

to the Church," in which the essayist pointed out the mistake of regarding the Sunday school as the "children's church." The public services are for the children as for the older members of the congregations and they should be encouraged to "hear sermons." The aim of the Sunday school should be to make the children earnest, intelligent worshippers when they come to the house of God.

Rev. F. E. Calvert followed with some excellent remarks on the wisdom of holding children's short services in the church, together with what might be termed a "sermonette" from the clergyman.

Other speakers were Canon Mackenzie, the Rural Dean, Rev. P. L. Spencer, Mrs. Read, Charles Hansel, Miss Lundy and Canon Bull. These directed the attention of the convention to the importance of using the Prayer Book in the Sunday school, especially for the opening and closing services, teaching the scholars how to find chapter and verse in the Bible, employing various kinds of maps and encouraging the older scholars to assist in maintaining order and decorum in the class and throughout the school.

The usual question drawer elicited the opinion that the statistical questions sent to the Sunday school superintendents by the Ontario Sunday School Association (undenominational) should be treated with respect and cheerfully answered, since otherwise the Church of England would appear at a disadvantage in the annual report of the Association, also that big boys should be encouraged to think of public worship as a privilege and to regard the Holy Communion as the highest privilege. A weekly Celebration with frequent administration at an early hour was suggested.

Rev. Canon Bull thought that the honor card system might advantageously be introduced into the Sunday school.

The last paper was read by Rev. P. L. Spencer, the subject being, "Points and Prizes." This proved an interesting effort to deal with the difficult matter of giving rewards for lessons, conduct, etc. The writer explained a system which had been on trial in St. John's Sunday school, Thorold, for two or three years, and has been found highly advantageous. The merits of the system were acknowledged and approved of by Ven. Archdeacon Houston, Canon Mackenzie, and the Rural Dean.

It was resolved that the papers read at this Convention, together with the report of the proceedings, be published in the Church press.

After the usual vote of thanks to those who had taken part in the proceedings, and to the lessee of the Museum building for placing the room at the disposal of the convention, it was decided to hold next year's gathering in the early part of July, and a suggestion was made that both ladies and laymen be asked to prepare papers.

Rev. G. H. Gaviller thought the holding of a public service at a mass meeting of teachers and scholars in connection with the convention of 1895 would be advantageous such a plan having been found satisfactory in Buffalo.

The chairman in closing voiced the sentiments of all present when he spoke of the encouraging success that had crowned the work of the committee and of the real advantage which the meeting would be likely to confer upon the Deanery.

Ven. Archdeacon Houston said the closing prayers and pronounced the benediction.—*Condensed from Evening Star.*

## Diocese of Huron.

Rev. A. Murphy, prior to his departure from CHATHAM to Ingersoll, is zealously engaged in an effort to reduce the church debt. An amount, totalling over \$2,000, has been subscrib-

ed during the past few days towards the liquidation and the church is to be consecrated on the 30th.

At the request of the Vestry of Trinity Church, Chatham, Rev. R. Sims of Forest, has been appointed by the Bishop to this Rectory.

Rev. J. Hill M. A., of Chatsworth, has been appointed to the Mission of Southampton by the Bishop.

The chancel of St. Paul's Cathedral, LONDON, has just been greatly enriched by the insertion of two very beautiful memorial picture windows made to order at Innsbruck, by the Tyrolese Art Glass Company. The central window, furnished by Mr. W. J. Reid, is a representation of "St. Paul's Conversion on the Road to Damascus," embracing a life-size group of Saul and the persons with him at the moment when he "saw a great light," and fell to the ground blinded and overwhelmed by the revelation from on high. In form, feature and coloring the figures are worked out with great artistic effect. The picture has a richly designed canopy and base panels of the pure extended gothic form of architecture. On a scroll appears the text, "Saul, Saul, why persecutest thou Me?" Beneath is the inscription, "To the glory of God, and in memory of Nathaniel and Sarah Reid: erected in fond remembrance by their son, William J. Reid, A. D. 1894."

The second picture window, from the same firm in the Tyrol, is in memory of the late Mr. E. W. Tyman, and is also an artistic production of the highest excellence in this line of workmanship. The subject is "The Resurrection," presenting the scene at early morning about the break of the day, directly after the Saviour has risen from the tomb. The angel is guarding the place, while Mary Magdalene and Mary the mother of James, and Salome, are there with "sweet spices, that they might anoint Him." The grouping and coloring are strikingly beautiful. The scene is furnished with architectural canopy and base panels, which bear the inscriptions, "In Memoriam Ellis Walton Hyman; obit. 1878" "He is not here, for He is risen, as He said."

These memorial windows are a very handsome and costly addition to the Cathedral, and will be sure to elicit the admiration of all who see them.

Sunday, Sep. 30th, was the anniversary of the opening of St. Paul's Church, WINGHAM. The rector decided to hold the Harvest thanksgiving on that day. It seemed most appropriate that they should blend with each other. The ladies, with their usual work of love, undertook to decorate the church, and it was most beautifully done. The reredos erected behind the altar was trimmed with the different kinds of grain, and a large sheaf of wheat encircled with grapes filled the centre, making it look lovely. The flowers were superb, and the chancel was a mass of white chrysanthemums. The choir stalls, also the prayer desk, were festooned with grain. On either side of the nave, between each electric lamp, a double triangle covered with oats and wheat added to the artistic beauty of the decorations. At the entrance of the church the font was a mass of flowers, and in each corner of the church corn eight feet high stood with their golden cobs, and the fine clusters of grapes and other fruits and vegetables all made a scene of great beauty.

Archdeacon Davis, of London South, preached both morning and evening to overflowing congregations. The earnest and practical discourses will not soon be forgotten. He also addressed the Sunday school in the afternoon. Such an address (no wonder the children love him)—so simple, and yet so practical, that even the youngest could fully understand. On Mon-

day evening there was a grand organ recital and service of song. The Archdeacon again gave an address, very interesting, on the early British church, and the beauty of our services. The church was filled. Miss McIlharty, the organist for the occasion, is a magnificent player, bringing out the organ to its fullest depths of harmony. Miss McWhinney deserves great credit for the management of the choir. Her solo, "Jesus, Lover of My Soul," was very fine. The rector must feel pleased at the steady advance of the church since he came here, and the ever willing hands that are always ready to help him beautify the service and church.

May the coming year be one of more work than the last, and at the next anniversary may the same loving hands add fresh flowers and grain to altar and church, the same voices chant the grand Te Deum, and may one and all, as the Archdeacon asked so kindly and loving to do, uphold our rector's hands in the future. —*London Free Press.*

The annual Harvest Thanksgiving services were held last Sunday, Oct. 14th, in St. George's Church, THORNDALE. Large and devout congregations were present morning and evening, to unite in "rendering thanks for the great benefits we have received at His hands." Various Kinds of grain and fruits were tastefully distributed throughout the sacred edifice. The Rector Rev. A. Corbett, preached a most thoughtful and instructive sermon in the morning from the words "a Corn of wheat," John. XII. 24; while the words let both grow together until the harvest," Matt. XIII. 30, formed the basis of a solemn discourse at evening worship.

## Diocese of Algoma.

DEAR SIR,—Considerable attention is attracted to Algoma, and it might not be amiss for a layman who has been resident therein for over ten years to give his views respecting the same.

In the first place it is needless to assent to the principle enunciated by some of your correspondents that Algoma itself should be heard from, both as to its clergy and laity, regarding the future disposition of the diocese. Men who have worked faithfully in the diocese in the ranks of the clergy ought certainly to have some voice as to who is to be the future overseer of their labors; so also laymen, having contributed as well as they can to the maintenance of the Church in Algoma, should be heard as to its future welfare. My own view is that the diocese, from experience, would be better divided and not relegated to other dioceses as some proposed. If possible I think that in the first place the episcopal boundaries should correspond at all events with the provincial boundaries. At present we have the diocese of Moosonee coming in at Chapleau, where when the same was in the diocese of Algoma, a church was built, but afterwards handed over to the diocese of Moosonee when found to be within its boundaries, and Moosonee now enters as a wedge (practically splitting us in half), and exercises jurisdiction at Chapleau and at some other places along the line of the C.P.R. on account of its boundaries being the height of land. In the same manner the District of Ruiny River, including Fort Francis and the new gold district, the town of Rat Portage and Keewatin, and even down to Savanne, some 200 miles into Ontario eastwards, is under the jurisdiction of the Bishop of Rupert's Land. If these boundary lines could be readjusted, and perhaps part of the Diocese of Huron added on to the east end of Algoma, the Diocese of Algoma could be divided into three parts, forming an eastern, western and central division; and, at all events, I see no reason why it should not be