

THE SYNOD OF HURON.

The Synod was opened with a service in St. Paul's Cathedral, London, on Tuesday forenoon, at which a large congregation was present, and the sermon was preached by Professor Clark of Trinity College, Toronto, who took for his text Ephes. ii. 12: "At that time ye were without Christ." The preacher remarked that, if we would understand our work for Christ in the world, we must consider what Christ had done for the world, and endeavour to carry on the same work. The work of Christ in the world might be regarded in two ways—first, as a civilizing power in the world, and secondly, as a regenerating power in the individual. If we considered the state of mankind before Christ and placed in contrast with it modern civilization, we should learn something of what Christ had done for the world. Before Christ, men, as men, had no privileges—only the citizens had. A woman had hardly any legal rights; labour was despised, the labourer was uneducated, and the slave was a chattel. This had been changed by the revelation of Jesus Christ, Son of God and Son of Man, who had brought into the world the idea of human brotherhood. Hence had come the new position assigned to women of equality in the Kingdom of God, the honouring of work, and the emancipation of the serf. These things had come slowly; but God's ways are not hasty or hurried. The mills of God grind slowly. But it was not merely the civilization of the community that Christ had effected, but the regeneration of the individual—the new creation of the inner man. Selfishness had been replaced by love and self-sacrifice—illustrated in the sublime life of Christ and in that of His followers. If we would do Christ's work in the world—carry on what He had begun—we must preach the Gospel and carry on the organization and extension of the Church. Especially we must live His life, and teach His doctrine. The report of the Synod will appear in our next issue.

NOTES ON THE ONTARIO SYNOD.

The Annual Synod Service of the Diocese of Ontario, held at Kingston, June 17th, was in every respect a memorable one. Not only is it, in all probability, the last which the diocese as at present constituted will hold, but also perhaps the most solemn, stately and perfect of the many which have been held. The processional arrangements were perfect, the music excellently rendered, the special Psalms and Lessons most carefully chosen, and the sermon by the Rev. R. L. M. Houston, Rural Dean of Stormont, an epoch marking one. The preacher dealt with the wonderful progress of the diocese since its foundation, as a ground of hope for still further advance when the division takes place, and enumerated some twenty prominent, self-supporting parishes, the clergy of which declared in 1863 that they could see no prospect of becoming self-supporting. Many of them are now divided and their offshoots also self-supporting. He also gave an emphatic denial to the statement that the laity were not in sympathy with the clergy, and attributed much of the prosperity to their cordial sympathy and co-operation. The only point which may be criticized was the variations on Tallis indulged in by the intoner of the service, who really is not superior in ability to the distinguished composer of the festal responses, who knew enough to retain unchanged the old plain song. We wish the communion service at 10 a.m. next morning had been equally proof against criticism. That it was not

so, was no fault of the organist, who had twice endeavoured to meet the musical clergy for practice, and had provided a simple yet good programme. It was due solely to the lack of interest or laziness of the clergy aforesaid, who "cut" the practice. The music had perforce to be curtailed to simple monotone, and even then the Sanctus was a miserable, saddening, scattered whimper, instead of the grand outpouring of worship it should be. That in other respects it was orderly goes without saying in this diocese, though we cannot see why the sanctuary should be crowded up by clergy who have nothing to do there. No fewer than seven were within the altar rails, of whom two at least were unnecessary. The number of clergy who made the layman's communion was smaller than last year, though 40 presented themselves, among them many dignitaries. Only eight of the laity followed this example. Celebrations also took place at 7.30 a.m. in the cathedral and All Saints, but were not well attended. About twenty were at the cathedral, and two at All Saints'. Many, therefore, must have entered on the work of the Synod without being "strengthened by the Bread of Life."

The reports of the Ontario Synod, especially those of the Treasurer and the Committee on the State of the Church, are very emphatic witnesses to the falsehood of the A. C. U.'s assertions respecting lack of sympathy between clergy and laity. Every fund, with the sole exception of the Clergy Trust, is in a most healthy condition, far better than at the last Synod, and steps have been taken which will speedily set right the one exception. Ontario will again stand at the head of the Province in nearly every department of Church work. Perhaps in nothing was its harmony and solidarity more clearly shown than in its treatment of the delicate question of the division of the funds consequent on the anticipated division of the diocese. Although many details remain to be settled, the broad principles have been agreed to with absolute unanimity. These are not signs of divided counsels, and when it is remembered that this Diocese was specially singled out for attack as the banner diocese of the Province, and the most Churchly in its tendencies, the irresistible conclusion is one which the promoters of that attack doubtless wish they had not brought into such prominence. May the new diocese follow in the steps of the old, and with similar results.

The Synod Conference.—This was the best of the Conferences which have been held, both subjects being especially live ones, viz., "Church Schools and Weak Points in the Church's System." The first was the only one that could be profitably debated in the time. Prof. Worrell gave an excellent paper, which had to be largely curtailed on account of time, insisting on the absolute necessity of religious teaching, but not committing himself to the method of Separate schools. Some very hard things were said about the Public schools; they were imperfect, one-sided schools of agnosticism etc., and not one of the clergy could be found to defend them, though the Rev. R. W. Rayson paid a graceful tribute to the high personal character of the teachers. General opinion showed that the clergy favoured Separate schools, with few exceptions, while the lay speakers, without exception, deprecated so radical a reform, though they generally acquiesced in the necessity of fuller religious instruction. They failed utterly, however, to suggest any practical schemes for giving it. The Rev. R. W. Samwell's paper was also very well

received, but the most remarkable statement was that of a layman who summed up all weaknesses in one word "disobedience." He began to descant on the disuse of the cope, the non-publication of fast days, etc., when the bell rang and an interesting speech was cut short.

The School Question.—This is undoubtedly the most important question which has been before our Synods this year, and we venture to think has not been treated with conspicuous wisdom either in Toronto or Ontario. Some time ago the afternoon school work was re-arranged, and half an hour deducted from the school hours for the express purpose of providing an opportunity for the ministers of religion to give religious instruction during the relinquished school time. What has been the result? Absolutely *nil*. The clergy find it impossible to give regular instruction, the children refuse to stay, and if they could be compelled to, they would come to the most important subject of the day with weary, jaded minds. And yet all Churchmen admit that schools without religion are a failure. Mr. S. H. Blake seconds the motion of Dr. Langtry. It is no question of High and Low evidently. In Ontario the clergy roundly denounced the public schools. What is the remedy suggested? Not the gradual setting up of parochial schools, which the laity, fed for so many years on the political pap of "our perfect school system," would and did oppose, and which the clergy have not the courage to demand without them; but a weak and feeble request for, another half hour to be set apart in school hours when they may have the privilege (which they already have and don't use) of giving religious instruction daily.

We have no intention of blaming the clergy for the neglect of present opportunities. Experience shows only too plainly that they are elusive and apparent rather than real. But we do say that to ask a further reduction of school hours (not even providing for a change of position in the time table), which must be equally useless when given, is as weak and foolish as it is utterly futile. It is something, however, to have all men agreed, as the action of the two Synods and the splendid Conference of Ontario shows that they are, that the present school system is very imperfect, that parents have the right to require that religious instruction in their own faith be given to their children, and that definite religious teaching is imperatively needed. The next step must be to decide upon some way of securing it which will be effective, and we have one word of advice on this point. Settle what would be a practical system and ask for it boldly. If we don't get it, at least we shall get something approaching it, whereas by temporizing with expediency the only result will be what we have now—

Parturiunt montes; nascetur ridiculus mus.

CHRIST THE ONLY SAVIOUR.—Men are not saved by a syndicate. It is Jesus Christ alone, and "beside Him there is no Saviour." You go into a Turkish mosque and see the roof held up by a forest of slim pillars. You go into a cathedral chapter-house, and there is one strong support in the centre that bears the whole roof. The one is an emblem of the Christless multiplicity of vain supports, the other of the solitary strength and eternal sufficiency of the one pillar on which the whole weight of a world's salvation rests, and which lightly bears it triumphantly aloft. "I fear lest your minds be corrupted from the simplicity" of a reasonable faith directed towards Christ.