

And why should Churchmen officiously go about to attempt to restore a lost "unity," in this way it is beyond all comprehension. Under such circumstances, we ought to be ashamed to be found compromising our principles, as though we had received anything superfluous—anything that might be sacrificed at pleasure. Rather, should we not strive to be faithful unto death that we may receive the crown of life.

Yours,

Diocese of Huron.

SENNEX.

## THE HURON LAWSUIT.

SIR,—I enclose an order for two pounds sterling, to be applied towards helping Mr. Wright's case. Corporations must be taught that a trust is a sacred thing, and that trust funds cannot be used as they like, but as the givers intended. The Synod, (or rather whoever is depriving the clergy of their rights) is guilty of wrong and robbery, and provoking a huge scandal to the injury of our Church, and the advancement of the cause of Christ. Mr. Wright's recent letter showing that the Bishop and Archdeacon continued to take from the Commutation fund, when no reservation had been made for them, makes a very serious revelation, and develops downright rottenness, if not fraud, somewhere in the management of our funds.

The Rev. Mr. Wright is rendering good service to the Church, and the laity as well as the clergy are fast recognizing the fact. The clergy are sadly underpaid, and many of them are in distress and poverty, and what is worse, debt, owing to the misappropriation of this Commutation fund.

In the name of all that is just and righteous, why not have this matter settled out of court, where it ought to be, and save further disgrace and scandal. The sooner the Bishop calls a special meeting of the Synod to consider this matter, the better it will be for the peace and prosperity of his diocese. A wrong has been done, and it must be redressed and restitution made. The Synod will have to be convened, for it is only madness to allow this matter to proceed further, and sink more money in law costs, forsooth, in face of the Synod's heavy indebtedness already. Even should Mr. Wright lose the case, the feeling is so strong, (and gathering strength rapidly as your correspondence shows), the diocese will never recover from the intense indignation and dissatisfaction that everywhere prevails.

I admire Mr. Wright's sterling independence in upholding the rights of others as well as his own. It is time we came out and helped him.

Go on, Mr. Wright, hundreds of solid Churchmen will back you.

FAIR PLAY.

## INDIGENT CLERGYMAN'S FAMILY.

SIR,—May I gratefully acknowledge the following additional contributions to the fund in my hands on behalf of this distressing case? To any friends desirous of learning the particulars, I shall be happy to communicate them. My lay brethren may feel assured that their charity is well bestowed.

Yours truly,

T. BEDFORD JONES.

Archdeacon.

Napanee, Aug. 11th.  
Sums already acknowledged, \$206.85; R. M. B., (Ottawa), \$2.00; Rev. Vincent Clementi, \$10.00; G. W. Wicksteed, Esq., Q.C., \$5.00; Rev. A. H. Coleman, \$2.00; Anon., (Lyndhurst), \$3.00; Major Wicksteed, \$5.00; Rev. R. N. Jones, \$2.00; Rev. W. B. Carry and friends, \$12.55; G. S. Hallen, Esq., \$5.00.

## THE COMMUTATION FUND.

Letter No. 5.

SIR,—I have previously stated that there had been misrepresentation respecting the Bill of Complaint which I had preferred against the Synod, and submitted to the arbitrament of the Civil power. I have already set forth the claims as presented in the action. Such, however, were misrepresented, and for what purpose the reader must judge. At the March meeting of the Standing Committee of the Synod, held in 1881, the following minute appears on page 187 of the proceedings. Moved by Judge McMahon, seconded by Rev. Rural Dean Davis: "Resolved, That having been informed by the Secy. Treas., that the Rev. J. T. Wright, a missionary clergyman of this diocese, has filed a Bill in chancery against the Synod, to set aside the award made over twenty years ago between the Dioceses of Toronto and Huron, whereby certain securities were given to this diocese in trust for the Clergy Commutation Fund and the Episcopal and Archdeacon's Fund, and also to set aside the Canons of the Synod passed in relation thereto, especially those passed in the sessions of 1875 and 1876; and

having heard the statement of the Chancellor of the diocese respecting the said Bill, the Standing committee hereby approves of the action taken by the Chancellor and the Secretary-Treasurer to defend the said suit." The following then appears in italics. "This resolution was carried unanimously by a standing vote, every member voting." The Secy. Treas. was present at the meeting. This resolution was embodied in the annual report, and adopted by the Synod on June 22nd, 1881. The adoption of the report was moved by the Secy. Treas. of the Synod. Mr. E. B. Reed. (Synod Journal, 1881, page 57.) The only portion of this resolution which accords with fact, is that which refers to the Canons of 1875 and 1876 purporting to deal with the Commutation Fund. There is nothing in the Bill to set aside the award between the Dioceses of Toronto and Huron, or the securities given in trust for the Clergy Commutation Fund and the Episcopal and Archdeacon's Fund, or the Canons passed in relation thereto; nothing was argued before the courts to do anything of the kind. Was Mr. E. B. Reed ignorant of the nature of the Bill when he thus represented it to the Standing Committee? If so, he exceeded his duty. If, however, he had read it, and misunderstood it, he was culpable. But Mr. Reed is a lawyer, and it must be presumed he knew and understood what was contained in the Bill. If so, it was a premeditated and intentional act to lead the diocese astray, and involve the Synod in a long, expensive and injurious law suit. If the facts had been fairly and properly presented, how do we know, but that the Standing Committee and Synod might have followed a different course, and the diocese have been saved from loss? That the members of the Synod, not being personally responsible for costs, or the lay portion not being beneficiaries under the trust, would have gone heedlessly on and been indifferent to consequences we must not assume. The action taken by the Standing Committee and afterwards confirmed by the Synod, was done under the most deliberate misrepresentation by the Secy. Treas. in his official capacity. It is apparent that my contention being for the purpose of maintaining the vested rights of beneficiaries under the terms of the By-law which make them recipients, that I of necessity upheld the claim of the Bishop and Archdeacon as well as that of the other clergy, which is the very opposite of the representation made by Mr. Reed, and apparently countenanced by the Chancellor, that I sought to take theirs away. Moreover, in the "factum" which the solicitor prepared, or had prepared by Mr. S. H. Blake, in behalf of the Synod to the Supreme Court, it is asserted that no clergyman had any vested right in the fund but those clergymen who originally commuted and created the trust. So far, therefore, the Synod was doing the very thing it had falsely charged me with doing, in attempting to destroy the vested right of the Bishop and Archdeacon.

Mr. Reed may escape from a serious position by again taking refuge in a culpable dereliction of duty. For this purpose, I hope he will satisfactorily answer the following questions: 1. Was he instructed by sufficient authority, or by any official of the Synod to make such a representation? 2. Did he draw out, or assist in drawing out the resolution?

(To be continued).

J. T. WRIGHT.

The Parsonage,  
St. Mary's, Aug. 11th, 1885.

## 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.

AUGUST 30th, 1885.

VOL. IV. 18th Sunday after Trinity. No. 40

## BIBLE LESSON.

"The Reconciliation."—Gen. xxxiii. 1, 14.

We saw in our last lesson how Jacob, after spending the night in earnest persevering prayer, obtained the blessing and the assurance that God had heard his prayer, and would deliver him from the hand of his brother Esau, who, he feared was coming to revenge himself for the wrong done to him by Jacob long years before. Jacob therefore can now meet him in calm confidence, with very different feelings from those that oppressed him the day before, compare Psalm xxvii. 8; Psalm lvi. 11; Psalm cxviii. 6. Let us mark this effect of earnest humble prayer.

(1). The Friendly Meeting. "Jacob lifted up his

eyes," and in the distance sees his brother with four hundred men approaching. He immediately divides his family into three companies, and then as Esau came near, "he passed on before them," alone and yet not alone because God was with him. We do not know how Esau had been feeling towards Jacob, but as soon as he saw him coming forward, "bowing himself to the ground," (as was the Eastern custom of doing homage). Esau, with all his kind feelings of a brother, ran to meet him, put his arms around his neck and kissed him. There were no explanations or apologies, they forgave and forgot. If there was any roughness or hatred about Esau, God had softened his heart, so that it was hard to say which was the happiest, see Psalm cxxxiii. 1. Here we see how true it is that God orders the "unruly wills" of sinful men. Esau then asks after "the women and children," before him and the droves of cattle he met on his way. Jacob acknowledges with thankfulness God's goodness to him, verses 5 and 11, and presses his brother to accept his present, Esau however courteously declines it at first, not being at all covetous, but finally, on Jacob pressing the acceptance of it, Esau consents, Prov. xvii. 8.

(2). The Prudent Separation. So far all was well. The path of the brothers however lie apart; their tastes, habits of life, their religion even is different; therefore when Esau, in verse 12, proposes that they should keep company, or at least, as in verse 15, that he should leave some of his servants as a guard to protect them, Jacob wisely declines; he does not tell Esau all his 14 reasons, Prov. xxix. 11, but one is sufficient, verse the speed with which he could safely travel, would not suit Esau and his men of war. We may well believe, however, that the chief reason was a religious one. He was sure of God's protection, and that the angel hosts would be a better guard than human soldiers, Rom. viii. 31. He was afraid that Esau might interfere with the way in which he had determined to serve God; and, looking forward with faith to the fulfillment of God's promises, he considers it best for them to separate. Let us learn from this to avoid all doubtful company, for "the friendship of the world is enmity with God."

(3). The Memorial of Gratitude. As soon as Jacob arrived at Shechem, he bought a piece of land for "an hundred pieces of silver," and here he built an altar as a memorial of the mighty deliverance which God had worked for him, verse 20, and called it by a significant name, meaning "God, the God of Israel." Let us see what is implied in this act of Jacob. Thankfulness. He invokes Him as his own God according to his vow, "then shall the Lord be my God," compare Eccles. v. 4; Psalm l. 14. Faith, Jacob would worship the one true God, the God of Israel was to be proclaimed as "above all Gods," Psalm xcv. 3; Psalm cxv. 9. Hope. God who had blessed him hitherto, would help him now. He would keep His promise not to leave him, Gen. xxviii. 15. God would always be the God of Israel.

Let us learn too, like Jacob, to fly to God in trouble, and let us remember to thank Him always for answers to prayer.

The hosts of God encamp around,  
The dwellings of the just;  
Deliverance He affords to all  
Who on His succour trust.

## Family Reading.

## THE FORTUNATE ISLES.

You sail and you seek for the Fortunate Isles,  
The old Greek Isles of the yellow bird's song?  
Then steer on straight through the watery miles,  
Straight on, straight on and you cannot go wrong.  
Nay, not to the left; nay, not to the right;  
But on, straight on, and the Isles are in sight.  
The Fortunate Isles where the yellow birds sing,  
And life lies girt with a golden ring.

These Fortunate Isles, they are not so far,  
They lie within reach of the lowliest door;  
You can see them gleam by the twilight star;  
You can hear them sing by the moon's white shore.  
Nay, never look back! These levelled grave-stones,  
They were landing steps; they were steps unto thrones  
Of glory for souls that have sailed before,  
And have set white feet on the fortunate shore.

And what are the names of these Fortunate Isles?  
Why, Duty and Love and a large Content.  
Lo! these are the Isles of the watery miles  
That God let down from the firmament.  
Lo! Duty, and Love, and a true man's trust;  
Your forehead to God, and your feet in the dust;  
Lo! Duty, and Love, and a sweet babe's smiles,  
And these, O friend, are the Fortunate Isles.

—JOAQUIN MILLER, in *The Current*.