

nave, and one in the west end, all divided by wooden mullions. The east window is a narrow triplot.

The church is capable of accommodating about 250 persons; although the exterior is strictly plain and devoid of any superfluous ornament, yet the harmonious arrangement of the parts is pleasing in the extreme, while the picturesque wooden belfry and the novel idea of the gable windows breaking into the roof, produce a finer effect than many a more elaborate design. The symmetry and beauty of the whole edifice reflects the highest credit on the architects, Messrs. Fuller & Jones, of Ottawa, and the superior workmanship entitles the builder, Mr. John Meath, of Trenton, to liberal public patronage.

ST. JAMES' CHURCH, PERTH.

This church was opened for Divine Service on Thursday, the 14th instant, by the Rev. Dr. Lewis, Bishop elect of the Diocese of Ontario, assisted by a number of the neighbouring clergy.

The foundation of this handsome edifice, we believe the most spacious in the Diocese of Ontario, was laid some years ago by the Rev. Alexander Pyne, late Rector of Perth; but the erection of the building to its present advanced stage of completion is mainly due, under heaven, to the untiring energy and perseverance of the present rector, the Rev. R. L. Stephenson, and we trust that his long and thankless labour for the good of the church in this place, may at last be crowned with the meet reward of finding the holy and beautiful house for which he has worked so well, filled from Sunday to Sunday with a congregation of not merely hearers but doers of the word.

The building Committee also deserve the thanks of the congregation for a great amount of personal exertion, in raising this costly edifice under very disadvantageous circumstances; and the women of the congregation, in their sphere, have done what they could, to assist in the good work.

St. James' Church consists of chancel, nave, two aisles, and a tower in the north west corner of the building. The nave is 110 feet in length; the breadth of nave and aisles is 66 feet; the depth of the chancel is 26 feet. The chancel is divided from the nave by a chancel arch of fine effect, and is raised above the nave by three steps. The chancel proper, or Sacrament, is raised above the chancel, from which a low railing divides it, by one step. The Communion Table is covered by a handsome crimson cloth, with the sacred monogram worked on the front. The chancel carpet is warm and rich in colouring and ecclesiastical in design.

The church is not deformed by galleries. The roofs of the nave and aisles are open timber—pine, stained and varnished; that of the isles is lean-to; that of the nave is low pitch.

The church as originally designed by the late W. Thomas, Esq., Architect, of Toronto, was intended to be built with very high walls, and roofed in one span by a comparative y concealed roof, and a plastered ceiling.

On account of the great cost, when the walls were raised to the spring of the windows, these plans were abandoned, and Messrs. Fuller and Jones, Architects, Ottawa, were employed to modify and complete the building so that something more approaching a church might be obtained at a cost of two-thirds of the original contract.—Plans were accordingly prepared, which formed the church into nave and aisles, divided by arches supported on wooden pillars, and meeting with the approval of the Building Committee, were adopted.

The style adopted is the early English, which is peculiarly suited to church architecture in Canada. When we take into consideration the great difficulties with which Messrs. Fuller and Jones had to contend, we must give them credit for producing so creditable a church, at comparatively so small a cost. We say comparatively, for already about four thousand pounds have been expended on the building, and it would probably cost about a thousand more to complete it,—a large sum of money for the means of the congregation.

As to the interior of the building, the general effect is good. The mullioned windows are filled with lead lights, and have the ecclesiastical effect which only lead lights can give; and by the insertion of stained glass from time to time, the glare of light which at present prevails will be softened and subdued. In the mean time, the west window has been frosted at private expense, with a little colouring thrown in to relieve the eye, and by softening the light to a certain extent, improves the appearance of the church very much.

In the nave and aisles are open seats which afford kneeling room for 750 worshippers.

The pulpit, which is constructed of white pine, panelled with red pine, and reading desk made entirely of white pine, oiled and varnished, are beautiful specimens of what may be effected with this heretofore lightly esteemed wood, when treated in this style, now fast becoming so popular, and so much admired. Apropos of wood, we may remark on a very fine piece of ash, with the veining beautifully brought out, which forms the front pillar of the pulpit railing.

It is hardly fair to judge of the external appearance of the church in its present incomplete state; but the completion of the tower, and the addition of a spire, which is intended shall be 180 feet in height, will form the requisite finish to an imposing and appropriate structure.

We would make one remark before leaving the subject of the building, which is, that everything about the workmanship of this church is "real," and what it appears to be. There is no "sham" about it: the work is altogether true, as a church ought to be.

The members of the church are under much obligation to Mr. Samuel Bothwell, the contractor, for the workmanlike manner in which he has carried out the designs, and the energy he has exhibited in completing the interior of the church, in spite of difficulties which would have daunted most men. Mr. Bothwell richly deserves that the congregation should now give solid proof of their appreciation of his conduct, by making every exertion to pay off the debt due him on the building with all possible speed.

We give a slight sketch of the discourses delivered at morning and evening service, on the opening day. But first we would say, that rarely, we are sure, have our people experienced a more general emotion of joy and thankfulness, than ran through that large assembly on meeting together again after so many years, in the House of the Lord, and seeing the beautiful service of our beloved church conducted with impressive and befitting solemnity, by the train of white-robed ministers, in the sanctuary set apart for the worship and glory of God.

The first part of the morning prayer was said the Rev. J. Bogart, M. A., into curate of Prescott. The Lessons were read by the Rev. Rural Dean Worrell, of Smith's Falls. The Rev. E. Morris, Rector of Franktown, read the remaining portion of the Morning Service. The Ante-Communion Service, prayer for the church militant, and offertory sentences were read by the rector.

The morning discourse was delivered by the Bishop elect, in his usual clear and impressive

style, rather in the form of an address than of a sermon, from the words "My house shall be called of all nations the house of prayer."—*St. Mark*, ix., 10.

Dr. Lewis began by heartily congratulating the congregation on having at last achieved their great work, observing that this was the third church which he had opened, since being chosen to preside over this diocese. He particularly commended the spirit which would not offer to God that which cost nothing, observing that in all ages, from the earliest times until now, men had been sanctioned and encouraged by the Divine will, in making their houses of prayer as costly and as beautiful as the means at their command would permit. In the Tabernacle, in the Temple of Solomon, and in the second Temple, at Jerusalem, the Almighty had even deigned Himself to direct the work, and in all these instances no expense was spared, and no offerings thought too costly to be lavished on the House of the Lord. And to come to our Saviour's time, never did we find that he reproved the expenditure on the Temple, though it had just been decorated and beautified at vast expense by Herod the Great.

In the earliest times of Christianity when to be a Christian was to be an outcast—a persecuted wanderer—a candidate for martyrdom,—men were not able, of course, to raise to the honour of God such churches as were meet. In the upper chamber, in the silent depths of the groves, or amid the tombs of the martyrs, the Christians of the first three centuries met to celebrate the rites of their holy religion; but no sooner did times of persecution pass away than stately fanes arose to the praise and honour of God, and in all nations the houses of God were adorned with all of beauty that the genius of man could devise, or the art of man execute, until at last the material took the place of the spiritual, and men began to put a superstitious value on outward embellishment. Then the Church of England arose and reformed herself, and purged herself from all those abuses that had crept upon her, but though that church had cast off all that led to evil in embellishment, yet she had ever cherished the custom of sparing naught of costly expenditure upon the Temple of her God.

Years after the Reformation, a new movement took place, and numbers seceded from the Church of England, because they conceived that an unadorned simplicity was more becoming, and savored more of godly sincerity in their places of worship, than the beauty which they cast behind them in the Church of England. Well, now comes the test of time, and now, after the lapse of years, with improved intelligence, and education disseminated throughout the land, what do we find? These very dissenters vying with ourselves in the beauty of their places of worship instead of the four bare walls and low roof, the heaven directing spire now surmounts the church; the pealing organ, once cast aside, now lends its strains to bear devotion heavenwards; the church-calling bell has resumed its place; and, following the true, natural and heaven-imprinted instinct of man, they now lavish upon their places of worship all that adornment which they once despised.

The Bishop-elect then spoke of the high privilege of being permitted to attend the public services of God, and the great sin of those who absent themselves therefrom. Under the Jewish dispensation, God made it incumbent upon all the Israelites to attend the Temple service on three solemn occasions in every year, and to encourage their attendance wrought a standing miracle, that while the Israelites were absent from home on these stated services, no enemy of all the people who dwelt around them, should be permitted to