

St. James' Church Westminster.—Rev. Septimus Jones, of Toronto, is to preach in St. James' at morning and evening services on next Sunday.

Rev. J. B. Richardson, who has succeeded Rev. H. W. Tilley as Rector of Memorial Church, preached a funeral sermon on last Sunday on the death of the late Rector.

Memorial Church. Sunday November 18th.—Rev. Canon Innes preached a funeral sermon on the death of Rev. W. Tilley, lately Rector of that church. The congregation was very large, the church crowded in every part. To speak from the pulpit of one with whom he had such close intercourse, when that communion has been terminated by death is no easy task, but when the subject has called out all the deepest and most tender feelings of our nature, and enlisted for himself our love, it becomes indeed a hard thing. Him upon whom our thoughts especially dwell to-day, I can truly say I loved with all the love of a father to a son, or a brother to a brother. "So spoke a brother in Christ in the ministry of him with whom he had held sweet communion for a few brief years, and the deep feelings to which he gave expression that were fully participated by the many in that church who loved him as their dearest truest earthly friend. Mr. Tilley's sympathizing heart, his love attached thousands of warm friends in this city. We can testify how much during his brief ministry of one short year in St. Pauls, he was endeared to all its members. Then how much must they, to whom he ministered for so much longer a time, have loved him!

WESTMINSTER, St. James.—Last Sunday, the twenty-fifth after Trinity was a day of great rejoicing to the Incumbent and parishioners of St. James. The new church was opened for divine service. "They offer great sacrifices and rejoice." The sacrifice is not, as in the days of Nehemiah, of sheep and oxen, but sacrifice of praise and thanksgiving. They had laid the foundation of a goodly house wherein to worship God, and God made them to rejoice with great joy. Nor was the rejoicing of that congregation only. Are we not brethren? Their rejoicing was the rejoicing of the whole church.

At morning service, prayers and lessons were read by Rev. E. Davis, Incumbent, and Benj. Bayley, antecomunion service by the Right Rev. Bishop of Huron. The Bishop was the preacher at this service: His text was: "The hour cometh, and now is when the true worshippers shall worship the Father in spirit and in truth, for the Father seeketh such to worship him," John ii. 28, 24. He congratulated pastor and people on the completion of the goodly house of worship in which they were assembled; and he invoked a blessing on the services in that assembly for all time, expressing his hope that the ever blessed Gospel of Christ will be preached for all time to come in all its simplicity and saving power and echo and re-echo through its sacred walls for the conversion of sinners. The subject of his discourse was the difference that exists between the old and new dispensation of the Spirit. He referred to the tendency of the church at the present time towards ornamentation and display. This was the case not only in the Church of England, but with the denominations. The glory of Christianity, he said is not in temples or carnal ordinances, but in Christ. He warned his hearers against falling into formal worship and exhorted them to follow faithfully the instructions contained in the Book of Common Prayer.

The collect was that for the 5th Sunday after Epiphany. The hymns were a hymn composed for the opening service, hymns 402 and 357 of Hymnal Companion. The service was very earnest and hearty; the responding by the congregation was such as to call forth the special commendation of the Bishop in his discourse.

Rev. I. B. Richardson, Rector of the Memorial Church, assisted Mr. Davis at the afternoon service and preached, taking as his text the words of the Royal Psalmist: Blessed are they that dwell in Thy house; they will be still praising Thee, Psalm lxxxiv. 4. The church was crowded. At evening service Rev. E. Davis and Dr. Darnell read the service. The Very Rev. Dean of Huron preached a good practical sermon from Exodus

xx. 24, to the largest congregation that had yet assembled in the new church. The collections at the three services were in aid of the building. At the morning service the amount of the offertory was \$79—at the three services over \$160. It is estimated that 2000 people attended the three services.

The entire cost of the church is between \$11,000 and \$12,000. It is a very handsome church, second only to our old St. Paul's. It has been said that it is "one of the most ecclesiastic buildings in the Province." This may be perhaps a poetic description; it is, however, ecclesiastic in its design and completion. We enter from the north (the church runs north and south.) There are two doors corresponding to the two aisles. Over a very handsome arch opening to the chancel, is a scroll bearing the words, "The Lord is in His Holy Temple." To one side of the chancel is the organ chamber, to the other the vestry. The chancel window is beautiful in its appropriateness. The centre figure is the Good Shepherd with the lamb, a figure of inexpressible sweetness. To the right and left are a sheaf of wheat and bunch of grapes, symbolizing the "body broken" and the "blood shed" for His people. At the upper part of the window the appearance of the Dove, emblem of the Holy Ghost. Immediately above is the crown and on the lower compartment the anchor. Still lower down on the window is the inscription, "Presented to St. James' Church by the Sunday School." Beneath the window, and over the communion is the inscription, "Do this in remembrance of me." There is a large stained-glass window of very very handsome design over the North door; it is twenty feet high by eleven feet in width. The side windows are also of stained glass, and certainly all reflect great credit on Mr. Lewis from whose manufactory they are. Opposite the Communion Table, before entering the chancel is a handsome stone font bearing the inscription, "Suffer little children to come unto me." The pulpit and reading desk are of grained oak and placed on either side of the chancel. The ladies of the St. James' have undertaken to defray the expenses of the organ which is from the manufactory of Warren, Montreal. [It is a powerful instrument of very sweet tone. The case is chestnut, with black walnut mouldings.

This is the church erected by the minister and congregation of two hundred people gathered into a small place of worship within a period of little more than three years. It is too true there is a debt yet pressing on the church, but we believe that the faithful labours that have accomplished so much will be rewarded by seeing the church that they have now opened for the worship of the triune God consecrated at no very distant day. Faith removes mountains.

IN MEMORIAM.—Dear Editor.—Will you allow me a small space in your valuable paper to give a short account of the death and burial of a christian Indian woman. Being the first Indian funeral that I ever attended, I thought that a description might be interesting to some of your readers. The subject of the present notice was Martha Shawunoo, aged 74 years, sister to the present Indian Chief of the Kettle Point Reserve, whom we interred on the 2nd inst., in the Shawunoo family cemetery. She embraced christianity and was baptized in the English Church in 1868, and was confirmed by the Bishop of Huron in 1873. From the time of her conversion until her death she continued a sincere and faithful christian woman, a regular attendant at the services of the Church, and at the administration of the Holy Communion. During her illness the Lord's Supper was administered to her twice, by the Rev. J. Jacobs, which was received most gladly. It was the privilege of the writer to visit her several times in her last illness which were always seasons of refreshing coming from the presence of the Lord. Her funeral was largely attended by natives from different Reserves, and to the writer it remarkable solemn; the day being dark and gloomy, from the time the funeral left the Chief's house—where she died—until we reached the Church. The bell tolled slowly during the religious services of the Church for the occasion. All seemed so seriously impressed that we were constrained to say how precious is the death of those who die in the Lord. The procession now being formed, we took the wind-

ing path through the bush to the old family graveyard where her ancestors were buried many years ago, but, I assure you Mr. Editor, language fails to describe the impressions made upon my mind on that solemn place and occasion. So passed away one of the Lord's humble followers from this world of suffering to her heavenly rest.

D. C.

ALGOMA.

The Rev. William Crompton desires his letters and papers to be sent to *Aspdin P. O., Stisted, Muskoka*. It is necessary to give this exact address in order to avoid mistakes, some of which have already occurred. One of the postmasters has written on the envelope of a letter intended for Mr. Crompton, "Put in DOMINION CHURCHMAN your proper address."

Correspondence.

AFTER THE CONFERENCE.

(Continued.)

(4) It is always to be deprecated that there should be two sets of machinery for doing substantially the same work. Just observe what has happened in the last twelve months in this Diocese. Our Synod met, sat for a few days, did some important work, took a fancy to adjourn and leave a lot of unfinished business and business untouched. The benefit which would have accrued from the settlement of all these matters is deferred. Not six months after the routine of Church work is again interrupted, must the same persons once more appear on the scene, thereby doubling the expense and trouble. Several days are spent in, not discussing but merely glancing at a few uncontroverted subjects, people separate no wiser than they met after each spurt of truisms and platitudes, and no practical result.

(5) The greatest absurdity of all, however, remains to be mentioned—the exclusion of all those important subjects upon which there might be wide difference of opinion, and which it is of the utmost importance should be thoroughly ventilated as soon as possible and some measure of practical unanimity arrived at through free discussion. This mistake at any rate cannot be fathered upon English Congresses, but is the peculiar fancy of the recent Toronto Conference managers. It was subject of general remark at the late English Congress, that the open and straightforward discussion of differences on the most controverted subjects, which has all along characterized the English Congresses, has steadily borne fruit in drawing the extremes nearer together, in a spirit of mutual charitable consideration, and in increasing similarity of thought and method among the various schools in the Church. No greater contrast can be imagined than that between the Croydon Congress and the Toronto Conference, meeting within a few weeks of one another. The great result of the former is a feeling that our internal Church differences are magnified, and that they may be considerably lessened always by calm and candid inquiry. The notion engendered by the latter is that we have such terrible dissensions among us that we dare not mention or breathe certain subjects in public in each other's presence, for fear of widening the breach and becoming alienated.

(6) How much better would it be, then, in all respects, that 'Congress or Conference or Convention subjects' (including especially the most controverted subjects) should be recognized and exhaustively treated in our Synods with a view to immediate practical results, no finical limit of time, but only the requirement of charitable and gentlemanly bearing in debate, being made a *sine qua non* for the hearing of a speaker. We should then have work, not talk.

Yours, A SYNODSMAN.

CHURCHWARDENS.

DEAR SIR.—Your paper of the 1st inst. contained, in its correspondence, the statement that a Church warden ordered a church to be locked against an early, (8 a.m.), administration of the Holy Communion. This is very suggestive; well