

they are not even acquainted with the historical contents of the Old and New Testaments; and some plan should be devised to supply such wants. It is when we approach the practical question that our chief difficulties emerge, and, undoubtedly, if all spoke their minds, there would be great differences of opinion. But the admirable spirit of the Toronto Synod was seen in the fact that, whilst many looked forward to better ways of working in the future, it was wisest to do what could be done in the present. The first thing, of course, is to make religious instruction a part of the school curriculum, and not a mere extra subject. And this can easily be done without infringing the rights of those who may object to their children being taught any kind of religion. There are certainly very few parents who would make any such objection; but the rights of those few should be regarded. In order, however, that the children receiving religious instruction should not be more heavily laden than the others, the latter should receive instruction in ethics or some similar subject at the same time. There seemed a general agreement to this effect. It was noticeable that no objection was made by anyone to this seeming patronage of religion by the State. The great mass of the people in this country are professing Christians, and their consciences are quite as worthy of consideration as those of unbelievers. To these there can be no grievance so long as their own children are withdrawn from religious teaching: to Christians there is a very serious grievance, when they can obtain for their children only secular education. In regard to the carrying out of the scheme, different methods might be adopted at different places, according as they were found convenient or workable. If there could be some agreement as to the teaching to be given, on the part of the reformed communities, this would be well, and a general hope seemed to pervade the Synod that such would be the case. The Apostles' Creed, the Lord's Prayer and the Ten Commandments would be accepted by all. Perhaps the Nicene Creed would be received by most, except Unitarians—who might be excused that formula. Then the Old and New Testaments might be not merely read, but taught as history. Even this amount of teaching would be a great gain and a great advantage for the country. At the present moment in some parts of the country the ministers of various denominations attend at the schools to give instructions to the children whose parents attend at their respective churches; and this is a plan which might be found the best in many cases. With regard to the best time for giving religious instruction there seems to be some difference of opinion. Naturally religious exercises would come first in the day's work. But, on the other hand, it has been urged that such a time might not be the most convenient for the clergy. These are matters which might be arranged by the School Board of each locality. It seems quite unnecessary that all localities should have the same exact routine. It is, at least, satisfactory to know that this debate is leading to practical consequences. A committee has been formed to confer with the other religious bodies and with the Minister of Education, and we hope soon to hear that progress has been made.

#### SYNOD OF HURON, 1895.

The meeting of the Synod of Huron this year, which began on June 18, was an important one, although the convening circular had a very small programme. There was an opening service in St.

Paul's Cathedral, at which Rev. Professor Clark, of Toronto, was preacher. We think that a building called a cathedral ought to have a cathedral service on such occasions as the opening of a Synod, if the musical resources of the district are equal to it. London, like most other Canadian cities, has made great musical progress in the last twenty years, and a properly rendered choral service would, we feel assured, be not only a refreshment of spirit to many of the clergy, who have to conduct services all the year round in the baldest possible manner, but would cause an increased interest in the Synod in the community generally. The discourse of the Rev. Professor was an intellectual and spiritual treat. His text was from Ephesians ii. 12, and he depicted the power and effect of Christianity in the world, both in the life of society and in the individual, and contrasted it with the condition which existed previously, referred to in the text, with a condensed force and yet variety and range that impressed his audience deeply. We hope it will become part of the regular Synod programmes that a teacher and preacher who can thus teach the teachers and preachers of the Church, will be provided on these opening sessions. The roll was called at 2.30 p.m., and the Synod was organized. After routine the Bishop read his charge. When the occasion suits and the subjects stir him up, commend us to Bishop Baldwin as a regular Roman sworder. After the necessary references to the condition of the diocese and questions affecting it, he warmed up in first-class style on two subjects: the tendency to mutilate the services manifest in the present day, and the practice of performing trial services and sermons by clergymen to congregations who require a minister. The words of scorn and reprobation he used ought to be circulated through the length and breadth of Canada. In his charge and in the after discussions by the Synod, the present diocesan deficit had the most prominent place. The causes are very easily understood. The reduction of the rate of interest causes the invested funds of the diocese to yield less income, and the increase of the list of superannuated clergy causes greater expenditure. The scale on which the missionary clergy were paid was reduced by canon last year, but that had not time to show its full effect. The diocesan subscriptions and collections showed really no falling off—but the wealthy Diocese of Huron evidently has to increase these, and it need not hesitate to adopt the thorough system prevalent amongst our Presbyterian and Methodist neighbours, whereby every individual in the Church connection is called upon to contribute directly towards the general Church requirements. The movement for extension of the Episcopate got a paragraph setting forth His Lordship's views, and a resolution of Synod afterwards substantially confirmed them. The recent conference scheme was discussed, but it was felt that so long as Algoma had to be dealt anew with, and with a yearly increasing deficit to wipe out in the Diocese of Huron itself, it was premature to fall in with that part of the scheme that recommended taking from Huron in the east and adding to Niagara. That district is a contributory to the diocesan revenue, it gives more than it receives, and when a deficit exists a diocese is subject to inexorable financial law, and must hold on to its income producing districts. Consideration of the conference recommendation was simply suspended until the Provincial Synod deals with Algoma. The question is by no means shelved, but will come up again next year. The Bishop himself strongly inclines to a new diocese, composed of the terri-

tory round the Georgian Bay. The claims of Huron College on the diocese were discussed fully, and a very general expression of sympathy with the College was given. It is, however, governed by a close corporation, and it is very evident the Synod of Huron as a Synod will insist on having something to say in the management of the College, if it in any way has to directly support the college by its authority and influence. The Church requires all her educational foundations in this country, but these institutions must be in touch with the whole body of the Church in all its breadth. Representation of the Synod on the Council Board of the College will help to solve some of the difficulties the College experiences in carrying on its work. Every one will recognize the supreme importance of the institutions wherein the Church trains her ministers being raised to the highest possible degree of efficiency. A committee was appointed to consider the advisability of petitioning the General Synod to bring forward the question at next Pan-Anglican Conference of a revision or expansion of the ordinal for deacons. The order of deacons in the Church of to-day is practically dead, and there is as much necessity for a revival of the Diaconate as for an extension of the Episcopate. We hope this movement begun in the Synod of Huron will progress as it deserves to do. Fraternal greetings were exchanged between the Synod and the General Assembly of the Presbyterian body, then in session in London. A deputation went from the Synod to the Assembly and a return one came from the Assembly to the Synod, and the question is suggested—where does the difference that separates these bodies come in? They certainly are getting nearer each other as time rolls on. Both have always insisted on an educated ministry. Liturgical worship is becoming more and more the rule with Presbyterians, and they certainly have taught us something as to Synods. The objection to Bishops was not formulated till the civil war of the commonwealth period. We know some of their leading men estimate Episcopacy highly, and we feel perfectly sure that Principal Grant would make a first-class Bishop. Interest in the Synod proceedings was well sustained throughout, and quite a large number were present at the closing session on Friday morning. The Diocesan Synod in Canada is a most important institution, and all members of such bodies should attend as long and as closely as they can. A properly supported and vigorous Synod soon shows its effect on the general diocesan life. From our point of view, we think the session of the Synod of Huron just closed will prove to have been a most important one—when we consider the character of the Bishop's charge, and the resolutions arrived at on the various questions dealt with by the Synod itself.

CHRIST AND SORROW.—The bitterness of the bitterest calamity is taken away from it when it does not separate us from Jesus Christ. And just as the mother is specially tender with her sick child, and just as we have often found that the sympathy of friends comes to us in a fashion that would have been incredible beforehand when need and grief are upon us, so it is surely true that Jesus Christ can, and does soften His tone, and select the tokens of His presence with especial tenderness for a wounded heart; so as that sorrow in the Lord passes into joy in the Lord. And if that be so, then the pillar which was cloud in the sunshine brightens into fire as night falls on the desert.