley, Thomas Mara, Abel Wilcock, John Kidney and Alderman Baxter. And it was in this building that an organ was first used and the choir attained a reputation for excellent singing that made it equal to if not superior to any Methodist choir in Toronto. A little incident will illustrate the fact: One evening while the choir was holding one of its usual rehearsals, Prof. Carter, organist of St. James' Cathedral, was passing by with some of his musical friends. They were so impressed with the singing (a part of the oratorio of the Messiah) that they at once made arrangements with Mr. Baxter for the production of the oratorio in Toronto, the first time an oratorio was sung here. And most of the tenor and bass solos were taken by members of the Queen street choir. The music was very fine in those days, and there was a friendly spirit of rivalry between this church and the Metropolitan as to which could get up the more classical and artistic programme for Easter and other festival days, with the result that the

Queen street choir always maintained its fine reputation as a first-class and unexcelled choir.

But this second building was also found to be too small, and in a few years after its occupancy it gave place to the building now existing. But even this has been enlarged and modernized, and as matters now stand, is destined soon, in its turn, to become too small for the growing congregation. It seats 1,500, with draw seats and chairs for 300 more, and it is full at every service, so full, sometimes, that no more can be admitted. The aver-

ters were Revs. Samuel Hunter, Jas. Preston, William Hunter, and Hugh Johnston. The original Board of Trustees was enlarged by the addition of Messrs. Dr. W. W. Ogden, J. N. Price, John Leadley, Isaac Clark, D. Mara, John Earls, Joseph Blakely and Wm. Briscoe. After the present building was put up an addition of 18 feet of land on the south was bought for \$1,800 and the building extended in that direction at a cost of \$3,000, and the extension set apart for class rooms and social and Sunday school operations. The land and building as



QUEEN STREET METHODIST CHURCH, NEAR SPADINA AVENUE.

age attendance is 1,400, and the membership is between 800 and 900, the largest of any Methodist church in the city, and probably larger than that of any Methodist church in the Dominion. Very much of the good success of this church, as well as its architectural re-modelling and improvements, is due to the energy and industry of a former pastor, the late Rev. T. W. Jeffery, who is held in very grateful memory by the congregation.

The first pastors of the church were Revs. Harvard, Dr. Cooney, a converted Roman Catholic, and John Hunt. Among its subsequent minis-

ters they stand are worth about \$46,000, with a debt resting upon them of about \$26,500. The income of the church from pew rents is about \$2,200; while the membership is very large it is not a wealthy community; in fact it more nearly than any other Methodist church in the city, perhaps, approaches the Wesleyan idea of ministering to the poorer classes, and its success in that direction is phenomenal.

The internal work of the church is in keeping with its remarkable growth. There are over twelve classes, all of which are well attended;

a Young People's Mutual Improvement Association, a Ladies' Aid Society, a Young Ladies' Mission Band and a Missionary Society are all under flourishing headway, and aside from their special benefits and privileges, contribute about \$2,500 to the general income. The Sunday school raises about \$500 a year, and the school is only limited in growth by the size of its rooms. There are now about 800 on the roll. Mr. Albert Ogden is the superintendent. The Spadina avenue Methodist church (now Broadway Tabernacle) is to some extent an off-shoot of the Queen street church, because some of the members of the latter became office-bearers in the former and materially aided in the organization of the congregation and the erection of the building.

It is just to say that no other city on the American continent presents such a spectacle as is seen every Sunday evening on the streets of Toronto. Thousands of people walk the avenues and thoroughfares on their way to church. It is the real "live" hour of the day. The stern discountenance of any and every form of recreation is sometimes said to be the cause of so many people going to church. They must go somewhere, it is said, to break up the dreadful monotony and lifelessness of the day, and so when evening comes they are glad to go to church—not so much for purposes of worship as for social relief from the oppressiveness of the day.

But, for all this, the large majority of people go to church to be benefitted; and whatever may take place on the street the conduct in church is without reproach. As is usual an enormous crowd was there, at least 1,400 people, and yet the attention throughout was of the most respectful kind and the decorum reverential, and that is saying very much when it is remembered that nine-tenths of the audience were composed of young people. To be sure there was a little ripple of amusement when the writer accidentally, in stooping over, came pretty violently into collision with the head of a nicely combed, auburn-haired young man in front of him; but no conflagration resulted, and mutual apologies straightened out the matter while the hand of the collisec did the same thing for his hair.

The choir of Queen street church, whose organist and leader is Mr. Jas. Baxter, is composed of forty voices and sings excellently, although the

more classical music of earlier times does not now receive much attention.

When Mr. Longley left the Queen street church (in 1888) he was followed by the Rev. Hugh Johnston, who only remained a brief time. Then came the Rev. W. Manley Benson, 1888-91, after him the Rev. G. J. Bishop, from 1891 until 1894, was the pastor, and he was in turn succeeded in the last named year by the Rev. W. H. Hincks, LL.B.

In 1897 the Rev. Charles O. Johnston was called to the pastorate, and he was re-appointed for a fourth year in 1901.

CHAPTER XCIV.

YONGE ST. METHODIST.

The Most Northerly Methodist Church in the City.

At the south-west corner of Yonge street and Marlborough avenue, Yorkville, is a low-built, white brick Methodist church edifice. A tower is erected at the north-east corner through which is an entrance into the auditorium. Ingress is also had through a small porch on the southern side of the building. There is nothing especially attractive about the church architecturally, but it is a neat construction and very pleasantly located with clean and attractive surroundings. The church runs lengthwise along the avenue and directly communicates with a commodious school-room built at its north-west corner. This building is entered by walks laid in the pretty yard surrounding the church.

Any visitor entering the church will at once be impressed by its cosy, home-like, comfortable appearance. It is a large room, capable of seating about seven hundred people, and has a bright, pleasant and cheerful atmosphere about it. The open truss-work of the roof contrasts favourably with the light blue tint of the ceiling, from which suspend five large blue and gilt gasaliers. The walls are tinted a lemon colour, and the ceilings of the two bay-window like extensions near the west end are ribbed with dark wood. The aisles are covered with new matting, and the cherry seats are all comfortably upholstered. The pulpit is placed at the western end, and back of it, on a higher platform extending entirely across the church, are the organ and seats for the choir. Above this are

five pretty-coloured, lancet-shaped windows. To the left of the pulpit, in the south-west corner of the building, is a small vestry for the minister artistically decorated and beautifully furnished by the young people of the congregation.

The school-room is a large, airy, bright and pleasant room, the roof of which is upheld by open timber work, showing darkly against the white ceiling. A gallery of commodious size extends across the western

class room also utilized as a lecture and prayer meeting room. The school room was built about eight years ago at a cost of \$3,000. The entire establishment is remarkably pleasant and attractive and reflects great credit upon the people who support it.

The Yonge street Methodist church is the direct outgrowth of the Bloor street Central Methodist church. The latter established a branch in Yorkville for the benefit of Methodist people living north, and because the



YONGE STREET METHODIST CHURCH, COR. MARLBOROUGH AVE. AND YONGE ST.

end of the room with large classrooms underneath. This entire section can be cut off from the main room by folding doors. Many windows, of frosted glass in pretty designs, abundantly light the building. It is furnished with matting in the aisles and patent revolving and reversible seats that can be adjusted to any purpose whether for a semi-circular Sunday school class or an evening lecture. Running from the room on the south-west is a hall and just within it is a pretty room for the library, which contains about four hundred volumes. Beyond this is a delightful infant

outlook for mission work there was promising. The present site, formerly part of a steam brick yard, was bought in 1873, and cost \$2,000. It measures 120 feet on Yonge street and 220 feet on Marlborough avenue. The corner stone of the church was laid on the Queen's Birthday of that year by the Rev. Morley Punshon. The building cost \$11,000. The entire property is worth \$30,000, with a debt of \$7,000. The first pastor was Rev. W. L. Rutledge; then the church was managed by the Bloor street church for a few years, during which time Rev. Coverdale Watson, then a young

man, served the Yonge street church under the superintendency of Rev. Mr. Willoughby. The next pastors were Revs. Dr. F. H. Wallace, Leech, Burns and George J. Bishop.

Mr. Bishop was appointed to this church in 1886 by invitation on the completion of a very successful pastorate at Uxbridge, where he occupied for two years the position of chairman of the Uxbridge district. He was a native of Devonshire, England, but came to this country in childhood and spent his earlier years in Barrie. After several years of business life he entered the ministry in 1871 and was ordained in 1875. His work in the Yonge street church was successful, and of itself a fine tribute to him both as a man and as a pastor.

The congregation grew so during the years 1886-7 that it became necessary to enlarge the church in January, 1887. This was done by adding the lecture room, which provided for over 200 more. The membership of the church is over 350, and the income from all sources last year for the various connexional funds, as well as local interests, was about \$6,000.

The Sabbath school has always been an important feature in the work of this church, having had for superintendents such men as J. B. Boustead, Hon. John Macdonald, John T. Moore. Mr. E. Martin was a popular superintendent, and was supported by an able and devoted staff of officers and teachers numbering 30. The number on the roll is over 400, and the average attendance over 300. There is a Band of Hope connected with it numbering fifty.

The Young People's Christian Association had done much for the material interests of the church, having about four years ago, at considerable expense, re-seated and upholstered the church. It has helped to cultivate the social element among the young people of the congregation, and has contributed largely to the spiritual life of the church, entering heartily into its evangelistic work.

Succeeding Mr. Bishop as minister came the Rev. J. G. Smith, D.D., in 1889. He remained there until 1891, and was followed by Rev. Hugh Johnston, D.D., who in 1893 removed to the Metropolitan church, Washington, D.C. Then came the Rev. Joseph H. Locke, who came from Peterboro'. He continued in charge until 1896, when

the Rev. W. R. Parker, D.D., assumed the pastoral charge. In 1899 Dr. Parker was succeeded by the Rev. W. J. Smith, who remained until 1901, when he was replaced by the Rev. John F. German, D.D., who had filled so acceptably the pulpit of Elm street church.

CHAPTER XCV.

ST. PAUL'S METHODIST.

A Handsome Structure with a Large Congregation.

This church, one of the handsomest in the city, is located on the east side of Avenue road, south of Davenport road. It is a white brick edifice of the modernized Gothic style, with the grace of the Gothic supported by a certain massiveness characteristic of the Norman architecture. There is a fine tower at the north-east corner of the facade. A large archway encloses the double door entrances. There is also an entrance on the southern side and one through the tower on the north. Transepts spring from the eastern end, and these enclose a capacious hall between the church and the school room on the east.

Entering the building from the front the visitor finds himself, after passing between beautiful glass doors, in a large vestibule, on either side of which broad stairways lead to the gallery. The floor of the auditorium declines towards the pulpit, and the pews are arranged semi-circularly, the gallery being elliptical in shape. The ceiling is arched and groined in plaster and upheld by eight slender iron pillars. The walls are tinted, and their contrast with the white ribs is very striking. Two small gasaliers, chaste and resplendent in finish, depend from the centre of the ceiling, while pretty brackets and sconces about the room abundantly light it. There are ten beautiful stained glass windows, the one above the main entrance and the quaint arrangement of smaller ones being especially noticeable. The woodwork is finished in chestnut, the ends of the pews and the gallery front being made of ornamental iron work. The pulpit is small, but very neatly finished. The ventilating and heating arrangements are of the latest and most improved character. The church is

beautifully carpeted and upholstered. While there is no elaborate ornamentation, yet it is rich in appearance. It presents a solid, comfortable, substantial look, and it is an ideal church in architecture and equipment. Everything is new, clean, bright and attractive, a model of elegance and comfort. The school house, which may be entered from the church through the intervening hall, is also a marvel of beauty. It is plain but very attractive. Wainscoting runs up the dark grey walls

a fine parsonage for the use of the minister. The ministerial residence is in keeping with the elegance of the church, and has been thoroughly and comfortably furnished by the congregation.

A very large arched recess back and above the pulpit is the organ chamber, and within it is erected a magnificent instrument, costing \$3,000, built by Warren & Son. It has 24 stops and 1,000 pipes of which three are 16 foot and ten eight foot pipes. The great organ has 11 stops and the



ST. PAUL'S CHURCH, METHODIST, AVENUE ROAD.

and the floor is covered with dark green Brussels carpet. The room is bright and cheerful, and two quaintly wrought gasaliers afford the artificial light. There are communicating class rooms, and above these, at the northern and southern ends of the room, are neat galleries, upon which, a few feet back from the front, are class rooms for the smaller children. The entire room will accommodate 500, while the church will seat 1,000.

On Avenue place, directly east of the church and contiguous to it is

swell organ 18 stops. There are three combination pedals to the great organ and two to the swell organ. The bellows is operated by a four-inch "Jacques" water engine. The case is of chestnut with hard oil finish, while the pipes are chastely ornamented. The structure, mechanically, is a beautiful one, and the organ is not only a great reservoir of power, but it is susceptible of a variety of tone and softness and delicacy of expression that makes it valuable and exceptional as an organ.

The Avenue road Methodist church

was erected in the year 1857, from plans prepared by Messrs Smith and Gemmell, architects, the builder being Mr. W. H. Crane. Previously to the year just named the congregation had met in the building on the north-west corner of Yonge street and Davenport road, erected in 1866 by the Primitive Methodists. The seating accommodation in that church was only enough for 250 people, but it sufficed for the needs of those who worshipped there.

In 1886, after the union of the various Methodist bodies, it was found that the Yonge street church was not large enough for the needs of those who were attending its services. After a great deal of deliberation, the Rev. T. W. Jolliffe then being pastor, the congregation decided to sell the building and land on Yonge street and purchase a site elsewhere. This resolution was carried into effect, the church being disposed of for about \$19,000, and the site of the present St. Paul's church, on the south-eastern corner of Avenue road and Avenue place, was purchased at the rate of \$60 per foot frontage. The lot measures 100 feet on Avenue road, with a depth of 254 feet on Avenue place.

The erection of the present church and schoolroom adjoining was at once proceeded with, the cost of the buildings, with the land, reaching nearly \$40,000.

The seating capacity of the building is about 900. It is constructed of white brick on a solid stone foundation, and is an exceedingly handsome building. The schoolroom is in the rear of, and attached to, the church, and will contain about 400 scholars. Both church and schoolroom are light, airy and well ventilated.

In addition to the church and schoolhouse is an excellent parsonage on Avenue place, with a frontage of nearly 100 feet. The house contains nine rooms and has all modern conveniences.

The average congregation is from 750 to 800, and the Sunday school has about 350 children in constant attendance. There are many branches of useful work in connection with the church, such as the Ladies' Aid for Foreign Missions, the Epworth League of C. E., etc.

Among those families who have been unsparring of their means in connection with St. Paul's Methodist church should be mentioned that of the late R. Walker. It was he who gave the lot on the corner of Yonge street and

Davenport road on which a church was built in 1866. More than half of the entire cost of the building, nearly \$13,000, was borne by the Walker family.

A few words must be said about the Rev. T. W. Jolliffe, who had so much to do with building the present Avenue road Methodist church. He was born about 1847 in Stratton, England, and when eleven years of age came with his parents to Canada and entered the High school, first at Bowmanville and afterwards at Woodstock. After a short course he entered the Primitive Methodist body as one of their ministers in 1867, and was duly ordained in 1871. He was in several parts in Ontario before coming to Toronto. His first charge in this city was Enclid avenue. After that he went to St. Paul's. Succeeding Mr. Jolliffe, from 1887 to 1890, was the Rev. A. M. Phillips. Following that pastor, from 1890 to 1893, was the Rev. J. E. Lancelley; after him the Rev. Dr. Parker, from 1893 to 1896 then, from 1896 to 1899, Rev. E. E. Scott, followed by the Rev. Alfred Brown, who remains in 1901.

CHAPTER XCVI.

DUNN AVE. METHODIST.

The Handsomest Ecclesiastical Structure in the West End.

During the summer of 1875 a class meeting was organized and held in the parlour of Mr. Thomas Abbs' house on Queen street, near the Brockton road, under the leadership of Mr. William Essery. Almost immediately after this class was begun it was found necessary to hold a service on Sunday afternoon to meet the requirements of the place. Mr. Abbs placed his house at the disposal of the few who wished these services to be held. Owing to the success attending these meetings it was deemed advisable to make provision for a larger number of members, and a committee was formed, consisting of Thos. Abbs, J. M. Wingfield, William Essery, Edwin Dickenson and George Edwards.

The committee was empowered to secure a suitable piece of land and put up a building to accommodate the growing congregation. This was in the summer of 1873. The committee at once secured a lot on Queen street, between West Lodge and Lansdowne avenue, at a cost of about \$1,000, and

laid the foundation of what became the Methodist church of Parkdale.

The building was a frame structure 24x40 with a vestry in the rear, and with a seating accommodation of about 200. In order to lessen the cost of building the committee undertook the work personally and completed it by the first week of January, 1877.

The opening services were conducted by the Revs. John Potts and D. Young, Warring Kennedy assisting, they were successful. Up to this period no cash had been required for the land and the committee had cheerfully given

formed, and the building duly dedicated.

This building was subsequently enlarged to meet the wants of this growing congregation, and was occupied until 1886. When a new and more commodious edifice—that now occupied as a Presbyterian church—was proposed under the superintendence of the late Rev. Edwin Clements, who was appointed to the pastorate of the church in June, 1883, but who died before the plans were executed. The new building was begun in 1885, and the corner stone was laid by Mr. H. H.



DUNN AVE. METHODIST CHURCH, KING ST. WEST.

their personal notes for the material required.

In order to keep pace with the other churches it was found desirable to form a choir, and immediately an organ was borrowed and placed in the building, the first organist being Mrs. Edwards. Not having a regular minister at this time the pulpit was filled by local preachers from the Queen street Methodist church. At the Conference meeting of 1877 the Rev. John Ockley was appointed, and a Trust and Quarterly Official Board

Cook, in June, under the pastorate of Rev. Dr. Meacham. The building was completed and dedicated in March, 1886, when sermons were preached by Rev. Dr. Clark, of McMaster Hall, and Rev. Wm. Briggs. Rev. Dr. Stone was appointed to the circuit in 1887, and under his superintendency the society steadily and rapidly progressed, the membership soon being upwards of 400.

The first Trustee Board of the Parkdale Methodist church consisted of J. W. Wingfield, R. O. Dickson, G. Gurd,

A. H. Welch, Robert Yearsley, J. C. Musson, Ed. Kinsinger, Thomas Abbs, David Boyd, George Sinclair, A. W. Spalding and Robert King. The first Sunday school superintendent was Mr. A. W. Spalding, first choir leader Mr. Kinsinger, and Miss Terry the first organist.

Parkdale in 1886-87 was extending by leaps and bounds, and very soon it was found that the church on Cowan avenue was not large enough for the people, and that a new church must be erected. After much consultation it was decided, in 1889, to purchase a site then vacant on the corner of Dunn avenue and King street west. The vendors were George Cox and J. W. Langmuir, the cost per foot being \$70. The total price paid for the site was nearly \$9,000. The contract was placed for the erection of the new building in July, 1889.

The original trustees of the present Dunn avenue church were Frank Buchanan, Jonas Coxhead, J. W. Isaacs, James F. Johnston, W. R. King, Isaac Lennox, Joseph Lennox, G. F. Marter, Arthur Poole, J. M. Redmond, J. W. St. John, J. A. S. Stewart, J. Shelton and A. H. Welch.

The corner stone of the new building was laid by Mr. Hart A. Massey, in October, 1889, and on July 29th, 1890, the church was opened and dedicated for divine service, the opening sermons being preached by the Rev. J. O. Peck, D.D., of Brooklyn, N. Y.

The building is magnificent, far and away the handsomest ecclesiastical structure to be found in any portion of the west end of Toronto. The seating capacity is sixteen hundred, and the cost was rather more than \$68,000.

The first pastor was the Rev. J. F. German. The Rev. E. E. Scott followed Mr. German, the former leaving in 1897, when the Rev. J. A. Rankin assumed the pastorate, which he retained until June, 1901, when the Rev. Richard J. Treleven became minister.

Before concluding the account of Dunn avenue church it will be well to refer briefly to one of the most prominent of the many earnest men who have worked there, the Rev. S. G. Stone, D.D.

Dr. Stone was born in the county of Northumberland in 1836, and entered the ministry of the Methodist Episcopal church in Canada in 1861. His first appearance was made in the city of Ottawa, where he remained three years. He was next stationed in

Brockville, but returned to Ottawa after two years, and remained four years as pastor of the same church, one year as presiding elder of the Ottawa district, which he resigned in June, 1871, to accept an appointment to the town of Napanee, but at the expiration of his third year he was specially returned for a fourth year upon a petition to the Annual Conference to that effect. At the general conference held in the fall of 1874 he was elected editor of the Canada Christian Advocate, subsequently being also elected managing agent of the Book Room at Hamilton, sustaining the duties of both offices from 1875 until 1882 when owing to the expansion of the business of the book room, it became necessary to relieve him of the editorial responsibility of the Advocate, thus leaving him free to devote his energies exclusively to the business department which had been greatly promoted under his management. It was Dr. Stone's privilege to share in a very marked degree the confidence of his brethren of both the ministry and laity, he having been a member of all the general conferences of the Methodist Episcopal church in Canada, held after he became eligible to election. He was also treasurer of the Missionary Board, and constituted one of the committee representing his church at the General Conference of the Methodist Episcopal church in the United States, in Cincinnati, in 1880, in arranging for the Ecumenical conference held in London in the following year—which he attended as one of the delegates from the Methodist Episcopal church in Canada. In the negotiations for the late union of the Methodist churches in Canada Dr. Stone took a prominent part, and at the General Conference, held in Belleville in 1883, when the union was consummated, was elected associate editor of the Christian Guardian, holding the office until the Toronto Conference of June, 1887, when by invitation of the Quarterly Official Board he was appointed to the pastorate of the Parkdale Methodist church.

CHAPTER XCIV

PARLIAMENT ST. METHODIST.

A Pioneer Church in the Religious Life of the East End.

On a pleasant Sunday evening in the summer of 1836 the writer found

himself in the Parliament street Methodist church. According to his usual habit he slipped into the last pew in order to have a better view of the congregation for the sake of "taking notes." But an attentive and courteous usher recognized the presence of a stranger and insisted upon a seat "further forward." When this was declined, with a statement of the reason, he was told: "I am very sorry that our own minister is away, for he is the very best that can be found."

"Can't you put your article off a few weeks?" But there was no evading the assignment, and with an assurance that the critic "wouldn't be too hard" on the circumstances he was given a book.

The absence of the pastor, combined with the summer vacation season, when the tide of city church life ebbs as slowly as that of business, depleted the usual attendance very perceptibly, as only one hundred and seventy-five persons were present. If church-going is essential to the salvation of the soul from hell, or, to put it milder, necessary to the preservation of the moral tone of society, why it should not be kept up in summer as well as in winter is something for which no valid reason has yet been given. And yet nearly all of our city churches feel this evil; it will not do to say that the members are "out of town," for it is well known that many are in town but wish to be thought out of it—hence their non-appearance at church. And this criticism applies to churches generally, not especially to the one now under discussion. Perhaps the exodus of the shepherd himself demoralizes the sheep. But the churches are open for service, and those who owe allegiance thereto must settle the score with their own consciences for non-attendance in summer.

The congregation at the Parliament street church gives one the impression that it is a kind of family church, because everybody seemed sociable and pleasant. And then there were so many children and young people there that it was very pleasant to see the evident interest of that congregation in its welfare—an interest reaching down to the little ones that are the future of the church as well as of the nation. Perhaps there is something buoyant and cheerful in the Arminian aspect of

Christianity, for Methodists always are cheerful and happy in the enjoyment of their religion. And with this there is a certain amount of freedom from restraint that makes religion more attractive, especially for young people. And while this freedom has always characterized Methodism, yet its people are always reverent, not towards the building or its furniture or anything external, but reverent towards the eternal ideals enshrined in the human heart which are the existence of God and heaven and immortality. Some of the people knelt, for silent prayer, when they entered, but the large majority followed the common church custom of simply bowing the head. And this old Methodist custom of kneeling during prayer is fast disappearing, while the irreverent posture of sitting is fast taking its place; only a few have the moral courage and a sufficient amount of self-sacrifice to humble themselves really in this attitude towards the Deity.

The choir consisted of four young men and four young ladies. No opportunity was afforded for criticism, because their singing was not heard, no selection being sung, nor was a voluntary even played while the collection was received. The singing was entirely congregational; the organ is a small one, and therefore did not drown out the voices of the people. But the people sang well, especially that grand old hymn, "Before Jehovah's Awful Throne," to the grand tune of Old Hundredth, a tune which for simple dignity and solidity and musical worth can never be surpassed. Even the little folks joined in the singing and their childish voices mingling with heavier tones, made the singing most enjoyable. But why does the minister read the hymn? Everybody has a book and can see the words for himself; there seems to be no necessity therefore for the reading, much less the "lining" of it, a custom very good and proper when the minister, in olden times, was the only one who had a book, but one that is useless now.

Rev. Mr. Clappison, a local minister, conducted the service and preached the sermon. At the end of the prayer the congregation recited the Lord's Prayer in unison. This was followed by a short sermon from Luke, 15th chapter, 10th verse, in which the sympathy, character and mission of

angels were considered. The preacher did not think that angels had wings—a gratuitous idea, because nobody of any intelligence does think so. The sermon was plain, practical and well fortified with Scripture quotations and illustrations, but there was no originality of thought about it, except in the arrangement of matter already at hand in the Bible.

One of the essential elements in the successful conduct and in the perpetuity of Protestant churches is the

show that the attention was sincere. It is within the writer's province to name more than one church in this city where strangers are shown to seats, it is true, but it is done with such an air of patronage and condescension that a man heartily wishes himself out of doors. It is not so in this particular church; the ushers did not seem able to do enough for a visitor, and it did not matter about his dress or appearance, he was given a good seat; even little children were



PARLIAMENT STREET METHODIST CHURCH, COR. OAK STREET.

principle of hospitality and courtesy. The Parliament street church owes very much of its present efficiency to this spirit. Some of its most prominent members are those who, as strangers, were first drawn towards it by a warm grasp of the hand and a friendly word of greeting. Not only were strangers, and, in fact, pew-owners, gracefully shown to their seats and provided with hymn-books, but the favour was done in such a manner as to unmistakably

shown up the aisle and taken to a comfortable pew. After the service one of these gentlemen stationed himself at a door and held a regular hand-shaking levee.

"Good evening, we are always glad to see strangers."

"How do you do? Come again."

"I am glad to see you here."

"Good night; we are pleased to have you here."

"We are grateful for your visit and will be glad to have you come again."

These were a few of the cordial greetings passed to the out-going people, accompanied with many handshakings and other expressions of good-will. These attentions captivate strangers and give them a comfortable feeling of welcome, to say nothing of the Christian courtesy of the act.

The present building, capable of seating 600 people, was erected in 1871. The land was originally bought for \$10 a foot, but is now worth at least \$70. In 1884 the church was entirely renovated internally; before that it was of the usual antiquated style with bare unfinished walls, and old-fashioned pews that were intended to mortify the flesh, and never missed their intention. Stoves were then placed in the audience room, and their long branching pipes added to the furniture without improving the appearance. All that is changed now, and the Parliament street church of today is one whose prettiness and comfort must endear it to the people who find their religious home within its walls. Externally the church, which stands at the south-east corner of Parliament and Oak streets, presents no very attractive appearance, though the ground about is very neatly kept. It is a Gothic, red brick structure with white brick buttresses and arches above the doorways and windows. There is only one entrance, from the front on Parliament street, reached by a few wooden steps. There are two entrances on Oak street into the lecture and Sunday school room in the basement. This room is a pleasant one, neatly furnished, and has communicating with it two large, well-carpeted class rooms. The walls are wainscotted and frescoed in a light colour, with mottoes hung here and there. A tiny stairway leads to the auditorium above, and is used only by the minister. This room is a beautiful one, carpeted with Brussels and fitted with heavily-cushioned and comfortable pews, of cherry, whose ends are ornamental ironwork. A gallery extends along the western end and is used after the main floor is entirely occupied. The choir is located on the pulpit platform back of the speaker, where stands a small five-stop organ. Methodist people have little use for a chancel, hence this one is very narrow, not more than three feet wide, with a neat little table, a foot wide, and two handsome chairs finished in rep. A dark red curtain hung by

rings upon a brass rod gives the members of the choir semi-retirement. The pulpit is of the plainest description, but neat in finish, as is everything about this building. The wainscotted walls are frescoed in blocks, and the ceiling is a marvel of decorative art. Ribs cut it into panels, and within each one of these is a beautiful design painted with variegated colours, that give the whole an artistic, bright and pleasant appearance. Eight narrow windows of frosted glass and one with a coloured border amply light the room. Two pretty gasaliers and ten brackets furnish the artificial light. The whole room presents a combination of the useful and beautiful that makes it attractive to the eye and comfortable for the body. Worship in such a church cannot be much of a hardship, nor should it be so anywhere. The average morning attendance is two hundred and fifty, and that of the evening four hundred. The pews are rented, but the rental is the cheapest in the city, and everybody is free to sit where he will; in fact, a number of pews are kept free for the benefit of visitors and those who do not rent sittings; one-half of the congregation is not pew-holding. A comfortable parsonage, on Oak street, next the church, is owned by the congregation. There is a debt of about \$3,000 on the entire property, but this is in easy position. The usual Sunday income is about \$30, and the financial matters are in a most gratifying condition.

The church before the union of all Methodist churches in Canada was Primitive Methodist. Its very existence was seriously imperilled a few years ago, and it was only kept alive by the self-sacrificing spirit and liberality of one or two persons who clung to it through all its history, and now have the comfort of knowing that it is firmly fixed upon durable foundations.

The people are zealous, faithful and true to their church. In addition to the usual Sunday and week-day services, meetings are held in Rose avenue fire hall, with a very good attendance every Friday evening. It is said that the Toronto fire brigade has "the best active Christian men among them that can be found anywhere." "Many have put away the bottle for the Bible," as one man expressed it when speaking to the writer about this church. The testimony is that the church is in a most healthy

condition, both materially and spiritually.

"I never had the pleasure of meeting or hearing your minister. Will you please describe him to me, so that readers may have a correct idea of the man?" said the writer to a gentleman who is able to give such an idea.

"He is a man," was the reply, "of about 33 years of age, delicate in health and body. He is of small stature, but has a big head and a bigger heart. As a preacher he is thoughtful and outspoken, not fearing to speak the truth, even if it offends his best members; he talks truth to the richest people of the congregation. His style is short, snappy sentences, somewhat like that of Sam Jones, but he uses no slang, although his preaching is plain and pungent. He is of refined disposition, and every one loves him. He is a first-class visitor and one of the very first preachers, and could take the best place in Methodism if he had good health."

Such was the tribute paid the Parliament street pastor of 1836, the Rev. A. C. Courtice.

The congregation dates back to about the year 1863. That part of the city was missioned by the then Alice street Primitive Methodist congregation, now worshipping in Carlton street church. Cottage and open-air meetings were held under the leadership of Mr. Gilbert, an earnest and devoted layman; these developed into the formation of a society. The late Mr. Robert Walker, thinking it would be a good locality for a church, purchased a lot and put up a building (which was afterwards enlarged), which he presented to the congregation. Thus being a branch of the Alice street church, the pulpit was supplied by the pastor of that church and by laymen.

In 1868 Rev. J. Milner was appointed as pastor, and served the people well. In 1869 the Rev. H. Harris took charge of the congregation, and at the close of that year it was decided to erect a new church capable of accommodating the increased congregation and Sunday school. One of the attractions in the service of the old church was the playing of the juvenile organist, Master Lewis Harris, only eight and a half years old, the son of the pastor. He is well remembered by many of the congregation of the present church. He is now organist of Dr. Laidlaw's

church, Hamilton, and is considered a young man of marked ability.

The lot purchased by Mr. Walker being too small for the erection of a larger church, 30 feet more frontage on Parliament street was secured. The old roughcast church was sold for \$200, and was removed by the purchaser to the next lot east on Oak street, and converted into three cottages. The foundation stone of the present church was laid on the 11th of July, 1871, by the Rev. Samuel Antliff, D.D., of the English Primitive Methodist Conference, who was on a visit to this country. The dedication took place January 21st, 1872. Rev. Dr. Ryerson preached in the morning, and the Rev. J. Dickson, Congregationalist, in the evening.

The church is 70 feet long and 42 feet wide, and cost about \$9,000, towards which the pastor, Rev. Mr. Harris, raised by subscription \$7,000. It will accommodate on the floor and in the galleries about 420 worshippers.

The preceding portion of this sketch was written in 1886, but it is here reprinted with very few alterations, as it gives a very accurate account of the congregation and church during one of the most interesting periods of its history, namely, the wonderfully successful pastorate of the Rev. A. C. Courtice.

The original trustees of Parliament street church were John Barron, John Bunn, Thomas Elliott, William Smith and R. Walker. The membership in 1901 is nearly 400, while about five hundred children are in weekly attendance at the Sunday school.

The original cost of the building was about \$9,000, the architects being Messrs. Langley, Langley & Burke, while Mr. Galley was the contractor for the brick work and Mr. Smith for the carpentering. The first trustees were Thomas Thompson, John B. R. on, Samuel Mutton, William Smith, Robert Walker and Rev. Henry Harris.

The ministers have been, in the earlier days of the church, Rev. John David Gilbert, who founded the mission, and who was ordained as a Primitive Methodist minister in 1865. He entered upon his work as a lay preacher on November 6th, 1864, and remained until 1866, when Rev. T. Reid took charge and after him in 1868, Rev. J. Milner, who in the next year was followed by the Rev. H. Harris, then came Mr. Goodman for three years and after him for the same per-

iod the Rev. Geo. Wood, then in 1876 the Rev. James Edgar, who remained until 1881. Following Mr. Edgar was Mr. Thomas Sims who succeeded to the Congregationalists. In 1883 Rev. S. P. Rose was the pastor and in 1886 Rev. A. C. Courtice succeeded him. Following Mr. Courtice came Rev. G. J. Bishop, and in 1892 the Rev. A. C. Crews, who in 1895 was succeeded by Rev. Vernon H. Emory, then in 1899 the Rev. J. E. Lanceley assumed the charge, who died during his pastorate. On Mr. Lanceley's death the Rev. L. W. Hill was, in 1900, appointed his successor.

CHAPTER XXVIII.

BROADWAY TABERNACLE.

An Imposing Building Where Once Stood the Military "Blockhouse."

The congregation of the Spadina avenue Methodist church originated in the year 1870 as a mission established by the Methodist New Connexion church on Temperance street, during the pastorate of Rev. David Savage. A lot was bought for the new society on the corner of Spadina avenue and St. Patrick street, whereon a small frame church was built, measuring 35x50 feet.

The New Connexion branch disappeared in the general union of all the Methodist bodies of Canada in 1874. Two years later the congregation purchased the present site, 116 feet on Spadina avenue and 105 feet on College street, at a cost of \$4,000, and removed the frame building to that corner. The lot on St. Patrick street was sold for \$3,600, and is now the location of a handsome residence. The rapid growth of the congregation soon demanded a more commodious building, and a white brick structure was then erected, with a seating capacity of 900 persons, and at a cost of \$12,000.

In 1875 the Temperance street church was vacated, and permission was obtained from the Conference to sell the building. No buyer was found until 1879, when it was sold and brought \$6,500, and the proceeds were used in building the new brick church.

The rapid growth of that section of the city and the constantly increasing size of the congregation confronted it with the necessity of providing a still larger accommodation. The first

move in the direction of a new church, the third within the history of the congregation, was made under the pastorate of Dr. Griffith, November 22nd, 1885, when the largest collection ever made in Toronto was realized, \$3,500 being received. But nothing tangible was further done until shortly after the settlement of Rev. Dr. Parker in 1887. On July 29th of that year it was resolved to build "an entirely new church, after the general plan of the Bond street Congregational church."

Rev. W. R. Parker, M.A., D.D., was born in this province, near Bradford, Simcoe county. His parents were among the pioneers of Ontario, and upon the home farm he acquired a robust physical constitution. He graduated in arts at Victoria College in 1858, taking the valedictory honour. He was ordained in 1860 and had the two degrees conferred upon him later. He began the work of his ministry in Toronto when there were but six Methodist churches here, Richmond, Elm and Queen, of the western circuit, old Adelaide street, Berkeley and Yorkville, of the eastern circuit. He then went to Montreal and laboured in the east end when there were but three Methodist churches in that city. He then ministered successively in Quebec, Brantford, St. Catharines, London, Woodstock, Thorold, Chatham and St. Thomas.

Dr. Parker's abilities brought him out prominently before his church. He was chairman of several districts and twice president of the London conference when it included what are now the London, Niagara and Guelph conferences. He was also a member of every general conference since the union, and took a very active part in the correspondence and debate upon the union. He was an opponent, in the debate, not to the union but to the basis upon which it was sought to found it. He favoured the University confederation scheme and afterwards was a member of the Board of Regents of Victoria University. Dr. Parker was prominent in the temperance movement, and had the courage of his opinions. As a preacher, he was clear, forcible, eloquent and pre-eminently practical.

Efore passing on to speak of the present Broadway Tabernacle, a few words must be said about the old building. When that church was built the whole of the ground north of Phoebe street to Bloor was one unbroken common, where the troops drilled and the boys played cricket

and baseball. The cost of the first building was only \$1,500, yet it was a great deal for this handful of people to undertake, as for the most part they were none of them possessed of large means. The first sermon was delivered by the Rev. David Savage in 1870, and Mr. Robert Wilkes preached at night. During Mr. Metcalfe's pastorate the union of the Wesleyan New Connexion was accom-

plished by the Bible Christians. After Mr. Metcalfe the Rev. J. W. Annis succeeded him for one year, he left in June, 1876, the membership of the church at that time being 118. Succeeding Mr. Annis came Rev. Coverdale Watson, afterwards in British Columbia. The membership of the church at this time continuing to increase, the officials thought that the time had come when they might build



BROADWAY TABERNAACLE (METHODIST), COR. COLLEGE ST. AND SPADINA AVE.

plished, and the building in which the congregation worshipped was removed from the corner of St. Patrick street to where Broadway Tabernacle stands to-day. The site was reached without accident, and the building was placed in almost the same position it stood in until it was removed a few years ago. During the removal divine service was held in a small building on the corner of Lippincott and College streets, which had been formerly used

a new and better place of worship. This decision resulted in the white brick church being built, which was only removed when the present Tabernacle took its place. After the completion of the new church this old building continued to be used by the Sunday school and for social services for some time, until it was finally pulled down.

Mr. Watson came to the Spadina avenue church in July, 1878, and in

the spring of 1879 the work of building a new church commenced. The corner stone was laid by Mrs. Robert Wilkes on August 15th, 1879, both she and her husband contributing handsomely towards the building fund. The dedication services were held on Sunday, March 21st, 1880.

The new building cost about \$16,000, and at the time of opening there was a debt of nearly \$11,000 upon it. This, however, was reduced immediately by subscriptions coming in to the amount of \$3,000. The Rev. J. H. Locke followed Mr. Watson in June, 1880, and during his pastorate the membership of the church was doubled. Mr. Locke remained in charge for his full term, and was succeeded by the Rev. Thomas Griffith. Under Mr. Griffith the congregation continued to increase, and much regret was felt when he accepted a call to Philadelphia. The Conference appointed the Rev. F. C. Philp to fill his place. He was in turn succeeded in June, 1887, by the Rev. W. R. Parker, D.D.

With Dr. Parker's arrival the project of a new church was resuscitated, and after many meetings and much discussion it was decided to take down the second church to make room for a larger and more commodious building. Not a little opposition was raised to this project. To quote Mr. Henry Myers Hunt, "There were those who had made great sacrifice of time and means to secure for them a place to worship, and to have it demolished after a brief seven years of service was to them nothing short of sacrilege, and we can respect the views of those who thought thus. Necessity knows no sentiment, and the ruthless hand of the destroyer stayed not until every vestige of the second church had disappeared."

The architect of the present building was Mr. Lennox, and the first stone was laid on November 10th, 1887. The corner stone was laid May 1st, 1888, by Mr. George A. Cox. In the cavity of the stone were deposited all the papers, coins, etc., which were taken from the corner stone of the second church, as well as copies of the Christian Guardian, Methodist Magazine and the first number of a Methodist publication known as the Observer. Not until May 30th, 1889, was the Tabernacle completed. On that date the dedication services were held, the first sermon being preached by the Rev. Dr. Stone.

On Sunday, June 2nd, the opening

services were continued, Bishop Vincent preaching in the morning and afternoon, and Rev. Dr. Briggs in the evening. Great enthusiasm was manifested at all the services, which were marked by unusual fervour. The plate collections for the day amounted to over \$300, and some \$1,300 of subscriptions were paid in. On the following Monday evening Bishop Vincent lectured before an immense audience on the subject "To-morrow," a silver collection amounting to \$144 being then realized.

Again, on Sunday, June 9th, special opening services were held, Dr. Potts preaching in the morning, the late Dr. Stafford in the afternoon, and the late Dr. Douglas in the evening. Over \$700 was received during the day. Opening services were further continued on Sunday, June 16th, the Rev. Joseph Locke, a former pastor, preaching with great acceptance.

Shortly after the completion of the new building the trustees decided to discard the rather unwieldy name of "Spadina Avenue Methodist Church," substituting the more euphonious and expressive title, "Broadway Methodist Tabernacle."

At the close of Dr. Parker's term the Rev. J. Philp (now Dr. Philp) was appointed to the Tabernacle pulpit. Mr. Philp ministered to the congregation for the full three years, his eloquent, polished and persuasive preaching being received with great acceptance.

Dr. Philp was succeeded by the Rev. J. C. Speer. Being a comparatively young man, Mr. Speer accepted the Tabernacle pulpit with considerable trepidation, but time demonstrated his eminent fitness for the position and the wisdom of the Board in extending the invitation. He was a forceful and original preacher, and a successful pastor.

On Mr. Speer's removal in 1896 the Rev. J. Odery, who had been at Berkeley street church, became pastor of Broadway Tabernacle. He remained until 1900, when he was succeeded by the Rev. S. D. Chown, who had previously been at Dundas street church.

As can be seen from the illustration, Broadway Tabernacle is an exceedingly handsome building. It can accommodate quite 2,000 worshippers, and in addition to the part set apart specially for divine service, it contains class rooms for Sunday school, social and business meetings. It has

entrances both from Spadina avenue and College street, and is one of the chief architectural ornaments in the north-west portion of Toronto.

CHAPTER XCIX.

CENTENNIAL METHODIST.

A North End Church Doing Quiet But Effective Work.

In the year 1883 the Baptists of Toronto had a small roughcast place of worship on the site now occupied by the Centennial Methodist church, on Dovercourt road, in this city.

Price and Mr. Houghton. The first pastor was the Rev. T. E. Bartley; he was followed by the Rev. J. J. Fergusson, in whose time the present building was erected. It cost \$10,000, and was opened for divine service in the autumn of 1891. It seats four hundred people comfortably. The corner stones (there being two) were laid by Mr. G. A. Cox and Mr. J. P. Bull. The pastors succeeding Mr. Fergusson were Rev. P. Addison, who vacated the appointment in 1893; then came the Rev. W. J. Smith, after him the Rev. E. J. Hart, and then the Rev. Alfred Bedford (1901).

The land on which the Centennial church stands was purchased for



CENTENNIAL METHODIST CHURCH, DOVERCOURT ROAD, NEAR BLOOR ST. WEST.

The Baptists had very few adherents in that part of Toronto, and as there were a very considerable number of Methodists in the same locality who wanted church room, it was not a matter of very great difficulty for the former to dispose of their building to the latter. This was effected in 1884, the Rev. Mr. McTavish being the first pastor. Mr. Sylvester Pugsley was the first Sunday school superintendent, being afterward succeeded by the late Mr. W. Price, who was a class leader, local preacher and earnest worker.

The first trustees were Edward Gurney, B. E. Bull, Dr. Wilmott, Thomas Langton, A. R. Price, R. H. White, William Mosher, James Convooy, Wm.

\$3,000 from Mr. J. L. Daw.

Among earnest workers in connection with the church have been the late William Price, Thomas Langton, George Ward, Mrs. W. Mosher, Wm. Emery, J. S. Smith, Irvine Pugsley, Dr. Dumble, D. Pettit, and others.

CHAPTER C.

WOOD-GREEN METHODIST.

Named After Two Well Known Methodist Ministers.

This church, located in the eastern part of the city, over the Don, had its origin in the indefatigable and

devoted labours of the late venerable Rev. John Carroll, D.D. The name Wood-Green is intended to commemorate the names of the late Revs. Drs. A. Green and E. Wood, life-long friends of the founder of the church. Dr. Carroll bought the land on which the church is built in the summer of 1875 and paid \$500 for it; it has a

ing, and with Dr. Green dedicated the church; Drs. Potts and Egerton Ryerson also preached that day. The cost of the building was \$4,500. Of this amount the Extension Society gave \$2,000, Dr. Carroll collected \$2,000 and \$1,000 was obtained by placing a mortgage. The cost of the school room in 1883 was \$500. Soon it be-



WOOD-GREEN METHODIST CHURCH, QUEEN ST. EAST, COR. STRANGE AV.

frontage of 70 feet on Queen street, and a depth of 200 feet. The original corner stone was laid August 3rd, 1875 by Rev. John Brandon, the service being conducted by Drs. Shaw, Sutherland and Withrow, Rev. T. W. Jeffery, Messrs W. H. Poole and Commissioner Coatsworth. The church was opened in October of the same year. Dr. Sutherland preached in the morn-

ing, and with Dr. Green dedicated the church; Drs. Potts and Egerton Ryerson also preached that day. The cost of the building was \$4,500. Of this amount the Extension Society gave \$2,000, Dr. Carroll collected \$2,000 and \$1,000 was obtained by placing a mortgage. The cost of the school room in 1883 was \$500. Soon it be-

ed by Rev. John Potts, D.D., assisted by Rev. Dr. Williams and the late Mr. W. H. Howland. The seating capacity of the church was afterwards enlarged to nearly three times what it was previously. The school room was also increased about 60 per cent. The entire cost of the enlargement including furnaces and furniture was about \$7,200. Over \$3,000 was provided for by subscriptions and collections at the re-opening, leaving a mortgage on the church of \$6,000; this included previous mortgages and balance of cost of enlargement not met by subscription.

The church was re-opened and dedicated by Rev. Dr. Potts, December 25th, 1887; Rev. G. M. Milligan preached in the afternoon and Rev. Dr. Dewart in the evening. On the first Sunday in the new year the re-opening services were conducted by Rev. J. McD. Kerr, and by Mayor Howland.

Rev. Dr. Carroll was the first pastor. He had been appointed to Leslieville in June, 1873, and besides preaching there he also officiated in a small frame church near the Don up to the time he built Wood Green church. Succeeding him were Rev. Charles Langford, Revs. John McCarroll, J. E. Sanderson, T. W. Campbell, J. W. Wilkinson and W. S. Blackstock, and Rev. C. Langford for the second time.

Rev. Charles Langford was born of Irish Roman Catholic parents in Wellington Square (now Burlington, Ont.), and while he was an infant his parents moved into what was then a dense and extensive forest in the north-western part of the Township of Erin, Wellington County, in which county he resided until he entered upon the work of the Christian ministry. In early youth he taught Public school for several years. He attended the Normal school in Toronto for one session, and obtained a first-class provincial certificate. In his twenty-first year he renounced Romanism, and a few years later he entered the ministry of the Methodist church.

On the expiration of Mr. C. Langford's second term he was succeeded by the Rev. W. F. Wilson in 1883. During Mr. Wilson's ministry it was found that the church was not large enough to accommodate those who attended the church. Accordingly it was determined to erect a new building, and this was accomplished in 1889-90. It is a handsome red brick building, like its predecessor, facing Queen street east, on the north-west corner of Strange street. Its seating capacity

is about 1,500. Entering from Queen street, there is a spacious vestry, from the right and left of which stairs ascend to the galleries. The pulpit is in the south end of the church, and to the rear of that is a choir platform, capable of seating about forty people. There is a very good, though not very large, organ. The seats on the floor of the church are arranged semi-circularly, and the same plan was adopted in the galleries, which extend on the easterly, northerly and westerly sides of the church. The interior lacks ornamentation, but it is well lighted and equally well ventilated, being easily warmed in the winter and not uncomfortably hot in summer. The total cost of the new building was nearly \$12,000. There is still a heavy debt remaining.

The ministers of the church have been as follows:—John Carroll, 1875; C. Langford, 1876; J. McCarroll, 1877; J. E. Sanderson, 1878; T. W. Campbell, 1879; W. F. Blackstock, 1882; C. Langford, 1885; W. F. Wilson, 1888; R. N. Burns, 1891; W. J. Barkwell, 1894, who was succeeded by the Rev. W. J. Hill in 1897, he remaining until 1900, when Rev. A. B. Chambers became the pastor.

Among the trustees have been Messrs. Emerson Coatsworth, sr., J. Adams, T. Davis, W. J. Barchard, R. Hunt, J. C. Graham, J. Faircloth, J. Hilton, T. Grinnell, Ed. Hales, W. Fitzgerald, R. Woodcock, H. Worthing, E. Jenkinson, R. W. Cherry, W. Barrett, G. Hogarth, W. T. Stewart, J. Pinder, J. V. Adams, W. Hewitt, T. S. Lobb. With some exceptions these gentlemen are on the present Board, or are in connection with the church.

CHAPTER CL

PERTH AVE. METHODIST.

A Small Church Which Has Had Many Difficulties.

This church, situated on the north-west corner of Perth and Ernest avenues, is a substantial roughcast structure, 80 x 40 feet in dimensions. It was opened for divine service on March 10th, 1839. The cost, including land, was \$7,000, but it must be borne in mind that the church was erected in a time of inflated land values, and since then prices have greatly decreased.

The church was at first an offshoot from St. Clarens avenue Methodist

church, but was subsequently connected with Trinity. Since 1894 it has formed part of the centennial circuit.

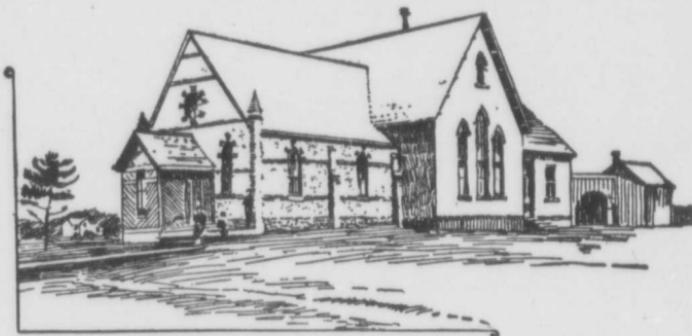
The collapse of the boom greatly affected this church, leaving it with a heavy debt with only a small congregation to shoulder the responsibility. Through the efforts of "The Social Union," a society of Toronto Methodists, which was formed for the purpose of assisting weak churches and causes, this debt has been somewhat reduced, to say nothing of the vigorous work of the people themselves.

The average number of worshippers attending Perth avenue church is from 75 to 90, and there is a Sunday school with more than 100 scholars on the books.

The various pastors have been the

gentlemen, five from each of the foregoing churches, viz., Messrs. Miles Vokes, John Douglas, Frank Denton, A. Chard and N. F. Caswell from Spadina avenue church; and Messrs. John Thompson, A. Goodby, M. Bulmer, A. Middleton and H. Nafe from Dundas street church.

This Board of Management rented Jubilee Hall. In this hall both Sabbath school and public worship were conducted. Mr. Frank Denton was elected superintendent of the Sabbath school, and the wisdom of the choice was verified by the marvellous success which attended his labours and those of the teachers and officers associated with him in the work. From the small beginning it rapidly developed into a large, successful and well-equipped school.



PERTH AVENUE METHODIST CHURCH, COR. PERTH AND ERNEST AVENUES.

Revs. W. Andrews, who originated the work, J. H. Medcalf, R. H. Johnston, C. Langford, Dr. E. Barrass, C. Fish, W. J. Smith, A. Martin, Joseph E. Sanderson, and the present pastor, 1901, John A. Jackson, M. D.

CHAPTER CIL

CLINTON ST. METHODIST.

A Congregation Which Has From the First Been Progressive.

In the year 1886 Spadina avenue and Dundas street Methodist churches each commenced a separate mission not far from the corner of College and Clinton streets. A year later these missions were united and placed under the joint management of ten

Among the many warm friends of the school Mr. R. Philp, who generously presented an organ, besides giving other very substantial aid, his daughter, Miss Maude Philp, who was organist during this time, and most acceptably and successfully conducted the singing. Mrs. Miles Vokes, Mrs. John Douglas, Mrs. Ives and Mr. R. Carroll deserve special mention. Besides these there are many others whose fidelity, benefactions and self-denying labours contributed to the success of this growing and very promising cause.

The opening sermon was preached in Jubilee Hall on a Sabbath morning in October, 1887, by Hon. John Macdonald, and in the evening of the same day the Rev. John Shaw, D. D., preached.

So encouraging was the success at-

tending the Sabbath school and the morning and evening services that in about seven months after the securing of Jubilee Hall, viz., in May, 1887, at the annual district meeting this new cause was set apart as a separate circuit, and a pastor was asked for. At the conference in June, this was constituted the College avenue circuit by request of the district meeting, and by request of the officials of the circuit Rev. Chas. Langford, a former pastor of Woodgreen church, Toronto, was appointed the first pastor.

Mr. Langford commenced his duties on the second Sabbath in July, and from the first it became manifest to all that a new and much larger place

stones being laid on that date. The Rev. E. A. Stafford, D.D., president of the Methodist Conference, conducted the service, brief addresses were delivered by Mr W. H. Howland, Mr. Edward Gurney, who laid the north-east corner stone, the Rev. S. G. Stone, W. R. Parker, H. Johnston, G. Webber, W. Galbraith, A. Gilray, W. J. Hunter, T. W. Jeffrey, R. McKee and others.

The south-east corner stone of the new church was laid by Miss Maud Philp, who has previously been mentioned as taking an active part in the work of the church.

The church was opened for divine service in May 1888, the Rev. Charles Langford being the first minister who was appointed; Mr. Frank Denton be-



CLINTON STREET METHODIST CHURCH, NEAR COLLEGE ST.

for worship would be an early necessity. In order to secure this desirable end the following Board of Trustees was appointed:—Messrs. Miles Vokes, John Douglas, Frank Denton, Edward Gurney, ex-Ald. John J. Withrow, A. Middleton, A. Chard, H. Nafe, Jas. D. Roberts, Elias Widdifield, John Reilly, John Harvey, jr., and John Thompson. Mr. Jas. D. Roberts was elected Secretary of the Board, and Mr. Miles Vokes, Treasurer.

A site for a church and parsonage was purchased on the west side of Clinton street, 150 yards north of College street, with a frontage of 90 feet on Clinton street and a frontage of 161 feet on Jersey avenue. It cost \$6,637.

The new church was commenced on November 3rd, 1887. The corner

ing at the same time the superintendent of the Sunday school, Miss Jennie Edmunds the organist while Miss Chard led the singing. The building is a frame one heated with hot air, the interior is 75x55 feet, with a handsome front. There is a minister's vestry with three long class rooms in addition to the room used for service.

The total cost of the building, including seats and heating apparatus somewhat exceeded \$5,000, bringing the total cost, inclusive of land, up to quite \$12,000.

The church seats nearly 1,000 people and at the present date has more than 350 enrolled members. The Sunday school has an average attendance of 375, with J. D. Roberts as superintendent.

The ministers of the church have

been as follows:—Rev. Charles Langford, until 1891; Rev. C. E. Manning, until 1894; then the Rev. R. P. Bowles entered upon his duties, remaining two years. In 1896 the Rev. W. A. Bodwell became the pastor and in 1899 the Rev. Joseph H. Oliver, who is still there, (1901).

CHAPTER CIII.

WESLEY CHURCH, DUNDAS ST.

Built on Land Which in 1860 Was Used for an Orchard.

This church building occupies a commanding position upon an elevation at the corner of Dundas street and Ossington avenue, where the former makes a turn to the west. The property measures upwards of 200 feet on the avenue and 135 feet on the street. It contains a very large church, a Sunday school room and a cottage, and is worth about \$30,000. The church is a finely proportioned white brick edifice relieved by red brick trimmings, the walls being buttressed. A stone table in the front informs the passer-by that this is the "Wesley Church," so named in honour of the great apostle of Methodism. The gallery runs above the vestibule in the facade on Dundas street and the church runs lengthwise along Ossington avenue.

The present Sunday school building is reached by passing through a yard on the west side of the church. This building was formerly the city Public school on Givens street. A brick school house having taken its place it was bought by the church and moved to its present location and enlarged for its present purpose.

Before the union of Canada Methodists into one organic body this church belonged to the old Canada Methodist church. When Rev. W. H. Poole was pastor of the Queen street Methodist church he was fully alive to the growth of the city in the north-western direction. A part of that congregation, living in the upper section of the city, was anxious to have a church there. These considerations led to the origin of the church now under notice. It was the direct offshoot of the Queen street Methodist church. A plot was bought on Queen and Shaw streets, but the Church Ex-

tension Committee, which then organized and directed all missionary movements, thought the present site a bet-one and it was bought. The building was begun in the fall of 1874, and the foundation stone was laid May 14th, 1875, and the church opened for service in September following. The late Rev. Enoch Wood officiated at the corner-stone laying and preached the sermon. The contract price was about \$8,500.

What is now the front centre of the church was the original building. About 1883 the walls were extended on the east and west and pillars to support the roof took their place. But the growth of this church soon surpassed even the additional rooms thus made, and in 1884 another enlargement was made to the north, at a cost of \$12,000. The end wall was removed and the building extended until there is now an auditorium 88 feet long by 64 feet wide. This does not include a large organ gallery on the north, nor the vestibule with the gallery above it on the south. It is a capacious room, seating 1,400 persons, and yet the proportion is graceful even while one is impressed with the massiveness of space. It is a plain room, but with neatly tinted walls and ceiling. One special feature is its almost perfect acoustic property. A person standing at one end of this immense room and speaking in the ordinary conversational style can be easily understood at the opposite end.

Underneath the building are two large rooms used for social purposes and for the infant Sunday school classes. An immense archway back of the pulpit contains the organ loft and graded seats for the choir. A fine pipe organ was erected by Messrs. Warren & Sons. On either side of this loft, above and below, are beautiful class rooms. The one on the main floor at the north-west is used as a Sunday school library. The whole building is comfortable, convenient and very attractive. A ladies' parlour is fitted up in the cottage.

The growth of the church has been phenomenal. Gradually the increasing congregation has expanded the walls of the building until now it has an auditorium almost as large as the Metropolitan church, and an attendance proportionate. All the classes, prayer meetings, and the various sub-

sidary organizations are in energetic working order. But perhaps the most astonishing feature of this growth is the Sunday school, of which Mr. Robert Awde is superintendent, and was such from the beginning. It numbers 630 on the roll, with an average attendance of about 500. It has entirely outgrown its building. The Bible class meets in the church; more than 200 infant class scholars go into the basement, and three other classes meet in the cottage north of the church. The school is larger, proportionately, than the congregation, and is a little army in itself.

The fourth pastor, Rev. Thomas

The total income of the Dundas street church is upwards of \$4,000 yearly. The envelope system is used and a few pews are rented, but at exceedingly low figures. The choir is a volunteer one of twenty-five voices.

The membership of the church is nearly 1,000 and the Sunday school numbers about 1,100, which gives it a peculiar position as the largest Methodist church with the largest Sunday school in the Dominion. Mr. Robert Awde has held the position of Sunday school superintendent since the church was opened in 1875.

During the first two years of its



WESLEY CHURCH, METHODIST, COR. DUNDAS ST. AND DOVERCOURT ROAD.

Cullen, M. A., was born in Fermanagh County, Ireland, and came to this country when a mere lad, and spent his early years on his father's farm at Flesherton. After receiving a good common school education he spent four years in earnest study and then took two years' special training at Victoria College. Sixteen years of his ministry were spent on station work and twelve years on the Belleville district; then he was at the old Richmond street church in this city. To his able and energetic ministry much of the success of the present church is due. He was succeeded by Rev. Dr. William Galbraith, ex-President of the Montreal Conference.

history Wesley church was a part of the Queen street circuit. Dr. W. H. Poole was superintendent for the first year and Rev. S. J. Hunter succeeded him the second year.

The following have been the pastors of the church since it became independent: Revs. Dr. I. Tovell, W. L. Rutledge, Charles McIntyre, Thomas Cullen, Dr. W. Galbraith, A. B. Chambers, R. N. Burns, S. D. Chown, and in 1901 the Rev. I. E. Tovell.

Wesley church has not only built up its own congregation, but has also planted other churches. Clinton street, Parkdale and St. Clarens avenue churches were each started under her auspices, and they are now

flourishing churches doing a good work.

There are about 900 church members and 200 adherents.

The Sunday school roll contains 1,486 names of teachers, officers and pupils, while the average attendance has been about 1,000.

The officials of Wesley church in 1901 are these:—

Rev. I. Tovell, D.D., Pastor.

Quarterly Board — Rev. I. Tovell, D.D., Chairman; Geo. Pepall, Recording Steward; Robert Awde, Thomas Crawford, John Crawford, John Bulman, Wm. Armstrong, M.D., Robert H. Graham, Daniel Johnson, Albert Keeler, D. Whetstone, J. Vokes, Alex. Burns, F. Pritty, W. Stagg, F. Hunnisett, George Barry, Andrew Bates, C. G. Fraser, George Tilston, H. W. Eaton, Daniel Hyde, Wm. Short.

Trustee Board—Rev. I. Tovell, D.D., Chairman; R. H. Graham, Secretary; Robert Awde, Treasurer; Alex. Burns, John Bulman, Thomas Crawford, John Vokes, Andrew Bates, George Barry, George Tilston (Pew Steward), Dr. William Armstrong, Richard Charles, Albert Keeler, George Pepall, sr.

Sunday School Officers — Robert Awde, Superintendent; Frank Hunnisett, Infant Department; John Vokes, Catechism Department; George Pepall, sr., Bible Class Department; Albert Keeler, Charles G. Fraser, W. Short, Mr. Andrews, T. Cork and Mrs. Savage, Assistant Bible Class Teachers; Treasurer and Secretary, A. N. Burns; Assistant Secretaries, J. Burns, Thos. Hunnisett, Frank Axworthy, Garfield Portch, Thomas Collins and Miss L. Beam.

CHAPTER CIV.

ST. CLARENS AVE. METHODIST.

The First Methodist Church in the Old Brockton Suburb.

In 1882 a mission was begun by the Dundas street Methodist church in Worms' Hall, at the corner of Dundas street and Brock avenue. The beginning was a small one, but it developed into a working congregation in a short time, and soon became independent of the parent church. So rapid was the development that it was considered expedient to purchase a lot and build a church. One of the very best locations in Brockton was secured, and a church was built on it

on March 17th, 1887. The lot is at the south-west corner of Dundas street and St. Clarens avenue, measuring 126 feet on the latter and 107 feet on the former. The church is a small rough-cast, wooden structure, standing at the southern end of the lot on the avenue. While it is very plain, it is a neat building, surrounded by a white picket fence. A little tower at the north-east corner relieves the plainness, and painted ribs running through the outer coating break the monotony of its appearance. There is one entrance only, in the front gable; but a side entrance back on the north admits to the Sunday school and class rooms built back of the church and communicating with it. The interior is very comfortably furnished, the pulpit, especially, being a pretty piece of handiwork. The pews are upholstered, and the room is attractive. The building as it now stands cost \$2,800, and the land cost \$1,210. The church was always known as the Dundas Street West Methodist church. At a meeting of the Board of Trustees, soon after the church was opened, it was resolved to change the name to the St. Clarens avenue Methodist church.

The treasurer of the Trustee Board at that time was Mr. Thomas Abbs and the secretary Mr. R. Guthrie. The treasurer of the stewards was Mr. J. Emerson. The membership was upwards of one hundred. The Sunday school, which is held at half-past two o'clock, numbers 230, with an average attendance of 200 Mr. J. J. Copland was the superintendent.

The congregation is composed of a substantial membership, several wealthy men being connected with it. The liberality of the little church is remarkable: it contributes over \$100 to the missionary cause, besides paying all its running expenses and taking care of many poor people. The congregation comfortably furnished a residence at 41 St. Clarens avenue, the furniture being for the use of its minister. The services are very largely attended, the Bible class and prayer-meeting, Wednesday night, being especially significant on this account.

When the young congregation worshipped in Worms' Hall, Rev. Hector McTavish was the pastor. His successor was the Rev. W. W. Andrews, B.A., "a very good preacher, first-class for a young man," as a prominent citizen out there expressed it. Mr. Andrews was a native of Canada. He

spent four years in missionary work in Manitoba, and then attended Victoria College, where he graduated, being prize man in ethics, and taking the silver medal of the University. After his graduation he became the pastor of St. Clarens avenue church.

The present membership of the church is 180. An excellent choir of twenty voices renders an efficient musical service.

The Sunday school is in a flourish-

1897-00—Rev. G. M. Brown.

1900—Rev. Thomas Edwards.

Mr. Edwards is the present (1901) minister of St. Clarens avenue church.

Among the list of those who have done useful work in St. Clarens avenue church are to be found the names of W. W. Perry, long the Sunday school superintendent; W. T. Stone, who followed him; R. H. Pearson, E. A. Porch, J. J. Copeland, Thos. Hurst and others.



ST. CLARENS AVE. METHODIST CHURCH, COR. DUNDAS ST. AND ST. CLARENS AVE.

ing condition. The number of scholars on the roll is 201, with an average attendance of 182; 25 officers and teachers, and an average attendance of 20.

An Epworth League of Christian Endeavour Society, with 50 members, is in connection with the church.

An active Ladies' Aid Society is rendering good service and greatly aiding in every department of work.

Mr. Andrews remained until 1890, and since that date the ministers have been:—

1890-91—Rev. Dr. Perritt.

1891-94—Rev. G. Webber.

1894-97—Rev. J. A. Chapman.

CHAPTER OV.

EUCLID AVE. METHODIST.

An Offshoot From Queen Street West Congregation.

On Queen street west, directly opposite Euclid avenue, is situated this substantial and commodious brick church, with a comfortable caretaker's residence immediately to the west of it, with a frontage on Queen street of 110 feet, the whole lot being purchased in 1865, when the church was built. In the year 1891 a parsonage was erected at 29 Euclid avenue, which is neat, well appointed and gen-

erally conceded to be one of the most spacious and convenient in the city.

The value of the entire property belonging to this congregation is estimated at \$30,000.

The church is entered from the north-west corner and from a doorway on the west side. The pulpit is located at the eastern end and accommodation is provided for the choir at the back of it on the same platform. The floor has a seating capacity of about 600 and the gallery can accommodate 400 people more. The seats are arranged so that there are two main aisles running diagonally down towards the pulpit, converging in a little square, whence other

been obtained by using that portion of the buildings belonging to the church which were formerly occupied as a parsonage.

The origin of the Euclid avenue church was in this way: About the year 1865 the Carlton street Methodist church, known then as the Alice street Primitive Methodist, organized a mission in the south-western section of the city, and the Euclid avenue church is the result of that missionary movement. At first a small building was erected, but it was soon enlarged so as to seat 350 people. A second enlargement was made in 1885 which brought the structure to its present condition.



EUCLID AVENUE METHODIST CHURCH, QUEEN ST. WEST, OPPOSITE EUCLID AVE.

smaller aisles diverge. The interior of the building is almost a square in shape and the gallery is reached by stairways rising directly from the auditorium. The latter is well lighted and furnished in a cosy, comfortable style that gives the room a social, pleasant, parlour-like appearance. Underneath the church is a basement, with a seating capacity of 500, and here the Sunday school is held. The room is comfortable and contains all the necessary requisites.

In order to meet the growing necessities of the Sunday school and church classes, additional accommodation has

The late Messrs. John Walker and John Bugg were among the original founders of the church which has so marvellously developed.

The original Board of Trustees included the names of Messrs. R. Irving Walker, Thos. Thompson, Daniel McLean, W. Gianville, John W. Cox, John Bugg, P. Trowern and F. Foster.

There are at present connected with it about 500 members and the capacity of the church is barely sufficient to accommodate the congregations. There are eight classes, all largely attended, and the church has an excellent staff of workers, there

being seven local preachers connected with it. The Sunday school, of which Miss Newton is superintendent, numbers about 600 scholars. There are 55 officers and teachers. Over 100 children are in the infant class and eighty in the Bible class. The library contains about 800 volumes and the income of the school is about \$700. The income for all purposes in 1895 was about \$4,800.

The music is under the direction of Mr. J. O. Honsberger, who is himself a splendid baritone. The choir of 40 voices has under his able soprano soloist, has under his able management attained the reputation of being one of the very best in the western section of the city, and the singing of the congregation is thoroughly devotional and of the most hearty character.

The pastors at Euclid avenue church

T. Smith, Secretary of Executive; W. J. Jackson, Pew Steward; R. K. L. Munro, Envelope Steward; W. J. Fletcher, M.D., Secretary of Trust Board; John Dumkop, Steward.

John Marshall, Richard Marshall, A. Middleton, William Chapman, William Orowie, Clifford McLelland, James Ivory, George Gardner, Local Preachers.

Henry Mundy, John Aylett, Arthur Strickland, Bernard McCann, Henry Webb, John Varcoe, Miss Maynard, Class Leaders.

Charles McLelland, Francis H. Woods, John Thompson, Geo. Webb, William Eaton, George R. Newdick, Society Representatives.

Miss Mary Newton, Superintendent S. School; J. O. Honsberger, Choir Leader.

Fred Price, W. B. Stoneham, J. J.



EPWORTH METHODIST CHURCH, COR. YARMOUTH AND CHRISTIE STS.

have included many useful and hard-working men, although none of more than local or provincial celebrity. Before the church developed into a separate organization the Reverends J. Hughan, Thomas Griffiths and John Goodman filled the pulpit, as their services were required; since 1879 the pastors have been these:—

- Rev. R. Cade, 1879 to 1882.
- Rev. T. W. Jolliffe, 1882 to 1885.
- Rev. James Vanwyck, 1885 to 1888.
- Rev. G. Webber, 1888 to 1891.
- Rev. A. M. Phillips, 1891 to 1894.
- Rev. J. F. Ockley, 1894 to 1896.
- Rev. E. S. Rowe, 1897 to 1900.
- Rev. J. C. Speer, 1900.

In addition to the pastor, the following are office-bearers in Euclid avenue church:—

Dr. A. D. Watson, Recording Steward; Herbert Baker, Treasurer; Henry

Main, W. H. Rolston, John Orr, Trustees.

Dr. Galloway for many years filled the office of recording steward, until he removed from the neighbourhood in the summer of 1896, Mr. Price taking his place.

CHAPTER CVI.

EPWORTH METHODIST.

A Small, Unpretentious Building—An Offshoot From Bathurst Street.

Epworth church is an unpretentious building on the corner of Yarmouth and Christie streets, in this city. It owes its origin principally to the exertions put forth in the work of church extension by the Rev. Jonathan Milner. The church has not any great

external beauties; it is of frame rough-cast, will seat about 250 worshippers, and was designed for use rather than ornament. At first it was an appendage of Bathurst street church, its pulpit being filled by clergymen appointed by the chairman of the district wherein it is located.

The church cost about \$5,000 in the first place, the present debt (1901) being about \$1,000. The pastor in 1901 is the Rev. S. L. Wallis Harton, and the church is now a separate organization from its mother church of Bathurst street.

and thus a mission was established. About the close of the year 1880 a small church building was erected on the north-east corner of Gerrard and River streets, where the present church stands. It was intended to hold over two hundred people, and for a few months services were conducted by members of the Sherbourne street church with considerable success.

At the Conference of 1882 the Rev. James Matheson was placed in charge of the work here, and through constant and faithful effort he was the means of doing a great amount of



GERRARD ST. METHODIST CHURCH, COR. RIVER ST.

CHAPTER CVIL

GERRARD ST. METHODIST.

Situated in the Midst of a Workman's District.

This church originated through the efforts of Messrs. R. Brown, D. Simpson, J. Lydiatt and others from the Sherbourne street Methodist church. In the year 1880 these gentlemen, having moved through the neighbourhood, found great need for religious services, and immediately opened a Sunday school in a private house. Soon cottage services were commenced,

good. When Mr. Matheson first laid hold of the work the prospects were not very cheering, but amid many discouragements he worked cheerfully and well. In three years he had succeeded in laying the foundation of what is now a very prosperous and promising charge. Mr. Matheson was succeeded by Rev. T. B. Reid, who after a few months withdrew from the charge and entered the ministry of another denomination. During Mr. Reid's stay the church was enlarged to its present size, at a cost of more than \$1,500. The present building is capable of accommodating 450 people;

it is carpeted throughout, comfortable and cheerful-looking. Every seat is free at all services, and a great deal is done to make strangers feel that they are welcome. Adjoining the church is a school room, in which week-night services are held, while on Sunday it serves as a suitable place for the large infant class of the Sunday school.

Rev. John Locke was placed there by the Conference of 1886. Mr. Locke was born near Belfast, in the north of Ireland, where he received the earlier part of his education. In the year 1881 he came to Canada, and continued his studies for the ministry, and, hav-

ing is held in the school room on Thursday evening, and a Young People's Association meets on Monday night. In connection with the church cottage-meetings are held on Sunday afternoon and Monday evening by friends who are interested in the work. At present the membership is about 150, the church is in a healthy condition, and the prospects bright.

From the commencement the work of this church has been characterized by a very successful Sunday school. For many years it was under the superintendence of Mr. Douglas Simpson, who was greatly beloved by the scholars, and who is credited with



QUEEN STREET EAST METHODIST CHURCH, NEAR GREENWOOD AVE., 1858.

ing attended Victoria University, Cobourg, and the Wesleyan College, Montreal, together with successfully passing a probationary course of four years, he was regularly ordained to the work of the Methodist ministry at Brampton in June, 1886. Immediately after ordination, by the wish of the people, he was placed in charge of the Gerrard street church.

Mr. Locke was a constant worker, knew his membership well, was quick to notice strangers, preached the truth earnestly, plainly and in affection, and did a great deal of pastoral work.

There are four membership classes in the church; a weekly prayer meet-

ing is held in the school room on Thursday evening, and a Young People's Association meets on Monday night. In connection with the church cottage-meetings are held on Sunday afternoon and Monday evening by friends who are interested in the work. At present the membership is about 150, the church is in a healthy condition, and the prospects bright.

From the commencement Gerrard street church was aided financially and otherwise by the friends of Sherbourne street church, in connection with which it remained until the early part of 1895, when it was constituted a separate church and appointed its own Board of Trustees. These were: Charles E. Smith, David Hamilton, D. B. Kissock, Douglas Simpson, J. S. A. Whealy, George Tamblin, John S. Harker, John R. Caldwell, Thos. G.

Sistern, Thos. Handley, C. H. C. Fortner, Wm. T. Brown, Matthew Dile, Wm. J. Dickson and Geo. W. Telford.

The pastors have been as follows: Revs. Jas. Matthews, Thos. B. Reid, John Locke, Chas. E. Manning, W. J. Barkwell, G. K. Adams, A. B. Chambers, and the present pastor, Rev. E. C. Laker (1901).

CHAPTER CVIII.

QUEEN EAST METHODIST.

An Old Suburban Church Around which are Many Memories.

On the north side of Queen street east, far over the Don and near the Woodbine course, stands a small red brick church, a few rods back from

formerly the Kingston road church and latterly as the Queen street east Methodist church. It measures 40x30 feet, seats 250 and is worth \$2,000. The lot measures 122x60 feet and is worth \$1,000.

The origin of this little church has its root in time as far back as 75 years, when Mr. James Beatty, of this city, held a Sunday school in what was then a wild, barren and uncultivated section. In those days there was no Toronto, and Mr. Beatty had the honour of organizing the first Sunday school on Kingston road. Out of it grew Methodist meetings held in Ashbridge's house. Later, meetings were held from house to house, especially in Mr. Leslie's cottage. Revs. Gemly and Bredin were the ministers in those early days and preached



QUEEN STREET EAST METHODIST CHURCH, 1901.

the sidewalk. A flight of steps rises rather steeply to the only entrance, in the middle of the gable facing the street. Above the doorway is the inscription: "Wesleyan, A. D., 1859," giving notice that it is a Methodist church. It is a very plain, modest-looking structure, almost primitive in appearance and furnishings. Underneath is a basement for Sunday school purposes and weekly meetings. The floor is bare, the wooden chairs are not suggestive of comfort, while a mammoth furnace in the room, its branching pipes, the low ceiling and the half underground room give it all a sombre air.

The church is more familiarly known as the Leslieville Methodist church,

in the afternoons at three o'clock.

Matters went on in this way until about 1858, when Mr. Thomas Beatty, who died in 1893, gave the lot on which the church is erected. He, in connection with two others, raised a subscription for the building, and it was erected in 1859, Rev. Mr. Wilkinson preaching the opening sermon in the morning and the Rev. Mr. Douglas in the afternoon.

At that early time there were but five or six houses beyond the Don bridge, and only five or six members of the church. But the Sunday school was always well attended. The members of the church were faithful and kept the interest alive through all these years with commendable zeal.

The many pastors of the church were devoted men, and served the church faithfully.

There are between forty and fifty members of the church. They combine themselves into one class, which meets after each Sunday morning service. A weekly prayer meeting is held, and, considering the locality, a fair interest is shown in it by the people of the church.

The Sunday school numbers about 130. It has a fine library and is in a flourishing condition, with a good attendance.

From 1859 until about 1884, the Queen street east Methodist church was a mission attached to Wood-Green, then in the latter year the Rev. Charles Langford was given pastoral charge. He was followed by Mr. James Matheson; succeeding him in 1887 came the Rev. N. J. Rutledge in 1890, who remained until 1893; then came the Rev. G. Webber, who remained until June, 1896, when he was in turn succeeded by the Rev. T. E. E. Shore. Mr. Shore was followed by the Rev. Herbert S. Magee, who remains the pastor in the present year (1901). Mr. George Rossiter is Sunday school superintendent, and has filled that position for a great number of years.

Two cuts of this church are given, the one as the building was when first erected, the other representing the additions made at north end in 1890-91.

CHAPTER CIX.

WESTMORELAND METHODIST.

Result of Perseverance in Church Work and Extension.

Westmoreland church is situated on Westmoreland avenue, north of Bloor and south of the C. P. R. About the year 1883 a Baptist minister could see with his prophetic eye that some time a church would be required in this part of the country (for it could hardly at that time be called a suburb of the city of Toronto). So he purchased a lot 45 by 132 feet, and began to build a small church with a seating capacity of one hundred.

At the time the church was being constructed a few houses began to make their appearance here and there over the commons. But the Baptist minister soon found that years must pass before his enterprise

would be sufficiently strong to support a minister, and he, being advanced in life, thought it wise to sell his property.

About this time four or five Methodist families who were attending Seaton village Methodist church thought they would like to have a place of worship nearer home. After consulting with their pastor, Rev. W. J. Barkwell, and his Quarterly Board, the little church, which was still unfinished, was purchased, and as soon as it could be completed Mr. Barkwell began an afternoon service therein. The Rev. Mr. and Mrs. Hardy, who are now in Japan, took a great interest and worked with a will to make the new cause a success, assisted by four or five members. Mr. J. Conboy, H. Master, A. Cunning and C. R. Shaw, still remain to enjoy the fruit of their former labours.

At the conference of 1884 Rev. Mr. Barkwell, having completed his term of three successful years in Seaton Village, left that charge.

Another preaching place was added and Seaton Village was made a circuit with two ministers, Rev. J. Milner and H. W. McTavish. During this conference year the work steadily advanced, and at the following conference Brockton and Dovercourt were made a circuit with Rev. Mr. McTavish as the pastor. He laboured diligently to build up the church, and it was soon found necessary to enlarge Dovercourt Methodist church. Ten feet more land were bought, and in a few months the Dovercourt people had a church capable of seating three hundred persons, with a school room at the rear large enough to accommodate one hundred and fifty. The building itself is rough-cast with brick front, and would last many years yet, were it only large enough to accommodate those who come there to worship.

In May, 1887, Dovercourt requested to be made a station. The conference in June granted this request, and Rev. T. E. Bartley was appointed to the charge. In the first eighteen months the church almost doubled its membership and soon was in a flourishing condition.

The members of the Trustees Board were Dr. Willmott, J. seph Allen, P. E. Bull, E. Gurney, J. Conboy, H. Master, A. Cunning, R. H. White, J. J. T. Houghton, G. W. Burgess and C. R. Shaw, with Mr. E. S. Pugsley

as superintendent of the Sunday school. There is a choir of 16 voices.

The Ladies' Aid Society belonging to the Westmoreland church has nearly sixty members and does excellent work. Among those who have done a great deal to forward its usefulness have been Mrs. Bartley, Mrs. Scott, Mrs. Aikenhead, Mrs. White, Mrs. Graham, Mrs. Conboy and others.

Among the pastors who have worked at Westmoreland avenue may be mentioned especially Mr. F. E. Bartley and Mr. Aikenhead. The former of these was born in Moy, County Tyrone, Ireland, in 1860. He came to this country when a young man of about 21,

Westmoreland avenue church were Messrs. J. Conboy, J. W. Dickson, M. Hall, T. Longton, E. S. Pugsley, H. Master, T. Webb, R. Harwood, R. H. White, C. Graham, treasurer, and Dr. Dumble, recording secretary.

The Pastors have been:—

Rev. T. E. Bartley, 1887 to 1890.

Rev. W. Ferguson, 1890 to 1892.

Rev. F. Dimock, 1892 to 1893.

Rev. E. Scott, 1893 to 1894.

Rev. J. Aikinhead, 1894 to 1896.

Rev. R. McKee, 1896 to 1899.

Rev. W. F. Campbell, B. A., 1899.

Mr. Campbell is the pastor in 1891.

The Board of Trustees on Jan. 1st, 1900 were James Conboy, J. C. Hudson,



WESTMORELAND AVE. METHODIST CHURCH.

and settled in the lower province. Then he went as a probationer to the Dalton circuit, near Barrie, in conjunction with Rev. L. W. Hewitt, and devoted most of his energies to revival work. In 1883 he was appointed to Pickering, and in that district served for two years in conjunction with the Rev. C. Langford. Then he went to Montreal, and in that city pursued his studies for the ministry at the Montreal Wesleyan College and the McGill University. In 1887 he was ordained and appointed to the Westmoreland church.

Mr. Aikenhead, who was pastor from 1894 to 1896, was noted whilst there for his evangelistic fervour and powerful revival addresses. In all his work he was ably assisted by his wife.

The first Quarterly Board of the

Thomas Conboy, J. Nicolls, D. Turner, I. J. Sproule, T. Collins, A. Russell, W. Hudson, Geo. Butt, T. Reid, S. K. Correll, and Wm. Collins.
Organist, Miss Hill.

CHAPTER CX.

SIMPSON AVENUE METHODIST.

An Offshoot From Wood-Green and Queen East Congregations.

This church, an offshoot from Wood-green and Queen street east congregations, is a plain, but fairly substantial frame, brick-cased structure, on the south side of the thoroughfare from which it takes its name. In May, 1859, many resident Methodists east of the Don and north of Gerrard

street east, having no nearer place of worship than Wood-Green on the south and Queen street on the east, held a meeting, and decided to build a place for praise and prayer in the vicinity where Simpson avenue church was subsequently erected.

This meeting decided to appoint a deputation to wait upon the Quarterly Board of the Sherbourne street Methodist church, soliciting their aid both morally and financially. This was granted, and on June 9th, 1839, the first services were held in the home of Mrs. Stokes, 757 Gerrard street east. A member of Sherbourne street church conducted the service, and he urged the people gathered to-

stated, was an Englishman, at that time president of the English Conference.

The church is 32x60 feet in size, and will seat comfortably some 350 people. The first trustees were Henry Cars, T. W. Elliott, G. W. Fitzpatrick, O. Garmond, G. F. Harrington, W. K. Hind, W. Howell, James Stokes, A. Stephens and George Washington, many of whom are still connected with the congregation.

The pastors of Simpson avenue church have been, besides Mr. Gray, who held the earlier services:—

1890—Rev. James Matheson.

1893—Rev. Thomas E. Bartley.

1900—Rev. Newton Hill.



SIMPSON AVENUE METHODIST CHURCH, COR. HOWLAND ROAD.

gether not to relax their efforts until they had obtained the land they required. Eventually the Rev. James Gray became the first pastor of this new mission. On June 16th the Sunday school was opened with seven scholars only, but so rapidly did the congregation improve that in a brief period there were nearly fifty scholars on the books.

In May, 1890, the erection of the present building was begun, and three months later it was ready for use. It was dedicated on August 24th, 1890, the Revs. J. E. Starr, Drs. Hunter and Berrette preaching the opening sermons. Dr. Berrette, it should be

1896—Rev. J. H. Locke.

1897—Rev. W. E. Hassard.

CHAPTER CXL

TRINITY METHODIST.

The Handsomest Ecclesiastical Building in that Portion of Toronto.

Trinity church, once known as the Western church, is situated on the south-west corner of Robert and Bloor streets, and it is the handsomest ecclesiastical building to be found in that part of Toronto. Like many

more of Toronto's churches it had but a modest beginning. The first services, held on the site where it now stands, were conducted in a tent, the opening service taking place June 12th, 1887. The originators of the congregation were Messrs. Timothy Eaton, W. J. Gage, B. Westwood and A. Langmuir, and it was they who raised the funds for the purchase of the land, which has a frontage to Bloor street of 198 feet.

The tent was very soon supplanted by a wooden building, which was opened July 10th, 1887. It was a long low structure of no beauty, would seat 500 people, and had a platform at one end, where choir and clergy were both seated.

The first trustees elected April 18,

ing was erected at a cost of \$130,000. The corner stone was laid by the late Senator Hon. John Macdonald.

The church is Romanesque in style, built of Credit Valley stone, and its tower, when completed, on the north-east corner, will reach an altitude of 115 feet. The gallery is on the east, north and south sides of the interior, extending over the vestibule and transept. The church will seat 1,700 people, though by the use of chairs and draw seats 500 more can be accommodated. Among those who have done yeomen service for Trinity church must be mentioned Mr. R. Philp and Mr. C. R. S. Dinnick, each of whom contributed \$2,500 to the building fund, Mr. W. J. Gage, Mr. T. Eaton, Henry Burden, T. E.



TRINITY METHODIST CHURCH, BLOOR ST. WEST, BETWEEN MAJOR AND ROBERT STS.

1888, were T. Eaton, W. J. Gage, C. R. S. Dinnick, G. A. Walton, H. Burden, J. J. Crabbe, James Lydiate, R. Philp, M. Guy, M. Paul and J. Perkins. The organist and choir leader was Mr. McNally. The pastor at that time was the Rev. T. W. Jeffery, and since he vacated the office in 1889 the pastors have been—1889-'91, Rev. Hugh Johnston; 1891-'93, Rev. J. F. Ockley; 1893-'95, Rev. W. F. Wilson; 1895-'98, Rev. I. Tovell; 1898-'01, Rev. Joseph Odery; 1901, Rev. W. H. Hincks.

Even in 1888 the wooden church was much too small for those who did, or would, worship there, and through the untiring efforts of the Rev. Hugh Johnston, aided by many zealous laymen, the present magnificent build-

Perkins and A. Kent, who each gave \$1,000, besides Rev. J. F. Medcalfe and Messrs. R. Vaughan, Geo. H. Smith, E. Y. Eaton, T. A. Graydon and W. W. Belding. The church was opened for divine service on April 5th, 1889, the sermon being preached by the Rev. Dr. Stafford.

CHAPTER CXII.

CRAWFORD ST. METHODIST.

Formerly Was Known as the Berean Church.

The Berean church is a large red brick structure, situated on the west

side of Crawford street, about midway between Queen and King streets. Though a very commodious building it cannot be said to have any very great beauty, though there are churches in the city with even less pretensions in that way than it possesses. The church stands east and west, and with the galleries seats about 800 worshippers. On the eastern front are two square towers, each with a pyramidal finish about ten feet high. The north-eastern tower

open benches, not pews, and are comfortable and capacious. The total cost of the building was about \$13,000, and there is a very considerable debt still remaining. The seats are reserved, but there are no fixed rentals, those attending the church having so many sittings allotted to them, they voluntarily agreeing to pay a certain sum, according to their means, for their use. The envelope system also obtains. The Berean church was in its in-



CRAWFORD STREET (BEREAN) METHODIST CHURCH, NEAR KING ST. WEST.

is about the handsomest portion of the whole church. The entrances are on Crawford street, to the north and south-east, respectively. There is also a third entrance on the north-west corner of the church. This latter entrance also gives admission to a large class-room, built in the west end of the church. The pulpit is in the south-west corner of the church, and near it is a small reed organ, in the immediate vicinity of which sit the choir. The seats are arranged semicircularly, facing the pulpit, are

ception a mission from the Euclid avenue Methodist church, and was organized by the Rev. J. McD. Kerr, who has been referred to more than once in other articles. It began its work in July, 1890, and in the following year the church was built and opened for divine service. The average congregation is about 300, with an excellent Sunday school of 150 scholars and about twenty teachers.

The pastors of the Berean church have been Revs. J. McD. Kerr, 1890-92; J. E. Starr, 1893-94; Rev. E. S. Rowe,

1895-96-97; Rev. E. C. Laker, 1898-99; Rev. W. E. Hassard, 1900.

Mr. Rowe was in Bracebridge before he came to Toronto, where both he and his wife were exceedingly popular, receiving handsome presents from their people when they left for Toronto. Mr. Rowe was an exceedingly forcible speaker and preacher, and always commanded an attentive hearing either in the pulpit or on the platform. His language was simple, yet he spoke in the purest English, and

odist church, 1901:—Pastor, Rev. W. E. Hassard, B.A.; Recording Steward, H. E. Hurd, V.S.; Treasurer, Geo. McWilliams; Local Preachers, Isaac Moore, Wm. Dunlop, C. C. Fry, S. Johnston; Class Leaders and Assistants, W. Dunlop, J. Stollery, A. Ireland; Stewards, H. E. Hurd, W. Dunlop, I. Moore, C. Patchet, J. Lloyd, G. McWilliams, J. P. Hockin; Society Representatives, B. Bacon, J. Baker, W. Tichbourne, A. E. Price, John Moore; Trustees, W. Dunlop, I. Moore, J.



NEW RICHMOND METHODIST CHURCH, M'CAULEY ST.

his smiles and examples were like those of the great English orator and statesman, John Bright, generally drawn either from the Bible or from English authors. Mr. Rowe, after leaving Crawford, went to Euclid avenue church, where he did excellent work. On completion of his term there he went to the North-west, still engaging in ministerial duties. When Mr. Rowe left Toronto it was felt that not only had the Methodists lost an able minister, but the city an excellent citizen.

Officers of Crawford street Meth-

Lloyd, W. Tichbourne, C. C. Fry, H. E. Hurd, J. Stollery, C. Patchet, President of Epworth League, Miss Moore; President of Ladies' Aid, Mrs. Hurd; President of Women's Missionary Auxiliary, Mrs. Lloyd.

CHAPTER CXIII

NEW RICHMOND METHODIST.

The Successor of the Old Church, the
"Cathedral of Methodism."

New Richmond Methodist church is

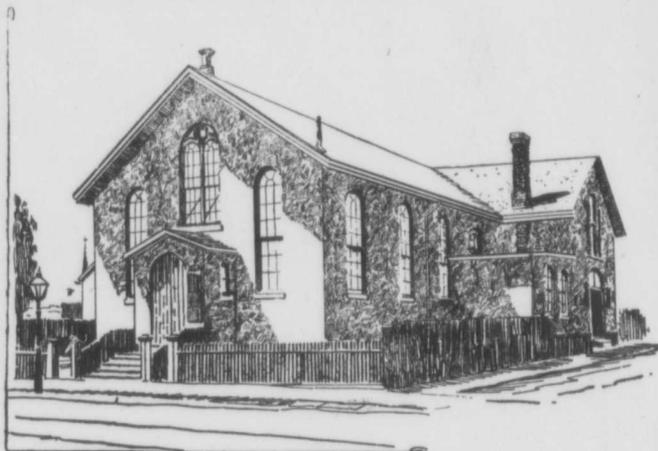
situated on the eastern side of McCaul street, on the lots between Nos. 65 and 69 in that thoroughfare, and is the successor of the old church, the "cathedral of Methodism," which for so many years was on the south side of Richmond street west, a portion of its remaining walls now forming part of the Methodist Book Room.

"New Richmond," or "McCaul street church," as it is more familiarly termed, was erected in the years 1888-9. The circumstances which led to the abandonment of the old site and old church have already been fully related in the chapter relating to Richmond

his pastorate, and the Rev. T. W. Neil became his successor. Then came the present pastor in 1901, the Rev. J. T. Morris.

Both Mr. Lanceley and Mr. Barkwell were men who had made their mark in Methodist circles, and their comparatively early deaths were a great loss to the Methodist body in Ontario.

A most devoted adherent of McCaul street church was the late Mr. E. Butt, who held the first prayer meeting in the new church. He died, mourned by all who knew him, October 7th, 1895.



KING ST. EAST METHODIST CHURCH, COR. BRIGHT ST.

street church. The building is as great a contrast in appearance to the old church as can well be imagined. With the exception of the classical portico to "Old Richmond," the building itself might almost have been taken as an exponent, an object lesson in the gospel of ugliness. The new church is exactly the opposite in appearance, its exterior is massive, its lines well proportioned and in excellent taste. The interior is light, airy, cheerful, and the congregation are neither baked in summer nor half frozen in winter.

The first pastor of the church was the late Rev. J. E. Lanceley, who was succeeded by the Rev. W. F. Wilson. In 1897 the Rev. W. J. Barkwell assumed the pastorate, from Wood-Green church. He died in 1898 during

CHAPTER CXIV.

KING ST. EAST METHODIST.

A Building Removed from Teraulay Street
—Formerly "The People's Church."

"The People's Church," King street east, as it used to be known in the days when it was a place of worship for the Primitive Methodist, had its origin as far back as 1865, when the Rev. John Goodman preached upon some then vacant grass land at the corner of King and Sumach streets. Mr. Goodman was most anxious to establish a place of worship in the east end of the city and eventually he and those supporting him rented from a Mrs. Quigley a frame house on the north side of King street, just east of Sumach street. Here for one year

service was held, the following being earnest workers in the cause, Charles Thompson, Thomas Webster, Samuel Virgin, William Reid, William Cowser and Edward Davis.

The King street east church was formerly in Teraulay street, having been presented by the late Mr. John Bugg, upon certain definite conditions, which were never fulfilled, to the coloured congregation of St. John's Ward. The Teraulay street congregation having defaulted, Mr. Bugg withdrew his gift and on condition that the building was duly removed

came the union of all the Methodist churches in Canada in 1883, and the pastors were these:—

- 1883—Rev. W. S. Blackstock.
- 1885—Rev. C. Creighton.
- 1886—Rev. John Locke (5 months).
- 1887—Rev. J. McD. Kerr.
- 1890—Rev. C. J. Dobson.
- 1893—Rev. Robert McKee.
- 1896—Rev. J. R. Aikenhead.
- 1899—Rev. G. L. Powell.

Besides those already referred to as prominent helpers in King street church, there must be mentioned Messrs. Thompson, Fraser, Bradley



ZION METHODIST CHURCH, BRACONDALÉ.

to King street east, he gave it to the trustees of King street church. The site where the building stands was given by Mr. R. Robert, a prominent figure among Primitive Methodists of the period. It was removed and opened for service in 1866. The church holds about 400 people and was altered considerably in later years, first by removing the southern gallery, then by extending the southern end. In Primitive Methodist days the pastors were the late Revs. George Davis and Henry Harris, the Revs. J. F. Ockley, George Robinson, Albert Sims, William Booth, James Dobson and John Bedford, none of whom remained for more than one year. Then

and White, who all have done excellent work in the Sunday school, Mr. White for a long number of years fulfilling the duties of superintendent.

CHAPTER CXV.

ZION METHODIST, BRACONDALÉ.

Capacious Church Built Where it Was Urgently Required.

Situated on St. Clair avenue on its southern side in Wychwood Park, midway between the two roads, which are a continuation of Bathurst and Dufferin streets, stands the Zion Meth-

oldest church, originally known as Lomas' Mission.

Built in the mediæval gothic style Zion Church is one of the prettiest structures within the radius of Toronto city. Situated as it is on the southern side of St. Clair avenue in the suburb of Bracondale, on the elevation of land which rises to a plateau north of Davenport road, its high location adds to the interest of the site and the beauty of the surrounding view.

Looking southward, appears in the distance the scattered houses and newly opened angular streets which mark the progress of the expanding city. Afar to the south-east gleaming in the sun, arise the spires and minarets and lofty buildings of the metropolis. To the north the dotted homesteads, the patches of bush and the fields of waving grain appear, while towards the east the winding road of Davenport, which takes its course along the foot of the hill whereon many an historic homestead has been erected, opens the way to Yonge street.

In the month of February, in the year 1876, a small number of the residents of Bracondale gathered in the cottage of Samuel Fairhead, who then resided on the south side of Albert street, which runs off Christie street. A prayer-meeting was begun and the feeble movement was destined to expand. The different Methodist families of the locality in turn threw open their doors for the meetings and weekly gatherings and preaching services were held, which drew a fair attendance.

In the homes of Mr. Spaul of Victoria street, Mr. Brimacombe of Spadina road, Mr. Courtice, then of Davenport road, and now of Orangeville, and Richard Punnett, of Christie street, these gatherings were held.

As the summer advanced and the cold weather passed away a regular Sunday afternoon preaching service was conducting in Bartlett's bush, south of St. Clair avenue. These services were well-attended by the residents of the surrounding district, and local preachers from Yorkville and Euclid avenue church preached to the assembled gatherings. Among the preachers of that time still remembered were the late Mr. Bulder, and Mr. Thompson, of Yorkville; Mr. Dunlop and Mr. Matthews, of Euclid avenue church, and Mr. Brimacombe, an old-time Primitive Methodist local preacher, whose descendants

have been, since his time, ardent supporters and untiring workers in the Methodism of the locality.

In the following winter Mr. Punnett had the central partitions removed from an unoccupied house in the rear of his residence and converted it into a meeting house. Here the preaching services were held for a period of more than a year. The Rev. W. Lomas, who lived in the locality, an old-time Primitive Methodist preacher, who had spent many years in missionary work among the early settlers, and who now resides in the Loan Star State of Texas, frequently conducted the services, and whence arose the name "Lomas' Mission," while the Rev. Mr. Hughan, then stationed at Euclid avenue church, visited the mission once a quarter to administer the sacraments.

A class was formed which met for fellowship after the preaching. Of this class Mr. Lomas became leader, and his earnest Christian character and the general amenity of his manners helped in no small degree to place the mission on a foundation. As time rolled around the cottage became too small to accommodate the growing congregation.

Mr. Punnett, whose genuine liberality was displayed in numerous ways, donated a plot of ground on St. Clair avenue, a little westerly of the present church, as a site for the erection of a suitable place of worship, and building proceedings were commenced in the spring-time of the year. On the 24th of May, 1878, a raising bee was held and the frame was erected. On the 31st day of June, of the same year, the church was dedicated to the worship of God, the Rev. R. Cade preaching the sermon for the occasion.

It was a small, plain, roughest building, in size about twenty feet by forty, of no architectural pretensions. Its seating capacity afforded accommodation for one hundred people. The benches were received from the Bathurst street church, by whose congregation they had been discarded. The melodeon, which was the first musical instrument possessed by the new movement, was likewise procured from the Bathurst street congregation, and the purchasing price was \$24. It has had an interesting career, and, after years of service, it is now used as a communion table in the new Zion church.

Here Mr. William Brimacombe be-

came the first class leader. His class met before the morning service.

Mr. Perry organized the first choir. Miss Lomas played the organ, and her brothers, who were all good singers, were regular attendants. Mr. Perry was subsequently succeeded by Mr. Lanson and Miss Wilson, who became choir leader and organist respectively. In the early time Mr. William Woollett, attended by the choir of the Bathurst street church, frequently visited the services and assisted in the singing. Needless to say, these visits were highly appreciated.

The Sunday school was organized on the day of the opening of the church, and an attendance of some forty scholars was present at its inauguration.

William Brimacombe was appointed superintendent; his son, William, acted as secretary; Mr. and Mrs. Punnett, Mrs. Stephen Rogers and Mr. George Rogers taught classes of boys and girls.

The growth of the Sunday school since that time has been gradually and steadily expanding, until to-day the average attendance of teachers and scholars totals one hundred and nine.

Mr. Brimacombe for seven years officiated as superintendent. He was succeeded by Enoch Clark, who after a year's service gave way to his brother James, who became first acting superintendent in the new church.

In two years' time he was succeeded by John Clark, another member of the family, and for eight years the latter has been an efficient and successful superintendent, and the present favourable position of the school in no small degree is due to his faithful and untiring industry.

The church was placed upon the circuit in connection with Euclid avenue and Bathurst street Primitive Methodist churches. The pulpit supply was furnished by local preachers of the latter places of worship, and among those who conducted the services were Messrs. Dunlop, Hardy, Matthews and Middleton, of Euclid avenue, and Philip Jones and James Robinson, of Bathurst street.

Rev. Paul Flink, Rev. Mr. Stillwell and Rev. Mr. Booth also regularly preached and administered the sacraments.

Twelve months before the general union Bathurst street church was set off from Euclid avenue and appointed an independent charge, and Zion

church was placed upon its circuit.

The Rev. Jonathan Milner was superintendent of the district, and the Rev. Mr. McTavish was his associate.

In 1885 the first wedding took place, when Mr. Charles Grimsby and Miss Fanny Curtis, both of old Bracondale, were joined in matrimony, the Rev. Mr. Milner officiating at the ceremony.

When Mr. Milner was superannuated he was engaged as the first regular pastor of Zion, and it was due mainly to his efforts that the present handsome edifice was erected.

The site for the new church was donated by Mr. and Mrs. Perry. On August 17th, 1889, Mr. Perry performed the ceremony of laying the corner stone. The Rev. A. M. Phillips, M. A., and the Rev. Dr. Briggs were the speakers on the occasion. Gordon & Helliwell, architects, drew out the plans; W. J. Hill, ex-reeve of the township, executed the brick and stone work.

Another firm attended to the carpentering and wood work.

Building operations were energetically proceeded with, and the old rough-cast building which had been used as a place of worship for twelve years, was moved to the rear of the new church and now serves as a Sunday school.

On the evening of the last day of the year 1889, during the erection of the new church, the old building having been removed about half way to its destination, was then in the centre of St. Clair avenue. Here watch-night service was conducted, and the novelty of the situation is still recalled by the members of the congregation as a reminiscence of unusual interest.

On Sunday, March 2nd, 1890, the dedication service of the new church was conducted by the Rev. Dr. Johnston, then president of the Conference. In the evening, at 7 o'clock, the Rev. Dr. Briggs preached. On the following Monday evening the regulation tea meeting was held, and a platform meeting and concert was successfully conducted on Thursday evening of the same week.

Eloquent sermons preached by Rev. Dr. Parker and Rev. T. E. Bartley on the Sunday following brought the dedicatory services to a close.

The building is of pleasing architecture, of graceful outline in gothic style throughout. Its dimensions, seventy-five feet by forty-five guaran-

tee seating capacity for five hundred people. It is built of solid brick with stone foundations, and brick buttresses faced with marble.

The church is a very pretty building, one of the prettiest in the neighbourhood. There is a small circular tower on the north-west corner of the church, which carries a spire of no very great altitude, though the whole is in perfect proportion throughout. The entrance for the congregation is on the north end from St. Clair avenue.

As has been said, the church was built in 1889, the cost exceeding \$10,000, and now, in 1901, the debt is by no means a heavy one. The average congregation is about three hundred worshippers and the Sunday school has an average attendance of about two hundred and fifty children.

The original trustees were: John Clarke, George Rogers, William Brimacombe, George Carter, John Henderson, Richard Parry, secretary, and Richard Punnett, treasurer. Of these at the present day there is one change, death having carried away William Brimacombe, after a long life spent in the Master's service.

The Rev. Jonathan Milner occupied the pulpit for a year and was succeeded by the Rev. Paul Flint, who spent a successful term of three years. He was a preacher of unusual merit and of deep spirituality. Under his care the church entered upon an extended period of prosperity.

The Rev. G. N. Rutledge followed him, and for twelve months he occupied the pulpit.

The pastors of the Zion church have been these:—Rev. J. Fitch, 1889-1892; Rev. W. Smith, 1892-1895; Rev. D. J. Milman, 1895-1896; Rev. E. R. Young, 1896-1899; Rev. Thos. Markham, 1899-01; Rev. Ed. Baker, 1903.

CHAPTER CXVI.

WEST TORONTO METHODIST.

A Handsome Church Where Once Were Brickfields.

The only church in the western part of Toronto Junction in 1883 was St. John's Episcopal, then only a mission. By some it was thought desirable to have a Union church for the other denominations, and the Rev. Mr. Duff went out several times with the purpose of ultimately establishing a Congregational church there. A number

of collections were taken in Dr. Wild's church, Toronto, for that purpose. The lot at the corner of Quebec avenue and Annette street was secured and a building begun, the corner-stone of which was laid by Dr. Wild on Dominion Day, 1884.

But the Congregationalists afterwards devoted their energies wholly to the Parkdale mission, in connection with which Mr. Duff was erecting a new church on Brock avenue. Mr. Duff was greatly respected at the Junction, and had he remained there he would in all probability have been as successful as he was afterwards in Parkdale.

Nothing was done with the unfinished building during the autumn of 1884. It was a comfortable wooden structure, seating 300.

After rival negotiations on the part of the Methodists of Davenport and the Presbyterians of Brockton, the Methodists obtained the partially finished building and undertook the task of completing it. The new Board was Rev. Mr. McCallum, Dr. Gilmour, and Messrs. J. P. Bull, Allan Royce, Geo. Townley, D. W. Clendenan, Thomas Uttley, Geo. Clarke, Wm. Kemp, W. R. Shields and Wm. Cornish.

The church was opened by the Methodists in July, 1885, when sermons were preached by Dr. Dewart in the morning, Dr. Wild in the afternoon, and Dr. Stone in the evening, followed by a very successful congregational meeting on the Tuesday evening.

Rev. J. W. McCallum, superintendent of the circuit, and Rev. John Locke, assistant, were ministers during the first year. Residents of the Junction, of all denominations, took part in the church work and Sunday school services, and altogether the new church was a great success. Rev. J. W. McCallum was superannuated in June, 1886, Rev. W. A. V. E. Pattysen being minister for one year. He was succeeded by Rev. D. Franks, during whose ministry the present church was commenced.

Rev. W. J. Barkwell was the next pastor of the church, being appointed in 1888. He graduated B. A. at Victoria College, and was ordained at Markham in 1881. His various pastorates were successfully served, especially that at Islington, where he preached three years. During his ministry there the membership was more than doubled, and a new church was erected, costing \$9,000. The mem-

bership of West Toronto church at that time was 140.

The Quarterly Board of the church, on its erection, was composed of Messrs. Ed. Lawson, Charles Clarke, Thomas Townsend, N. W. Rosebush, G. W. Edgar, J. C. Horner, George Gurd, R. Armstrong, J. H. Wilkinson, Isaac Bean, J. F. Holden, R. Beswick, Joseph Raybould.

The first church was a neat pressed brick structure, finished inside with oak, with a seating capacity of 400.

The first church owed its existence to the foresight and enterprise of Messrs. Geo. Gurd, Ed. Lawson, C. Clarke, J. C. Horner, G. W. Edgar and T. Townsend.

The choir consisted of sixteen members, with Miss Jessup as organist.

tional work, consisting of the present transept, erected in 1889-90.

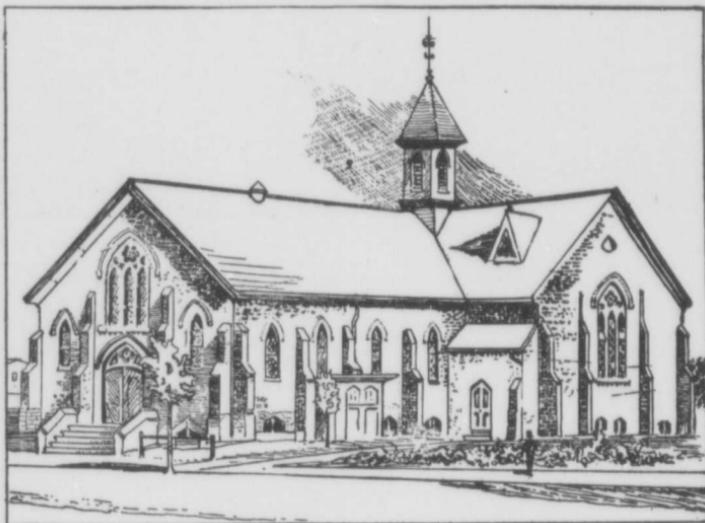
The builders were Mr. Thomas Cruttenden of the first portion, and Messrs. Thomas Wright and Leonard Nattress of the later additions. The church seats 850 people, and with the land cost \$18,000.

CHAPTER CXVII.

DAVISVILLE METHODIST.

Semi Rural Church in the Northern Suburbs.

The first Methodist sermon preached in the Village of Davisville was delivered on the first Sunday in April in the year 1851 in a log house. There



ANNETTE STREET METHODIST CHURCH, TORONTO JUNCTION.

The Ladies' Aid Society was officered by Mrs. G. W. Edgar, president; Mrs. R. Armstrong, vice-president; Mrs. J. H. Wilkinson, secretary; Mrs. A. H. Fennell, treasurer.

Mr. Barkwell was succeeded in 1891 by Rev. G. W. Howson, who was in turn succeeded by Rev. L. W. Hill; the latter by the Rev. T. E. E. Shore.

Mr. H. G. Paul was the architect of the church when it was erected and he also superintended the addi-

tion of the present building. The church was present a congregation of about 25 persons. A Sunday school was organized with 10 children. A prominent resident of that village remembers the little log house very well, for there was a cellar there full of water, and he accidentally fell into it. That involuntary immersion was his introduction to a Sunday school in which he has ever since had a warm interest, even if his bath did chill him.

The next was begun as a mission from the Bloor street Methodist church, then under the Wesleyan branch, and continued in that way about fourteen years.

Mr. John Davis, the well-known and highly esteemed pioneer of the village, was the founder of the movement and kept it alive. The little log house soon became too much cramped for the congregations, and a larger house opposite Skinner's green-house was next made available, and here services were continued until 1860. In that year

the village has two branches, the Wesleyan, just referred to, and the Primitive. The latter branch began holding revival meetings in a barn about 1865, and created so much interest that the Wesleyan movement was materially affected thereby. The revivals were transferred to the Orange hall, and monopolized the field, so much so that the Wesleyans generously gave way and threw their forces in with the new movement, which was then virtually one until the great union of all Methodist bodies in Canada. Mr.



DAVISVILLE METHODIST CHURCH.

the new school house was built, then the finest school building this side of Detroit, and the church and Sunday school meetings were held there. Rev. Dr. Potts was the superintending minister of Yorkville at that time, and he had charge of the Davisville mission, preaching there himself and sending supplies. Among these were Revs. Lavell, Clark, Walker, Enoch Wood and Dr. Ryerson. Senator Macdonald also preached there occasionally, and aided the new movement in other ways.

The history of Methodism in the vil-

lage has two branches, the Wesleyan, just referred to, and the Primitive. The latter branch began holding revival meetings in a barn about 1865, and created so much interest that the Wesleyan movement was materially affected thereby. The revivals were transferred to the Orange hall, and monopolized the field, so much so that the Wesleyans generously gave way and threw their forces in with the new movement, which was then virtually one until the great union of all Methodist bodies in Canada. Mr.

Francis Langrill, another prominent resident, supplied money and otherwise assisted the work. The ministers employed at this time were Revs. Gilbert, Boyle and Herridge. The success of the revival was so great that Methodism now had a permanent hold in the village, and it was felt necessary to erect a building. The late Robert Walker negotiated with Mr. John Davis for a site; the latter donated one-fourth of an acre of land on the west side of Yonge street, just above the post-office, and that has been the property of the denomination

since then. A small frame building was erected thereon, at a cost of \$1,400, capable of seating 120 persons.

Nothing unusual occurred during the first twenty-three years in the history of the church. It ran along in a quiet way until Mr. Wilson became pastor. The readers of this will remember his becoming notorious on account of his arrest by Policeman Jarvis for alleged violation of the law in refusing to "move on" when told to do so. He was fined \$1 and costs and an appeal was taken. This little

held in October, 1886, resolved to build, and then and there pledged \$1,400 for the purpose. A church was put up immediately at a cost of \$5,000, and so rapidly was the work advanced that it was opened for service the second Sunday in January, 1887.

The old frame building was encased in brick and attached to the new church in the rear, and is now a pleasant Sunday school room furnished with all the appliances necessary for the purpose. The new church is a landmark of the village, and is



HOPE TABERNACLE, METHODIST, EAST TORONTO, 1895.

episode in their pastor's career brought the Davisville church into sudden prominence, but not at all to its detriment.

Mr. Wilson put new life and energy into his work there and gave the church such inspiration that it attained an unprecedented reach of prosperity. When he took charge of it there were only 28 members, and he left it with 132. The necessity for a larger building at once became apparent, and the trustees, at a meeting

seen for many miles around; at least its little belfry is a sort of signal tower giving wide indication of the edifice beneath it. The structure is plain and neat but very handsome. An iron chain fence encloses it and a bulletin announces facts of information to the passersby. In hearty Methodist fashion it informs him, "Seats free. All welcome." Two porches, built of red brick, as is the whole structure, are in the front gable with a large circular window between and above them. Brick but-

tresses capped with sandstone relieve the monotony of the outside appearance. There are eight delicately frosted windows with coloured borders in the side walls. The yard is sodded and the approaches neat and well-kept.

The church seats three hundred and is a light, cheerful, pleasant room, giving one an impression of cosiness and sociability. The latter is probably owing to the semi-circular arrangement of the seats, all of which are comfortably upholstered in crimson rep. The walls are frescoed in white, and the ceiling is relieved by the darkly coloured supporting timbers. Brightly burnished gasaliers are pendant from it and furnished with gasoline stored in one corner of the Sunday school room. The pulpit furniture is neat and pretty. The choir is back of the pulpit, within a recess. Above it is a gilt motto on a dark red scroll, reading "Holiness becometh Thine House, O Lord." A costly little vestry to the right of the recess completes a description of the room.

The Rev. J. J. Ferguson, M.A., B. D., was a very genial and social man, who became popular because of these personal qualifications. He was a native of Durham county and graduated in arts at Victoria University in 1885, and in divinity one year later. His first service was one year at Brougham, then two years at Streetsville. Prayer meeting is held every Wednesday evening and Bible class every Friday evening. The Sunday services are well attended, and all movements of the Davisville church go forward pleasantly and prosperously.

The ministers of Davisville Methodist church have been Revs. Ross, J. F. Metcalf, Wm. Matheson, W. F. Wilson, J. J. Ferguson, T. E. Bartley, V. H. Emory, James Pearen, who was followed in 1897 by Rev. E. A. Pearson, who remained there until 1900, when the Rev. A. G. Hudson took up the work, he being there in 1901. Mr. Jas. Whaley is one who for many years has done good work in the Sunday school at Davisville. Other prominent workers and useful members of the congregation have been C. H. Shaver, F. H. Davis, J. S. Davis, J. C. Rutherford, George Thom, J. C. Cooch and Charles Bonnick. The present pastor (1903) is the Rev. A. G. Hudson.

CHAPTER CXVIII.

HOPE METHODIST, LITTLE YORK.

Handsome Church in the Railway Suburbs.

Late in the fall of 1883, Rev. J. Carroll, D.D., visited Little York for the purpose of holding religious service for the benefit of the railway men connected with the round house. Services were first held in Mr. W. Box's house on Sabbath afternoons until spring, when the conference made the place a mission under Dr. Carroll's care. During the hot summer days the meetings were held in Mr. Thos. Elliott's orchard. As the weather became cool a brick stable of his was occupied, on which was placed a flag and bell, the former being the gift of a lady in Toronto. With the latter the doctor called the people together. This bell was afterwards placed on the church.

On the near approach of winter service was held in Mr. John Richardson's driving house, where a stove was put and the place made comfortable. This was the meeting place until the erection of Hope tabernacle, as the East Toronto Methodist church is called, which was first occupied December 14th, 1884. Dr. Carroll's heart was set on the building of this church, and to secure its erection his labours were unremitting. He collected money from all quarters, and employed some novel methods to secure it. One of these was "cottage socials." On Thursday, November 6th, of that year a Thanksgiving service, with refreshments was held in Morton's Hall, each person contributing 20 cents towards the church.

But that for which he so earnestly laboured and which he devoutly wished though finally accomplished, he was not to witness. On Tuesday evening, December 9th, he went from Leslieville to York to hold services preparatory to the opening of the tabernacle, but was taken ill before the service had begun. He reached home in a semi-conscious state and died at his residence, Kingston road, on Saturday morning, in the 76th year of his age and the 57th of his ministry. His last distinct words were directions regarding the dedication of the church. On the following Sabbath the draped church—the dedication of which marked its completion—also marked the completion of his life.

The building was situated on rising

ground on the south side of Danforth road just within the limits of the village of East Toronto. Being at the extreme of both the village and Little York it was difficult to secure a congregation, and this distance was greatly against the success of week night services. The building was roughcast, 61 x 59, and had a commanding appearance. It cost \$1,200.

In June, 1886, the church was again made a separate charge, with Rev. E. Rowe (a single minister) as its pastor, and it made considerable progress. His successor was Rev. Ernest Paull, an earnest worker, who was followed by the present pastor. In the spring of 1887 the society concluded to have a married minister, and with this in view negotiated



HOPE TABERNACLE, EAST TORONTO, 1901.

The plot on which the church stood though not central is a valuable one and was donated by Mr. B. Morton.

After the death of Dr. Carroll the congregation was placed under the care of Rev. R. McKee of Scarborough, west circuit, until the following conference by which it was incorporated with said circuit.

with a country appointment, three miles distant, on Kingston Road, to join East Toronto in this movement. It was confirmed by the Conference. The two congregations are working together very harmoniously.

While the membership is not large, and being in a great measure composed of railroad employes, whose stay is uncertain, thereby making it

difficult to keep up both congregation and society, yet the latter is gradually increasing, and the financial condition has also very much improved.

The Sabbath school was begun while service was held in Mr. Elliott's stable. It commenced with seven scholars, the first superintendent being Mr. John C. Graham, of Toronto, under whose care it grew rapidly. His successor was Dr. McKenzie, also now of Toronto. The next superintendent was George Davidson, who, assisted by several earnest workers, kept the school in a healthy condition, there being at

Costain. The building was begun in May, 1900, and completed in the following December, the opening sermon being preached by the Rev. A. C. Courtice.

CHAPTER CXIX.

EGLINTON METHODIST.

Once a Country Now a Suburban Congregation.

The Methodist church in the village of Eglinton was founded in 1834, and the original building, which in part



EGLINTON METHODIST CHURCH.

present an average attendance of 100 scholars.

The choir was at first materially helped by the presence of Mrs. Idle and her daughters. An efficient Ladies' Aid Society adds its help to the general work.

Following Mr. Idle:—Rev. Mr. Abbs, 1891-92; Rev. J. Langford, 1892-95; Rev. J. Fitzpatrick, 1895-98; Rev. J. W. Graham, 1898-01; Rev. J. E. Wilson, 1903

The old church described above was abandoned in 1900, a new and handsome building taking its place on the corner of Danforth avenue and Main street. Its cost was about \$8,000, the builders being Messrs. McMillin &

still remains, was on the same site which the extended one now occupies. The location of the church is at the north end of Eglinton on the eastern side of Yonge street. It is a very plain frame building, of no architectural pretensions to beauty, having been built far more for use than ornament. There is plenty of ground surrounding it and a spacious driving shed in which those who attend from a distance are able to put their conveyances while they themselves attend Divine service. The inside of the building is plain but serviceable; to the west end of the church is a gallery capable of seating about one hundred people, though not used to a

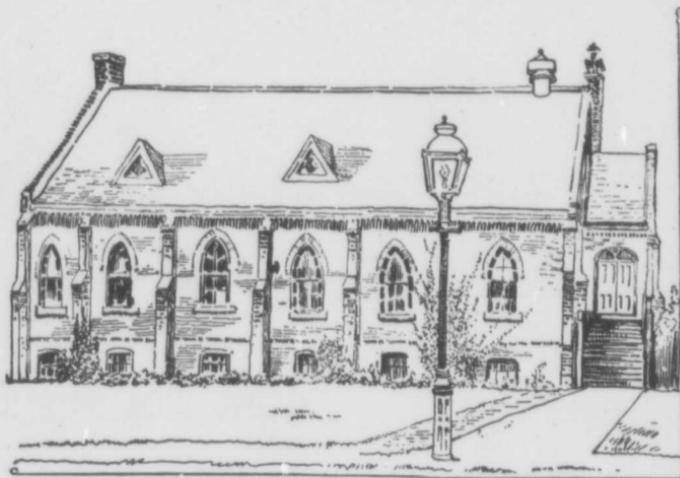
very great extent. The pulpit occupies the east end of the church, and the preacher can be easily heard by everyone. For many years the Eglinton Methodist church was simply a mission, but of late years it has been a separate church under its own pastor. From 1893 to 1896 the Rev. J. F. German was the pastor, and he was succeeded in the latter year by the Rev. George Webber. Among other ministers who have officiated at Eglinton have been the Rev. J. H. Locke and the Rev. J. Wallace Stewart, who is, in 1903, the pastor. Among prominent members, past and present, of Eglinton

Parkdale, now as Dunn avenue Methodist church.

The first meetings began on Sept. 8th, 1899, it having been announced by handbills for many days previously that—

"Methodist mission services will be held on Sunday, 8th inst., at 8 Garden avenue, to be continued permanently."

Accordingly the new congregation gathered together at 10 o'clock on the Sunday morning, and the first service proved a most encouraging one, not only because of the earnestness of spirit displayed by those who were present, but also because of the, com-



ST. ALBAN'S CHURCH, METHODIST, GALLEY AVENUE.

Methodist church, must be mentioned R. Jones, S. J. Douglas, W. J. Douglas, R. Day, Dr. Jaekes, W. H. Moore, Geo. Atkinson and Mr. S. J. Douglas.

CHAPTER CXX.

ST. ALBAN'S, METHODIST.

The Old Parkdale Mission—Some Successful Work.

This church owes its origin to the missionary efforts exerted by some members of Parkdale, who were connected with what was then known as

paratively-speaking, large number who met there.

The first service was conducted by Mr. Edward Terry, and it is stated that sixty-nine people were present. A Sunday school was organized the same day, and Mr. E. J. Kinzinger appointed its superintendent. Mrs. A. Wright was put in charge of the primary class, and most excellent have been the results. In the evening of the same day Mr. William Calvert, who has been unceasing in his efforts to further the work, preached. The offertory amounted to \$20.05. It very soon was apparent that more accommodation would be required than the

room the congregation met in would afford. Consequently it was decided to build a brick church, and the site on Galley avenue was selected. In the meantime, pending the comple-

Sorauren avenue, was opened. It is a plain but neat and substantial edifice, and will seat about 400 people. The first pastor was the Rev. J. J. Redditt, then the Rev. G. McCullough.



DAVENPORT METHODIST CHURCH, TORONTO JUNCTION.

tion of the church, the congregation met in what had been a dye works, at No. 7 Union street.

On March 23rd, 1890, the present church on Galley avenue, just off

After him came Rev. W. F. Campbell, and in 1899 the Rev. John D. Fitzpatrick. He was followed by Rev. Thos. Dunlop. During the ministry of the latter gentleman the membership of

the church reached 300, while the Sunday school, which began in 1890 with only 47 children, has between three and four hundred.

CHAPTER CXXI.

DAVENPORT METHODIST.

A Suburban Place of Worship Founded in the "Forties."

Situated on the north side of Davenport road in Toronto Junction very near but a little to the west of the old Northern Railway track, now merged in the G. T. B., stands the Davenport Methodist church, a handsome brick edifice, first erected in 1857.

The church and congregation has a history extending over more than half a century. In the latter "forties" the farmers, labourers and mechanics who resided within a two mile radius in every direction of the junction of the concession north, now known as Bloor street west, with Dundas street, had no place of worship whatever. The nearest to the west was St. George's Anglican church at Islington, three and a half miles distant, to the south there was absolutely nothing; to the north Weston church, belonging to the Anglicans, but it was six miles off, while on the east the nearest church was three miles distant.

In 1850, in the district now bounded by Bloor street west on the south, Dufferin street to the east, Davenport road and St. Clair avenue on the north and Keele street on the west, there were not, all told, three hundred people, men, women and children. Some of this district was still dense forest, some was only partially cleared, while all of the cultivated portions had been forest land less than two years previous.

The only trades carried on were brickmaking and lime burning, and these only to a very limited extent. To this small community, who were principally English emigrants, the Methodist church in the latter "forties" turned their attention, and established a preaching station, the services being at first held in farm houses, stables, barns, or wherever a good-sized room or well-lighted loft was obtainable. About 1850 a frame church was erected on the western side of Dundas street, some two hundred yards to the north of Bloor

street, this church being capable of seating about one hundred people, certainly no more.

One of the leading members of this small congregation was Mr. George Cooper, a large farmer, who lived (until 1854, when he removed to Davenport road,) in a comfortable frame house, some four hundred yards north-east of the corner of Bloor and Dundas streets. In 1856 Mr. Cooper, knowing how the district was increasing and how greatly additional accommodation was required for the church members, urged upon his fellow Methodists the necessity for building not only a more commodious, but a more substantial building. The project took hold of the people's mind, and in 1857, chiefly by Mr. Cooper's aid and pecuniary assistance, the Davenport church was built and opened for divine service.

For forty-three years did the building suffice for the needs of the neighbourhood, though Annette street church to the south-west had been opened in the meantime, but in 1900 it was found absolutely necessary to rebuild and enlarge the church. The corner stone of the additional building was laid August 30th, 1900, and on February 10th, 1901, the new church was dedicated to "the service of God."

It is a handsome building, the towers to the west and east adding materially to its appearance. It will seat about four hundred worshippers and in the basement is an excellent room for class meetings, Sunday school and other necessary purposes. For many years the church was served by various clergymen until it became a separate charge, when it had a settled pastor appointed to it. Since 1893 the pastors have been Rev. C. E. Perry 1893-96, Rev. J. T. Morris 1896-99; Rev. H. S. Mathews, 1900-02; then the Rev. H. S. Magee, 1903.

CHAPTER CXXII.

FREE METHODIST.

Independent Congregation Working on Methodist Principles.

Work by the "Free Methodists" was introduced in Toronto about the year 1890 by Rev. James Craig and his wife, who laboured as evangelists.

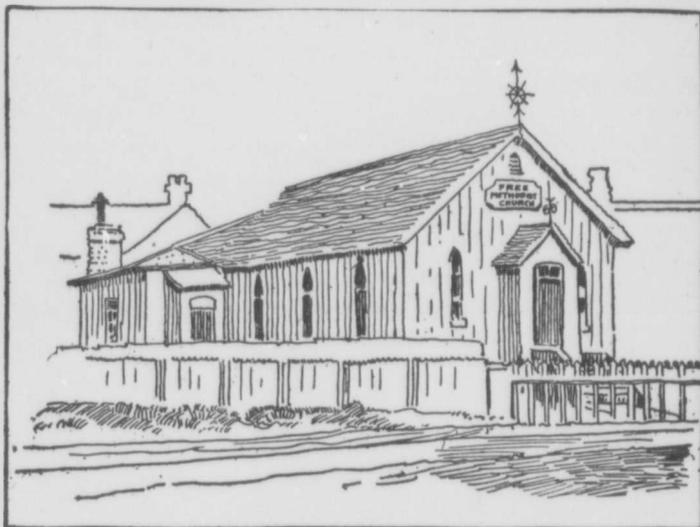
They secured a building on York street, in which to hold meetings. It was not long before they were able to form a class, which they accord-

ingly did. The outlook for permanent work became promising, and in consequence the following year two young men, Revs. J. M. Eagle and A. Wattam, were appointed to take charge of the work. Their labours were attended with some success, but at the following conference they were removed to other circuits.

Shortly after this the work was introduced into the eastern part of the city. A building was rented on Queen street, east of the Don, in which to continue their meeting. Henry Mellor, of Brantford, was appointed by

movement, and the work went steadily on. In consequence of the growth and permanency of the work it was determined to purchase a building for worship. The Zion Congregational church, on the west side of Broadview avenue, was then for sale, which was purchased in the fall of 1893 for the sum of \$1,800. The Charter Trustee Board was composed of Rev. W. J. Campbell, then pastor; Wm. Duimage and C. J. Graham.

Under the labours of Rev. W. J. Campbell the society increased in numbers and strength. His pastorate



FREE METHODIST CHURCH, BROADVIEW AVENUE.

the Conference to take charge. He was assisted by the Revs. W. H. Wilson, W. J. Campbell, L. H. Sager, pastor of the neighbouring circuits, and Rev. H. Sims, chairman of Toronto and Muskoka districts, and others. During the two years which H. Mellor acted as pastor a tent meeting was held on Queen street, just east of the Don, and a camp meeting on Jones avenue.

The camp meeting, especially, proved to be a success. Owing to this meeting considerable prejudice was swept away, which naturally exists in the minds of people concerning any new

ended in the fall of 1895. He was succeeded by the Rev. W. H. Wilson, who remained for two years, and then came the Rev. J. P. Maitland, who resigned in 1900. Now the membership is about twenty-five. The Trustee Board is composed of Wm. Duimage, George Fuller and John Montgomery. The present Official Board is as follows:—George Forder and four stewards, Wm. Duimage, Clara Duimage, John Montgomery and Emma Crittenden. They have paid nearly \$700 on their church, and they owe about the same sum. At this date the society has been more than ten years in

existence, it having been organized January 25th, 1891, with eleven members. The first Official Board was composed of the two supernies, J. M. Eagle and A. Wattam; Lizzie Kirk (Class Leader), D. Kirk, Thomas Bassett and Libbie Mann, stewards.

When Mr. Maitland resigned in the end of 1900 it was decided by the congregation not to obtain a regular minister for some little time, until the debt on the building was reduced. Lay preachers and readers have taken the service each Sunday and kept the Sunday school open and the work thoroughly alive.

CHAPTER CXXIII. THE BAPTIST BODY.

History of the Rise and Progress of That Denomination of Christians in the City.

The denomination of Christians known as Baptists is not so numerically strong in Toronto as either the Anglicans, Presbyterians or Methodists, though they have had a footing in the city since the year 1820, or possibly a little earlier. Until 1850, or thereabouts, the denomination made no great progress either in Toronto or its suburbs. They more than held their own it is true, nevertheless their numbers, though not a few very influential families were included therein, did not greatly increase.

The last fifty years have, though, seen great developments in the Baptist church, especially in the larger towns and cities. In Toronto they possess some of the very handsomest places of worship to be found anywhere in the Dominion while their Sunday schools and other educational establishments are equal to those of any among the various denominations.

It is of the rise, progress and history of these various churches that the following articles will treat.

JARVIS STREET BAPTIST.

A Most Feeble Congregation in 1829—
Crowned with Success in Later Years.

"Abide with me! Fast falls the evening,
The darkness deepens—Lord with me
abide!"

It was the last Sunday of the year 1829; a thousand people stood upon

their feet and united in singing the tender words of this beautiful hymn; and as the grand chorus rose and fell in harmony with the melody woven about their beauty and tenderness it seemed like some great prayer going up from the hearts of the people asking for that comfort and constancy which the transitory changes of time do not always afford. Not only did the hymn awaken tender memories of the year so nearly ended and, perchance, moisten the eye and trouble the heart as some lost hope or some mounded grave of the past embittered thought, but it was especially touching because of the solemn ceremony it introduced.

It was "baptismal night" in the Jarvis street Baptist church. Back of the pulpit desk, and apparently imbedded in the lower part of the organ is the marble-fronted baptistery, lined with lead, 8 feet long, 4½ feet wide and 3½ feet deep; on the right and left are three steps for entrance and exit. On the occasion now being spoken of while the last stanza of the hymn was being sung Rev. Dr. Thomas, pastor of the church, entered the baptistery and led down into it a young girl, one of the Sunday school scholars, and a candidate for baptism. With one hand supporting her and the other resting upon hers, which were clasped in front of her, he said: "On profession of your repentance towards God and your faith in the Lord Jesus Christ I baptise you, my child, in the name of the Father, the Son and the Holy Ghost, Amen"—and then she was gently plunged into the water, until it entirely covered her, and immediately restored to her feet, the organ meanwhile playing an appropriate refrain. The same formula, except the address, was used for the other three women and the men who were baptised, the ceremony being concluded with a short prayer in behalf of those who had just been received into the visible church.

No one can become a member of the Baptist church until they are able to give satisfactory evidence of their conversion, and none are allowed to communicate until they are immersed, so that "close communion" is not so much the distinctive Christian feature of this church as close baptism.

The celebration of the Lord's Supper every Sunday is a very simple ceremony. The people remain seated, and are served with bread and wine by the deacons, of whom there are ten. The baptismal service is

observed the last Sunday evening of each month and always attracts an immense congregation, although for that matter the congregations in this church are always large. The building will seat 1,300 in the pews and 2,000 with the extra chairs; the average attendance Sunday mornings is 900, and in the evenings from 1,200 to 1,500.

In the year 1874 the north-west corner property at Jarvis and Gerrard streets was a vacant lot. At that time it was bought for \$8,500 by a committee of the Baptist congregation then worshipping on Bond street, near Queen. A committee spent about two weeks in different cities and towns of the United States for the purpose of securing a model after which to construct an edifice that should be an architectural ornament to the city and an object of pride to the Baptist denomination. That committee suggested the plan according to which the present structure was built.

There was no ceremony in connection with the laying of any corner-stone, but the first sod was turned, with singing and prayer, on May 24th, 1874. On the first Sunday of December the following year the building was opened for service complete in every particular, Rev. Dr. Castle officiating; it cost, with the land, \$103,000, of which amount the Hon. Wm. McMaster contributed \$60,000, while Mrs. McMaster gave \$8,000 with which to purchase the organ, a magnificent instrument, built in Indianapolis by Mr. Clarke, who subsequently became organist. The building was upholstered and furnished by the ladies; at the opening there was a debt of \$4,000, but that was soon paid and the financial condition of the church was soon so prosperous that there was a surplus in the treasury beyond all liabilities.

The architects of this beautiful church were the first to introduce ecclesiastical amphitheatrical construction into Canada; all other churches of Toronto built in this style are copies of it. It is a gothic structure, 80 x 90 feet, built of Queenston brown stone, with Ohio stone dressing, and has a gracefully outlined tower and steeple above the corner entrance. On Gerrard street is the two-storey school building, 78 x 90 feet, directly connected with the church by means of an ample vestibule. The slating of the roofs is arranged in ornamental foliations and

the ridges crested with illuminated iron work. The ornamental finishing of the arcades, the buttresses, the mullioned windows and the pinnacles reveals a rich and beautiful design artistically executed.

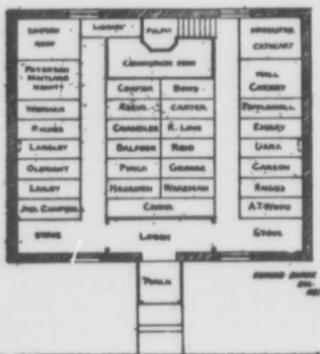
Perhaps the first impression when entering the building is the comfort of it and its sociable appearance, springing out of the semi-oval construction. The stiff, high, square pews of our fathers and the later rectilinear arrangement of seats is giving place to the more modern method of seating which bends the audience around the chancel. The building is thoroughly furnished, every seat being cushioned, every pew carpeted and abundantly supplied with Bibles and hymn-books. With a cheerful warmth of atmosphere, a brilliancy of light modified by the subdued red of the carpeting and upholstery, with the sweet strains of the organ floating throughout the amphitheatre, and seeming to linger among the groined arcades and then to come back with power and melody, the comfort of it all almost becomes a luxury.

The gallery is supported by neat iron piers; the woodwork is walnut and chestnut, the organ being finished in the former; the two doors opening upon the pulpit rostrum, on either side of the baptistery, above which are ranged the tastily decorated pipes, are made of the stumps of Virginia walnut trees, the natural grain of the wood curiously and intricately interlaced. The inner height of the church is 45 feet, and the ceiling is groined in plaster. A novel but effective method of ventilation is secured by a little aperture at the ends of each pew, opening into a small box, which carries the cold and foul air into a larger box running around the building, and this in its turn opening into ventilating shafts.

On the first floor of the annex is a church parlour, where social and other meetings are held, capable of seating 200 people. Back of this are lavatories, two infant class rooms that will accommodate 300 little people, the vestry, the library, containing 1,400 volumes, all of which are conveniently arranged, perfectly furnished and kept in first-class order. The floors of this building are all double. On the second storey is a capacious Sunday school room that will seat 500, with a piano, an organ and all necessary appliances for the

conduct of a large school. It has four class rooms communicating with each other, and two galleries for visitors. The Sunday school of this church numbers 600, with 55 officers and teachers, and an average attendance of 480.

A most remarkable feature of the Jarvis street Baptist church is the weekly prayer meeting. Generally the attendance at this meeting is 400 and sometimes 500 are present, a fact that is exceptional in Toronto churches. There is no church in Canada or the United States that can secure, in proportion to its membership, an atten-



MARCH ST. BAPTIST CHURCH, ERRECTED 1832.
 dance so large as this at its regular prayer meeting. The membership of this church in 1896 was just 870.

The members of the choir sit in pews built at right angles to the pulpit rostrum and immediately below it, while the key-board of the organ is placed still lower and in front of the choir.

The germ of the Baptist church in Toronto was planted in 1829, at which time a few people of this faith met

in an upper room on Colborne street, although there was no permanency until 1840. Up to this year T. F. Caldicott, who was a school teacher, supplied the congregation with preaching; he became the established pastor in 1860. The Baptist church was what is now the Newsboys' Home, erected in 1832, on Lombard street, formerly Stanley street, and before that March street. On July 5th, 1840, Rev. W. H. Coombes, pastor, the organization was effected, the expenses being paid by 23 persons, of whom Hon. Wm. McMaster, who died in 1887, was the last survivor. The old records state that £171 was the minister's salary, payable quarterly; that "Elder Butler received 10 shillings for one day's sermons" on March 8th, 1841, and in July of the same year "Elder Moon was paid 10 shillings for a sermon on election," and "C. Klutz received £10 for eight weeks' services."

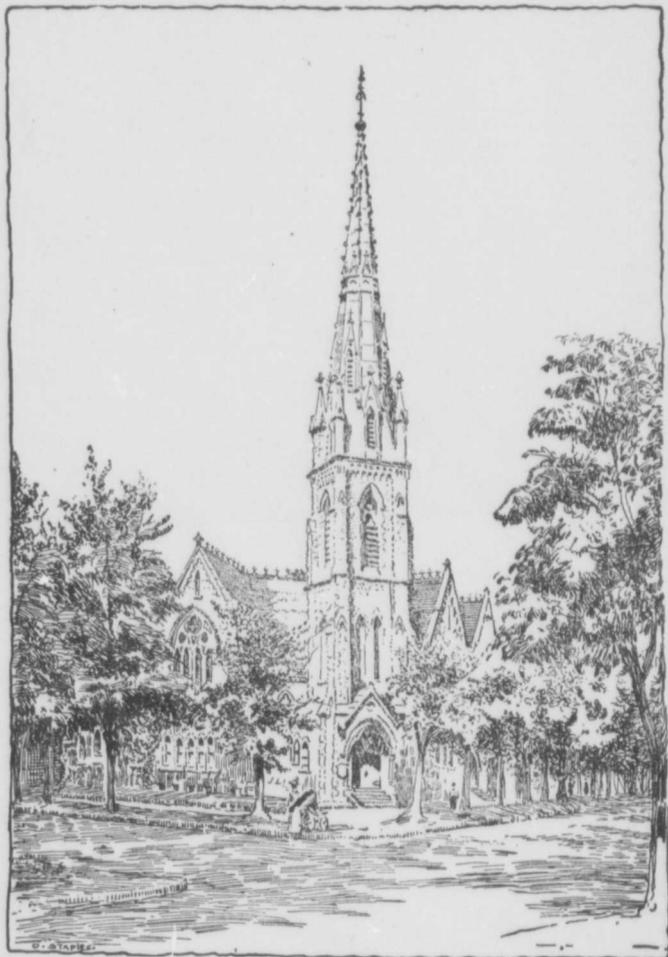
In 1844 Rev. Dr. R. A. Fyfe became pastor, and the March street chapel was then sold and the congregation moved to Bond street, opposite the Metropolitan church, occupying the building now owned by the Roman Catholic church and tenanted as a school. Rev. Dr. James Pyper succeeded Dr. Fyfe in 1848, and during his pastorate two wings were added to the building, giving it its present T shape. The congregation did not grow rapidly during this era of its history. There were 70 members. In 1850 the total receipts were £564 10s, with a balance due the treasurer of £11 8s 11d, after all expenses were paid.

In 1855 Dr. Pyper resigned and Dr. Fyfe was again pastor until 1860, the membership growing to 250; he then became president of the Canadian Literary Institute, now Woodstock College. Dr. Caldicott next served the congregation, his pastorate continuing nine years. His work was the solid rock foundation upon which is built the present prosperity of the Baptist church in Toronto. He was a man of sterling worth, of broad culture, general liberality, and gave to his congregation substantial growth. The receipts, which had always fallen short, now ran up to more than \$3,000 a year, and the membership increased to 400.

On account of Dr. Caldicott's bad health, Rev. Dr. Wm. Stewart, of Brantford, was called to be assistant in 1869. In July of that year the pas-

tor died suddenly, and Dr. Stewart assumed charge on the very Sunday he was to begin as assistant. He served two years and was succeeded

he assumed in 1880. A deputation from the Bond street church visited Philadelphia in 1871, and extended to Dr. Castle a unanimous call to the vacant



JARVIS STREET BAPTIST CHURCH, N. E. COR. GERRARD ST. EAST.

by Rev. Dr. John H. Castle, the well-known and honoured president of Toronto Baptist College, which position

pulpit. He identified himself closely with the Baptist denomination in Canada, and has done more for it

than any other minister. His intimate friendship with Hon. Wm. McMaster doubtless influenced that philanthropic gentleman's generosity and resulted in the erection of the Jarvis street church with its out-reaching benefits. In 1875 the membership was 519, and the income was over \$7,000.

The different qualities of these pastors, while they impressed the congregation with a varied life, yet so logically adjusted themselves to that growing life that a gradually increasing value was given to its history. Each congregation in this denomination is independent in government, not being amenable to any higher authority. There is a "convention of Baptist churches," but its deliberations and conclusions are only advisory, not legislative or authoritative; each congregation is at liberty, therefore, to develop the genius of its own life independent of any counteracting or deterrent power.

For thirty years the Beverley street Baptist church was a mission, under the fostering care of the Jarvis street church, and it erected that building at a cost of \$8,000; recently an addition was made to it, and the mother church presented \$1,000 for that purpose. The Parliament street church was also bought by this church, conducted as a mission and then handed over to its present occupants. It is the parent church of the Bloor street and the Alexander street churches, while the College street church has been called its grandchild. One of its members, Rev. John Craig, is a missionary in Akidu, India, and another, Rev. Edward C. Newberry, is missionary in Rome, Italy.

Rev. B. D. Thomas, D. D., is the present pastor of the Jarvis street church. After Dr. Castle's removal to the college the congregation was pastorless until October, 1882, when a unanimous call was extended Dr. Thomas, then in Philadelphia. He is a native Welshman, a genial, simple-hearted man, earnest in his work, and most highly esteemed and warmly loved by his people. In the pulpit he is a man of fine presence, easy and natural, free from affectation and cant. His style of delivery is not sufficiently animated or sufficiently permeated with the sequences gradually and logically leading to the climax to be called oratorical; yet there is dramatic force in his speech but

it is modified almost to pathos. Perhaps his distinguishing trait of composition is the picturesque; he clothes his thoughts with all the mellow beauty of a summer's landscape or with the brilliancy of a winter night's sky; his words are spoken pictures delivered in a rather quiet tone, but perfectly natural and very impressive and attractive on account of their beauty and force. His attitudes are not studied and hence he is always graceful; naturalness and sincerity characterize his expressions, and he is entirely devoid of pulpit sensationalism and charlatanry.

His text was, "We weep when we remembered." After speaking of the captives of Babylon weeping by the river and hanging their harps upon the willows, he said, among other things:

There is inexpressible pathos in this text; it is the history of sublime experiences and possibilities; it is the expression of a whole nation's overwhelming grief. But I will not produce an epic of these people; I will deal with fact rather than fancy and speak of the tears of memory on the threshold of another year.

He then spoke of the pleasant sensations arising from the exuberance of joy in the delight of those things which give earthly happiness and the sadness of spirit when they are lost. This led the speaker to assert:

Not sin, but its exposure, causes more regret than penitent feeling. The loss of character and reputation causes regret, so that men recoil upon themselves and find their vanity wounded. Tears of pride bedew the cheeks of the fair and foolish more than the tears of true repentance for the wasted past. Many weep because they don't think. Many would weep if they would think.

Memory is the link that unites us to yesterday and makes events in the long ago as real as yesterday. Sorrow is associated with memory. The past is as actual and real and living as the present itself. We don't finish life as we go on; we carry our yesterdays with us; not a fragment is lost.

Death does not break the unity of our life; we are now what we have made ourselves all through our history, and we enter eternity not losing a fragment of our consciousness. Every act of life is immortal; present life exercises a direct influence on

our future destiny; the dark shadows of guilt follow man and we will confront all our yesterdays in eternity.

It isn't necessary to create hell. God did not create hell; every man creates his own hell; the memory of lost fortune and guilt and moral ruin is the existence of the element of eternal misery.

Since the end of the year 1885 there have been few if any changes to record in connection with Jarvis street church, until, at the end of 1902, Dr. Thomas, to the great grief of his people, resigned the pastorate.

The chronological history of the church is as follows:

Pastors—Oct. 1829 to July, 1836, Rev. A. Stewart.

July 1836 to July 1840, no regular pastor.

July 1840 to Sept. 1844, Rev. W. H. Combes. Rev. S. Tapscott, Rev. Jas. Campbell.

Sept. 1844 to July 1848, Rev. R. A. Fyfe.

Oct. 1848 to July 1855, Rev. James Pyper.

Oct. 1855 to June 1860, Rev. R. A. Fyfe, D.D.

Nov. 1860 to July 1869, Rev. F. F. Caldwell, D.D.

July 1869 to May 1872, Rev. Wm. Stewart, D.D.

Feb. 1873 to April 1881, Rev. J. H. Castle, D.D.

Oct. 1882, Rev. B. D. Thomas, D.D.

* * * * *

To make matters perfectly clear it will be by no means out of place to give this epitomized short history of Jarvis street church.

The first meeting of which there is any official record was held on the 16th of October, 1829, when the late Joseph Wenham, of the Bank of Upper Canada, was appointed to keep a regular account of the transactions of the church. It would seem from incidental allusions in the minutes that one or more meetings had been held before, but there is no record of what was said or done at those supposed meetings. The old church records are very meagre, being confined to dry statements of facts or resolutions. No list of the members has been preserved in the church books, so that it is doubtful whether anyone knows with certainty who were the real constituent members of the church; only a few names appearing regularly in the minutes. The Rev. A. Stewart was the first "president" or pastor of the little church, and the

late Peter Patterson its first deacon. At the second meeting recorded, William Mitchell (long after pastor of York Mills) and Joseph Wenham were chosen deacons to assist him in his work.

The little church held its meetings for a considerable time in the old Masonic Hall, in Market lane, now known as Colborne street. At a meeting held in November, 1829, it was stated that a lot of land had been purchased by Mr. Henry Moseley and that he would pay the first instalment, amounting to twelve pounds (\$60) and present the payment as his subscription to the church, if they would build upon the lot. This was thankfully received, and Messrs. Wenham, Patterson and Moseley were appointed the first trustees; yet no building was erected till 1832. The progress of the church was slow, twelve only being received by letter and baptism during the first two years. During the first three years, the church licensed four of her members to preach as they had opportunity. One of these was the sometime pastor of the church, T. F. Caldecott, D.D.; who at that time belonged to the 29th Regiment, being known as the "soldier preacher."

The last written record of these days which can be found is dated July 3rd, 1832, and states that at the meeting then held, Bro. T. F. Caldecott was chosen deacon and Bro. James Leslie trustee in place of Bro. Joseph Wenham, who had held both offices and was removing from the city.

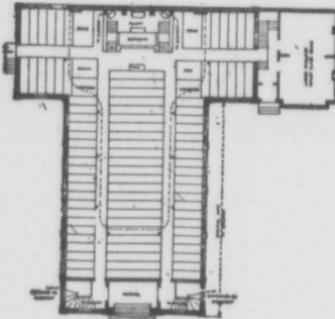
During the year 1832, the first chapel was built on what was then known as March, (later, Stanley, but now Lombard street. At that time the street had been laid out, but there were scarcely any buildings on it, and it was thought might become one of the best streets in the city. The chapel itself was far from being attractive, besides being very small, its seating capacity being about one hundred and sixty.

For a number of years no man gave up his entire time to the work of the ministry. The first pastor pursued a secular calling and preached on the Sabbath; others in the church preached as they had opportunity.

The first pastor, the Rev. A. Stewart, seems to have met with difficulties; he resigned in 1836 and his death took place in 1840.

T. F. Caldecott is supposed to have left the city during the year 1833,

about which time commenced the difficulties which led to the resignation of Mr. Stewart. After this date, while the church had no regular pastor, it never lost its identity; it always held its property; Elder Tapscott conducting the services for several months. From 1836 to 1837 the building was rented by the trustees to the United Presbyterian Church, of which the late Dr. Jennings was pastor, who, at the latter date removed to Richmond street, corner of Bay street. Then a coloured minister named Christian, established a church and



BOND STREET BAPTIST, 1848.

occupied the building about a year, when his flock removed to a building on the lot afterwards occupied by a Jewish Synagogue on Richmond street east. Subsequently the late Mr. P. McCutcheon gave Mr. Christian a lot on the corner of Victoria and Queen streets, where a building was erected, still known as the Queen street Baptist church. During most of this time the members who remained true to the cause sustained a prayer-meeting, mostly at the house of one of the congregation then residing near Knox church on Queen street west.

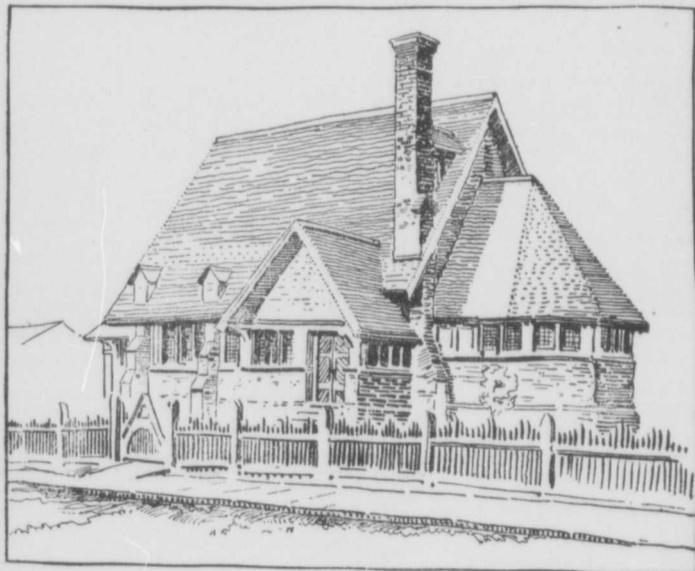
On the 5th of January, 1845, appears the first written record of the church's transactions since July, 1832. Many items, however, must have occurred which are not recorded. It does not appear when it was first decided to build a new church home. It seems that a lot had been purchased on the corner of Yonge and Albert streets, on which interest and taxes had been paid for two or three years; that was subsequently sold, and the lot on Bond street bought. On May 4th, 1847, a building committee was appointed, and a short time afterwards Dr. Fyfe and Mr. Stewart were appointed to draw up "articles of faith" to be inserted in the Trust deed. During the month of May, 1848, Wm. McMaster united with the church by experience. In June, 1848, the Bond street church was opened for public worship, Dr. Fyfe being assisted by the late Rev. John Gilmour, of Peterboro', and the Rev. James Inglis, of London. Dr. Fyfe resigned all connection with the church in July, 1848, and shortly afterwards Rev. James Pyper received and accepted a call to become its pastor at a salary of \$600 per annum, which was subsequently raised to \$800, the entire income being \$1,000, and the number of members in actual fellowship 70. Up to this date all members received by baptism were baptized either in the Toronto bay or at York Mills.

The work of the church then went on with success for several years, and during the year 1851 or 1852 the building was considerably enlarged and improved, showing that the cause was advancing and that the removal to Bond street was a step in the right direction. Dr. Pyper resigned the pastorate in July, 1855, and in October of the same year Dr. Fyfe received a second call, which he accepted, remaining pastor until the united voice of the denomination called him to the principalship of the Canadian Literary Institute at Woodstock. In October, 1860, the Rev. T. F. Caldecott, D.D., became pastor. The book containing the minutes between 1856 and 1865 has been lost, so that no correct yearly statement can be made between these dates. However, in 1856 there were 253 members, and in 1864 there were 452 names on the roll.

A short time before Dr. Caldecott's death, which took place in July, 1869, the church had called to his assistance the Rev. Wm. Stewart, of Brant-

ford, to whose co-operation he looked forward with pleasure and great hope. It was, however, not to be; for on the first Sunday in July Mr. Stewart not only assumed the full pastorate, but also preached the funeral sermon of his predecessor. The question of systematic benevolence was always strongly promoted by Dr. Caldecott, and the weekly offertory was adopted during the last weeks of his life. In October, 1866, the Alexander street (now Immanuel) church was formed, about twenty members receiving letters of dismission from Bond street.

of both members and means, the church continued to increase both numerically and financially, and steps were taken towards the erection of a new building. The health of Dr. Stewart becoming impaired, he resigned the pastorate in May, 1872, and the following February was succeeded by Rev. J. H. Castle, D.D., who wisely followed in the path of his predecessors, and soon proved that the church had made no mistake in extending to him its call. Very soon active means were taken for a new church home. The result is seen on



DON MILLS BAPTIST CHURCH.

About this date, in order to accommodate the growing wants of the Sunday school, the building was considerably enlarged, and the debt on the property provided for.

During the pastorate of Dr. Stewart both the Yorkville and Parliament street churches were organized, the former taking twenty-six and the latter thirty-one of Bond street members. Parliament street building was also erected, the members of Bond street contributing the funds. Notwithstanding this great withdrawal

the corner of Jarvis and Gerrard streets in the building erected at a cost of \$103,000, every dollar of which is paid. The last services in Bond street were held on the last Sunday in November, 1875, Dr. Fyfe preaching.

The new building was dedicated on December 2nd, the Rev. J. L. Burrows, D.D., of Louisville, Ky., preaching at 11 a.m., and Rev. John Peddie, D.D., of Philadelphia, at 7 p.m. While erecting the material building the spiritual was not neglected, many ad-

ditions being made monthly; so that at the close of the church year in 1881 the membership had reached over 700 and the amount contributed for all purposes nearly \$10,000, besides erecting, at a cost of over \$8,000, the Beverley street mission hall. In April, 1881, the church was again called upon by the united voice of the denomination to give up its pastor to the cause of education, and with great reluctance, yet in hearty sympathy with his fitness, acceded to the request. He was succeeded by Dr. Thomas, as has already been told.

The following were the original trustees of the Bond street property on January 1st, 1844, now the site of St. Michael's Hospital—The late Senator McMaster, William Elliott, David Buchan and John Burns, of Dudley & Burns.

The original trustees of the Jarvis street property were the Hon. W. McMaster, W. Elliott, John Burns, T. Dixon Craig, now of Port Hope, and J. G. Scott, Q.C.

Of the first congregation Robert Yorkston, who died as late as 1892, was the last surviving member.

The Chester mission church is one of the institutions which since 1886 has had a very prominent position in the work of Jarvis street church. From its inception up to the present time (March, 1903) this branch of the church's work has been supported, at first wholly, and latterly in very great measure, by the members of Jarvis street church. The work of the mission was commenced in Danforth Hall, and the present building depicted in the cut was erected in 1894. The land on which it stands was bought from Mr. John Cudmore at a cost of \$1,000. The building cost \$2,500, and every cent of this was in hand before the first sod was turned for the foundation of the church.

From the beginning the work has been under the superintendence of Mr. G. R. Roberts, of the Baptist Book Room, and he has had generally some ten or a dozen male and female teachers assisting him. Student pastors have also done good work at the evening services. The school has a roll of 120 scholars, the average attendance being about 90.

This mission will be formed into an independent church during the present year (1903), the Rev. R. H. Mode, B.A., being the pastor-designate.

CHAPTER CXXIV.

BLOOR STREET BAPTIST.

Church with a Phenomenally Successful Era—Its Internal Growth.

Mr. E. J. Lennox, the well-known architect of this city, designed the plans for this beautiful church and directed their execution. The building is situated on Bloor street west, at the corner of North street, and is a neat and yet imposing structure of modern Gothic architecture. It is built of red brick with Ohio cut stone dressing and black brick trimmings artistically intermingled. It has a frontage of 77 feet and a depth of 75 feet; the Sunday school room, built immediately back of and adjoining the church, has a dimension of 43 x 79 feet, the two being separated by hallways containing staircases and various ante-rooms. One of the most striking features is a plain but handsome tower, 120 feet high, capped with a spire roof, the spire finished with a neat, ornamental weather-vane. A circular turret runs up one side of the tower, and has mock winding staircase windows, the turret being finished with a short spiral roof. The tower is built at one side of the gable, which fronts Bloor street, and in order to give architectural counterbalance large buttresses and a wing are carried up on the other side of the gable. The next principal external feature is a brick porch leading to the tower; it has an open timbered roof with heavy projecting gables and trefoil windows on the side. Very fine wrought iron gates close the porch on the street line, and it is an unique and yet harmonious portion of the structure. There are two entrances into the church through the centre of the gable and one in the wing at the side. The Sunday school building is in keeping with the general style of the church and is an ornamental as well as useful extension of it. On the south it is of octagonal shape with an octagon hip roof.

The front vestibule of the church extends the width of the building and has a stairway at each end leading to the gallery, the latter reaching around three sides of the building. The auditorium, whose depth is 58 feet, is amphitheatrical in shape and will seat about a thousand people; the floor gradually declines to the pulpit, which is at the southern end of the room. Behind the platform is a marble

and lead-lined baptistery, reached by little marble stairways. Immediately above this is the choir and organ gallery, supported by columns with carved caps and arches. Robing rooms are back of the baptistery and contain all the appurtenances and conveniences necessary for the celebration of the baptismal rite. The gallery is oval-shaped at the back and is upheld by iron columns which run up through it to the roof. The whole interior is so arranged as to grant an unobstructed view of the pulpit and baptistery from every seat in the auditorium. The ceiling, of delicate cream colour, is plastered, with groined ribs running from the wall to the columns, then across the nave of the church from column to column, thus forming a large dome-shaped roof in the centre and a groined ceiling on the sides over the gallery, the whole being elegantly ornamented with Gothic embellishments, with carved capitals, bosses, etc. The entire room is carpeted and the seats are cushioned. The platform, baptistery and pews are finished in chestnut and cherry, while the pulpit, reading desk and communion table are of cherry.

The organ, built by Warren & Co., is an excellent specimen of musical construction, both as to case and tone and constitutes the most prominent feature of the auditorium. The windows are filled with stained glass, while a very handsome gasolier in the centre and smaller ones at the sides furnish the artificial light. The building is heated by steam, is well ventilated, of fine acoustic property, and is one of Toronto's model churches both as to structure and furniture. From the rear of the church, at either side, entrance is afforded to the lobbies of the Sunday school, which contain stairways to the gallery, Bible-class and other rooms. The Sunday school room proper is one storey, of octagonal shape on the south, with wings on each side two storeys in height, containing class rooms with sliding glass doors and balconies overlooking the main room. There are several rooms at the sides on the main floor which can be thrown open so as to make one immense audience chamber of the entire suite. The basement contains lavatories, kitchen, fuel and boiler rooms, where everything may be found necessary for successful and extensive church purposes. The entire cost of the

building, furniture and organ was \$40,000. A debt yet remains upon it, but this is practically provided for. It was opened November 9th, 1884, the Rev. Dr. Henson, of Chicago, preaching the sermons.

The origin of Toronto Baptist churches has already been shown. The old Bond street church is the mother of Bloor street church, as it is of all the Baptist churches in the city. Families of that church living at Yorkville found it very inconvenient to go down town to church, and long ago conceived the idea of building in their own neighbourhood. A Sunday school had been maintained for several years and prayer meetings had been held, but no church organization was effected until about the year 1872, when one was effected with 30 members. The first building was a little frame structure put up on the land now occupied by the Street Railway Company's stables. Then the church on the west side of Yonge street, above Davenport road, was secured and the frame building was taken over and annexed to it. In this place the congregation struggled along with the usual ups and downs of congregational life, but with more downs than ups until the present pastor assumed charge, when a phenomenally successful era set in, and resulted in the present commodious and beautiful church on Bloor street. Perhaps the congregation would not even now enjoy the prestige it commands had it not been for the financial support and faithful work of Mr. David Buchan, who is highly spoken of by the members of the church.

The pastors have been Revs. Dr. Pyper, who was once pastor of Bond street church; Joseph King, Mr. Torrance, now of Woodstock College, and Mr. Brookman.

Rev. Elmore Harris, B. A., the pastor of the church, was born near Brantford. He was the son of Mr. A. Harris, of the great Agricultural Works, Brantford, and left a very lucrative business in order to devote himself to the work of the ministry. Mr. Harris took the Arts course in Toronto University and then became pastor of a large, influential and prosperous church at St. Thomas, which under his judicious labours became remarkably successful. After a pastorate of nearly six years there he felt it his duty to accept a call to the small and comparatively unim-

portant Yorkville Baptist church; against the protest of personal friends and relatives he left the prosperous St. Thomas church and came to a congregation numbering seventy members, with an attendance of only from fifty to one hundred. This was in February, 1882; the growth for some time was very slow; like almost every other congregation, this one had

itself until it became necessary to seek a more eligible church home. Finally the property on Yonge street was sold for \$7,000 and the edifice on Bloor street was built. With the acquisition of this fine location and beautiful church opportunities for growth multiplied and the membership increased to four hundred, with an average attendance of eight hun-



BLOOR STREET BAPTIST CHURCH, CORNER NORTH STREET.

domestic reason for its depletion and difficulties. But Mr. Harris was not discouraged; with prophetic wisdom he foresaw the possibilities in store, and the result of his ministry justified his wisdom in accepting the pastorate of an apparently hopeless church. The congregation gradually recovered from the temporary halt in its prosperity, and under the vivifying inspiration of the pastor's social and personal influence began to add to

dred, the pastor's salary being increased to \$1,800.

The internal growth thus kept pace with the more favourable external circumstances, a rule that holds good in every realm of nature, mind and morals. There is an organic union of interests in this church not always found in congregations; the people seem to be sociable and pleasant among themselves, and they certainly are cordial and courteous to outsiders.

Doubtless this social spirit largely accounts for the spiritual success of the church. In every way it ranks second to the Jarvis street church in the Baptist denomination. Like that it is remarkable for a weekly prayer meeting that is simply astonishing. The usual attendance is two hundred and there have been present as many as two hundred and seventy-five. These meetings are especially interesting. The congregation is not excelled for real harmony, energetic service and its liberality of gifts to outside objects and educational work.

The deacons of the church in 1887 were Chancellor Boyd, Prof. Dr. Newman, John Stark, Wm. White, Joseph Wright, J. W. Knott and James Watson.

An extract is given from a sermon by Mr. Harris.

The text was Acts, 17th chapter, 11th verse, and was designed to unfold the nobility of Paul's character and the lessons suggested by that nobility. In the beginning of his discourse Mr. Harris is somewhat under the restraint a speaker naturally feels until he gets "warmed up;" then the voice becomes easy and natural. He is of graceful presence and earnest in delivery, using no notes, but speaking freely, sincerely, and with a firm conviction of the truth of his utterances. Some of his sayings were to the effect that the church lost a great opportunity for mission work by not converting the Jews; they are wealthy and have the wisdom of the world, and know every language, and if God would convert them they would be Christianity's best missionaries.

We must hold that Chicago, New York, Montreal and Toronto are centres from which to convey the Gospel, and if these are corrupt, what will the outlying places be?

People, very wrongly, now want to near more of the beautiful life of Christ and His noble example, instead of about His blood. Giving and praying and doing and reading the Bible are right, but they have nothing to do with salvation.

Mourning and meekness are Christ's ideas of happiness in contradistinction from the world's, which is quiet and boldness and self-assertion.

The theory of no denomination should be taken as a guide, but we should go back to the Bible.

The external condition of membership in the Bloor street church is, of

course, baptism by immersion. Then a reception of members takes place the first Sunday evening of each month, and during the last year not a month has passed without such reception.

After the congregation was dismissed this reception took place in the case of four ladies and two gentlemen who had previously been baptized; the latter ceremony takes place the last Sunday evening of the month. The reception ceremony is very simple, but most cordial and pleasant. The candidates stood up, and the minister took each one by the hand, saying in turn, "My dear brother I extend to you the right hand of welcome," followed with the scriptural form of blessing. The opening sentence was gracefully changed each time, while the word of welcome was being said. To one it was said, "May you find here a pleasant church home;" to another, "God bless you in your home, your business and your church."

The Lord's Supper is celebrated the first Sunday evening of each month and in the mornings during the other Sundays of the month. On this occasion there were 175 communicants; they occupied the central part of the church, while 20 spectators sat in the side seats. The beautiful silver service was uncovered, and then prayer was offered.

The four deacons, who sat facing the congregation, were then given the bread, which they passed to the people, receiving it from the minister afterwards for themselves. Not a word was spoken while the elements were being served, and the silence and simplicity of the service, thus divested of all the superstitious of the opus operatum theory, not only dignified it, but conveyed a deeper impression, perhaps, than could be produced by a more elaborate celebration. After the minister took bread for himself he lifted the wine cup and quoted the words of institution, calling upon another member for prayer, after which the wine was similarly served. Then little wooden collection boxes were passed among the communicants for their thank offering, a hymn was sung, and this terminated the service. Then followed a little levee of handshaking and social intercourse that was most delightful to see. Mr. Harris had just returned from his vacation, and the cordial greetings passed between him and his people indicated not only mutual friendship

and affection, but the secret of the pastor's popularity, and, with that, of the remarkable prosperity of Bloor street Baptist church.

On the resignation of Mr. Elmore Harris he was succeeded by the Rev. O. S. Wallace, M.A., who remained in the pastorate until the early part of 1895, when he became Chancellor of McMaster University, and was succeeded by the Rev. Charles A. Eaton, who resigned in 1901.

Mr. Eaton's pastorate was a most successful one. He not only kept his congregation well together, but during the time he was in charge the handsome school-room adjoining the church was built, furnished, and in a great measure paid for. This building was completed in 1900, and is a substantial piece of evidence to Mr. Eaton's good work.

Charles Aubrey Eaton was born in Lakefield, Cumberland County, Nova Scotia, on March 29, 1868. His forefathers had lived in New England since 1640, and a branch of his family had dwelt in Nova Scotia for 150 years. He was educated at Acadia College, Wolfe, of which Sir Charles Tupper's father was a founder, and where the ex-Premier himself was educated. Subsequently Mr. Eaton took a course in the Newton Theological Seminary, of Boston, Mass., and went into the Baptist ministry. He at first studied law in the office of Hon. Mr. Dickey, ex-Minister of Justice, and he has also contributed to newspapers and magazines. His first pastorate was at Natick, near Boston, and from there he was called to Toronto. In the university he is popular with the cloth and the laity and has been three times sent by the Baptists to represent them in England. He has also been highly commended for lectures he delivered in the Boston Music Hall course in the Athens of America.

CHAPTER CXXV.

DOVERCOURT ROAD BAPTIST.

Outcome of an Energetic Mission Band—Beautiful and Commodious Structure.

At the north-west corner of Dovercourt road and Argyle street stands a handsome brick church, built in the Romanesque style of architecture, faced with terra cotta, stone and red brick trimmings. It has a dimension

86x57 feet, and has two square towers, containing two gallery stairways, the one 70 feet high and the other 53. Between these, on Argyle street, is a triple arched open porch, affording entrance into a spacious vestibule. The organ and choir are located in a specially arranged transept in the north-west corner of the auditorium, while the baptistery is an open one, and is located at the northern end, with robing rooms in the school-house. The church seats about a thousand persons, and is one of the finest architectural ornaments in that section of the city. Its internal arrangements are convenient and complete in every particular. The gallery is of elliptical shape: the ceiling is 33 feet high, with an open hammer-beam roof.

In the year 1879 a mission school was begun at No. 9 Dovercourt road, with half a dozen scholars and as many teachers. The effort was maintained until, two years later, April, 1881, a church was organized, with twenty-eight members, at the house of Mr. Gregory, Parkdale. In the same year a small church was built on Dovercourt road, and occupied for the first time in September, 1882. This church or chapel is now the Sunday school hall, back of the new church, and communicating with it. It soon proved too small to accommodate the energetic mission, and it was enlarged twice. As it now stands, it will accommodate 400 in the main room and Bible class room and 150 in the infant class room. It is a plain, rough-cast building, in striking contrast with the beautiful church; but it is comfortable and neat inside, and excellently serves its purpose.

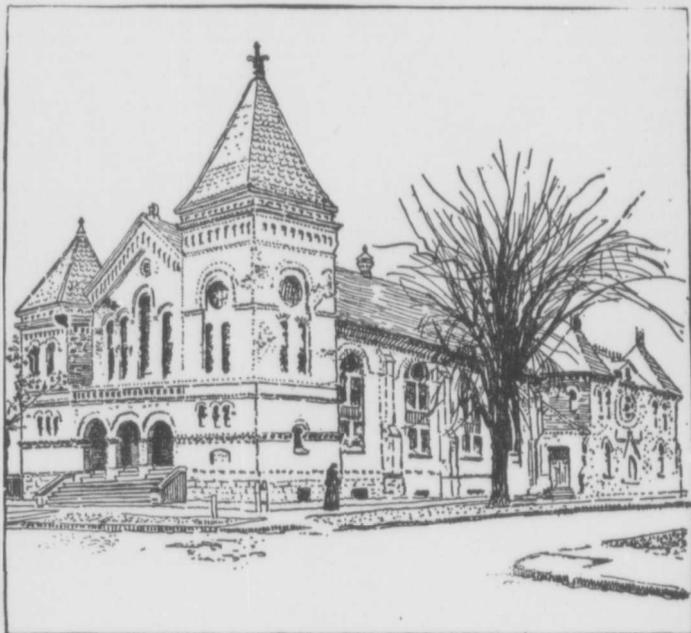
The limit of the chapel, notwithstanding the enlargement, having been outgrown, steps were taken to erect the present commodious structure, and its corner stone was laid October 1st, 1887, by Mr. Thomas Lailey, assisted by Miss Alexander, then on the eve of her departure for India. The land owned by the church measures 125 feet on Dovercourt road and 95 feet on Argyle street. It cost at the rate of \$15 per foot, Argyle street frontage, and is now worth \$50 per foot at the lowest estimate. It was the generous gift of Mr. Thomas Lailey to the congregation. The church was opened for service in August, 1888. The ground and buildings, at the completion of the latter, were worth nearly \$30,000.

When the Rev. John Alexander took

charge the 28 members of 1851 had increased to 80. That was in 1854. There was an attendance of about 80 in the forenoon and 120 in the evening; now the attendance is over 400, and the membership is now 250, and this notwithstanding the formation of two new Baptist churches in the west, one at Parkdale and one on Tecumseth street.

Mr. Alexander was born in Quebec, 1828, of Scotch Presbyterian parents.

tist church of Montreal. In that city he organized two other churches, one of which is the magnificent St. Catharine street church. He returned to Brantford and organized three new Baptist churches there. He was the first pastor of the new edifice in Montreal, afterwards sold to the Reformed Episcopal church. He then revived the Brockville church, which, before his coming, was almost crushed with debt. He was then urged to build up the



DOVERCOURT ROAD BAPTIST CHURCH, COR. ARGYLE STREET.

In 1846 he entered Knox College, then held in a two-storey house on Adelaide street, near York, and subsequently removed to what is now the Queen's Hotel. Mr. Alexander graduated in 1851, and was settled over the Canadian Presbyterian church in Niagara for three years. He then organized a Presbyterian church in Brantford. In 1860 he united with the Baptist denomination, and was three years a Baptist pastor in Brantford. He then had charge of the First Bap-

Dovercourt mission, and the splendid result of his organizing power and his ability are enshrined in the handsome church now erected.

In connection with the organization there is the "Ladies' Aid," and the Ladies' Mission Circle; each of these meets once a month. The ladies send boxes of clothing and Christmas presents to needy congregations in Muskoka and elsewhere. There is a "mission band," composed mainly of young people connected with the church and

Sunday school, which is instructed in ways and means of usefulness. Then the Sunday school has a mission army whose special province is to gather in children that do not attend any school. A successful teachers' meeting is also one of the auxiliaries.

The Sunday school, which began with six scholars Oct. 26th, 1879, Mr. O. E. White, superintendent, now numbers about 600 scholars, officers and teachers and an average attendance of 400.

The Rev. Jesse Gibson, who succeeded Mr. Alexander on May 1st, 1896, came from St. Catharines, where, for seven years, he was pastor of the Queen street Baptist church. His pastorate there was most successful; this is fully shown by the following passage in an address presented to him by the members of the church at a recent prayer meeting: "In looking over the records we find that two hundred persons have been received into membership of the church during your pastorate. One hundred and fourteen of these were received by baptism, fifty-seven by letter, twenty-one by experience, and eight by restoration, so that, after deducting dismissions by letters, erasures, etc., our membership has been nearly doubled, our congregations are very much larger, our financial condition much improved, and every department of our work is in a healthy condition."

During this time Mr. Gibson built a fine new stone church, which was opened free of debt, with the exception of a \$2,000 mortgage, which was on the old church at the time of its destruction by fire. A fine new parsonage was also built at a cost of \$4,000 and a handsome pipe organ was put in the church. It was with much regret that the church released Mr. Gibson to enable him to come to Toronto. His farewell sermon was preached on April 26th, and proved a very affecting occasion.

Rev. Jesse Gibson was born December 2nd, 1857, at Brantford, where he was educated at the Public schools and Collegiate Institute, and after at Spurgeon's Pastors' College, London, England. He was converted in 1874 during a Varley revival in his native town, and at once began active Christian work in connection with the Y. M. C. A. In 1877 he felt called to the ministry, and gave up his business as a printer to take a theological course at the English college. While away he

held temporary charge in two pastorates and returned to Canada in 1881, when he became pastor of Plattsville church. A year later he went to Portage la Prairie, Man., and during his five years' incumbency there he was secretary of the Manitoba Baptist missions. Returning to Ontario he spent two years at St. George, and in 1889 accepted a call to St. Catharines, which he left to come to Toronto.

The church has had three pastors the first being the late Rev. E. M. C. Botterill, the second Rev. John Alexander, now deceased, who assumed the pastorate in 1884 and remained in charge until the beginning of 1896. In May of 1896 the present pastor, Rev. Jesse Gibson, was installed.

The church has at different times been deeply stirred by the missionary spirit, and has sent several representatives to the foreign field. The first of these was Miss Alexander, daughter of the late Rev. John Alexander who went to India in 1887. After a comparatively short period of most successful work she died in Madras. In 1878 Mr. Moody left for the Congo where he is still labouring and in 1889 Mr. Taylor went to China in connection with the China Inland Mission. In 1893 Miss Murray left for India where she still is and in 1897 Mr. Bevis left for China where he also is working in the ranks of the China Inland Mission.

Besides the activity of the church in the foreign field, she started two missions at home from which prosperous churches have sprung. The first of these was commenced in 1886 in Parkdale and thirty members of the church were dismissed when that mission was organized into the Lansdowne avenue church, now Western Baptist church. The next was commenced in 1888 in the Brockton Hall. This has become the Sheridan avenue Baptist church. The Rev. John Roney, who is now a Baptist minister in the United States was in 1888 a lay member and was placed in charge of the mission at Brockton Hall.

The Sunday school, under the able leadership of Mr. S. J. Moore, has been a very flourishing department of the church's work and all the missionaries that have gone out have been active members of the Sunday school; some of them have been scholars in the school.

Under the present pastorate of Rev. Mr. Gibson, over 120 professed believers have been baptized and added to

the church membership and about 30 upon Christian experience. The membership roll now exceeds 400 and the church is in a very progressive state and its influence is much felt in the west end of the city. Mr. J. J. Skelley is financial secretary, with Mr. B. F. Bennett as church clerk.

The dedicatory services of the Alexander Memorial Hall, the new Sunday school building erected by the congregation of Dovercourt road Baptist church in memory of their former pastor, the late Rev. John Alexander, took place Sunday, May 3rd, 1903. At the morning service Rev. W. H. Porter, assistant pastor at Walmer road Baptist church, offered the dedicatory prayer, after which Rev. Dr. Weeks preached from I. Corinthians, i., 22-24. In the afternoon the Mayor, Mr. Thos. Urquhart; Mr. G. R. Roberts and Rev. Dr. Bates delivered addresses, and in the evening Rev. Dr. Stewart preached from II. Timothy, iii., 15. In addition, Rev. H. L. Drake, of India, son-in-law of the late Mr. Alexander, spoke briefly both morning and evening. The congregation was very large at each service.

The total cost of the building was \$10,300. That has been contributed wholly by the congregation, their friends, and admirers of the late Mr. Alexander.

CHAPTER CXXVL

IMMANUEL BAPTIST.

Organization of Missions—Spirit of Self-sacrifice from Inception.

About 1867 there was a noted disruption in the old Bond street Baptist church, resulting in the organization of a new Baptist congregation. Steps were at once taken to purchase land and erect a building. The site on Alexander street, between Yonge and Church, was bought for \$10 a foot, and a Gothic white brick building erected at a cost of \$10,500, Thomas Lailey alone paying about one-half of that amount. Since its erection the building, which seats 480 persons, has been repaired and improved. It stands upon a little rise, on the south side of the street, and has a graceful spire, springing from an octagonal tower, at the north-west corner. There is a small porch directly in the front centre of the building, containing a double-door

entrance, with a large rose window above it, and, still higher, a stone with the raised letters "Baptist Church, 1866," cut thereon. Within the porch swinging glass doors admit the visitor to a small vestibule, from which on either side stairways rise to the audience room, while a few steps down give entrance to the school-room, which is partially underground. From the west side a winding stairway through the tower leads to the choir gallery, running across the northern end of the church. Here is a small, but well-toned, 10-stop organ, and also all the conveniences for the choir, which numbers twenty singers, under the lead of Mr. William West, with Philip Davis as organist. Everything about the choir is volunteered service; the singing is congregational in character, and designedly so, but the choir is a good one and sings its music with earnestness and taste.

The aisles only are carpeted and the pews are cushioned. The walls are block-stuccoed and the ceiling handsomely panelled with artistic decorations. The baptistery is underneath the pulpit platform, the robing rooms being back of it and plainly but neatly furnished. While there is nothing of special architectural or artistic merit about the building it is yet a pretty and comfortable one. The school room, especially, with its tiny infant and Bible class rooms, is homelike and attractive on this account. Everything seems so cosy and neat that it must be a pleasure to the children to be there. The impression made upon a stranger is that here is a plain, neat little church devoid of luxurious appointments and yet very attractive on account of its homelikeness.

The Sunday school numbers 150, with Messrs. Charles Tilley as superintendent, and E. O. White as assistant. Mr. W. H. Houston is teacher of the Bible class and assists in the mission work.

Rev. George McNutt was the first pastor of this church, and Rev. A. H. Munro the second. About ten years since Rev. J. Denovan, the present pastor, came to the church from the St. Catherine street church of Montreal. Before his coming there was a vacancy of a year or more, and the congregation naturally dwindled. The coming of Mr. Denovan at once infused new life into the

church, and it reconstructed itself and entered upon a career of remarkable activity and, in one sense, has done a work that no other church in this city has accomplished. The Alexander street church occupies a unique position on the mission work, and has gained for itself a most enviable re-

putation in this respect. But here is a people content to worship in a small, plain church in order that more money may be given to building up other churches, thus exemplifying the beautiful spirit of self-denial in a way very suggestive to the large and wealthy churches of this city, the aim of which seems



ALEXANDER STREET BAPTIST CHURCH, 1887.

putation in this respect. With a spirit of self-sacrifice, distinctively Christian and yet exceptional among churches, it has given away one dollar for missions for every dollar spent for its own upbuilding. In other Baptist churches \$13 is used for the home church to \$1 for missions, and in

to be the accumulation of luxuries for selfish use, while missions are of secondary importance.

The present Dovercourt road Baptist church is the result of the mission work of Alexander street. The mission at Carlton and Sackville streets is another, and it is in a flourishing

condition, having a Sunday school of 175, with Rev. George Candler as missionary pastor. The Tecumseth street mission is the third organized and maintained by the church now under review. It has a Sunday school of 150, with Rev. Daniel Abbott as the pastor. While it has been organized into a church, and manages its own affairs, yet the parent church is responsible for the payment of its pastor and for its maintenance. It will soon be an independent church under the Ontario Home Mission Board. In addition to this home mission work,

The Young People's Association is a flourishing affair, and it carries on the Sackville street mission. Foreign missions are cared for by the Ladies' Circle. A Mission Band has been formed among the children, who contribute their portion to the general mission fund. These organizations are all successful and interesting.

The deacons of the church are Messrs. Wm. West (one of the original founders), Charles Tilley, Eli Smart, Thomas Bengough and W. G. Rapbone. The membership is 265. Baptist service is held the last Sunday



IMMANUEL BAPTIST CHURCH, JARVIS AND WELLESLEY STREETS, 1901.

the church sustains two native foreign missionaries in India. Its whole aim seems to be the upbuilding of other churches at the expense of its own church, and herein lies its distinctively Christian character. About one-half of all the Baptist Sunday schools in Toronto originated from the Alexander street church, and its usefulness and influence in this way are inestimable.

There is not a dollar of debt upon the property, and the finances are in the soundest condition. About \$5,000 is raised yearly by this little church.

of each month, and communion service the first Sunday. The latter service is very largely attended, and is always a season of special delight and comfort.

The congregations in the morning are very large, but the evening attendance is not so great, because no ecclesiastical tricks are used to attract a crowd. Mr. Denovan believes in the plain, unvarnished presentation of the Gospel without the aid of pulpit buffoonery or operatic choir performances. As people generally crowd these churches where extra attractions are

offered, either ministerial, musical or social; they neglect those where the simple, naked, stern truth is presented without theatrical accompaniments. But the Wednesday evening prayer meeting of this church is very largely attended, and as the real test of any church's strength and validity rests upon this and upon the morning attendance, the Alexander street church may well be congratulated upon its stability and success.

Rev. Mr. Denovan is of Scotch origin, and is about fifty-five years of age. His father having been a Scotch Presbyterian minister, he inherits from him a soberness and steadfastness that almost amount to sternness. But no single pastor other than he enjoys so much the confidence and love of his denomination. His honesty and sincerity are only equalled by his fine characteristics as a preacher. It is the opinion of many that "he is the most powerful Baptist preacher in Canada." He is clear and forcible as an expositor, a fine Biblical scholar, and a good writer, being one of the editors of the Faithful Witness. He occupies a warm place in the hearts of his people, and in his own quiet way is the motive power of great good for his denomination, aside from the immediate benefit of his ministry to his own church.

The foregoing portion of the history of Alexander street church has been reprinted exactly as it was published in 1857, as it describes a state of things which has entirely passed away. Not only has Mr. Denovan left Toronto, but the Alexander street church has removed from that street and taken up its work in an entirely different locality.

As early as 1836 the congregation worshipping in Alexander street found the building in many ways not at all to their liking, and it was at last decided in 1838 to remove elsewhere.

This was accordingly done, and the old church was sold to the Anglican communion, who opened a school there, known as "The Church School," which is still carried on.

The new church built by this congregation of Baptists is a handsome brick building, situated on the north-west corner of Jarvis and Wellesley streets, with entrances from either thoroughfare.

The architects of the new church, which is known as Immanuel church, were Messrs. Smith & Gemmell, of

Toronto, and both internally and externally the buildings do them very great credit. They are in the early English style of architecture, and the Jarvis street facade is exceptionally handsome. They have a frontage of 72 feet on Jarvis and 83 feet on Wellesley street, and the centre of the nave is 62 feet in height. The total cost was over \$30,000. The church will seat about 600 worshippers, and there are large class and school rooms adjoining, in which the Sunday school is conducted and other work connected with the church carried on.

The church was opened for divine service on April 21st, 1839, the Rev. B. D. Thomas, D.D., preaching the sermon.

Mr. Denovan resigned the pastorate of Immanuel church in 1893, and for some little time there was no regular minister appointed; but on February 1st, 1895, the Rev. H. P. Welton entered upon his work as pastor of the church.

Mr. Welton came to Toronto from Detroit, where he had been for six years. He was educated for the ministry at the Lane Seminary, Cincinnati, and also at another university, also in the United States.

Since Mr. Welton assumed his duties at Immanuel church he has acquired a very considerable reputation, not only as an earnest, but as a scholarly and accomplished preacher.

CHAPTER CXXVII.

BEVERLEY STREET BAPTIST.

Large and Useful Congregations—Its History and Its Pastors.

On the north-west corner of Beverley and Sullivan streets, and directly facing Grange road, is a handsome brick gothic building called the Beverley street Baptist church. It is an oblong building, forty feet wide, constructed of red brick with white brick finishing. Although neither massive nor stately in appearance it is a pretty edifice, built with a proper regard for harmony and symmetry. It extends lengthwise along Sullivan street, and the rear building, which was the first church and is now the Sunday school building, is directly attached to the new church, facing Beverley street. The whole cluster is adorned with several graceful pinnacles and abbreviated towers. The front is a few

feet back from the sidewalk, between which and the entrance is a little grass plot. A bulletin board to the left of the door informs the passer-by what church it is, who is the pastor, when services are held, and contains the unusual but hospitable invitation, "All seats are free."

The exterior of the church indicates that spirit of cleanliness, neatness and order that characterizes the entire establishment throughout. There is no church in this city that excels this little church in this respect. Even the cellar and all the various underground compartments are pure, healthful and neat, being newly white-washed throughout and perfectly clean. Long tables are permanently established down there, the floor is well concreted, and all conveniences are available for social and festive enjoyment. Even the furnace rooms, generally disorderly and made the receptacle of rubbish of every kind, are in excellent order, and the church thus practically proves the adage that "cleanliness is next to godliness."

No one looking at the outside of the church is prepared to see so beautiful a church inside as this. At the very threshold one is impressed with the brightness and beauty of it. A vestibule contains two stairways by which the gallery is reached, and two entrances to the main floor. The audience chamber measures 45x70 ft., and is a marvel of elegance and good taste, both in furniture and decoration. The floor declines very gradually to the pulpit, and is covered with dark red carpet. The gallery, an oblong arrangement to correspond with the contour of the room, is upheld by eight corrugated iron pillars, not more than four inches in diameter, so that there is no possible obstruction to the view. It is balustered with ornamental iron work, and a heavy imitation cherry rail and moulding. The trusses of the ceiling are of the same dark colour, with blue painted iron connecting rods. The ceiling is frescoed in a pale green tint, while the walls are of cream colour. A magnificent burnished brass chandelier of unique design and very graceful is pendant towards the front of the room; it has twenty burners protected by globes fretted in pretty patterns. Far back is a small gas-alier, while eighteen brackets project from the walls at convenient places. There are eight double windows and one large one above the main en-

trance, which abundantly light the room, while two pretty rose windows, one north and the other south, add to the brightness by their rich and variegated colours.

The seating capacity of this church is six hundred, with extra accommodation for two hundred. There are no pews; in the gallery and on the floor folding opera chairs are arranged to give an unobstructed view of the front of the room, those on the floor being placed semi-circularly. These chairs are made of cherry wood and are comfortable beyond expression. They do not have those vicious backs that follow every movement of the sitter as if aiming to throw him on the floor, the backs are stationary and have just the right curvature and inclination to make sitting in them a rest and enjoyment.

The central feature of a Baptist church is the baptistery. In the Beverley street church it is located back of the pulpit platform and is a very capacious affair lined with zinc and approached by a few steps from the rear hall. On the inside of the baptistery another little stairway descends and a narrow passage-way conceals the subject while entering. The recess in which this receptacle is built is entirely lined and arched with oak ornately arranged in panels, and makes a good background for that part of the edifice. Above it all is an immense recess in the wall, designed at some future time to hold a pipe organ, so arranged that the player will sit in front of and below the pulpit. Upon a slightly-raised platform in the latter locality are placed a double-manual reed organ and four pews, at right angles to the opera chairs for the choir.

Another novelty in this pretty church is the pulpit desk; it is a very artistic, slender looking stand, made entirely of highly burnished solid brass, covered with velvet top. Two large velvet arm chairs and a book-stand complete the furniture of the pulpit rostrum. The appearance of the church is enhanced by the happy combination of colours which strike the eye with pleasant effect. There is no incongruity in the ornamentation; it is a complete harmony.

To the right of the baptistery is the finest, cosiest, neatest minister's vestry to be found. It has new furniture and everything needed in an apartment of that kind. Further back are the ladies' and gentlemen's robing and retiring rooms, and back

of these, all on the north side of the building, an infant class room. Across the hall are two church parlours all carpeted and furnished comfortably. The entire second storey of this back building is occupied as a Sunday school room, with communicating sections, and is a bright, cheery, delightful room for the purpose. It is well-lighted and in entire keeping with the sunny disposition of children whose religious surroundings should be of the most cheerful and happy nature. There are three hundred

present Sunday school building, entered from Sullivan street, was at first used as a church, and was opened for service in October, 1880. Rev. Mr. Sales was the first pastor; he was succeeded by Revs. Thomas Trotter, J. E. Trotter and Ira Smith. The building cost \$6,500. Six years later the present church was erected at a cost of \$12,500. The Jarvis street church has already evinced the deepest interest in this mission outgrowth of itself, and when the new church was projected subscribed \$4,000 to-



BEVERLEY STREET BAPTIST CHURCH, CORNER SULLIVAN STREET.

scholars on the roll with an average attendance of over two hundred.

Probably as long ago as 1860 mission services were held by the Baptist people in the western part of the city. A Sunday school was held in Temperance hall, on Brock street, and the young people of Jarvis street Baptist church were really the beginners of a movement that finally resulted in the establishment of the present congregation. The growth of the mission was so encouraging that the lot at Beverley and Sullivan streets was purchased in 1880, for \$2,000. The

wards fit. There is a debt of \$6,000 upon the property, but \$3,000 of this amount is already pledged.

The internal life of the church is in keeping with its external progress. In 1860 there were but fifty members, while now there are more than two hundred. There is an income of \$30 every Sunday for the ordinary church expenses, while a handsome sum is additionally raised for benevolent purposes. All the seats in this church are absolutely free; not one is rented; the voluntary plan of payment by envelope is in vogue, and is very success-

ful. It is the aim of the pastor and people to especially reach poor people, and while all classes are heartily welcomed, yet special efforts are made to care for the poor. Hence the social spirit is emphasized, and it tells, too. The average morning attendance is about two hundred, and that of the evening about three hundred and fifty. Connected with the church is a Ladies' Missionary Circle, a Young People's Christian Association, and a temperance organization.

The baptismal ceremony is observed the last Sunday of each month, and the communion is administered every Sunday. The deacons assist the pastor in the latter ceremony, or, in his absence, administer alone.

Rev. Ira Smith became pastor of this church August 1st, 1885, and was very successful. Mr. Smith was born in 1849, near Hamilton, and is of United Empire Loyalist descent. His great-grandfather, who died at the age of 103, was once shot in defence of those principles. His own father was a Baptist minister, but died young. Mr. Smith was baptized at an early age, and attended the college at Woodstock, and then spent three years in Toronto University. He was ordained at Dundas in 1877, and was pastor at Barrie and Waterford before coming to this city. The church which he served at Waterford is the largest and wealthiest country church of the Baptist denomination.

Mr. Smith was a man of about the average height, endowed with a pleasant voice and an agreeable pulpit presence. His style of delivery was easy, natural, impressive, and sometimes, touched the eloquent. A sermon of his, from Mark, eighth chapter, 34th verse, may be quoted to show the man he was. He spoke freely without manuscript, and in the more animated portions with a degree of excitement that was evidence of earnest belief and conviction, though it was not so impressive as when his voice was kept within its usual compass. In a natural and interesting manner he described the circumstances originating the text. He then went on to say that "in this day of self-gratification and hurry we are departing from the standard of our Puritan fathers, which shows that it is not an easy thing to be a Christian." He then enumerated the characteristics of a Christian life, and said:—"We do wrong to preach half a Gospel. It is not enough to be regenerated;

there's the yoke, the self-denial. This world wants men with backbone and decision of Christian character. We must deny self, and this self comes out in pride, feeling, tastes, interests, preconceptions, advantages."

He then drew a forcible picture of a visit to a doomed murderer, and described his death upon the gallows in order to enforce the lesson that there is something more valuable than a man's life—truth, right, influence are of more importance. And then he launched boldly out in support of the effete doctrine of the eternal loss of the soul in hell. And it was very refreshing to hear a minister with that courage of his convictions which compelled him to bravely maintain such a loss, not that it is a refreshing thing to contemplate, but that it is creditable for a minister who is committed to the belief of an everlasting hell to openly maintain it. But, despite the awful horror of the presentation, the congregation did not seem to realize the truth of it and accepted the dictum placidly as if not caring anything about it. Said he: "There is something more than life in life, and that is the loss of the soul through all eternity. Did Alexander or Caesar or Napoleon gain the world? Did Croesus or Rothschild, or Vanderbilt or Gould? The gain of the world is the losing sight of eternity's loss."

The discourse partook more of the nature of an exhortation than a sermon, but it was very interesting and was made such by the speaker's pleasant manner.

Early in 1891 Mr. Smith, whose influence at Beverley street was very great, removed to London, Ont., and was followed in June of that year by the Rev. E. Hooper, M.D.

Dr. Hooper received his education for the ministry at Woodstock Baptist College and also at Queen's University, Kingston, where he graduated in medicine. He was born and received his earlier training in England, but before coming to this country he spent some time in France.

During the North-west Rebellion of 1885 he acted as surgeon to some of the troops who were on that service. On his return he was appointed medical superintendent of the Kingston General Hospital, at the same time continuing to work in the ministerial field on Sundays. While at Kingston he received a call from the Beverley

street church, to succeed Mr. Smith, which call he accepted on the understanding that he must finish his term for which he had been engaged at the hospital. When that was completed Dr. Hooper came to Toronto, and from 1861 until 1897 continued in that pastorate. Dr. Hooper in 1897 resigned his position, and for some short time there was no regular pastor. Late in the year the present pastor, Rev. J. B. Warnicker was appointed. Under his care the congregation has not diminished, nor has its usefulness been impaired (1902). A prominent figure in Canadian public life, and public esteem, often seen of late years at the service in Beverley street church, is that of Professor Goldwin Smith, whose home is hard by. The learned professor held the character of Mr. Warnicker in high esteem.

CHAPTER CXXVIII.

FIRST AVENUE BAPTIST.

First Baptist Place of Worship Erected East of the Don.

First Avenue Baptist Church, situated on the south-west corner of Bolton and First avenues, is a handsome and substantial red brick structure, erected in 1887, and well known to every resident east of the Don. It and St. Matthew's Anglican church, also on First Avenue, are the only two public buildings in the whole of that district which possess any degree of architectural beauty, so the east ends one and all, whether Baptist, Anglicans or of no religious denomination, are proud of these two buildings.

Architecturally speaking, there is no more beautiful specimen of pure Gothic than is presented in the lines, tracery and proportions of the great west window in First Avenue Church. Everything is in the most perfect proportion, while it gives real pleasure to the onlooker as an object lesson of architectural beauty and design.

First Avenue Church was founded in 1870, in November of that year, and the number of its members was then thirty-eight. At the present time (1901) seven of these are still, to quote the words of the last annual report issued by the church, "in active church fellowship." Since the church was opened some 684 names have been added to the roll.

The church was originally a mission from Parliament street Baptist church, and the first meetings for worship were held in a small hall belonging to a temperance society, on Don Mount, near the corner of Napier and Munro streets. From there they removed to 41 Lewis street. Subsequently a church was built, which was removed in 1880 to the corner of Grant and Queen street east, and this when it was vacated by the congregation was turned into dwelling houses. The present church was built in 1887.

The first pastor of the church in 1880, was the Rev. H. S. Adams. He was succeeded by the Rev. J. Robinson, who was followed by the Rev. W. Haryett, who remained until 1890, when the present pastor, Rev. P. C. Parker, took his place.

In 1901 the number of church members of First Avenue is 326; of these one family alone contributes twelve names, while there are not a few of six names, all of one household.

Since the commencement of the work of this church the Weston family has been very largely identified with its progress, F. J. Weston having been a deacon since the church's organization, and Mr. E. O. Weston has been the superintendent of the Sabbath school since 1886, and has a splendid staff of officers around him. The First Avenue Church, indeed, is noted for its work among the young people. During the past twelve years there have been more persons united with the church from the Sabbath school than in any other Baptist church in the city, with the exception of Walmer road church (whose history is of an exceptional character). The Young People's Society is the largest of any society in the Dominion, and it has had the honour of taking the international banner for Bible study for 1903, outdistancing all other Baptist Young People's Societies on the American continent. The Sabbath school is the third largest in the city of Toronto. The basement of the church has had to be excavated in order to meet the demands of the work among the young people, and yet there is not sufficient room to meet the increasing school roll. The future is very bright for this church, and the incumbency of the Rev. P. Clifton Parker has been marked with great success.

The following history of the First

avenue church supplements what has already been written:—

The First Avenue Baptist Church was commenced as a mission school of the Parliament street Baptist church in an old forsaken Primitive Methodist meeting-house on Don Mount, near Munro and Napier streets, in 1874, by the Rev. S. A. Dyke and several of his workers. There were 13 scholars and 13 teachers at the first meeting. Out of this number has grown a school with 524 scholars and teachers.

On March 5th, 1879, still under the leadership of Rev. S. A. Dyke, a frame

pastor. He sent to the church Mr. H. F. Adams, now of the First Baptist church, Truro, Nova Scotia, but Mr. Adams only stayed about a year, as the Baptist denomination refused him ordination on account of his open communion views.

Rev. J. Robinson, of Pinchbeck, Eng., was called to the pastorate, and remained with the church three years, doing very good service. Mr. Robinson was succeeded by the Rev. William Honyett, a graduate of Grattan Guinness' College, London, Eng., who for five years acted as pastor, and



FIRST AVENUE BAPTIST CHURCH, CORNER BOLTON AVENUE.

building was opened, free of debt, on Lewis street, chiefly through the generosity of the late William Lailey, of Lailey, Watson & Co., and William Davies, president of the William Davies Co. Sir John Boyd, Chancellor of Ontario, donated the pulpit, which is still in use, after a quarter of a century, in the school room. The church was ultimately removed to the corner of Grant and Queen streets, where an independent church was organized in November, 1879, with 38 members. Rev. C. H. Spurgeon, of London, Eng., was communicated with and his advice sought regarding a

under whose supervision the property at the corner of Queen and Grant streets was sold for \$11,000, and the present edifice was built at the cost of nearly \$25,000.

In January, 1891, Rev. P. C. Parker, M.A., of Peterboro, the present pastor, was called to succeed Mr. Honyett. Mr. Parker is an Englishman and a graduate of the Manchester Baptist College. The church has singularly been thus under the supervision of English ministers, who doubtless have found work congenial in a section of the city populated chiefly by English people. Though the years of Mr.

Parker's pastorate have been marked by the depression consequent on the collapse of the boom times, yet the church has made steady progress, both financially and spiritually. The indebtedness has been decreased and obligations met without agonizing appeals. The membership has increased from 176 to 336, and the people have generally manifested a desire to follow the leadership of the pastor in active and earnest Christian work. The church is supported exclusively by voluntary offerings; no worldly methods of raising money are resorted to. The pastor is surrounded by an earnest band of faithful workers, many of whom have unceasingly rendered service from the first meeting in 1874. There never was a time in the history of the church when the earnestness of the people was more marked and the outlook of the church more hopeful. The trustees are E. O. Weston, Benjamin Langley, George McFarlane, George Smart and William Myers.

CHAPTER CXXIX.

PARLIAMENT STREET BAPTIST.

A Congregation of Workers—Theory of Church Giving.

All over this country, there are institutions and churches careful of the true genius of Christianity in its anxiety for the material and moral welfare of common people. Even in the wealthy churches, regardless of their social exclusiveness, there are organizations looking to the welfare of God's poor always present with us. But it is in the humbler and less pretentious churches that they find their real home and real sympathy, and naturally so. Among these churches is that of Parliament street Baptist, below Wilton avenue.

The present edifice is a neat building of red brick and slate roof, with an audience room capable of seating seven or eight hundred people, and a Sunday school hall with room for four hundred scholars. The place was considerably enlarged thirteen years ago, at a cost of \$12,000, and during 1902-3 it was again improved, renovated and beautifully decorated throughout at a cost of \$3,000, so that this body of workers now have one of the most attractive and comfortable places of worship in the east end of the city. The property is valued at

about \$25,000. The main audience room is comfortably seated, has a baptistry in a neat alcove behind the pulpit desk, and is carpeted throughout. The decorations are quiet, but rich, in appropriate church tints, that lend a pleasing warmth of appearance to the place. An excellent vocalion has been installed and a new choir platform built to the north of the pulpit, while in front of the pulpit are the communion rails. In the eastern wall and above the vestibule is a handsome large Gothic window, composed of eight trefoil and other divisions filled in with stained glass of various colours, making the whole a brilliant piece of work. The pulpit and communion furniture is of oak and neatly carved. The place is furnished with both gas and electric light.

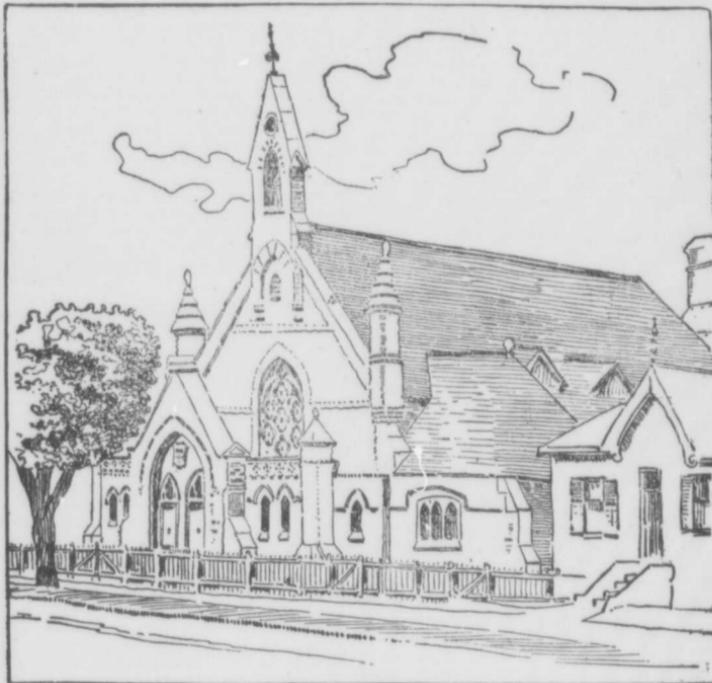
To the north of the baptistry and platform are two doors, one leading to the infant class and dressing room, the other for the use of the choir and Sunday school workers. A door south of the baptistry leads to the pastor's vestry, to the kitchen and basement below and to the school room in the rear. The school building is comfortably furnished and conveniently arranged. It has two galleries, which with the sliding doors and curtains, is occupied above and below by seven senior classes, the north by the young men, the south by the young women. The class room under the south gallery is occupied by the Young Ladies Philetia Bible class. This energetic company of young people have furnished, carpeted and beautifully decorated their room as a parlour, where they meet for Bible study, domestic science and other work of interest to young women. The Ladies' Aid, Mission Circle and Dorcas Society also use this room. Under the north gallery the Young Men's Athletic Association has furnished the room in a similar manner. Here also the junior and senior C. E. Societies hold their meetings. The main part of the school room was recently beautifully decorated by the young people of the church. It is occupied by the junior classes, and during the week by the mid-week service, and for the various literary, musical and social gatherings of the congregation. The school has a fine library of 500 volumes in charge of Mr. Wm. J. Poole.

This is a departmental church. There is a place for every one, old

and young. The main Sunday school is in charge of Mr. Wm. T. Kendall, with Mr. Fred Jones as secretary. The Eastern avenue mission is under the superintendence of Mr. J. C. Gorriange, with Mr. Hiram Boddy as secretary. The Senior Endeavour Society has for its president Mr. Geo. Humphrey, and Mr. Chas. Webber secretary. Messrs Fuller and Rainforth are in charge of the juniors.

B. Groves as organist. The Young Men's Athletic Association has Mr. W. T. Kendall as president and Mr. John S. Honsberger, secretary. The Sunday 10 a.m. prayer meeting is in charge of Deacon Gorriange.

This church's aim is to have a place for everybody and everybody in his place. The pastor, Rev. C. W. King, is surrounded by a band of devoted and enthusiastic workers, whose ef-



PARLIAMENT STREET BAPTIST CHURCH, OPPOSITE ST. DAVID ST.

The Phlethea class for young ladies is under the leadership of Mr. Frank D. Mills, with Miss Gracie Gillespie as president and Miss S. Sinclair, secretary. There is also the Mission Circle, with Miss L.M. Jones president, the Ladies' Aid with Mrs. Wm. T. Kendall president, and the Dorcas Society, presided over by Mrs. Reynolds. The choir is under the leadership of Mr. A. Bingham, with Miss A.

fort is the redemption and uplifting of all within their reach.

The Parliament street church is an outgrowth of the old Bond street Baptist church (now the Jarvis street church) and at first consisted of about 25 members organized under the pastorate of Rev. S. A. Dyke, who was the missionary, in 1871; the church was started as a mission by the Bond street church. At first meetings

were held in a private house, then the lot on which the church now stands was bought for \$12 a foot, and the building erected, at a cost of \$7,000. Succeeding Mr. Dyke was Rev. E. M. C. Botterell. Then came Rev. Charles A. Cook, and with him new life was infused into the organization. Mr. Cook was a native of Canada, born seven miles from Milton, the county town of Halton, on August 3rd, 1856. He had a pastorate of four years at Kingston before coming to the Parliament street church. In 1885 he made a novel proposition to the congregation, and in that respect took a position that is unique among ministers. He voluntarily agreed to accept as his salary whatever amount of money should be received in the envelopes. In fact, he had the church-giving problem always prominent in his mind, and he endorsed his theory of voluntary giving by thus accepting the free-will offering of the people. This confidence in their liberality was a great compliment to them. That his theory met with approbation is shown from the fact that he was afterwards awarded an equal first prize with another competitor for a prize of £50 for the best essay on "Systematic Giving." The essay was published by the Methodist Publishing House of this city, through whom the prize was given by a gentleman of this city.

The school and congregation grow rapidly.

The mission on Lewis street, over the Don, was started by this church, and later organized into what is now the flourishing first avenue Baptist church, under the pastoral oversight of the Rev. P. Clifton Parker. The handsome edifice erected by this church cost over \$20,000. It has since been considerably improved, a fine basement having been added.

What the church needs in these days is less sentimentalism and more practical religion.

The Baptist church polity works admirably in the case of the church now under review. Each congregation is independent of its governmental system. The general convention of Baptist churches exercises no judicial functions; it is only advisory, thus leaving each congregation free to exercise its own right as to the choice and settlement of a pastor and disposition of its property. This spirit of independence fosters true manliness and self-reliance in the con-

duct of all church activities and doubtless the abiding results of church work are due very largely to this system.

Parliament street Baptist church draws its congregation almost wholly from the small tradesmen and artisan dwellers in the east end of the city, and is by them wholly supported. Concerts and bazaars in aid of church funds are almost entirely unknown, the weekly collections and voluntary donations from the congregation being what is depended upon to make both ends meet.

The officers of the Parliament church in 1887 were: Deacons, George Hastings, also treasurer, George Jones, Joseph Poole, John Foster, Wm. Charters and James Slade.

Every one remembers the Globe fire in Toronto in the early days of 1895, when the chief of the fire brigade, Mr. R. Ardagh, and Robert Bowrey, the young fireman, met with such injuries that their death was the result. Robert Bowrey was a member of the Parliament street congregation. His funeral took place from there. It was a most impressive sight; the church was filled to its utmost capacity, and there were present the Mayor, Mr. Warring Kennedy, many members of the City Council, the Rev. C. J. Boulden, assistant minister of St. James, a detachment from the fire brigade and also from the police force, besides scores of other representative citizens. The pastor gave an earnest address before the casket containing the remains was taken out to the hearse; so did the Mayor, and so also did the Rev. C. J. Boulden. Then the casket was taken to the hearse, and the immense procession formed up and proceeded to the cemetery.

Mr. Cook resigned his charge at Parliament street in 1889, and was followed by the Rev. James Grant, who remained about five years, then for a brief period the Rev. W. Stewart, D.D., was the minister in charge, until the early part of 1894. The Rev. James A. Keay, entered upon his duties in December of the same year, resigned in 1900, and was succeeded by Rev. C. W. King. The following is a list of the clergy who have ministered at Parliament street Baptist church since its foundation:—S. A. Dyke, 1872-76; there was then a vacancy until the Rev. E. M. C. Bottrill was appointed on January 1st, 1877. He remained until Dec. 31st, 1880. The pulpit was not filled until July 1st,

1871, when the Rev. W. T. Tapscott assumed the pastorate. He was the pastor until Feb. 1st, 1883, when he accepted a call to other work, and the Rev. C. A. Cook immediately succeeded him. Mr. Cook remained exactly five years, and was followed by the Rev. James Grant. Then came for 1893-94 the Rev. W. Stewart, D. D., followed by Mr. Keay and Mr. King.

The Parliament street church celebrated its silver jubilee on April 4th, 1897, the sermon being preached on the occasion by the Rev. S. A. Dyke.

The following is a list of the office-bearers of the church in 1903:—

Pastor—Rev. Chas. W. King, 80 Amelia street.

Board of Deacons—Wm. T. Kendall, George G. Jones, Wm. Charters, Fred Jones, Lemuel B. Cline, Frank D. Mills, G. H. Weale, J. C. Gorriange, Geo. Daman.

Treasurer—H. R. Lucas.

Trustees — Geo. G. Jones, Jas. G. Hyde, N. Fowels.

Clerk — Urias Erb, 285 Berkeley street.

Rev. C. W. King, in July, 1903, entered his fourth year as pastor of Parliament street Baptist church. In the three years there has been considerable loss of membership by removals from the city. Death has also taken a number of the church's valued members, but two hundred and six new members have been received, and all departments of the church are in a flourishing condition. The membership roll numbers 350.

Among the deceased members were some of the oldest and most esteemed workers in the church. Two of the church's former pastors were also called away—the Rev. E. M. C. Botterell and Rev. James Keay.

CHAPTER CXXX.

TECUMSEH STREET BAPTIST.

Memorial Church Erected by Private Munificence—Liberal Contributions.

The Tecumseh street Baptist had its beginning in a Sunday school which used to be held in a room over an old building on Defoe street. Here the Christian Brethren, assisted by some of the students of McMaster Hall, gathered the children of the neighbourhood together for religious instruction. The school was known at that time among the students as the

"Soudan," owing to the "Arab" proponents of a number of boys attending. One of the students once attempted to put a boy out for disorderly conduct, a not infrequent occurrence, and was promptly stabbed in the thigh. The room proving inadequate, the school was removed to Mission Hall, which stood immediately north of Tecumseh street and Farley avenue. After a successful, and at times exciting career as a Sunday school, the Christian Brethren offered the property to the trustees of the Immanuel Baptist church, on condition that a Baptist mission church was organized. Such a church was at once formed, with 40 members, and Mr. Daniel Abbott as the first pastor. The church was successful in adding to its membership from the beginning, and it was soon found that the little Mission Hall was too small for the proper carrying on of the work. The trustees of Immanuel church then erected the building so long used by the congregation. It was a perfectly plain, rough-cast structure, not at all attractive externally, and with no luxurious cushioned pews or opera chairs in which the attendants could rest comfortably during the sermon. The main building seated about 250, and with the prayer room and two front class rooms thrown open 350 were comfortably accommodated. The baptistry occupied the rear of the preacher's platform, both being like the building, perfectly plain. In the rear of the church were three class-rooms. There was a well-attended Sunday school, a Young People's Baptist Union, a Children's Mission Band, a Cottage Prayer Meeting Committee, and the various societies usually to be found in connection with church work. The Tract Distributing Committee, under the control of the Y. P. B. U., never missed its work of tract distribution for one single Sunday after the organization of the church, something that very few churches can boast of.

The church having made satisfactory progress since its inception, in the winter of 1887, and having in the meantime been raised from its position as a mission church to the status of an independent Baptist church, the trustees of Immanuel church in 1891 transferred the property to the members of Tecumseh street church, the latter appointing as its trustees Messrs. John Mann, John Saunders and Frank Hearn.

The church has had as pastors since

its formation Revs. D. Abbott, J. D. Macdonald, A. A. McLeod (who is now a missionary in the Telugu field), J. W. Millard, G. C. Rock, S. S. Weaver, and the present popular pastor, the well known Rev. J. B. Kennedy, who is also secretary of the Home Mission Board.

Commencing as a mission church, a strong missionary spirit still pervades its members. The Y. P. B. U. has supported for many years a native

known as a large employer of labour in this city, erected the building in 1896-7 in remembrance of his daughter, Miss Emma Davies, who died in the former of these two years. Mr. Davies was not satisfied with simply building the new, he paid off the debt which remained on the old church and land, amounting to \$4,000, and thus the congregation came into their new home free from pecuniary cares. Mrs. W. Davies, jr., gave first of all a reed



TECUMSEH STREET BAPTIST CHURCH (OLD).

Bible woman, who was employed on the same district and under the supervision of the Rev. A. A. McLeod. In proportion to the earnings of its individual members—who, by the way, are all of the working class—the church contributes fully as liberally, perhaps more liberally than many of the wealthier churches of the city.

The old building described in the first portion of this article gave place in 1897 to the present handsome brick structure standing on the site of the old church. The present church has a most interesting history. It is, what there are not many of in Canada among any of the denominations, a memorial church, erected by a father in loving memory of a departed daughter.

Mr. William Davies, who is well

organ to the old church, subsequently presenting a compensating organ to the present congregation. Another member of the Davies family, the Rev. E. F. Fox, son-in-law of Mr. Davies, gave the carpets and pulpit furnishings of the church, and the whole equipment of the interior of the building for the decent conduct of divine service (was completed by the Davies family.

CHAPTER CXXXI.

COLLEGE STREET BAPTIST.

Hopeless Outlook in Its Early History—
City Missions and Charity.

The Baptist denomination formerly had an organization called a "Union,"

for the purpose of carrying forward mission work in eligible portions of the city, and from this work developing self-sustaining congregations. The design of the institution was so successfully realized that Baptist churches are growing up in various sections of the city and successfully competing for public patronage with the other denominations. In order to even more effectually prosecute this missionary work the Union was dissolved, and in 1885 representa-

by Rev. H. Lloyd, the first pastor, and it was organized as a church on the 15th of December, 1872. On that day Rev. Dr. Pyper, of the Yorkville church, preached in the morning, and Rev. A. H. Munro delivered the dedicatory sermon in the evening. On the 15th of June in that year the fine lot at the corner named was bought and presented to the congregation by Mr. Thomas Lailey.

Following the pastorate of Mr. Lloyd, Revs. S. A. Dykes and Robert



TECUMSEH STREET BAPTIST CHURCH, 1897.

tives of the city Baptist churches met and organized the "Toronto Baptist Evangelization Union." Its powers were enlarged and better organized and it was more thoroughly equipped for its purpose.

The following account of the old College street Baptist church was published in 1887:—

It was out of the old Union that the College street church really grew. At first mission services were held in a chapel that was erected on the north-east corner of College and Lippincott streets. The mission was cared for

Holmes were the pastors, successively, but there were reasons why the church did not prosper and the outlook became almost hopeless at last until the present pastor, Rev. Stuart S. Bates, B.A., took charge. Mr. Bates is a young man, a native of the State of Iowa. His father was a well-known Baptist minister and preached many years in the Province of Ontario. The family moved to Canada in 1863 and first went to Dundas, where the father was pastor for several years. He then served the churches at Woodstock and St. George; he died at the latter place.

Because he did much mission work in Canada his son early imbibed a kindred spirit, and is to-day especially devoted to the matter of foreign missions, and he is now the chairman of the Foreign Mission Board, to which position he has been appointed for six successive years. In fact, this missionary spirit seems to characterize that family; even the two daughters not only married foreign missionaries, but have self-sacrificingly devoted themselves to the Christianizing of heathen. The first of these went to India as the wife of a Baptist minister. Mr. Timpany went there in 1867, and was the first missionary from the Baptist denomination of Ontario. The second daughter is Mrs. McLaurin, the wife of a Baptist minister, who went out in 1869. She and her husband are now in Bangalore, India, where Dr. McLaurin devotes his time to preparing the religious literature for the use of the natives. They organized a settlement at Cocanada and have been very successful in their work. At first the Baptists did not have a foot of land or a single building along two hundred miles of coast line; now they have property valued at \$20,000, over 3,000 communicant members, 32 European workers, besides native helpers. The contributions for this work, from Canada, have risen from \$2,000 until this year \$20,000 is required. It is a fact, deducible from statistics, that the comparatively small Baptist denomination of Ontario and Quebec is giving as much to foreign missions as the Methodist church with its very large membership and larger wealth and greater facilities.

It seemed proper, therefore, that Rev. Mr. Bates should be chosen as pastor of a mission church in Toronto, and the wisdom of the choice is abundantly attested by the success of his work. He studied in the College at Woodstock, and there prepared for Toronto University. In 1875 he took the senior matriculation and entered with honours in mathematics and classics. He graduated in 1878, and then took a partial theological course at Woodstock, concluding the study of divinity at the Rochester Theological Baptist Seminary. In 1881 he became pastor of Goble's, near Woodstock, of which church he had the oversight while studying theology. His pastorate there was a very pleasant one, and he rather reluctantly left it to accept a call to the College street church in February, 1886. His

settlement here has proven not only a successful one, but a very congenial and happy one. The pastorate was assumed amid the most unfavourable circumstances. Seventy-five members had been lost to the church on account of congregational difficulties, and there was a corresponding depression in all church activities. Now, however, all that has been judiciously overcome and the church is on the top-most wave of prosperity. The pastor receives a salary of \$1,000, the finances are in a healthy condition, there is deep interest in all the enterprises of the church and the attendance is so large that the necessity of a larger building is absolute. Already the first chapel had been enlarged; then an addition, with alterations and improvements corresponding, was subsequently made. But even this is not sufficient and a new church will be erected upon the lot east of the present building. It is thought that this will be begun next year.

It must be remembered that the year 1887 is here referred to.

The congregation, as might be inferred from its location, is not composed of wealthy people. The membership is made up of persons in very moderate circumstances, mostly of mechanics and labouring people, and yet these people contribute nearly \$3,000 yearly for local and benevolent church purposes. In fact, it enjoys a reputation for frequent collections for city missions, educational matters, and other objects that depend upon charity for their existence and perpetuity. There are 274 members, an increase of 26 over the total of last year. The Sunday school is phenomenally large, being composed of 464 children, with 45 officers and teachers, Mr. Thomas Moore being the superintendent. The school paid \$307 into the treasury last year, and it is in the most flourishing condition. There is a small debt upon the building yet, but it is practically provided for, and is in no way a hindrance to the successful growth of the congregation and its interests. The baptismal ceremony is observed the last Sunday of each month; the communion is celebrated every Sunday morning, except on the last Sunday of the month, when it is celebrated in the evening. The choir numbers about fourteen members, and is accompanied by a cabinet organ. It was formerly led by a student of McMaster divinity school, who was paid \$200 for his services. Arrangements

have not yet been made as to the leadership and the organist. The singing is distinctly congregational, and every one takes part in it; special efforts are made to give the music this general character in order that the people may realize a personal interest in the service.

Externally, the building is not attractive. It is a low-set, rough-cast structure, without any pretension to architectural merit. But, withal, it

structure, and large trees spread their branches over the low roof. A small porch projects from the front end of the church, and to one side of it is a bulletin upon which is painted the information necessary to enlighten the passers-by as to what the building is, the name of its pastor, and its order of services.

On a Sunday evening the writer had a long walk from his starting point to this church, going there with the



COLLEGE STREET BAPTIST CHURCH, COR. PALMERSTON AVENUE.

is not inharmonious in proportion, however unattractive it may be in grace and beauty. It stands somewhat back from the corner and spreads itself out into two wings running parallel with the central portion, while at right angles to the rear gable, on the north, is the Sunday school and lecture room. An unassuming little belfry rises from above the entrance on College street, but it contains no bell. A large red brick chimney rises from the north-west angle of the

purpose of hearing the pastor and taking notes of the occasion. He found the light streaming out from the many windows and beautifully coloured in its transit through the variegated hues of the glass. The outer doors stood wide open and a vestibule was seen within the porch with two noiseless, red-covered doors giving admission to the audience room. A prayer was being said, and a surreptitious glance through the apertures showed every seat occupied, and

all persons reverently bending forward in what is now the popular attitude of prayer. Nothing disturbed the voice of the speaker save the cry of a babe; the mother was obliged to leave the church on account of it, and her leaving gave the reporter the only seat that was vacant.

If the outside of this little church seemed uninviting, the inside entirely counter-balanced the impression. The light pouring its radiance from a large gasolier above and many brackets and pendants underneath the arches, the bright and homelike appearance of the place and the large congregation all contributed to make it inviting. And yet when the church was seen the next day with the pews vacant, the music hushed, the brilliancy shut out and the details of the room laid bare under the cold, analytic light of day, it seemed devoid of all attraction and comfort. It is a peculiar structure; the ceiling is a low, curb-roof ceiling, and what are usually called transepts are formed, in this case, by slender columns upholding large semi-circular arches.

The ribs of the ceiling cut it into panels, and these are delicately and prettily tinted and ornamented. A small gallery runs over the southern end of the room, supported by four slender iron posts. The pews are un-cushioned and bear the marks of long and severe usage. The floor is uncarpeted save for matting covering the aisles. The choir occupies seats at right angles to the pulpit platform and immediately below it. The latter is upon a level with the tops of the pews and is entirely carpeted. It contains a small book-stand and a small stand which serves as a pulpit. Back of it is the zinc-lined baptistery, the top of which is level with the platform. Above this is an ornamentally carved framework, sustained by two pillars, and it is a pretty offset to the otherwise plain appearance of everything. Within a recess on either side is a large, richly carved and upholstered walnut chair. Upon the wall back of the pulpit is a bright scroll containing the inscription, "Praise waiteth for Thee, O God, in Zion." At the angles of the ceiling are narrow swinging windows filled in with trefol glass and a very pretty circular window is seen above the entrance. Besides these twelve other windows, with coloured borders, abundantly light the room.

The Sunday school room is back of

the audience room, although the school is so large that some of the classes meet in the church. The room is utterly devoid of everything that is attractive. The only bright and pretty thing in it is a large red banner, upon which is inscribed in white, letters, "Wherever there is drink there is danger," referring, it must be presumed, to the intoxicating drink. There is a small room for infants and a homely retiring room and class room. The baptistery is approached by a flight of steps from the lecture room. But all this antique and unfurnished character will soon give way to more beautiful, more commodious and comfortable rooms when the new church is built.

A call was made by the writer upon Mr. Bates at his cosy home on McCaul street, and a courteous, agreeable and pleasant gentleman was found, and an interesting conversation was followed by an examination of a very extensive library, methodically arranged. The collection contains several valuable commentaries complete, a good class of histories, dogmatics, and other works of a theological character, besides literary works of merit and variety. Perhaps the distinctive feature of this excellent library is the collection of works on foreign missions—a most valuable one.

It is gathered from all this that Mr. Bates takes a lively interest in all Christian work. His sympathies are broader than the individual church of which he is the pastor, and the denomination to which he belongs. Before entering the ministry he was general secretary of the Y. M. C. A. of Guelph. In the first year of his pastorate he was elected a trustee of Woodstock College. He has now for years been a member of the Board of Governors of McMaster University, and chosen a director of the Baptist Foreign Mission Society. On account of his broader views of Christian endeavour he aims to educate his people to have regard for interests that are larger and more demanding than those of their own individual church and denomination.

Since the above was written the following changes have taken place:

The congregation steadily increased under Mr. Bates' ministry, so much so that early in January, 1888, the question of increased and more serviceable accommodation was seriously considered. The first step to-

wards securing it was the clearing off of an indebtedness of \$1,900.00 which was owing at the time of Mr. Bates' acceptance of the pastorate, and which the church had agreed to pay off. The indebtedness having been fully met, a building committee was formed, composed of the pastor, Henry Lucas, Chas. Davies, T. Dillworth, Fred W. Turner, Chas. Williams, J. New, W. E. Pearce, F. E. Roper, W. Wardell, S. Rowell, J. Booth, T. Freeman, T. Jones, Thos. McGillicuddy and F. Nicholson; this committee after mature deliberation and consultation with several of the leading brethren of the denomination, (among others the late Mr. Thomas Lailey and the late Rev. Dr. Castle), recommended the Church to sell the church building and land at the corner of College and Lippincott streets, and purchase a lot on the corner of Palmerston avenue and College street. Plans were then asked for, and those submitted by Messrs. Langley & Burke were accepted, and tenders were invited. Work commenced in July, 1888, the corner stone being laid on Saturday afternoon, October 22nd, by the late Mr. Thomas Lailey. The opening services of the new church were held in September, 1889, and were conducted by Rev. Russell H. Cornwell, D. D., of Philadelphia, Pa.

The College street Baptists have now one of the most complete and comfortable church buildings in the city, the total cost of same, including land, seating, lighting and furnishing, being \$56,522.17, against which there was at the time of the opening a total liability of \$35,900.86, since then it has been reduced about \$23,000, and it is confidently expected that it will soon be still further reduced.

The furnishings of the new building was undertaken and successfully carried out by the Ladies' Aid Society of the Church, and since the completion of the building they have assisted very materially in making provision to meet the interest as it fell due.

On Sunday morning, April 5th, 1896, a fire occurred that threatened the destruction of the entire building, but fortunately it was confined to the Sunday School hall and room below, damage to the extent of over \$1,600.00 resulting. Satisfactory arrangements were made with the insurance companies, and the work of restoring was at once proceeded with, the entire building being renovated and made most attractive.

Mr. Bates, who has just completed the sixteenth year of his pastorate, is loved by his people and has the entire confidence of the church and congregation. He is most highly respected by all who have made his acquaintance and the hope of the church is, that the present relationship of pastor and people may long continue.

This short history would not be complete without reference being made to the Sunday school. Starting as already stated with twelve scholars, it has, all through these years, steadily increased in numbers and usefulness until to-day there are some 450 scholars on its roll. And when it is taken into consideration the number of schools that have come into existence since its organization, and, that there are at the present time some twenty Sunday schools in the immediate neighbourhood engaged in active work, there now is much cause for gratitude.

Recently the pastor, the Rev. S. S. Bates, received from his university the degree of D.D., a compliment much appreciated by his people.

CHAPTER CXXXII.

OSSINGTON AVENUE BAPTIST.

Hopeful Band of Workers Successfully Rewarded for Past Efforts.

The Ossington avenue Baptist church is a plain, rough cast building, situated on the south-east corner of Ossington avenue and Bloor street. It has a seating capacity for 350, and with the land, is valued at \$1,600.

The origin of this church was as follows:—In December, 1885, a few people belonging to the Baptist denomination met in a private house in order to form themselves into a band of workers so that they might start a mission. This was eventually accomplished. The services were first held in an empty house in the neighbourhood, the owner of which allowed the little congregation to use it free of charge during the winter months.

In October, 1886, this mission was taken under the care of Bloor street Baptist church, and the present building was erected in the autumn of the same year. Langley & Burke were the architects, and the builder was W. W. Sexton.

The church was finally organized

in 1888. The pastor and students who had charge of the mission and afterwards of the church have been as follows:—

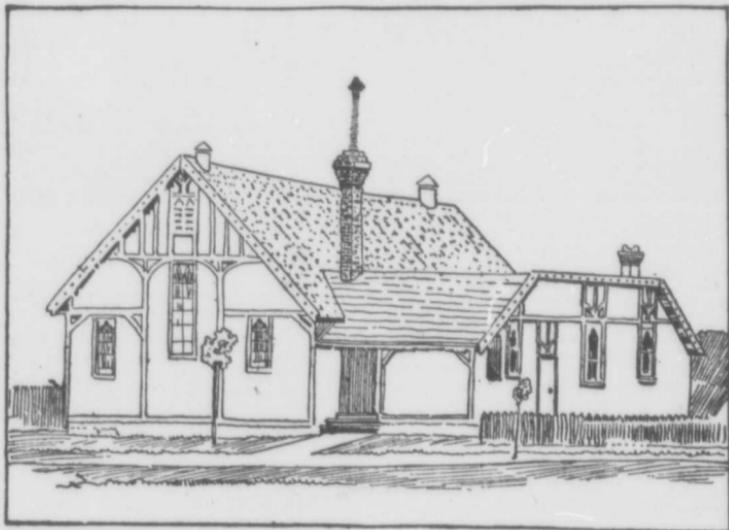
Students—J. D. Kennedy, J. Gilmore, G. Moody and C. E. Maxfield.

Ministers—Revs. S. A. Dyke, A. Trotter, A. White, E. F. Fox, W. Harryett, Rev. J. G. Cliffe, and in 1901 the Rev. W. J. Scott.

In 1900 the church was considerably enlarged, a wing being added on the northern side, at the same time the building was put throughout in thorough repair. There is no debt upon the building, and though a small congregation it is by no means a needy one.

from Dovercourt road congregation, and also of several who brought letters from other Baptist churches. The first meetings were held in the old Town Hall, Parkdale, under the superintendency of Mr. Gregory, one of the deacons, who subsequently secured help from McMaster Hall, through both professors and students.

Shortly after this the old Methodist chapel on Queen street west, Parkdale, was secured, and the supply system continued until May, 1887. For a short time Mr. J. R. Jackson, from McMaster Hall, had the work in charge. During the winter of 1887-88 McMaster Hall continued to supply students to fill the pulpit, but this



OSSINGTON AVENUE BAPTIST CHURCH.

CHAPTER CXXXIII
WESTERN BAPTIST.

An Offshoot From Parkdale and a Thriving Church.

The congregation now worshipping in Lansdowne avenue church had its origin in Parkdale in the year 1886. The first meetings were held in a brick house on Melbourne avenue, and the first members, known as the Parkdale church, consisted of 29 persons

arrangement was found very unsatisfactory, and it was determined to appoint a permanent pastor. It was hoped that the Rev. Dr. Hooper, of Kingston, would assume charge, but after long delay this was found to be impossible, and great disappointment was felt.

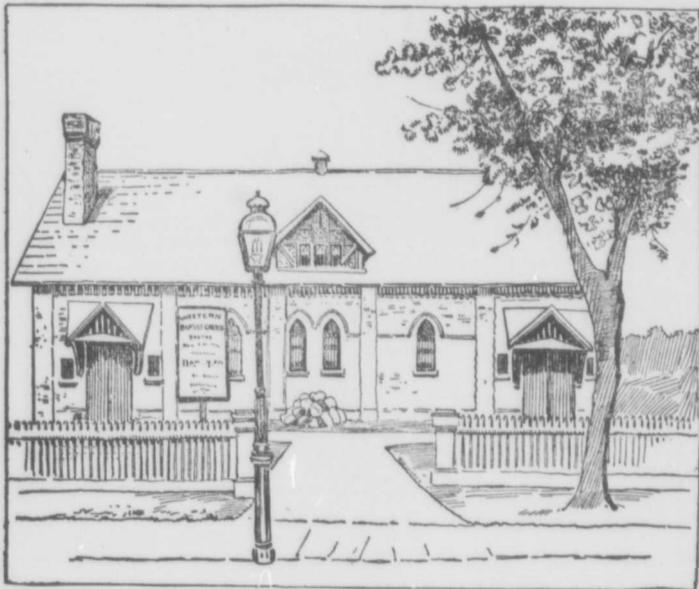
Early in 1888 Mr. S. J. Arthur, from the Toronto Baptist College, was appointed to the pastorate, and he worked there with very general acceptance for some years. On his re-

tirement he was succeeded by the Rev. D. M. Mihill, who filled the pastorate from 1890 until early in 1893. On February 1st in the last named year he was succeeded by the Rev. S. A. Dyke.

The membership on the 1st of May 1896, was 200, being a net increase of 101 in three years and three months of Mr. Dyke's pastorate. The Sunday school had then an enrolment of upwards of 200, with an attendance of 175 per Sunday, and this has been maintained. The superintendent for long was Mr. John A. Kent. There is

front for the future church edifice. The Rev. S. A. Dyke was a graduate of C. H. Spurgeon's College, London, England, from which he returned to Toronto in September, 1871, to become missionary pastor of Bondstreet (now Jarvis street) church. He entered upon his duties on 1st September.

On February 29th, 1872, he organized the Parliament street Baptist church, becoming its first pastor. In September, 1874, while pastor at Parliament street, he organized the Don Mount Mission, which has since de-



WESTERN BAPTIST CHURCH, LANSDOWNE AVENUE.

a successful Baptist Young People's Union in connection with the church, and also a Ladies' Aid Society and a Ladies' Mission Society.

The lot on which the Sunday school hall stands, and which is at present used for all purposes, is situated 150 feet north from Queen street on Lansdowne avenue, and has a frontage of 100 feet by 137 feet in depth. The Sunday school hall is of solid brick, 45 by 75 feet, and is located at the rear of the lot, thus leaving ground in

veloped into the First avenue Baptist church. On October 1st, 1876, he assumed the pastorate of the College street Baptist church, which he resigned in 1881, and subsequently had charge of the York Mills and Ossington avenue churches. On Sept. 1, 1896, he completed twenty-five years of ministerial life in Toronto.

Mr. Dyke resigned the pastorate in 1900, and was followed by Rev. G. T. Webb, who works well with his people and is acceptable to them.

CHAPTER CXXXIV.

WALMER ROAD BAPTIST.

Handsomest Baptist Church in the Province of Ontario.

Walmer road Baptist church is remarkable for two things, namely, that it is one of the handsomest churches belonging to any Christian denomination in Canada; another, that it is entirely free from debt.

of the building exceeded \$45,000, and no debt now exists.

Externally the church, as will be seen from the accompanying cut, is an extremely handsome building, a prominent object in the neighbourhood, and though it may lack some of the graceful architectural beauty of Trinity Methodist church, not very far distant, it is notwithstanding one of the chief objects of interest as a public building in that part of the city.



WALMER ROAD BAPTIST CHURCH, COR. LOWTHER AVENUE.

The Rev. Elmore Harris, formerly minister of Bloor street Baptist church, in which charge he was succeeded by Rev. C. A. Eaton, was the founder of the Walmer road church and congregation, it being entirely owing to the work, exertions and munificence of that gentleman and the members of his family that the building was erected.

The work began in 1888 by building the school chapel, then in 1892, the present handsome edifice was erected by Mr. Elmore Harris, aided munificently by Mrs. John Harris. The cost

The interior of the church, which will comfortably accommodate on the floor and in the galleries, at least 1,500 people, is light and cheerful, the rostrum and baptistry are in the west end of the church, the choir sitting immediately in the rear of the minister. In the basement of the church are class rooms and every accommodation for the many societies in connection with the work. The pastor is the Rev. W. W. Weeks who has held the charge since the church was built. Mr. Weeks is an earnest preacher and a most indefatigable worker; under

his care the church and congregation have flourished exceedingly. He is a graduate of McMaster University. For some years before the Bible Training School was built on College street the work, which is now carried on there, was conducted in what is now the school room of Walmer Road Church. The Bible Training School itself was opened in 1897.

The superintendent of the Walmer Road Sabbath School is Mr. Thomas Urquhart who is as active in the work as he is in municipal matters.

The Sunday school has nearly 700 members on its roll, the average attendance being about 550.

The congregation of Walmer Road Church is strongly opposed to the exemption of places of worship from municipal taxation and are prepared to co-operate in any practical plan which may be proposed for the abolition of all exemptions from taxation.

Early in 1889 the Rev. Elmore Harris became convinced that there was need of more facilities for Divine worship in the north-western part of Toronto, and, after consultation with his friends and sympathizers, decided that Walmer road was the most suitable spot where a church might be erected.

Immediately the question of site was decided upon Mr. Alanson Harris, of Brantford, with great generosity, purchased the lot whereon the church now stands, at a cost of \$7,600.

In April, 1889, the Rev. Elmore Harris resigned the pastorate of Bloor street church, to take effect on the 15th of the following October. A meeting of those interested in the new project was at once called, a building committee appointed, and steps taken to proceed with the erection of the building. The edifice was completed in October, 1889, and was opened on the 20th of that month, the Rev. T. H. Pattison, D.D., of Rochester, preaching, and the opening services were continued on the following Sunday, the Rev. E. Judson, D.D., of New York, preaching. The success of the cause was assured from the very start. Sixty-two persons received letters from Bloor street church, and at a meeting held in McMaster Hall on the evening of October 8th the church was duly organized.

Rev. Elmore Harris was called to the pastorate, and Messrs. Eli Poole, Wm. White, G. B. Meadows and T. Le P. Laine were chosen the first deacons. From the day of opening

down to the present the history of the church has been one of continuous advance.

In the latter part of 1891 it was found that increased accommodation was necessary, and as soon as this became known Mr. Alanson Harris and Mrs. John Harris, stated their willingness to provide the funds to enlarge the building. Accordingly the main portion of the church was erected, at a cost of \$70,000. As far as accommodation is concerned it is the largest church in Canada.

The dedication of the new church took place on Sunday, Nov. 6th, 1892. The Rev. A. J. Gordon, of Boston, preaching both morning and evening, while in the afternoon the sermon was delivered by the Rev. Wm. Patterson, the then pastor of Cooke's church, on Queen street east. More than 2,000 people were present.

On November 27th, 1895, Dr. Harris resigned the pastorate on account of failing health.

In connection with the pastor's resignation a commemorative service was held in the church. Rev. Wm. Stewart, D.D., occupying the chair. Mr. Percy Martin, church clerk, read an address from the church, and speeches were delivered by these deacons: Eli Poole, Wm. White, Geo. B. Meadows, Prof. Farmer, Prof. Campbell, and Thomas Urquhart. Mr. E. O. White read a sketch history of the pastor's ministry, which began at the age of seventeen. During the years from 1871 to 1895, some 1,000 believers had been baptised by Mr. Harris. During his ministry in Toronto, 1881 to 1895, he organized the Bloor street church, Walmer road church, Ossington avenue church, Birch avenue mission and Christie street mission. These five Sunday schools had a united roll in 1895 of 1,425 scholars.

The church gave a unanimous call to Rev. W. W. Weeks, the pastor of the First church, Moncton, N. B., which he accepted, and began the charge at Walmer road church, December, 1895. The membership at that date was 480. In 1900 it was 700.

CHAPTER CXXXV.

SHERIDAN AVENUE BAPTIST.

Small But Prosperous Church—Its Rise and Progress.

In the year 1888 at a cost of \$300 the Dovercourt road Baptist church purchased from the Reformed Epis-

epal body of the Anglican communion a small hall on the corner of Argyle street and Dovercourt road, which building when the new Dovercourt road church was erected was removed to the site it now occupies on Sheridan avenue, at the corner of Muir street, taking its name from that of the first named thoroughfare. The cost of moving this wooden structure was \$200, the pastor being Mr. Roney.

The church is of the very plainest description, and the internal fittings correspond with the external appearance of the church. In 1891 a new baptistry was added to the building at a cost of about \$50. In the same

which stands on the western side of Margueretta street, some hundred yards to the north of Dundas street, was erected in 1901-02, the opening services taking place on Sunday and Monday, May 25th and 26th, 1902. The sermons on the Sunday were delivered in the morning and afternoon respectively by the Revs. Dr. Bates and Jesse Gibson, that in the evening by Dr. F. Tracey. The music was under the direction of J. Ernest Hounsom, assisted in the afternoon by the Lyric Male Quartette of Immanuel church. On the Monday a platform meeting was held, Dr. F. Tracey being chairman, among the speakers being the Revs. B. D. Thomas, D.D., W. W.



SHERIDAN AVENUE BAPTIST CHURCH.

year the Rev. H. C. Priest became the pastor. He remained until 1893, when he went to India to engage in missionary effort. Succeeding Mr. Priest was the Rev. H. S. Earl, who remained until 1897, when the Rev. Mr. Burrell became the pastor. He remained until the early part of 1900, when he was followed by the Rev. John McIntosh, who is the pastor in 1901.

The new Olivet Baptist church,

Weeks, D.D., the pastor, the Rev. J. McIntosh, William Davies, an earnest supporter of the Baptist church, and J. Francis Brown, who had been the architect of the building.

The land upon which the church is built cost \$1,000 and the building including furniture, \$7,000 more. The seating capacity, all seats being free, is 380 and the congregation are accommodated in open pews or rather benches. There is a good reed organ and a voluntary choir of male and female voices.

The Sunday school at which the average attendance is about 100, with fourteen teachers, is conducted in a large room in the basement of the church. The superintendent (1903) is Mr. R. Watson.

attended. In the following summer it merged into the Union Mission joining the services held by that body of Christian workers in what is now known as Kew Beach Presbyterian church. When the winter of 1890-91



OLIVET BAPTIST CHURCH, MARGUERETTA STREET.

CHAPTER CXXXVI.

KENILWORTH AVENUE BAPTIST.

Growth of a Mission Sunday School—Now a Prosperous East End Church.

The Baptist church known as that of Kenilworth avenue is the result of a mission Sunday school which originated in the winter of 1889-90 in the house of Mr. Philip Whitelock, 1926, Queen street east. During that winter the school was exceedingly well

attended. In the following summer it merged into the Union Mission joining the services held by that body of Christian workers in what is now known as Kew Beach Presbyterian church. When the winter of 1890-91

came on the Sunday school was resumed in the old place reinforced as to teachers by Mr. William Bartlett. That gentleman and Mr. Whitelock went on with their work all through that season and on into the summer when Kew Beach fire hall, having been built the school was taken there and Mr. Robert Woodward joined in the work.

The first preaching services were held on November 29th, 1891, the sermon being delivered by the Rev. A. T.

McDonald. Matters progressed very favourably throughout 1892, the cause being fostered and greatly helped by the following students from McMaster University, Edgar Russell, G. R. Mac-Faul, and W. S. McAlpine. In 1893 the church was formed under Mr. Edgar Russell, they continuing to hold their services in the fire hall. In the summer of 1896 the present church on the south side of Queen street east, was opened during the student pastorage

For some few months the pulpit remained vacant, then in May, 1900, the present pastor, the Rev. J. F. Dingman, was inducted.

The "father" of the Kew Beach Baptist church is without doubt Mr. Philip Whitelock. Had it not been for his zeal and unselfish exertions in 1888-89-90 the work would never have assumed its present dimensions, if indeed it had not died out altogether.

There is a good Sunday school with



KENILWORTH AVENUE BAPTIST CHURCH, QUEEN STREET EAST.

of Mr. McAlpine, who has previously been mentioned.

The church is a plain frame building panelled and rough-casted, its cost with the land being about \$2,200. It is plainly furnished and seats 214 worshippers.

In the autumn of 1896 Mr. McAlpine was succeeded by Mr. G. H. Sneyd, who remained until 1898. In that year the Rev. Harry King, now of Port Burwell, became pastor in succession to Mr. Sneyd and there he remained until he vacated the position on January 1st, 1900.

an average attendance of 110. Mr. Whitelock is the superintendent. The average congregation all the year around is nearly 90 and the offertory is about \$15 each Sunday.

The chairman of the Board of Trustees is Mr. Robert Woodward, the secretary Mr. Whitelock and the organist Mrs. Bucksey.

CHAPTER CXXXVII.

EASTERN AVE. BAPTIST MISSION.

Vigorous Workers—Spiritual Methods and Results.

In the Eastern Avenue Baptist Mission Church there is a hive of busy workers, filled with zeal, activity and religious life. The work carried on is one of the most successful in Toronto, and is no small factor among the forces for the spiritual and moral uplifting of the east end.

The mission was organized in 1877 by workers from the Parliament street Baptist church, with 16 scholars and five teachers. It now has an enrolment of 200 scholars and a staff of 17 teachers and officers, while there are seven departments of activity, all doing excellent work. The mission was first held on Mill street in the home of Mr. George Brown. A brick house was shortly afterwards rented on the corner of St. Lawrence avenue and South Park street, now Eastern avenue. This building, at the time, was an old and well-patronized tavern with a strong smell of ancient beer, tobacco, etc., etc. Work was difficult. The week-day patrons resented the intrusion of the Sunday visitors. At first these "natives" were very hostile in the use of flying bricks and other things with and without wings, necessitating a frequent patrol of the premises by the workers during the services. But it was not long before even the most unruly of the disturbers were won over to a more respectful attitude by the untiring and kindly devotion of the workers.

The mission grew rapidly from the first and soon proved the wisdom of its establishment. In a few months the lot upon which the present building now stands was secured and the cottage, now in the rear of the lot, then in the front, was made suitable for a Sunday school hall, and in this place the work was carried on until the attendance week by week more than filled the place, and the necessity of more accommodation was so urgent that with much self-denial on the part of the workers, and the co-operation of the church and the hearty response from friends outside, the present hall was erected. The building has been in constant use till the present time as the Eastern Avenue Baptist Mission Hall. During

the last year the church has expended considerable money in repairing and improving the property. This has been generously supplemented by the efforts of the mission workers themselves. The building, however, is now quite inadequate for the work. The classes are unduly crowded, and much that could be accomplished under the present accommodation has to be left undone.

Among the workers once actively interested in this mission should be mentioned Mr. Eli Smart, the first superintendent, and Mr. Watt, the secretary. The Rev. E. M. C. Botterell was pastor in Parliament street Baptist church at the time of the organization of the work, and had a large hand in its foundation. The Misses Louie, Annie and Harriet Hastings, afterwards missionaries to China, also the Misses Nunn and Buchanan, Messrs. E. O. White and George Brown were among the devoted workers of the early days. Following these were Messrs. Geo. C. Dowdell, L. C. Fell, W. Roberts, the Misses Roberts, Mr. and Mrs. Joseph Adams, Mrs. F. D. Mills and Miss Mary Gillespie, both of whom were teachers in the school for fifteen years, and many others, constant and devoted to the work.

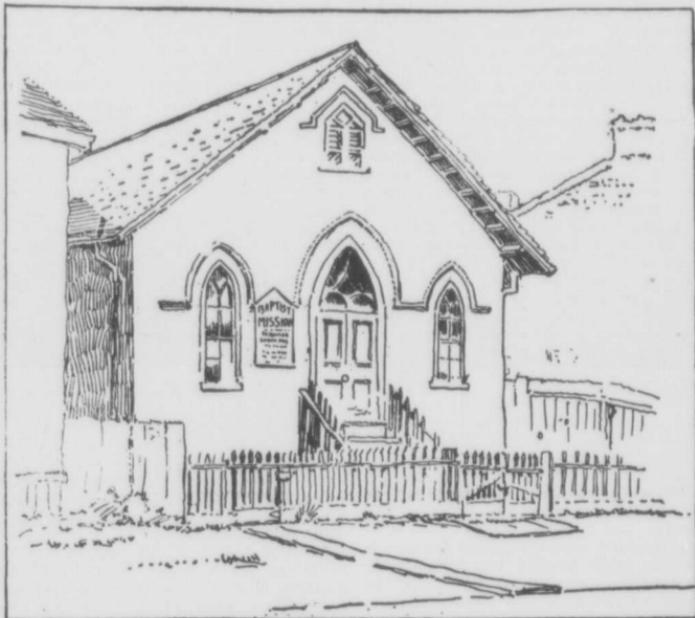
Other workers, not soon to be forgotten in that section of the city, and more intimately connected with the evening preaching service were C. E. Burrell, T. J. Murdock, George B. Finch, W. A. Gunton, Arthur Taylor, Josh. Marshall, Thos. Urry, A. Wake-ling, W. G. White, D. C. McIntosh, Judson McIntosh and H. Crickington, all now in the ministry.

It is a striking feature in the history of Parliament street Baptist church that twenty-five of its members have gone forth into the home and foreign mission fields. More than half of these messengers received their first training in connection with the Eastern Avenue mission work. Revs. J. G. Brown, now foreign mission secretary, and E. Grigg, as students, also had charge of the preaching services for a year, though not members of Parliament street. McMaster University men have given splendid help, both in regular and special work.

The present superintendent of the mission is Mr. John C. Gorringer, a popular, efficient, devoted officer. Associated with him is a no less devoted band of workers, Mr. Hiram

Boddy is the secretary, and Mrs. Boddy the librarian. The teachers are Joseph Green, H. E. Jones, James Williams, George Damen, Wilfred W. Pett, jr., Meedames Robert Staff, W. J. Kennedy, H. J. Cable, and Misses A. Kelly, L. Cooper, Honor O'Brien, R. Pinkney, M. M. Cale and F. Alloway. Henry Cable is the caretaker. The Advisory Committee, appointed by the church, are G. G. Jones, L. B. Cline, Arthur Boddy, Gorringe, Damen and Williams. Rev. C. W. King, of the mother church,

of Mr. H. E. Jones, with Miss Maud Wilson as president and Miss Annie Howes secretary. Its purpose is Bible study and work in the interests of young women. The Dorcas, under the presidency of Mrs. Staff, was recently organized and is doing good service along its line, namely, the mercy work of the church in the mission district. Another new and vigorous society is the Band of Hope for juniors. Their meetings are weekly, and are largely attended. Mrs. Cable



EASTERN AVENUE BAPTIST MISSION.

Parliament street, has the pastoral oversight of the mission. He visits the school every second Sunday or so, and preaches occasionally at the evening service. His pastoral visitation occupies no small share of his time. This work is generously supplemented by the Dorcas and other societies.

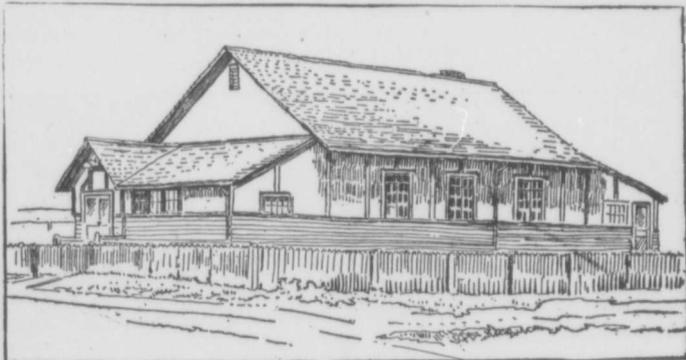
Besides the school and evening preaching service there are other useful departments of activity. The Young Ladies' Philaurian (Lovers of Light) Club is under the leadership

is directress, Herbert Nuttall is president, and George Bowden is secretary. From sixty to seventy boys and girls are enrolled, and useful work is being done. A cottage prayer meeting is held by the mission during the winter months, and an open-air meeting is held in front of the Mission Hall during the warm weather. An excellent feature in this mission is the efficient choir. Mr. H. E. Jones is the precentor and Mrs. John Butcher is the organist.

The Eastern avenue mission workers are all volunteers in the service, and one such is worth ten pressed men. They are also united and enthusiastic in the work. They stand for evangelical teaching and preaching, for constant house to house, heart to heart, sympathetic work, and for spiritual methods and results. The cause has proved itself a bulwark in the upbuilding of many a life into a noble, manly character, and as such is a boon to the whole community.

ing Committee was Mr. J. N. Shensstone, a prominent member of the church just named.

The Mission Board, under whom the church work is conducted, consists of Prof. Campbell, Messrs. Funnell, H. Tooze and Whates. The building itself will comfortably seat 350 people, and the primary department 100. The Sunday school, under the superintendence of Mr. H. Tooze, numbers 200 scholars, and is in a most flourishing condition, as indeed is the work generally.



CHRISTIE STREET BAPTIST CHURCH.

CHAPTER CXXXVIII.

CHRISTIE STREET BAPTIST.

Offshoot from Walmer Road Church in a Flourishing Condition.

The Baptist church in Christie street, which is under the superintendence of Prof. Campbell, of McMaster University, was founded in 1896 by the congregation belonging to Walmer road Baptist church, then under the pastorate of the Rev. Dr. Weeks. Until the beginning of the year 1902 it was simply a mission agency, yet an exceedingly useful and aggressive one. It obtained a great hold upon a large section of young people of both sexes, and these formed a Christian Endeavour Society, which has accomplished much useful work. The new church, which was completed and dedicated in November, 1902, cost about \$3,000, the expenses being wholly defrayed by the members of the Walmer road church. The chairman of the Build-

CHAPTER CXXXIX.

CENTURY BAPTIST.

Formerly a Mission of Bloor St. Church—Increasing Congregational Growth.

The Century Baptist church, on Birch avenue, is the latest, but, though the latest, by no means the least of the many Baptist churches in Toronto. It originated as a mission so far back as 1888, from Bloor street Baptist church, under the direction of the Rev. Elmore Harris, who has done more than any other member of the Baptist denomination (whether clerical or lay), by influence and pecuniary aid, to further the cause of that church in Toronto and its suburbs. The present church is admittedly but a temporary expedient to provide for the needs of the rapidly increasing congregation. It is a substantial brick building, but old, and in many other respects unfit for use for any lengthened period for divine service.

The present pastor of the Century church is the Rev. C. H. Schutt, of McMaster and Chicago Universities, who has thrown himself vigorously into his work and under whose care the infant congregation seems likely to attain solidarity and become a great power for good in the north-west portion of the city.

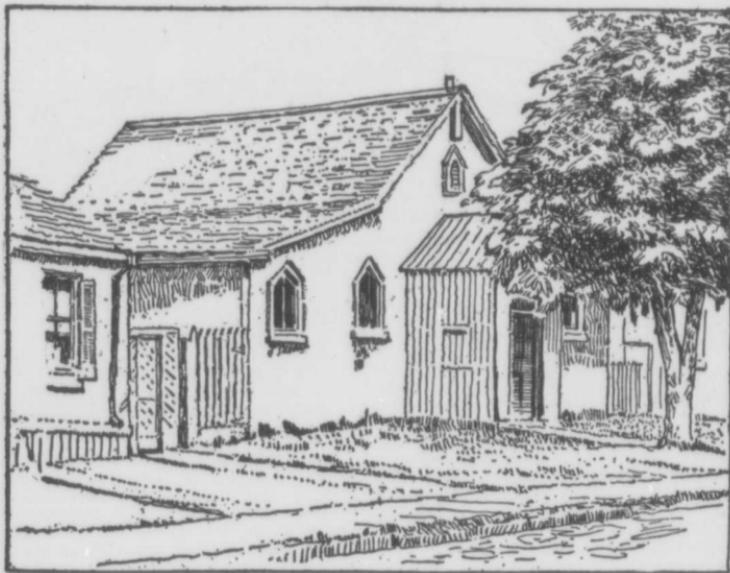
CHAPTER CXL.

ZION BAPTIST, EGLINTON.

Outcome of a Gathering of Children—
Aftermath of the "Boom."

In the year 1887 a few children were gathered in a cottage on Gordon

ping in the Town Hall for some eighteen months, the present church building was opened on October 13th, 1889, the Rev. Mr. Haviland of McMaster Hall being the first pastor. The opening services were conducted by Rev. Drs. MacVicar, Thomas and Welton, three being baptized by Dr. Thomas at the afternoon service. In 1890, Rev. Mr. McDougall became the pastor, and was succeeded by students from McMaster, who continued to serve the church for several years. The purchase of the property at boom prices left the small church with a very heavy debt, and the mortgage foreclosed in the spring of 1892, when the church continued to meet in the Y. M. C. A., and later in the Town



CENTURY BAPTIST CHURCH, BIRCH AVENUE.

street, Davisville as the beginning of a Sunday School, which gradually increased, till, notwithstanding the poor accommodations, the attendance reached 60 scholars, and a preaching service with an average attendance of 25 was then started, four students from McMaster Hall taking charge during the winter months. In the spring a church was organized with sixteen members, and after worship-

Hall. On August first, the church, heretofore known as Yonge Street Baptist church, was reorganized and named Zion Baptist church, Eglinton, with Rev. W. A. Gunton as pastor, and a membership roll of 17. Revs. Dr. Stewart, J. W. Kirkpatrick, H. G. Kennedy, F. J. Scott, D. B. Harkness, and other McMaster students, and some few laymen continued to supply the pulpit until June, 1900,

when Rev. Edward Phillips, then resigning after a six year pastorate at Bunyan, Sarnia Township, was secured as pastor in charge of the churches at York Mills and Eglinton, and has now (1903) entered upon the fourth year of his ministry here.

During the 11 years since reorganization 97 have been added to the church membership, and after dismissing to other churches, 44, losing by death 2, and by erasure 19, the present membership is 49, of which 36 are resident in the town and represent 19 families. Financially also the church has prospered. The old building was bought back from the mort-

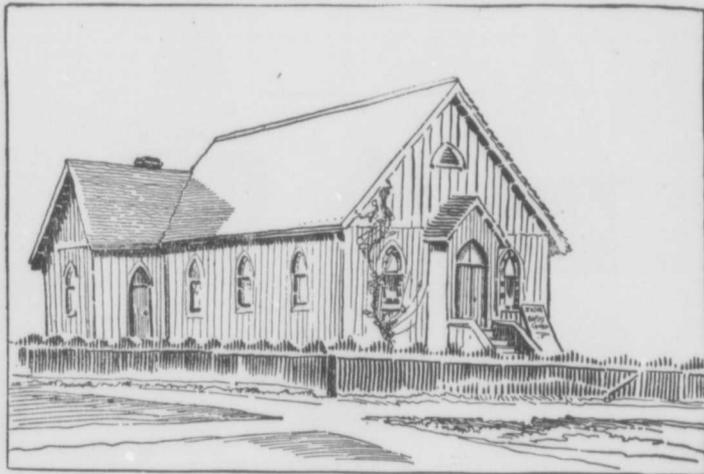
CHAPTER CXLI.

ANNETTE STREET BAPTIST.

(Toronto Junction.)

Growth of a Suburban Church—Larger Edifice Necessary.

The Annette street Baptist church, in Toronto Junction, was first organized in the house of Mr. J. J. Johns, in that suburb, on July 30th, 1888. The building of the church was at once commenced, but it was not opened until early in the summer of 1889. It is a very plain red brick building, in which all the seats are



ZION BAPTIST CHURCH, EGLINTON.

gators and refurbished, and payments made until the debt thereon is reduced to \$440. The musical part of the services is in charge of a strong committee and the recent adoption of the new Baptist Hymnal has given a fresh impetus to this part of the work. The Sunday School continues to thrive under the care of eight officers and teachers, and has 68 scholars on the roll. A Ladies' Aid Society and Christian Endeavor are also active in their special spheres of work, and the church has always taken its share of the interdenominational work of the town in connection with missionary, Bible Society and prohibition effort.

free and open, and is capable of containing two hundred worshippers. The total cost of the church, including the land, was nearly \$5,000, rather less than one-half of which has been paid, the present debt (1903) being \$3,850. A larger church, however, is required to meet the wants of the neighbourhood. In January, 1903, the church became self-supporting entirely, it having previously received an annual grant of \$100 from the Baptist Mission Board. The Sunday school numbers 15 teachers and 150 scholars, the average attendance being 125. The choir, though small, is a very good one. They are assisted in their

musical efforts by a reed organ.

The first pastor of the church was the Rev. J. H. Hunter, in whose period of pastorate the church was built and opened for divine service. Mr. Hunter remained at Annette street for some three years, and then went to the Province of Quebec. He was a most energetic and faithful pastor, and to his energy the Annette street church owes a deep debt of gratitude.

Woodstock and McMaster University, graduating from the latter in arts in 1897 and in divinity in 1899. He became student pastor of the church in May, 1898, and was ordained full pastor in July, 1899. He is a young and extremely energetic man. He is a strong advocate of prohibition, and greatly favours and works to accomplish inter-denominational work among the various Protestant churches, of whatever denomination.



ANNETTE STREET BAPTIST CHURCH, TORONTO JUNCTION.

After Mr. Hunter's departure the church was for a very considerable time under the care of student pastors from McMaster University until the appointment of the Rev. Mr. McKay, now of Stratford, Ont. He remained until 1895 or 1896. Then again the pastorate was vacant for a long time, until the appointment of the Rev. J. B. Webb, who remained until January, 1898, when he left Toronto to take up work in the Province of Quebec, at Point St. Charles, near Montreal.

The present pastor (1903) is the Rev. W. J. Pady, who was educated at

CHAPTER CXLII.

ROYCE AVENUE BAPTIST.

Started as Mission From Dovercourt Road Church—Student Pastors.

This church, which is a separate, but not an independent congregation, was first started as a mission from Dovercourt road Baptist church and originated in 1889. It is a remarkably plain frame building seating about 120 people, and has nearly always since its inception been under the care of student pastors. The first

pastor, though was an exception to the rule, he being the Rev. F. E. Taylor, who in fact organized the church. Among the student pastors have been the Rev. G. V. Daniels, now of Cannington; Rev. A. Stewart, Rev. G. H. Jones, of Palmerston, Rev. A. E. Cobb, from 1900 to 1902, now of Sault Ste. Marie, and Mr. C. B. Jones, the present student pastor, in 1903. There is an average congregation of some sixty people while the services are bright and hearty. There is a small reed organ and a choir of about a dozen members. The debt upon the building and land is about \$1,000, not a very great one certainly, but large for such a small congregation.

shortly after an appeal was made through Dr. Thomas to the Jarvis street church, who supplied workers during the greater part of that summer. In November the Fife Missionary Society of McMaster University took charge of the work. Preaching services were held every Sunday evening, at first in the Y. M. C. A. hall, later in Morton's hall, East Toronto. Students McAlpine, Murdock and Cameron were in charge.

In July, 1892, Student-Pastor Grimwood, of the mission at Kew Beach, began afternoon services in the fire hall, Little York. The meetings, however, were poorly attended and it was truly a day of small things. In the



ROYCE AVENUE BAPTIST CHURCH, TORONTO JUNCTION.

CHAPTER CXLIII.

EAST TORONTO BAPTIST.

Persistent Congregation—Increased Prosperity—Financial Standing.

The Baptists first began work in East Toronto in the spring of 1891 under the leadership of Rev. Mr. Harryett. When he was called away

spring of 1893 another staunch Baptist family moved into the neighbourhood, and new life was infused into a struggling cause.

During the summer Student-Pastor Mr. E. Russell laboured with much acceptance. Congregations steadily increased, cottage prayer meetings were started, which both then and since that time have proved means of

great blessing. In September the Sunday school was organized with Mr. W. H. Bessey as superintendent.

At the opening of the college the work was given into the care of Bro. P. C. McGregor. The time of meeting was changed to the evening, and later a morning service was added. The enthusiasm of the pastor, aided by the persistency of the members, brought great blessing, and in September, 1894, church organization was effected with a charter roll of 41 members. Hitherto the work had been in conjunction with the cause at Kew Beach.

In November Student-Pastor W. T. Bunt assumed the oversight. Amid

J. A. Armstrong to be the student-pastor, which was accepted, but as Mr. Armstrong could not come for some months, Mr. James Pollock, also a student, was invited to take charge of the work during the interim, which he did, and though his term of service was short his earnest, faithful work will not soon be forgotten. The new building was commenced during the summer of 1898 and the opening services were held in January, 1899, Mr. Armstrong having entered upon his duties about three months previously. The late Rev. Dr. Joshua Denovan preached the first sermon in the new building on the first Friday in January, 1899. Mr. Armstrong was



EAST TORONTO BAPTIST CHURCH, ENDERBY ROAD.

varied vicissitudes the work steadily prospered and the membership crept up until when he left in the spring of 1896 there was a roll call of 55.

The Rev. W. J. Pady, who was then a student, succeeded Rev. W. T. Bunt as pastor, and was a zealous worker for two years. During his pastorate the need of a church house was deeply felt and steps were taken to secure the funds necessary to build. Mr. Pady's term of service on the field expired before building operations had actually commenced. The church then extended a call to Mr.

one year with the church and was succeeded by the present student-pastor, Mr. David Alexander, who has a strong hold upon the work and has been the means of doing much good. The services are well attended and the interest of the people in their church's work has deepened. Having from the commencement adopted the principle that expense should not be incurred until the money was in hand or good subscriptions sufficient to meet it, they have no mortgage upon their property and are practically free from debt. The only thing that

is needed now is proper seating accommodation, which object is in a fair way to be remedied in the near future.

CHAPTER CXLIV.

BAPTIST CHURCH, COLOURED.

—
"The First," Organized in the "Twenties"
—Its Career.

On the north-east corner of Queen street east and Victoria street stands a frame rough-cast building, the principal entrance being on the former thoroughfare, which for a long time has been the place of worship for coloured people residing in Toronto who are Baptists.

The church stands north and south with the front gable on Queen street, a little belfry, but no bell, above. A porch runs out to the sidewalk but the entrance is at one side of the porch and is only reached after passing through a gate in the low picket fence running around the building and then up four steps. Above this porch is a small shield containing this inscription:—

First Baptist Church,
Erected, A. D. 1841.
Rebuilt, A. D. 1873.

There are three gothic windows of frosted glass on each side of the church, and two in front. A slender chimney rises above the north gable. At this end is a brick, low-set Sunday school room, capable of holding 75 persons, and beyond this the parsonage of the minister. The entire property is worth \$20,000.

About the year 1834 a few coloured people met for service in a little frame building on March (now Lombard) street. A frame building on Richmond street, where the Hebrew synagogue now stands, was then leased by them and here they continued to worship until 1841 when the present site was purchased and a small church erected. At this time Elder Christian was pastor; he went to Jamaica and collected the money with which the present church and parsonage were built.

Something ought to be said respecting the title "First Baptist Church." It is strange but true that—to quote an account of this church, written in 1887 — "a few coloured people sixty years ago by organizing themselves into a Baptist church, stimulated a few white people that attended their

services to start out for themselves; from the latter the old Bond street church originated, and from that the present magnificent and wealthy Jarvis street church, and from this, again, all the other Baptist churches of the city. The coloured people may well feel proud when reflecting that their humble beginning more than half a century since has resulted in such a magnificent consequence."

Though this statement is perfectly true as far as any church building is concerned, nevertheless there was a Baptist congregation meeting in York so far back as 1827, for in the minutes of the old St. George's Masonic Lodge, No. 9, there is a reference which shows there was a Baptist organization in that year. In the minutes of this lodge of July 6th, 1827, it is stated that "Bros. Rose and Watson be authorized to rent the lodge room to the Baptist congregation at 7s. 6d. currency per month if they choose to accept on these terms." On October 3rd of the same year the following report was read:—

"We, Walter Rose and Richard Watson, being fully empowered by St. George's Lodge, No. 9, to rent the lodge room for the sole use and benefit of a Sunday meeting, and none other, and that the said David Pater-son have the free use of the said room on the Sabbath days for a period of six months, and the same be delivered to him in a clean state at 7s. 6d. provincial currency, monthly. He shall keep the house in careful and clean state, and deliver it in such state when the congregation leaves off the use of it." The house here referred to was a two-storey frame building on Colborne street, the "belfry of which was visible from the bay." **

Seven shillings and sixpence provincial currency was equal to \$1.50.

Succeeding Elder Christian was a white pastor, whose name is forgotten, and then came successively, Revs. Darby, Elder Newman, A. Bingay, Mitchell, Moore and J. O. Johnson. But the success of the church was sadly hindered on account of an internal trouble springing out of the fact that the trustees elected had a life tenure of office. There was room in this provision for the exercise of arbitrary power, where there was a disposition that way, and for many years there was toil and trouble in the little church. It appears that some of the trustees were not sufficiently progressive, and thus they came into conflict

with more youthful and vigorous life, so that a little rebellion was fomented and a division of the church took place during Elder Newman's ministry. The outgoing party began holding meetings in a building bought on Teraulay street, but their members were few and they were not able to meet the mortgage against their building and it was sold. That same building is now used as a mission church on King street east. A few of the members returned to the old church

out any corresponding additions, was another factor of deterioration.

For long the church was united, progressive and eminently successful in every way. In 1873 the old-fashioned style of the building internally gave way to more modern arrangements, so that now the people have a very pleasant and neat little church; the interior is far beyond what the exterior indicates. The pulpit platform is on a level with the tops of the pews and holds a small haircloth



BAPTIST CHURCH (COLOURED), CORNER QUEEN ST. EAST AND VICTORIA ST.

on Queen street, and since that time there has been no trouble.

In order to avoid a recurrence of the old war an act of the Legislature was secured which abolished the life tenure of a trustee. But another thing also hindered the earlier prosperity of the church, and that was the scarcity of material. During the civil war many coloured people came to Canada, but when it was fought and the slaves declared forever free many returned to the States. And the death of many old people, with-

sofa, two chairs and a small pulpit, the latter having a neat red frontlet. Underneath the platform is the baptistery, and when baptism takes place the platform is wheeled to one side, thus disclosing the pool. Above a triplet Gothic arched panel, frescoed on the wall back of the pulpit, is a blue scroll containing the words, "The Lord is Our God." Two stoves, with their long pipes upheld by slender iron rods, heat the room. The floor is carpeted and the pews are neatly painted; the wainscotted walls

are tinted in grey with a red border. The ceiling is white and flat, with no break of any kind in it save the ornamental centrepiece, from which depends a plain gasalier. Above the vestibule, at the southern end, is a gallery containing a cabinet organ. Doors at the opposite end give admission to the Sunday school room. Everything is very clean and neat, so that attendance at a service there is not depreciated on the score of comfort. The building will seat 250.

For many years Mr. J. H. Jackson was the superintendent of the Sunday school, and the trustees in 1890 were O. Tolliver, G. W. Smith, Robt. Smith and J. H. Jackson. A noted deacon was the late Mr. J. Tinsley, who was born July 4th, 1783. The following is an account of an interview held in 1887 with Mr. Tinsley and published at the time:—

"The writer called upon the old man at his home on Agnes street and was most courteously received by him. But he was so averse to having anything 'put in the paper' about him that his replies to the interviewer's questions were given very cautiously and with a great degree of reservation. For one of his age, he was a remarkably intelligent and vigorous man; although walking with the help of a cane, his step was firm and quite rapid. He was a fine-looking, well-preserved old man with white hair and white beard, a little deaf, but not using spectacles, although his sight was dim. He had not worn glasses for twenty years, and was able to find his way without difficulty except at night when it was dark.

"'Yes,' he said, in reply to a question, 'I was born in 1783, in Richmond, Virginia.'

"'Do you remember George Washington?'

"'Yes, I saw him when I was a young boy, and could tell him as he walked along the street. And I often saw Chief Justice Marshall.'

Mr. Johnston continued in the pastorate of Queen street church until 1888, when he was succeeded by the Rev. John Walton. At about this time the congregation began seriously to decline. Many of the old members had died and others had gone to different places of worship, so the church found itself in great difficulties. Mr. Walton remained for about two years; then for a long time there was no pastor, though Mr. J. H. Jackson did good work as a layman, both in

church and Sunday school. In 1895 the Rev. James Mitchell assumed the pastorate, and in the following year he was succeeded by the Rev. G. V. Daniels, who did not remain very long. In 1898 the church was closed; then for a little time it was occupied by the Latter Day Saints. In 1900 the coloured Baptist church again met there, the pastors being the Reverend W. S. Townsend, and last the Rev. J. Isbell. During the pastorate of the latter, serious complications arose between pastor and people upon temporal rather than upon doctrinal matters, the result of these being that the Rev. J. Isbell resigned in the early summer of 1901.

Since then the church has had various denominations using it; it has been a "Gospel Hall," a "Mission Room" and a lecture hall in turn, and now, in the early days of 1903, is practically unused.

CHAPTER CXLV.

CONGREGATIONAL BODY.

Brief History of that Denomination in Toronto for Over Half a Century.

The Congregational body in Toronto though always earnest and anxious to promote evangelical teaching in their churches and Sunday schools have never been numerous or had many ministers or places of worship. Possibly in 1850 the Congregationalists were a stronger body relatively to the population than they are now, half a century later. Fixity of purpose and earnestness in their work has always characterized these churches. So they began and so they continue.

* * * * *

ZION CONGREGATIONAL.

The Mother of Toronto Congregationalism.—Record of Sixty-nine Years.

In the year 1834 a few Congregationalists of this city, most of them having been members of the "Independent" church of the old country, conceived the idea of forming an organization in Toronto. Rev. Mr. Merrefield, who came from Brampton, England, organized seventeen members into a church on the 23rd day of November, 1834. The first services were held in the Masonic Hall, on Col-

borne street, and were continued there until 1837, when the use of the Methodist chapel on George street was secured. Mr. Merfield resigned in 1836, and returned to England, where he died soon afterwards. He was succeeded by Rev. John Roof, of Wolverhampton, England, who was pastor for the next seventeen years. He resigned June 15th, 1855, and died in Toronto seven years later.

This apparently insignificant beginning was the germ not only of a large and flourishing individual society, but of all the other Congregational churches of the city and the province, so that, historically, Zion is the mother church of Congregationalism in Ontario. The little company gradually though slowly added to itself until it outgrew the meagre accommodation on George street and secured a lot on the north-east corner of Bay and Newgate (now Adelaide) streets



THE FIRST (ZION) CONGREGATIONAL CHURCH,
BAY STREET.

and erected upon it a neat and commodious edifice, 40x80 feet, capable of seating seven hundred persons, with a basement for the Sunday school. It was brick-faced, with plaster made of white marble dust, and cost, exclusive of the land, about \$10,000. The first services were held in the new church January 1st, 1840. The Sunday school, which existed from the beginning, was now enlarged by the organization of an infant class, and the church interests generally went forward with great success.

In Toronto the year 1843 was one of great religious revival, and its benefits reached the new church, so that 104 members were added that year. The practical result was shown in the fact that the congregation from this time forward ceased to receive any missionary aid. The system of weekly contributions, existing to this

day, was then inaugurated and was successful from the start. So rapidly did the membership increase that in 1849, on the 3rd day of April, twenty-five members withdrew in order to organize what is now the Bond street Congregational church. In 1855 the first organ was put up; but, unfortunately, on the 26th day of February in this year the church was destroyed by fire. So great was the vitality of the congregation, however, that immediate steps were taken to re-build. The congregation worshipped in St. Lawrence Hall while the new church was being erected upon the site of the one destroyed.

The corner stone of the second building was laid August 1st, 1855, and the church was dedicated September 26, 1856. It was built of white brick, Lombard style, and measured 45 feet in width on Bay street, and 81 feet in depth; it seated 800 people and had a spire 160 feet high. Rev. Thomas Scales Ellerby, of St. Petersburg, Russia, became pastor May 29th, 1856, and continued such until March, 1866. Mr. Ellerby finally took orders in the Anglican church. He was succeeded by Rev. John G. Manly, of Dublin, Ireland, who was pastor until December, 1870. During his administration, in 1868, twenty-eight members withdrew in order to form the Northern Congregational church. The growing young city was gradually moving its residential centre up towards the northern ravines, and members found it difficult to attend the old mother church, hence these efforts to secure a church home farther from the lower city.

In 1871 Rev. Samuel N. Jackson, M. D., of Montreal, became pastor, and he was very successful and laboured with zeal and devotion until 1877, when he resigned and was succeeded by Rev. H. D. Powis, who continued pastor until March, 1886. In the meantime more members had been dismissed for the purpose of forming the Western Congregational and the Yorkville church.

The growth of the congregation was rapid and with it the necessity of a more modern church and one farther away from the business and manufacturing centre of the city became very urgent. Consequently the old church was sold, for \$16,000, and the site of the present edifice, on College street and Elizabeth street, was purchased and a magnificent church was

put there at a cost of \$32,000. Save a small mortgage, this has been paid for. Building was begun in 1882, and the corner stone was laid July 14th of that year, the ceremony being conducted by the pastor, Rev. H. D. Powis.

Meanwhile the old building, which was sold to a company of printers and engravers, became a variety theatre, which greatly scandalized many persons who were in no wise responsible for the use to which it was put. Afterwards it was removed and a handsome building for business purposes is now erected in its place.

At the laying of the corner stone

century of its existence the church had over 1,200 members and experienced many vicissitudes, but was always aggressive, as is shown not only by the other churches which have grown out of it but by the magnificent building it now owns.

On the evening of October 15th, 1885, a very interesting occurrence took place in the new church, at which time a social was given by the Ladies' Aid Society. After the social tea the contents of the corner stone of the old building were made public. When the central slab was removed the cavity of the stone was shown with two



ZION CONGREGATIONAL CHURCH, COLLEGE AND ELIZABETH STS.

of the new church Mr. Wm. Freeland, the secretary, and to whose courtesy this paper is indebted for these historical facts, read a historical statement touching the origin, growth and condition of the church. This history, together with several current coins and copies of the city newspapers, was deposited in the cavity of the stone, which was laid with a silver trowel. The church was open for service in March, 1883, when a series of interesting meetings was held. The old church at Bay and Adelaide was forsaken after the farewell service on December 3rd, 1882, and the congregation worshipped in the lecture room of the new building until the auditorium was completed. In the half

sealed bottles in it packed with charcoal dust. The smaller bottle, closed with an ordinary cork, was the one put in the stone in 1839, and contained these articles:—A copy of the denominational formula of faith, which was adopted in London, 1833; a copy of the church deed, 1839; three half-penny and six-penny coins, 1838; a sou and five copper coins whose faces were indecipherable. The documents were saturated with moisture. The bottle deposited in 1855 was sealed with a glass stopper and contained a copy of the Canadian Independent, London, July 19th, 1855; a map of Upper Canada and a Canadian almanac for the same year; a description of the church building, Rev. John Roaf's pamphlet

on Congregationalism, prospective plans of the church, one illegible document, a two-penny piece of 1823, a Queen Victoria three-penny piece and a William IV. four-penny piece.

These articles were all placed in a glass case and put upon exhibition and afterwards carefully stowed away.

With all this valuable and significant history back of it the Zion Congregational church has every reason to be proud of its record and to rejoice in the evidences of its usefulness existent everywhere throughout the province of Ontario. Although without a pastor for some time yet its condition is so firmly embedded in the strength of its long and honorable history that no fatal disaster can come upon it.

The design of the Zion Congregational church on College street, of which Smith & Gemmell were the architects, is in the cathedral form with a nave and transept and follows the early Gothic style. The length of the building is 103 feet with 72 feet through the transepts and a height of 36 feet. It is most eligibly located for picturesque effect, and the approaches and grounds, which are open to the street, add greatly to its beauty. It is adorned with a centre gable 64 feet in height containing two traceried stained glass windows. On each side of the gable are two large porches with entrances from College street, there is also an entrance from Elizabeth street. The basement of the church is built of Credit Valley coarse stonework, the building proper being red brick, with cut stone finishing.

The interior of the church impresses the visitor as being unique, light and elegant. The walls are double and the church is not plastered; on this account it always looks neat and clean, and is devoid of that dinginess that sooner or later covers any plastered wall. They are of white brick, tastefully ornamented with intersecting lines and arches of red brick, and the contrast and arrangement of the white and red bricks are productive of a beautiful harmony. The light green colour of the lofty ceiling contrasts finely with the huge and tastefully cut rafters and braces that stretch across it. The windows are of stained glass, and each one is surmounted with a Gothic arch of red brick. The cruciform shape gives the interior that cathedral character which always makes a building more or less imposing, however simple in

construction. In this case it enhances the beauty of the edifice very much. The organ and choir seats are in the western wing, while a small gallery spans the eastern wing. Another small gallery forms an alcove above the vestibule on College street. The floor gently declines to the pulpit; the pews, seating 700 persons, are of white varnished pine with black walnut trimmings and upholstered in crimson. The latest and most improved methods of heating and ventilation are adopted, and the building is not only an architectural ornament to the city but it is one creditable to the taste and skill of the architects and an object of pride to the congregation.

A school-house 70x40 feet is added to the rear of the church. On the ground floor are rooms for the infant class, ladies' and Bible class, a minister's vestry, lavatories, etc. Above these is the school-room and lecture room proper, 50x36 feet, with library and class rooms communicating. Below it all is a basement with a concreted floor containing the kitchen, furnace rooms and all apartments necessary for the conduct of the social and religious interests of the church.

The Rev. H. D. Pows continued his work at Zion church until the latter end of 1886; then there was a considerable lapse of time when there was no pastor. Eventually, about the end of 1888, the Rev. G. H. Sandwell, of Liverpool, England, was appointed. He remained for some years, leaving at the end of 1894. Early in 1895 Rev. A. H. Ball, of Elgin, Illinois, was called to the church, and he resigned during the summer of 1896. Mr. Ball was succeeded by Rev. H. Peckover, who came to Toronto from Jamaica. Mr. Peckover preached his first sermon at Zion on October 18th, 1896, and remained pastor of the congregation for nearly two years. After his resignation the Rev. Charles A. Wookey filled the pulpit, his pastorate, though, being a very short one. His death took place in 1902, in New York, while en route to Jamaica. Then, in 1901, came the Rev. S. S. Craig, whose pastorate, though brief, was marked by the earnestness with which he espoused the labour cause.

Since Mr. Craig's time the church has had no regular pastor. The Rev. Melville Shaver, a noted evangelist, occupied the pulpit and ministered to the people for some time, then came the Rev. Gideon L. Powell, a Methodist minister, who had been at Sutton,

Ontario; at the People's church, King street east, Toronto, and who for excellent reasons was for the time being unemployed in his own denomination. Mr. Powell was a pronounced success, but his studies compelled him to relinquish the work. Since Mr. Powell's time the church has had no regular pastor, nor even a locum tenens, though negotiations are now in progress towards filling the vacancy.

The secretary of the church is Wm. Freeland; treasurer, W. J. Stibbs, and the sole surviving trustee, Harry Webb.

CHAPTER CXLVI

BOND ST. CONGREGATIONAL.

Marvellous Growth From Small Beginning—Its Record and Pastors.

The following account of Bond street church first appeared in 1886. It is now re-published, with several additional particulars.

Rev. Joseph Wild, M.A., D.D., pastor of this church (1886), was born in Lancashire, England, in 1831, and came to New York in 1855, whence he travelled through some of the southern and western States, and then came to Canada. When very young he was apprenticed to learn the machinist's trade, and worked at that trade for several years. When he came to Canada the conviction seized him, doubtless born of his early training and the excellent influence and example of his boyhood's home, that he must enter the ministry. After serving a Methodist Episcopal congregation in Hamilton one year he became the beneficiary of a wealthy gentleman and pursued a course of study at the Boston Theological Institute. His education to this period having been limited, he felt the necessity of enlarging his acquirements, and even after his graduation at Boston he continued his studies in Europe, having preached one year in Goderich before his departure for the old country. While abroad he preached and lectured extensively, and made good use of his advantages and opportunities to add to his educational resources. After his return to Canada he was stationed at Orono two years and at Belleville seven years; in the latter place he was not only pastor of the Methodist church, but he occupied the chair of Orientals in Albert University, and by his personal solici-

tation and efforts, raised \$20,000 to relieve that institution of its financial distress.

He was a delegate to the Methodist Church Conference of the United States, which convened in Brooklyn, New York, in 1872. While attending its sessions he was invited to preach in one of the prominent Methodist churches of that city, and at once received a call to its pastorate, so much were the people pleased with him. He laboured there eight years, and then in response to an urgent invitation from the Bond street Congregational church of this city, accepted a call to its vacant pulpit, beginning his pastoral work in Toronto, October 3, 1880.

Dr. Wild is a little above the medium height, of excellent physique, erect carriage, easy but dignified in movement; his hair is allowed to grow long, and is brushed back from a well-developed and prominent forehead; a heavy flowing beard, almost white, adds to the patriarchal appearance of the man; his features are mobile and the lines of his face well delineated, giving one the impression of a serious, thoughtful habit. Socially he is very genial and kind, with a large fund of affection and generosity.

But Dr. Wild as a preacher occupies a position, not only in the city but throughout Canada, that is unique. His reputation as an original thinker, a fearless and an outspoken advocate of his thought, and an eloquent preacher, together with the novelty of his sermons, has probably become more extended than that of any other preacher in the Dominion. It may safely be said that no other preacher than he could for six years attract the audiences that have crowded to hear him. Even Sam Jones, with all those peculiarities that make him interesting for a little while, has not in him that reserve fund which would give him a permanently attractive power. The secret of Dr. Wild's popularity is to be found in the fact that his thought is fresh and new; he does not drone out doleful sermons that are more soporific than inspiring; he wastes no time in reiterating credal technicalities; he does not palm upon his congregation crude, unthoughtful sermons; they are plain, practical adaptations of Christian truth to the individual, the social and the natural needs of the hour. Dr. Wild is up to the times; he is liberal and progressive even while adhering to the Scriptures with a literalness of in-

terpretation that has brought upon him the carping criticisms of some who are unable to take his intellectual measurement. His discourses are instructive also, and he is always on the side of all humanitarian movements. His sermons are relieved by many expressions that are witty, and consequently provoke laughter; applause is frequently heard and is not rebuked; in fact, the Bond street church is Talmage's tabernacle reproduced, only Dr. Wild is a logician and has a systematic method, while Talmage is erratic and disjointed. Though much may be said against Dr. Wild's special and peculiar Anglo-Israel theory, viz.: that the Saxons are the lost tribes of Israel, it is still true that he is the popular minister of the city and the most instructive preacher.

The average attendance at his morning service is 1,200 and at the evening service 2,000. Frequently as many as 500 people are turned away, being unable to obtain admission. In order to secure their seats the members and pew-holders are admitted at a side entrance by card, the front doors being closed until within five minutes of the hour for service; in the meantime the crowd increases about the sidewalks until sometimes it extends half-way across the street; an officer is always on hand to keep a passage-way open, and he does it with no little difficulty. When the doors are open there is a wild, mad rush for entrance; men, women and children scramble and hurry and stumble, and are carried along by the tremendous pressure from behind until not even standing room is available, and hundreds are disappointedly turned away. On a Sunday evening when the subject was "Britain and the Coming War," the pressure was so great that the doorkeepers at the side entrance on Wilton avenue were actually borne down and obliged to admit the surging mass of people, leaving many pew-owners on the street, and even then about 800 people were outside when the service began. At one time when Dr. Wild was delivering a series of sermons in reply to Archbishop Lynch on "The True Church," the pressure for admittance became simply intolerable and he was compelled to discontinue preaching on that subject in order to keep people away. Comparatively little room is left after the pew-owners are seated, because all sittings in the body of the church and about one-half of those on

the gallery are rented. The auditorium seats 1,575, with draw seats, chairs and camp stools for 600 more and standing room for 200. Every available foot of space is utilized, so that even the few steps leading to the pulpit and choir platform are sometimes occupied, while the chancel dais affords a convenient resort for some who are content to face the immense audience while listening to the speaker behind them.

By courtesy of the officials a reporter was admitted at the side entrance on a Sunday evening in the early spring of 1886, and politely shown to a front seat in the gallery. Within their little room these officers were overwhelmed with applications for sittings, while the doorkeeper was energetically and rapidly inspecting the cards of admission as the stream of people wended their way into the beautiful room, until it seemed full even before the main doors were opened, and then what a rush! There was first a low, far-away murmur, growing louder and clearer as the crowd found its way up the stair-case until the inner doors were reached and an entrance more rapid than decorum was made, followed by a genuine scramble for seats, some in their excitement and haste actually stepping over the tops of the back pews. And the women were just as bad as the men; with a sort of a wild-eyed go-aheadiveness that forbade all interference, with hats and wraps awry, with an air of nervous excitement long suppressed and fostered by the tiresome wait on the sidewalk, a few, at least, of the sex called "gentler" showed themselves capable of a most courageous onset where the ultimate goal was a seat. Below the incoming flood was steadier but equally full of business; down the eight aisles it poured until every pew was full, every draw seat occupied. Then chairs and camp stools were made to do duty until at a fair estimate 2,300 people waited for the coming of the minister.

The evening congregations are doubtless swelled by many church tramps, mere curiosity-mongers, who go with the crowd and find it very comfortable to sit in a beautiful church, to hear the grand music and listen to a live sermon all for nothing. These church wanderers are to be found in the crowds every Sunday night besieging the closed doors and

then madly rushing to a seat for which they have not grace enough to return more than one cent. But yet the large majority of the congregation is composed of serious, thoughtful men and women, who are eager to hear the celebrated preacher, even if they do not endorse his peculiar prophetic fancies.

Constituted, as the evening audiences are, of this heterogeneous character, their conduct is in a similar vein. There is not the reverential decorum that generally distinguishes church gatherings, but a sort of free and easy spirit prevails; not many bow the head in silent prayer after entering, and there is a general buzz and murmur of conversation all around the gallery; one hardly feels as if he were in a church, although more genuine spiritual life may exist than where rigid formality is seen. The same spirit of freedom runs through the whole service, although many times tears dim the eyes when the preacher paints some pathetic picture. Yet Dr. Wild's easy, natural, conversational style of delivery, interlarded with neatly-turned witticisms or rising occasionally into dramatic fervour when some patriotic fire burns within him and leaps from his lips, bringing from the approving crowd outbursts of applause—all this keeps alive an interest that is not to be restrained by any rigid formalism. But this general freedom transcends the limit of politeness when men hurry themselves into their overcoats while the doxology is being sung and the benediction pronounced.

The organ was pouring out its melody, the congregation was anxiously waiting, with an expectant look in the direction of the entrance to the pulpit, when a door, seemingly built in the organ, was opened, and with a firm, active step, Dr. Wild entered, stood by the desk, and, leaning his head upon his hand, spent a moment in silent prayer, while the tones of the organ grew softer and a hush settled upon the vast audience; from this time forward all conversation ceased, and the universal interest was centred in the speaker. With a practical, business-like air he at once took up some letters of enquiry and proceeded to answer them. It is his custom, at each evening service, to comment upon the topics and questions put to him by correspondents—a novel feature peculiar to him

alone, but one of great public interest, and one which affords him scope for the expression of his versatile ability. About fifteen minutes were consumed this particular Sunday evening in reading and answering the letters. The first enquiry was one with reference to the doctrine of rewards and punishments, to which Dr. Wild replied that "conscience does not make right or wrong, per se, but it makes right or wrong to the actor; men should live and labour to keep their conscience." A "Pew-holder" wished to know "how much salary the Pope gets and who pays it?" The answer was:—

"The Queen receives less pay than the Pope, Peter's pence is his largest source of income. The last Pope left \$30,000,000, so he must have had more salary than I have. If you sustain extravagance in one place, shut your mouth about it in another. The Queen really pays to rule you; the Government administers her salary. Many papers talk of the cost of royalty when they know it is false. (Applause.) While the whole cost of the Government is one hundred and fifty millions, she has only one hundred and fifty thousand to dispose of for Government expenses."

A "Trinity Medical Student" wanted an explanation of the word "firmament," which the speaker gave, from the Hebrew, as meaning transparency, expansion, firmness.

Another anxious enquirer wanted to know about Jonah and the whale. Dr. Wild said:—"To me miracles are nothing. Give me the whale made and the man made and I'm all right. The word whale means a large monster. An idea for a youth who has not enough faith is that Jonah may have been thrown down into the hold or 'belly' of a fishing smack among the fish and water there until the storm was over. There was a white shark that could swallow a whale. We drink frogs and snakes and throw them out; it is no more exaggeration to believe that a whale swallows a man than that a boy swallows a frog. Man is the biggest miracle I know of; a man who objects to miracles passes by bigger things."

Another questioner, as to the true mode of baptism, was informed that the mode is non-essential, baptism of the Spirit is the only true baptism. Another letter contained a cheque for \$25 for the new schoolhouse which the growing condition of the church

demands. "Send all you can," said the preacher, "you can be very free with me; I'm not delicate on money matters."

It is the aim of Dr. Wild to educate the people to sing; hence the

rising of sound, such singing of the people as is rarely heard in any church. After the reading of the letters an anthem was sung by the choir; it was noticeable more for harmony than expression; but the con-



BOND STREET CONGREGATIONAL CHURCH, COR. WILTON AVE. AND BOND ST.

hymns used in this church are all of a popular character and the singing, ably accompanied and correctly sustained by the organist, Mr. John Lawson, is hearty, general and tuneful; everybody sings and it is a grand up-

tralto solo, "Abide With Me," sung at the offertory by Mrs. Manchee, was sweetly voiced and expressively shaded. After the anthem the preacher said:—"Let us pray, dear friends"; it was a simple, intelligible, original

prayer with no cant or stale repetition; it was a humble recognition of human dependence upon the Almighty Father put into language that was practical and helpful.

The sermon, entitled "A Wedding that will take place fifty years from now," was based upon Isaiah, 62nd chapter, 4th verse, and was in a line with the doctor's pet theory of the restoration of the ten lost tribes. The sermon was carefully written, and, granting the premise, was logically developed; the origin and history of marriages were explained, and occasional side remarks thrown in that kept the audience on the quiver. The marriage of the Saxons to the promised land was the interpretation of the text. "Do you believe," said the preacher, "that this marriage will come off? It will come off more surely than some that are promised here to-night." Referring to the decapitation of the ancient Ephraimites who could not say Shibboleth but dropped the "h," he said amid laughter, "if everybody had his head off who couldn't pronounce 'h' many heads would be cut off." Picturing the future prosperity of this land of Palestine he said:—

"Even the Fenian if he gets there won't grumble; he will work and be content and pay no rent in that land. The Jews will go there as a whole people; in a few years they will be subject to a severe persecution and then be glad to find a home of rest and citizenship in the land of their forefathers. The United States is the tribe of Manasseh and will be re-presented there; they have two colonies there now, but they have gone too soon; they thought there would be a rise in land and a boom. We must stay at home till God tells us to go. Britain's armies and statesmen and colonies are nothing when they undertake to resist God; they know no more than a child legislatively. Tories or Grits can't change the purpose of God."

Dr. Wild's style of pulpit delivery is the conversational; he is very natural and easy and is undismayed by the vast audiences that rise from his feet away up towards the top of the building in a perfect sea of faces. His bursts of oratory are not sustained; they are sudden, venement outbreaks rather than genuine oratorical ascensions to a climax; the secret of his attractive power is not in his delivery and address, however excellent these are, but in his original

and sometimes startling expressions combined with a happy turn of humour. He has a fine voice with no pulpit affectation or monologue drawl in it. His sincerity and unreserved confidence in the truth of his utterances also go to explain much of the secret of his popularity.

The origin of Bond street church may be dated from a meeting held by ten male members of the Congregational church, Toronto, in the home of Mr. James Woodhouse, now 241 Yonge street, Feb. 13th, 1849. These ten men with their families had service for a few weeks in that house until they rented for \$100 a year a rough-cast building on the south side of Richmond street west, near Yonge, built by the Methodists. It was occupied March 25th, 1849, and in April 26 persons entered into covenant to establish the Second Congregational church of Toronto, Rev. Archibald Geikie, from near Sarnia, being the pastor, at a salary of \$400 a year, though it was raised to \$500 the next year. Mr. Geikie preached his first sermon May 7th, 1849. The congregation though small was harmonious; so greatly did this spirit of harmony prevail that four members agreed to withdraw from Oddfellowship in order to ease the consciences of some who looked upon secret societies as hindrances to true religion. The rough-cast building was bought for \$1,200 in September of the same year, two of the members giving their notes for the amount. On March 31st, 1853, Rev. Mr. Geikie moved to Massachusetts, and the church was supplied by students and by the Rev. John Scoble, formerly secretary of the British and Foreign Anti-Slavery Society, until May 22, 1854.

There were but thirty-five members in 1854, when a call was extended to Rev. F. H. Marling, pastor of the Gosford street Congregational church, Montreal. He accepted and became pastor Oct. 1st, at a salary of \$600, though he remained to see it increased to \$2,000. Under his ministrations such effective work was done that two years afterwards the old church was enlarged and modernized at a cost of \$1,736. In 1860 the first movement towards securing "more accommodation" for the growing church was made, but it was not until 1863 that all the deliberations and plannings resulted in anything tangible. In February of that year the lot on which the present church stands was bought for \$2,200, the old

Richmond street church being sold in 1864 for \$1,800, and converted to the use of the "Catholic Apostolic church."

The corner stone of the new church was laid June 8th, 1863, by the pastor, to whom a silver trowel in the form of a maple leaf was presented for the purpose, the church being opened December 13th, 1863. It was then designated "Bond street Congregational church." On the first Sunday of 1864 the floor of this church caught fire from an over-heated furnace, but the building was saved by the fire brigade, the injury to it by smoke and water, however, being considerable. This building cost, including land, furnishings and organ, about \$14,000. It was enlarged and improved in 1870 at a further cost of \$2,500. The internal life of the church kept pace with its external growth, or in fact the latter was the legitimate result of the former. The contributions increased, a mission Sunday school was established, and the church roll at the end of Mr. Marling's pastorate, on December 1st, 1875, contained 240 names. Until March, 1877, the church was pastorless; then Mr. T. W. Handford, was pastor from January 31st, 1877, until June 1st, 1880. Mr. Marling resigned in order to accept a call to a Presbyterian church in New York.

In 1878 the second church, which was a brick building with a spire, capable of seating 450 people, was removed, except what is now the school room, on Wilton avenue, and the construction of the present magnificent church begun. The corner stone of the old building was used as the foundation stone of the new and was laid with befitting ceremony July 8th, 1878, by Mr. James Fraser, senior deacon. The opening service in the new church was held May 1st, 1879. The plans and specifications of the present church were designed and prepared by Architect E. J. Lennox, who was the chosen architect of the new court house, and he has given to the Congregational church a beautiful, commodious and well-arranged structure. It is of the modern Gothic style of architecture, built of Georgetown limestone with Ohio stone dressing, measuring 94 feet on Bond street by 80 on Wilton avenue; the tower, with a single pinnacled, at the southwest corner, is 100 feet high, and a smaller one on the northwest corner 80 feet high. It is what may be called a square church with an octagonal dome with a similar inner dome or

lantern covered with brilliantly coloured glass, lighted with gas from above, thus giving to the interior artistic effect.

The auditorium is of the amphitheatrical form, with a height of 65 feet to the second dome, ventilated by the inner dome and by conductors running beneath the floor and carrying the vitiated air into outer chambers. The ceiling is built in gracefully lined groined arches and tinted with a pale drab colour; the woodwork is chestnut with black walnut ornamentation, the ends of the pews being made of ornate iron work. The organ, a small but sweetly-toned instrument, with a well finished case and pipes ornamented in gilt tipped with blue, is back of the pulpit and on a level with it, the chancel dais being a few steps lower. The pulpit is panelled with white marble in gilt lines and has black mouldings, the contrast being marked and agreeable. The church is brightly illuminated with many pendant and bracket gasaliers and is comfortably carpeted and upholstered; three handsome, large stained glass windows adorn the auditorium. Two very noticeable and commendable features characterize the architectural construction of this building—one is the double-dome arrangement which is not only novel but useful both for lighting and ventilation to say nothing of the beauty it adds to the building. The inner dome is entirely independent of the outer one; a platform runs around it above the ceiling of the church from which a fine view of the city and its environs may be had.

The second feature is the facility for exit; there are six exits which will empty the entire building in three minutes and even in less time if need be; they are so arranged that people coming down from the gallery will not crowd into those coming from the main floor, thus avoiding danger in case of an emergency; the double doors at the two corners on Bond street swinging outward afford immediate release to the largest congregation.

The entire building with the organ cost \$38,000. The acoustic properties are said to be perfect by the American and English ministers who have spoken in the building; the graduated, horse-shoe arrangement of the gallery, which seats 600 people, gives the room, when filled, a massive and yet

sociable appearance. But the rapid growth of the work demands more room especially for the Sunday school, and it is now contemplated to enlarge the annex on Wilton avenue to accommodate the demand. The present school room is not furnished, and presents a rather poverty-stricken appearance compared with the cosy and beautiful church.

A new and most flourishing era began with the advent of Dr. Wild. The very first Sunday of his pastorate dated the epoch of a phenomenal success that has not only shown no indications of abatement, but, on the contrary, after six years' continuance has more vitality than before. The membership and interest in the church were so depleted just before he came that it was almost a question whether or not the church could live. But his splendid personal character at once gave it a position that has become unassailable, while his preaching ability has given it a wide reputation and a position second to no other church. Four hundred and ninety-seven members were added during his ministry, making the total membership 622; the floating debt of \$11,500 has been paid and the income from all sources last year was \$13,370. The average attendance at the Sunday school is 240 and at the mission school on Chestnut street 150. The open collections amount to \$5,000 yearly, the pew rents \$3,300, the envelope system \$800. The congregation is a unit in the support of the pastor, without, in every case, endorsing his special theory; the social life is very energetic, the devotional meetings are well attended and all church operations are carried forward smoothly and successfully, the able leadership of the pastor being well sustained by a loyal and happy congregation.

In 1888 the present school house was erected, the cost being \$20,000.

Rev. Joseph Wild commenced his pastorate on the first Sunday in October, in 1880, and continued his work until July 1st, 1893, when he resigned. He was succeeded by the Rev. Thomas Sims in August of the same year, who until 1896 filled the pulpit. Mr. Sims is a native of Lincolnshire, England, where he was born in 1849. He was educated at the National school, in Oughtibridge, Yorkshire, England, and at that time attended the ministry of the Rev.

William Knight, the vicar of the Anglican parish church. Later Mr. Sims was a pupil at the Onesacre Grammar school, a village no great distance from Sheffield. In 1876 Mr. Sims joined the Primitive Methodists and was ordained to their ministry. He lived at Malton, in Yorkshire, until 1880, when he came to Canada, and in the same year was appointed pastor of the Parliament street church, Toronto, which post he occupied until 1884. On the union of the various Methodist churches in Canada Mr. Sims joined the Congregational body and accepted a call to the pastorate of a church in Valley City, North Dakota. Subsequently, in 1889, Mr. Sims went to Tacoma, U. S. A., and returned to Toronto as co-pastor with Dr. Wild in May, 1893, becoming full pastor on July 1st of the same year. He, whilst in the United States, had the degree of D. D. conferred by Whitmore College, Washington.

Mr. Sims was a practised speaker and heard to advantage either on the platform or in the pulpit. Without being a scholar of the highest attainments he was a man whose reading had been most extensive, especially in English literature, and his sermons were always models of excellent English and contain the old truths in practical and attractive shape.

His theology was of the Evangelical type, tinged possibly in a slight degree with the teachings of F. D. Maurice, Dean Stanley, and others of that school. He is still in the prime of life and may be expected to have years of usefulness still before him.

Mr. Sims resigned the pastorate of Bond street church in 1897 and was succeeded by the Rev. Morgan Wood, who came from Detroit, remained at Bond street for three years, then accepted a call to Cleveland, Ohio. Mr. Wood was an earnest yet somewhat sensational preacher, and while at Bond street he drew large congregations. Mr. Wood was followed (1901) by the present pastor, the Rev. James L. Gordon, under whose ministrations the church continues to flourish.

The original officers of Bond street church on May 7th, 1849, were:—Deacons—W. D. Taylor, J. F. Marling, E. Perry, J. Nasmith. Treasurer—J. F. Marling. Trustees—Messrs. J. F. Marling, E. F. Whittemore, John Rains, R. Beckman and Andrew Hamilton. Of these all have "crossed the bar" long years since.

CHAPTER CXLVII.

NORTHERN CONGREGATIONAL.

Offshoot from Old Zion—Had its Origin as a Sunday School—Its Pastors.

Sunday, August 12th, 1887, was the 20th anniversary of the church, and it was an occasion of mutual congratulation in view of the remarkable character of the church. Its remarkable character is evident when the apparently insignificant origin of the organization is concerned. Twenty years earlier a member of the Zion Congregational church, which then stood at the corner of Bay and Adelaide streets, consulted three others with the purpose of organizing a mission further north. A brick cottage at 311 Church street, was rented and a Sunday school was begun there October 11th, 1858. Notwithstanding many adverse circumstances the school gradually grew until the house was too small to accommodate it. More commodious quarters were found in the upper part of two cottages at Carlton and Church streets, and they were first used August 12th, 1860. The growth continued so that the average attendance soon became 80. On the second Sunday in August, 1863, the school was transferred to a building specially erected for it.

To make this Missionary Organization as complete as possible, a system of tract distribution, a Sunday evening service and a weekly prayer meeting were established, the latter being conducted by Rev. John Roaf. In the early part of 1867 steps were taken to secure a site for a church building, and on the 14th of August of that year the memorial stone of the present church was laid by the Rev. Adam Lillie, principal of the Congregational College.

The building is a plain, unornamented, white brick gothic structure, situated on the west side of Church street, just above Wood street. A capacious Sunday school room is attached to it on the north, the whole resting upon a slight elevation and running through to a lane in the rear. The school room has been enlarged three times, in order to meet the demand made upon it, and a fund is now being raised with which to rebuild it entirely. The church has also been enlarged and repaired. While it is

exceedingly plain in arrangement and furniture yet there is something very attractive and homelike about it. It is a long, narrow building with a seating capacity of 500, and is carpeted throughout and all the pews are cushioned. At the western end upon a high dais the organ is built. It has a handsome ash case and the pipes are tastily decorated in chocolate and gilt. Immediately in front of it is the pulpit, while the manual is upon a second platform in front of and below the pulpit; around it are grouped chairs for the members of the choir. The latter is a voluntary organization.

The system of pew-income in this church is entirely voluntary. No pews are rented, but every person, old and young, is expected to contribute something towards the support of the church. The income, from all sources, is about \$6,000 a year. The value of the entire property is \$15,000.

Back of the auditorium are to be found a vestry for the minister, storage rooms and an infant class room, all of which may be entered from the lane. The Sunday school room is bounded on the south by several large communicating class rooms. Its walls are literally covered with maps, bright mottoes and inscriptions, while a fine piano and organ add to the efficiency of the work that is done there.

The Sunday school numbers 300 and the church membership is 215. A temperance organization exists in the school, while a Young Men's Association, a Young Ladies' Association, a Dorcas Society, and a Woman's Foreign Mission Society afford scope for the intellectual, social and religious activity of the members. The membership is united, earnest and progressive. The missionary spirit has located a Sunday school of 70 members in a hall on Rose avenue, near Wellesley, and the Hazelton avenue Congregational church is, in fact, an outgrowth of the Northern church.

Mr. Richard Thomas ministered to the congregation until an organization was effected, and early in 1868 he was ordained to the pastorate. On account of ill-health he resigned in 1870 and moved to England. In May, 1871, Rev. J. A. R. Dickson became pastor, and served eight years. In October, 1879, Rev. John Burton, B.D., began his ministry in this church, and continued it with very great ac-

ceptance. He was spoken of as a man "much liked, a man of thought and culture, one of moderate views and yet catholic in spirit."

Rev. Dr. Burton was a graduate of McGill University, Montreal, and studied theology at Knox College, after which he entered the Presbyterian ministry. His pastorates were Lyn, near Brockville, three years, Prescott nearly three years, and Belleville as successor to Dr. Maclaren, nine years. He was a delegate to the Pan-Pres-

byterian Council of Edinburgh, and was that the latter decided to accom-



NORTHERN CONGREGATIONAL CHURCH, CHURCH STREET.

byterian Council of Edinburgh, and was the only Canadian minister who read a paper before that notable assemblage. He was called to this church a comparative stranger. At first the call was declined, but a second and more urgent invitation secured his acceptance.

Dr. Burton remained at the Northern Congregational church until the early part of 1893, when he was succeeded by the Rev. T. B. Hyde.

Mr. Hyde is an Irishman by birth,

and under his direction studied for the ministry. Mr. Hyde graduated from Northfield College and from Chicago Bible Institution, and assumed charge of the Northern Congregational church in the summer of 1893. Mr. Hyde is an exceedingly graceful and pleasant speaker. He never talks for the sake of talking, and the story told of the young Scotch minister that, when he asked the "minister's man" whether his sermon was "sound,"

meaning sound in doctrine, was astounded with the reply he got, "Aye, aye, a' sound," would never apply to Mr. Hyde.

One pleasing custom observed in the Northern Congregational church is that year by year the names of the original or charter members of the church are printed and appear thereto, showing whether they are living, dead, or still in connection with the congregation.

Names of the charter members of the Northern Congregational church at its organization:—Arthur Wickson, R. T. Thomas, George Hague, Sarah Hague, W. W. Copp, C. A. Copp, C. Page, H. A. Page, E. H. Page, J. C. Copp, M. M. H. Copp, Margaret M. Copp, Walter B. Copp, Sarah French, Mary Thomas, Thomas Baker, Mary Jane Baker, Fred C. Thomas, Margaret Thomas, Henry Pim, J. Pim, S. Sims, Henry Joselin, E. C. Joselin, E. J. Joselin, Carrie Joselin, Henry J. Clark, Clara J. Clark, Mary Anne Wickson, J. Wightman, George E. Thomas, J. B. Thomas, A. E. Buell, Frances C. Thomas.

CHAPTER CXLVIII.

OLIVET CONGREGATIONAL.

Growth of a Bond Street Mission in the North End of the City.

More than thirty-five years since, as a matter of actual fact, in January, 1868, some members of the Bond street Congregational church, acting upon the initiative of Mr. H. J. Clark, resolved to form a mission Sunday school for the purpose, if possible, of gathering in some of the waifs and strays among the children in that portion of Toronto then known as Yorkville. At that time the Anglicans, Methodists and Presbyterians all had churches in that particular field. At the same time the ground was far from covered, and this movement on the part of the Congregationalists was an exceedingly timely one.

Some little time elapsed between the inception of the work and its actual commencement. There was some difficulty at first in obtaining suitable premises, but in November of 1868, that obstacle was successfully overcome, and the old frame church on William street, now Yorkville avenue, which had formerly served the

Primitive Methodists for divine service and as a Sunday school, was rented, cleaned and renovated, and, on November 15th, opened by Mr. Clark and his helpers with a congregation of seven adults and six children. An account written some years ago describing this early place in the history of the Hazelton avenue church, says:—"A Friday night prayer meeting and Sunday evening service soon followed the inaugural meeting, and many boys and girls now scattered far and wide recall the 'old chapel' with grateful feelings."

Mr. Clark's health, unhappily, soon failed after the inauguration of the movement, and the work fell on Mr. George Hague, then manager of the Bank of Toronto.

Slowly but surely the work went on, until the autumn of 1875, when the property on the corner of Hazelton avenue and Scollard street, where the present church now stands, was secured, and a church and school house erected there which was opened for divine service on March 5th, 1876. Once more to quote the account already referred to, which, in speaking of the old church, relates:—

"The property had a dimension of about 90 feet on the avenue by 85 on Scollard street. The land cost \$4,500 and the buildings about \$5,000. The church, which seated 270, was a plain but neat wooden structure, with the front gable on Hazelton avenue. The tower and juttings of the building were arranged so as to give it a graceful appearance. Internally it was very bright, cosy and cheerful. That spirit of cheerfulness that possessed the people of this congregation in the old chapel seems to have permeated their entire life, running out even into the architecture and furniture of their little church. It was a "parlour-church," and a delightful place in which to enjoy a religious service. It was thoroughly furnished throughout. The school room was built at the rear and faced Scollard street. It had all the conveniences and appliances necessary for the management of the school."

Mr. George Scott, a well-known and old resident of Yorkville, was the superintendent of the school. There were, in 1876, 225 members on the roll, with an average attendance of 170. Mr. David Scott, a son of the former, was the organist, whilst his choir consisted of thirteen members.

On March 1st, 1876, Mr. Hague became the elder or leader of the church

and proved a most successful one. The church was formed on March 3rd by a council representing the Congregational churches of the city. Early in 1877 Mr. Hague relinquished the work in order to become manager of the Merchants' Bank, Toronto, and he was followed by the Rev. W. H. Warriner, B.A., who was pastor for five years, and is remembered with grateful affection. He was succeeded by Rev. John Salmon. The next pastor, Rev. George Robertson, B.A.,

After the departure of Mr. Nicholls the church was again for some time without a pastor until the Rev. Wilberforce Lee accepted the duties. He remained about two years, leaving in 1897. Again did much time pass by before another clergyman was called to the church, but in 1898 on September 1st, the present pastor, the Rev. H. F. Thomas, entered upon his duties. Mr. Thomas was educated at Knox College and has all his life been connected directly or indirectly,



OLIVET CONGREGATIONAL CHURCH, HAZELTON AVENUE.

was installed in July, 1888. Mr. Robertson was a genial, pleasant man and under him great progress was made. During his pastorate the present handsome brick church was erected.

Mr. Robertson owing to failing health relinquished the pastorate in 1892 and went to California. His successor was the Rev. Sampson Nicholls, who occupied the pulpit for about two years, leaving in 1895, a considerable time having elapsed between the resignation of his predecessor and his own appointment; from here he went to Quebec.

with the work of Hazelton avenue church.

"Olivet," known familiarly as Hazelton avenue Congregational church, is built, as is Broadview avenue church of the same denomination, on the amphitheatrical plan, having the pulpit in an angle so that the preacher has the whole of his audience in full view. There are no galleries; the whole of the sittings are free and open, the minister depending entirely for his income on the free-will offerings of the congregation. In design the building is an adaptation from the Romanesque. The cost, in-

cluding the seating, somewhat exceeded \$20,000. It is an exceedingly handsome and picturesque building doing credit to its architects Messrs. Dick and Wickson. The contractors for the masonry and wood work were Messrs. J. Bedford & Son and for the painting and decorating Messrs. Taylor & Co.

A history, however slight, of Olivet church, would be wholly incomplete without a reference to the munificence extended towards the church in its early days of Mr. George Hague. His contributions in money alone reached \$6,000 while he never tired in his personal work for the cause he had so greatly at heart.

The Sunday school at Hazelton avenue still flourishes exceedingly and the congregation which gather week by week are especially on Sunday evenings, large and earnest. The choir is a good one and well trained. Miss Wickson is the organist. There are many societies in connection with the church such as sewing classes, missionary associations and Young People's Guild, all these being fairly prosperous.

CHAPTER CXLIX.

WESTERN CONGREGATIONAL.

A Flourishing Congregation—Depressing Period Overcome through Persistence.

The congregation now worshipping in the Western Congregational church was first organized in November, 1875, and a year later, in 1876, the site on the eastern side of Spadina avenue between Baldwin and D'Arcy streets was secured and thereon erected a plain frame building, capable of seating about 250 people. Until 1887 this continued to be used as a place of worship but in that year the present building was commenced and finally completed in the year following.

The building is of white brick and is in the Gothic style of architecture. Entering from Spadina avenue is seen a spacious vestibule from the centre of which double doors open into the floor of the building. To the north and south of the vestibule are doors leading to the galleries on the north, south and western sides of the church.

The seats on the floor of the church are arranged semi-circularly and the floor slants from west to east. Including the choir platform, there is seating accommodation on the floor for nearly 500 worshippers, while the gal-

leries will contain about 300 more. The ceiling is one clear span, the height of which in the centre from the floor is 37 feet. The organ is in the east end of the building in the rear of the pulpit. The total cost of the church, including land and organ, was about \$20,000.

The first pastor of the church was the Rev. J. B. Silcox, who retired in 1881 and went to Winnipeg. Following him came the Rev. A. F. McGregor, who assumed the pastorate in April, 1881. He was educated at McGill College, Montreal, and at the Congregational Divinity College in the same city, and entered upon his duties at the Western Congregational church very soon after his ordination.

He was ordained in 1879 by Dr. Wilkes at Listowel, and at once assumed the pastorate of this church. He was a kindly-spirited man, popular and energetic.

Mr. McGregor was succeeded by the Rev. W. Johnston, who entered upon his duties in October, 1892. Mr. Johnston studied for the ministry at the East End Institute, Bow, London, England, and was ordained a minister of the Congregational church of Scotland, in 1885, in the city of Aberdeen. Mr. Johnston resigned in the latter end of 1897, and was, after some little time had elapsed, succeeded by Mr. Routliffe, who, though, remained for less than a year. Then came a very depressing period in the history of the church until the advent of the Rev. James W. Pedley.

The membership roll has recently been carefully revised and there are now over one hundred and forty members.

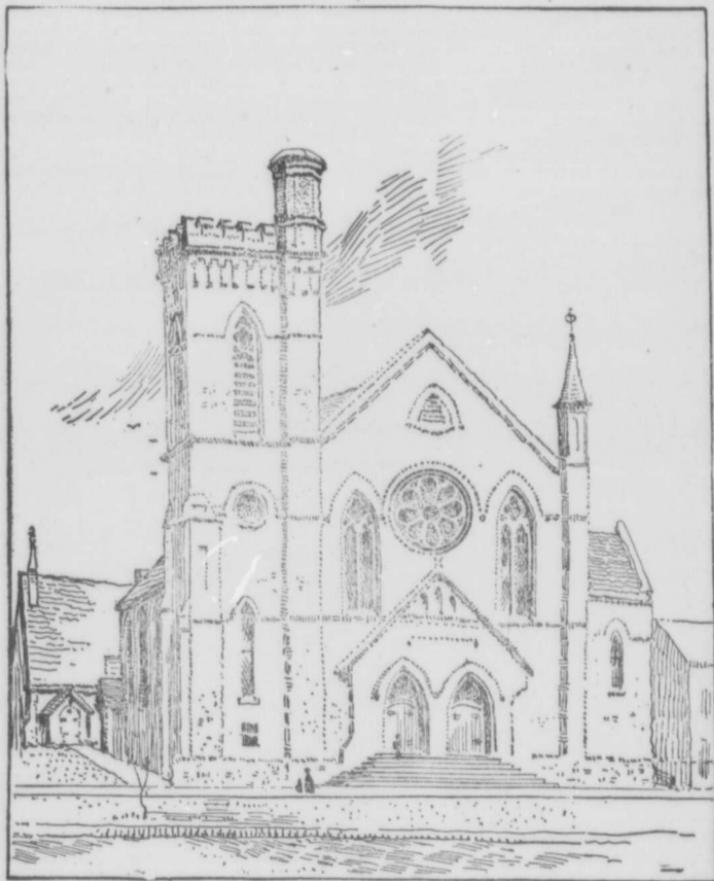
Communion service is held the first Sunday morning of each month, and the collections at these services are for missions. Special attention is given to this matter through a Mission Band, and the Sunday school offerings in this direction are very liberal, Mr. Herbert Langlois, a former superintendent, being an enthusiast in the matter of missions. The congregation is characterized by excellent and hearty singing. And the courteous spirit of the attendants to strangers is so marked that it needs no notice here. All who go to the church are sure of a cordial welcome. No pews are rented; the income is secured entirely by the envelope system.

The auxiliary societies are the Glad Hand Society, an institution to welcome young people looking towards church membership. A Ladies' Aid

cares for the social and other interests of the church. The Sunday school teachers' meeting and weekly prayer meeting are well attended.

The Rev. Jas. Pedley is the pastor at

times at the evening services, if intending hearers and worshippers are at all late in their arrival, it is difficult to obtain a seat. The Sunday school, of whom the superintendent



WESTERN CONGREGATIONAL CHURCH, SPADINA AVENUE.

present (1903), he having succeeded Mr. Routliffe. Mr. Pedley is one of four brothers, all of whom are in the ministry of the Congregationalists. Since he came to the Western church, in September of 1899, the congregations have very greatly increased. Often-

is Mr. J. Jones, numbers 30 teachers and over 200 scholars.

An excellent choir, under the direction of Mr. J. A. Smith, organist, leads the congregation in the musical service.

CHAPTER CL.

BROADVIEW AVE. CHURCH.

Band of Hope Develops into a Flourishing East End Church.

This is the youngest of the churches over the Don, with the exception of the new Presbyterian church on the corner of Gerrard street and Boulton avenue. It had its origin in a Band of Hope organized in March, 1874, by Mr. Charles Green, then a member of Zion Congregational church in the city. The Band meetings were held in "Don Mount Hall," an old building that had been occupied by the Baptist

missionary work here at this time, being one of this band of teachers. In the fall of that year a public Sunday evening service was commenced in connection with the mission and maintained by the help of the laymen from various churches in the city.

In the spring of 1877 the little band felt constrained to erect a larger building, although very little means was at hand, and there was no promise of help from the city churches; but the members went to work canvassing subscriptions from the willing-hearted. Mr. Thomas Webb, hearing of the movement, himself purchased a lot on what was then Mill road (now



BROADVIEW AVENUE CONGREGATIONAL CHURCH.

church previous to its removal to a new church erected on Lewis street. At this time the hall was in the centre of the village of Riverside, long before it came within the city limits, and enjoying then a somewhat unenviable reputation for dark and dirty streets, malarial fever, and too frequent night revels. Mr. Green conducted the Band regularly on week days for over two years. On May 27th, 1876, it was transformed into a Sunday school, still under Mr. Green's superintendence. At the first meeting they had 22 scholars, with five male and four female teachers. The Rev. Walter Currie, now a missionary in West Central Africa, began his

Broadview avenue), and erected on it the building now bearing the name of Mount Zion Congregational church. He allowed the Mission Band the use of the building on very favourable terms, with the option of purchasing it at the end of five years, which was done, Mr. Webb kindly giving \$500 himself towards the object. And the cause owes much to his generosity in various other ways. June 24th, 1877, was a proud day to the Mission School when it marched in procession from the old quarters to the new premises which were being dedicated that day by special services, the Rev. J. B. Silcox, then of the Western Congregational church, and more lately of Win-

nipeg, officiating in the morning, and Rev. J. A. R. Dickson, then of the Northern, now of Galt, in the evening. At the opening service on the following evening addresses were delivered by Rev. Dr. Jackson, then of Zion, in this city, and now of Kingston; Rev. Dr. Carroll, and Revs. Wood, Gibbs, Langford and Silcox.

At that time, the Mission was also organized into a separate church, since which it has gone steadily along, receiving for some years more preaching help from the gentlemen mentioned, and growing in numbers. At the present date the school has more

fant class and to the care of the building.

In 1885 the school had outgrown the dimensions of the building and an addition was erected at the back, costing about \$800, which is seated with raised seats for the infant class, and capable of accommodating about 100 pupils. The audience room seats about 200 and is now felt to be too small, being crammed to its utmost capacity on extra occasions. The choir numbers about 20 in all, led by Mr. Arthur Sullens, Mrs. Gray being organist.

In June, 1883, the Rev. Enoch Barker became the first pastor of the young



VIEW OF INTERIOR BROADVIEW AVENUE CONGREGATIONAL CHURCH.

than 300 under its care, with about 20 teachers. The church numbers about 60, and the congregations average between 75 and 100. The building is seated with chairs for the convenience of the school, and is more of a workshop than a parlour. Mr. Green is not only a model superintendent, but he is equally capable of officiating as deacon, treasurer or sexton, despising no office. He even fills the pulpit most acceptably when called upon in the pastor's absence. Mrs. Green has been his helpmate in this work since it originated, devoting a large portion of her time to the in-

church. He was born, reared and received the elements of a common and classical education at Sheffield, New Brunswick. He attended for a time the Baptist seminary at Fredericton, N.B., then under the principalship of the Rev. Dr. Spurden. After teaching a little more than a year he entered the Congregational College of British North America, then under the charge of the late Dr. Adam Lillie, and located in this city; at the same time he pursued his classical studies with the Rev. Dr. Wickson, now of London, England, taking the Oriental languages from Prof. Hirschfelder, of

Toronto University. Mr. Barker has held pastorates at Eramosa, Fergus, Garafraxa and Newmarket in Ontario, and at three places in Nova Scotia, whither he went principally in pursuit of health. His physical system has broken down three times under the strain and exposure of seven pastorates; and when he came to the city in 1853 quite prostrated, it was with the idea of secular pursuit.

The foregoing portion of this article was written May 26th, 1888. The church continued in its quiet path of usefulness until 1892, when its name was changed from Mount Zion to Broadview Avenue Congregational church. Late in the same year in consequence of the rapid growth of the east end of the city and the largely increasing congregation it was decided to build a new and larger church.

On November 2nd, 1892, a committee was appointed to carry this decision into effect. The site chosen was on the west side of Broadview avenue a little to the south of Elliott street. Many delays arose though and it was not possible to commence building until 1894, when on May 15th the corner stone was laid by Mr. J. C. Copp, of Toronto. The Congregational Union of Quebec and Ontario was holding its annual meeting in Toronto at the time and there was a large attendance of ministers and delegates from the union. Addresses were delivered not only by Mr. Copp, but by the Mayor of Toronto, Mr. Warring Kennedy, and by the Reverends W. H. Warriner, B. D., and E. M. Hill, M.A., of Montreal.

In a cavity beneath the cornerstone was deposited among other documents a typewritten copy of the first portion of this article.

Mr. Barker continued in the pastorate of the church until the new building was opened for divine service, when he was succeeded by the Rev. J. P. Gerrie, B.A., who continued in charge until 1900, when he vacated the pulpit, accepting later a call to the pastorate of the Congregational church, Watford. Mr. Gerrie was succeeded by the present pastor (1903), Rev. W. E. Gilroy, M.A.

Among those who have in the past taken an active part in the work of this church are Mr. H. W. Barker, for many years secretary; H. Butterworth, who filled the office of treasurer; C. Green, who did good work as superintendent of the Sunday

school; Miss Barker, who officiated as organist, and some others.

The present secretary and treasurer to the church are, respectively, David Hilton and William Care. Zephaniah Hilton is superintendent of the Sunday school.

There is unhappily one great drawback to the church's usefulness, and that is the heavy debt it carries, of about \$3,700. The amount in itself is not so very great, but the congregation is neither a large nor by any means a wealthy one. Recently the church was re-decorated throughout at a cost of \$100, being re-opened for divine service on February 22, 1903.

The church is an unpretentious building architecturally, but is bright and pleasant in its interior and will comfortably seat 350 people. There are more than 100 church members.

CHAPTER CII.

PARKDALE CONGREGATIONAL.

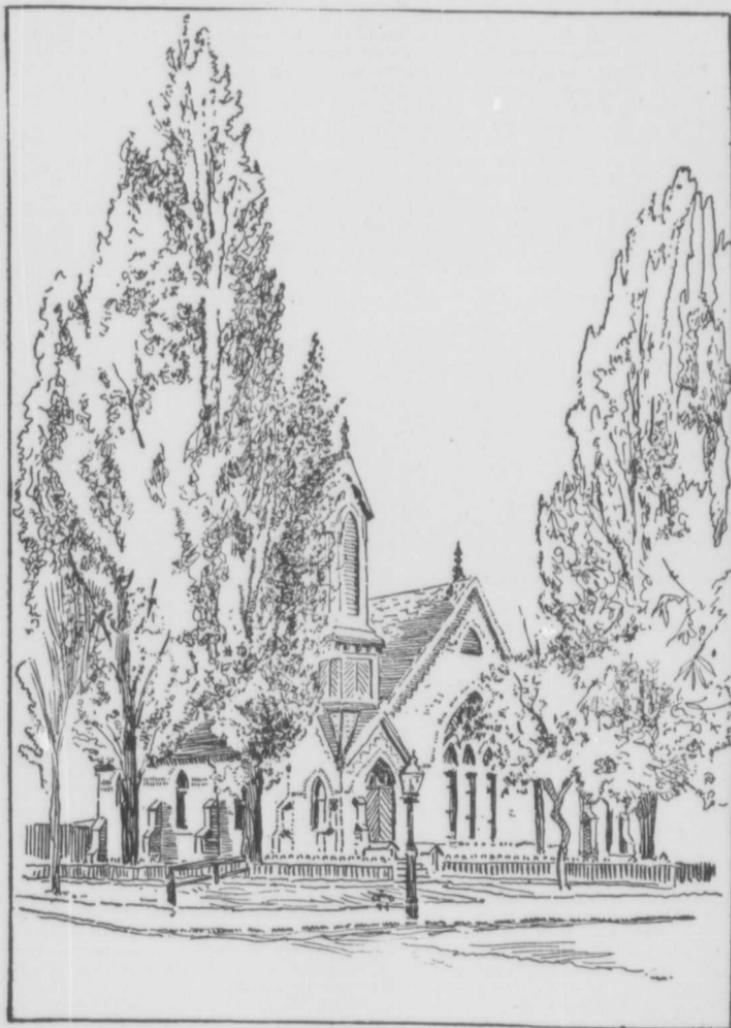
Organized by the Aid of Sister Churches
Now Dependent on Itself.

The Parkdale Congregational Church originated in July, 1883, through the Rev. Charles Duff, M.A., who commenced his services in the Parkdale Town Hall. In the following October the church was organized by the aid of the other Congregational churches in the city acting in council under the presidency of Dr. Wild. Mr. Duff, on the formation of the congregation, was selected as pastor.

The present building, on the corner of Brock avenue and Maple Grove, was erected in July, 1885. It cost with the land \$3,000, it is both neat and comfortable, seating nearly three hundred people. Mr. James Coxhead was the architect.

The congregation, on its inception, included about forty families and perhaps rather more than that number of church members. Originally the church was the recipient of outside aid, but now it depends entirely upon itself. There is a small but exceedingly efficient choir, which is accompanied by a well-toned organ. In connection with the church there is a good Sunday school, with about twelve teachers and nearly one hundred scholars.

The first pastor of the church was Mr. Duff, who was of Scottish de-



PARKDALE CONGREGATIONAL CHURCH, COR. BROCK AVE. AND MAPLE GROVE AVE.

scant, and was born at Rappolewick, England, in 1832. He joined the Methodist New Connexion Church in 1847, and emigrated to Canada the following year. Seven of the next ten years

were spent in teaching, after which a theological course was taken in the Congregational Theological Institute, of this city, then under the care of Rev. Drs. Adam Lillie and

Arthur Wickson. Mr. Duff graduated in 1862 and was ordained to the ministry in the town of Meaford, Ontario.

From that time until his settlement in Parkdale he was located in Ontario, Nova Scotia and Manitoba. While in Nova Scotia he was for four years Public school inspector for Queen's County. He has received the degree of M.A. from Acadia College, N. S., whilst he was twice chairman of the Congregational Union at Nova Scotia and New Brunswick, and once of that of Ontario. His work everywhere was successful and he suc-

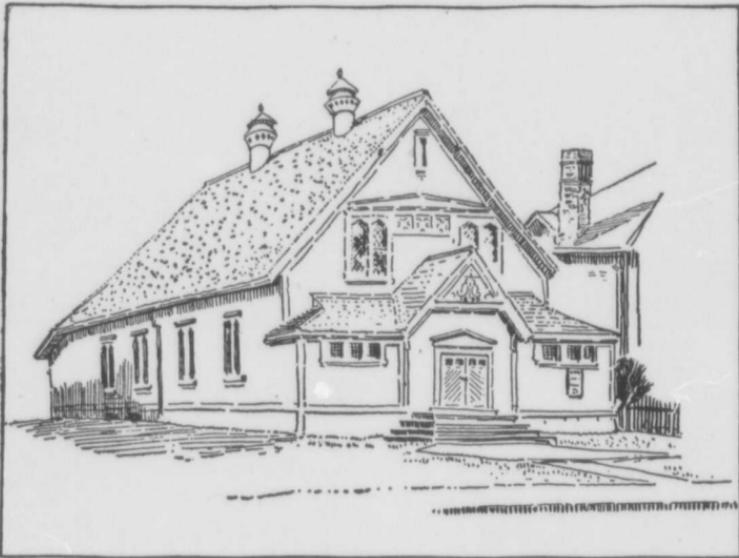
ceeded in obtaining the confidence of all who knew him. Ilray and Mr. George Scott, who gave devoted service in the work of the Sunday school.

CHAPTER CLII.

BETHEL CONGREGATIONAL.

Realization of the Desire of Friends for Church Extension—Its Pastors.

What is now known as Bethel Congregational church, formerly as Hope, is situated on the west side of Clinton, a short distance north of Col-



BETHEL CONGREGATIONAL CHURCH, CLINTON STREET.

ceeded in obtaining the confidence of all who knew him.

Mr. Duff remained at Parkdale until 1895, when he was succeeded by the present pastor (1903) Rev. J. A. C. McCuaig, who had been from 1893 pastor of the Concord avenue Congregational church. The present church is by no means a large one, but they are earnest, zealous, united and hope in the near future to erect a larger and more substantial church. Among those who have rendered most efficient aid in the work of the church have been Mr. Mc-

lege street. It is a handsome rough cast structure of which the first sod of its foundations was turned October 13th, 1890, the entire building being completed in the following year, and opened for divine service, the Rev. Hugh Bentley being the pastor.

The history of the church is as follows; On November 11th, 1889, many friends of the Congregational cause having come to the conclusion that there was need of church extension in the north-western portions of the city, held a meeting in what was then known as the Mission Hall on

London street, and decided to form a church, and as a temporary expedient resolved to rent as a place of worship, Jubilee Hall on College street. In accordance with this resolve, the first services was held there on November 17th, 1889, and the church formed on December 12th following. In the meantime zealous efforts were being put forth to erect a church, amongst the most earnest of workers in that direction being the Rev. Dr. Wild, then pastor of Bond Street Congregational, who supplemented the financial aid given towards the object by his congregation with a donation of \$125. Other generous donors and workers were, Mr. J. P. Copp, who gave the communion service and baptismal bowl, William St. Croix, Alderman Phillips, W. J. Stibbs, Thomas Claxton, R. H. Burton, Theophilus R. Earl, J. C. Copp, J. D. Nasmith, David Higgins, Henry Smith, W. W. Copp, Thomas Webb, H. J. Clarke, William Freeland and William Revell.

The land on which the church is built, cost \$2,500, and the building with the furnishings rather more than \$3,000. The pulpit was a gift from Bond street church.

The church's first pastor, was the Rev. Hugh Bentley, who continued his ministrations until some time in 1894, when he was succeeded by the Rev. T. T. Wilson, whose term of office extended for about a year. In 1896 the Rev. J. C. Madill assumed the pastorate. The latter, who had previously been the pastor of what was for some few years the Concord Ave. Congregational church, filled the pulpit until 1898, when he resigned his charge. For a time there was only a temporary pulpit supply, then during 1899 came the brief pastorate of the Rev. F. D. Foster, now of Manitoba, followed by that of the present pastor (1903), Rev. Joseph Wild, D.D.

Since Dr. Wild assumed the care of the church, its progress has been very great and the present congregation is so large that many often have to go away, not being able to obtain a seat. There is ample room for extension of the building, and that course will probably be accomplished. The present edifice will comfortably seat 300 people, and more can be accommodated. It is well lighted and comfortably warmed by a furnace. In 1902 an excellent new pipe organ was placed in the church

by the Society of Willing Workers, who had undertaken to defray the entire cost of the instrument. There is a very good choir and a large Sunday School with several teachers. During the pastorate of the Rev. J. C. Madill, the late Hon. Clarke Wallace, Alderman Woods and D. McGillicuddy, gave constant aid and encouragement to the congregation, whilst amongst present earnest workers and zealous supporters are William Tomlin, Thos. Allen and Archie Orr.

CHAPTER CLIII.

"BETHANY,"

An Undenominational Church on Congregational Lines.

The place of worship known as Bethany church is on the north-west corner of University and Christopher streets, Toronto, and is a handsome brick building capable of seating about 300 worshippers.

The congregation first met in 1890 at 31 Avenue street, and continued to hold its meetings there until the present church was built, which was opened for Divine service entirely free from debt, in May, 1893. This was accomplished without anyone being asked to contribute, the whole of the money being given voluntarily without any canvassing for subscriptions whatever. The total cost was about \$6,000.

The following were the first officers of the church—

Pastor, John Salmon, B.A., Victoria College; assistant pastor, Rev. R. J. Zimmerman.

Elders, W. H. Howland, James Banfield.

Deacons, George Curry, C. H. Stewart, Thomas Smith, C. T. Beard.

Deaconesses, Mrs. R. J. Fletcher and Miss Griffiths.

Secretary, Miss L. Watson.

Present Pastor, John Salmon (1901.)
The membership in 1901 was about 90.

The pastor, Mr. Salmon, is a member of the Congregational Union of Ontario and Quebec, and was for more than four years pastor of the Yorkville, known as Hazelton avenue, Congregational church. He resigned that charge in 1886, and from that date laboured in Toronto in ministerial work among the poor of the

city, principally in St. John's Ward, without fee or salary of any kind. In addition to the usual weekly services in Bethany church, Christian Alliance meetings are held there on Fridays and Sundays, at 3 p.m. These meetings, it must be observed, have no connection whatever with the so-called Christian Science movement. Also, in connection with Bethany church there is the "Bethany Home" at No. 11 Gloucester street, where meetings are held every night at 8 o'clock. There is also the "Bethany Orphanage," at 82 Hayter street, which is sustained by this congregation.

The following extract from a

"It is entirely separate from and independent of any outside ecclesiastical control, managing its own affairs and subject only to the Lord Jesus Christ its Head. It has no salaried officers. It has pastors, elders, deacons and deaconesses who regulate the mode of worship and exercise an oversight over its membership, which is composed only of persons who give credible evidence that they have been born again.

"The church observes the Lord's Supper each Lords' Day in harmony with apostolic custom, Acts XX. 7."

"We also believe and teach what is commonly called Divine Healing (not so called Christian Science, which we



BETHANY CHURCH, N. E. CORNER UNIVERSITY AVENUE AND CHRISTOPHER ST.

pamphlet issued by the pastor of Bethany church will show what the teaching of this body is—

"Bethany church is not a sect separated from any denomination of Christians, but is a company of believers gathered together in the name of the Lord Jesus Christ, whose aim is: To worship the Father in spirit and in truth; to exalt the Lord Jesus in all His offices, especially as Saviour, Sanctifier, Healer and Coming Lord; to honour the Holy Spirit as Guide and In-dwelling Comforter of His people; to edify and strengthen one another in the faith of the Gospel, and to win souls for Christ.

in no way recognize, it being a cunning counterfeit of this blessed truth), or, that the Lord heals the sick now as of old, when the conditions are complied with on the part of the sick child of God."

"We regard the injunction contained in James v., 14, 15, to hold good for the church of to-day."

"Is any sick among you let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord, and the prayer of faith shall save the sick, and the Lord shall raise him up." Then again, we find that provision was made for the healing of the body as well as for the salvation of the soul

in the atonement of Christ. Isa. liii., 4, 5, Matt. vii., 17, Job xxxiii., 14-23, John iii., 14, 15. The great commission to evangelize the world also contains the same thought, Mark xvi., 15-20. This commission has never been revoked or set aside by the Lord Jesus. See also the following passages, which show the Lord has been the healer of all people through the ages:— Ex. xv., 26, Ex. xxiii., 25, Deut. vii., 15, Psalm ciii., 1-3, Jer. xvii., 14, Mark vi., 13, John xiv., 12-15. I. Cor. xii., 9.

"Bethany church also holds to the doctrine of the pre-millennial coming of the Lord. That is, that the Lord Jesus will come, as He has promised, not at the close of the millennium, but to usher it in, and to reign over the earth a thousand years with His saints. We are not looking, therefore, for the conversion of the whole world during this dispensation, but for the coming of the Lord, which is the great hope of the Church of Christ. Nevertheless, we desire to do what we can to send forth evangelists to all parts of the world to tell of Jesus; for the Gospel must be preached in all the world for a witness unto all nations; and then shall the end come, Matt. xxiv., 14. Death then is not the object of our hope, but the appearing of our Lord Jesus Christ, when the dead in Christ shall be raised and the living believers who are looking for the coming of the Lord will be caught up together with them in the clouds to meet the Lord in the air, John xiv., 3, I. Thess. i., 9, 10, Phil. iii., 20, Rev. xx., 4, 5, Heb. ix., 26-28, Rev. xxii., 12."

Briefly told, these are the doctrines of the worshippers at Bethany church; they are given in their own words without any attempt to minimize or exaggerate.

CHAPTER CLIV.

FRIENDS' MEETING HOUSE.

Where They First Gathered. Prominent Members of the Sect.

The building now occupied by the Friends' Church (or as formerly called "The Religious Society of Friends,") is situated on the north side of Carlton streets, between Yonge and Church streets. It was erected in

1902 on the site of the old Blatchford property. It is a quiet, but pleasant building, sufficiently commodious and admirably adapted for the use of the church, and a great improvement on the small chapel so long known



FRIENDS' MEETING HOUSE, PEMBROKE ST.

as the Friends' Meeting House in Pembroke street. The new building is about 90 feet by 45 feet, with basement, school room, class rooms and kitchen (an active feature of the Ladies' Aid) the main floor containing the auditorium and committee rooms. On the gallery floor, a pleasant library room adds to the comfort and home-likeness of the building.

The members of the Religious Society of Friends were quite a considerable element in the early settlement of some of the best parts of Ontario. At the beginning of the last century, from 1790 to 1820, a large number of families, coming principally from the Middle and New England States, took up the bush farms of Prince Edward, York and other counties. The colony which occupied the North York valley from the ridges to Holland Landing, and through which the old road, Yonge street, was soon built, was one of the largest and most prosperous of these settlements, and the names of the original pioneers are still preserved in many descendants residing on the farms, or in the towns of Newmarket, Aurora, etc. The first of these pioneers was Timothy Rogers, who having selected the site and made arrangements with the Government during the previous year, in the spring of 1800, brought in forty families from the New England States, and settled with them in the district

Rogers was the great grandfather of above referred to. This Timothy Samuel and Elias Rogers, two of the leading members of the Toronto Friends.

A visitor to the ordinary services of the Toronto Friends would not see anything of striking difference from other small church congregations. Only occasionally may be seen the "Quaker bonnet" or other garb, which many years ago so generally distinguished this people. The present generation dresses as other

evident drift into more or less regular routine—prayer and sermons by the pastor or other minister present, congregational singing—yet this irregular routine is liable to be and is frequently broken by other members of the congregation participating, and even if the pastor were unexpectedly absent the congregation would still hold their meeting, although perhaps with longer intervals of silence than when the minister is present.

The spirit of the Friends' Church



FRIENDS' CHURCH, CARLTON STREET, BETWEEN YONGE AND CHURCH STS.

people do, although they still retain generally a preference for quiet attire, and the maxims of their church still enjoin their members not to "cherish among the young, seeds of vanity by improperly decorating their persons." In the services there is less of fixed form or routine than in other churches; in fact, the principle governing the meetings is still held by the members to be "the leading of the Holy Spirit," and although, where there is a regular pastor, as in the Toronto church, there is an

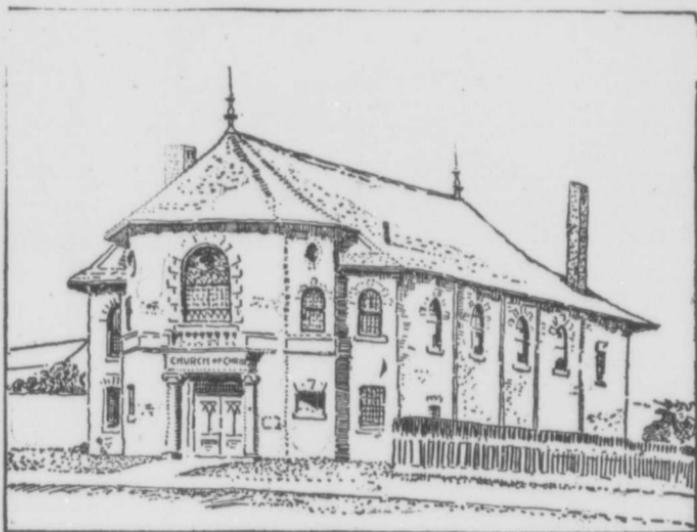
is their democracy—everybody knows everybody else. After service handshaking is general—they are like a lot of relations and friends. As to the services, their root idea is best expressed by their own terms, which describes them as "meetings for worship." They meet to worship God, and it is intended that every member shall have equal liberty to speak, pray or sing, so long as he does it in the Spirit and to the edification and help of the other members present. If anyone should

speak or act otherwise than helpfully to the congregation, if continued (which rarely happens) it is the duty of the elders to privately correct the members. Pastor Wm. I. Moore, assisted by Dr. Bruce, have the pastoral care of this church.

The first meeting of "Friends" in Toronto was held in 1878, in a small hall on Berkeley street, which they occupied until 1880, when they removed to the old chapel on Pembroke street, from which they again removed in July, 1902, to their new place of worship on Carlton street.

1st in that year. The architect was a stranger to Toronto, Mr. Malcomson, of Detroit. The total cost of the building, including land, amounted to \$9,000.

In the basement of the church is a capacious room with three ante-rooms attached, used for week night services and for Sunday school, which is nicely and neatly furnished and will comfortably seat 200 people. The church is handsomely seated with open benches, varnished, and accommodates 350 worshippers with ease. The most striking feature in the interior of the church, otherwise a



CHURCH OF CHRIST, BATHURST ST., NORTH OF COLLEGE ST.

CHAPTER CLV.

CHURCH OF CHRIST.

An Evangelical Association With Many Branches.

The Church of Christ, Bathurst street, which is conducted on precisely the same lines as the church on Cecil street, is a handsome red brick building on the east side of the street, some few hundred yards north of College street. It was built in 1902 and opened for Divine service on Nov.

somewhat plain one, is a handsome open roof, in stained pine, which attracts the attention of everyone as soon as they enter the building.

The leader of the congregation is Mr. W. D. Campbell. The origin of it dates as far back as 1892, when about a score of people met in Broadway Hall. They then removed to the Foresters' Hall, and from there to the building they now occupy. The Sunday congregations average about 200 people.

CHAPTER CLVI.
DISCIPLES OF CHRIST.

A Small but Earnest Gathering in the
"Junction."

The church in Toronto Junction,
situated on the corner of Annette

ing. They are strongly opposed to a large section of the Baptist communion in one particular, inasmuch as they entirely disagree with Calvinistic doctrine, themselves teaching Arminianism to its fullest extent.

The church was erected in 1891 at a cost, including the land, of nearly \$4,000. There is, at the present date



DISCIPLES OF CHRIST, TORONTO JUNCTION.

and Keele streets, and occupied by the denomination known as the "Disciples of Christ," is a very neat yet unpretentious brick building, and will accommodate about 150 worshippers. This sect, who are by no means large in numbers, are strictly evangelical and Protestant in their teach-

(1903), a very considerable debt remaining on the structure. There is a Sunday school in connection with the church, the number of enrolled members being 120, the average attendance being 85.

In the twelve years' existence of this particular church there have been

four ministers, the first being Mr. John Munro, who remained there until 1898. Mr. Munro was followed in the same year by Mr. R. J. Bamber, who worked there for two years, leaving in 1900. Then came Mr. George T. Camp, who also was pastor for two years, when he vacated the charge. Mr. Camp's successor was the present pastor, the Rev. O. McCully. Mr. McCully is a graduate of Hiram College, Ohio, the college which numbers among its alumni the distinguished name of the martyred President of the United States, James A. Garfield. That distinguished man was not only a graduate of Hiram College, but in after years became its president, and his memory is held in high honour by all past and present members of the institution.

Mr. McCully is a very strong supporter of the temperance cause, knowing no party in this particular, only giving his support to either municipal or parliamentary candidates who will pledge themselves to the abolition, as far as possible, of the liquor traffic.

CHATER CLVII.

CHURCH OF CHRIST.

Handsome Church on Cecil Street with Large Congregation.

The congregation now worshipping under the title of the "Cecil Street Church of Christ" formerly worshipped on Denison avenue, near Queen street. This people is representative of a large and rapidly growing movement that has for its object the complete restoration of the New Testament style of Christian life and of church life. Their creed is Christ, the Son of God. They make no attempt to define him in other than New Testament terms. They acknowledge him as Lord and Saviour, and refuse to adopt any merely humanly formulated creed, or any denominational name. They insist that our present denominational form of Christianity is averse to the spirit of Jesus, foreign to the New Testament order, and altogether abnormal and transient. They teach that the acceptance of Christ in His own appointed way makes one a Christian, and that what makes one a Christian ought to make him a member of Christ's church universal. This is their proposed basis

of union, and they claim for it that it is but an emphasized reiteration of the teaching of Christ Himself and His apostles.

This people is beginning to figure largely in the statistics of Protestantism. In the United States they number more than 8,800 congregations. According to the New York Independent they gained during the four years following the census of 1890 34 per cent., being more than three times the rate of increase of any other body of people except that of the Congregationalists. Theirs was 13 per cent. They are the youngest of the great Protestant bodies. Three-quarters of a century ago their movement began. It is estimated that they are increasing at the rate of a hundred thousand a year, and that their numbers in the United States have reached beyond a million.

They have successful missions in China, India, Japan, Turkey and Norway. Within the last few years they have opened a mission in Africa. They have influential churches in England, Scotland, Australia and Jamaica.

They are distinctively an educational people, having numerous schools, colleges and universities. Their latest noteworthy educational enterprise is a Divinity House in affiliation with the University of Chicago.

Their periodical literature keeps pace with their other growing enterprises, and consists of numerous weeklies and two missionary monthlies.

Seeking to re-establish the New Testament style of Christianity and of church life, this people necessarily seeks to restore to the church the two Christ-given ordinances in the forms in which they were Christ-given. Therefore they immerse exclusively, and they immerse believers exclusively. Therefore also they come to the remembrance of Christ in the communion service each Lord's day.

Similarly with regard to church polity. They return to what they believe to have been the normal, apostolic order, namely the democratic, or congregational. All in all they are Christological rather than theological; they are evangelical and evangelistic; they repudiate sacramentalism, denominationalism, and ecclesiasticism; they aim to be simply a Christly people, wearing as worthily as may be the name of Christ, and doing as accurately as possible the

work that Christ would have them do.

The present substantial and commodious building, in which this congregation worships, is the only church building on Cecil street. It was formally opened on March 15th, 1891. The site was purchased at a cost of \$7,500. The building cost \$20,000. It is of light brick, trimmed with brown stone, roofed with slate, correct in de-

ion, upon a raised floor. The present seating capacity is about six hundred. The building is planned for a gallery, and for connected lecture rooms, which may be made to more than double this capacity.

The trustees at the time of the opening were, W. B. Malcolm, James McCullough, M.D., D. W. Clendennan, J. M. Laws, and W. J. Forrester. These remain unchanged except that



CHURCH OF CHRIST, CECIL STREET.

sign and handsome in appearance, the architects were Messrs. Knox and Elliott. Various firms were engaged upon the construction of the building, chiefly Walter Page, Henry Martyn, and C. R. Rundell. The interior arrangement is on the plan of what is known as "corner architecture," the the pulpit being located in a corner of the room, and the pews arranged with reference to it, in circular fash-

J. L. Leary has been elected to the place formerly held by W. J. Forrester.

The pastors of the church since its organization in 1882 by James Kilgour, of Guelph, have been James Lediard, J. R. Gaff, A.M., of Philadelphia, Pa., W. A. Conner, of Irvington, Ind., J. Eben-Powell, of England; W. J. Lhamon, A.M., formerly of Minneapolis, Minn., and the present

pastor, the Rev. S. John Duncan-Clark.

The church is under the oversight of an eldership and Board of Deacons and has grown from eleven members in 1882 to more than two hundred and fifty in 1901. Under the leadership of the present pastor there is a normal and constant growth in all departments of the work and worship.

CHAPTER CLVIII. CHRISTIAN WORKERS.

Earnest Band of Evangelists and Home Visitors.

A religious body which is doing good work in Toronto is that known as the Christian Workers, whose platform is as follows—That the church is a company of believers united for the purpose of aggressive spiritual work, whose aim and object is to worship God the Father, in spirit and in truth, to exalt the Lord Jesus in all His offices, to honour the Holy Spirit, as guide and indwelling comforter of His people, to edify and strengthen one another in the faith of the Gospel, and to win souls for Christ.

The church is entirely separate and independent of any outside ecclesiastical control, managing its own affairs, is in fact congregational.

The doctrines held by the Christian Workers are Protestant Evangelical, and are comprehended in the following—

That the Bible was given by the inspiration of God, and contains a complete revelation of His will for the salvation of the world, and that it alone constitutes the Divine Rule of Christian faith and practice.

That there is only one God who is infinitely perfect, the Creator and Governor of all things.

That there are three persons in the Godhead—Father, Son and Holy Ghost.

That in the person of Christ, the Divine and the human natures are united, so that He is truly God and truly man.

That our first parents were created in innocency, but by disobedience lost their happiness, and that in consequence of their fall all men have become sinners, depraved, and exposed to the wrath of God.

That Christ has, by His suffering and death, made an atonement for the

sin of the whole world, so that "whoever will" may come and partake of the water of life freely.

Such is the teaching of the Christian Workers, whilst they also enter into amongst themselves the following covenant:

We do, in the presence of men, confess Christ Jesus as our Saviour and Lord, and do heartily give ourselves to His service, and take His Word as the rule of our life. And, having been united by faith to Him, we do now, as a Church of Christ, humbly relying on His grace, unite with one another in this covenant. We will habitually observe secret prayer and the reading of the Scriptures, earnestly seeking therein the help of the Holy Spirit.

We, who are the heads of families, will maintain the worship of God in our homes, and will endeavour to lead our children, or others committed to our charge, to faith in Christ and to the Christian life.

We will attend regularly, as far as Providence shall permit, the public worship of God on the Lord's Day and such other meetings for worship as the Church may appoint, and we will faithfully observe together the ordinance of the Lord's Supper.

We will walk together in brotherly love, with Christian sympathy and kindness, and will tenderly and faithfully admonish and help one another as may be needful. We will not bring to the Church a complaint against any member for personal trespass or offence until we have taken the first and second steps pointed out by Christ, thus endeavouring to settle all private offences without publicity.

We will aid, as the Lord shall prosper us, in supporting a faithful Christian ministry among us, and in sending the Gospel to the whole human family, and as we have opportunity we will seek by example and word to lead men to Christ.

We will endeavour to live soberly and righteously and godly in this present world, abstaining from whatever is unbecoming the Christian character: and, as baptism signifies our death to sin and resurrection to holiness, so we will seek to walk in newness of life.

The Christian Workers have three places of worship in Toronto, the largest of which is that on Denison avenue, formerly occupied by the Presbyterian Church, where the work commenced about the year 1890, the first pastor being the Rev. P. W.

Philpott. Mr. Philpott only remained a short time; he was followed by the Rev. Wm. Pink in 1891, and then the same denomination at 381 Coleridge street. The present pastor is the Rev. William Roffe, who has an



CHRISTIAN WORKERS' CHURCH, DENISON AVENUE.

by the Rev. G. E. Fisher, who remained until 1898, when he took charge of the work now being carried on by an average congregation of about 150 people. The second place of worship belong-

ing to the Christian Workers is in a private house at 381 College street, the ground floor of which is set apart for Divine service. The room will accommodate rather more than 100 people with comfort and is on Sundays generally well filled. The pastors have been Mr. Philpott, Mr. Roffe and the present pastor the Rev. G. E. Fisher. The College street congregation have secured a site somewhat to the westward of their present building and hope to erect a permanent church during 1904.

are slowly but surely increasing in numbers.

In addition to the congregations of Christian Workers already mentioned in this article, there are other bodies working on the same principles, holding and teaching precisely the same doctrines, yet differing slightly in their views of church government existing in the city. One of these assemblies for worship in what was formerly the Primitive Methodist church, situated so prettily at the junction of Davonport road



SHERIDAN AVENUE.

The third and last place of meeting of the Christian Workers is in a private building on the corner of Fisher street and Sheridan avenue. The pastors there have been the Rev. I. C. Wickwar, now a missionary in Africa, the Rev. W. B. Spink, and their present pastor, the Rev. Mr. Williams. The congregation is but a small one comparatively speaking, but they are earnest in their work and

and Yonge street. They number some fifty or sixty members, and at present (1903) have no settled pastor. The originator of this branch of the Christian Workers was Mr. P. W. Philpott, formerly connected with the Salvation Army. He remained in Toronto, superintending the work, from May, 1892, the date of its inception, for about five years, when he removed to Hamilton, where

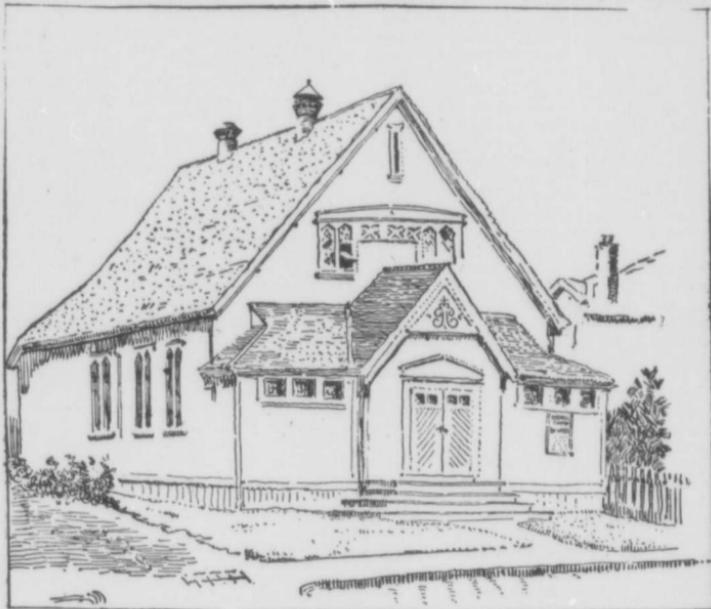


CHRISTIAN WORKERS' CHURCH, DAVENPORT ROAD.

he is still zealously engaged in the work. Those who have taken an active part in the operation of the Christian Workers have been Rev. A. Beattie, R. J. Garrett, Mr. Albert Britnell, and Mr. James Booth, an employe of the city, the two last of whom still take an active part in the work and are members of the church on Davenport road.

Yet another assemblage of this sect gather in what was for several

spects and yet working in with them in other respects, with methods that are unique, but with practical results that command commendation, the Army has fastened itself upon the religious body politic with an influence and form of existence not to be lightly esteemed. Dealing with the lower stratum of society, it deals with an element untouched by the churches and untouchable by them, and yet an element especially worthy of humani-



CHRISTIAN WORKERS' CHURCH, CONCORD AVENUE.

years known as Concord avenue Congregational church, situated near Hepburn street. They are a small congregation, and have occupied this building since 1901.

CHAPTER CLIX.

THE SALVATION ARMY.

Rise and Progress in City of Aggressive Missionary Spirit.

Indissolubly connected with the religious life and history of Toronto is the Salvation Army. Running counter to the churches in some re-

tarian and evangelistic effort. Even from a civic economic standpoint, in the reclamation of criminals and fallen persons, the Army commands consideration. In view of its prominence and the immense nature of the work it is doing the subjoined authentic historical data cannot fail to be interesting and valuable. In their presentation to the reader the writer acknowledges the kindness and courtesy of the genial editor of the War Cry, who furnished the facts and figures.

In 1884 Mr. William Booth, a minister of the Wesleyan Methodist connection, of considerable experience

and success in evangelical work, moved with compassion for the spiritual destitution of the masses of the people in the east end of London, determined upon making a personal effort for their evangelization and help. Taking his stand alone on the corner of a street, outside a tavern, in a locality known as Mile End gate, on a certain Sunday evening, he preached the gospel, and this was the opening fusilade of what has grown into the gigantic missionary organization known as the Salvation Army.

For months, from Sunday to Sunday and sometimes during the week, he continued his work, and many of the wretched inhabitants were awakened to a sense of better things. By utilizing his converts in proclaiming the truth he gathered around him a band of earnest workers, which band grew into what was known as the Christian Mission. For a period of twelve years this organization grew into fair proportions, several halls being occupied in the metropolis. The growth reached out into some of the more important manufacturing, mining and maritime districts, but still the increase was within limited proportion.

Up to this time the work had been much upon the evangelistic lines accepted by the different religious bodies. But Mr. Booth, feeling that himself and his work were cramped and hindered by the hard and fast rules of the churches, determined to separate himself from the "traditions of the Elders," and to mark out for himself a district line of missionary enterprise. Thus it was that in 1880 the Christian Mission developed into the Salvation Army, with Mr. William Booth at its head as "general."

From this epoch in its history the Army has not ceased to make gigantic strides. At that time its officers were numbered by the score, its scene of action only extended to a few dozen obscure missions within the United Kingdom, and its directors and managers could be numbered by the fingers on a single hand. To-day it is working in 31 different countries, its officers are declaring the truth in 27 different languages, it comprises 4,318 corps or missions, and it is officered by 13,858 working evangelists (male and female), whose lives are devoted to its work, and who are wholly supported and provided for by

its funds. Its work has now penetrated into nearly every European country; Australia and the American continent are thoroughly occupied; South Africa, India and Ceylon are traversed by its missionaries, and the islands of the sea, east and west, are already marked out and occupied as the fields of its labour. Its literature and official organs are printed in all the languages of the countries named, and in furtherance of its objects it has within these eight years encircled the whole known world.

The history of the Army in Canada, though brief, is remarkable, filled with interest and equally great with results. Some six years ago the work broke out almost simultaneously in the cities of Toronto and London, it being a matter of uncertainty which place can claim the precedence. It appears that some earnest men who had been acquainted or associated with the work of the Salvationists in Britain had settled in this country, and of these Messrs. Freer and Glover, in Toronto, and Messrs. Ludgate and Addie, in London, commenced operations about the same time.

The first meeting in Toronto was held in McMillan's Hall, corner of Yonge and Gerrard streets, on the 11th of June, 1882. The work then migrated to the Mission Hall, on Chestnut street, belonging to the Bond street church. At this time Mr. Freer was the principal leader, and though the work was carried forward mainly on Salvation Army principles it was not connected with or officered by its recognized leaders. English officers had been previously despatched to the United States to open up the work there, and to these the workers in Canada applied for recognized officers. The leaders in the States were not then in a position to spare men for this work, so they commissioned a local worker, Courter by name, as lieutenant, and with him at the head of affairs, the work went on in Albert Hall, on Yonge street, occasional meetings being held in Occident Hall, Queen street, and also in Queen's Park. The work, however, remained somewhat disorganized, but in the fall of the same year Staff Captain Charles Wass was despatched from England via the States to direct aggressive affairs in Canada.

He arrived in Toronto Sept. 1st, 1882, and at once secured the support of several earnest citizens. The work was commenced in the old coloured church on Richmond street on strictly Army

lines. Afterwards the coliseum on Alice street was occupied, and the marching and open air preaching commenced. This is the recognized official birthday of the essay in Canada, and, as may be supposed, this departure caused quite a commotion in the city.

An outcry of "new religion" was raised, and for a time the little band of workers had unmistakably stormy weather; they were mercilessly "guyed" and mobbed by the public, on every appearance, and were looked upon with no small disfavour by the majority of religionists. In spite of this, the progress here, as elsewhere,

In the course of the first year the sympathies of many citizens were drawn to the workers and a building was erected on Richmond street, which, on the 24th of May, 1883, was dedicated to the Army work, thus becoming the "mother barracks" of the Dominion. But that opposition had not subsided may be gathered from the fact that on two occasions, one being the opening day, attempts were made to fire the structure. A public writer has recently observed that "Opposition seems to be the rain and sunshine by which the S. A. thrives." This was unmistakably so both in this



SALVATION ARMY HEADQUARTERS, ALBERT STREET.

was rapid and substantial. Many troublesome and dangerous characters came under the good influences of the Army, and the reality of good results marked the effort as one of energy and power. There are not a few respectable and substantial citizens among us to-day who came under Army influence in these early times, and who in the churches or in the Army and in the general affairs of life are a standing testimony to the efficacy of the work and the reality of the good results attained.

city and throughout the Dominion. During this time advances were made into other parts of the province. Among the earlier openings were Hamilton, Kingston, St. Thomas, Chatham, Woodstock, Ingersoll, Belleville and others.

Up to May, 1884, though Captain Wags directed affairs in Canada, the work was controlled by leaders in New York; but on the 24th of that month T. B. Coombs, the Commissioner, arrived from England to take sole charge of the work. He had been among the

earlier workers in England. He was a native of Wellingboro', Northamptonshire, and was engaged in a leather manufactory, with a decided penchant for the card table and taverns. He was converted by the preaching of Mrs. Booth, and became a soldier, and eventually an officer of the Salvation Army. He laboured in several towns and cities in England, among them the great industrial centre of Leicester, where he met his wife, who also became an officer, known as Captain Nellie Cope. After a successful career, she joined issue with Captain Coombs, and with him marched on to war.

Although young, Captain Coombs was marked as an officer of great merit, and early evinced that spirit of enterprise and determination which has been no insignificant factor in the progress of his organization in the Dominion. He was made major and placed in charge of the South Wales district, where, having attracted around him a band of hard-working officers, he achieved phenomenal success. Thus it was that he was chosen for the important post of Canadian leader, the wisdom of which choice the present position of power and usefulness to which the organization has attained fully demonstrates.

On the arrival of Commissioner Coombs the work in the Dominion had extended to some 30 communities, and the forces at his disposal were led on by about 150 officers. What the result of his direction and of the energy and faithfulness of those associated with him has been may be gathered from the fact that from Newfoundland to British Columbia the Army has been thoroughly established, and to-day in the Dominion there are 458 corps, officered by 941 evangelists, including the cadets in training. This field is sub-divided into 22 districts, each in charge of a staff officer responsible to headquarters for the direction of his district and the oversight of the officers working under him in the 25 or 30 stations in his charge.

The organization in the city of Toronto has grown with a rapidity equal to that in the country generally. In 1882, one corps was working in one building. To-day there are eight corps within the city limits, and two in the suburbs, the majority of which have erected buildings in which they carry on their operations.

First, of course, in these city buildings must be mentioned the Temple

and Headquarters, a handsome, red brick edifice, in the embattled Gothic style, having a frontage on Albert street of 80 feet, extending backward to a depth of 100 feet on James street, with its handsome tower rising to a height of 80 feet in the centre. The front of the building is occupied as the offices of Headquarters, where the business and details of organization are carried on. The ground floor is occupied by two large stores devoted to the sale of the Army publications and the supply of uniforms and musical instruments. Ascending to the first floor from the western entrance we reach the enquiry office, through which we enter a large prayer room and the statistical department, in which are collected and tabulated all the weekly reports of the work done and financial receipts and disbursements of every corps in the Dominion. In this work several young officers and cadets are engaged in charge of Capt. Golds.

At the rear is the great Hall, with which all Toronto is familiar. It seats 2,500 people, and in it is carried on the work of the Sixth Toronto or Temple Corps, which has a roll of 150 soldiers, in charge of a field officer, and which works the Central City district. The value of this imposing building is estimated approximately at \$60,000. The arrangements for carrying on the work in every department are complete. Everywhere can be noticed the systematic principle upon which all the Army's operations are conducted.

The old building on Farley avenue is the home of the 1st Canadian Corps, with a membership of some score or two of soldiers, working the west central portion of the city. The building, which used to seat 1,500 people, is now used as a children's home, and together with the land is valued at \$8,000, while the corps has secured new quarters at the corner of Esther street and Grange avenue.

Toronto No. 2 is situated at the juncture of Lippincott and Ulster streets, and is a beautiful new brick building valued at \$20,000. The barracks seats 1,000 people, and the corps numbers nearly 100 soldiers. This building also contains the Female Training Home, where 30 girl cadets are being trained for officers. This commodious and excellently arranged institution would occupy a single article for a proper description, and must be seen to be appreciated. It

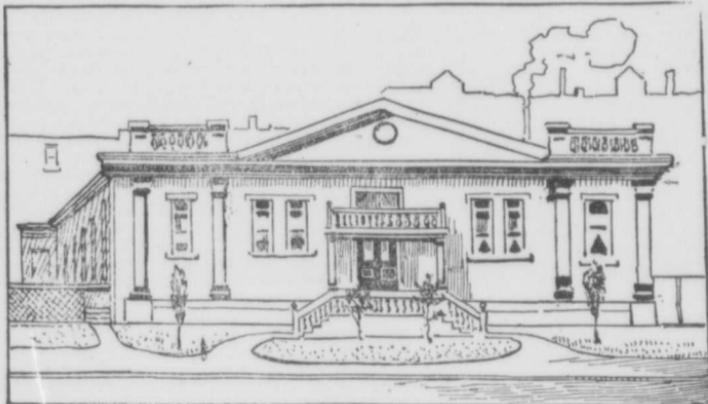
will amply repay a visit, and visitors are welcomed at any time of the day. The third barracks is on Lisgar street, a neat little brick building seating 800 people. It has a corps of 104 soldiers, and was erected in 1884 at a cost of \$800, including the land.

No. 4 is the well-known barracks on Yonge street, Yorkville, formerly a Baptist church, purchased by the Army. It formerly seated 700 people, and is valued at \$20,500. It has now been altered to a Rescue house for fallen girls. The corps is holding meetings in a hall situated over the North Ender Publishing Company's office on Yonge street, near the corner of Bloor street. a lesser building on Northumberland avenue, off Dovercourt road.

Besides these there is a Rescue Home for fallen women at 916 Yonge street, under charge of a staff captain and four other officers.

There is a Women's Shelter at 74 Agnes street, where three officers are constantly on duty. The Children's Shelter is on Farley avenue, likewise under three officials.

A resume of Salvation Army operations would be incomplete without a glance at the history and present position of its official organ, the War Cry. Up to the close of 1884 a small sheet had been printed at the headquarters in the States, for circulation in the Dominion, but a sudden emergency rendered it necessary that a Canadian issue should be inaugurated, and at a week's notice an unassuming



CHILDREN'S HOME, SALVATION ARMY, FARLEY AVENUE.

Riverside, or Toronto 5, is over the Don, on Broadview avenue. It was formerly the Town Hall, and being purchased by the Army, was altered to suit the requirements of the work. It is a bright, cheerful building, seating 600 people, and the property is worth about \$4,000. The local corps number about 50 soldiers.

There is also a corps working in a lesser building on the south-west corner of King street east and Berkeley street.

In addition to these buildings the Salvation Army has an Industrial Home for men on the south-east corner of Wilton avenue and Victoria street, a wood and coal, and an express and enquiry department.

sheet of four pages made its appearance. This was conducted for a year under the direction of the then Chief of Staff, the late Staff Captain Eastwood, but after his decease it came under its present direction. Mr. Arthur Sumner was the first editor, the son of an "old country rector," and a descendant of a high Anglican dignitary, a Charterhouse boy, and an Oxford "undergrad." In early life he studied medicine at Guy's Hospital, London, England, but falling a victim to the fascinations of journalism he followed that vocation for seven years in the great metropolis. In 1877 he came to Canada and entered commercial life, but identified himself with the Army in St. Catharines and enter-

ed its work. At the beginning of 1885 he was installed as editor, and in his charge the official organ soon gained a prominent and successful place in religious journalism.

In 1886 the office was removed to its present commodious location in the old church on Albert street, till then occupied by the Plymouth Brethren, which had been purchased by the Army, and the value of which amounts to some \$12,000, and there is to be found a well-regulated and efficient concern. A large staff of printers, machinists, photographers, artists and engravers are engaged on the two Salvation journals, the War Cry and Young Soldier. The former has blossomed from a single sheet of indifferent make-up to a first-class, well illustrated paper of 16 pages, of no mean literary pretensions, with a weekly circulation of about 35,000 copies. The latter is a bright, healthy children's paper with a circulation of 7000. The extent to which these ventures have developed and the financial help they are to the Army operations will be understood when it is stated that by the annual balance sheet during the last fiscal year they entailed an outlay of \$40,000, and realized a gross income of \$62,000. One feature of these papers is that they take no paid advertisements. The Army also issues a French paper, *En Avant*, published in Mont el for circulation in Quebec Province. The Army has all round the world no less than forty-eight War Crys, or official organs, printed in thirteen different languages.

The religious teachings of the Army differ in no wise from those accepted by all Christian bodies as fundamental and essential. Its officers are gathered from its ranks, and none receive more remuneration than is sufficient to provide for their mere maintenance. Converts after probation in the ranks as soldiers are eligible for promotion if they choose to volunteer; but the strictest discrimination is used in their selection. A candidate has in addition to the recommendations of the officers of his corps and division, to furnish testimonials as to character and consistency from employers and those with whom he may reside, besides medical certificates as to physical fitness and ability to stand the strain of his by no means easy duties. Being accepted, he is placed as a cadet in one of the training homes or at a station under an officer for training.

with the understanding that he may be returned home at any time if found unsuitable. When thoroughly approved these cadets are made lieutenants to assist a captain or are placed in charge of a small village or outpost.

The stipend of an officer is regulated not by rank nor position, but by circumstances. All unmarried officers are entitled to a weekly allowance of \$6 for men or \$5 for women. A married couple receive \$10 per week, out of which allowance all have to provide for their entire necessities. It should, however, be stated that no officer can claim his allowance until all the running expenses of his charge have been met and provided for, and as a matter of fact there are many officers in poor stations that are provided for only by the voluntary gifts of their soldiers and sympathizers; on the other hand, no matter how prosperous a station may become, the officer can receive no more than his regulation allowance. All presentations to individuals are altogether discounted, and all surpluses go to the "War-chest" or common fund of the organization.

All officers are directly responsible to headquarters and their district officer, and to each of these has to furnish upon printed forms a weekly statement of the work done and of the financial standing of his corps. These reports go into the most minute details of the work, embracing the number of meetings, the number of converts, the number of hours occupied in visitation, and the number of houses visited daily. The financial report gives all the receipts and expenditure for the week, the nature and amount of all outstanding liabilities, and are a fac simile of the cash books kept respectively by the officer and secretary, who is a local soldier appointed to that post. These reports are all entered into the proper books at the divisional and general headquarters, and being reproduced on sheets are regularly mailed each week to the international headquarters in London, England, so that at all these centres, from week to week, can be obtained at a glance an exact understanding of the position of every corps and the work done by each individual officer.

In reference to the marriage of ordinary soldiers no restrictions whatever are imposed, though all are urged to refrain from any union likely to interfere with their religious liberty or

impede their spiritual advancement, and marriages are only solemnized in the Army form when both parties are in the ranks. The rules binding officers in these matters are only framed to prevent scandals and check inconsiderate or imprudent unions. A candidate of either sex, before acceptance, promises to contract no union that will end his career as a worker, to refrain from engaging himself to any person in the corps with which he is working; to enter into and break off no engagement without consulting headquarters, and to contract no marriage without a year's bona-fide en-

charge of corps; Lieutenants, who assist, and cadets in training.

The rank and file, or soldiers, are men and women pursuing their ordinary avocations in life; the rules binding upon them are:—That they are converted; that they live out their profession strictly, that they help in the work by personal effort as they are able; that they adhere to the regulations as fixed from time to time, and that they abstain from intoxicants, tobacco, opiates, etc. Some soldiers are constituted sergeants, to help the officers more especially in the work of visitation and the nursing



SALVATION ARMY, BROADVIEW AVENUE.

agement. No one is supposed to make an engagement before he has been an officer one year. With these simple restrictions all are allowed to follow their own judgment and the bent of their affections.

The executive is vested in the General, but the Commissioner in each country is de facto General in the country over which he has charge. The grades of officers are as follows: The General, Colonels, who may be Commissioners; Majors and Staff-Captains, who may have charge of divisions; Adjutants, who assist in the charge of divisions; Captains, who have

of weak converts.

The army finances are raised upon a purely voluntary principle, by collections in the meetings and donations. Soldiers are expected to pay no fees or dues whatever; but weekly, at a private meeting called the "roll call," they contribute in envelopes or "cart-ridges" provided for the purpose, a small sum for the support of their own corps, and while no assessment is made they are urged, if able, to give regularly and systematically a sum of their own choosing, however small. Although the army has many warm friends outside of its ranks, it is

chiefly by the mites of its soldiers and converts that its heavy financial liabilities are sustained, and what these are may be understood when it is shown that in the year 1895 in the Dominion a sum of \$77,836 passed through the army's books, as expended in the purely spiritual work of the organization.

In 1896 the Chief Commissioner in Canada, Newfoundland and North-west America, was Miss Eva Booth, the third daughter of General and the late Mrs. Booth. Previous to coming

Provinces and Newfoundland. The General Secretary is Mr. Albert Gaskin, who assumed office about July 1st, 1896. The General Secretary's work previous to accepting his latest appointment was at the Training Home in Clapham, and he was occupied in evangelistic work connected with the army. The head of the editorial offices is Mr. Bruno Friedrich, who, though of German birth, became an officer in Canada, and served from the lowest rank of officership.

Ascending the stairs of the second



SALVATION ARMY, YORK.

to the Dominion, Miss Booth was in charge of the International Training Home in Clapham, in the north-east suburbs of London.

The Chief Secretary is Clement T. Jacobs, who holds the rank of colonel in the organization. Previously to accepting the office of chief secretary Colonel Jacobs, (then what is described by the army as Brigadier Jacobs), was general secretary. Before assuming office first as general, and afterwards as chief secretary, this gentleman was engaged in the work of the Salvation Army in the Maritime

floor we first reach the office of the Financial Secretary, one of the principal officials in the organization. The next door opens, where are employed the stenographers and type-writers, some half dozen of whom are constantly employed. Next to this is the large comfortable room occupied by the Chief Commissioner. In addition to these are the offices of the chief and general secretaries. On the third flat are the janitor's rooms, lavatories and other offices requisite to the work of the army. The War Cry, the official organ of the army, is printed and pub-

lished at No. 12 Albert street, a building a few yards to the east of the Salvation Army head-quarters.

In the Dominion the latest returns available show the total number of corps, out-posts and societies is 458 with 767 field officers, 35 employes and 76 cadets, the latter of whom it is imperative should belong to the Army, though as regards the employes this rule is not strictly enforced. There are eleven rescue homes, nine food and shelters, one prison gate home, four coal and wood yards, one enquiry office for missing friends, one industrial farm colony, one league of mercy, and several minor institutions, which carry on their operations at one or other of the institutions named.

The following figures will show the work that the Salvation Army is doing throughout the world:—

Total number of officers is 13,858; the number of corps or stations is 3,579; the total number of indoor meetings held every week is 36,800; total number of outdoor meetings held every week, 30,000; total average attendance at same every week is 4,869,000. Total number of newspapers and magazines published in fourteen different languages is 48. During one year alone the Salvation Army printing press issued, of newspapers, magazines, books, etc., 51,000,000.

The total number of rescue homes is 69, of slum posts 65, of prison gate homes 12, of farm colonies 7, of labour bureaux 22, of food and shelter depots 72, of labour factories and wood yards 29, help and enquiry depots for the recovery of lost relatives 3. Altogether there are to-day over 800 social institutions conducted by the Salvation Army throughout the world, with an accommodation for 16,000 inmates.

During the past five years Miss Eva Booth has made the following additions to the work in Toronto:—

A children's aid shelter has been constructed out of the former barracks on Farley avenue, in which neglected or homeless children are cared for, as well as children of poor people who are unable to look after them. The average number admitted to this home is thirty-five annually. The corps which formerly occupied the Farley avenue barracks is now located at Huron street.

A new rescue home has been opened by reconstructing the former Army barracks at Yorkville. There is room

for about forty women and twenty children.

A new building has been erected on Broadview avenue for the Riverside corps of the Salvation Army, containing a large and small hall, as well as quarters for the officers.

Extensive alterations have been made in the headquarters building, corner James and Albert streets. A special officers' council chamber has been added, several other offices have been made, and a large addition has been built on the rear to accommodate printing plant, etc.

The prison work in the city has been greatly developed, a special staff officer being appointed for this department. This has now been in operation for about two years.

Respecting the prison work of the Salvation Army the following figures are for the year ending September 30th, 1901—

Number of men met with and advised on day of discharge from prison.....	510
Number of men helped or found employment for on discharge from prison.....	301
Number of men professed conversion in prison.....	157
Number of men professed conversion after discharge from prison.....	19
Number of men visited and prayed with in prison cells...	532
Number of War Crys given away to prisoners in prison.....	10,400

These figures are quickly read, but only deliberate thought will correctly show the amount of work involved and the satisfactory results obtained.

Dissecting the 301 cases helped, 244 of these were first offenders, 41 were imprisoned for second offence, the balance had committed more than two offences.

According to the nature of offences these men class as follows—

For theft.....	86
For larceny.....	66
For vagrancy.....	44
For assault.....	20
For various other crimes...	85

Out of the 301 helped five returned to prison life and 26 proved unsatisfactory in the situation placed.

Apart from the figures given in the unsatisfactory cases the remainder, as far as known, are good and law-abiding citizens.

CHAPTER CLX.
REFORMED EPISCOPAL.

Church Formed as a Protest Against Angli-
can Ritualism.

The Reformed Episcopal church was organized by evangelical clergymen of the Protestant Episcopal church, who had become convinced that the battle against Ritualism had been

Hall was pastor. This brought upon him unstinted abuse and denunciation from the press and authorities of his church. He then determined to make an effective protest against what he regarded as a schism in the body of Christ, and to provide a church home for those who love the liturgy and are attached to Episcopacy, in which they should have all that is dear in form and method, without the innovations of Ritualism.



FIRST REFORMED EPISCOPAL CHURCH, SIMCOE ST., NOW USED BY CHRISTIAN SCIENTISTS.

lost by the Low church party, and that the only way to secure an evangelical episcopal church was to form a separate organization. When the Evangelical Alliance was in session in New York in 1873, Bishop Cummins, then Assistant Bishop of the Protestant Episcopal Diocese of Kentucky, participated in a communion service in the Fifth avenue Presbyterian church, of which Rev. John

together with the fullest fellowship with all branches of the Christian church. He therefore, with seven presbyters of the Protestant Episcopal church organized the Reformed Episcopal church Dec. 2nd, 1873.

The declaration of principles then adopted was such as is generally asserted by Protestantism with the added statement of belief in the doctrines of grace substantially as they

are set forth in the "Thirty-nine Articles." The declaration then says:—

"This church recognizes and adheres to Episcopacy, not as of Divine right, but as a very ancient and desirable form of church polity.

"This church retaining a liturgy which shall not be imperative or repressive of freedom in prayer, accepts the book of common prayer, as it was revised, proposed, and recommended for use by the general convention of the Protestant Episcopal church A. D. 1785."

The existence of the church as one order of ecclesiastical polity, the special priestly character of ministers, the oblation of the altar, the presence of Christ in bread and wine and baptismal regeneration are declared to be "erroneous and contrary to the Word of God."

Although they deny the divine right of Episcopacy, the members of the church claim that they have the historic episcopacy whatever may be its value. Bishop Cummins was a regularly consecrated bishop of the Protestant Episcopal church, and the validity of their Episcopate has been acknowledged by the late Rev. Dr. Pusey, the father of the Ritualistic movement, by the late Canon Liddon, Oxford, by the Bishop of Winchester in an address in Convocation, and by the Lord Chamberlain, who gave official recognition at the Queen's Jubilee Thanksgiving service in Westminster Abbey, to Bishop T. Hubard Gregg, one of the Reformed Episcopal bishops in England. While, therefore, they maintain that the Episcopate is an office and not an order—that a bishop is merely a chief presbyter—the first amongst equals, they contend that they have the Episcopacy as truly as any Episcopal church, Roman, Greek or Anglican.

The prayer book used by this church is virtually the book prepared by a commission appointed by the Protestant Sovereigns, William and Mary in 1689 to revise the prayer book and remove the roots of Romanism unwittingly left by the reformers. The work of this commission was adopted with a few alterations, by the general convention of the Protestant Episcopal church in the United States in 1785, and was accepted by the Archbishop of Canterbury when he ordained the American bishops in 1787. If the Protestant Episcopal church had retained this book it would have been

evangelical to-day; but Bishop Seabury, who had been ordained in the episcopate by the Scottish bishops in 1784, and was already established in Connecticut, refused to accept it, and in 1789 the Protestant revision of William and Mary was replaced by the old book. This church therefore claims to have the Church of England prayer book without the errors that were allowed to remain in it, in the endeavour to prepare a book of worship that would be acceptable to both the Protestant and Roman Catholic subjects of Queen Elizabeth; and although it was not adopted by Convocation, it received the sanction of the Archbishop of Canterbury. The chief points of difference between the Reformed Episcopal church and the Church of England are as follows:—The Church of England, as represented by a majority of its ministers and members teaches that the Church of Christ exists in one form or order of church government only, a three-fold ministry, of bishops, priests and deacons, based on the divine right of bishops, who are the successors of the Apostles in their apostolic office, and derive their authority from them by succession in an unbroken chain. On this theory, only such bodies of Christians as possess this order and succession, as the Roman and Greek churches, are parts of Christ's Church. The Church of England therefore has received Roman priests without reordination, but will not receive the ministers of any other church in Canada unless they submit to re-ordination.

The Reformed Episcopal church protests against this theory. It holds that the true church consists of all who are true believers in Christ, but exists under varying forms of organization. While therefore, the Church of England turns away from the non-Episcopal Protestant churches, this church, with an equally historic Episcopate, seeks fellowship with all Protestant evangelical churches.

In the Church of England the minister is called a priest. The Reformed Episcopal church objects to this view of the ministry, and strikes the word priest, as applied to the minister, from its ordinal and prayer book, maintaining that there is but one priest, Jesus Christ.

The Church of England prayer book teaches that when an infant is baptized it is "thereby made a member

of Christ, a child of God, and an inheritor of the kingdom of Heaven," and a majority of her ministers teaches that regeneration is inseparably connected with water baptism. The Reformed Episcopal Church holds that there is only one regeneration through the Holy Ghost, of which baptism is the sacrament only, a symbol divinely appointed.

The Church of England permits its clergy to teach that in the commu-

ed Episcopal Church receives to its membership, by letter or other satisfactory evidence, communicants of other churches, and commends any bishop, presbyter or communicant desiring to leave it to another evangelical branch of Christ's church with its prayers and love.

There are minor points of difference flowing logically from the major differences now named which need not be mentioned here. Enough has been



CHRIST CHURCH, REFORMED EPISCOPAL, COLLEGE AND LIPPINCOTT STS.

nion service the sacrifice of the body and blood of Christ is offered up by the priest. The Reformed Episcopal Church considers this doctrine as repugnant, and prohibits the turning of the communion table into an altar or the introduction of anything calculated to teach sacerdotalism.

The Church of England, in receiving communicants from other Protestant churches, generally requires them to be confirmed. The Reform-

said to show the general scope of the belief of this church. It occupies the same relative position to the Church of England, or the Episcopal Church, as it is called in the United States, that Luther's Reformation occupied to the Church of the Middle Ages. To justify its position of protest against what it conceives to be the Romanizing tendency of the church from which it has sprung, it points to the history of the Episcopal Church

in the United States, where the growth of ritualism has been so rapid that at a general convention that party had more than two-thirds of the clerical vote and within a few votes of two-thirds of the lay vote in favour of striking out the word "Protestant" from the name of the church.

Reformed Episcopalians maintain there is good cause for the existence of their church in Canada. If a re-

time they shall lose their evangelic character.

In the United States the Reformed Episcopal church has had a remarkably rapid development when the nature of its opposition is considered. Large, wealthy and influential churches have been built challenging a prominent position socially and intellectually. The growth in Canada has been slower, naturally, but equally valuable. There are two churches



EMMANUEL CHURCH, REFORMED EPISCOPAL, SHAW ST.

vision of the prayer book in the old church, upon evangelical principles, were possible they would gladly remain there. Since such a revision is impossible they therefore deem it wiser to devote their energies to the work of building up a branch of the historic Episcopal church, whose constitution and canons render undesirable innovations impossible than to continue to establish churches with the probability that in course of

in this city, the subject of this sketch, and they are in communion with the denomination in the United States.

The churches in Toronto are known as Christ Church and as Emmanuel. The first-named of these buildings is on College street, at the corner of Lippincott street, and was formerly occupied by the College street Baptist congregation, they removing therefrom when they built the hand-

some brick church further west on the same street. When the Reformed Episcopal church first settled in Toronto they built the brick church on the eastern side of Simcoe, near Caer Howell street, now occupied by the Christian Scientists. About 1891 they removed from that building to their present home. About the years 1873-4 the general feeling of protest against the ritualism of Anglicanism, on the ground of its approximate Romanism, found an existence among Church of England people in Toronto. The organization of a small congregation, which met in Temperance Hall, was a result of this feeling. After being there a short time the Coliseum Hall, on Alice street, near Yonge, was used as the place of meeting. It was then decided to lease the little church at the corner of James and Louisa streets, owned by the Covenanters Presbyterians. The building was altered and improved, and the congregation was so successful in its growth that the site on Simcoe street was bought and the church erected.

For some years things went on well at Christ Church, but financial troubles subsequently overtook them and they were compelled to migrate to College street. Externally this building is not attractive. It is a low-set, roughcast structure, without any pretension to architectural merit. But, withal, it is not inharmonious in proportion, however unattractive it may be in grace and beauty. It stands somewhat back from the corner and spreads itself out in two wings running parallel with the central portion while at right angles to the rear gable, on the north, is the Sunday school and lecture room. An unassuming little belfry rises from above the entrance on College street. A large red brick chimney rises from the north-west angle of the structure and large trees spread their branches over the low roof. A small porch projects from the front end of the church and to one side of it is a bulletin upon which is painted the information necessary to enlighten the passer-by as to what the building is, the name of its pastor and its order of services.

The ministers at Christ Church have been as follows, the most notable among them being the Rev. T. W. Campbell, whose pastorate extended over more than ten years, terminating in 1897, Revs. W. Mason

Gallagher, Mr. Windeyer, B. B. Usher, R. A. Bilkey, T. W. Campbell from 1886 to 1897, G. S. Vail, who resigned in 1899, H. T. Worsman, who remained for about a year, being followed in 1901 by the pastor, the Rev. F. Ten Broeck Reynolds.

The present congregation is neither a wealthy nor a very large one, but in their earnestness, zeal and devotion to their principles they make up for the comparative smallness of their numbers.

Emanuel Church, 171 Shaw street, a most unpretentious building acquired by the Reformed Episcopalians in 1897. They have had many different ministers, the pulpit being filled from time to time by visiting clergymen or by temporary preachers. In August, 1903, the Rev. G. Orman, until then a resident of Montreal, assumed the pastorate. This church has a great struggle to maintain its separate existence, but despite all discouragements it has by lay and occasional clerical help, succeeded so far in doing so (1903.)

CHAPTER CLXI.

CHRISTIAN SCIENTISTS.

A Small Body of Worshipers Holding Peculiar Tenets.

At seven o'clock on the morning of March 29th, 1898, the corner stone of the place of worship of the First Church of the Christian Scientist, at the corner of Caer Howell and Simcoe streets, was laid. Some two hundred members of the sect, many of whom hailed from Hamilton, Kingston, London, and outside places, were present. Mr. J. H. Stewart, the reader, or pastor, of the church, and his wife, Mrs. Stewart, who is also a reader, read addresses. The clerk, Mr. John O'Connor, read a short history of the church. These addresses and record, together with a copy of the Scriptures, a copy of the text book of the sect entitled "Science and Health" and a copy of the Christian Science Journal, were deposited in a copper box within the corner stone. Bible readings and selections from the text book were read, which concluded the ceremony.

For three years the Christian Scientists, as they are usually termed, worshipped in the old church on the

same corner, which was once used by the Reformed Episcopal church. Finding it too small to accommodate their

of solid brick, built in the Romanesque style, the fronts and terraces finished in copper, and it gives seating capa-



CHRISTIAN SCIENTIST CHURCH, S. E. COR. SIMCOE AND CAER-HOWELL STS.

numbers the present new structure | city to 700 people. A pipe organ worth
was decided upon. The new church is | \$2,000 is placed on the south side

where the readers' desks—corresponding to the pulpit—are located.

There are two main entrances to the building opening from Simcoe street and the Queen's Park avenue. Chimes will be placed in the tower, and the total value of the property will exceed \$30,000.

The church was dedicated June 19th, 1898.

The denomination of Christian Scientists was first founded in Toronto by Mr. and Mrs. Stewart, who came here in June of 1887. There is now a membership of 500 active adherents in the city and as many more sympathizers.

The first kindred denomination in America was founded by Pliny Brett in the State of Massachusetts early in the beginning of the century. They made considerable progress at first and spread to Canada, where they made some inroad into the early Methodism of the time, but after a lapse of some fifteen years they died away. They carried the belief of Divine healing to an immoderate degree.

This was the first corner stone ceremony performed by the sect in the British Empire.

The old building used by the Reformed Episcopal church was dismantled entirely, only the brick walls being left standing, while great additions were made to the structure. Formerly the main entrance was on Simcoe street. Now, while the latter is retained, the principal doorway is on University avenue. The total value of the building and land exceeds \$30,000.

The earlier history of this building will be told in the article specially relating to the Reformed Episcopal body.

CHAPTER CLXII.

"THE CHURCH."

Congregation of Independent Thinkers on Evangelical Basis.

"The Church," is the name given to a community of Christians meeting regularly twice every Sunday in Jackson Hall, at the corner of Yonge and Bloor streets. Its commencement dates from June 19th, 1881, when about thirty members, nearly all of whom had separated from the York-

ville Baptist church, met for worship under the pastorate of Rev. Wm. Brookman. Mr. Brookman had been pastor of the latter church for about fifteen months, during 1880 and 1881. Before that he was a Church of England minister for nearly twenty-five years.

The cause of the separation of the pastor and the people from the Baptist church was based upon the rejection of the doctrine of endless life in misery being the wages of sin and accepting the truth that immortality was conditional—that Christ came to give life to his followers that they might live forever, a privilege man does not possess naturally. Combined with this theological reason was a dissatisfaction with the rigid rules of close communion, and these two considerations led to a division. The object is to keep the Bible free from the fetters of creed and confession, which are all of man's device and imposition. And with this line of demarcation there is an insistence upon the practice of good works, and the loving fellowship with all other Christians. The rite of infant baptism or sprinkling is considered unscriptural; only those who are immersed are true Christians because that is the Biblical method. The selection of officers in this church is limited to those who have followed this apostolic custom.

The Canadian branch of the Conditional Immortality Association, of London, England, is affiliated with this church. The membership numbers about fifty, nor is the attendance at Jackson Hall ever much beyond that figure. None go except those intellectually qualified to deal with the new truths so forcefully put by Mr. Brookman and with sufficient moral courage to exercise intellectual freedom. The Sunday school numbers about forty and meets every Sunday afternoon. Preaching is held twice every Sunday, and the sermons are largely expository. This is, in fact, Mr. Brookman's strength. And so much imbued is he with the correctness of his position that he had frequently endeavoured to publicly debate the issue between his position and that of the other clergymen of the city, but they have all declined.

His people consist of prominent citizens, much esteemed for their upright lives and consistent Christian profession; their liberality is exceptional. No church or institution in the city is so free and generous in its contributions as this. No stipulated salary

is fixed for the minister, and all the operations of the movement go forward on the voluntary financial plan, and they are always remarkably successful. The service is the usual plain service of evangelical churches. There is no choir; the congregation is the choir, and is led by a young lady who plays the organ.

Rev. Mr. Brookman is an Englishman by birth and was born in 1830. He received a classical education and studied for the ministry. At first he served in the East India merchant service and then in the Naval service of the East India Company. He was ordained to the Church of England in 1859 in St. Paul's church, London, Ont., by the late Bishop Cronyn, first Bishop of Huron.

The reasons he assigned for leaving the ministry of that church are best given in his own words:—"I changed from the Church of England on account of the unscriptural errors contained in the Book of Common Prayer. I had my doubts concerning infant baptism, or rather sprinkling, which were not lessened by reading Dean Stanley's essay on baptism in the 'Nineteenth Century' of 1879, and because, though singularly comprehensive in her pulpits, giving the largest liberty to thought and expression upon the word of God, her authorities are intolerant and narrow in the matter of the reading desk, and allow no liberty of thought and expression there, compelling the clergy to assent to things which thousands of her intelligent Christian laity reject, and to use language in such an unnatural sense that under any other circumstances it would undoubtedly be called dishonesty. Thus I was compelled, however reluctantly, to withdraw from regular parochial work; as the liberty I had taken for more than 20 years in rejecting language I could not use was latterly denied me. I changed from the Baptists because I upheld the truth of life only in Christ, and that not actually obtained until the resurrection. I rejected the Pagan error of natural immortality, and also the foul libel on the character of God, that He causes all but saved Christians to be punished with endless torments and misery. I was also opposed to their communion practice."

Further conversation with Mr. Brookman brought out some of the views he entertains, and they are interesting at all events if not in the

popular line. As to the movement of modern civilization he is somewhat pessimistic, as when he says that "the world is not becoming better as far as following Christ and early Christianity is concerned, because the popular Christianity of the day is just becoming little more than moral and cultivated heathenism, bearing the name of Christianity." But, after all, his optimism asserts itself when he says:—"God is at present only gathering out the church, a body of Christ, from among the nations, and the world will never be right in any way until that is accomplished, and the Saviour returns to rule it with that church. God is wise and good in all His purposes; things are not going wrong, though it appears so. I hold to the restitution of all things. God kills men with kindness and will bring them all to Himself."

CHAPTER CLXIII.

THE PLYMOUTH BRETHREN.

Christian Workers who Reject an Ordained Ministry.

This denomination of Christians who have several congregations in and near Toronto, had their rise in the year 1830, when the Rev. J. N. Darby (who until 1827 had been a curate in the Established Church of Ireland), by his eloquence and sincerity persuaded many of the residents of Plymouth, England, to accept his views and to found the community since known by the name of Plymouth Brethren.

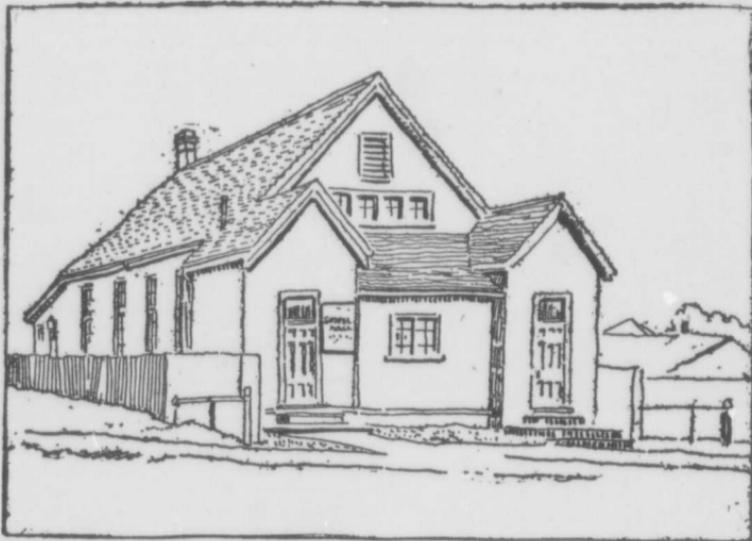
Mr. Darby seceded from the Anglican community, and for many years, principally from 1827 until 1845, he laboured hard to disseminate his view of the Gospel, and the true nature of the Christian church. Associated with Mr. Darby during the period just named, was the Rev. Benjamin Mills Newton, like Mr. Darby, a seceder from the Anglican church, the Rev. James L. Harris, who was a Nonconformist minister in Plymouth, and that justly celebrated erudite scholar, Dr. Samuel P. Tregelles.

These three men were indefatigable in their efforts and soon congregations were formed in all parts of Great Britain and Ireland.

Later, Mr. Darby proceeded to Paris where he remained a short time.

then went to reside in the French portion of Switzerland, where he obtained large numbers of converts or rather of followers. Darby enunciated no new doctrines in spiritual matters which differed materially from those taught the world over by all Protestant churches. It was in his conceptions of the Christian ministry and the Christian church, where he came into collision with Congregationalists, Baptists, Methodists and evangelical thinkers in all other denominations. To quote a well-known authority;—

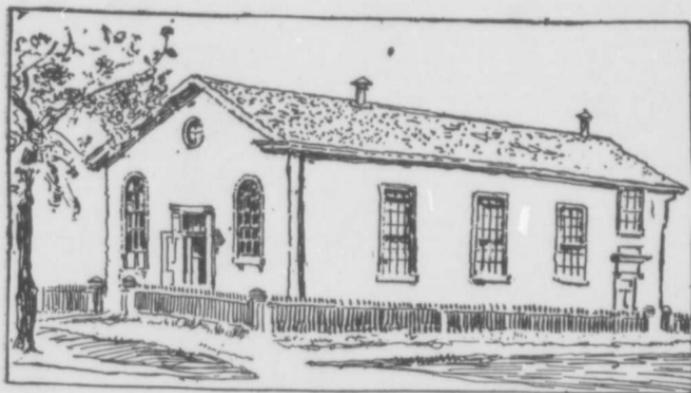
The gradual growth of this opinion, and perhaps the reasons for holding it, may be traced in Mr. Darby's earlier writings. While a curate in the Church of Ireland he was indignant with Archbishop Magee for stopping the progress of mission work among Roman Catholics by imposing on all who joined the church the oath of supremacy. This led Darby to the idea that established churches are as foreign to the spirit of Christianity as the Papacy is. The parochial system, when enforced to the extent of prohibiting the preaching of the gos-



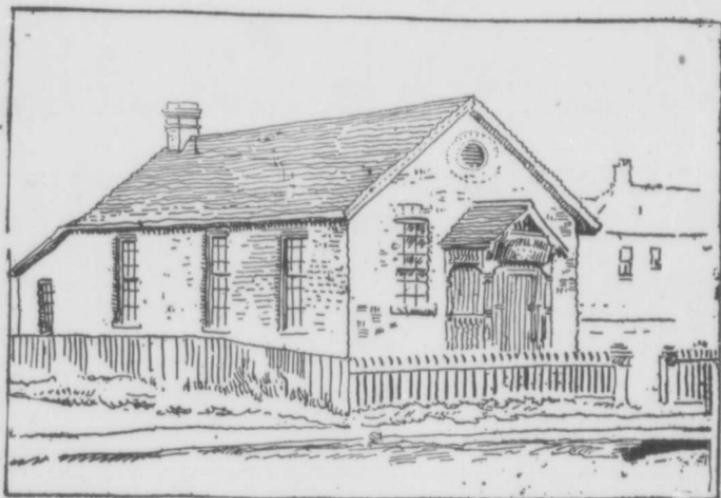
GOSPEL HALL, BROCKTON (1904).

The theological views of the Brethren do not differ greatly from those held by evangelical Protestants; they make the baptism of infants an open question and celebrate the Lord's Supper weekly. Their distinctive doctrines are ecclesiastical. They hold that all official ministry, anything like a clergy, whether on Episcopalian, Presbyterian or Congregationalist theories, is a denial of the spiritual priesthood of all believers and a striving against the Holy Spirit. Hence it is a point of conscience to have no communion with any church which possesses a regular ministry.

pel within a parish where the incumbent was opposed to it, led him to consider the whole system a hindrance to the proper work of the church and therefore anti-Christian. And the waste of power implied in the refusal to sanction lay preaching seemed to him to lead to the conclusion that an official ministry was a refusal of the gifts of the Spirit to the church. These three ideas seem to have led in the end to Plymouthism; and the movement, if it has had small results in the formation of a sect, has at least set churches to consider how they might make their ma-



GOSPEL HALL, CORNER FARLEY AND SPADINA AVENUES.
(Now disused, 1904).



GOSPEL HALL, TORONTO JUNCTION (1904).

chinery more elastic. Perhaps one of the reasons of the comparatively small number of Brethren may be found in their idea that their mission is not to the heathen, but to "the awakened in the churches."

The Plymouth Brethren, some years after their first formation in Toronto met in private houses. For a time a congregation assembled in the old Temperance Hall on Temperance street; then again did they gather at the Forum on Yonge street, at Poulton's Hall in the east end, and other places. From 1886 or 1887 a very considerable number assembled each Sunday in what was then known as the Gospel Hall, formerly the Temperance Hall, on the south-east corner of Farley and Spadina avenues. From there they removed about 1896, and now worship on Brock avenue, just south of Dundas street, and also on Gladstone avenue.

Though it is barely seventy-five years since the first organization of the Plymouth Brethren, they are now divided into five or even more, different bodies, all teaching substantially the same doctrines, differing though on matters of church government or ecclesiastical authority.

CHAPTER CLXIV.

DISCIPLES OF CHRIST.

Congregations Formed on Evangelical Lines in the Year 1838.

In what for many years was the Swedenborgian church, on the south side of Elm street, about 50 yards to the west of Yonge street, now assembles for Divine service a congregation of "Christians," or "Disciples of Christ." This particular congregation has a history in Toronto's religious life of nearly 70 years. They were first organized in 1838, meeting in the house of James Armstrong on Yonge street, which occupied the site where the British and Foreign Bible Society now stands. In 1841 they removed to a frame house on Shuter street, and then to a brick building now occupied by the Greek Catholic church, on the corner of Victoria and Shuter street. One of their most earnest supporters at this time was the late James Beaty, sr.,

and besides him were the Hon. Wm. McMaster, James Lesslie, Neil C. Love, William Elliot, Thomas C. Scott and other members of the Beaty family.

This congregation of Disciples have no ordained minister, holding that it is the right and duty of each converted male to prepare himself and be ready to exhort, admonish and edify his brethren. They have no creed, no articles, no confession of faith other than the text of the New Testament. They follow its teachings and none other, and they consider it



CHAPEL ON SHUTER STREET (IN 1841).

wrong to accept or teach any doctrine that is not to be found within its pages. They held most tenaciously to the baptism of repentant believers confessing that Jesus is the Christ, and weekly partaking of the Lord's Supper. As regards the former ordinance they recognize immersion on confession of faith as the only true form of baptism. Regarding the Holy Communion they partake of it in "breaking of bread" each Lord's Day morning.

About the year 1876 this congregation removed from the Shuter street building, making short stops at halls on Albert, Yonge and Alice streets, and settling later in a somewhat larger building, which stood until the beginning of the year 1900 on the south-east corner of Louisa and James streets, which they occupied until March 1st, in the year just named, when they purchased their present place of meeting from the Swedenborgians.

The present congregation numbers about 100 people, there being an average attendance each Sunday at the service of about 80 worshippers. There is a small Sunday school which some thirty children attend, Mr. Neil Robertson being the superintendent.

Mr. John W. Beaty, who is a rela-

tive of the original founder, takes an active interest in the welfare of this little community, so also do Ira Standish, Charles Welsman, Thos. Riley, David Galloway, Wm. C. Beaty and others.

The congregation make self-denying and zealous efforts to bring what they believe to be the truth as revealed by the Saviour and His Apos-

corner of Shuter and Victoria streets, has since they moved from the later place been converted from its ecclesiastical purpose into three dwelling houses, not very capacious ones, it is true, yet three pleasant looking cottages.

Of notable people who in the history of this congregation have taken part in its worship or deliberations



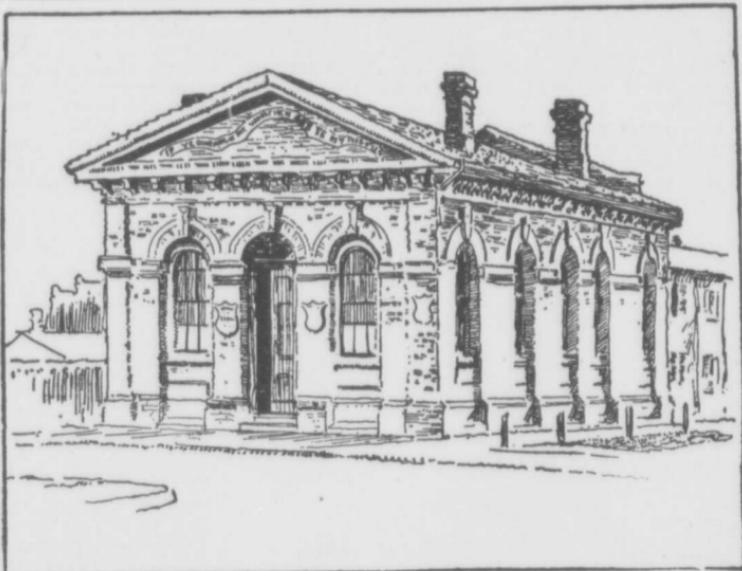
BUILDING NOW USED BY THE DISCIPLES OF CHRIST, ELM STREET (1904).

(Also see article on Swedenborgians).

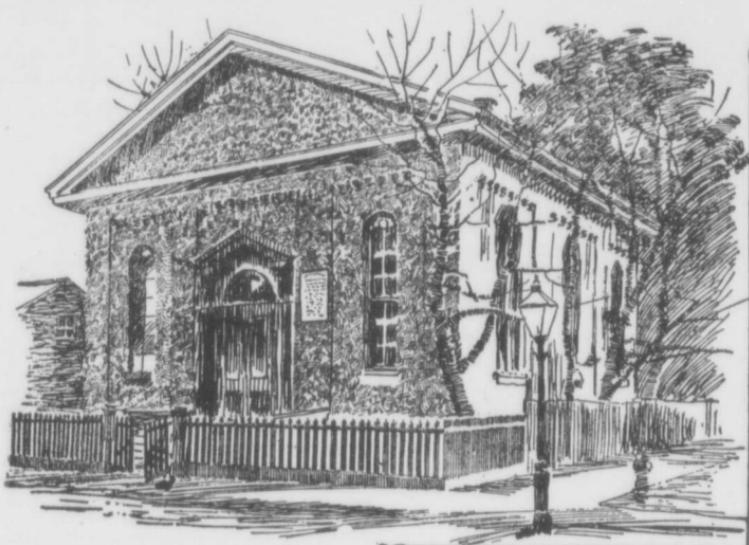
ties to the ears of the multitude. They make no great show, are neither proselytising nor unduly aggressive, and yet they laboured truly so far as they know, to further the Kingdom of Christ, upon earth.

A few more words must be said respecting the history of this particular congregation. Their first meeting place, which stood immediately to the east of the brick building on the

should be mentioned Alexander Campbell, who was one of the mightiest exponents of its belief in the United States, where to this day the "Disciples" are frequently known as "Campbellites." Another notable visitor was the martyred President of the United States, the late Gen. Garfield, who was present with the congregation and delivered an address to it about the year 1866.



SYRIAN CATHOLIC CHURCH, SHUTER ST., FORMERLY USED BY DISCIPLES OF CHRIST.



BUILDING AT LOUISE AND JAMES STS., FORMERLY OCCUPIED BY DISCIPLES OF CHRIST.
(Taken down, 1893).

CHAPTER CLXV.

THE GOSPEL HALL, BROADVIEW AVENUE.

—
Evangelical Congregation of Earnest Workers.

Situated on the west side of Broadview avenue, some two hundred yards to the north of Queen street east, is a neat brick fronted building built somewhat in the colonial style, known as "The Gospel Hall."

The congregation worshipping here, are known as "The Brethren," they

latterly in the premises now occupied by the Prisoners' Aid Society, 639 Queen street east. The gathering gradually increased in numbers, than some five or six years elapsed, and the meetings were transferred to Poulton's Hall, on Bolton avenue. There generally large congregations assembled on Sunday, while there was always one week night's gathering, sometimes more. From Poulton's Hall the quiet, unobtrusive "Brethren" removed in 1902 to the Gospel Hall they themselves had erected (at a cost of nearly \$2,000), on Broad-



THE GOSPEL HALL, BROADVIEW AVENUE.

recognize no denomination, as one of them describes themselves, and as they wish to be thought, all being "Brethren in Christ."

This congregation originated as follows; In the latter end of the year 1833 or very early in 1834, Mr. Robert Telfer, who had devoted his life to the work of evangelisation, formed a class (as it may be called for want of a better term), for prayer, praise and the study of the Scriptures, which "class" met in the Smith Block on Queen street east, first in some rooms to the east of the block, and

view avenue. The hall is plainly but comfortably furnished with open sittings, and will easily accommodate 200 worshippers. The building is brick-fronted with roughcast frame, and is entered by a short flight of steps from Broadview avenue. This congregation have a weekly celebration of the Lord's Supper. "Breaking of Bread" it is termed, and in all their doctrines are of the type known as evangelical. They hold that it is not essential or even necessary that there should be any specially ordained order of ministers, at the same time

they are not proselytisers, and seek not to interfere with the belief or practices of any other body of professing Christians. Mr. Telfer, who resides on Elliot street, is the presiding spirit among them, but he is but "the first amongst equals." "The Brethren" are a useful body doing a good work and the east end of the city would be poorer for their absence.

CHAPTER CLXVI.

FIRST UNITARIAN CHURCH.

Only Congregation of that Denomination
in or Near Toronto.

Standing back on the west side of Jarvis street, above Wilton avenue, is a plain but handsome structure, built of white brick in the form of a parallelogram and according to Gothic style. This is the Unitarian church of Toronto. Its length is eighty-five feet, and width fifty feet, and its seating capacity is six hundred. It is devoid of special ornamentation both externally and internally, and yet it is a very pleasant and comfortable place of worship. There is a small gallery above the vestibule, the organ is in the northwest corner of the audience chamber, with the pulpit to the left of it. The basement contains a Sunday school and lecture room, a vestry and library all properly furnished and well cared for.

A stranger entering this, church and attentive to the service conducted there would look in vain for any distinctive difference between its form of service and that of other Toronto Protestant churches of the evangelical type. It is only in the sermons that the distinctive Christianity of Unitarianism is exhibited. The morning service generally consists of responses between the minister and the people with a litany in which the prayers follow the Church of England model. There are special petitions for the Queen and Royal Family and Governor-General while a certain form of confession and absolution is used. The evening service is what is generally known as a "free" service and it was one of these which the writer attended in order to cull notes for this article. Very polite and considerate ushers

were at hand to show members and visitors to eligible seats, while hymn books were kindly furnished and every little mark of attention shown which makes one feel so welcome and so much at home. The congregation was not so very large but it was decidedly of an intellectual character, because intellectual culture was evident in the habit and style of the people as well as in the appreciation shown the very able sermon delivered. They seemed to be a thoughtful, not fashionable and frivolous, but sedate, conservative, intelligent people, who came to church for a serious purpose. And it was a most reverential congregation; there was not the least indication of indecorum, even on the part of the little children who were present. Everyone was attentive, respectful and devout. While a number of elderly persons was present, yet the majority of the congregation was composed of young people and people of middle life. Many strangers are in the habit of dropping in for the evening service, and so far as external appearances go, show a most decided interest in, and approval of, Unitarian Christianity.

The service was introduced by the singing of a hymn to a familiar tune, in which the congregation generally joined; then the minister read selections from the Psalms, interlarded with responses by the choir and people; this was followed by a prayer—a simple, heartfelt, earnest petition—for guidance, and strength, and love, such a prayer as lifted one up and gave him a larger insight into the fatherly character of God. The quartette choir then sang a selection with excellent effect.

The quartette was followed by the sermon, delivered by the Rev. Alexander T. Bowser, B.D. His delivery was rather quiet, more argumentative than oratorical, but his sermons were replete with thought and very finely clothed in chaste language. He was a most companionable man and one of great literary culture, which made his society agreeable and beneficial. He had not the least air of clerical importance about him, and was not at all obtrusive in manner. He was gentle in spirit, very sympathetic, and with a lively appreciation of humour, so that his society was very congenial, especially to young persons. A man of scholarly attainments, of reverential spirit and con-

servative method he created a new era in Unitarianism in Toronto.

The text of his sermon that Sunday night was "God forbid that I should glory save in the cross of Christ," and it was unfolded to show what the true cross of Christ is, that it does not consist of mere outward symbols but of the principle underlying these. He said among the many excellent things of the sermon:

Self-denial for its own sake is not an important religious duty. Holy men who live as hermits, in convents and submit to bodily castigations, show force of character, and, as illustrative of moral gymnastics, are

piece, reaching from east to west, so as to embrace all men.

The great wonder and difficulty in the life of Jesus was this combination of truth and love, and every one entertaining this spirit must become dead to the common attractions of the world. It is easier to make one great sacrifice than the constant sacrifice of will and opinions; the outward credit of little sacrifices is less, hence they are harder to make.

To believe in the cross of Christ is not to believe in any marvellous efficacy attached to it or in the fact of His death or any doctrine of the atonement, but it is to believe in the



FIRST UNITARIAN CHURCH, JARVIS STREET.

useful, but that is not the true cross of Christ, because it is found in other religions; the miser, the Hindoo, the Stoic, do these things, but Christ neither taught nor practised this kind of religion.

Christian self-denial is to take up the same kind of a cross that Christ bore. His was not a denial of bodily pleasures, but a denial of the appetites of the soul. He stood apart from men in thought and conviction, and was faithful to the voice of God in Him. This spiritual cross of Christ was in two pieces. Truth is the upright piece, and love is the horizontal

power of His love to reclaim man from error and sin.

When we see sin and ignorance in the world we think truth and love cannot cure because truth has fraud with it and love force. Doctors of theology and the church used fagots. Protestants use creeds, not one article of which is stated in the Bible; little manoeuvrings are used to build up the cause of Christ; simple truth is suited to men's prejudices; preaching becomes a respectable ceremony and nothing more, and people don't believe in simple truth and love.

True Christian love goes out in

quick living interest to those around, and self-denial then is radiant with joy. To believe in the cross is to believe that man is made for truth and goodness. No matter how low he is the love of Jesus can lift him up to God. There are hours when we feel empty, when courage fails, when we go deep down and think of the wasted years and of past infidelities. Where shall we find strength? Not in self; we are too weak. Not in ritual or ceremony or prayer, but in the cross of Christ; not in the theological cross, but the divine compassion of God in Christ.

The true cross of Christ does not consist in making a Christian profession or joining the church or being baptized. We crucify reason by accepting a creed or catechism, and yet it is thought to be Christian self-denial to accept the popular Christianity. The worldly spirit, love of reputation and money and power exists in the church. It renounces amusements but not good dinners, nor social position nor rivalry with other churches. We condemn fashionable young ladies, but it is worse to endeavour to outshine the edifices of other churches. This popular ecclesiastical dress is the old wolf in sheep's clothing. He who follows the true cross of Christ must testify against errors in church and state; he must be a heretic and encounter coldness and dislike, and bear inward unrest while he contends with unsettled opinions; this is Christian self-denial in its deepest sense.

Fidelity to God-given reason is necessary; the routine of church duties and sympathy with those of one sect only are not self-denial. There are movements outside of the church, temperance work, labour for criminals, education of the outcast, in which Christians ought to be interested; the sphere of a Christian is larger than that of the church. The man who gives his mind to truth and his heart to love is the true Christian; common pleasures and low allurements have no charms for him.

The above illustrates the excellent thought that characterized Mr. Bowser's utterances and that lifted them far above the commonplace sayings that are not remarkable for originality or liberality. After the sermon the collection was taken, a hymn sung and the benediction pronounced. The interest of the service centred in the sermon, of course, and it received the

studious attention of the congregation. The entire service was only an hour long, and there was no time for any one to become tired, even had there been a disposition that way.

Rev. Mr. Bowser was a native of New Brunswick. His parents were Methodists, and he was brought up in that type of religion. When a lad of sixteen he went to Boston and engaged in business there. He was brought into contact with some business men of the Unitarian faith and being of a naturally thoughtful and reasonable disposition was soon convinced of the truth of Unitarianism. A Unitarian minister once told him to read the Gospel of the New Testament for light; he did so, and that reading converted him. His desire to preach overcame every obstacle in his way; by his own efforts he worked his way through the Boston schools, and finally entered Harvard University, where he graduated in Arts in 1877 and received later the M. A. degree. Subsequently he pursued a full theological course in the divinity school and received, in token of his ability and work, the degree of S. T. B., or Bachelor of Scientific Theology, which is equivalent to our title B. D. His first year in the ministry was devoted to mission work in St. Louis; he then served two years in Evansville, Indiana, three years in Hingham, Mass., from which place he came to Toronto in the beginning of this year. He had already won the admiration and esteem of his people and continues his pastorate with the prospect of advancing Unitarianism beyond any point yet reached by it.

The congregation is composed of some of our best known and most influential and upright citizens, men of irreproachable character. But it is a small congregation. The force of intellectual power necessary to an acceptance of Unitarianism is not sufficiently well distributed to make this a popular church, yet there is evidence to show that very many people in other churches in their hearts believe a different creed from that preached, and which they yet pay for.

The principal doctrine of the Unitarian church is the Unity of God, not three Gods in one. They do not deny the divinity of Jesus Christ, but they do deny His deity, a difference not appreciable in the popular mind. They test of fellowship, is required, every one is welcomed to membership in the church, no matter what his belief, so long as he takes heed to his character,

and he is not put under any obligation whatever. The primal fact of Christianity, that God is Father and all men are in the brotherhood, is strictly maintained, and with this, purity of character is considered and insisted upon. A Unitarian may be creedless, but he cannot be characterless: he may not believe the dogmas of the church, but he must be a good man. This, in a word, so far as can be gathered, is the soul-substance of what Unitarians believe. Their views of the Bible and all matters of which it speaks are deduced from the results of the most scholarly criticism, and have back of them the authority of the most eminent men of all times. The reverence and love for Jesus, "the Master," are unbounded, and they base their doctrines upon His own sayings as given in the New Testament, and reject others because He does not teach them. Historically Unitarianism in the Christian church is the first form of Protestantism as a revolt against the Roman and Grecian Catholic church. It was especially active in the Reformation of the sixteenth century, and has now become a large, influential and wealthy body, especially in the Midland counties of England, and also in the American States.

In 1845 Rev. John Corder, of Montreal, preached two Sundays in the city, the first time a Unitarian service was held in Toronto. The old Wesleyan Methodist chapel on George street fell into the hands of a Unitarian gentleman who designed to convert it into a manufactory, but fifteen persons united, formed a congregation, called a pastor, the Rev. Mr. Adams, and bought the chapel for £400. The prejudice against the Unitarian form of Christianity was so great in those days that no hall could be hired for worship, hence the purchase of this chapel. Mr. Adams was pastor one year and was succeeded, after an interval of four years, when lay service was conducted, by the Rev. Mr. Dall, who assumed the pastorate in 1850. The unattractive and comfortless chapel contained a congregation of only about twenty-five persons and the movement was only kept alive by the most rigid economy and the greatest self-sacrifice. But the reward of this perseverance came, finally, in further acquisitions, that justified the building of a more suitable place of worship. Subscriptions were received and the effort resulted

in the purchase of the present property on Jarvis street, and the building of the present church, which is valued at \$16,000.

In December, 1865, the church was set on fire by some one who especially hated its liberal teachings, and was considerably injured though not destroyed; a few thousand dollars repaired the damage. In 1878 the building was modernized both externally and internally; the stiff, old-fashioned straight-backed pews were taken out and more comfortable ones substituted, while the entire appearance of the room was improved and beautified; these alterations cost \$4,000.

Rev. Mr. Dall having gone to Calcutta, India, as a missionary, was succeeded by Rev. Mr. Lavel, who was pastor about eight years, Prof. Hincks, Revs. Messrs. Kennedy, Melton, Bygrave and Bowser. The elders of the church for many years were Messrs. G. M. Rose, A. V. DeLaporte and W. B. Hamilton; Mr. Rose, Secretary of the Board of Trustees, and Mr. Hamilton, Treasurer, other members of the Board were Messrs. D. Lamb, Geo. Bertram and S. C. Smoke. Dr. George Kennedy was for long superintendent of the Sunday school; a Post-office Mission and Young People's Association are in operation and do good work. Pleasant social, literary and musical entertainments are frequently held and prove not only interesting and enjoyable but profitable in other ways. The people are friendly, social and hospitable and heartily welcome any one who wishes to avail himself of the pleasure of a visit to the church services.

Mr. Bowser, to the great regret of his congregation, resigned the pastorate of the Jarvis street Unitarian church in the latter end of 1890. He was succeeded by the Rev. T. C. Jackson, who remained until the latter end of 1892, when he went to preach in a room rented as a Unitarian place of worship on Caer Howell street, which, though, remained open for a very brief period. Then Mr. Jackson left Toronto.

For a very short time in 1893 Mr. William F. Furman was the pastor of the church, until June in fact, when he was succeeded by the Rev. H. H. Woude. Mr. Woude was a bright, clever preacher, speaking with force and lucidity on whatever subject he handled. In his evening sermons he often devoted himself to discussing

social evils and anachronisms, and was justly severe on all that savoured of cant or of sham. He was popular as a man and acceptable as a pastor.

The Unitarian body are strictly "congregational" in their church polity. Each church or chapel manages its own affairs, and though there is an association of ministers with its properly appointed officers, their duties are simply consultative and not administrative, excepting so far as their own association is concerned.

Mr. Woude remained pastor of the Unitarian church until 1897, when he was followed by the Rev. Oscar D. Hawes, who held the pastorate until June, 1900, when he resigned and accepted a charge in Germantown, Pa., U. S., where he has since been. Mr. Hawes signalized his pastorate by his lectures on topics of the day, following very much in the lead of his immediate predecessor. After Mr. Hawes resigned for some few months the pulpit was vacant, then, on January 1st, 1901, the Rev. J. T. Sunderland, the present pastor, assumed his duties. Mr. Sunderland came to Toronto from Ann Arbor, Mich., U. S. He was for some years editor of a weekly newspaper known as the Unitarian, published in the United States; previously to that he was engaged in ministerial work in London, Eng. During Mr. Sunderland's pastorate the work of his church has not deteriorated, nor has the number of his congregation diminished.

CHAPTER CLXVII.

THE THEOSOPHISTS.

A Sect Sometimes Spoken of as "Christian Pantheists."

The body calling themselves the Theosophical Society is of very small numbers and are very little known. They meet in hired rooms or halls in the city, and the assemblages are by no means largely attended. Speaking to one of their number and asking him what his society believed, he replied in about the following words:

Theosophy is the truth in all religion, science and philosophy. It is not a new religion; it means Divine Wisdom, from Theos—God (the Divine), and Sophia—Wisdom.

The Theosophical Society is not a secret or political organization. It was

founded in New York in 1875. Its principal aim and object is the formation of a nucleus of Universal Brotherhood, without any distinctions whatever. Its subsidiary objects are the study of ancient and modern religions, philosophies and sciences, and the demonstration of the importance of such study; and the investigation of the unexplained laws of nature and the psychical powers latent in man.

It is essentially a society of research. It seeks to unite all mankind as brothers in the search for this Divine Wisdom; it has no creed or dogma, and hence it does not teach anything, and is not responsible for the opinions of its members. It offers all doctrines and creeds to your consideration, but does not insist that you believe them. The Theosophical Society is a broad platform upon which all men can meet as brothers to exchange views and see what grains of truth each has gathered.

All religious sects in the world have members in the Theosophical Society, and it strives to get the truth out of all these different religions. Only one pledge is required of its members, that of perfect toleration of every one's opinions and a belief in the brotherhood of man.

In Toronto there are two Theosophical Societies, the Beaver and Toronto. The former of these has its meeting place at 389 Yonge street, the latter at the north-west corner of College street and Spadina avenue, over the Bank of Commerce. Their officers in 1901-2 were as follows:—

The Beaver — President, S. L. Beckett.
Secretary, C. J. Myers.
Librarian, William Jones.
The Toronto — President, A. G. Howard.
Secretary, Mrs. Darwin.

CHAPTER CLXVIII.

THE CHRISTADELPHIANS.

Denomination Describing Themselves as Brethren in Christ.

The Christadelphians are a body who are also established, not only in Toronto, but also in many parts of the United States and in Great Britain. They have no regular places of worship, but meet together in rented rooms or halls to conduct their services. Their views are somewhat

hard to describe or even to understand. Like the Adventists, they have no ordained minister, though generally speaking some fluent member of the sect conducts each Sunday the services of the day, which consists of praise, prayer and expounding of the Scriptures according to their particular views.

The meaning of the word Christadelphian is a brother in Christ. The following exposition of their views has been specially furnished for this account of the sect—

The Christadelphians believe that there is one God and one Mediator between God and men, the man Christ Jesus, 1 Tim. ii., 5. They believe that the Scriptures of the Old and New Testaments contain a complete revelation of the will of God to men, and they are wholly inspired and reliable, 2 Tim. iii., 16.

They believe in the unity of the Godhead, and that Jesus Christ is Son of God, as well as son of David, and so is no mere man, 2 Sam., vii., 14, Matt. iii., 17. They believe that God created all things by His spirit, and that out of Him are all things, Gen. i., Ps., civ., 30, 2 Cor., v. 18. Negatively—They do not believe in ghosts, either holy or unholy.

They believe that God only hath immortality, 1 Tim., vi., 16. That the animal man is only mortal and by nature, an heir of death and corruption on account of sin, Rom. v. 12 and vi., 23, Gen. iii., 19. That immortality is something to be sought, something to be put on, Rom. ii., 7, 1 Cor. xv., 53.

They believe that "the heaven, even the heavens, are the Lord's; but the earth He has given to the children of men." That "the righteous shall inherit the land and dwell therein forever," Ps. cxv., 16—xxxvii., 29.

They believe that the land promised to Abraham is the inheritance of the saints, whose (Abraham's) seed they are, Gen. xii., 7, and xiii., 15 — Gal. iii., 29.

They find no promise of an inheritance to Abraham or his seed beyond the skies. They believe that sinners are justified by belief of the gospel, or good news, of the kingdom of God, and of the things concerning the name of Christ, and by being buried with Him (Christ) in baptism. That in this way alone they may become "heirs of God and joint heirs with Christ Jesus." Acts xiii., 39—Gal. ii.,

16—Mark xvi., 16—Acts viii., 12—Gal. iii., 27-29.

They believe that the kingdom of God is the kingdom of David restored, whose son and heir Jesus is, Ezek. xxi., 25-27—Luke i., 31-33 and 68-70. That by means of this heavenly kingdom, under its divine king, all nations will be blessed, as promised to Abraham, the friend of God, Isa. xii., 8. That the proclamation of the Gospel to the Gentile world was not meant to effect the conversion and salvation of the race, but to take out a people for the divine name, which name is constituted of Christ and the saints. —Acts xv., 14.

That the called and chosen and faithful with Christ their head, are the destined rulers of the world for one thousand years, which constitutes the millenium, or day of Christ, during which is developed a sufficient population of incorruptible beings for the permanent possession of the earth, glorified and emancipated from sin, death and every curse, when the deity will be "all in all."—Rev. xx. 6 and xi., 15, Dan., ii., 44, Rev. i., 5-6 and v. 10, Acts xv. 24-28.

It will be seen from the above statement that the belief which is distinctive of Christadelphianism is that immortality is attained only by those who believe in the Gospel and are baptized by immersion. All others will be annihilated. The doctrine of future torture is not held but it is believed that the unbelievers will be forever destroyed. They believe in no future heaven outside of this world, but this earth shall be the permanent abode of the faithful and immortality shall be bestowed upon them when Christ comes to reign upon the earth a thousand years. The Lord's Supper is observed every Sunday by the faithful, who partake of bread and wine.

The Christadelphians have been in the habit of meeting in this city for the last forty years. They build no churches and avoid all attempts at display or elaboration in their faith and ritual. They have met in the old Mechanics' Institute and then in the new one, in the Albert Hall, Temperance Hall and in Shaftesbury Hall, then at the corner of Spadina avenue and Cecil street, and now in Harmony Hall, on Yonge street.

The form of service is that used in the churches ordinarily, save that no minister is employed. Three members

are chosen to preside at and conduct the meetings, though any member has the privilege of speaking. A collection is taken, but money is received only from members themselves, not from outsiders, an unique and exceptional feature of religious service among Christians.

CHAPTER CLXIX.

ASSEMBLY OF SAINTS.

An Assemblage of Christian Workers now Scattered.

A religious body under the above somewhat quaint title used to meet until about 1890 every Sunday in the old chapel on the south-west corner of Spadina and Farley avenues. They called themselves "Christians," "Believers," "Saints," sometimes "Disciples." They were a combination of people and not an organization. As a matter of fact, they did not believe in any organization whatever, as they had no ministry, no church officers; they held no property, paid no salaries, had no rules or regulations, no rates, neither subscriptions nor offertory. This congregation, if it may be so called, numbered about 100 persons; while they had a Sunday school, taught by the seniors, of about 80 children. The Lord's Supper was celebrated every Sunday morning, and they practised baptism by immersion. Their doctrines were what is termed evangelical, and they adopted a style of work somewhat similar to the Salvation Army or Primitive Methodists.

The building in which these people met was the old Temperance Hall, and was built by the Sons of Temperance, Coldstream Division, No. 212. The land on which the building was erected was leased from the trustees of the Toronto General Hospital, for a term of 42 years, for the sum of \$30 annually, payable every six months. In the old lease the name of Dr. O. Widmer appears as chairman of the Hospital Board, and the witness was Mr. G. D'Arcy Bolton.

This building is not now used (1896) for religious purposes. Of those who were prominent when it was so used may be mentioned the evangelists David Oliver, of Ireland, and Halyburton, of Scotland, with Messrs. Munro and Campbell, who belonged to Toronto.

CHAPTER CLXX.

DUNDAS STREET METHODIST.

An Old Time Country Place of Worship.

In the latter "forties," and from that period until about 1860 there stood on the western side of Dundas street, perhaps two hundred yards to the north of what is now called Bloor street, then usually described as "The



DUNDAS ST. METHODIST CHURCH, 1860.

Concession," a small unpretentious frame structure, used by the Methodists as a place of worship, and supported chiefly by the late George Cooper and by extraneous aid. Divine service was held there regularly, usually in the afternoon, the services being generally conducted by Methodist ministers or by local preachers belonging to the circuit to which it was attached. There was no regular minister, and the congregation, with scarcely an exception, were of very limited means and wholly incapable of supporting a resident minister. Mr. George Cooper, who was largely instrumental in building the church in the first place, removed from the neighbourhood in 1854, and with his removal the chief supporter of the congregation was withdrawn. A year or two later the Methodists erected a new brick church on the northern side of Davenport road, about an eighth of a mile to the west of the G. T. R. station, and with the erection of that church the old frame structure on Dundas street became of no further use to the denomination. The site was subsequently sold and the building pulled down, scarcely any one now recollecting even where it was situated.

CHAPTER CLXXI.
SWEDENBORGIANS.

Congregation of Followers of Emanuel Swedenborg.

On the south side of Elm street, near Yonge, is a small, rough-coated, frame building topped with an old-fashioned little belfry with green blinds. On a black scroll in yellow letters above the two narrow front doors is written, "New Jerusalem Temple." It is a pleasant church, not luxurious at all but comfortable and home-like. There is no attempt at adornment whatever; the interior is plain and neat, thus corresponding with the unpretentious character of the exterior. There is a fine large double manual reed organ on a platform in the south-west corner of the room and in front of it the choir sits. A young lady is the organist and she manipulates the instrument with skill and grace; five other young ladies and three young gentlemen constitute the singers. Immediately opposite is a dias on which are erected a reading desk, a small pulpit stand and in the open centre between the two a rest, called the repository, on which was placed a large closed Bible.

Back of this room, which will seat two hundred people, is a large Sunday school room with a cosy Bible class room attached and, on the other side, a nice little kitchen with all conveniences for providing refreshments. A brick addition was made to the church, at a cost of \$700, in 1886, thus enlarging the school room which had become too small for its purpose. The church was built in 1870 at a cost of \$2,500; the land was originally part of Fleming's nursery garden. The society owns 60 feet though only a small portion of the frontage, is built upon, the remainder making a neat side yard. The new addition will shortly be opened as a reading room, free to the public, four evenings every week and here pamphlets, papers and periodicals will be placed at the disposal of all who wish to avail themselves of this generosity.

In visiting churches of every variety of belief, while gathering material for this series, the writer has been treated with uniform courtesy. But in no church was he shown such friendliness and heartiness of greeting as in this little frame church on Elm street. It was not formal politeness but it was a warm grasp of

the hand and a glad-to-see-you smile and pleasant greeting from several of the members that made the visit enjoyable and give one a feeling of hearty welcome. And this social spirit pervaded the entire people; pleasant "good-mornings" were exchanged and little social amenities indulged that made the church more easy and attractive than it would otherwise be. There were one hundred people present, not many old people, but very many young people and children. The men, among whom are some of our best citizens, known for their Christian purity and uprightness of life and square dealing in business, were evidently intellectual and thoughtful men. Indeed this characteristic seemed to pertain even to the young people, who looked bright and intelligent and who heartily entered into the service with every token of appreciation. And it was a very reverent and attentive congregation; not a single whisper even disturbed the solemnity of the service; there are grander and wealthier and more popular churches in this city, but none to exceed this humble little society in reverential decorum.

As the people entered some of them bowed the head a moment in silent prayer; and when the minister entered and opened the Bible on the repository they all rose; this act signified that the Word of God was now open for study and examination, and what made it more impressive was the inscription of the Ten Commandments on two long tablets on the wall above the Bible and above these the words: "If ye love Me keep My commandments." The service is liturgical and the order of worship combines the excellent features of all other liturgies with their irrational redundancies eliminated. After a brief responsive service and prayers, closing with the Lord's Prayer said by the minister and people in unison, the choir sang the Sanctus or, rather, it led the singing, for everybody sang. And the tunes, both of the chants and hymns, were refreshing because they were superior in dignity and reverence to the ordinary usage. There was no clap-trap singing, no rushing through hymns in a worldly waltz time, and a fast waltz at that, which seems to be growing popular in our churches. The music was well-timed and sung with excellent harmony and expression.

After further responses and another chant the minister read a lesson from the first chapter of Isaiah, first giving by way of analysis what he called "the internal sense" of the lesson; at its close he said:—"Here endeth the lesson, he that hath ears let him hear what the spirit saith to the churches." Then followed the chanting of a gloria, a responsive psalm reading and another chant, "O sing

and origin of all societies known by this name. Swedenborg was the son of Bishop Swedberg, of Skara, Sweden, his name being changed when he was ennobled by the famous King of Sweden, Charles XII., for services to his country. He was the greatest scientist of his age, his scientific works being a library in themselves. His treatise on the brain, now being published in England, is



BUILDING FORMERLY OCCUPIED BY SWEDENBORGIANS, ELM ST.

unto the Lord a new song," then a lesson from John and a hymn, "How gentle God's commands."

The members of this society call themselves members of the New Christian Church, signified by the New Jerusalem in the Apocalypse. Ordinarily they are known as Swedenborgians, because the books written by Emmanuel Swedenborg, about one hundred and twenty years ago, are the cause

held by some of the best authorities to be in advance of the best science of to-day. From the age of fifty to that of eighty-three, when he died, his time was devoted to his theological works, and it was then that he was said to be insane. But it is well known that during this period he was highly respected by and intimate with the king and queen and principal nobles of Sweden, and that

he took part in the Diet of Sweden. No such accusation was ever made against him in his own country and by those who knew him best, nor by any who have deeply studied his writings, where the clearest reasoning and the most profound thoughts are found, and where man's mind and nature are dissected and described with logical precision and mathematical accuracy and arrangement.

The Swedenborgians, or New Church people, say that because no one could ever know anything of God or heaven without revelation, and that what could be learned from the literal sense of the word no longer sufficed the Christian church, that was altering and falsifying the gospel doctrines and splitting the primitive church into a multitude of antagonistic sects, therefore the Lord opened the eyes of Swedenborg that he might see the internal sense of the Word, and understand the science of correspondence according to which it is written. Swedenborg did this, and published expositions of certain portions of the Word, notably Genesis, Exodus and the Revelation of St. John, and his writings, they say, are the only books in which the true doctrines of the Bible are expounded and shown to be in strict accord with man's reason and conscience. Consequently no agnostic or atheist can make any headway against them. When the celebrated agnostic, Bradlaugh, held his public discussion in Manchester with the New Church minister, Rev. Woodville Woodman, he retired discomfited, confessing that he had never heard the Bible explained that way before, and was not ready to meet the arguments adduced.

This opening of Swedenborg's eyes refers of course to that spiritual vision by which man sees truth to be truth; in his case the higher degree of the mind, called the interior-rational, was opened; this is the angelic mind, and it brought him into accord and consequent communication with angels, so that he knew all that they know, and he therefore calls some of his books angelic wisdom concerning divine love, divine providence, etc. Every man has this degree of the mind within him, but it is closed in the vast majority of men, but was opened in Swedenborg for the sake of special use to mankind.

The Toronto society of the new church consists of about sixty adult members, and came into existence about 1864. It was organized by and was for some years under the pastorate of Rev. John Parker, a very acute and clever controversialist. Rev. George Field then had charge; his lectures were always well attended, and his writings on the doctrines varied and thoughtful. Both of these ministers are now deceased. Rev. J. E. Bowers was the next pastor and remained two years. He was then appointed one of the missionaries for the Canada association of the church. From 1884 Rev. E. D. Daniels filled the pulpit; he was called to a larger field at Washington, D.C.

It is held by many advanced thinkers among the Christian denominations that no organization has had so much influence in moulding and guiding the changing forms of modern religious thought as this New Church organization, notwithstanding the fewness of its numbers. One reason for this is the fact that there is to be found among these people a large proportion of intellectual and influential minds. Their devotion to the publication of their doctrines has no equal among the sects, for, according to the records kept at the British Museum, they come third on the roll of publishers of denominational literature, which is an astonishing showing for so small a body. Swedenborg's writings have been very extensively circulated among ministers of all the churches, and large sums have been expended for this purpose, one gentleman in Philadelphia having given over \$50,000 for the purpose of donating copies of three of Swedenborg's books to any minister or theological student who should apply for them.

There are several anomalies about these New Church people which forcibly impress a stranger who studies them. Their numbers are small and their church building is small, but their liturgy, with its chants, introits, anthems and responsive services might be used in a vast cathedral, and would not be out of place. Without considering themselves better than other people, but yet holding a firm belief in the Christian religion of the Gospels, they consider their church quite distinct from what they call the old Christian church. While professing to have high truths on all subjects, they do not seem at

all anxious to court popularity by going with the stream in favour of prohibition, woman's rights, or any similar questions; they hold that the race can only be improved by individual regeneration, and that men cannot be legislated into heaven, and so they leave each man to settle these questions for himself in perfect freedom according to his understanding of the doctrine of charity or the love of the neighbour.

In order to give a clear and concise idea of the peculiar belief of the New Church it is necessary to state what these people believe and what they do not believe, and for this statement the writer is indebted to one of the officers of the society.

they do not believe in one God existing in three distinct persons, one of which condemns men, while the second saves them by being punished in their stead, and the third operates to bring into heaven those who believe that this has been done for them and are willing to accept heaven as a gift.

These people do not share the growing belief that the Old Testament is only the tribal history of the Jews, and the first part of Genesis a mythic description of the creation written according to the science of that day. But they believe that the Bible is inspired and holy in every word and syllable, and that this holiness is on account of the internal



MEETING HOUSE OF SWEDENBORGIAN, ELM GROVE AND MELBOURNE AVE.

They believe that God is one; in essence and in person, called the Father as to His infinity, and, as such, incomprehensible to man, as to His humanity called the Son, the Saviour and Redeemer, as to His manifestation in the heavens, the earths and His word, and the Holy Spirit as to the operations of His Divine Providence in saving men and making a heaven from the human race. This God is known to men as the Divine-Human Lord and Saviour Jesus Christ, by whose love and pity all men are redeemed who live according to His laws, which are the laws of life. Thus

sense or soul of which the literal sense forms the body. This internal sense in its inmost recess is the abiding place of the Lord as the Divine truth or logos (John 1-1.) which is above the comprehension of man. In the interior sense below it treats of the Lord's kingdom, and of the regeneration of man; in the letter it treats of history, except in the first twelve chapters of Genesis, which are taken from an older work written in an allegorical style, where the regeneration of man is treated as if it were the creation of the world.

Far from thinking that man has

nothing to do with his generation, but is predestined to heaven or to hell, the New Church people think there is no predestination but to heaven, and that man is in fault if he does not arrive there—man, they say, as an image of God, has three degrees of life in him; into the lowest of these, the natural, he is born in this world; it is in this degree that all evil resides. The second, or spiritual degree is opened in him by a life according to the commandments of the Lord, by shunning evils as sins against Him; this does not begin until he is adult.

Thus man becomes an angel simply by living an angelic life, and this is his new birth and takes a lifetime to accomplish, being, in fact, what he is born into this world and lives here for; in this, the spiritual degree, he learns to love his neighbour as himself. If he ever loves his neighbour better than himself and the acts of his life are done simply from love to the Lord, then he enters the highest or celestial degree. This is a possibility with all who become adult, rational men; but with most the love of self and of the world prevents its realization. All infants, children, youths, who die such, or are imperfect or unsound in mind, are prepared for and enter heaven in the other life. Those who do not choose to go to heaven, but choose evil instead of good, remain in the natural degree, and because they cannot die as to their spirits, live a phantom life in hell, though they are not punished except by or through their own evils. This is what the New Church people call the religion of the Bible and common sense.

It will be seen that there is no room in the above mentioned doctrines for the resurrection of the natural body. This body is formed of merely natural substances, which belong to the realm of material, terrestrial things, and which are not in any sense spiritual. To rise on high is the true meaning of the Greek word Resurrection as used in the Scriptures, and that is the accepted meaning, for man's life continues without intermission only in a higher plane of existence. Transition is a better word than death to express the change.

Another peculiar doctrine is the New Church view of prayer. They hold that as God is unchangeable it is impossible that prayer can alter His purposes. These purposes are al-

ways and everywhere the best possible for the good of man, and God is always waiting to bestow his blessings on all who will receive them. There is no need for any change; prayer is simply the opening of the mind to receive the Lord, and while it does not and cannot change God, it changes man's state by making him receptive of the blessings the Lord wishes to give him. Thy will be done and Thy kingdom come include all man has to ask for; every man may know his own religious condition by considering the meaning he attaches to the Lord's prayer as he utters it.

This is a very brief statement of the fundamental belief of all who accept Swedenborg's revelations as the form of faith and practice. Whatever may be said of the system, an examination of it will reveal a most wonderful, a most consistent, and, withal, a thoroughly Scriptural system. Its logic seems invincible, while its rationality must commend it to every intelligent man as worth study at least; it challenges respect. Nintenths of Swedenborg's critics have not been able to compass his intellectual power, while the purity of his teachings, of course, cannot be appreciated by people whose spiritual development is not marked. Never has any writer been so little studied and so much condemned as he. Even in this city a publication has issued misrepresentations of him founded upon garbled and falsified extracts from his writings. Advocates of personal holiness should be the first to welcome and abet such uncompromising and outspoken allies in the common battle of the churches against the evils of the world as the so-called Swedenborgians, the outcome of whose whole system is that man should do good because it is of God and from God, and shun evil because it is of the devil and from the devil.

The New Jerusalem Church on Elm street, closed its doors at the beginning of the year, 1900, the congregation dispersing. Some of these now meet at 450 Spadina avenue, the remainder in the Elm Grove church in Parkdale. The pastors at Elm street church since Mr. Bowers' time, have been the Rev. G. L. Albutt, a Scotchman, whose abode there was in Paisley. During Mr. Albutt's pastorate the church was very fairly prosperous, he being a scholarly man and a thoughtful earnest preacher.

Mr. Albut continued his ministry until 1895, when he was succeeded by the Rev. A. J. Cleare, who remained until the church was finally closed. It is now occupied by the Disciples who have been fully described already.

The Parkdale congregation meet in a most unpretentious building at the corner of Elm Grove and Melbourne avenue. Their place of assembly will seat about 150 worshippers. They are by no means a wealthy or numerous body, but what they lack in numbers they make up for by their earnestness and sincerity in upholding their view of the Truth. Few denominations are so utterly free from the charge of proselytising as are the Swedenborgians. They believe that they hold the truth, but seek to enforce their conviction only upon those who are anxious to receive them.

The first pastor at Elm Grove was the Rev. S. David, he remained from about 1887 until 1889, when the Rev. E. S. Hyatt became the minister, he being the holder of that position in 1903.

CHAPTER CLXXII.

LATTER DAY SAINTS.

Popularly Known as the Mormon Congregation.

In a small, unpretentious brick building on Camden street meets each Sunday for worship what is now known as "The Reorganized Church of Latter Day Saints," or as they are more generally spoken of, the Mormon congregation, their elder or presiding officer being Thomas Bennett. This singular body present in themselves a very strange contradiction. They claim to be the only body of real Christians existing, that they are the Church of Christ as founded by the 'Saviour of mankind and His apostles. The contradiction is that every other body of professing Christians, Romanist or Protestant, pronounce them heretical, look with profound distrust upon their doctrines and reject all communication with them as a body of Christians.

Briefly told, the history of the Latter Day Saints is as follows:—Its founder was one Joseph Smith, called the Prophet, who announced at Pal-

myra, New York, in the year 1823, (that he had in a vision seen the Angel Moroni. Four years later, in 1827, Joseph Smith announced to the world that he had found written in Egyptian characters on gold plates the Book of Mormon. The Latter Day Saints organized their first church at Kirtland, Ohio, April 6th, 1830, though Fayette, Seneca county, N. Y., is also alleged to be the place. They founded Zion, in the County of Jackson, in the State of Missouri, in 1831-32. From 1833 until 1839 this sect endured great molestation, its adherents oftentimes going in peril of their lives. They were driven from place to place, travelling west until the Mississippi was reached, where they built in 1840-41 the city of Nauvoo and likewise erected a temple. In the year 1844 Joseph Smith and his brother Hyrum were arrested by the United States Government on a charge of treason and lodged in jail. Whilst awaiting trial a mob broke open the doors of the prison, took the two brothers from their cells, and in defiance of the law shot them both. Brigham Young was then chosen leader, but the Latter Day Saints of Toronto disavow Brigham Young completely, saying that they are followers not of him, but of Joseph Smith.

The history of the branch of the Latter Day Saints to which the Toronto church belongs is thus told by themselves:

At the death of Joseph and Hyrum Smith, in 1844, the church membership was somewhere about two hundred thousand.

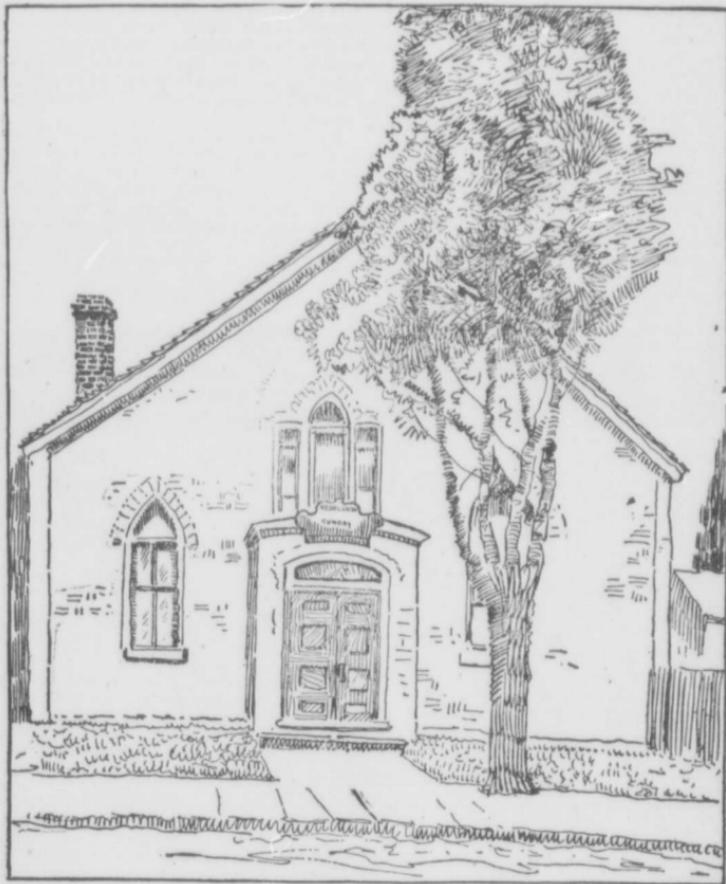
Brigham Young was not chosen as head or leader in Joseph Smith's place. As president of the apostolic quorum, he claimed the right of that body to lead and guide the church, pro tem., till the choice of God should be made known. It was not long, however, before his claim merged into that of an autocrat. Out of the large number mentioned he led away ten thousand into the western wilds, now the State of Utah, with Salt Lake City as their capital.

It was here, on the 29th of August, 1852, about four years after their arrival, that celestial marriage, or polygamy, was first introduced. With it, from time to time, other heresies were added as tenets of faith, of which Joseph Smith never was cognizant, nor can be justly held accountable, and it is a bold man and ignorant who, in the face of recent find-

ings and declarations, will attempt so to do.

In 1852 the church was reorganized by some elders who had refused to follow Brigham Young, in the State of Wisconsin. These received instruction through the Holy Spirit to re-

Church of Jesus Christ of L. D. S. with wisdom and discretion. With him are associated two others, making what is called the First Presidency, the councillors being his son, Frederik Madison Smith, and R. C. Evans, of London, Ont.



CHURCH OF THE LATTER DAY SAINTS, CAMDEN ST.

radiate all other leaders as well as Young, and wait till the seed of the martyr should take his proper place. This occurred at Amboy, Illinois, on April 8th, 1860, since which time he has presided over the Reorganized

President Joseph Smith, son of the martyr, is the head of the Reorganized Church.

The Latter Day Saints argue thus and their own words are here used: "The gift of the Holy Spirit was

formerly conferred through the laying on of hands, as were also ordinations to offices, and was one of the principles, or ordinances in the churches. So that while the secret could be revealed by the Spirit, or by the voice of God directly uttered, yet in order that authority to preach should be conferred and the Holy Spirit bestowed, it was needful that some one properly qualified should come and lay on hands.

"If this authority has been lost for ages, and therefore not possessed by man since, then either Jesus himself, or an angel sent by him, must come and perform this work."

They go on to say, "We claim that the angel has come, has ordained men to the apostolic office, has revealed his secret and empowered men to restore the church to its original purity and order."

Says one, "I have no proof. Have you no proof that an angel appeared to John, to Peter, to Paul, to the women at the sepulchre, and to numbers of others? Yes, the Bible says so. True, but for all that, it is the testimony of those who were the recipients of the angelic visitations. They said that they saw angels, and we do not doubt it; but is not the word of men to-day worthy of belief? And would not the fact of angels visiting such as God appointed a work to do, corroborate the testimony of these others, or at least demonstrate the fact that angels did appear to mortals, and strengthen our faith in the claims of the former."

"The fact that the gospel of the kingdom, with all its attendant privileges, ordinances, and blessings is preached; the fact of the church existing as in the days of Paul, with apostles, prophets, teachers, and the various spiritual gifts, is strong evidence that it is restored, and that by angelic influence, or agency.

"Who can prove that the angel has not come?"

"Who can prove that the Church of Christ does not exist as in former days?"

"When was the church re-organized? is anxiously asked. April 6th, 1830. And now existing under the virtuous ruling of Joseph, the son of Joseph the martyred prophet."

The Latter Day Saints have had a troubled and chequered existence in Toronto, and their numbers are very

small. For many years past this sect has had a small following here, but until 1897 no regular place of worship. In that year they established themselves on Farley avenue, opposite Esther street. In 1899 they occupied the old building on the corner of Queen street east and Victoria street, once the Baptist church (coloured). They were there about a year when they removed to the corner of Queen street west and Bathurst street, and from thence in 1901 to Camden street, where they have since remained.

The congregation is a small one and does not appear to be increasing to any great extent, though by out of door preaching and circulating literature they strive hard to increase the number of their adherents.

CHAPTER CLXXIII.

CATHOLIC APOSTOLIC.

**Handsome and Commedious Building—
Unique in the City.**

At the corner of Gould and Victoria streets stands a white brick church, with a well-proportioned outline, surmounted with a very graceful spire. Aside from the handsome spire, which gives dignity and beauty to the edifice, there is nothing architecturally attractive about it. The building was originally owned by the St. James' Square Presbyterian church, and was sold to its present owners a few years ago for \$10,300. An arched doorway in front, on Gould street, is reached by a flight of steps, the only entrance now used. Above it is a group of lancet, cathedral glass windows, with a small "rose" window above, and still higher a stone on which is inscribed: "Christo, A. D. MDCCCLV." A small gallery above the vestibule accommodates the choir and contains an old-fashioned, yellow-painted, ten-stop organ, but one whose appearance gives no evidence of the volume and harmony of sound it is capable of producing. The room will seat about 400 and is very plain in its furnishings; the walls are stuccoed in stone colour, and the ceiling, supported by light trusses, is frescoed in panels. Three gasaliers hang from it, while in front of the altar a perpetual light is kept burning in honour of the Presence of God, as symbolized in the eucharistic elements kept in the gold-



CATHOLIC APOSTOLIC CHURCH, COR. GOULD AND VICTORIA.

lined tabernacle. Above the altar is a panelled space, whose background is blue, sprinkled with gilt stars, the arch of which is maintained by white columns. Above this arch and near the ceiling is a group of three cinquefoil windows.

A large section of the front part of the building, on the south, is set apart for the chancel, on either side of which is a dark wood partition, forming a passageway to the ante-rooms and robing rooms down stairs. Against the eastern wall, and entirely without the limits of the chancel, is a large circular enclosed pulpit; no railing divides the chancel from the main part of the room, but it is considered to be a very sacred place. When the reporter visited the building he was particularly cautioned not to set foot upon the highest of the four platforms because it is "holy"; even the caretaker does not go there for the purpose of cleaning and dusting; this work is only done by an official whose consecration gives him admission to the sacred precincts. On the main floor are small kneeling desks for the deacons present, who are habited with black cassacks and white surplices and whose duty it is to assist the priests during the service. On the first platform, about four inches from the floor, are stations for the two elders or priests who assist the angel or bishop; here are also, on either side, reading desks, one the Epistle, and the other the Gospel. On the next platform are eight stalls for the non-officiating priests, and a high-backed oak chair for the bishop, and a table for the eucharistic vessels. On the third elevation are simply hassocks and cushions used by the officiating bishop and priests, while the fourth elevation contains the altar, a pretty but small piece of furniture made of black walnut with red and yellow ornamentation and the monogram I.H.S. inscribed.

"What time do you have service on Sunday morning?" was asked one of the members.

"At ten, sun time," was the reply.

Accordingly on a Sunday morning in May, of 1886, the writer entered the church for the purpose of acquainting himself with the method of worship that obtains here. Just within the door is a small wooden box containing a bowl of water into which every member dips his fingers

and touches his forehead with it, sometimes making thereon the sign of the cross. Next to this bowl of water is a long narrow box divided into compartments for the reception of the offerings. No collections are taken in this church, but each member is expected to contribute one-tenth of what he earns during the week; if he earns \$10 then he should give \$1 to the church; if he earns \$50 he should give \$5, and so on. This part of his alms-giving goes into the "tithes" apartment, and whatever more he can contribute he may give to either the "poor fund," "evangelistic work," or "building fund." All the offerings are purely voluntary; no pews are rented and no assessment of any kind is levied.

In front of a large stone baptismal font and directly behind the pews are three stations for the black-robed under-deacons, whose business it is to supervise the seating and comfort of the congregation. About 150 people were present on Sunday morning; people of all ages, from the old, white-haired man, whose sun of life is very near its setting, down to the very little child for whom life is just budding into beauty and joy. They were what would be termed of the middle-class of our city's population, and had the appearance of sober, earnest and discriminating intelligence. Their distinguishing characteristic was that of sincerity and reverence; although the service was longer than an hour and a half there was not the slightest token of impatience or indecorum; even the little children were worshipful, and it seemed as if some other than mere earthly influence kept the congregation so devout and respectful. Service is held Sunday morning at 10 o'clock, and in the evening at five o'clock, and also every day at 6 a.m. and 5 p.m. On every Sunday morning the eucharistic service is held, the central and most significant of all services, and one whose solemnity and cultivated ceremony are not surpassed by any other service in this city. After a brief preliminary service the consecrated elements are removed from the tabernacle of the altar by the celebrant, a bishop or angel, assisted by two priests or elders, and attended by five deacons; in slow and orderly procession these withdraw to the rooms below where the bread and wine are consumed. During their absence an organ voluntary

was played; in ten minutes the procession returned, the bishop and priests having removed the plainer vestments and substituted very rich robes; there is no genuflection before the altar, but there is frequent bowing, and whenever in the service the name of Jesus is pronounced the officials and people always incline the head.

The ritual, while it is a composition of the most elegant portions of the Latin and Greek formulæ, yet very closely follows that of the Church of England. The service is entirely choral and the responses and versicles, which are sung chiefly to Tallis' Church of England setting, are given, not by the choir only, but by the entire congregation and mainly without an organ accompaniment. The confession was said while the bishop faced the altar; it, as well as all the prayers and the absolution, were responded to by the congregation in choral unison; the bishop then turned and faced the people while he pronounced the absolution. The epistle was read by one of the priests, a young man, while the Gospel was read by Rev. Joseph Elwell, formerly a clergyman of the Episcopal church, who also pronounced a brief homily emphasizing the distinguishing features of this church, viz.: The guiding influence of the Holy Spirit and the second advent of Jesus Christ who is to come and set up a material kingdom in this world. The speaker, a white-haired old man of patriarchal and dignified bearing, used no arts of oratory or diction; he spoke simply, plainly, sincerely and confidently. Indeed the service was remarkable for the singular combination of this simple reverence and dignity with the most classical and cultured finish. It was so superfine in conception and so cultivated in execution, and had about it, by virtue of its simplicity, such a refining and uplifting and helpful spirit that no other service can possibly exceed it in these respects. And it was fertile of suggestion; the small company of the "sealed," as the members are called, and their positive conviction of the presence of the Supernatural Comforter reminds one of that "little upper room" in Jerusalem where only the Master and the twelve communed. The table with its rich and chastely wrought silver service, covered with delicate white linen, the perpetual robes of the priests, the perpetual light before the altar, the rising cloud

of perfumed incense wreathing a benediction above the Symbols of the Presence, the white-haired ministers, the simple pomp and dignity of it all—who is not reminded thereby of the tabernacle of the wilderness and the later glory of the golden-walled temple?

"Men amuse themselves with empty abstractions," said the homilist, and while all this ceremony, so beautiful and impressive, may be thought an abstraction by some it is a reality to these sincere people, because directly underneath it is the real living Presence of the Holy Spirit and these vestments and sweetly-smelling incense and emblems are simply the outward robes veiling a spiritual reality. Their faith in the sacrament is very strong, and they sometimes associate with its administration healing properties. One of the members assured the reporter that in a certain critical case when the patient was declared hopelessly ill by several physicians the sacrament was administered in extremis and the patient recovered.

After the homily the people rose and recited the Nicene creed. When the words "He was made man" were said all heads were bowed, and there was a pause of a few moments, as if the wonderful incarnation were too stupendous a fact to be passed glibly and thoughtlessly over. Then two of the deacons brought the offerings in two cloth bags, prettily ornamented, and passed them to the priests and they to the bishop, who deposited them upon the side table with the sacred vessels. The latter were then carried to the altar; two white-robed boys brought the censor and incense to the deacons; they passed them to the priests, and they to the bishop, who sprinkled incense upon the live coal and the white smoke wreathed a fantastic column up over the altar and spread a canopy of sweet odour above the shrine. While the emblems were being placed upon the altar the choir sang an anthem with excellent taste and expression that materially added to the solemn impressiveness of the service. After a prayer, all the officiating ministers kneeling before the altar, the preface to the consecration was said; the choir and people sang a sanctus, in English—all the service being in the English language. The consecration was made while all the people knelt; the celebrant took a large wafer of unleavened bread in his hand and raised it with both hands high above the altar, and when he re-

peated the words "broken for you" he broke the bread, which, with a loud, crackling sound, then fell in small pieces into the silver salver below. When he said "this is the cup" the chalice was uplifted in the same way; the censer was swung above the altar after the consecration; at all other times it was quietly held by one of the priests. A litany then followed very similar to that of the Church of England; it consisted of a very long series of prayers, with choral responses, among them being special supplications for the Queen and Royal family, for the Governor-General and Parliament of the Dominion, "now in session," and for the Lieutenant-Governor of this Province; there was also a petition in behalf of the Virgin Mary, recognizing her virtue and dignity as the Mother of Christ.

The hymnal of the Catholic Apostolic church is a special collection issued by the authorities in England and embraces selections of the best order. After the litany a hymn was sung, the congregation standing; another prayer said, and then the celebrant knelt and partook of the elements, presented the same to the priests and deacons, then to the people, who came forward promptly and orderly and knelt before the altar during the administration. After each communicant, the minister dexterously and neatly wiped the chalice before passing it to the next; each one when he rose bowed towards the altar, returned to the pew, and there knelt for a moment's silent prayer. It was not only an interesting observance to an outsider, but its conduct was so dignified and reverential and impressive as almost to create a sensation of awe.

The communion is administered in both kinds to men and women, and, on Christmas, Easter and Pentecost, to the children; each child as soon as it can kneel alone receives the communion, but at no other time save on the festival days just named or when dying. The conditions of membership are simply baptism and submissal to the pastorship of a certain bishop, and the baptism administered by any other church is considered valid. With the ministry, however, it is different; only those are recognized to be ministers who believe in and stand in the order of Apostolic succession.

After a short prayer of thanksgiving a *Te Deum* was sung, and effec-

tively sung; then the bishop, or angel, pronounced the benediction; the people all silently knelt a few moments afterward and then reverently withdrew, thus ending a service the beauty of which has not been seen by any considerable number of Toronto's citizens, and cannot, therefore, be either understood or appreciated. Other churches are more popular and have all the concomitants of wealth, and yet it may be safely said that no church in the city has a service whose aesthetic value is so great as this; with a rich ritual, classical music and a cultivated ceremonial, those people may well rejoice in the possession of a religious faith that comes to them clothed in such beautiful garments. And not only this, but the character of the people who worship there is of the cleanest kind; some of our prominent men are associated with the organization, and their well-known probity and gentleness of spirit honour not only themselves, but the institution in which they have unqualified faith.

Mention has already been made of the excellent music that may be heard there. It should further be stated that the services of the choir, twenty voices, and of the organist are given gratuitously, and in these days when so few good singers are willing to praise the Lord without being paid for it, this is a remarkable fact. The psalms are sung in unison to Gregorian tones; an *Agnus Dei*, by Webbe; a *Gloria in Excelsis*, by W. Holmes; a selection from *Farmer's Mass* in B flat, and one from the *Bridgewater service* in F were among the excellent renditions.

The pastor, interchangeably called the bishop or angel, receives no salary. All the tithes are laid at the feet of the Apostles, the superior officers, and they apportion it quarterly in advance to the angels as a benefice, which is a totally different thing from a salary, as there is no claim upon the fund.

There are about 300 people connected with the Catholic Apostolic church of this city; a Sunday school is held, where the children are assembled and taught the doctrines. In 1834, Mr. Caird, an evangelist, came here from England and remained two weeks, but no practical results followed his visit; two years later he returned and preached during the autumn until an Apostle came, in November, accompanied by a prophet, an evangelist

and a pastor. By their efforts a congregation was organized, and in January, 1837, Rev. George Ryerson was ordained as the minister in charge; several were presented, and some were called and ordained to the priesthood and others set apart as deacons, and the church was active until 1844. Many ministers moved away because the seat of Government was changed, and this compelled the closing of the church until revived by Rev. George Ryerson in the fall of 1848. He was succeeded by Rev. Mr. Elwell.

The Catholic Apostolic church originated in 1830 in the west of Scotland. According to its belief the gifts bestowed by the Holy Spirit, which had been lost to Christendom, were restored at that time and in the persons of several distinguished men. It is popularly imagined that Edward Irving was the originator of this church, and sometimes its people are called Irvingites; but this is an entirely erroneous idea. It is true that Edward Irving was one of those "called" and specifically endowed, but only one. No doubt the movement owes very much to the singularly sweet and gentle disposition of that man, but it was by no means originated by him. Twelve of these especially endowed men, called "Apostles," met and agreed upon a visitation to different lands, first forming, July 14th, 1835, what is called the "College of the Apostles." They separated, examined the cultus of Christianity in all its different forms in different lands, and then culled from this universal life the very best of its ritual and organized the present form of service.

The Toronto church is in connection with and subordinate to this Apostolic College, whose headquarters are in Albury, England. These apostles, with prophets attending them, visit all the churches and ordain the priests by the laying on of hands. Every minister must be specially called by the Holy Spirit and every member must recognize this supernatural direction.

It is not a sectarian denomination, but claims membership of the one body to which all baptized persons belong—the one, holy, Catholic apostolic church. It holds no other faith than that of universal Christendom. It adopts no other confession than the three great Catholic creeds which have been used in the universal church for fifteen centuries, viz., the Apostles', the Nicene and the Athan-

asian creeds; and teaches no doctrine which has not been current in the church, with the exception of the doctrine concerning the second coming of Christ, which was taught in the earlier centuries, but has fallen into neglect and forgetfulness; and also that of the permanence of the spiritual endowment of the church and the gifts of the Holy Ghost as taught in the New Testament.

The Rev. Charles McMichael, pastor of the Catholic Apostolic church, died at 2 o'clock on Friday morning, February 28th, 1896, in New York. He left Toronto about two months previously on leave of absence, and was assisting in the Catholic Apostolic church in that city. The body was brought to Toronto on Saturday, February 29th, and taken to his late residence, at 368 Victoria street.

Deceased was born at Cataragui, near Kingston, in 1831. He came to Toronto early in the fifties and studied for the legal profession.

After passing his examination he entered the firm of Cameron & McMichael, and afterwards that of McMichael, Hoskin and Ogden, in which his brother, the late Dr. McMichael, was also a partner. Some years ago deceased became pastor of the Catholic Apostolic church, where he remained until his departure for New York. In 1867 Mr. McMichael married Miss Muttlebury, daughter of Mr. Muttlebury, a prominent barrister of Toronto some fifty years ago.

The funeral took place on Monday, March 2nd, to St. James' Cemetery, and was very largely attended.

The deacons who are responsible for the temporal affairs of the Catholic Apostolic church in Toronto are Jno. A. Wightman, Jno. Brisley and Mr. Moss.

A most noticeable feature respecting this body is that they, like the Anglicans, allow no clergy to occupy their pulpits excepting those of their church. It must be distinctly understood, though, that there is nothing approaching re-ordination of any Romish, Anglican or Greek priest; their orders are accepted without any reservation. The Catholic Apostolic church does not extend a like recognition to the orders of any other denomination of Christians.

The Rev. Stephen R. Rintoul was for some little time the minister of the church after the death of Mr. McMichael. The present minister (1903) is the Rev. A. J. W. McMichael. Miss Elwell is the organist.

There stood for rather more than twenty years on the west side of Bay street to the north of King street west another church where divine service was held according to the rites of the Irvingites, otherwise the Catholic Apostolic Church. The building was to the south of the Rev. George Ryerson's private residence, they being respectively known as Nos. 112 and 114 Bay street. Mr. (Ryerson was the minister of the church, the building in fact being at first



CATHOLIC APOSTOLIC, BAY STREET.

his private property. It was destroyed by fire on August 17th, 1861, and was not rebuilt. The congregation then met in a rented building on Richmond street, now Richmond Hall, and eventually dispersed, its remaining members joining either the Victoria street church or other denominations. Mr. Ryerson died December 19., 1882, aged 91 years, a brass tablet to his memory now being in what is technically the northern transept of St. James' Cathedral.

CHAPTER CLXXIV. GERMAN LUTHERAN.

Where the Followers of the Great Reformer Meet.

The following history of the German Lutheran church in Toronto, first published in 1886, is now republished as a portion of the entire history of that congregation up to the present year, 1903. Only such eliminations and alterations as are absolutely essential have been made in the text from what it was when it first appeared. It is, in fact, substantially unaltered.

EV. LUTHERISCHE KIRCHE.
Gottes Dienste Deutsch, Morgens, 11
Uhr, Englisch, Abends, 7 Uhr.
Sonntags Schule, im Sommer,
Morgens, 9½ Uhr, im
Winter Nachmittags,
3 Uhr. Sitze Frei.

This is the information bulletined on a wooden shield fastened on the front of an unpretending little church set back from the side-walk on the west side of Bond street, between Wilton avenue and Gould street. Translated it means:—"Evangelical Lutheran church. God's service, German, mornings at 11 o'clock; English, evenings at 7 o'clock. Sunday school, in summer, mornings at 9.30 o'clock; in winter, afternoons at 3 o'clock. Seats free." It is a roughcoated, frame building, measuring about 26x63 feet, built in Gothic style, and in the plainest conceivable manner. There are two neat little porches in the front gable, between and above which is a large window of cathedral glass. The building runs lengthwise back from Bond street, and has four narrow high windows on each side. Under the same roof and directly connected with the church, into which it opens, is a small house used as a parsonage. Entering the church through the southern porch a small vestibule is found, from which a stairway rises to the gallery. There are two aisles in the church covered with matting, the only part of the room that is covered except the small chancel and pulpit. In the middle of the room there are long, plain wooden seats, painted yellow, each of which has a book rest and foot rest attached; shorter seats of the same kind are ranged on the opposite side of the aisles; although not upholstered, the seats are set at a comfortable angle, and their tops do not strike one's back at the wrong vertebra. The walls are painted, the ceiling in blue and pink stars, plentifully spread upon the panels in between the heavy trusses that hold the building intact by means of strong iron rods. The entire room is devoid of ornamentation, and is almost painfully severe in its appearance; no attraction is to be found in the building as such. It is heated by two small stoves and can scarcely be made comfortable in cold weather.

The entrance through the northern porch is into the infant class room, a narrow room running to the vestibule on the south. It contains homely seats, a long table, a few mottoes of Bible subjects in English and German lesson cards. The furniture very strongly suggests the primitive style of the ordinary school room. In a corner of the church proper is a harmonium, used in the Sunday

school, and a small book-case containing the library. The chancel is a very small affair, surrounded with a heavy balustrade, into which are cut two gates; within it are the altar, two cushioned arm chairs and a reading desk; with all this there is just

black, but at other times with scarlet. It is a good piece of workmanship, substantial, massive and rather graceful; it conveys the idea of strength and firmness and solidity which is in thorough accord with German characteristics. On the wall



GERMAN EVANGELICAL CHURCH (LUTHERAN), BOND STREET (OLD BUILDING).

barely room for a minister to move about. The pulpit is reached by winding stairways, at the top of which are two doors, and within them an uncushioned bench; during Lent the altar and pulpit are covered with

black, but at other times with scarlet. It is a good piece of workmanship, substantial, massive and rather graceful; it conveys the idea of strength and firmness and solidity which is in thorough accord with German characteristics. On the wall

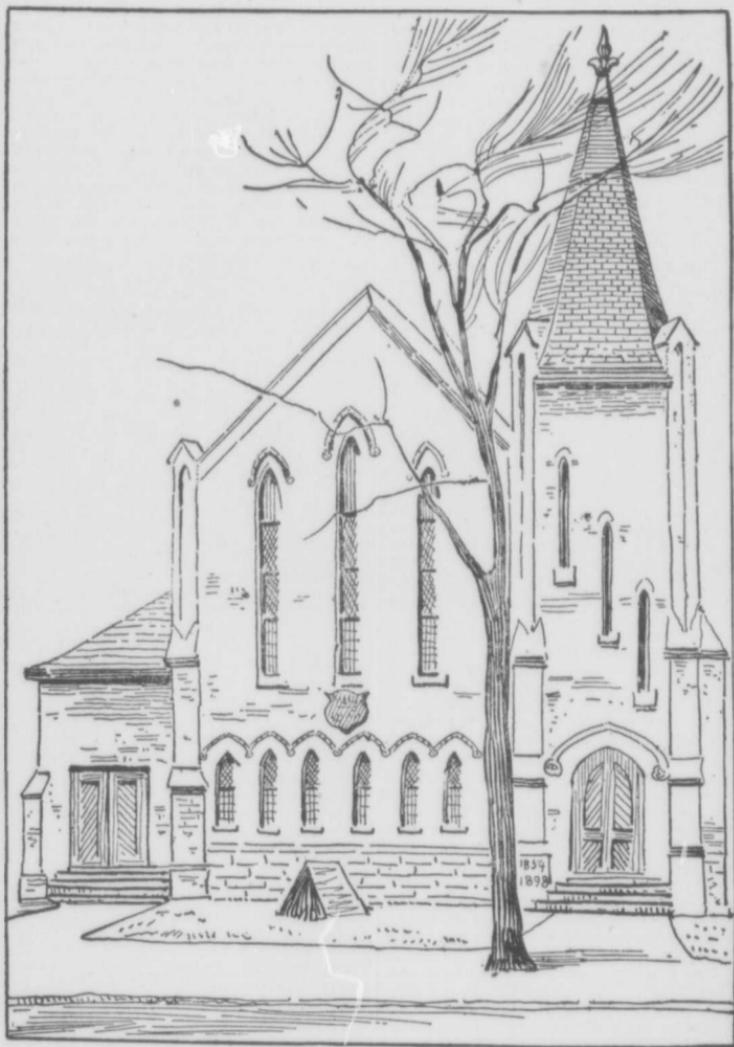
Friede auf Erden und den Menschen ein Wohlgefallen." It is the angelic salutation to the shepherds: "Glory to God in the highest and on earth peace, good will to men." To the right is a very fine portrait steel engraving of Martin Luther, which was put there in 1883, when the four hundredth anniversary of the great reformer's birthday was celebrated by the Lutherans all over the world. To the left of the motto is a bulletin board for the hymns, and above this one half of the first words of Luther's great national hymn is painted in fanciful German gilt letters on a dark red scroll, the other half being on the opposite side. The words are: "Ein feste Burg ist unser Gott," that is, "Our God is a strong castle." A peculiar looking gasolier hung from the middle of the ceiling and an old-fashioned, brass-rimmed, circular clock complete a description of the room save the gallery, on which are some black painted settees and well-worn chairs, with hassocks for the ladies; the choir sits on one side, the other side being reserved for little boys. The organ is an old-style single manual with 10 stops and 19 pipes; it is a narrow, high, but rather graceful instrument, and of tolerably good tone, though, of course, it admits of no great variety. The organist sits on a narrow four-legged bench cushioned with carpet. The entire building seats about 225.

The whirling March winds of 1886 were whistling keenly about the angles of St. James' square as the writer found his way down Bond street to the German church. With earnest gesticulation a kind-looking usher endeavoured to seat him well forward, but desiring to be more observing than observed a vacant sitting among some children on the last seat was taken. The hospitality of the usher was not to be balked, so a Gesangbuch (hymn-book) followed the reporter, who was thus enabled to brush up what of the German language yet remained with him from university days. Promptly at eleven o'clock an organ voluntary was played, the door of the minister's study opened, and Pastor Genzmer entered habited in a black gown—an official vestment introduced into Protestantism by Luther when he left the Roman Catholic priesthood. The minister, always called "pastor" in German, took his place at the altar with the service book in his hand. Following a motion

of the book the congregation rose while he said, "In the name of the Father and the Son and the Holy Ghost," the choir responding, "Amen." Then a hymn was announced, the congregation sitting during the singing, and the music and its execution at once attracted and interested everyone. The hymns sung in this church were written in the 16th century, and consequently are devoid of that superficial, rapid character pertaining to the majority of modern hymns. The sentiment is always dignified, reverential and thoughtful; the tunes to which the words are set are of a corresponding nature, so that German singing is solid and of a massive character. There is no rollicking, rickety, namby-pamby waltzing up and down the scale, but harmonious and truly musical progression with soul in it. The serious cast of the Germanic nature pervades the religious services, and yet that very solidity and seriousness supply the sentimental and emotional elements that tenderly and deeply move the human spirit.

The choir of this church, of which Mr. Riegger is leader and organist, numbers twelve ladies and seven gentlemen, and their singing is well worth hearing. The slow, measured music was sung in excellent time and harmony; there was no delicate shading—the character of the hymns selected not calling for it—but the volume of sound was full, round and true. There are some excellent voices in the choir, and the balance was as well preserved as was possible in a choir with a preponderance of soprano and alto. The contrast between the slow, dignified, rich music and the modern, lightning-express rate heard in many churches was very refreshing and agreeable. Everybody sang; even the little children followed the hymns and sang, and there were twenty-five there.

After the first hymn a short service took place, the minister reading a sentence and the choir responding, the entire congregation standing. Then the minister went to the reading desk and read a lesson from the Epistle to the Hebrews, concluding with the expression in German (as was the entire service): "Here endeth the epistle;" then the choir responded, as it did also after a lesson was read from the Gospel as written by John. The entire congregation then rose while the minister closed his eyes and repeated the Apostles' Creed, the



GERMAN EVANGELICAL CHURCH (LUTHERAN), BOND STREET (NEW BUILDING).

choir responding with three Amens. Another hymn, written in 1585, was sung; all the hymns in that book were arranged not in rhyming verses, as English hymns are written, but in paragraphs, similar to Scripture verses. Although not many stanzas were sung, the slow movement lengthened the singing very much, and yet it was not tiresome. Somehow the music seemed to fill out one's worshipful nature so that it lifted up and inspired and satisfied. Doubtless the peculiar German pronunciation, with its deep gutturals, trilling r's and rich intonations added much to the sublimating influence of the singing. To a purely English ear it does not seem very musical or rich, but it is well known that the German language is the most expressive of all languages and very beautiful to one who understands it.

Rev. E. M. Genzmer was born March 6th, 1833, in Mecklenburg, northern Germany, and attended the University there, and also the Universities of Erlangen, Bavaria and Rostokk. He was rector of Woldegk from 1860 to 1870 and pastor at Strerletz from 1870 to 1880, after which time he was missionary pastor in Canada at Thorne, Quebec, and with other congregation in Renfrew county. He became pastor of the Lutheran church in this city in July, 1882.

At the conclusion of the sermon the pastor knelt by the pulpit and repeated the Lord's Prayer, the congregation meanwhile standing. The announcements were then made and concluded with an "Amen." No part of the service, however apparently trivial, was done without an introduction of ascription to the triune God or a concluding Amen. The choir sang an anthem while the collection was being taken, the minister descended to the altar, one stanza of a hymn was sung, a short prayer said and the benediction pronounced. The last was said in this way: The minister slowly raised his hands opposite his breast and brought their palms together and held them so while he repeated the blessing; when he came to the concluding words, "In the name of the Father and the Son and the Holy Ghost," he slowly lifted the right hand high above his head and made the sign of the cross in the air towards the people, the choir again responded, and the congregation went out.

There are possibly 2,500 Germans in the City of Toronto. Some of these

are Jews and very many are Roman Catholics, and the Lutheran church is therefore the only Protestant German congregation in Toronto.

A Frauenverein (ladies' society) is connected with the church, and has done much to assist in paying for the property and towards current expenses; The income from all sources is about \$1,200 yearly. The rite of confirmation is administered yearly; communion is celebrated quarterly. On the latter occasion the communicants surround the chancel and are directly served with the bread and wine by the minister. On the evening preceding each communion day a confession day service is held as a preparatory obligation. Baptism is administered by sprinkling, and in this ceremony the English language is sometimes used, as is also the case in some marriages and burials. Mr. Genzmer cannot preach in our language, but he can read it fluently. It is a significant, and somewhat anomalous fact that this German people can speak English better than German; so much so is it the case with the little children that it is actually necessary to teach them German in the Sunday school. Of course there is no available material for building up the church, and every year makes its long continuance more problematical on this account.

There must be something very gratifying to the older people in having the privilege of worshipping the God and Father of all men in the language of their Fatherland, and doubtless the singing of those grand old hymns brings to mind memories of the beautiful Rhine, with its wealth of legend and myth and pictures of vine-clad castles whose ruins adorn its banks; or, perhaps, it recalls the noble cathedrals and universities that have given Germany the pre-eminence of all nations for the production of the world's musical masters and its best thinkers.

Another gratifying reflection for this handful of foreigners who have sought homes on this continent, and who worship according to their native custom is this, that although their modest little church is of the homeliest description, and entirely overshadowed by the magnificent church architecture of modern Protestantism, which rears stately piles on every side, yet that humble, unpretending German Lutheran church is an older child of the great reformer, and

lies next the heart of the great Reformation of the 16th century. Of all Protestant churches the Lutheran church is the only direct and immediate representative of Martin Luther's ideas and the only church that clings closely to his method of thought. This fact alone should challenge the veneration of all who believe in the divine right of private interpretation, and gives the little German church a value and importance that, in the historical sense, are attained by no other church.

The doctrines taught are the usual evangelical doctrines of Protestantism. What is called the "Church Year" is followed, and the service is a commingling of liturgical and free methods.

The Lutherans of the American continent are divided in three bodies, viz.—General Council, Missouri Synod and General Synod. With that fatal sectarianism that so stultifies modern church history the Lutherans could not decide which was more Lutheran, or rather each of these three large and influential bodies claim to be Lutheran, and the sad spectacle of a house divided against itself is revealed in this as in all sections of Protestantism. The Canada Synod, with which the Bond street church is connected, belongs to the General Council, which is the largest of the three bodies. Pastor Genzmer is secretary of this body, being re-elected last year; he is also president of the Board of Examination of Divinity Students. Within the Canada Synod there are 23 pastors, 64 congregations, 6,270 communicant members, 357 being added last year, 52 Sunday schools, with 2,800 scholars and 14 day schools.

The few Germans in Toronto attended various churches until the year 1851. At that time Rev. C. F. Diehl, of Markham and Vaughan, visited the city and held a service in the Zion Congregational church, at which fifteen persons were present. In August of the same year six men united to form a German congregation, and adopted a constitution for their guidance; services were held once a month in Temperance Hall. On April 6th, 1855, Good Friday, it was resolved to purchase the vacant lot on Bond street, and build a church; the land cost \$1,312, of which amount \$112 was paid in cash and a mortgage accepted for the balance. A contract for the construction of the

present building, without seats and plastering, was made for \$2,940. In June, 1857, the building was plastered and seats were borrowed; in August of that year it was opened for service, Rev. G. Kempe, of Rochester, N. Y., officiating. Many citizens of Toronto generously contributed towards the purchase of the land and erection of the building; money was also received from the United States and from Germany for this purpose and to pay the minister's salary. Revs. Reiche and Fishburn occasionally officiated until the first settled pastor, Rev. C. F. Rechenberg, was called. He came in the fall of 1857 and remained twelve and a half years. He was succeeded by Revs. Schimmer, who was settled here twice, Jelden, Von Pirch and Genzmer. For thirty years the little church has pursued the quiet, unobtrusive, even tenor of its way, and it has been the spiritual home of many who have gone out of its simple courts to the everlasting home. It is yet the spiritual home of an earnest, simple-hearted, upright people, who commune through it with the old home far across the sea and the new home across the river of death, with mansions prepared for all earth's children.

* * * * *

The later history of the congregation is as follows:—

After serving the German Lutheran church in Toronto for several years acceptably, Mr. Genzmer resigned his position in 1895, and was succeeded in the same year by the present pastor, the Rev. Paul W. Mueller. Mr. Mueller has endeared himself since his appointment to the pastorate to all with whom he has come in contact; he is devoted to the interests of his people, whilst they, in their turn, are greatly attached to him.

In 1897 the old church, which had for forty-one years sheltered this congregation, was found to be fast falling into decay. The question which presented itself to their consideration was, whether it would be better to effectually repair their old place of worship, or whether it would not in the end be cheaper and wiser to build a new church altogether. The latter course was the one adopted, and the work of building a new church upon the site of the old one was begun in May, 1898, the corner stone being laid in the following month. The church, of which Mr. C.

H. Wagner was the architect, is a neat modern Gothic building, which will comfortably accommodate 250 worshippers. In the east end of the church there is a small gallery, in which the organ is placed and where the choir sits. The whole of the seats in the church are free—the income of the minister being derived entirely from voluntary contributions.

One noticeable feature in the history of this church is that almost the whole of the old materials contained in their first place of worship were brought into use in building the present church. This greatly minimized the cost, which, including furniture, only amounted to \$4,400.

There is an excellent school-room at the back of the church, in which a Sunday school, with an average attendance of eighty or ninety children, is held every Sunday.

Prof. W. H. Vandermissen, of Toronto University, has been an all but life-long attendant at this church, and still takes the strongest interest in its welfare.

CHAPTER CLXXV.

JEWISH SYNAGOGUES.

The Religious Home in Toronto of God's "Ancient People."

There are five places in Toronto used for Divine service by the Jews, God's ancient people, who reside here. One is on University avenue, used by the Austrian Jews, another, and the principal one, is on Bond street. It is known as the Holy Blossom Synagogue, and supplemented the old building situated at 25 Richmond street east, which was for long years the religious home of all, or nearly all, the Jews of Toronto. For many years a Jewish congregation has assembled at a building on the corner of Elm and University streets, while there is yet another building at 123 Richmond street west, in which Jewish worshippers also assembled. The Jews also hold services in the building once used as a Coloured Methodist place of worship, on Edward street.

The old Holy Blossom Synagogue was on the south side of Richmond, a few doors to the east of Victoria street, the principal entrance being on Richmond street. The interior was arranged in much the same manner as most Christian churches, part

of the congregation being accommodated on the floor and part in galleries. Entering on Richmond street a small flight of stairs was ascended and one found himself, as is usual, in a small lobby. There stood an attendant who, if you were a Christian, probably directed you not to remove your hat.

Over the southern end of the interior of the synagogue was, still is indeed, a Hebrew scroll, "Know before whom thou standest," and besides this are two tablets upon which are emblazoned the first two words of each command in the Decalogue. Over the front door on a tablet is engraved "Synagogue," underneath that, 5636, which according to Jewish chronology is the year of the world. Surmounting this is a scroll bearing the following text, "Hear, O Israel, the Lord our God is One God."

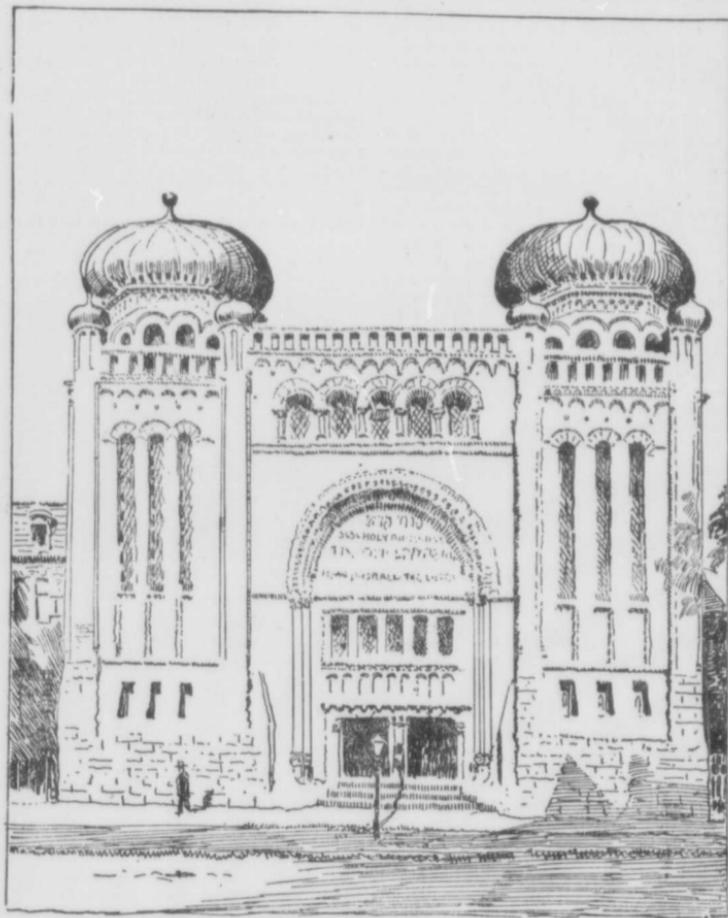
The following description of the services at the Holy Blossom Synagogue, and the services in the others are identical, gives an excellent account of a form of devotion with which the great majority of Christians are wholly unfamiliar. It was first published in 1886, and is now republished in almost the same words as it then appeared.

"About 125 persons were present, two-thirds of whom were men, and that they were present for an earnest, serious purpose was self-evident. The decorum, even on the part of the little boys that were too young to follow or possibly to understand the service, was irreproachable. The impression made upon a visitor both by the appearance and manner of the men generally was most favourable both as to their intelligence and sincerity. And it may well be said in this connection that whatever their provincialisms and business habits, the Jewish people do not furnish the criminals of society; they are never identified with dynamite or anarchy; they are always good citizens. Although scattered the wide world over with no national home of their own, they never abuse the freedom of a foster country by converting that freedom into lawlessness. The thrift and economy of the Jews are proverbial; whatever of prestige modern civilization imbibes from Christianity is drawn from a Jewish source, because Christ Himself was a Jew and His mother was a Jewess. All the beauty and purity embodied by art in its portrayal of the

Madonna come to us from the divine character of that Jewish maiden who is so tenderly enshrined in Christian affection and thought.

"It is the custom for the men to wear a long scarf, called the Talis,

taste of the wearer. It was noticed that that of the Parnas was an exceedingly beautiful vestment with gold embroidery. There is no distinction of office or rank betokened by these garments; some of the men be-



HOLY BLOSSOM SYNAGOGUE, BOND STREET.

with fringes at the ends according to a command given in the Old Testament. The garment is either silk or woollen and more or less richly embroidered, according to the means and

fore putting on the robe reverently kissed it and folded it over the face a moment in silent prayer.

"Rabbi Phillips occupied the platform, and with an exceedingly musical

and well-intoned voice chanted the Hebrew ritual, which, with its low, wailing sound, varied with frequent guttural tones, is not only novel but impressive. All the men prayed, using books printed in Hebrew, and some were so enrapt with the spirit of devotion that the body kept swaying back and forth in rhythm with the low, murmuring, rumbling tones of the service. The chanting was generally heavy, with a bass-like sound as an undertone, relieved by an occasional lighter intonation that rose and fell in and out of the harmony, giving it a weird-like movement. Occasionally, in response to some peculiarly expressive sentence that fell from the rabbi's lips an outburst of voices carried the chant up in loud almost ferocious tones, but it soon sank down into that low cadence like the soft, murmuring play of the waves upon the shore when the day is dying and night is coming on.

"After this chanting had continued some time the curtain was drawn from before the ark by one of the members, and the sacred scroll, after being kissed, in token of the Jews' reverence for the Law, was carried to the reading desk. It is written upon parchment, in Hebrew, of course, and is rolled from both sides according to the ancient custom. What is the back part of a book in English is the front part in Hebrew, and the reading is therefore done from the right to the left instead of the opposite way.

"There have been substituted for three of the original life trustees Messrs. A. D. Benjamin, Samuel Wolf and J. Singer. These trustees hold the property in behalf of the congregation, the president of which is B. Rosenthal, who officiates at the business meetings; the treasurer, or Gabba, is Mr. Kassel. These officers, with the seven trustees, constitute the governing board. But there is another president called Parnas, who conducts the ritual in the public service, and this official is Mr. A. D. Benjamin. The Rabbi, the Parnas and the assistant reader are stationed on the platform and conduct the reading of the Torah. The Pentateuch is divided into fifty-two parts, one for each Sabbath day's reading; seven members each Sabbath are called from among the men indiscriminately to participate in the reading. When he is called he puts on the Talis, if not al-

ready vested, and after the reading, whispers to the assistant reader what amount of money he contributes, and that officer then repeats a blessing in behalf of any one mentioned by the donor. This is called the votive offering, and takes the place of the ordinary collection; it is the offertory of the Jewish service; no money is received directly, but it is pledged in this way and paid afterwards.

"Frequently during this reading the congregation rises and responds in a chanting refrain that is not devoid of interest. At the conclusion of the reading the sacred scroll is elevated, while all stand and unite in a chant. The scroll is then enclosed in a rich velvet case and entrusted to the care



CHURCH ON RICHMOND WEST.
(Temporarily used as Synagogue).

of any member that may be summoned for the purpose. The Haphtorah, or passage from the prophets, is next read and then, while all stand, the rabbi repeats prayers, in English, for the Queen, the Prince and Princess of Wales and the Royal Family, the Governor-General of the Dominion and the Lieutenant-Governor of the province, and these prayers are even more fervent and uttered with greater apparent sincerity than is done in some Church of England congregations attended by the writer. This is the only portion of the ritual that is given in our language, the Hebrew being used in every other part.

"After repetition of the 145th psalm the rabbi took the scroll, and while he held it, repeated a sentence to which response was made by a choir of ladies led by Mrs. M. Morris. Among the leading singers mention

is to be made of Miss Z. Walters, a lady who is well known as a participant in public concerts and who has a most excellent voice. She is a most valuable acquisition to the choir and is invariably present. This choir is composed exclusively of ladies, though assisted by some male voices below, who sing the same Hebrew chants in the same mellow musical tones that were used in the original temple at Jerusalem. And though that time is now far remote yet the associations connected with the peculiar history of Jehovah's "own peculiar people"

a very large salary. The chanting of these ladies without any instrumental accompaniment whatever, is a rare musical treat and the distinctive character of the Hebrew psalmody gives it a novel, a musical, rich and impressive character. They intoned with melody that was true, a harmony well sustained and a cadence very expressive. The congregation generally united in the chanting, which seemed to be familiar to all, and after all sang the 29th Psalm the Torah was taken to the ark; after being deposited within it the



HOLY BLOSSOM SYNAGOGUE (OLD), RICHMOND ST EAST (NOW A FACTORY).

are made vividly present in the sweetness and originality of the music sung. This choir and all others connected with the Holy Blossom synagogue cheerfully give their services without any remuneration whatever. The choir is trained by Rabbi Philips, who is not only a proficient German and Hebrew scholar but an unusually fine Cantor having been associated many years in that capacity with the choir of the celebrated Shaarei Tefilon synagogue in New York City and for which he received

rabbi standing by the open door, intoned what to the writer was the most impressive part of all this very interesting service. Mr. Philips has an exceedingly musical voice varied in its flexions and always well controlled, and when he sang this part of the service to which the ladies tenderly responded, no wonder that every one was unusually quiet and at least one lady found her feelings so touched that the tears freely flowed. Doubtless she was mourning the loss of some one dear to her and the sad

memory of her loss was tenderly quickened by the low, mournful, musical melody that so touches any sensitive soul.

After this episode in the service the door of the ark was closed, the rich curtain drawn over it, and officers stationed at their usual places on either side of the ark, the rabbi returning to the central reading desk. Another responsive service then took place with several prayers intervening. When the Oleru was said, at the words: "For we prostrate ourselves before the King of Kings," all bowed low and the musical tones became more subdued as if the very presence of the God of Israel were felt, and He must be approached with the utmost reverence. The whole service was dignified, and, at some places, actually became sublime; it could not fail to make men and women better for participation in it if they realized its beauty and its truth."

It must be borne in mind by the readers of this article that the foregoing description is in some of its details regarding individuals purely historical, but that in all other points it describes accurately the form of worship which obtains in the new synagogue as it did in the old.

Holy Blossom synagogue is a somewhat strange, yet beautiful structure, on the east side of Bond street, near Gould street, and receives more than common notice from all who pass its doors. The lower part is built of heavy chiselled stone, and the upper portion, to a considerable height, of grey brick, surmounted on either side by a peculiar looking dome, low and massive. It presents a strangely interesting picture to the passer-by.

The Jewish people of Toronto are justly proud of their beautiful synagogue. For years they met and worshipped in the little synagogue in Richmond street. But the Jewish population outgrew the accommodations of the Richmond street tabernacle. Thanks largely to the energy and generosity of Messrs. A. D. and F. D. Benjamin, each of whom subscribed \$5,000 towards the erection of the new synagogue, the Jewish people now gather in a tabernacle well befitting a people of much greater wealth and numerical strength than the Jewish people of Toronto.

Many people outside the Jewish

faith, with commendable tolerance, and with an entire disregard of bigotry, subscribed liberally to the erection of Holy Blossom Synagogue. So generously did those of other faiths in the city of Toronto assist the Jews; that Rabbi Lazarus, the late pastor of the congregation, expressed at the opening of the building, his unreserved opinion that in no other city in America such assistance could have been procured. Over \$40,000 was spent on Holy Blossom Synagogue, and remembering that the Jewish population in Toronto includes barely 150 members, the cost would have been an almost unconquerable obstacle without assistance from the outside.

The building, of which Mr. Siddall, of this city, was the architect, is Moresque in style of architecture, the lower part in Coptic. The Moresque style is followed in all Jewish places of worship. It is the handing down of a custom which sprung up in Spain several hundred years ago. Wealthy Jews settled in the south of Spain. They built their temples after the Moorish models, and these to-day are followed in the erection of Jewish temples the world over.

The building is superbly finished. In the basement as everywhere else within the temple, it is finished in oak. There is one large room below scrupulously clean in all parts, fitted with electric lights, and in front a high platform. Running north and south are seats and desks all of oak, the equal of which it would be difficult to find in any Public school in Toronto. Separated by wide wooden doors, which move noiselessly up and down, are eight other similarly fitted, the whole so arranged that with the doors down there are eight small school rooms, and with the doors up one large lecture room.

The object of this is, as the late pastor of the congregation publicly explained, "not to interfere with the Public schools, far from it. We believe the Public schools to be great institutions. We contend that in order to become Canadians Jewish children must be schooled and allowed to associate with Canadian children. But we have work to do ourselves with Polish and Russian Jews. With careful handling they can be made good and useful citizens of Canada. It is our intention to assist in making them such. So far our labours have been fruitful. Children from

altogether different and often from evil surroundings, as in Poland and Russia, with teaching in Canada, have become honest living citizens. We want the Public schools to teach them, but on Saturdays, Sundays and the afternoons of other days, after 4.30, we will have the Jewish children in these rooms, and instruct them in religion and perhaps some branches of Public school work."

From the basement of the Synagogue one ascends a spacious winding stair, with polished steps and oak balusters, into the porch of the tem-

To the back of the body of the hall, slightly elevated, are, first the cantor's desk; behind this the rabbi's pulpit, and right against the rear wall the ark, or the Jewish Hachol. This latter corresponds to the "Holy of Holies" in the old temple. In it is a cushion of the finest plush, crimson in colour, and extending the entire length of the ark, are kept the scrolls of the law. Therein is also deposited the golden key by the president of the congregation. This ark, which is in an oblong cavity in the wall, six or eight feet long, two feet wide, and



JEWISH ASSEMBLY ROOMS, RICHMOND ST. WEST.

ple, protected at the doorway by iron slatted gates. Inside the body of the temple, which, with the gallery, seats 700 or more, everything is pleasing to the eye. Above, in the centre of the delicately-tinted ceiling, is a dome, large for the size of the temple, dark blue, where it curves into a point, and gradually becoming pale down towards the base, where the colours are barely tinted with blue, and finally fleecy. From point to base, through the blue run 12 broad bands, with ragged edges, figured in intricate designs, white in colour, which produce a beautiful effect.

extending upwards to the gallery, is shielded from unnecessary view by a rich curtain slid backward and forward from the side.

Over the Rabbi's pulpit, suspended from the ceiling by a delicate metal cord in a dark and oblong glass, flickers "the perpetual lamp." It is the symbol of the souls of all departed Israelites. The Jewish people on the anniversary of their parents' death light a taper, which is kept burning for a day. The perpetual lamp symbolizes this idea.

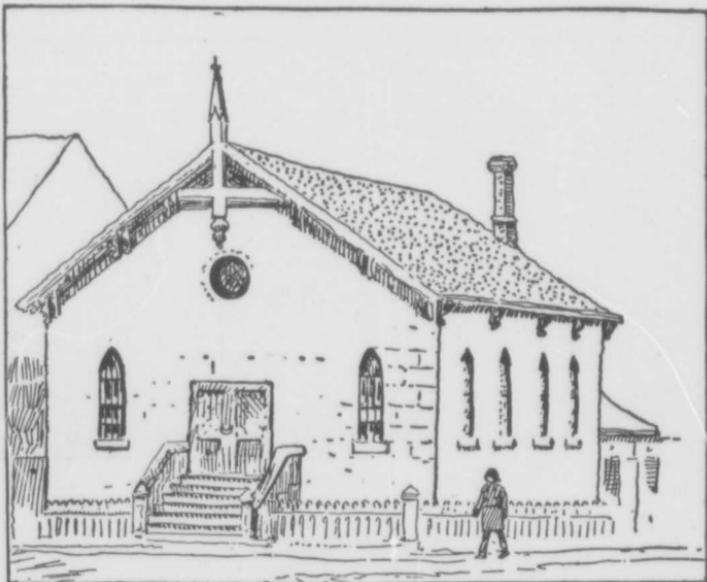
In front of the Rabbi's pulpit is the cantor's desk. It is covered with

dark crimson plush, draped with gold stranded cords and balls. On this covering is another similar to the first. Engraved in gold thread upon it in the centre is the shield of David, two triangles interwoven. One by one the Jewish worshippers are called before: the cantor, the scroll is read, in Hebrew, and in the interval the sacred scrolls are hidden by the upper covering.

A massive chandelier hangs in the centre, set off with candles and electric light bulbs, fixed intricately in

structure. Its roof is of iron slats, not sloping, but flat, and the sides are of similar structure. The height is less than ten feet. The slats run in angles, leaving diamond-shaped apertures in sides and ceiling. In this strange structure the Jews will commemorate the days in the wilderness when the Israelites dwelt in booths. It is used during the eight days of the Feast of the Tabernacle.

The new Holy Blossom Synagogue was consecrated September 15, 1897. The Rev. A. Lazarus conducted the



JEWISH SYNAGOGUE ON UNIVERSITY AVENUE.

curves and at angles, which, when lighted is of dazzling beauty. Around the galleries and on the walls below are other electric lights.

The first words of the Ten Commandments in Hebrew characters are mounted in blown gold above the ark. Near this in gold, also in Hebrew, are the words, "Know Before Whom Thou Standest."

The choir box above, where the pipe organ is placed, though not large, is ample for the congregation.

Behind the Synagogue with a hard brick floor, is a strange-looking

dedication service, the choral part of which was under the leadership of Cantor Rev. M. Solomon, Mme. Adele Strauss Young taking the solo parts. The special soloists for the service were Albert Mansfield, basso, and B. Nahomi, tenor, both of New York.

According to the ancient Jewish ritual was the service, the scrolls of the law being borne to the ark in procession. The Golden Key was delivered to the president, who pronounced a benediction and addressed the congregation.

"The Perpetual Lamp," the symbol

of the souls of all departed Israelites, was lit, the dark crimson curtain slowly and noiselessly moved back, disclosing the ark, the Jewish Hachol, in which the president of the congregation deposited the golden key.

The reading of the Scriptures followed, after which came three circuits of the temple, returning to the platform. The scrolls of the law were decorated with beautiful flowers and wreaths and then placed in the ark.

Rev. A. Lazarus preached the dedication sermon. Throughout it was interesting, the prayers for the Queen and royal family, the Governor-General and others being exceptionally beautiful.

The ornate music, dedication hymns and organ symphony, with the soft yellow light streaming through the stained windows, all combined to lend interest to a service with which all who witnessed were enraptured.

Those bearing the scrolls having reached the door of the auditorium the President of the congregation exclaimed:—

"Open unto me the gates of righteousness, I will enter through them and praise the Lord."

The choir answered from within:—"This is the gate of the Lord through which the righteous shall enter."

The door opened, the president and vice-president and the gentlemen bearing the scrolls of the law entered in procession, and while they moved to the platform, the reader chanted:—

Blessed be he who cometh in the name of the Lord; we bless you from the house of the Lord.

The choir sang:—

How goodly are thy tents, O Jacob! thy tabernacles, O Israel!

O Lord! I have ever loved the habitation of Thy house, and the dwelling of Thy glory.

We will come unto Thy tabernacles and worship at Thy footstool.

The key was delivered to the president, who pronounced the benediction:—

Blessed are Thou, O Lord our God, King of the universe, who hath granted us life and vigour to reach and see this day!

While the reader chanted the first three verses of Genesis the lighting of the perpetual lamp took place.

"In the beginning God created the heavens and the earth. And the earth was without form and void;

and darkness was upon the face of the deep. And the spirit of God was moving upon the face of the waters. And God said: Let there be light; and there was light."

The ark was opened and the key deposited therein, and the Reader chanted:

"And when the ark set forward, Moses said: Arise, O Lord! and Thine enemies shall be scattered, and those that hate Thee shall be made to flee before Thee. For from Zion shall the law go forth and the word of the Lord from Jerusalem."

"Praised be He who hath given the law in His holiness, to His people Israel."

"Hear, O Israel, the Lord, our God, the Lord is One."

Choir—"Hear, O Israel, the Lord, our God, the Lord is One."

Reader—"One is our God, great is our Lord, sacred is His Name."

Choir—"One is our God, great is our Lord, sacred is His name."

Reader—"O (magnify the Lord with me, and let us together extol His name."

First circuit—While the Reader said the following Psalm, the procession moved on the first circuit, returning to the platform:

"Shout Glory unto God, all the earth! Worship God with joy; appear in His presence with rejoicing. Know ye that God is the Lord; it is He who hath made us, and His we are—His people and the sheep of His pasture. Enter ye His gates with thanksgiving, and His courts with adoration; thank Him, and praise His name. For God is good; His grace is everlasting, and His truth endureth throughout all generations."

Second circuit—While the Reader said the following Psalm, the procession moves on the second circuit, returning to the platform:

A Song of Degrees of David—"I was glad when they said unto me, Let us go into the house of the Lord. Our feet shall stand within thy gates, O Jerusalem. Jerusalem is builded as a city that is compact together. Whither the tribes go up, the tribes of the Lord, for a testimony of Israel, to give thanks unto the name of the Lord. For there are set thrones of judgment, the thrones of the house of David. Pray for the peace of Jerusalem; they shall prosper that love thee. Peace be within thy walls, and

prosperity within thy palaces. For my brethren and companions' sakes, I will now say, Peace be within thee. For the sake of the house of the Lord I will seek thy good."

Third circuit—While the reader and choir sang the following Psalm, the procession moved on the third circuit. On returning to the platform, the gentlemen bearing the scrolls of the law took seats, and the scrolls were decorated with flowers and wreaths:

A Psalm of David—The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein. For He founded it upon the seas, and

Glory? The Lord of Hosts, He is the King of Glory. Selah!

The scrolls of the law were then placed in the ark and the reader chanted:

"And when the ark rested, He said, I return, O Eternal, to the many thousands of Israel. Ascend, O Lord, unto Thy resting place, Thou and the ark of Thy strength. The priests shall be clothed with righteousness, and Thy saints shout for joy. For the sake of Thy servant David, turn not away the face of Thy anointed. For lo! I have given you good doctrine; forsake ye not my



JEWISH MEETING HOUSE, EDWARD STREET.

established it upon the floods. Who shall ascend the hill of the Lord? or who shall stand in His holy place? He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully. He shall receive a blessing from the Lord, and righteousness from the God of his salvation. This is the generation of them that seek Him, that seek thy face, O Jacob. Selah! Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors; and the King of Glory shall come in. Who is the King of

law. It is a tree of life to those who hold it, and the supporters thereof are blessed. Its ways are ways of pleasantness, and all its paths are peace."

The choir responds: "Restore us unto Thee, O Lord, and we shall be restored; renew our days as of old."

The reader chants Psalm cxvii.

The choir responds: "Praise God, all ye nations; praise Him all ye people. For great is His merciful kindness towards us; and the truth of God endureth forever. Hallelujah."

The dedication sermon was by

Rev. A. Lazarus, B.A. After the dedication sermon the reader chanted Psalm ci.

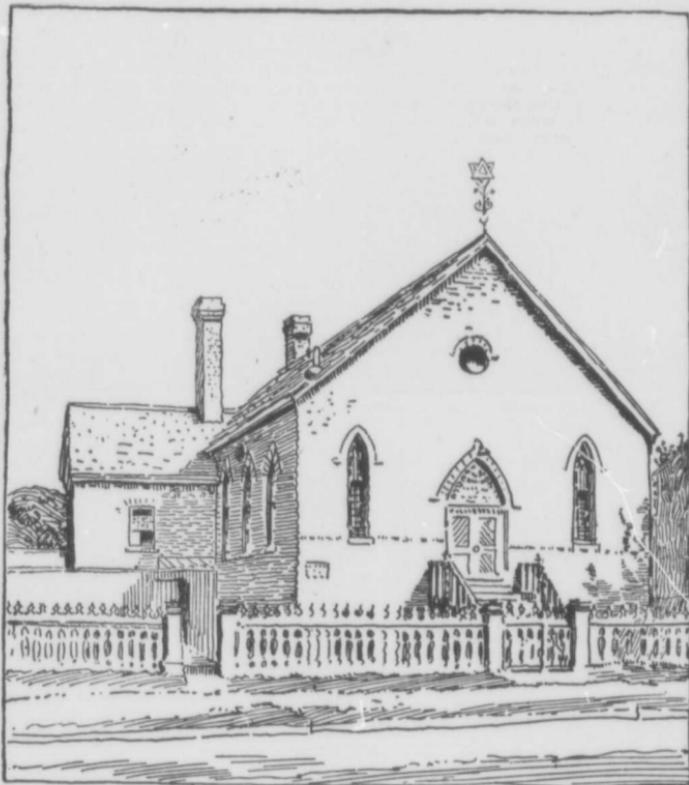
Prayer for the Queen and royal family, the Governor-General and the Lieutenant-Governor was said in conclusion.

The Rev. Solomon Jacobs became the rabbi of the Holy Blossom Syna-

gogue, on Bond street, in 1902, and remains there as pastor in 1904. At the University street place of worship the Rev. Isaac Berkowitz has been the rabbi since 1898, his predecessor having been the Rev. Alexander J. Neumann, who assumed his duties in 1889. The pastor of the Richmond street congregation is the

AUSTRIAN JEWS.

The Austrian and Polish Jews have a place of worship on the east side of



AUSTRIAN SYNAGOGUE, CHESTNUT STREET, EAST SIDE.

gogue, on Bond street, in 1902, and remains there as pastor in 1904. At the University street place of worship the Rev. Isaac Berkowitz has been the rabbi since 1898, his predecessor having been the Rev. Alexander J. Neumann, who assumed his duties in 1889. The pastor of the Richmond street congregation is the

Chestnut street, numbered 109, 111. It is a plain brick structure standing some five feet from the thoroughfare, and is entered by a short flight of steps from the street. Its interior is as plain as its exterior, there being though all the necessary furnishings for the conduct of divine service according to Jewish ritual. The build-

ing will accommodate about 150 worshippers, though the average congregation is not more than sixty or seventy. The synagogue was erected in 1899, the corner-stone being laid with all solemnity by Leo Gelber, March 18th, 1899. For two years all went well with this small assemblage of Israelites until on September 29th, 1901, a fire broke out in the eastern portion of the building which threatened to lay the whole structure in ruins. Fortunately though, through the efforts of the firemen the flames were soon subdued, no damage being done to any of the sacred scrolls or writings, which were when the fire broke out promptly rescued from the building and conveyed to a place of safety. The injury done to the building amounted to about \$600 in value and was within a very brief period after the fire fully repaired. There have been several occasional pastors at this synagogue, the present one (1903) being the Rev. Isaac Halpern, who entered upon his work in 1902.

Among all the various religious agencies at work in this city there is perhaps none conducted under such difficulties as that just described. The people are many of them strangers in a strange land, some cannot even speak English, and all are more or less estranged by language and early training from their English-speaking co-religionists.

CHAPTER CLXXVI.

TORONTO Y. M. C. A.

A Non-Sectarian but Evangelical Institution.

To David Nasmith, founder of the London, England, City Mission, is to be accorded the honour of forming the first Young Men's Society in Canada, in 1831. Early in August of that year he visited Canada, entering it by way of Montreal, where the first society was formed, and where in November, 1851, was organized the first Young Men's Christian Association in America.

Mr. Nasmith arrived at York (Toronto) early in September, 1831, remaining for one month, during which time he organized the York Young Men's Society, the first secretary being the late Rev. Dr. Caldecott, who at the time of Mr. Nasmith's

visit was schoolmaster-sergeant of a Highland regiment stationed at York. The society continued its meetings until 1837, when they were discontinued owing to trouble in the district (on account of the insurrection of 1837). Meetings were resumed in 1838, and were continued for over two years, when, for reasons not known, the society ceased to exist. During part of the time the society had its rooms in the building on Jarvis street, facing the end of Adelaide street. The lower flat was used as a banking room of the People's Bank, Sir Francis (then Mr.) Hincks lived on the second floor, and the society occupied the upper flat.

The Montreal Society also disbanded, but one of its members, Mr. John Holland, in 1853, removed to Toronto, where in December of that year he organized the first Toronto Young Men's Christian Association, and was elected its president, and in 1854, at the first International Convention, held at Buffalo, he was the only Canadian delegate present.

The association was organized at a meeting held at Mr. Holland's residence on King street, between Toronto street and the old Methodist Book Room, but after the organization was effected the regular meetings were held in the Mechanics' Institute on Court street. The association continued its labours for about four years, and then so completely did its work and workers pass out of mind that it is a question whether or not a solitary member of the present Young Men's Christian Association knows that even such an organization ever existed. It was not, however, lack of interest in the work which led to its dissolution, for that event may be attributed to the formation of several church associations, into which the young men were speedily enlisted.

The idea of organizing a United Young Men's Christian Association in Toronto was formally entertained, and on Thursday, February 12th, 1863, a meeting was held at the residence of Mr. James Campbell, Jarvis street, when about a dozen persons were present, among those being Mr. Robert Baldwin, Mr. (afterwards Professor) Campbell, Mr. F. W. Kingstone, barrister, Mr. (afterwards Rev.) Geo. H. Squire, Methodist minister, Mr. (afterwards Rev. Dr.) J. Munro Gibson, of London, England, and Mr. David Fotheringham, afterwards In-

spector of Schools for North York. After securing information as to the workings of similar associations elsewhere, a second meeting was held three weeks later, at Mr. Baldwin's residence, 65 Shuter street.

But it was not considered advisable to formally organize until a year later, prayer meetings meanwhile

street were secured, and the association was transferred to these, and engaged a city missionary to visit the neglected parts of the city. In June, 1866, the association opened its rooms to the volunteers who came to Toronto from all parts of the province, it being the occasion of the Fenian raid. By the generosity of Mr. B. H.



YOUNG MEN'S CHRISTIAN ASSOCIATION, YONGE AND M'GILL STREETS.

being regularly held in the basement of Temperance hall, on Temperance street.

On the 18th February, 1864, the organization was formally completed. The first annual business meeting was held November 1st of that year, when Prof. Dr. Daniel Wilson was elected president. The expenses to that date were \$44.87.

A year later rooms over 151 Yonge

Dixon and others the rooms were kept permanently open and have been so to this day.

During 1866 the religious work was rapidly developed. City mission work, cottage prayer meetings, Bible classes, etc., were instituted, and the Saturday night meeting for young men was begun. In 1868 a removal was made to 34 King street east. The expenses for that year were \$1,272.60.

In 1869 the work of relieving the destitute poor was taken up and in 1870 a building fund was established, \$7,000 being pledged at the first meeting which was held in the Gould street Presbyterian (now Catholic Apostolic) church. In this year Dr. Wilson retired from the presidency and was succeeded by Mr. John Macdonald, who served seven years. He was followed by Messrs. S. H. Blake and Stapleton Caldecott, the latter now officiating.

In December, 1871, the lot, corner Queen and James streets, was purchased for the sum of \$8,200, and the building known as Shaftesbury Hall was erected, at a cost of about \$30,000, the corner stone being laid June 1st, 1872. The work performed by the Association during the nearly fifteen years' occupancy of that building was such as to commend it to the sympathy and support of the public. But it was found that a site further north would be more eligible for the work of the association. Shaftesbury Hall was sold to the Sons of England Hall Company for \$55,000 cash, the latter having first possession April 1st, 1886. A new site for a Y.M.C.A. building was purchased on the south-east corner of Yonge and McGill streets for \$12,000 and the corner stone of the present building was laid August 31st, 1886.

The building has a frontage of 68 feet on Yonge street and 198 feet on McGill street. The eastern portion of the lot on McGill street is 149 feet, thus forming an L shaped lot, giving ample space for the gymnasium wing to the south. The building is isolated from the surrounding properties, except on the south side for a distance of 100 feet from Yonge street, thus giving light and air space around nearly all the building. The perspective indicates two street fronts; the main entrance on Yonge street and entrance to Association Hall on McGill street being emphasized by towers. The public hall is easily distinguished on the outside as being on the east side of McGill street tower entrance. Immediately west of this is the door to stairs leading to the lodgerooms and caretaker's apartments on the upper flat, which are thus kept separate from the Association rooms. The entrance at the extreme east on McGill street, is to the boys' department, while adjoining it is the rear exit to the public hall. Both of the entrances to the hall are covered by porticos. The ground floor storey of

Yonge street front is Ohio stone, the large arches being introduced over the shops to obviate the usual store appearance. The rest of the building is red brick, with dark joints and out stone trimmings. The main cornices, etc., are galvanized iron, painted and sanded to represent stone. The mansard roofs are slated. The roofs of the Public Hall and Gymnasium are painted iron.

Entering from Yonge street is the vestibule, 14 feet square, with ornamental brick walls and wood ceiling. The entrance hall, including the staircase, is 29 feet x 26 feet. The main staircase is 7 feet wide. Facing as one enters is the door to the lecture or meeting room, which room is 34 feet x 45 feet, and seated for about 270 persons. The rest of Yonge street front is taken up with three shops.

The public hall, known as Association Hall, is 65 x 80 feet with semi-elliptical ends and arched ceiling. A gallery extends around three sides and the hall seats 1,300 persons. The gymnasium is on a level with the ground floor and is 50x70 feet. A running track extends around it, and it is fitted with every necessary device for athletic sport and physical development. At one end is a visitor's gallery. The dressing rooms and bath rooms are in the basement. A fine bowling alley adjoins the dressing room space, while the bath room space has a swimming bath, 14x50 feet, a shower bath room, 12x11 feet, and four private bath rooms, besides wash basins.

The secretary's public office faces the stair on the second floor. A large reception room is opposite and from it, by archways or large doors, are entrances to the music room, 23x14 feet, having a balcony from it over the front entrance. On this floor is an elegantly furnished general parlour, 28x34½ feet, a Bible parlour, 22x34½ feet, and a commodious reading room, 30x34 feet.

A dumb waiter runs from top to bottom of the building. The general finish of the internal woodwork is clear pine with varnish finish. The plumbing, steamheating, lighting and ventilating arrangements are of the best, and the building is complete in every particular.

With a wise philosophy the Association adapts its mission to the physical, intellectual, social and spirit-

ual demands of young men, and herein lies its success.

The staff of the Y. M. C. A. consists of president, first and second vice-president, treasurer, recording secretary and general secretary. Also a Board of Directors of twenty-four members, elected for three years, one-third of whom retire annually, but are eligible for re-election. The Board of Trustees is drawn from the Board of Directors in part, and in part from other members of and supporters of the Y. M. C. A. This body consists of ten members.

The Y. M. C. A. has a flourishing West End branch, which on April 30th, 1896, had no less than 565 members, with a credit balance at their bankers of \$287.44.

The membership roll of the Y. M. C. A. headquarters on Yonge street was on April 30th, 1896, 911, the receipts covering the expenditure.

The land whereon the Yonge street premises of the Y. M. C. A. stand cost \$22,833.26, the premises themselves \$74,996.57, the furnishing \$9,464.38, and the debt remaining exceeded \$40,000 on April 30th, 1896.

Of the 911 members at the principal premises of the Y. M. C. A., the Educational Committee, in their report to the annual meeting on April 30th, 1896, said:—

The Educational Committee are glad to be able to report not only progress but marked progress — an advance on three lines: the enrollment of students, the high average of attendance and the work accomplished.

The Association College was enlarged from seven to twelve classes, while the staff was enlarged from four teachers to seven. The details of attendance are as follows:—

Class	Enrollment	Average No. Belonging	Average of Attendance	Percentage of Attendance
Penmanship	62	52 1-5	43 3-10	84
Bookkeeping	49	39	32 7-10	84
Business Arithmetic	48	40 4-10	33 3-10	82
Shorthand	33	24 4-10	20 1-5	83
Mechanical Drawing	9	7 3-10	6 7-10	91
Electricity	12	7 6-10	6	80
First Aid	8	6 2-10	6	96
Vocal Music	33	24 1/2	20	77
English Literature	45	.....	.....	..
Econonides	10	.....	.....	..
English Composition	12	.....	.....	..
Junior Electricity ..	12	.....	.....	..

Thus we had 321 pupils enrolled in all the classes. Some of these took two or more subjects, leaving 210 different persons who took advantage of the classes.

An even more pleasing result is the high percentage of attendance, which is after all the crucial matter. These percentages range from 77 to 96 per cent.

Our faculty last session did excellent work, and the large percentage of attendance already referred to is a great compliment to the teachers. A good attendance means good teachers. The association is particularly indebted to Mr. Wm. Houston for his hearty labours in University Extension teaching.

Each class had its own social bond of union, and through the goodness of the Women's Auxiliary all the pupils had a social evening.

An exhibition of work was shown at the closing exercises, which attracted much attention and illustrated in a striking way what the most active and earnest pupils had accomplished.

The strictly religious side of the Y.M.C.A. comprises a Sunday afternoon Bible class, which in 1895 averaged 38 members, or Sunday morning Bible class and three Bible training classes besides systematic out-door visiting.

On the 17th of March, 1896, a few energetic workers of the association met together in the parlours and formed a bicycle club, which was afterwards named "The Association Wheelmen." In two months after its formation, the club had a membership of over forty. Only members of the association are allowed to become members of the Association Wheelmen, and every member must be in good standing in the association.

For the intellectual improvement of young men the reading room is well stocked with the best magazines, quarterlies, and daily papers. A large number have made use of it, the average daily attendance being 100. Medical talks and interesting lectures are given by prominent gentlemen, and they are all well attended.

The social work of the Association has been carried on most successfully, and thousands of people have been drawn to the building through the numerous receptions, entertainments and exhibitions which have been given. The success of the work is largely due to the untiring efforts

of Mr. English, the choir leader of the Association.

Mr. William McCulloch, was for many years, the secretary of the Y.M.C.A. He resigned on May 1st, 1894, and in his place was appointed the present secretary, Mr. Frank M. Pratt, 1901.

No statement relating to the Y. M. C. A. would be complete without referring to the jubilee of the movement which took place on June 6th, 1894. A conference was held in London, England, its birthplace, and was attended by thousands of delegates, representing numerous nations, gathering from all quarters of the earth. The movement obtained ecclesiastical recognition by the commemoration services held in St. Paul's Cathedral and in Westminster Abbey, and by the presence on the conference platform of the leading ministers of all bodies of the Church of Christ. It obtained commercial recognition by the presentation of the freedom of the City of London to its founder, and by a reception given by the corporation of that city to the conference; and, finally, it received imperial recognition by the knighthood bestowed upon the founder, Mr. George Williams, by Her Majesty Queen Victoria.

A period of five years in an institution's history affords material for comparison and retrospect so that an opinion may be formed dispassionately on the work which is being accomplished.

The officers of the Y.M.C.A. for 1901-2 the first year of the 20th century were:—

President—Robert Kilgour.
First Vice-President — Harris H. Fudger.

Second Vice - President — Frank Yeigh.

Treasurer—A. F. Webster.
Recording-Secretary—L. A. Winter.
Board of Directors, for term expiring 1902—H. B. Gordon, Frank Yeigh, William Garside, Henry O'Hara, John Mackay, R. A. Donald, L. A. Winter.

For term expiring 1903 — John J. Gartshore, E. J. Moore, John J. MacLaren, K.C., Hon. E. H. Blake, K.C., Thomas J. Wilkie, H. H. Williams, Chester D. Massey, John Turnbull.

For term expiring 1904—Robert Kilgour, G. Tower Ferguson, Harris H. Fudger, J. R. L. Starr, A. F. Webster, W. A. Kemp, C. Bonnick.

General Secretary—Frank M. Pratt.
A report issued by the Board of

Directors of the Y. M. C. A. for the year ending April 30th, 1901, stated:

The work of the past year stands out as being gratifyingly successful in the accomplishment of the aim of the association—the spiritual, educational, physical and social elevation of the young men and boys of our city. Progress has marked every phase of the work.

The paid-up membership of the whole association at date stands as follows—Central building, 1,437; West End building, 645; East Toronto Railway building, 133; city railway building, 177; a complete total of 2,392, and a gain of 354 over the preceding year.

With a view to increased efficiency in direction and oversight, a special committee of management was appointed at the beginning of the association year to take charge of the work in the Central building. The results have shown the wisdom of the plan. During the year some changes have taken place in the executive officers in charge of two branches, Mr. R. J. Colville, for many years the secretary at the West End removing to the City Railway branch, and being succeeded by Mr. P. B. Williams.

The best indication of the growth of the Y. M. C. A. is seen in the fact that the paid-up membership in 1901 is 1,435, a gain of 279, or 24 per cent. over the previous year. Of this number 643 were full members; 106 limited, 288 junior, 199 student, 125 special, and 78 sustaining and subscribing. The receipts from membership fees amounted to \$5,202, an advance over 1900 of \$1,200, a gain of 30 per cent. The growth in membership during seven years has been from 713 to 1,437, a gain of over 100 per cent.; while the receipts from membership fees show an advance from \$2,418 to \$5,202, a gain of 115 per cent. This growth has been a steadily increasing one from year to year. This large advance in membership has accompanied a steady increase in the daily use of every department of the building, until it sometimes seems as if a vacant corner could not be found for anything additional. The friends who have subscribed to the work in this building can rest satisfied with the assurance that it is being used to its utmost capacity. At the present rate of growth it will soon be necessary to ask the citizens of Toronto to enlarge the equipment, giving a separate building for the steadily increas-

ing number of boys who desire the privileges of the Y. M. C. A., and thus leave a larger space to meet the demands of the young men. One feature in the use of the building has been the granting of rooms free of charge to the large number of amateur baseball, football and lacrosse clubs who had formerly held their meetings in the parlours of hotels.

CHAPTER CLXXVII.

AFRICAN METHODIST CHURCHES.

Many Strange Vicissitudes Among the Various Bodies.

An early church used by the African Methodist followers of John Wesley, with a church constitution such as he and his brother favoured, was in



EARLY CHURCH, COR. EDWARD AND TERAULAY

a frame school house on the southwest corner of Teraulay and Edward streets; that was in 1858 or 1859. Some little time later this building was used by the nucleus of what is now Elm street Methodist church, then it was moved some two hundred yards north on the same street, and eventually carted en bloc to 454-8 King street east, and was the first place of worship known among the Methodists as the "People's Church."

On the north side of Richmond street, within 50 yards of York street, standing some 40 feet back from the street, is an old building, now a builder's storeroom, which for many years was a place of worship for the African Methodists in Toronto.

So far back as the early "thirties" it is evident that African Methodists

must have had a place of worship on this very site, for in the Toronto directory of 1833 and 1834 a notice regarding the church there situated and the Sunday services is inserted.

Probably this first place of worship was a leasehold building, for the present edifice was not commenced until July, 1838, the land having been purchased from the estate of Thomas Carfrae, it was dedicated "for a place of worship for the coloured Wesleyans of Canada for ever."

The chapel was opened in 1839, the first trustees being Wilson R. Abbott, George Wilkinson, Thos. Buckner, Matthew B. Trupp and Joseph Turner. The last trustees were Wm. Turner and Francis Wansey.

The first regular minister chosen was the Rev. Wm. Addison, a man who exercised a great deal of influ-



AFRICAN METHODIST CHURCH, RICHMOND ST. WEST.

ence among his coloured brethren. The ministers succeeding him were Mr. Harper, Mr. Hatfield and Mr. Welland Sinclair.

The chapel was the scene of many memorable meetings, and many noted preachers and laymen in the Methodist communion, irrespective of colour, have officiated there. Among the preachers may be mentioned the famous Morley Punshon, and among the laymen, Senator John Macdonald and Mr. Warring Kennedy, for some time Mayor of Toronto.

A celebrated meeting of five members of the congregation was held there, just prior to the outbreak of the civil war in the United States, when John Brown, the noted coloured politician, who lost his life owing to the insurrection at Harper's Ferry, U.S.A., took counsel with five of the

laymen belonging to this particular church, unfolded to them his plans, and assured them that the cause of freedom for the slave would surely be accomplished, although before it happened he might be lying in his grave.

Another notable case connected with this chapel was that of William Watson, who was a waiter in the Cataract House on the American side of the Falls. He was arrested by the United States Marshall on the charge of being a runaway slave. His fellow waiters, irrespective of color, rescued

the McCaul street church, was the centre. By this arrangement they received the services of some of the most earnestly devoted ministers and preachers in the denomination. Some little time later, about the year 1889, the congregation having grown smaller and smaller, finally dispersed all that were left of them joining either the congregation worshipping on Chestnut or Edward street.

The African Methodist church during its sixty years existence saw many stirring incidents transpire within its walls. From the year in



AFRICAN METHODIST CHURCH, EDWARD ST.

him from the toils of the law, rowed him across the Niagara River, landing him at Queenstown, and then found him the money, so that he might proceed to Toronto.

On arriving here a public meeting of Toronto citizens, irrespective of color, was held in the African Wesleyan chapel, who tendered Watson the heartiest of welcomes.

Between the years 1884-86 the congregation worshipping in this Richmond street church gave up their independent position and became a portion of the circuit of which the old Richmond street Methodist, now

which it was erected until late in the "sixties" on each succeeding August 1st, the anniversary of the emancipation of all slaves in the British Dominions beyond the seas, many of the coloured population of the city and suburbs assembled to celebrate the day and walk in procession through some of the streets of the city.

During the arguments which were held in Osgoode Hall in the case of Anderson, the Missouri slave, who in the year 1853, escaping from bondage, slew one of his pursuers and would-be captors, and whose ex-

tradition six years later on the charge of murder was demanded by the United States, many meetings of sympathisers with Anderson were held in this chapel. Anderson was subsequently released on technical grounds, but the law on the point was never decided. Two years later slavery was abolished throughout the

upon his duties in 1893, and remained for rather more than a year. Following him came the Rev. J. C. Coleman, and after him the Rev. L. Pearce. The former filled the pastorate for about a year, as did the latter, and when he resigned the church was in 1898 closed. Then it was re-opened as a Boys' Club; that institution lasted and occu-



BRITISH METHODIST EPISCOPAL CHURCH, CHESTNUT STREET.

United States of America, so such a question can never be again raised.

The African Methodist Episcopal had for some years, commencing in 1893, a congregation assembling for worship in the red brick building, erected in the eighties as a mission hall, situated at 88 Edward street.

The first pastor of the church was the Rev. J. A. Banyoun, who entered

occupied the building for about two years. Then again the church was closed, to be re-opened in 1902 as a Jewish synagogue, which it still remains (1903). The congregation was always small and struggling. Those who attended were of very small means, yet they did their utmost to succeed, but found the task of maintaining the edifice and suitably remunerating a pastor beyond their capabilities.

B. M. EPISCOPAL CHURCH. (Coloured.)

On the western side of Chestnut street stands, and has stood for nearly half a century, a plain brick building, now (1909) in a somewhat dilapidated condition. It is the home of the British Methodist Episcopal Church (coloured) which was first formed in Toronto in the year 1838, under the auspices of the parent association existing in the United States. For many years the Canadian church after its foundation was under the jurisdiction of the ecclesiastical authorities of the organization in the United States, but in the year 1856 this state of things came to an end, and the Canadian Methodist Episcopal Church came into existence as a separate body, founded at Chatham, Ont., September 29th, 1856.

The first bishop in Canada of the Methodist Episcopal Church was the Rev. Willis Nazrey, under whom the first congregation was organized in Toronto under the new regime.

The church in its teaching follows very closely the doctrines contained in the thirty-nine articles of the Church of England. There are three orders of preachers, viz., preachers, deacons and elders, the latter of whom alone are permitted to celebrate the Holy Communion. The church is strictly evangelical in its teaching, and claims to be carrying out the aim of Methodism as it was at first designed by the founder of the system, John Wesley himself. To all who are not blinded by sectarian prejudice this claim commends itself.

The building on Chestnut street will comfortably seat about 150 people. It is very plain in its furnishings, and this is not to be wondered at, as the total income of the church in any one year has never exceeded \$2,000. There is a very good choir, and a Sunday school which generally numbers from 70 to 80 children. The present building was built in 1884, and it is the wish of the congregation and also their intention at the earliest possible opportunity to have it entirely renovated.

Some of the leading laymen in the Chestnut street church have been James Scott, Benjamin Dorsey, Chas. Sharp, James Jackson, J. P. Gaines, Albert E. Jackson, W. P. Brown,

Henry Johnson, D. Moore and Wm. Ward.

The clergy of the B. M. E. church, so far as can be ascertained with any degree of accuracy, have been Rev. Mr. Brown, of the United States, afterwards Bishop Brown, who was the first pastor; the late Bishop Walter Hawkins, the late Bishop R. R. Disney, Revs. S. D. Smith, Robert Miller, Dr. T. C. Oliver, Thos. Slater, Peter Brooks, and the present general superintendent of the B. M. E. Conference, Rev. C. A. Washington, Rev. Richard R. Ball, who took charge in July, 1395, and the Rev. J. C. Coleman.

Messrs. Franklin, Coates and Britton composed the first Trustee Board.

CHAPTER CLXXVIII.

CHRISTIAN ADVENTISTS.

A Small Church with Earnestly Ambitious Hopes.

The body of professing Christians known as Advent Christians developed from that body of believers described as Evangelical Adventists about 1854, commencing by publishing



ADVENTISTS' CHURCH, MONTROSE AVENUE.

a church paper entitled "The World's Crisis."

The main points of difference in faith which led to this separation, and which keeps it distinct from other Protestant denominations, is the question of immortality, Advent Christians believing that immortality is conditional on faith in Christ; that only those who accept the conditions of the Gospel will live forever; so they hold the middle ground between the two extremes — universal salva-

tion of the race on one hand and eternal, conscious suffering for the finally unrepentant on the other.

Their general principles are the Scriptures are the only rule of faith, practice and discipline, Christian character the only test of fellowship and communion. While they believe that Christ is soon to come to earth again in person, to raise the dead, judge the world, give rewards, and set up His everlasting kingdom; yet they do not believe in nor approve of the setting of a definite time for the Advent. They are entirely distinct from the Seventh Day Adventists, as they observe Sunday as the Lord's day.

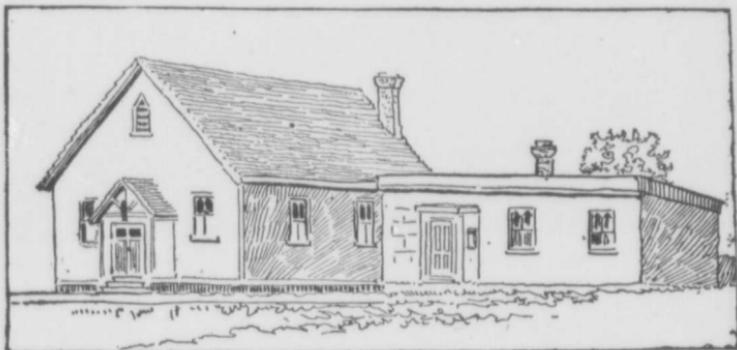
While this people have had interests and churches and an organized

CHAPTER CLXXIX.

FREE METHODISTS.

Evangelical Congregation Following John Wesley's Lines.

The Dovercourt Congregational church was one of several churches erected in Toronto in the time now spoken of as the "boom" (1890-92). It was in its inception greatly aided by the Congregational Church Extension Society. It is a very plain frame roughcast structure, capable of seating about 150 or 175 people, and is situated on the corner of Salem avenue and Dovercourt road. It was



DOVERCOURT CONGREGATIONAL CHURCH, SALEM AVENUE, USED BY FREE METHODISTS

conference in this province for years there was not any organized effort in Toronto till the spring of 1901, when upon the earnest solicitation and financial aid of the late W. H. Deverell the Mission Board of the denomination sent Rev. H. W. Davis to create an interest here. He succeeded in organizing a church society, and they have erected the church on College street and Montrose avenue, in the expectation of building a larger church to face on College street when the present one outgrows its usefulness, when it will be used as the S. S. room.

The Adventists' church, though only built in 1901, reminds all people who can carry their minds back for half a century, of brick churches then erected and thought to be most presentable. We have changed, though, since then.

opened in 1891, under the pastorate of the Rev. Thomas Webb, who remained there until 1898, when he resigned, and the church was without any settled pastor for about two years, when it was finally closed as a Congregational place of worship, and is now occupied by the Free Methodists. This body are strictly evangelical in their doctrines, "Protestant" to the very last degree, hold fast to the discipline of the Methodist church as defined by John Wesley, eschewing the ball room and the theatre, and while in the world striving not to be of it. Nevertheless they do not submit themselves to or acknowledge the authority of the Methodist Conference as at present constituted. Their present pastor is the Rev. Richard Burnham.

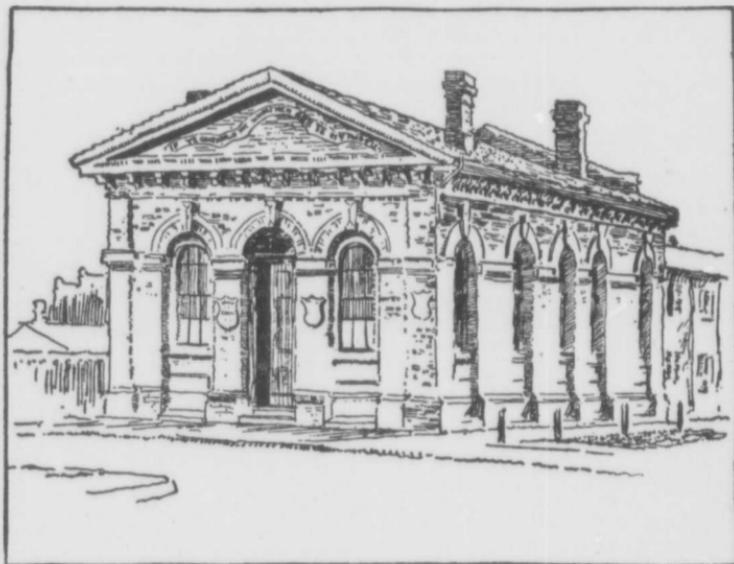
CHAPTER CLXXX.

GREEK CATHOLIC CHURCH.

The Only Congregation of the Kind in
Western Ontario.

Among the smaller congregations of Toronto is one which worships in a small brick building on the south-east corner of Shuter and Victoria streets, in close proximity to the Roman Catholic Cathedral of St. Michael, known as the Syrian Catholic church.

congregation first assembled in 1898, though he came to Toronto some two years earlier. The total number of Syrian or Greek Catholics in the city does not exceed one hundred souls, and they for the most part are in very poor circumstances, there being very few of them who are at all in easy let alone comfortable circumstances. Father Nasr pursues his work at all times cheerfully and unselfishly, devoting himself to the interests of his flock. He speaks English with some little difficulty, at times finding it very difficult to



SYRIAN CATHOLIC CHURCH, S.-E. CORNER VICTORIA AND SHUTER STREETS.

This congregation must not be confounded with the Greek church, which does not acknowledge the supremacy of his Holiness the Pope. It is a branch of the Greek Catholic church, and is in full communion with Rome and subject to the jurisdiction of the Archbishop of Toronto. In all details of worship the services in this church are identical with those which obtain in all other Roman Catholic places of worship. The priest in charge of this mission is the Rev. Father M. Nasr, and he has been the cure since the

make himself understood. On the other hand, he can generally gather without trouble the purport of all questions addressed to him, and is always courteous and ready to give enquirers what information he can respecting his work.

The building in which the Greek Catholic church meets was built by the "Brethren," who now worship in what was formerly the New Jerusalem church, on Elm street. Upon their vacating it, it passed into the hands of the Roman Catholics.

CHAPTER CLXXXI.

COLLEGIATE AND CONVENTUAL
CHAPELS.

Attached to the Various Religious Denominations of the City.

Apart from public places of worship not specially included among "The Churches of Toronto," there are some collegiate and conventual chapels which, though non-parochial, deserve to have place in any history relating to the religious life of the city. These chapels, with the single

memorial of the self-denial and economy of the Sisters of St. Joseph in erecting such a beautiful edifice. It has been pronounced the most perfect specimen of pure Gothic in the city. The Sisters of St. Joseph were determined that their chapel should be something better than the architecture that mars so many sacred edifices in Toronto, and insisted that the original designs of the architect be carried out in every detail. A few feet taken from the height would have saved a considerable outlay, but it would have sacrificed the just proportions of the



INTERIOR OF ST. JOSEPH'S CONVENT CHAPEL.

exception of that belonging to Trinity College, which has previously been published, will be found described in this article.

ST. JOSEPH'S CONVENT.

The chapel of St. Joseph's convent was dedicated in December, 1895, by Archbishop Walsh, assisted by the church dignitaries of the diocese. The corner stone was laid in August, 1894. The chapel is a noble addition to the Roman Catholic architecture of the city, and a lasting

building and robbed it of lofty simplicity.

As a result the Sisters of St. Joseph have a sanctuary unequalled by any religious community in the province. The interior is in the form of a Latin cross the extreme depth one hundred and twenty feet, and breadth thirty-three feet. The transepts are 54 feet by 18. The sculpture and carving are rich and beautiful without being florid. The wainscoting is in oak, the pews are carved oak, and the walls are relieved by engaged

pillars of massive granite. The pediments of the chancel pillars are sculptured with the faces of the four evangelists. The backs of the nave and the organ loft, above which is a gorgeous rose window, is modelled after the Chapel of Louis XIV.

LORETTO CONVENT.

The conventual chapel of Loretto Abbey is a remarkably handsome place of worship, being a credit alike to its architect, Beaumont Jarvis, and to the church to which it be-



INTERIOR OF LORETTO ABBEY CHAPEL.

By an ingenious arrangement of incandescent lights the altar and chancel can be lighted up separately from the nave.

The windows of the chancel are filled with richly stained glass, the gift of private donors, whilst the altar rails are of marble.

long. The altar is a striking feature in the appearance of the interior with its two marble figures of angels on the north and south. Over the altar is a beautiful painting representing the Holy Family, the figure of The Child Christ being in the centre.

Every day of the year Mass is celebrated in the chapel by one of the clergy of the diocese, while it is in constant use for the private devotions of the sisterhood and the pupils.

Its total cost was about \$40,000, it being opened for divine service in April, 1900. The builders were Messrs. Wickett Bros., the carpentering work being executed by John Hannaford.

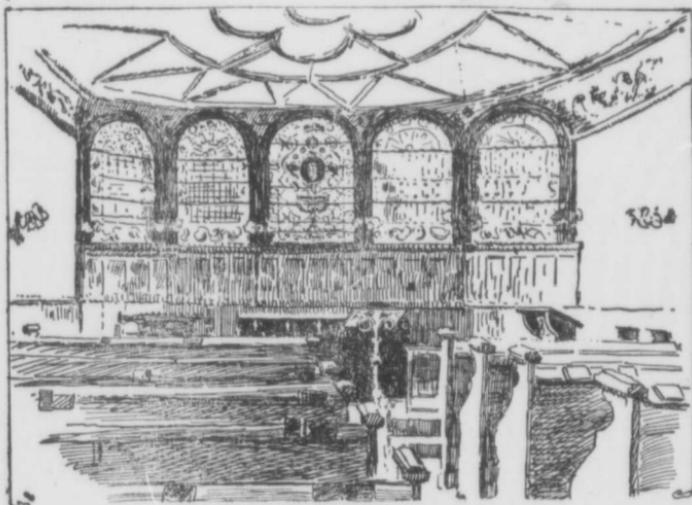
WYCLIFFE COLLEGE.

The chapel of Wycliffe Theological College is plain and neatly furnished

McMASTER UNIVERSITY.

In the spring of 1880 the firm of Langley, Langley & Burke, architects, was commissioned by the late Senator McMaster to prepare plans for a Baptist Theological College to be erected in Toronto. After visits to Newton, Brown, the Episcopal Theological College, Cambridge, Mass., and other colleges, by the late Rev. J. H. Castle, the plans of the present main building were matured, and the contracts signed on July 14th, 1880, when work was immediately commenced. The building was completed in the fall of 1881.

Nearly twenty years elapsed, then



INTERIOR OF WYCLIFFE COLLEGE CHAPEL.

and capable of comfortably seating about one hundred worshippers. It is used solely by the college authorities and students, the form of service of course being that of the Anglican church. At the north end hangs a portrait of Wycliffe, who has been termed the "morning star" of the Protestant Reformation. Wycliffe College, which is a training school for theological students who intend to enter the Anglican ministry, was built in 1875, its teaching being distinctly evangelical and Protestant. It is affiliated with the University of Toronto, the Rev. Principal Sheraton being at its head.

it was decided to add a Convocation Hall and Library to the University. The first was to be known as the Castle Memorial Hall, after the Rev. John Harvard Castle, the first principal of Toronto Baptist College. The total cost of the structure was rather more than \$33,000, including necessary alterations in the main building. It was dedicated December 19th, 1901.

The Convocation Hall covers an area of 48 feet by 75 feet. It is built, like the main building, of brown Credit Valley stone, trimmed around the openings with red brick. The walls inside are lined with buff pressed brick. The timbers of the roof are of

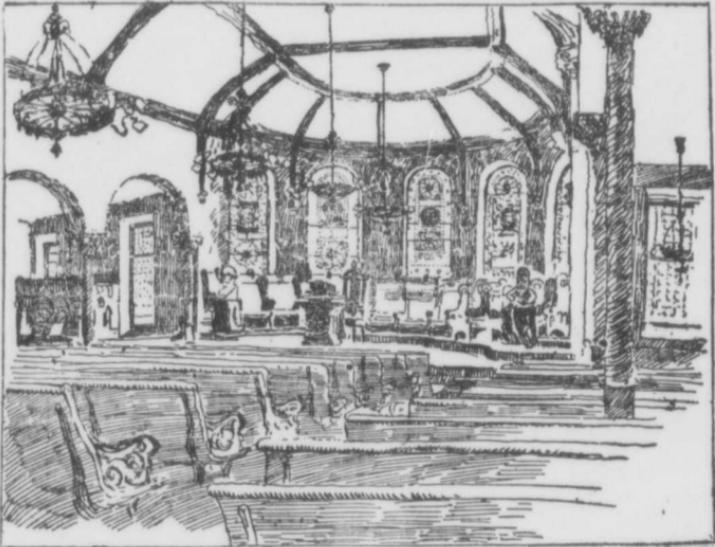
massive form left rough from the saw and stained a moss green, while the ceiling between is of southern pine in natural colour. The wood finish of the platform and gallery is of ash, stained to harmonize with the timbers of the roof.

A massive triple arch at the south end, supported on brown stone columns, marks the alcove and platform. At the opposite, or north end, is the Students' gallery, reached by a curved stairway starting close to the entrance, and designed to seat ordinarily about 165 persons; the students, with

VICTORIA UNIVERSITY.

This university was founded in 1841, by the late Rev. Egerton Ryerson, D.D., for thirty-two years Superintendent of Education in this province, from which post he retired in 1876, dying six years later. Its primary object is that of training and educating students for the Methodist ministry, though it has its arts equally with its divinity course.

For many years the home of the university was in Cobourg, Ont., but in 1892, the present building was er-



INTERIOR OF M'MASTER UNIVERSITY CHAPEL.

their well-known capacity for cramming, are expected to far exceed that limit.

The floor of the hall will seat between 500 and 600 people. The entrance porch is finished in harmony with the hall, and is reached by a walk which leaves the main walk at a right angle, close to the main porch.

In the hall are portraits of the Rev. John Harvard Castle, of the Revs. E. Rand, D. A. McGregor and Mr. Welton, besides one of the founder, Senator McMaster, all of whom have done yeoman service in the Baptist body.

ected and the work of the university has been carried on there uninterruptedly since that date. The university is a remarkably handsome building standing in the Queen's Park, facing the lake, and is noted as having been the place chosen for the famous Historical Exhibition of 1898.

The combined chapel and convocation hall was erected at the same time as the main building and is a bright and cheerful hall capable of seating about 300 people. It contains two lifelike busts of the founder of the university, Dr. Ryerson, and of

Chancellor Nelles. Besides these busts there are portraits of Dr. Ryerson, Chancellor Nelles, Edward and Lydia Jackson, his wife, William Gooderham, Senator John Macdonald, Hart A. Massey, and the "Wesley Group," which consists of John and Charles Wesley, the founders of Methodism, and Susanna, their mother, wife of the vicar of Epworth, Lincolnshire.

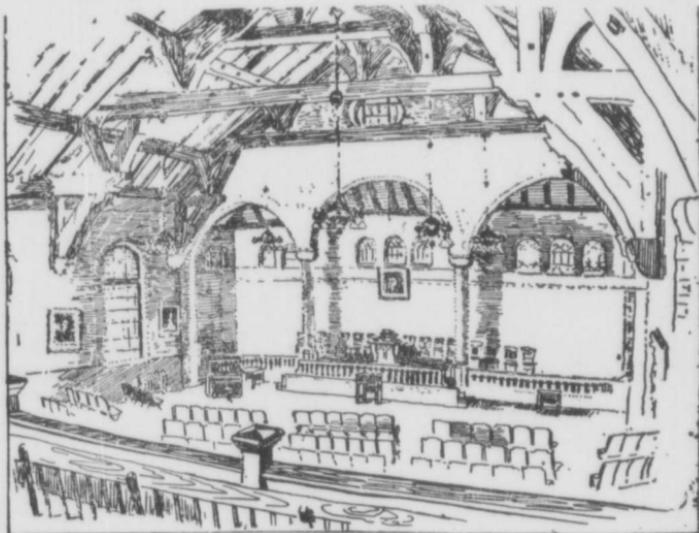
The chapel is only used for divine service during term time, the various professors who are in orders, taking the service. The present head of the University is the Rev. Chancellor Burwash.

building consecrated for divine service.

The altar is very handsome, a life-sized figure of the Saviour overlooking its midst. To the north and south are kneeling figures of angels. The chancel windows are fitted with beautifully stained glass windows representing The Good Shepherd, the Annunciation, and St. Mary and St. Joseph, the reputed parents of The Child Christ.

In the north and south transepts are altars respectively dedicated to St. Mary and St. Joseph.

The building, including the gallery



INTERIOR OF VICTORIA UNIVERSITY CHAPEL.

HOUSE OF PROVIDENCE.

The chapel of the House of Providence, the great Roman Catholic charity situated on Power street, is one of the most perfectly proportioned and pleasing buildings devoted to divine service existing in Toronto. It was erected in 1882, and is dedicated to "The Sacred Heart."

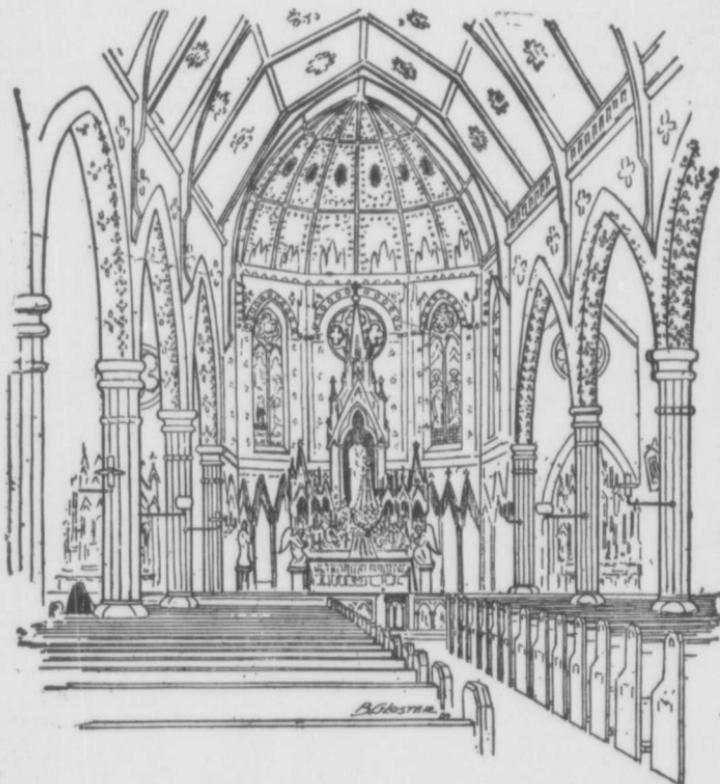
The architecture is pure Gothic, the roof beautifully arched and vaulted, the seats of pitch pine neatly arranged, the whole chapel bright and cheerful, yet neither gaudy nor lacking in the elements looked for in a

at the western end, will seat nearly five hundred worshippers. It is under the pastoral care of the clergy of St. Paul's, not only the oldest Roman Catholic church in the city, but also that one which has been more closely associated with its history and that of the province than any other. The famous prelate and statesman Bishop Macdonell was connected with this parish, so also was the devoted Bishop Power, who lost his life through his exertions on behalf of the Irish emigrants, who perished here from ship fever in 1847.

Large congregations usually fill the chapel of the House of Providence on Sundays and church festivals. Then this beautiful house of prayer has literally among its worshippers "all sorts and conditions of men," including "the poor, the maimed, the halt and the blind," of course, the institution to which it

residents of the neighbourhood often swell the numbers of the congregation, whilst during the tourist season visitors from a distance, who have heard of the chapel, attend service there for the purpose of seeing it.

Oftentimes touching scenes are enacted in this church, when the aged and tottering grandparent, spending



INTERIOR OF THE HOUSE OF PROVIDENCE CHAPEL.

is such a useful adjunct furnishes a very large proportion of these worshippers, yet in this connection it must be remembered that nearly one-third of the inmates of the House of Providence are Protestants, or at least are not Roman Catholics and do not avail themselves of its use. Many

the evening of his or her days in quiet retirement within the walls of this refuge enters the chapel guided by some visiting relative—a young girl generally—she in the bloom of health and happy expectation, they with their lives behind them, living in the past.

KNOX COLLEGE.

Knox College, founded in 1844, is for the Presbyterian Church what Wycliffe College is for the Anglican body, a purely theological school, the

education hall is a plain but spacious room used as required either for prayers or for strictly academic purposes. It contains portraits of the present principal of the college, the Rev. Dr. Caven, of the Rev. Drs. Greig



INTERIOR OF KNOX COLLEGE CHAPEL.

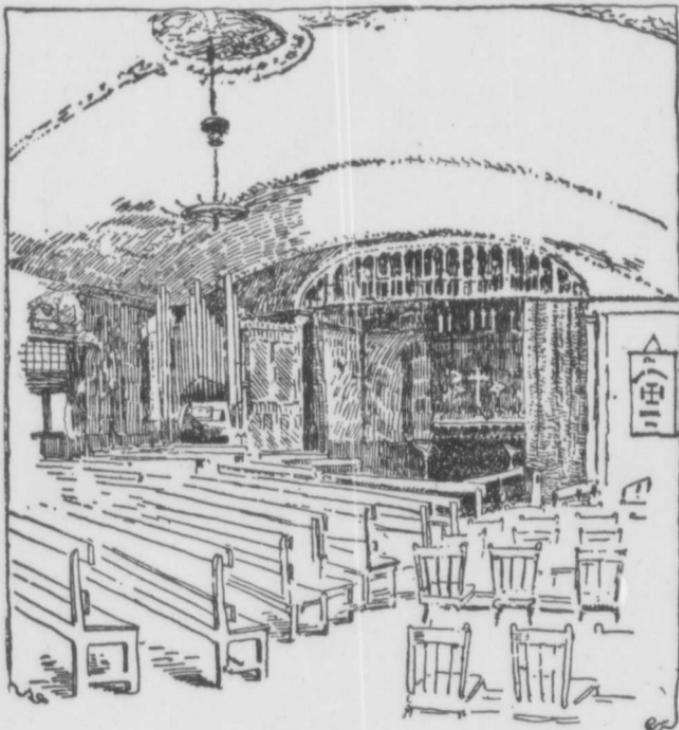
students of which (none of whom are resident as at Trinity College) take their course in arts at Toronto University, with which both institutions are affiliated. The chapel and convo-

and Maclaren, and of the Rev. R. T. Thompson, besides a smaller one of the Rev. Halliday Douglas, all of whom were in their time, professors in or intimately associated with the work of the college.

BISHOP STRACHAN SCHOOL.

This ladies' school, which was founded in 1867 and named after the first Anglican bishop of the diocese of Toronto, is an educational establishment carried on in connection with the Anglican Church in Canada, but more especially in the province of Ontario. Within the building is the chapel, used principally for daily prayers, though occasionally for Sunday services also. It is plain and unpretend-

a great many years after the school was opened there was no regularly appointed chaplain to this school, the late Rev. W. S. Darling, the Revs. John Pearson and John Langtry visiting there from time to time and imparting religious instruction. In 1896 though a change was effected, and the Rev. T. C. Street-Macklem, then rector of St. Simon's, now Provost of Trinity College, was appointed. He resigned in 1900, and the present holder



INTERIOR OF BISHOP STRACHAN SCHOOL CHAPEL.

ing, though not unpleasing, in its interior, and possesses all the requisites for the performance of divine worship according to the use of the Anglican church. There is a small organ in the chapel of excellent tone and sweetness, the organist generally being one of the teachers or scholars belonging to the establishment. For

of that office is the Rev. F. C. C. Heathcote, rector of St. Clement's, Toronto.

For a great number of years after Bishop Strachan's School was opened the resident pupils attended divine service at the Church of the Holy Trinity, forming a regular portion of that congregation.

CHAPTER CLXXXII.

DEAF AND DUMB CONGREGATION.

—
 Unique Religious Organization of Great Interest.

This assemblage of deaf mutes, male and female, is one of the most sadly interesting which exists in the religious life of the city. Their meet-

of the hymn. The effect produced is most pleasing, another illustration of the "poetry of motion."

This congregation was first organized about 1875 by Mr. J. D. Naasmith, and has been carried on successfully since, Mr. Frederick Bridgen rendering the greatest assistance. It is absolutely non-sectarian, though the Sacrament of the Lord's Supper is usually celebrated in accordance



BIBLE TRAINING SCHOOL, COLLEGE ST., WHERE DEAF AND DUMB CONGREGATION MEET.

ings held in the Bible Training School on College street take place each Sunday afternoon and are conducted entirely in the sign language. Each Sunday, too, is a hymn "sung" that is to say the "singers," male and females, move their hands in rhythm according to the rhyme and cadence

with the liturgy and ritual of the Anglican church.

The ordinary service consists of Bible reading, praise, prayer and exposition of the Scriptures, and it would be hard to find anywhere a more earnest or reverential congregation.

CHAPTER CLXXXIII.

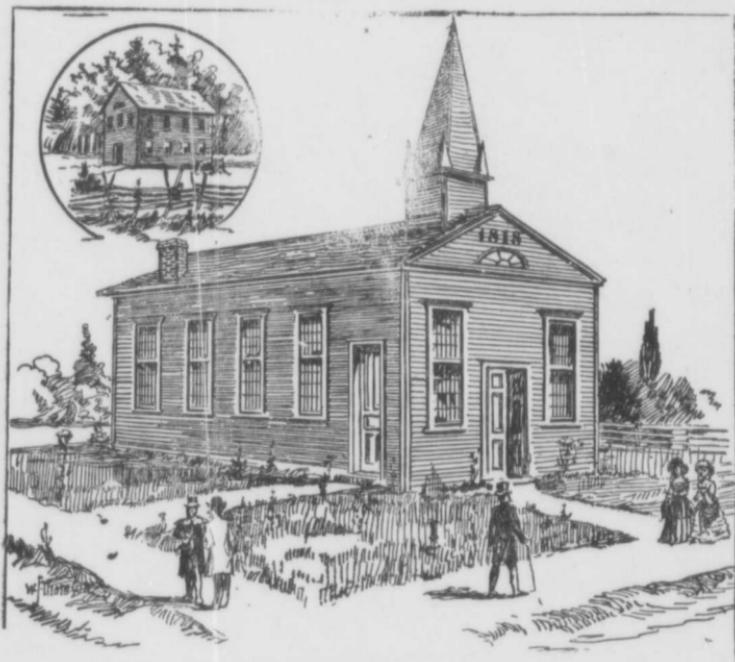
ST. JAMES' CHURCH.

Brief History of First Anglican Church
in Toronto.

In compiling the history of the churches of Toronto, it was at first intended not to republish any histories, which had already appeared, nor to deal with the history of any religious organization outside the limits of the city of Toronto. That de-

ronto, or York, as it was then termed, has been given so fully in the first, second and third volumes of the "Landmarks of Toronto," that it is only necessary here to briefly summarize its story.

During the period of Governor Simcoe's residence in York the Anglicans met for public worship either in the Parliament Buildings or in some private house. The first record there is of an Anglican clergyman, other than chaplains to the forces, being located in York is in an old document



ST. JAMES' CHURCH (FIRST CHURCH ALSO).

sign though was, partly by accident, not carried out, and this and the following chapters relate to churches the history of which has already appeared in earlier editions of the "Landmarks of Toronto," or to those which have come into existence or been organized since this work was in progress, or were not at first intended to be published at all.

The history of St. James', the first Anglican church ever erected in To-

preserved among the very imperfect archives of the present cathedral church of St. James', signed "George O'Kill Stuart, missionary at York," the date being 1798. A project for erecting a permanent building was commenced in 1803 and the church, a wooden one, was erected between that year and 1807, when the first Easter vestry meeting was held with Mr. Stuart as minister. Mr. Stuart remained in York until 1811, when on

the death of his father, John Stuart, rector of St. George's, Kingston, he was transferred to the latter place and succeeded here by the Rev. John Strachan, from Cornwall, who very shortly afterwards became Arch-deacon of York as well as rector of St. James'.

The first church was very considerably altered in 1818 and finally pulled down in 1831, and replaced by a stone edifice. Dr. Strachan became the first Anglican bishop of Toronto in 1839, and in the same year on January 8th the church was partially destroyed by fire, only the four walls remained standing.

portion of the city. This time the flames had done their work so effectually that an absolutely new building was necessary, and the present church was built in 1850, 1851 and 1852. During the re-building the congregation worshipped in the church of the Holy Trinity, though some temporarily migrated to Trinity church, on King street east, and some to St. George's, on John street. Mr. Grasett became the first dean of St. James' Cathedral, as well as its rector, in 1867, and died March 20th, 1882.

After an interval of some months



ST. JAMES' CHURCH, ERECTED 1831, BURNED 1839.

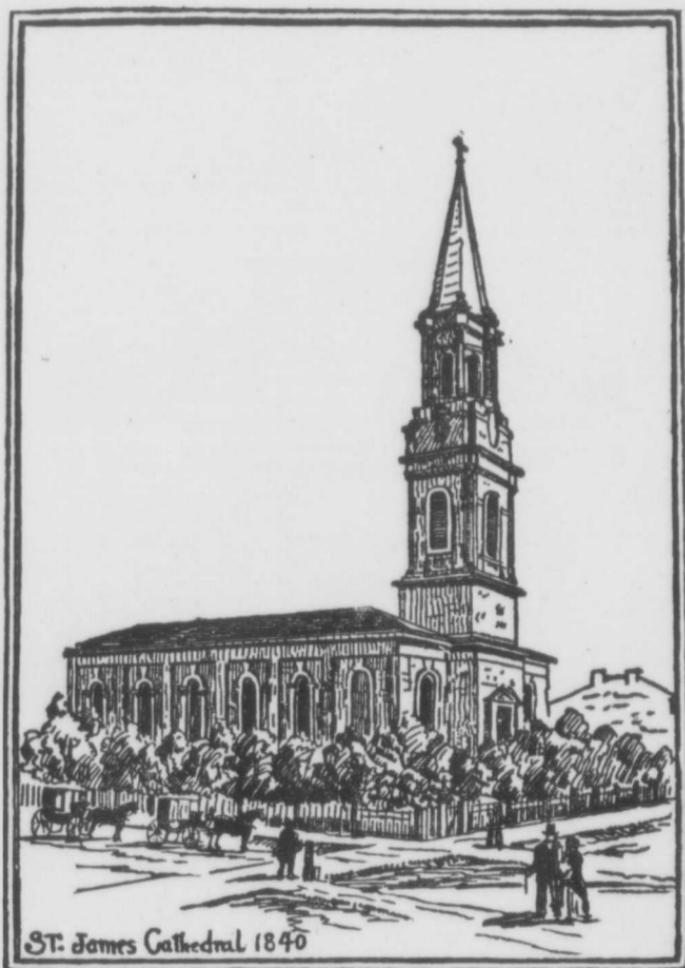
Despite his elevation to the Episcopate, Dr. Strachan remained rector of St. James until 1847, when he was succeeded by the Rev. H. J. Grasett, who thirteen years earlier had been appointed assistant minister of St. James.

One of the assistant clergy of St. James', 1838-1847, when he became rector of the new parish of Holy Trinity, Toronto, was the late Rev. Henry Seading, D.D. He died in 1901.

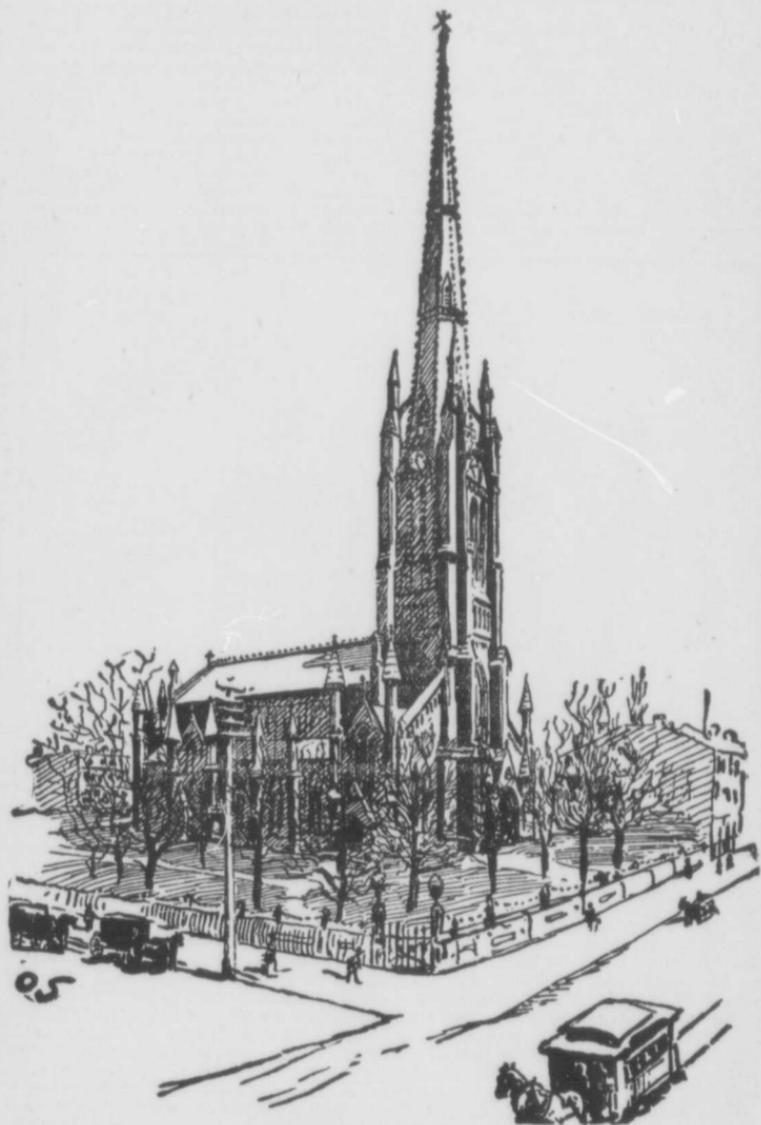
While the church was being rebuilt the congregation met for divine service in the City Hall, the restored building not being ready for use until the closing days of 1839.

Once more, on April 7th, 1849, was the church destroyed in a fire which devastated the whole of the central

he was succeeded, August 19th, 1882, by the Rev. J. P. Du Moulin, from Montreal, who remained in pastoral charge until he was consecrated Bishop of Niagara, June 24th, 1896. After a few months, on October 1st, 1896, Bishop Du Moulin was followed in the rectorate by the Right Rev. Edward Sullivan, D.D., Bishop of Algona, who died after a brief illness, January 6th, 1899. For nearly a year the rectorate was vacant, many names being before the public from time to time. At length it was filled on December 2nd, 1899, by the appointment of the present rector, the Rev. E. A. Welch, who at the time held the office of Provost of Trinity College.



ST. JAMES' CATHEDRAL, DESIGNED 1840, BURNED 1949.



THE PRESENT CATHEDRAL.

CHAPTER CLXXXIV.

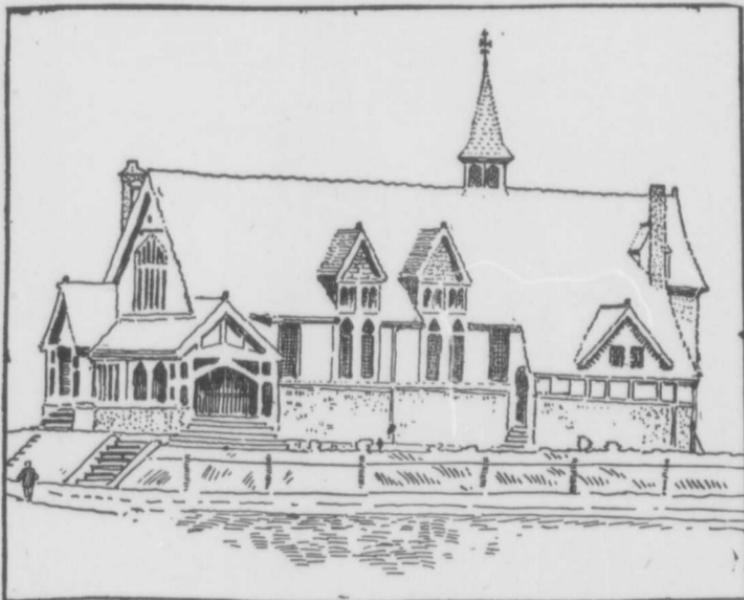
ST. SAVIOUR'S.
(East Toronto.)

A Handsome and Prosperous Suburban Church.

The church of St. Saviour, East Toronto, originated in 1888 as a mission from St. John's church, Norway, of which the then rector was the late Rev. Charles Ruttan. The earlier services were held during the summer

is of brick throughout, with stone dressings, and cost \$7,000, the greater part of which has now been paid. It comfortably accommodates 250 worshippers, while with extra seats provided more can be found room for.

The first minister was the Rev. James Gammick, D. C. L., who remained in charge until 1894, being followed by the Rev. Walter Creswick, now of Brighton, Ontario, who vacated the charge in 1898. During Mr. Creswick's incumbency the parish was created a rectory, entire-



ST. SAVIOUR'S EPISCOPAL CHURCH, EAST TORONTO.

of the year just named in a tent in the neighbourhood of the place where the church now stands, then moved into Morton's Hall, East Toronto, the owner of which, Mr. Benjamin Morton, was an earnest supporter of the cause, and gave the land on which the church was built in 1892-93, and subsequently, when the latter was opened, the communion service.

The building, which is of modern Gothic architecture, with a somewhat peculiarly shaped vaulted roof,

ly separate from the mother church of St. John's, Norway. Shortly after Mr. Creswick's resignation the present (1903) rector, the Rev. A. Osborne, D.D., formerly a missionary in the West Indies, was appointed to the rectorate, and during his ministry the church has prospered as it has not done in any previous period of its history. There is a good congregation, and working well together, and an efficient Sunday school. The musical arrangements are well carried out, there being a good small organ.

accompanied by a surpliced choir of men and boys. The rector each Sunday afternoon holds a Bible class, open to all who may wish to attend, not a few of other denominations doing so. Among prominent supporters of the church have been the late Benjamin Morton, but for whom in all probability it would never have been erected; the Empringham family, F. E. Ward, W. H. Clay, and the present curate in charge of St. Barnabas', Chester, the Rev. F. Vipond.

were conducted by theological students from Trinity College or by visiting clergymen, among the latter being the Revs. James Broughall and H. R. Quinn. On May 7th, 1899, a change was effected, the Rev. F. H. Hartley becoming the minister, he remaining for nearly a year in the pastorate, resigning when he was appointed to the church of St. Matthias. Mr. Hartley was succeeded on May 2nd, 1900, by the present incumbent, the Rev. J. L. P. Roberts (1903).



ST. JUDE'S EPISCOPAL CHURCH, RONCESVALLES AVENUE.

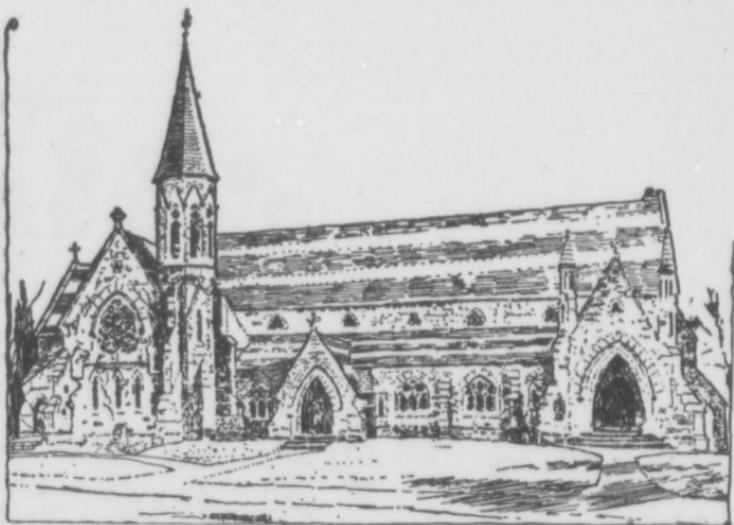
CHAPTER CLXXXV.

ST. JUDE'S.

Founded as a West End Mission During the Boom.

St. Jude's church, Roncesvalles avenue, in the extreme west end of the city, had its inception in 1899, in the midst of the "Boom," as a mission chapel from the adjacent parish of St. Anne. The church was dedicated for divine service by the Bishop of Toronto on February 9th, 1890. The curate in charge being the Rev. Henry Softley, who, though, only remained for a very brief period. Then for a long time the services

The edifice is a plain, unpretentious brick building, standing east and west, and will seat about 100 people. It is very bright and cheerful in its interior, and is generally well filled. There is a small pipe organ of good quality on the south side of the church, and this leads the surpliced choir, which consists of about thirty members. The church is free from debt, its original cost with the land being about \$1,900. It is proposed in 1904 to assign a district to the church and to have it created a rectory. Plans for extensive alterations have been prepared, it being hoped at an early date to erect a much larger building.



ST. PAUL'S CHURCH, BLOOR STREET EAST.

ST. PAUL'S CHURCH.

Since the history of the above church was written this building has been greatly altered and enlarged and cut is given of the church as it is 1903.

ST. JOHN'S CHURCH.

The old Church of St. John, on Portland street, has already had its story told in the article relating to that church. In that history only a out of the modern church is given.



ST. JOHN'S, ANGLICAN, PORTLAND STREET (THE OLD CHURCH).

CHAPTER CLXXXVI.

CHURCH OF THE HOLY FAMILY.

The First Roman Catholic Church in Parkdale.

The Church of the Holy Family, situated on the north-east corner of King street west and Close avenue, is a handsome brick and stone building, the design being early Gothic. The total length of the church is 102 feet the width at the transepts being 58 feet. The interior is handsomely

cently been placed in position. These are in semi-relief, richly decorated, and set in handsome Gothic frames.

The church was dedicated for Divine service by his Grace the Archbishop of Toronto on December 7th, 1902. It will accommodate comfortably 400 worshippers. The first rector was the Rev. James Walsh, and Rev. Father McGrann, assistant priest. Father Walsh has since been succeeded (1904) by Father Patrick Coyle. Miss Molly O'Donohue, T. C. M., is the organist and choir leader.



CHURCH OF THE HOLY FAMILY, ROMAN CATHOLIC, KING ST. W. AND CLOSE AVE.

finished in Georgia pine, the roof being of hammer-beam, in oak, the timber used throughout the interior all being in the same material. The church is heated by steam and lighted by electricity, the principal windows filled with rich stained glass and the remainder with leaded cathedral glass.

A separate entrance leads to the basement of the church, which is well lighted and extends under the whole of the building.

As regards the internal ornamentation of the church, the Stations of the Cross, from Munich, presented by Mr. James Clark, of New York, a former resident of Toronto, have re-

The architect of the church was Mr. Arthur W. Holmes, and it is generally conceded that he has succeeded in constructing a very handsome building, a notable addition to the ecclesiastical edifices of the west end. There is a schoolroom closely adjacent to the church. It was erected and completed at the same time as the former building.

The congregation attending the Church of the Holy Family is neither wealthy or especially influential, but they contribute most liberally of their means, so far as in their power, and in connection with the church have several societies engaged in religious or philanthropic work.

CHAPTER CLXXXVII.

ST. FRANCIS' ROMAN CATHOLIC.

An Offshoot from the Adjacent Parish of St. Mary.

The church of St. Francis is a handsome and substantial red brick building situated on the north side of Arthur street, on the corner of Grace street. It was opened for divine service on the first Sunday in June in 1903, the rector being the Rev. William McCann. The cost of the building was \$20,000.

During the erection of the church mass was said during 1902 and in the first part of 1903 in St. Francis

the beautifying of the altar and its surroundings, Ladies' Aid Society and a Building Committee.

CHAPTER CLXXXVIII.

ST. JOHN'S ROMAN CATHOLIC.
(East Torpnto).

Only Roman Cathelic Church in that Part of East York.

The Roman Catholic church of St. John's, East Toronto, was erected in the year 1892, the late Rev. Father O'Reilly, who was at the time of its inception rector of the parish of St.



ST. FRANCIS CHURCH, ROMAN CATHOLIC, COR. ARTHUR AND GRACE STS.

school house on Palmerston avenue, there always being a very fair number of worshippers. The style of the church is modern Gothic and its seating capacity is for rather more than six hundred people. The parish comprises that part of the city between Spadina avenue and Dovercourt road to the east and west respectively, College street on the north and Arthur and St. Patrick streets on the south. This district was formerly a portion of the parish of St. Mary.

The architect of the building was Charles J. Read.

The following sodalities are in connection with the church: Young Women's Altar Society, which takes upon itself the care of the sanctuary and

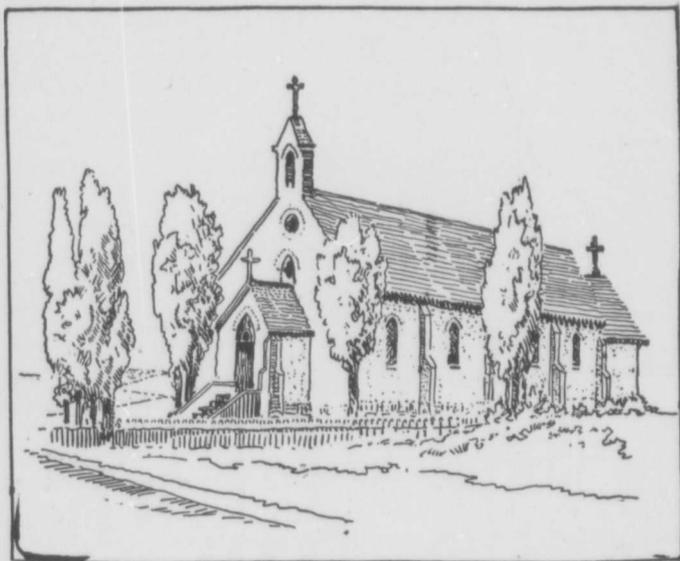
Joseph, Leslieville, being father of the project. It is a plain red brick building, standing east and west, and is in the modern gothic style of architecture. It will accommodate comfortably about one hundred and fifty worshippers, exclusive of the choir and attendants upon the sanctuary. The interior of the building is like the exterior, plain and devoid of much ornament, save and except devotional pictures upon the walls and those upon the altar or in the chancel. There is a fairly large congregation, many of the men employed by the G.T.R., with their families, attending there. Though a separate ecclesiastical district from the mother church of St. Joseph, there is no resi-

dent parish priest, though the Rev. Father Dodsworth takes charge of the services, other priests frequently giving their services. Father Dodsworth is a genial sympathetic man, and works well not alone among his own people, but also those he is brought into contact with belonging to other denominations.

This church is often regarded, and very properly, too, as a monument testifying to the zeal of its founder, the late Father O'Reilly.

of any kind belonging to the Presbyterian body.

In the year just named, John Paxton, a well-known member of Chalmers' Presbyterian church, instituted at the Junction cottage lectures on Sunday afternoons. At the first of these meetings only four people attended, but the numbers soon increased commensurately with the then rapid increase of the town itself. The Rev. John Mutch, who left such an indelible mark on the history of Presbyterianism particularly, and



ST. JOHN'S ROMAN CATHOLIC, EAST TORONTO.

CHAPTER CLXXXIX.

VICTORIA PRESBYTERIAN CH.

First Presbyterian Church in the "Junction."

It is somewhat difficult of belief, yet nevertheless is a fact, that within the municipal limits of what is now the town of Toronto Junction, where for more than 45 years there have been Anglican and Methodist places of worship, there was in the year 1884 no church or meeting room

religion generally in Toronto, as pastor of Chalmers' church, came out to the Junction as mission preacher, preaching alternately there and at Carlton.

Soon it became evident that better accommodation was absolutely essential than was afforded by the rooms then in use in the goods station of the C. P. R. At this time the elders of the church were Revs. John Mutch, Alexander Gilray and R. P. McKay, Messrs. John Paxton, James Tennant, John L. Blaikie and John Harvey. The congregation had in the meantime, by

the kindness of Mr. White, the general superintendent of the C. P. R., been worshipping in the passengers' waiting room of the railway in the Junction station, where the first service was held, which fifty people attended, on January 25th, 1885, when the Rev. John Mutch officiated.

For a few months the church con-

Board of Management consisting of John Neilson, John D. Spears, George Symes, Alexander McLean and John Paxton.

On May 11th, 1885, a building committee, with R. L. McCormack as chairman, was appointed, while J. A. Grant acted as secretary. Work was pushed vigorously on towards obtain-



VICTORIA PRESBYTERIAN CHURCH, ANNETTE AND MEDLAND STS., TORONTO JUNCTION.

tinued to use this room, the services being conducted by visiting ministers and students from Knox College.

On the first Sunday of May in 1885 James A. Grant, a student from Queen's College, took over the work and organized the church, his first

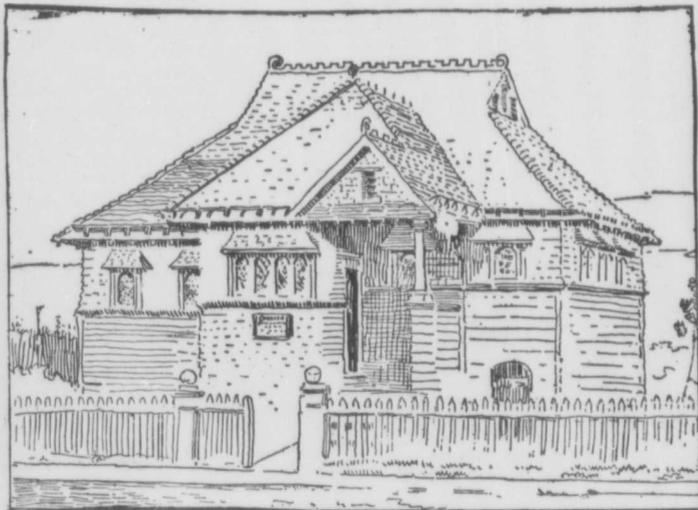
ing subscriptions for the new church, so that in a very short time \$1,100 was raised, and the church now used by the Roman Catholics of the Junction was erected at a total cost, including land, of \$2,500. It was a plain wooden structure, both externally and internally, and was capable of seat-

ing about 200 people. It was opened October 11th, 1885, the Rev. Mr. McLaren, of Brampton, preaching the first sermon.

This building continued in use until 1892, when it was disposed of to its present occupiers, and the new handsome building situated on the corner of Annette and Medland streets became the home of the congregation. This church was commenced in 1891,

gregation annually exceeds \$4,000, with the prospect of increasing. The Sunday school is under the superintendence of Mr. Louis Scruton, numbers 300 scholars and 24 teachers.

The pastors have been Rev. J. A. Grant, 1885-1895; pastorate vacant one year; Rev. J. W. Rae, 1896-1901; vacant pastorate of more than a year, then in 1903 Rev. G. T. Pidgeon was appointed.



CHESTER PRESBYTERIAN CHURCH.

the corner stone being laid in June of that year by the late Rev. Dr. Smith, of Guelph, and was opened for divine service in the next year. The total cost of the building and land somewhat exceeded \$10,000, an enormous sum, but in 1891-92 prices had reached an abnormal value. It is of red brick with dressings of stone from New Brunswick, and is by far the most imposing ecclesiastical edifice in Toronto Junction. In its interior the seats are arranged semi-circularly, the pulpit being in the west end with the choir seats and organ in its rear.

In the basement are large Sunday school and class rooms, besides all other essential conveniences.

The debt upon the church in 1903 is \$25,000, which is being rapidly reduced. The amount raised by the con-

CHAPTER CXC.

CHESTER PRESBYTERIAN.

Pretty Church in a Country Neighbourhood for Many Years a Mission.

Chester Presbyterian church is a pretty frame building on the west side of the road from the city to Todmorden, and was built in the year 1889, principally through the exertions of the late Mr. E. A. Macdonald, sometime Mayor of Toronto. There is no doubt that Mr. Macdonald had it in his mind to be at the entire cost of this building and to make it a gift to the Presbytery, but as matters developed his purpose changed, and a portion of the expense was borne by the congregation.

The interior of the church is specially bright and pleasant, the charm being in the extreme neatness presented on all sides. The musical arrangements of the various services are well carried out, the singing, which is most congregational and hearty, being led by a voluntary choir of male and female voices. Until the year 1901, with the exception of 1892-93, when the Rev. A. McClelland was the pastor in charge, the church has been ministered to by a temporary pastor or by divinity students from Knox College, but in 1901 the Rev. A. L. McFadyen was called to the pastorate and he has laboured there since. The church is supported by the

that portion of the west end of the city in which it is situated. The neighbourhood is growing fast and increased church accommodation was greatly needed.

CHAPTER CXOL

KEW BEACH PRESBYTERIAN.

For Many Years a Mission Church only
Fully Organized in 1895.

The edifice known as Kew Beach Presbyterian church was erected in the year 1882, by the early residents in



BONAR PRESBYTERIAN CHURCH.

Home Mission fund of the Presbyterian body in Toronto, aided by voluntary contributions from the congregation, which consists of about thirty-two families, there being an average congregation of about 60 people. In the beginning of 1904 it is practically free from debt.

BONAR PRESBYTERIAN.

After the history of Bonar church had been printed and in page form the structure was greatly enlarged. A out of the reconstructed edifice is here given, it now forms a very prominent architectural ornament in

the community, aided by friends who made the Beach a summer resort. Originally it was a "union" church, but later was acquired by the Methodist body, and in the year 1895 was closed for want of support.

Then it was that Mr. Alexander Finlayson and others, recognizing the importance of the field, canvassed the district and found a number of Presbyterians, who agreed to support ordinances. Accordingly negotiations were opened with the Methodist Conference, which resulted in the purchase of the building for six hundred dollars, or one hundred dollars above the amount of mortgage then on the building.

A congregation was formally organ-

ized on May 20th, 1895, with a membership of eighteen, and a list of adherents numbering nineteen. Rev. J. McP. Scott, pastor of St. John's church, was appointed by Presbytery (Toronto) moderator of an interim session, composed of Messrs. Alexander Finlayson, S. C. Duncan Clark, D. Waddell and Andrew Coulter. Considerable repairs and furnishings were necessary for the convenience of the congregation, more especially because of the largely increased attendance of visitors during the summer months, who frequent this popular summer resort. These improvements cost the congregation about one thousand dollars. Without, however, assistance from any fund of the church, all running expenses were met by the congregation, assisted by their friends, and the original indebtedness reduced from one thousand six hundred to five hundred dollars,



NEW BEACH PRESBYTERIAN CHURCH.

and a floating debt of two hundred dollars.

Under care of the interim session the church continued to flourish, until November, 1896, when it was thought the time had arrived when a duly constituted session could be chosen from among the membership. An election resulted in the choice of Messrs. W. H. Maroon, Alexander Finlayson, John Lowden and Henry S. Alexander, who constituted the first session of Kew Beach Presbyterians, under the moderatorship of Rev. J. McP. Scott, B.A. John Griffiths, now a missionary in Honan, China, was the first missionary or pastor in charge of Kew Beach

church. He was succeeded the following year (1896) by Rev. Dr. Wardrope, of Guelph, and Rev. H. M. Parsons, D.D., pastor of Knox church, succeeded Rev. Mr. Scott as moderator of session. Rev. M. N. Bethune, now of Aylmer, Ont., followed Dr. Wardrope in the pastorate (1897), and in 1898 Mr. John Duncan-Clark, a student, carried on the work. In January, 1899, Mr. Clark was succeeded by Rev. M. P. Talling, Ph.D.

Since organization, morning and evening services, afternoon Sabbath school and Wednesday evening prayer meeting have been regularly maintained, while a senior and a junior Christian Endeavour Society, the Sunbeam Sewing Circle (for girls), and the Crusaders (for boys), and also the W. F. M. S. have been added to the church's sphere of usefulness and influence.

Rev. J. W. Bell was appointed in 1901 successor to Dr. Talling, under the Home Mission Committee, and in December, 1903, the church became one of the churches of the city in full status, and is now free from debt or financial encumbrance of any kind (1904).

CHAPTER CXCL.

KING STREET EAST METHODIST.

The New Church of 1903 Erected on the Old Site.

The handsome new King street east Methodist church was completed May 2nd, 1903, at a cost of \$20,000, and was dedicated on Sunday, May 3rd, by Rev. Dr. Carman, General Superintendent of the Methodist church, assisted by Rev. Dr. Stone and the pastor Rev. T. W. Neal. Despite heavy rain, there was a large attendance. In his dedicatory sermon, Rev. Dr. Carman spoke on the elements of church government, having regard to the spiritual rather than the material. The starting point, he said, was truth, upon which all else depended, and the preacher spoke of the necessity for exalting the revelations of the Bible above all sciences. The person with faith in religion needed no teacher, for all knowledge was within his reach. All secular truths emanated from the church, and all discoveries of the various sciences should be regarded in

that light. But for the church there would have been no universities, Canada needed an awakening to be brought to the full realization of the true position of the church in the life of mankind. Physical needs should be secondary considerations. The first outlook of every person should be to obey the injunction, "Seek ye first the kingdom of God." It did not make so much difference to what denomination a man belonged, but unless he was a member of the church of the living God there was no heaven for him.

It had been claimed by eminent theologians that there was no need for the Bible in the church; the

tion of the Methodist Social Union, the Hart A. Massey estate, and the Sherbourne street Methodist congregation. It is a substantial and handsome structure, situated at the corner of Bright street, and is free from debt.

CHAPTER CXCIII.

CHURCHES OF THE PAST.

Where Early Residents of the City Once Worshipped.

Among the churches of Toronto which have long since disappeared, leaving scarcely a memory of their



KING STREET EAST METHODIST CHURCH.

church had existed long before there was a Bible. Dr. Carman laid great stress on the necessity of retaining it for the guidance of the Christian, to whom the Bible was what the chart and compass were to the sailor.

After the sermon came the dedication of the building, according to the rites of the Methodist church. The trustees were called to the holy table, and during the ceremony the congregation remained standing.

At the morning service Rev. Dr. Cleaver, of the Sherbourne street church, preached. In the evening a meeting was held, at which Senator Cox occupied the chair.

The cost of erecting the new church was borne chiefly by the congrega-

existence, was the first Methodist church erected on the south side of King street west, on the site now occupied by the Bank of Commerce. It was, as will be seen from the sketch, a plain frame building standing north and south, its entire cost being \$250. It was erected in 1818, and continued to be used as a place for worship for some fifteen years, when it was devoted to other purposes. A full account of the building has already appeared in Vol. I. Landmarks of Toronto, page 139.

There are yet two other Methodist churches now non-existent, whose story has also been told in the volume just referred to. They are the British Methodist church on George

street and the Methodist church on the eastern corner of Adelaide and Toronto streets, the predecessor of the present Metropolitan church on Church street. The George street church was used for a short time as a Unitarian place of worship after its congregation had migrated to the Adelaide street church, erected in 1833.

The congregation meeting in the George street church was known as

was built about 1825, and continued to be used for religious services for more than twenty years, when it became an Orange hall, and subsequently was converted into dwelling houses, which in 1904 are still standing. The late Senator John Macdonald, speaking of this congregation, said of it: "It was to the George street church that every other church in the connexion looked; its action determined



FIRST METHODIST CHURCH.

the British Methodists, they having seceded from the King street church, which was under the jurisdiction of the American Conference and had as its clergy men whose sympathies were with the Republic rather than with Canada. The George street church

the action of the others. The best men in the body filled its pulpit and ministered to its people."

The Adelaide street Methodist church was the predecessor of the present Metropolitan church and was a well-known Toronto ecclesiastical



BRITISH WESLEYAN CHAPEL.

landmark. The northern entrance door was on Adelaide street, but there was an additional entrance to the basement, where prayer meetings, Sunday school gatherings, etc., were held, on Toronto street. The Adelaide street church vied with the Richmond street church, which stood on the street of that name where the Methodist Book Room now is, in taking the lead in the Methodist churches of Toronto and its neighbourhood, but the rivalry was always a friendly one and productive of nothing but good to the entire body. It was finally closed and converted into offices when the present Metropolitan church was completed.

Yet another old-time Methodist church was that on the west side of

about 100 people, and was very generally known as "Dobson's Church," from the fact that Mr. Dobson, of Yorkville, took a great interest in its affairs and had been instrumental in its erection. It was built during the latter "forties" and was pulled down in 1883.

There also stood on the south side of Temperance street, just to the east of the present fire hall outbuildings, another Methodist church belonging to the New Connection. It was a plain, angular looking brick building with its door approached by a flight of steps. There was a capacious basement used for class rooms and Sunday school purposes and the church itself seated about



Adelaide-street Methodist Church, erected
" 1833.

Bay street, just south of King street west, about where now stands the National Club. This was a plain brick building, was erected in 1831-32 and taken down in 1852, when the church removed to Alice street, erecting the building greatly injured by fire in 1873, of which a cut is given here. Subsequently the Alice street congregation removed to what is now known as Carlton street Methodist church, and their place of worship was sold and became a manufactory.

Where Yorkville avenue fire hall stands was also the site of another church belonging to the New Connection Methodists. It was a small, very plain building, as will be seen from the cut, only capable of seating

200 people comfortably. It was erected about 1846 and used as a place of worship for more than thirty years. It was entirely destroyed by fire on September 8th, 1865, but was rebuilt; then, a few years later was sold and became a printing office. Its site in 1904 is now covered by other buildings.

Situated on the south side of Sydenham street, Yorkville, the thoroughfare now known as Cumberland st., Toronto, stood from about 1850 a small brick building used as a place of worship by the Primitive Methodists. Among the many plain churches which existed in and near Toronto in the middle of the nineteenth century, there may have been

some as utterly destitute of architectural beauty as this church was, but there were none more so. It was an "ecclesiastical barn" pure and simple, devoid of taste or ornament.

It was in use as a church for some 25 years; then the congregation built a church as pretty as the former one was plain, situated on the corner of



OLD F. M. CHAPEL, BAY STREET, 1832-52.

Davenport road and Yonge street. There they remained until St. Paul's Methodist church on Avenue road, was built and opened, when they merged into that congregation.

The Cumberland street church has long since been converted into dwelling houses; the Yonge street church

building known as "The Wesleyan Chapel." It was used occasionally for Divine service by the Methodists living east of the Don, and was also a place where meetings of various kinds were held, and where a Sunday school and Bible classes were



N. C. METHODIST, TEMPERANCE ST.

from time to time conducted. It was closed altogether about 1864. The site of this church, or meeting house, was on the land on Queen street east between Nos. 677 and 685.



"DOBSON'S" CHURCH, YORKVILLE AVENUE.

is now (1904) used by a branch of "The Christian Workers."

About half way between the Don bridge and Mill road (Broadview ave.) on the south side of King street east, now Queen street east, stood in 1854-55, having been erected some ten years earlier, a small frame



METHODIST CHURCH, SOUTH SIDE OF KING STREET EAST ABOUT 1855.

Where now stands Richmond Hall, on Richmond street, was erected at about the same time the town of York changed its name to the city of Toronto a plain frame building, where met so far back as 1835 the African Methodist Episcopal church. They occupied the building for some

years, but sold it to the United Presbyterians in 1841, who again sold it to a private purchaser in 1848, who rented it to the Congregationalists, of which congregation the Rev. J. H. Marling was the pastor. This continued until 1861, when the Congregationalists vacated the building, and it was occupied by the Catholic Apos-

on what the Directory of 1855-56 described as being a continuation of Winchester street, stood in 1850, probably built about that time, and stands still, in 1904, though converted into a house, a frame built school room, used by the Wesleyan Methodists residing in or near Todmorden, Don



PRIMITIVE METHODIST CHURCH, ALICE STREET, 1852-75, EXTINGUISHED.

tolle church, under the Rev. George Ryerson, whose place of worship had been destroyed by fire. For several years this congregation met there; then they, too, vacated it, and the building ceased to be used for religious purposes.

To the north side of the Don road,

Mills and that neighbourhood, as a place of worship. It was never more than what would be now called a "Mission," and does not appear to have had any regularly appointed minister, being served by the clergy of the circuit to which it was attached. This building continued to be used

for this purpose for some years. Then the Don Mills Methodist church was built and the usefulness of this edifice ceased. It was subsequently changed into dwelling houses.

The first church on Elm street used by the Methodists stood on the same



ELM STREET METHODIST (OLD CHURCH).

site as does the present church. It was a plain structure, seating some five hundred people. It was destroyed by fire in 1861.

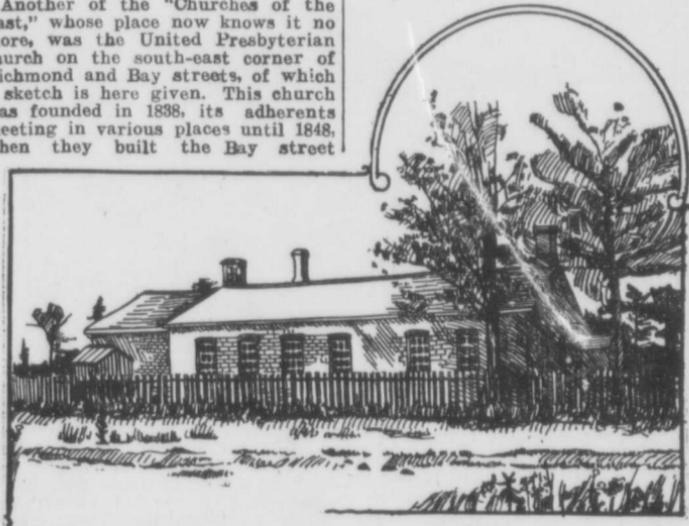
Another of the "Churches of the Past," whose place now knows it no more, was the United Presbyterian church on the south-east corner of Richmond and Bay streets, of which a sketch is here given. This church was founded in 1838, its adherents meeting in various places until 1848, when they built the Bay street

church. The pastor was the Rev. John Jennings, D.D., and he was practically the only incumbent of the church. He died in '874, and the church was torn down some four or five years later, the congregation helping to form what is now known



PRIMITIVE METH. CHURCH, CUMBERLAND ST.

as Erskine Presbyterian church. Dr. Jennings, though a Presbyterian among Presbyterians, was a man of wide sympathies and by no means



FORMERLY METHODIST SCHOOL HOUSE, WINCHESTER STREET.

narrow in his views. Though these on political matters were diametrically opposed to those of Dr. Strachan, the Anglican Bishop of Toronto, the two men were warm personal friends through all the years they lived in the city together. (See the history of

pages of this history, but though the origin of the church is clearly told, no cuts of the first building are contained in that article, and these are given here.

The first Knox church was built, where the church of 1904 now is, on



the latter and of the Jennings church. See also Landmarks of Toronto, Vol. I., p. 220.)

Among Presbyterian churches of the city none has been so closely connected with its history as has Knox church. The history of the present church is fully given in the earlier

land given by Jesse Ketchum, who had a tannery near by. Mr. Ketchum's son-in-law, the Rev. Joseph Harris, being the minister. The building was of brick and was entered from Richmond street. It was built in 1821, considerably enlarged in 1843, and wholly destroyed by fire in 1847. A full account of this early church has already

appeared in the Landmarks, Vol. I., pp. 511, 512.

On the north side of Churchill avenue, opposite that broad, handsome thoroughfare Lakeview avenue, stood from 1857 until 1891 a pretty little

The Denison church in 1857 was, though nominally in the city limits, which then extended to the "side line," now known as Dufferin street, really a country church without any parish or ecclesiastical district assigned to it.



FIRST KNOX CHURCH.

ecclesiastical structure known as the Denison church. This building was erected in 1857 by the late Richard Lippincott Denison, who died in 1878, whose residence "Dovercourt" was to the west of the church. "Dovercourt" is still standing, though the western wing has long since been taken down.

It was, it goes without saying, re-collecting who built it, an Anglican church, and was never used for divine service by any other denomination. As a matter of fact, Lieut.-Col. Denison, when he erected the church, built it with the view of providing primarily a family place of worship, pro-



SECOND KNOX CHURCH.



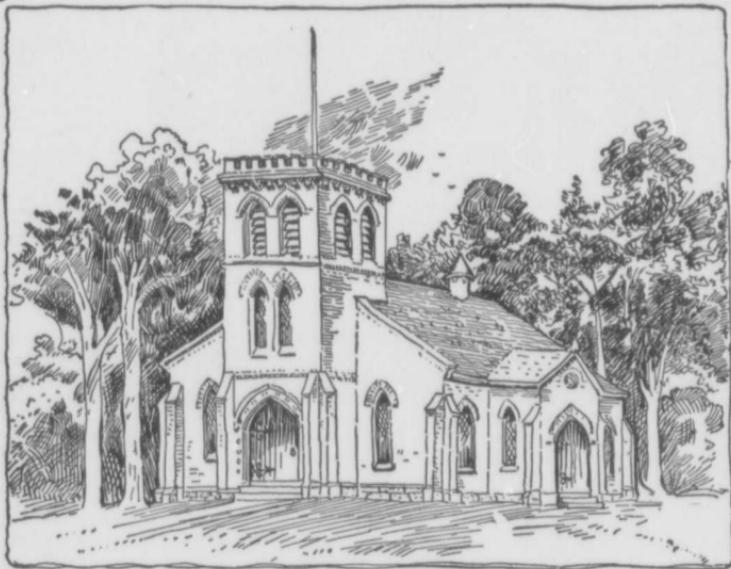
CHURCH ON SITE OF RICHMOND HALL,
RICHMOND ST.

viding at the same time sufficient accommodation for any strangers or visitors who might wish to attend.

nue was part of a large market garden extending eastward to the woods which then stood where Ossington avenue now runs. There was a moderately-sized rambling roughcast residence at the north-west corner of Dundas street and what is now Ossington avenue, which had for many years prior to 1853 been the home of Richard L. Denison.

ST. AUGUSTINE'S CHURCH,

on Parliament street, for nearly ten years was closed as an Anglican place of worship in consequence of being shackled with financial difficulties.



THE DENISON CHURCH, CHURCHILL AVENUE, 1857.

Fifty people could comfortably be accommodated within its walls, and more than that number could have been seated by the use of chairs or movable benches. There was a small chancel seating twelve people, also communion table and reading desk. For many years after it was built the only other Anglican place of worship within some miles of it was the chapel of Trinity College, which was only open to visitors on Sunday mornings. Dovercourt road in 1857 was the carriage drive to "Dovercourt," the Denison residence. Lakeview ave-

These though, after long years of trouble and hard work, were finally surmounted, until in the autumn of 1902 the church was once more re-opened for divine service under the pastoral charge of the Rev. F. G. Plummer, formerly one of the assistant clergy at the Church of St. Thomas. The Bishop of Toronto preached the opening sermon, and since then there has been a large and constantly-increasing congregation always in attendance. The church is non-parochial, Mr. Plummer being vicar and not rector.

CHAPTER CXCIV.
METHODIST EPISCOPAL.
 (Coloured)

Small Congregation Which Assembles in the Ward.

In September, 1903, the Methodist Episcopal Church (colored) of the United States decided to extend their work in Toronto, where not a few members of their denomination, who had emigrated from various parts of the Union to Canada, were residing. In accordance with this resolve it was necessary to secure suitable premises, and those who had originated the design secured the brick school on the west side of Elizabeth street to the north of Hayter street, used for some time as a Presbyterian mission room. The price paid was somewhat less than \$2,000, which indebtedness has now been reduced to \$1,100. Bishop James A. Hardy, who has the supervision of the Colored Methodist Episcopal churches in Canada, almost



METHODIST EPISCOPAL CHURCH.

as soon as the building had been secured appointed the Rev. J. F. Williams to the pastorate, where he has since remained and worked. His salary is an exceedingly modest one, but this can be explained by the fact that the congregation is a very small one, numbering but thirty-eight, and that the whole of them are of but moderate means.

The church will comfortably seat about one hundred and twenty people, is light and cheerful in its exterior, and small as it is, presents by no

means an unpleasing appearance from the street. Services are held on Sunday mornings and evenings, with a prayer meeting during the week. The minister lives in proximity to the church and is accessible at all times by the members of his congregation. The trustee and steward of the church is John Paine, 30 Centre avenue.

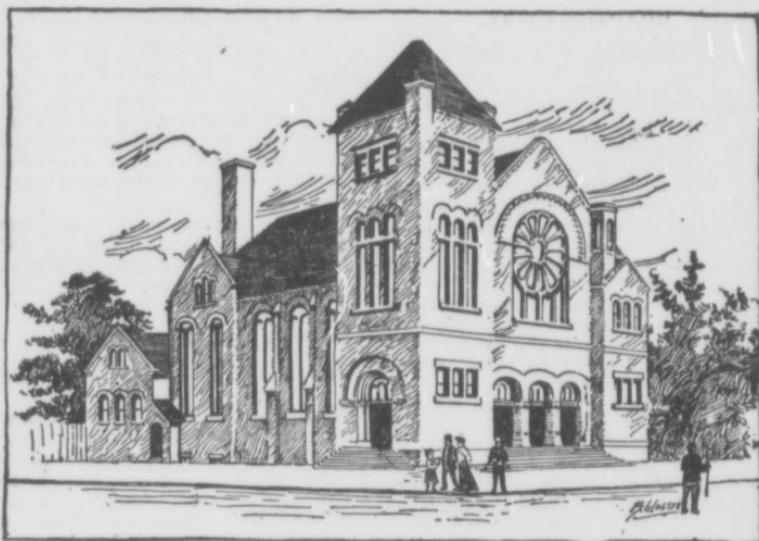
This and the next chapter with four cuts had to be added to Vol. IV. after the earlier pages had gone to press.

CHAPTER CXCIV.
 SUPPLEMENTARY DETAILS.

Lists of Clergymen in Toronto, January 1st, 1905.

Since the foregoing chapters were written and in print several changes have occurred in the pastorates of the various churches. In some cases the buildings have been altered, in others entirely rebuilt. In all cases these alterations have so far as possible been noted, and cuts given of the churches in their present condition. Among the Anglican churches, St. Paul's, on Bloor street, is a case in point, Bonar and St. Paul's among the Presbyterians are two more, while in the Roman Catholic church two new parishes have been formed, namely St. Francis, and that of the Holy Family. In the Methodist denomination the changes in Euclid avenue and the Central churches are duly recorded, while here it is noted that the Independent church (Bethel) on Clinton street has during 1904 passed into the occupation of the Christian Workers. The Independent Presbyterian congregation on Sumach street, is another change, it has ceased to exist.

Among the Anglican clergy, while these pages have been in preparation, Bishop Sullivan, rector of St. James, died, and was succeeded by Rev. Canon Welch. Other Anglican clergy who have also died have been Revs. Charles Rutan, of Norway, near Toronto; Charles E. Thomson, Carlton, near Toronto; Canon Sanson, of Trinity church, and John Gillespie, of the Church of the Messiah. Another change was the elevation of the Rev. F. H. DuVernet, of St. John's, Toronto Junction, to the



ST. PAUL'S PRESBYTERIAN—NEW CHURCH.



NEW CENTRAL METHODIST CHURCH.

bishopric of Caledonia. Among the Methodist clergy there have been many changes, and these have all been noted.

In the following tables will be found a list of the ministers who are in charge of the various churches throughout the city of Toronto and its immediate suburbs, at the end of December, 1904.

ANGLICANS.

All Saint's, Sherbourne st., Rev. A. H. Baldwin.
 Christ Church, Deer Park, Rev. T. W. Paterson.
 Church of the Ascension, Richmond st., Rev. G. A. Kuhring.
 Church of the Epiphany, Beaty ave., Rev. Bernard Bryan.
 Church of the Messiah, Avenue road, Rev. R. A. Sims. (Rev. John Gillespie died July, 1904.)
 Church of the Redeemer, Bloor st., Rev. Chas. J. James. (Rev. Septimus Jones resigned active work, 1902.)
 Grace Church, Elm st., Rev. J. P. Lewis.
 Holy Trinity, Trinity square, Rev. John Pearson.
 St. Alban's Cathedral, Howland ave., Right Rev. Bishop Sweatman, Rev. Canon Macnab.
 St. Andrew's, Lake Shore ave., Toronto Island, Right Rev. Bishop Sweatman.
 St. Anne's, Dufferin st., Rev. Lawrence E. Skey, associate rector. (Rev. J. M. Ballard resigned active work, 1902.)
 St. Augustine, Spruce st., Rev. F. G. Plummer.
 St. Barnabas, Halton st., Rev. W. H. Clarke.
 St. Barnabas, Chester, Rev. F. Vipond. (Until the appointment of Mr. Vipond this church, since the resignation of the Rev. R. Ashcroft, had been in charge of Rev. W. L. Baynes-Reed of Norway.)
 St. Bartholomew's, River st., Rev. G. L. Taylor.
 St. Clement's, Brooklyn ave., Rev. F. C. C. Heathcote (succeeded Rev. J. Osborne).
 St. Clement's, Elginton, Rev. T. W. Powell.
 St. Cyprian's, Christie st., Rev. Chas. A. Seager.

St. George's, John st., Rev. John Cayley, D.D.
 St. James Cathedral, King st. e., Rev. E. A. Welch (succeeded Right Rev. Bishop Sullivan).
 St. John's Stewart st., Rev. Alex. Williams.
 St. John's, Norway, Rev. W. L. Baynes-Reed (succeeded Rev. Chas. Rutan).
 St. John's, Toronto Junction, Rev. Berkeley Smith. (Rev. J. H. Duvernet appointed Bishop of Caledonia, Nov. 30th, 1904.)
 St. Jude's, Roncesvalles, Rev. J. L. P. Roberts.
 St. Luke's, St. Vincent st., Rev. John Langtry.
 St. Margaret's, Spadina ave., Rev. R. J. Moore.
 St. Mark's, Parkdale, Rev. Chas. L. Ingles.
 St. Mark's, Toronto Junction, Rev. R. Seaborn. (Rev. C. E. Thomson died Nov., 1903.)
 St. Martin's, Macaulay ave., Rev. W. E. Cooper (succeeded Rev. Canon Macnab, 1901).
 St. Mary Magdalene, Ulster st., Rev. C. B. Darling.
 St. Mary the Virgin, Delaware ave., Rev. A. Hart.
 St. Matthew's, First ave., Rev. Canon John Farncomb (succeeded Rev. J. Scott Howard, 1902).
 St. Matthias, Bellwoods ave., Rev. J. H. Hartley.
 St. Olive's, Swansea, no permanent appointment.
 St. Paul's, Bloor st., Rev. H. J. Cody, associate Rector (succeeded Rev. T. C. Des Barres).
 St. Peter's, Carlton st., Rev. F. Wilkinson, associate Rector. (Archdeacon Boddy resigned, 1901; Rev. W. Carey Ward appointed associate Rector, he resigned July, 1904.)
 St. Philip's, Spadina ave., Rev. Canon Sweeny, D.D.
 St. Saviour's, East Toronto, Rev. Alf Osborne, D.D. (Succeeded Rev. W. Creswick.)
 St. Simon's, Howard st., Rev. E. C. Cayley (succeeded Rev. T. C. S. Macklem).
 St. Stephen's, Bellevue ave., Rev. A. J. Broughall, D.D.
 St. Thomas', Huron st., Rev. John M. Davenport.

Trinity East, King st., Rev. T. R. O'Meara (succeeded Rev. Canon Sanson, who died Feb., 1904).
 Trinity College Chapel, Queen w., Rev. T. C. S. Macklem, Provost. All other clerical professors take the duty in turn.

BAPTISTS.

Annette Street, Toronto Junction, Rev. W. J. Cowan.
 Beverley Street, Beverley st., vacant.
 Birch Ave. Century Church, Birch ave., Rev. C. H. Schutt.
 Bloor Street, Bloor st., Rev. J. D. Freeman.
 College Street, College st., Rev. A. T. Sowerby, LL.D.
 Don Mills Road, Chester, Rev. D. Brown.
 Dovercourt Road, Dovercourt road, Rev. Jesse Gibson.
 East Toronto, East Toronto, Rev. T. Ratcliffe.
 First Avenue, First ave., Rev. A. White.
 Immanuel, Jarvis st., Rev. H. P. Welton, D.D.
 Jarvis street, Jarvis st., Rev. F. H. Perry.
 Kenilworth Avenue Kenilworth ave., Rev. J. F. Dingman.
 Lansdowne Avenue, Lansdowne ave., Rev. G. T. Webb.
 Ossington Avenue, Ossington ave., Rev. W. J. Scott.
 Parliament Street, Parliament st., Rev. C. W. King.
 Queen Street (colored) Queen and Victoria, Rev. W. Henderson.
 Royce Avenue, Royce ave., Rev. Thos. Browne.
 Sheridan Avenue, Olivet, Sheridan ave., Rev. John McIntosh.
 Tecumseh Street, Tecumseh st., Rev. J. D. Kennedy.
 Walmer road, Walmer road, vacant.
 Zion, Eglinton, Rev. P. A. McEwen.

CONGREGATIONALISTS.

Bethany, Christopher st., Rev. John Salmon.
 Bond st., Bond st., Rev. J. L. Gordon.
 Broadview ave., Broadview ave., Rev. W. E. Gilroy.
 Northern, Church st., Rev. T. B. Hyde.
 Olivet, Hazenon ave., Rev. H. J. Thomas.
 Parkdale, Brook ave., Rev. Chas. Duff.

Western, Spadina ave., Rev. Jas W. Pedley.

Zion, College st., Rev. E. D. Silcox.
 Rev. Chas. Duff, of Parkdale, died early in January, 1905.

METHODISTS.

Agnes st., Agnes st., Revs. T. E. Bartley and R. S. E. Large.
 Annette st., Toronto Junction, Rev. T. E. E. Shore.
 Bathurst st., Bathurst st., Rev. J. E. Starr.
 Berkeley st., Berkeley st., Rev. Marmajuke L. Pearson.
 Broadway Tabernacle, Spadina ave., Rev. E. N. Baker.
 Carlton st., Carlton st., Rev. J. V. Smith, D.D.
 Centennial, Dovercourt rd., Rev. E. A. Kirton, B.A.
 Central, Bloor st., Rev. J. A. Rankin.
 Clinton st., Clinton st., Rev. J. T. Morris, B. A.
 Crawford st., (formerly Berean) Crawford st., Rev. E. C. Laker.
 Davenport, Toronto Junction, Rev. Geo. Dewey.
 Davisville Davisville, Rev. G. Browne.
 Don Mills, Todmorden, Rev. J. T. Caldwell.
 Eglinton, Eglinton, Rev. W. A. Potter.
 Elm st., Elm st., Rev. T. E. Bartley.
 Epworth, Yarmouth ave., Rev. A. P. Addison.
 Euclid ave., Euclid ave., Rev. L. H. Hill.
 Gerrard st., Gerrard st., Rev. W. E. Hassard.
 Hope, East Toronto, Rev. Jos. E. Wilson.
 King st., King st., Rev. T. W. Neal.
 Metropolitan, Queen st. East, Rev. Wm. Sparling.
 Mimico, Mimico, Rev. S. L. W. Harton.
 New Richmond, McCaul st., Rev. J. C. Spear.
 North Parkdale, Gallely ave., Rev. Thomas Dunlop.
 Parkdale, Dunn ave., Rev. R. J. Treleven.
 Parliament st., Parliament st., Rev. A. B. Chambers, D.D.
 Perth ave., Perth ave., Rev. R. J. D. Simpson.
 Queen st. East, Queen st. East, Rev. John J. Ferguson.
 Queen st. West, Queen st. West, Rev. I. Tovell.

St Clarens, St. Clarens, Rev. W. B. Booth.
 St Paul's Avenue rd., Rev. R. Whiting.
 Sherbourne st., Sherbourne st., Rev. S. Cleaver, D.D.
 Simpson ave., Simpson ave., Rev. Wesley Deane.
 Trinity, Bloor st., Rev. W. H. Hincks.
 Wesley, Dundas st., Rev. C. O. Johnston.
 Westmoreland ave., Westmoreland av., Rev. Gilbert Agar.
 Woodgreen Tabernacle, Queen street East, Rev. Isaac Couch.
 Yonge st., Yonge st., Rev. John F. German, D.D.
 Zion, Bracondale, Rev. S. Dunn-Dinnick.

PRESBYTERIANS.

Bloor st., Bloor west, Rev. W. G. Wallace, D.D.
 Bonar, Lansdowne ave., Rev. Alex. McGillivray.
 Central, St. Vincent, Rev. D. McTavish.
 Chalmers', Dundas st., Rev. H. A. MacPherson.
 Chester, Chester P. O., Rev. A. L. McFadyen.
 Church of the Covenant, Avenue rd., Rev. J. W. Stephens.
 College st., College st., Rev. A. Gilray, D.D.
 Cooke's, Queen st. East, Rev. Alex. Esler.
 Cowan ave., Cowan ave., Rev. P. M. Macdonald.
 Deer Park, St. Clair ave., Rev. D. C. Hossack.
 Dovercourt rd., Dovercourt rd., vacant.
 St. Giles, Oak st., vacant.
 Eglinton, Eglinton, Rev. J. C. Tibb.
 Immanuel, East Toronto, Rev. T. H. Rogers.
 Erskine, Caer-Howell, Rev. Jas. Murray.
 Fern ave., Fern ave., Rev. S. C. Graeb.
 Kew Beach, Queen st. East, Rev. Jno. W. Bell.
 Knox, Queen st. West, Rev. A. B. Winchester, Rev. Dr. Parsons, Pastor Emeritus.
 Parkdale, Dunn ave., Rev. A. Logan Geggie.

Queen st. East, Queen st. East, Rev. W. Frizzell.
 St. Andrew's, King West, Rev. Armstrong Black.
 St. Andrew's (old), Jarvis st., Rev. G. M. Milligan.
 St. Enoch's, Winchester st., Rev. A. MacMillan.
 St. James' square, Gerrard st. East, Rev. Alfred Gandier.
 St. John's, Gerrard st. East, Rev. J. McP. Scott.
 St. Mark's, King st. West, Rev. T. R. Robinson.
 St. Paul's, Barton ave., Rev. G. L. Fasken.
 South Side, Parliament st., Rev. W. McKinley.
 Victoria Church, Toronto Junction, Rev. G. Pidgeon.
 West. Woolsley st., Rev. J. A. Turnbull.
 Westminster, Bloor st. East, Rev. John Neil, D.D.
 Royce ave. Mission, Royce ave., Rev. A. McGillivray.

ROMAN CATHOLICS.

Holy Family, King st. West, Rev. Father Coyle.
 Our Lady of Lourdes, Sherbourne st., Rev. Father Cruse.
 Sacre Coeur, King st. East, Rev. Father LaMarche.
 St. Basil's, St. Joseph st., Rev. Father M. Kelly.
 St. Cecilia's, Toronto Junction, Rev. Father Gallagher.
 St. Francis, Arthur st., Rev. Father W. McCann.
 St. Helen's, Lansdowne ave., Rev. Father Walsh.
 St. John's Chapel, Church st., clergy of St. Michael's.
 St. John's, East Toronto, Rev. Father Dodsworth.
 St. Joseph's, Leslie, Rev. Father Canning.
 St. Mary's, Bathurst st., Very Rev. Father McCann, V.G.
 St. Michael's Cathedral, Bond st., Most Rev. Archbishop D. O'Connor.
 Rev. Father Whelan.
 St. Patrick's, William st., Rev. Father Barrett.
 St. Paul's, Power st., Rev. Father Hand.
 St. Peter's, Bathurst st., Rev. Father Minehan.

VARIOUS DENOMINATIONS.

- Adventists, Montrose ave., Rev. H. W. Davis.
- Catholic Apostolic, Victoria square, Rev. Chas. Howell.
- Christadelphians, Spadina ave. and in private houses, various lecturers, have no churches.
- Christian Workers, Clinton st., Rev. G. E. Fisher.
- Christian Workers, Denison ave., Rev. W. Rolfe.
- Christian Workers, Sheridan ave., Rev. R. V. Bingham.
- Christian Workers, Concord ave., vacant.
- Christian Church, Bathurst st., W. G. Sargent.
- Church of Christ, Cecil st., S. J. Duncan Clark.
- Deaf and Dumb Congregation, College st., lay teachers. (The members of this congregation attend Holy Communion at some one of the various churches to which they belong.)
- Disciples, Elm st., no appointed minister.
- Disciples, Toronto Junction, vacant.
- Episcopal Methodist (coloured) Chestnut st., Rev. S. R. Drake.
- Episcopal Methodist (coloured), Elizabeth st., Rev. J. F. Williams.
- Free Methodist, Broadview ave., Rev. A. Sims.
- Free Methodist, Salem ave., Rev. R. Burnham.
- Friends, Carlton st., W. I. Moore.
- Gospel Hall, Broadview ave., Robert Telfer.
- Hebrew Congregations, (Holy Blossom), Bond st., Rabbi Jacobs.
- Hebrew congregations, Russian, Richmond st west, Rev. W. Sulman and Rev. Julius Breslin.
- Hebrew congregations, University ave., Rev. I. Berkowitz.
- Hebrew congregations, Austrian, Chestnut st., Rev. R. Mendel.
- Independent, Cumberland st., Rev. W. Brookman.
- Independent Presbyterian, Sumach st.
- Latter Day Saints, Camden st., Elder T. Bennett.
- Lutheran, Bond st., Rev. P. W. Muallier.
- New Jerusalem, Elm Grove, Rev. Emil Cronkland.
- Plymouth Brethren, Brock ave., Gladstone ave., have no recognized clergy.
- Protestant Episcopal, College st., Rev. F. T. B. Reynolds.
- Protestant Episcopal, Shaw st., Rev. Geo. Orman.
- Reformed Presbyterian, Carlton st., Rev. S. Dempster.
- Syrian Catholic, Shuter st.

The Independent Presbyterian congregation which met on Sumach st., dispersed during 1904. The building was on January 1st, 1905, temporarily occupied by adherents of the Latter Day Saints.



NEW EUCLID AVENUE METHODIST CHURCH.