

Burnside, Bothwell; Lambton, F. Kenward, Watford; Middlesex, Chancellor Cronyn, London; Norfolk, J. D. Christie, Simeoe; Oxford, James Dent, Woodstock; Perth, R. R. Neild, Stratford; Waterloo, James Woods, Galt; London lay workers, Prof. Harrison.

Principal Dymond presented the annual report. There were in the Huron Diocese in 1896, 99 licensed lay readers and 91 unlicensed readers, a total of 190, while in 1891 the number was 38 licensed and 95 unlicensed. The Sunday school superintendents had increased during that period from 144 to 109, and Bible class teachers from 80 to 104. Principal Dymond congratulated the friends in London on the work they had done through their Lay Workers' Association.

The report was adopted and some discussion followed.

General Trowbridge, of Detroit, read a paper on "The Laity in Church Extension," which was much appreciated. He spoke of the foreign and domestic work, but made special reference to the extension of the Church in our own neighbourhood, families and lives. The paper contained many valuable suggestions.

Mr. Charles Jenkins, of Petrolia, opened the discussion, and added several practical and helpful suggestions on the subject. Others who took part in the discussion were Rev. T. G. A. Wright, of Milbank; Principal Dymond, Rev. J. Downie, James Woods, Judge McDonald, and Dr. Langtry. In the Memorial Church school-house an address to women on "The Usefulness of a Good Churchwoman in the Home" was delivered by Miss Jeanette Osler, of Toronto.

Thursday Afternoon.—Thursday afternoon the convention of Lay Workers and Sunday School Teachers of the Diocese of Huron considered the work of the Sunday school particularly. The Bishop of Huron presided, and an admirable address on "Sunday Schools, their Shortcomings and Great Opportunities," was delivered by Mr. James Morgan, M.A., of Barrie. A great deal of interest was aroused by the address, and a discussion, in which many took part, followed.

Before Mr. Morgan spoke, Sheriff Cameron was allowed to address the convention in the interests of the Children's Aid Society. He explained the purposes and methods of the society, and stated that the organization had power from the Government to take children from the care of immoral or dissolute parents and place them in charge of foster parents. He asked that if any case of this kind in any part of the diocese came under the notice of the delegates, they would notify the secretary of the society.

The Bishop thanked Sheriff Cameron for his address.

Mr. Morgan said he was present to give the results of a quarter century's work and failures in Sunday schools. One of the faults of Sunday schools was that they were allowed to take the place of the Church, and another fault was that the work was done almost exclusively by ladies. The men stood aside and were content to do nothing. He held that men could talk to boys better than women could about the temptation peculiar to boys. It would be better to drop the Sunday evening service and help in the Sunday school than attend to the two church services and do nothing at Sunday school work. Another fault was that teachers were not properly trained for their work, and had not the practical knowledge of what they had to teach. This was necessary in order to impart knowledge to others.

Canon Richardson opened the discussion. There were clergymen, he said, who regarded Sunday schools as useless, unprofitable, and damaging. This was to be deplored. The Church itself believed in Sunday schools. Fifty years ago, he said, the Public schools of Ontario were a disgrace, but from the time of Dr. Ryerson they would have been a credit to any land. This improvement was brought about by getting better qualified teachers and being careful as to what was taught. These principles should be applied to the Sunday schools also, he said.

Mr. Jasper Golden, of Kingsville, said he had

been a Sunday school worker for 66 years, and was now the teacher of a Bible class. He found a liberal use of the blackboard a good thing.

In the Evening.—After the opening of the evening meeting the Bishop announced that this week the widow of a clergyman, lately deceased, had heard that owing to the deficiency of the mission fund, the clergy had their salaries reduced, and she wished to pay back the amount which her husband had received while drawing from the superannuation fund. She therefore gave to the mission fund \$2,000 in cash.

Judge McDonald, of Brockville, read a paper on "The call to Service." The call was made, he said, by Jesus Christ to every man. The keywords to his subject were, he said, "To every man his work." The means of grace—prayer, the study of the word of God, the Holy Communion, and the nature of the service to be performed were all dealt with by the speaker. He warned people not to imitate a mere sentimental or emotional belief.

Hon. S. H. Blake, Q.C., spoke of "The Bible and the Bible Class." The Bible, said Mr. Blake, was a wonderful book, whether considered microscopically or telescopically. Every word of it was given by God. He believed in the literal inspiration of the Bible, and referred to a number of passages to prove that such was true. It was the book of authority. To prove that, the Old Testament must be taken with the New; he said there were 852 references in the New Testament to the Old. Speaking of the attacks made upon it, he showed that many passages which were made much of by critics through misinterpretation, had been made clear by recent discoveries. If the critics of 40 years ago had known what was known to-day they would be ashamed of what they had written. He gave many valuable suggestions as to methods of conducting the Bible class, and answered many objections that had been raised.

Mr. Charles Jenkins opened the discussion. He said when men like Judge McDonald and Hon. Mr. Blake, who were accustomed to weigh evidence, could come forward and bear such strong testimony to the truths of Scripture, it had great weight with him, and should have with all.

Friday Morning.—A Litany service was held in the cathedral at nine o'clock. The convention resumed work at 10 a.m., with singing of a hymn and prayer by the Dean. The first paper was on "Deaconess' Work," by Miss Cross, head deaconess, Deaconess' Home, Toronto. The paper was read by Rev. J. Downie, in the absence of Miss Cross. The paper set forth the work of the women of the New Testament, and gave the origin of the Order of Deaconesses. The qualification of candidates who desire to undertake the work, was set forth in clear and graphic language. The nature of the work to be done was pointed out, while the candidate is in training. They are received on a three months' trial, after which, if approved, they commence a two years' course. They take up a course of study of the Old and New Testaments, Christian doctrine, the Prayer Book, Christian evidence, and the history of missions. They are also given a course at the hospital and lectures in connection with the ambulance corps. They are also given practical work in a city parish, where there are many poor, and the testimony of the clergyman was adduced to show that the deaconesses can reach those whom the clergy cannot. The deaconesses are also given lessons in practical cooking at the house. At the close of their course they are set apart by the Bishop of the dioceses for their high and holy calling.

Rev. Gustave Kuhring, of Toronto, spoke of the origin of the Deaconess' Work by Rev. W. Pennyfather in Ireland, afterwards transferred to Mildmay. With regard to the question: "Is it Scripture?" he brought testimony to show that there is more authority for deaconesses than for deacons in the Bible. They had no vows of celibacy, poverty, or obedience, except to Christ.

Mrs. Grace Denison, of Toronto, then contributed a paper on "Spirit Growth," drawing practical lessons from the Scriptures, and pointing to four veils which hung between Christians and the

truths of Scripture, viz., indolence, timidity, prejudice, and insincerity.

Rev. Dr. Langtry spoke on the priesthood or brotherhood of man. In opening he remarked that the Apostle Paul wished to impress on all believers that they were ambassadors and representatives of God. Reconciliation could be found in Christ, and then His followers were His priests. It is well that Christian homes should be filled with His truth. They showed a little heaven on earth. He has sent us forward with the truth to shed light on the dark places and to be His representatives. Sacrifice was the badge of service. He showed that the work of Christ's ministers was representative, not vicarial.

Canon Dann and others followed.

Friday Afternoon.—The session opened with the singing of a hymn, after which Rev. A. H. Baldwin, of Toronto, gave an address on "Visiting the Sick." He said that young men often entered the ministry without receiving any instruction in regard to visiting, which was a work of great importance. The clergyman was often debarred from a sick room, into which the doctor was freely admitted, and it was a duty which required a great deal of wisdom and tact to discharge properly. The address was a most helpful one.

Rev. H. C. Dixon, of Toronto, then addressed the meeting on the subject of "Parochial Missions." He referred to the blessing which had rested upon the work of evangelists during the past few years. Missions of this character were often misunderstood and misjudged. While there was a difference of opinion regarding such, yet all admit that many have been rescued from a life of worldliness and sin by this means. Missions were, however, not a cure-all for every kind of evil in a parish, and might not be desirable under all circumstances. The first object of a mission is to preach Christ, and the second to vitalize formal and indifferent professors, and thirdly, to stir up and deepen the spiritual life of believers. The address was afterwards ably discussed.

Evening Session.—The session resumed at eight o'clock, the Bishop in the chair. A hymn was first sung, after which Rural Dean Mackenzie, of Brantford, gave a paper on "The Young Churchman of To-day," as seen at the recent convention at Buffalo, of the Brotherhood of St. Andrew. At 6.30 a.m. 1,300 men met in one church to commemorate the death of Christ. The principles of the Brotherhood were two, viz.: Prayer and Service.

Mr. N. W. Hoyles, Q.C., of Toronto, gave an address on "Missionary Work in the Canadian Church." He said we were just at the close of a memorable year—memorable to us as Christians, as British subjects, and as members of the Church of England. This was properly the year 1900. We had crossed the threshold of the 20th century. It was written in the Word of God that Christ should suffer and rise again, and that repentance and remission of sins should be preached unto all nations. Many had believed in the first two. But how many had fulfilled the command that Christ should be preached unto all nations? Secondly, the year was memorable to us as British subjects. It was the Jubilee year, and much had been done in the cause of missions during the sixty years of her Majesty's reign. Thirdly, the year was memorable to us as members of the Church of England. The Lambeth Conference had been held, and the message had come from the heads of the Church that the foreign mission work stands in the first rank of all tasks which we have to fulfil. He urged greater zeal for this work, and said that a growing worldliness and indifference was retarding the progress of missions.

Resolutions were adopted thanking the friends in London, the Local Committee, and those who had contributed papers.

His Lordship strongly urged upon all to heed what they had heard. The convention was then brought to a close with the Doxology.

—The ship of morality draws too much water ever to ride into the harbour of salvation.