

SYNOD OF HURON.

J. M. McWhinney, of Chatham, Elected Secretary-Treasurer.

How the Sunday School Interest Stands.

Delegates to the Union Conference at Winnipeg—Interesting Discussion on the Respective Duties of Clergy and Laity.

Wednesday Afternoon Session.

The Bishop's bell brought the Synod to order for the afternoon session at 2:45 o'clock. The vote on the candidates for the position of secretary-treasurer resulted as follows: J. M. McWhinney, 94; C. F. Compin, 38; W. Swaisland, 24; J. J. Rooney, 1; J. L. Geddes, 10. Mr. McWhinney thus secured the necessary majority. Mr. McWhinney is a barrister of three years' standing, resides in Chatham and is clerk of the vestry of Christ Church there. He is aged 38 and unmarried. The position was formally tendered Mr. McWhinney, the matter of securities etc. to be arranged by the Executive Committee next ensuing.

SUNDAY SCHOOLS REPORT.

Rev. John Daniel, chairman of the Sunday Schools Committee, submitted the following report:

The number of congregations in the diocese last year was 207, of this number twelve had been closed, leaving 195 to be accounted for. None of the congregations which had ceased to hold services had ever been supporters of Sunday schools. The rural deaneries of Huron and Waterloo report a Sunday school to each congregation. Norfolk, Huron, Oxford, Kent, Bruce and Essex are fully reported, but have fewer Sunday schools. The following is a summary of the reports from the various parishes:

County.	Officers.	Males.	Females.	Total.	Given to aid.
Brant...	30	21	80	101	\$121.50
Waterloo...	20	14	53	67	192.43
Oxford...	33	43	81	124	22.50
Huron...	28	31	125	156	82.23
Norfolk...	11	12	18	30	20.00
Brace...	12	15	23	38	35.00
Essex...	22	27	41	68	35.00
London...	33	37	124	161	78.56
Simcoe...	20	21	67	88	25.00
Elgin...	21	26	34	60	34.25
Perth...	27	28	115	143	42.48
Totals...	238	271	1245	1516	\$1149.20

The 153 schools report \$7,635.20 expended on themselves, while 46 schools have returned to missionary and kindred objects \$1,439.39. The libraries are owned by 146 schools. Huron is the only county in which every Sunday school has a library. The largest school is that of Christ's Church, Chatham, which numbers 35 officers and teachers, and 560 scholars. There are on the other hand eight schools in the diocese, with from ten to twenty scholars each. In this connection it should be noted that the committee would earnestly press upon the superintendents of Sunday schools the importance of making the church the center of doctrinal instruction in Sunday schools, with careful attention to the natural divisions of the covenant, the commandments, prayer, and the sacraments.

Mr. Dymond to Mr. Downie—Do you know of any place where the catechism is not taught in the Sunday schools?

Rev. W. Henderson answered that he knew of a place where the catechism was not taught from one year's end till the other.

Mr. Dymond—Such a thing should be brought to the notice of the Bishop.

Voice—Where are the schools?

Mr. Dymond contended that the matter should be dealt with privately for the sake of discipline. If every weak brother was brought before the Synod the members would have their hands full. (Laughter.)

Mr. James Woods expressed regret that any schools had dispensed with the catechism.

Mr. Dymond—You may as well leave out the Bible because some persons objected to it.

Mr. Woods continued, saying that the catechism to him contained all the great truths of the Bible in a condensed form and children should be taught it from their earliest school days.

Rev. C. R. Matthews explained in relation the depository of books. The Synod had voted \$1,000 to this fund but the Executive had turned over the \$300 and this would explain the scarcity of books mentioned by some of the members. The report was adopted.

Under the head of "Business Submitted by the Bishop," the question of the union of the branches of the Church of England, as set forth on pages 5 and 6 of the Convention Circular, was introduced by the Bishop and submitted to the Synod.

Rev. A. Brown moved accordingly that Rev. W. A. Young and Mr. Charles Jenkins be appointed representatives of London Synod to the conference of the whole Church of British America, held at Winnipeg in August, and that \$100 be voted them for traveling expenses.

Mr. Imbach thought that as the proposed meeting would be one of the most important in the history of the church the Synod should appoint two additional representatives. The result of the conference would no doubt surprise all the church people, and it was important that Huron Synod should be well represented.

Mr. A. C. Clarke supported Mr. Imbach's amendment. The proposition of church union had originated in the Huron Synod, and he was in favor of having two more representatives.

Archdeacon Marsh thought that the expense of four representatives would not be \$200. A reduced rate could most likely be secured on the railways.

Rev. Mr. Young—Yes, we will go up as settlers in an emigrant train. (Laughter.) It was decided, on motion of Mr. Wilson, to appoint two representatives and two substitutes independent of the representatives of the Provincial Synod.

Rev. A. Brown moved that the expenses of the Provincial Synod representatives—Messrs. Young and Jenkins—be paid by the Huron Synod in case the Provincial Synod made no provision for them. (Carried.)

Rev. Dean Innes and Mr. W. J. Imbach were appointed representatives, with Rev. Canon Richardson and Mr. Thomas Wilson as substitutes.

incumbency, or that after one year from assessment it shall be shown to the satisfaction of the Maintenance and Mission Committee that the financial ability of any parish has been, since such assessment, seriously impaired. It shall be in the power of said committee to report the matter of assessment, and to reassess the parish for the unexpired portion of such period.

That clause No. 7 be amended to read: That within one month after assessment has been made the secretary-treasurer shall notify the incumbent and churchwardens of each parish assessed of such assessment. All appeals against assessments shall be signed by the churchwardens and forwarded to the secretary-treasurer not later than one month from the date of such notice. All appeals shall be considered by the Maintenance and Mission Committee, and if not allowed by them shall be submitted with their report to the Executive Committee at the meeting next ensuing.

That clause No. 8 be amended by the addition of the following: It shall be the duty of the clergyman to make a report to the Maintenance and Mission Committee not later than July 10 in each year, according to the usual form.

Rev. Canon Chase moved an amendment to the constitution respecting the election of members of the Executive Committee, placing it in the power of the Bishop to appoint ten members. Lost.

Rev. Alfred Brown moved an amendment to canon 29 to encourage the building up of parishes. In support of the amendment Mr. Brown made a lively speech. He proposed granting a lump sum of \$300 instead of the annual grant of \$100 to clergyman, who were not provided with a rectory.

On motion of Archdeacon Marsh the amendment was declared out of order.

Rev. W. A. Young took up the question of the security of loans and moved the following in order to secure the Synod against all possible losses:

That it is expedient that the various trusts administered by the Synod be consolidated, and that the Executive Committee be authorized to take such steps, including legislation by Parliament, as may be necessary in the premises.

Chancellor Cronyn supported the motion. He thought it was an excellent idea and would in all probability save the Synod from loss.

The motion was carried with an unanimous amendment.

Wednesday Evening Session.

A large number of ladies occupied seats in the gallery when the evening session was called to order. The report of the committee appointed to look into the question of "lay help" came up for consideration. The committee had found it advisable to refer the matter to a sub-committee which recommended substantially as follows:

That it is expedient that in every parish young men be associated in guilds, and that definite work be assigned them.

That one or more persons be licensed by the Bishop to assist the clergyman in the discharge of his duties in the office of readers.

That congregational meetings be encouraged as a useful means of quickening church life, the promoting fellowship and encouraging activity.

That annual conventions of church workers be held in connection with the triennial meetings.

That an association of male lay workers be formed for cooperation, to meet annually, and that the Bishop call such a meeting for organization in the autumn of the present year.

That the Bishop issue a pastoral epistle of his views and those of the Synod in respect to this report, and giving such advice in regard to the selection of lay readers as the Bishop may see fit.

Mr. A. H. Dymond, a member of the sub-committee, gave a review of the work as set forth in the printed report. In conclusion he said that as it had pleased God to set the officers of the church over the work it was the duty of the laity to respond to every call of the clergy, and this was the state of things that the committee sought to establish by the adoption of the report.

If the clergy would call the laity to the front not merely to be talked to but as co-workers they would receive an exceedingly great reward. He moved the adoption of the report.

Mr. Imbach followed with a rousing speech in support of the adoption of the report. He was convinced that it contained many admirable features, and would be a means of building up the male lay help, which, to the speaker, appeared a great necessity. He was not jealous of the ladies, but thought that it was time for the formation of something in the line of a man's auxiliary. He was not in favor of allowing the ladies to have everything their own way in church matters. The present way with the laity in a great many instances was to leave the spiritual part of the services to the ladies, while the men looked after temporal affairs.

Mr. Charles Jenkins, the portly and good-natured layman from Petrolia was the next speaker. He provoked continuous peals of laughter as he told of his personal experiences with the surpluses of the diocese. He thought that to be efficient the diocese should be reorganized, and that the deacons should constitute a live and healthy body in the army of church workers. The great drawback was an excessive amount of individuality, and if this was overcome there was every reason to believe that the march of the church forces would be more brisk and satisfactory.

Rural Dean Mackenzie, of Brantford, also spoke in support of the motion. By means of lay help he had been enabled to start two chapels in his neighborhood, and regular services were now held in both. This extension of the parish could have been accomplished in no other way than by the assistance of the laity. A parish guild was organized, and it took in old men and young ladies in short all members of the church. The guilds included a ladies' visiting chapter whose work was to visit every home in the parish, and a St. Andrew's guild, which composed of young men of the church also made up a new feature and one which gave promise of rich results. The ladies, both young and old, had sustained their reputation for Christian work. The King's Daughters, composed of young ladies of the congregation, had done much to wipe out the stain of social distinction which prevailed to a great extent in the country parish. There were four things, said Mr. Mackenzie, that were set out by the New Testament: Apostolic teaching, the breaking of bread, fellowship, and the prayers. To all these, with the exception of fellowship, the Church of England had been true. Fellowship had not, however, received the prominent place that it should occupy and to this source could be traced the weakness of the English Church in Canada. The church did not provide a fellowship that should be looked after, but the people at large that should find the attention of the church. Few rents—the curse of the church to-day—should be wiped out and the church doors thrown open to people who would to-day as in the olden time hear the Gospel gladly.

Mr. James Woods followed with a plea on behalf of the young men of the church. He urged that the clergy when they saw a young man desirous of filling the pulpit do not "talk" on him. There were some young men that could talk in public and others that could not. If it was not in them it could not be brought out. If, like himself, the young man was born on the proper side of the Irish Channel, he could talk, and perhaps too much.

Rev. W. Henderson followed in a neat speech. He maintained that the laymen were a long way behind in their duties, and that there was abundance of opportunity for the laity taking part in the services. If they grew weary of the beautiful service of the church it was their own fault.

Mr. A. C. Clarke thought that the non-

advancement of the church was owing to the inactivity of the laity. He expressed the hope that the movement would have the support of every churchman in the diocese.

Judge Woods made a few remarks respecting the arrangement of the Prayer Book and suggested that some improvement be made in that direction.

The report was then formally adopted and the Synod adjourned.

THE PUBLIC SCHOOLS.

There is beauty all around when there's love at home, but when there's love at school the results are not always commendable. Della Lyon, 30 years old, a teacher in Jackson county, W. Va., ran away with Tommy Murray, one of her scholars, 16 years old, and married him. However, she promises to continue teaching and support him.

Miss Mae Fuller, a teacher at the Nashville school, grew weary of being talked about by various grumpy parents and to make an example of such people, whose name is legion, has sued Mrs. Caroline Everts, for \$5,000 damages.

According to the returns of the British Education Department, 2,358,500 children in the elementary schools of England and Wales have earned a grant of £17,928 for singing by note. Singing by ear, which is paid a lower grant, earned £38,514 with 1,340,681 scholars.

According to the latest reports of the Minister of Education, there are 40,000 primary schools in Russia. Twenty-two thousand are public schools under the authority of the Minister of Education and 18,000 are parish schools under the management of the "Holy Synod." Religious instruction is given in the secular schools by clergymen, who have to render an account of their doings to the Government.

The Association for the Education of Women in Oxford offers a prize of \$100, the gift of Mrs. Humphrey Ward. The prize is intended to promote independent research, and competitors are advised to select a town to the records of which they have convenient access. The competition is open to students of the association who shall have completed their registration by January, 1890.

A Brantford telegram says: There was quite a sensational session of the High School Board last night when a letter was read from Rev. Mr. Sinclair, of St. George, charging that Mr. A. H. Morrison, the English master, "teaches to the pupils under his charge what is contrary to the Christian doctrine." It is alleged in this connection that Mr. Morrison has used the term "person called Christ" that in referring to the familiarity of certain persons with the names of the Deity, he made the statement, "They will soon be clapping him on the shoulder and saying, 'Come on, old fellow, and have a drink,' and further that he (Mr. Morrison) has been in the habit of expressing his peculiar religious beliefs to the pupils. The accused in reply states that his comments have always been dictated by the necessities of the lesson in hand, and that he has ever spoken of the Deity with reverence and of sect with tolerance.

The charge is the outcome of a long series of letters to the local press, Rev. Mr. Sinclair, who is a member of the board, has been in the habit of expressing his peculiar religious beliefs to the pupils. The accused in reply states that his comments have always been dictated by the necessities of the lesson in hand, and that he has ever spoken of the Deity with reverence and of sect with tolerance.

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