

single priest to set his private judgment against the voice of the Church. I would draw the attention of some of your readers to the 141st Canon headed, "Depravation of the Synod censured." The Provincial Synod is the only body which can, without immodesty, take a Diocesan Synod to task.

W. B.

INFORMATION.

SIR,—I think "a priest of the Church" will find a reply in the prayer, "O God, the creator and preserver of all mankind, we humbly beseech Thee for all sorts and conditions of men."

I was much gratified in reading your article severely censuring the miserable wranglings about white and black gowns and such unedifying subjects, what we laymen want is the substance of honesty, a truth, integrity and spiritual zeal to maintain a lively interest in our Church not any squabbling effusions that bring forth either a smile or pity.

I will in enclosing my mite to assist the Rev. Mr. Wright, expressing the opinion that you are doing the Church a thousand times more good in giving us a full history of the question of Wright v. Huron, than in letters displaying "vehement party spite," it sickened me against taking another so called Church paper, and I am in hope that they will not appear in yours.

I would as I am writing briefly reply to "a letter," in your issue Aug. 20th. If the clergyman does not wish, he need not assist, but why try to discourage others who are fully able to judge whether the Rev. Mr. Wright has been fairly or unjustly and cruelly treated? I do it, not upon the doubtful judgment alone, but also upon the three very decided ones in his favour and upon the opinion of my own view of justice. I would ask the rector, if that he had carried a case through three courts at his own expense, on behalf of the poorer clergy equally with himself, if he would feel it "p. tiabile" to read of generous assistance being given on his behalf by his Church brethren? I should imagine that his parishioners must pay him a stipend that places him above the necessity of receiving either from Mission or Commutation Fund, and I neither consider it becoming or generous, or displaying Christian charity, or Christian dignity, in his being "prepared to undo" what was done in 1875, and yet trying to bias others against assisting the Rev. Mr. Wright and the poorer clergy, against his own injustice in 1875.

I hope every churchman in the diocese will assist and prevent the separation of morality from the spiritual teaching of the Church.

Yours truly,

Westminster, Aug. 21st.

JUSTICE.

"THE LAW COURTS."

SIR,—The case "Wright vs. Huron," has occupied the attention of the Church, the law courts and community at large, quite long enough. It is full time that the Synod should annul a rash and ill considered measure which has been the cause of all this litigation, scandal, and, therefore, serious drawback to the prosperity of the Church.

The recent decision of the Supreme Court exemplifies the beautiful uncertainty of the law. Five of the most eminent lawyers could not come to an unanimous conclusion in the matter. Two were in favour of the plaintiff. Two in favour of the Synod and one *dubitante*, this last, like a wise man, (lawyer) gave the Synod, the strong party, the benefit of the doubt, which will result, I have heard, in the matter being referred by the plaintiff to the Privy Council. Many think Mr. Wright has a strong case and hope he may win at last, I trust there will be something more substantial than mere hopes coming forth, and that these people will not allow Mr. Wright to fight out a matter in which they are interested, at his own expense.

But even should the Privy Council finally decide in favour of the Synod, it will not set the matter at rest, for the principle of the matter through time in itself would rest upon a false basis. The principle contained in the matter is, the services of the Church must be sustained. The false foundation on which this principle rests is, "that a number of poorly paid ministers should be compelled to sustain these services at the cost of \$200 a year, to themselves and families, relieving a large number of the laity of their responsibilities; another feature of the case is, that the missionary clergy are practically paying much of the expense of this protracted litigation, as the expense will be taken out of the Mission Fund or General Purposes Fund, which must lessen the mission grants. The Synod may settle the matter after a legal fashion, from time to time, still from time to time it will present itself more formidable than ever. Like the fabled monster of old, from whose desecrated neck the blood sprang forth and formed fresh heads multiplied and indestructible. Would it not be better to request the Bishop to call a special Synod to

consider the necessity or at least, advisability of settling the matter in some other way more becoming to Christian men and the Church, than a court of law?

Aug. 1885.

Yours etc.

Z.

THE CLERGY TRUST.

SIR,—I beg to acknowledge through the columns of the DOMINION CHURCHMAN, the following subscriptions for the "Clergy Trust Test Fund," in connection with the case of Wright vs. Huron: T. \$10; S. \$15; Draft \$2; do. \$2; do. \$25; K. \$2; D. \$20 25; T. \$5; J. \$1; J. H. \$10; B. H. \$10. Mr. W. Hutton, trustee, acknowledges the sum of ten dollars from a clergyman with the promise of an additional fifteen dollars when called upon.

I wish to state that the course we intend to pursue in this parish, is to open a subscription list for the whole town, many belonging to other denominations intending to contribute. If the confidence of the laity is considered of any value, it is certain that there must be a thorough and searching investigation of all the proceedings in connection with this matter.

Subscriptions acknowledged through the DOMINION CHURCHMAN when requested, or otherwise as desired.

T. D. STANLEY.

Secretary C. T. T. F.

St. Mary's, August 14, 1885.

MR. LANGTRY'S PERMUTATION.

SIR,—The following letter from the *English Guardian*, will be suggestive, and it cannot but be awakening to such as think Mr. Langtry's scheme mere moonshine.

Yours,

Port Perry.

JOHN CARRY.

SIR,—Amid the many subjects of Church reform which ought just now to occupy the attention of Churchmen, there is, second to none in importance, that of the lengthened incumbency of so many of the clergy of one living. In such localities as the Black Country, not only is a lengthened incumbency a real cruelty to the unfortunate man himself, but it is the cause of sad stagnation of Church work in very many parishes, whose population demand well sustained activity and zeal. I know of parishes, with populations of 6,000 and 7,000, where the Sunday morning congregation is often under fifty. In poor parishes, too, if a curate is by external help secured, the pay enables an aged vicar to obtain either a fossil like himself, or a young and inexperienced deacon; hence, in many districts the Church is nowhere, and Dissent or indifference thrive.

That I am not exaggerating the evil, I will prove from the following figures. Within a radius of four miles from this house, I find twelve incumbents who have held their present benefices respectively as follows:—1, 42 years; 2, 40; 3, 39; 4, 38; 5, 37; 6 and 7, 31; 8, 29; 9, 28; 10, 25; 11, 24; 12, 23.

A healthy neighbourhood some one will say. Yes, no doubt; but a neighbourhood that ever requires fresh energies, and a zeal not disheartened by painful surroundings and perpetual disappointments.

Do the Bishops know of this state of things? A hasty visit once a year for a hurried confirmation, is not the way to learn the wants of a vast neighbourhood. In the case of the oldest of these twelve incumbents, some time ago, the Bishop was asked if he could find a country living for a man deservedly popular, but tired out after forty years of one spot. The patron of the living offered to place the nomination in the hands of the Bishop if he would only provide for the incumbent. The answer was that the Bishop "did not see his way to do so."

I sometimes am tempted to ask *cui bono* a Bishop: Is there not room for reform in the matter I have named?

We Black Country clergy, are beginning to think that over our vicarage houses may well be written, "Farewell to hope all ye who enter here!"

Dudley Vicarage,

W. REYNER COSENS.

July 10, 1885.

Another proposes that appointments to a vicarage or rectory should be for ten years, with conditions which may be found in the *Guardian* of 5th August.

"A boy's temptations are no harder for a boy than a man's temptations are for a man. It is as much a boy's duty to be faithful, and just, and kind on the playground, or at school, or at home, as it is a man's duty to be just, and honest, and true in the counting-room or in the Senate hall. It is just as much a boy's duty to imitate the boy Jesus, as it is a man's duty to imitate the man Jesus."

Notes on the Bible Lessons

FOR SUNDAY SCHOOL TEACHERS, ON THE INSTITUTE LEAFLETS.

Published under authority of the Sunday School Committee of the Toronto Diocese.

Compiled from W. S. Smith's work on Genesis and other writers.

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BIBLE LESSON.

"The Trustworthy Servant."—Genesis xxxix. 1-6, 19-23.

Our scene now changes from Canaan to Egypt, whither the Midianites who purchased Joseph carried him. Here he who had been the darling of his father was sold by them to be a bondservant. His life now was a very different one, but, as we shall see, Joseph performed his unaccustomed duties, honestly and well.

(1). *Joseph's Faithfulness to his Master.* He evidently determined to make the best of his altered circumstances. When purchased by Potiphar, a high officer in the court of the King of Egypt, although no doubt he felt very sad and lonely, he did not grumble or refuse to obey his master; no, he tried to do his duty, and gave no cause of complaint. Accordingly he soon attracted the notice of his master, who found that Joseph was thoroughly reliable, and that in everything he put his hand to he succeeded; and so he rose rapidly until Potiphar made him overseer of his household. This was a most responsible position for one so young, but he carried out his duties well, and why? because he did them as unto the Lord. Let us notice how true it was of Joseph, "He that is faithful in that which is least is faithful also in much," St. Luke xvi. 10.

(2). *Joseph's Faithfulness to his God.* Such a steady faithful life as Joseph's, could not go on long without Satan making a great effort to entrap him. He laid wait for Adam and Eve, because he envied their happiness in Paradise. He laid a snare for our blessed Lord Himself, when the voice from heaven declared Him to be the beloved Son of God. It was well for Joseph that he did not only think of pleasing men, (eyeservice, see Ephes. vi. 6), but he thought what would please God, what God liked, what God commanded, see Col. iii. 22, 24. So when Satan came with a great temptation, Joseph's answer showed how faithful he was both to his earthly and his Heavenly Master, verse 9. "How then can I do this great wickedness and sin against God." He gives in its right name "great wickedness," and exposes its real nature, "it is against God." To sin against God was what Joseph would not do for any worldly pleasure or allurements. Let us think of God when we are tempted to sin, and let us ask Him to give us strength to say no, Prov. i. 10. We all have great need to ask God earnestly day by day, to keep us pure. But though Joseph was so faithful, things did not go smoothly with him. Joseph was accused falsely of a dishonorable and disgraceful sin. His kind master was very angry, verse 19, and put him in prison, and at first he was very harshly treated, compare Psalm cv. 17, 20, but this was not as hard to bear as if he had been guilty. His conscience was clear, see 1 Pet. ii. 19, 20; 1 Pet. iv. 16; St. Matt. v. 11; Acts xxiv. 16.

(3). *Joseph's Source of Help and Gladness.* The Lord was with him, verse 21. This was the secret of Joseph's steadfastness, and peace of mind. He had early learned to pray to God, to trust Him, to serve Him, and so he had learned the true way of being happy in all circumstances, Prov. xvi. 20. God moved the chief jailor to pity and to show kindness to Joseph, and so Joseph became a trusted servant again, and had to do with all the business of the prison, verse 22, and was prospered by God in doing it. Let us learn from this part of Joseph's history, that for those who are faithful and pure of heart, no matter how much darkness there may be in our surroundings, "unto the upright there ariseth light in the darkness," Psalm cxii. 4. If we ever have to suffer for doing right, let us not be cast down. Remember how Daniel suffered for saying his prayers, Dan. vi. 10, 12. How Maccabiah was put in prison because he spoke the truth, 1 Kings xxii. 26, 27. But God was with them, and brought them out of their troubles; so He will with us. "So that we may boldly say, the Lord is my helper, I will not fear what flesh can do unto me," Heb. xiii. 6.

Put thou thy trust in God,
In duty's path go on;
Walk in his strength with faith and hope,
So shall thy work be done.