

points out what medical men may be and do, concluding with the appeal: "Will you be on Christ's side, or will you be on His enemy's?" Speaking of the rewards and punishments in another world, he truly remarks that "Christianity presents far more powerful motives than rewards and punishments," and in a passage of real beauty he sets forth the nature and effects of the Fatherhood of God; and he quotes Lecky as saying that Christianity is "the life of morality, the basis of civilization," which "has regenerated the world." We recommend this lecture most earnestly to the young men of Toronto, who know the writer and can estimate the value of his testimony. It is said that a good many of them are giving up the habit of attendance on Divine service. "It is a very serious change to make on the part of those who have received a Christian education, and we wish that some of them could save a little time, out of their bicycling and their games, to weigh the contents of this most impressive testimony. "It were better."

THE SYNOD OF HURON.

The recent meeting of the Synod of Huron was noteworthy in many respects. Naturally the action of the Executive Committee, in administering the finances under the Canons of the Synod, and the recommendations to the Synod as to the financial action for next year, excited sharp discussion. The falling of the rate of interest compels all our Synods to re-adjust their financial methods, and Huron is no exception to the rule. As some correspondence, denouncing the Huron methods, has appeared in our columns recently, we give now what appears to us to be the position. According to the diocesan statistics, some fifty new congregations have been formed since the accession of Bishop Baldwin to the episcopate, the number of clergy has increased, the expenditure on new churches, parsonages and local objects generally, has been large—and if the whole contribution of the people in the diocese of Huron for all Church purposes is taken into account, the increase shows abundant vitality and growth. The funds under the control of the Synod itself, however, do not expand in proportion, and the claims on these funds keep increasing, and this is the reason why the present position has arisen. The Synod is a sovereign body within its own sphere, and Bishop, order of clergy, and order of laity have all to agree before any legislation or canon can be passed. In anything affecting the funds for the clerical maintenance and support, it is very evident that a clerical majority in the Synod must support the action, otherwise it could not be passed. The fund now known as the Surplus Commutation Fund, arising out of the settlement with the Government of Canada, and the commuted clergy of the Church of England, is given to all Synods in trust for the maintenance and support of the clergy. The particular disposition of this fund is left to each Synod, as may be considered best. In Huron, at first, the income arising from

this source was carried into the Mission Fund of the diocese. Then, as now, a large proportion of the clergy in Huron require to get assistance in addition to what their own parishes give them. But a change at one period was made and seniority became the qualification for getting payment out of this fund. \$200 per annum each was paid to the senior clergymen of the diocese, according to the amount available. A restriction, however, was shortly passed, limiting this to clergymen whose incomes did not reach a certain amount. The actual position then was this: Some clergymen were beyond getting anything from this fund, others got the \$200 and a good parochial income, others again got the \$200, grants from the Mission Fund, as well as further payments from their own congregations. It seems that by 1876, a change was considered desirable, and that year the Synod legislated to throw the income derived from the Surplus Commutation Fund back into the Mission Fund. This stopped the payment of the \$200 per annum to the senior clergy, and led to the celebrated suit, brought by one of the deprived clergymen, Rev. J. T. Wright, against the Synod to restore him and others to their position. The case went to the Supreme Court and was settled in favor of the Synod. In 1887, however, many of the clergy, who sympathized very much with the contention of the Rev. Mr. Wright, although he fought his public battle alone, considered it advisable to have some further adjustment of these funds, so as to harmonize all ideas. The clergy Maintenance and Mission Fund Canon was passed. Everything was still kept in the Mission Fund, but payments were made to clergy entitled to them, on a scale based on length of service. The scheme worked admirably for a number of years, but symptoms of a deficit began to show themselves. Under the canon, the Executive Committee had power to make a pro rata deduction on all amounts paid out of this fund, but this was not then done—as it was deemed the deficit could be made up by little exertion. As time went on, however, it became evident that a thorough revision of the whole matter was demanded. Three causes were found to be at work creating these deficits. The rate of interest attainable for money had fallen considerably in Canada, and the Synod's income was affected 1-2 to 2 per cent. per annum. Superannuation claims, which were made a first charge on these funds, were constantly increasing, and the increased amounts, payable to clergymen in active service, as their years increased, added to the deficit. An attempt was made in 1894 to provide for collecting more money from the diocese, reducing maximum of grants, and not allowing seniority to count so quickly. These movements had the effect of staying the deficit for a time, but not completely, and the consequences of present canon arrangements still adversely show themselves. In 1897, grants to all clergymen who had a stipend over \$700, were reduced 50 per cent. In spite of this, it was found that the deficit still kept on, and necessitated the reduction this year

of 100 per cent. on all grants to clergymen whose stipend exceeds \$700. The Executive Committee had to so reduce, according to canon law and solemn obligation. The men who suffer are the senior clergy, whose income from their parishes is not sufficient to make them independent of these funds. The division of funds, so often recommended, would not attain anything, as it is increase and not division that is wanted. The Synod therefore, has referred the whole matter to the Executive Committee for action. Division in favour of the senior clergy is all right so far as it goes, but with that, the Synod has to provide for the maintenance of the other clergy in the field. A correspondent in our columns recently raised the question, why superannuated men should be paid so much in proportion to active workers in the field?—We would advise our clerical friend to influence the opinion of enough of his brother clergy to reduce the superannuated scale, and it would be done. We must say that the Synod of Huron is uncommonly liberal in this matter. Eighteen clergymen are at present on that list, and \$8,258 was paid out last year on that account. We think there are some abuses existing here, as we are told that at least two of these superannuated men are in parishes elsewhere. Each Synod, therefore, having the power of regulating its own financial matters, the question is, what should be done in behalf of the chief sufferers at this time? We can only say that it would be a disgrace if the Church population in Huron allowed its faithful men to suffer, while the Synod is considering how best to arrange its permanent policy with the funds it has, the people who get the benefit of these ministrations should share the burden with their pastors. If the rate of interest has fallen, it is because the wealth-producing power of the country has enormously increased, and the district of Huron diocese is, perhaps, the most favoured region in old Canada. We feel assured that pending Synodal action, the Churchmen of Huron will see to it that a special effort be made for those who now are suffering, and that this wealthy diocese will, out of the material prosperity it enjoys, render to the Lord His portion for His faithful ministers. We have left ourselves little space to consider the Synod's action on external matters. It refused to pronounce upon the prohibition question. Religious education in schools was again discussed, and the Synod adopted the resolutions of the General Synod on the subject, which were luminously expounded by Mr. Matthew Wilson, Q.C. A memorial to the Provincial Synod to merge its D. and F. M. Society in that of the General Synod was authorized. The report of a committee on Vital Statistics excited great astonishment. It showed that the birth rate of Ontario was lower than that of France, and that the death rate was altogether much higher than it ought to be. If any one thing in the whole proceedings showed the overwhelming importance of Church teaching and ministration it was this report. Dry rot seems to have attacked the manhood and woman-