

larity in the diminished offerings of our people is this evidence to be found.

What is wanted is the principle underlying the somewhat crude though truthful expression of an old Irishman, a loyal son of the Church, who I met a few days ago, "shure sur," said he, "judgment according to the old dispensation is maybe clare enough, but shure is'nt it judgment according to the new dispensation that we ought to be a looking afther."

I believe, sir, that a large response will be made to the appeal in Mr. Wright's behalf, which means that justice may be done to others.

God's moral processes usually take time, Christ's work goes on slowly but surely, and to my mind, the greatest of all moral forces is the example of one who will do right rather than secure a mean advantage therefor. My income is not large, but I will gladly double the amount inclosed in this if required, and I know of some who are willing to follow my example if need be. I earnestly pray that the clergy may be inspired with a little more of that moral courage which they appear so anxious to infuse into us "miserable sinners," thereby increasing, I can assure you, the respect of those who are yet willing to believe them, anxious themselves to practice what they preach to others. Yours truly,

August 3, 1885.

FIDELITY.

P. S.—In the year 1879, Mr. Wright published a useful little pamphlet on "Constitutional Government." I obtained a copy from him, and I saw that he would forward a copy to any address if notified by postal card to that effect.

PROCESSIONAL ORDER.

Sir,—Will you please tell me in what order a procession should be ordered, do the clergy or principal persons go first or not? And at a Sunday School festival is it the place of the clergyman to "boss" everything and everybody and leave the Teachers with nothing to do but to stand about and look on, or to be ordered here and there like waiters, or should they be allowed and encouraged to help all they can in starting games and making the affair successful by all working to one end.

A SUNDAY SCHOOL TEACHER.

The order of a procession is that the column is headed by the least important or youngest and closed by the highest dignitary present. This is an invariable rule in all civil, military or Church processions. No clergyman surely would make himself conspicuously ridiculous by marching at the head of a procession, and leaving to the young the place of honour.

At a School Festival any sensible clergyman will only be too glad to give his Teachers as much "bossing" as possible by allowing and stimulating them to initiate games for the children. On such occasions the teachers should be expected to exercise a gentle authority over their classes, as parents or elder brothers or sisters sharing in and yet directing the management of the amusements of the day in a spirit of love.

Ed. D. C.

SOCIETY OF THE TREASURY OF GOD.

Motto.—Bring ye all the tithes into the storehouse, that there may be meat in my house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of Heaven and pour you out a blessing that there shall not be room enough to receive it."

MALACHI, iii. 10.

Sir,—I send you a scheme for associating parishes for the purpose of working some reform in our methods of raising money for Church purposes. It seems generally agreed that our methods have failed, in other words they have been repudiated by God; they have neither obtained the necessary amount of money, or educated the people in that important part of worship, the honouring of God with our substance.

Last Advent this Society started with ten tithe payers, it obtained the approval of thirty-three Bishops of the American and Canadian Churches, and has now in Canada twenty clerical, and ten lay, members. It has circulated about 20,000 papers and tracts at a cost of \$154. Last June about 1,600 packets of our papers were sent to the members of fourteen diocesan Synods and Conventions, with a circular requesting our fellow churchmen to criticise our work, and advise us for our future guidance. So for the future no man who has not helped us in that way, can hold back because we have not the exact pronouncement of his shibboleth. As the Society has no expenses in salaries, rent, &c., we are able to offer the clergy suitable literature for the cost of printing and postage. We began with ten tithe payers, and we hope to commence again with ten associate parishes.

Our success so far, is just sufficient to encourage us to persevere, and no more. I believe that the chief cause why we meet with such lukewarm support is the same that paralyzes our church in every direction, viz: Our most wicked, and in some respects, most absurd divisions. One clergyman repudiates us because we send him a Presbyterian tract, another because we circulate an article from the *Church Times*. Some are offended at the secretaries describing themselves as Priest, and Deacon, others because I make use of strong language in my letters and mention unpleasant facts.

With respect to our present scheme. I know of one priest in the American church who having refused to serve on "mercantile principles," after waiting some time, found a country parish willing to try God's system of finance, and they have worked it for fifteen years with the greatest satisfaction. In a Presbyterian tract a pastor states that his congregation of 180 members does not contain one wealthy person, yet after two years and a half they became self-supporting, gave an average \$10.75 each to benevolent purposes, and they pay him a salary of \$2,000 a year. Why cannot we do the same?

I wish to remind the clergy that we are not the first society started in Canada for this purpose, the "Canada tithe league" met with no support and died of atrophy. It is for them to decide whether we are to be consigned to the same limbo of forgotten zeal. As the servants of Christ we offer them our services and ask their help. We can do no more. Yours, &c.

C. A. B. Pocock.
Hon-Organizing Secretary,
Ontario, Canada.

Brockville,
August 6, 1885.

THE COMMUTATION FUND.

Letter No. 4.

Sir,—The moral aspect of this contention involves the consideration of its commencement, as to whether every reasonable effort had been made, and every means exhausted before redress was sought in a civil court. It is sufficient to say that I waited for four years, during which time Archdeacon Marsh had undertaken to bring the matter up in Synod, for the purpose of avoiding litigation, and undoing, in some measure, the wrong which had been done. He gave notice with the expectation of bringing it up, but owing to the unjust treatment he received and subsequent litigation involved thereby, he did not get it before the Synod until 1880, his effort failed, and I gave instructions to a solicitor to proceed, but not without making further effort. Previously to serving the Synod with a writ, the solicitor wrote three times to Mr. E. B. Reed in his official capacity as secretary-treasurer of the Synod, presenting my claim and asking for a settlement. The last two letters were registered, the first of which was officially acknowledged by the secretary-treasurer, and reads thus: "The matter shall be laid before the proper authorities at the earliest opportunity, and their reply forwarded to you." The second registered letter was not acknowledged, but having been registered it was traced to Mr. Reed. The minutes, both of the standing committee and the Synod, do not show that any of these letters were laid before either body. At the meeting of the standing committee held June 20th, 1881, the following resolution was passed, the secretary-treasurer being present: "A vote of censure was unanimously passed on the conduct of the Rev. Joel T. Wright, in filing a bill in chancery against the Synod without first having brought the matter in question before the properly constituted tribunals of the Church. Which motion was added to the report of standing committee." (Minutes of standing committee for June, 1881, page 143). Mr. William Grey seconded this motion, and I some time afterwards asked him how he came to do so, for it was at variance with fact. I showed him the reply of the secretary-treasurer as given above, which he at once acknowledged, and assured me that he had not heard of any such communication, or he would not have taken the part he did. At the Synod held on Wednesday, June 22nd, 1881, the annual report which contained the resolution was adopted. The minute reads: "On motion the rules of order were suspended, when it was moved by Mr. E. B. Reed, seconded by Mr. William Grey, that the annual report of the standing committee be adopted." Carried. (Synod Journal, 1881, pages 31 and 57). This resolution was absolutely without foundation in fact, and the following minute appears in the Synod Journal of 1884, page 55. Moved by Mr. Chancellor Cronyn: "That the resolution contained in the annual report of 1881, having reference to Rev. J. T. Wright, be and is hereby removed." Carried. I think every fair and candid mind must admit, that no effort is wanting on my part to avoid an appeal to the civil court, and that I cannot be justly held morally responsible for any

injury which has resulted, or may yet result to the diocese from the litigation. The secretary-treasurer may escape from such a serious position, by taking refuge in a culpable dereliction of duty. For this purpose I submit to him three questions, which I hope he will be able to answer satisfactorily. 1. Did Bishop Hellmuth know that he had received the three letters referred to above, or any one of them? 2. Did any official of the Synod know thereof? 3. Did Bishop Hellmuth or any official of the Synod advise or connive at the withholding of them from the standing committee and the Synod?

The Parsonage,

J. T. WRIGHT.

St. Mary's, July 28th, 1885.

(To be continued).

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.

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No. 39

BIBLE LESSON.

"Peniel or The Blessing."
Genesis xxxii. 1, 2, 24, 32.

We now arrive at what may be called the great turning point in Jacob's life. God has been shaping him, by the twenty years discipline, he has to undergo, for better things. The first verse of our lesson tells us, "Jacob went on his way." Great changes had taken place since he had made the same journey many years before. Then a lonely traveller; now a rich man, a great chieftain. The God of his father had been with him, and blessed him. He has a vision of angels. It was God's host, sent by Him for Jacob's protection. In the vision at Bethel the angels of God appear as messengers, ascending and descending; here they are an army of defence, compare Psalm xxxiv. 7; 2 Kings vi. 17; Psalm xci. 11. He calls the place "Mahanaim" which means "two camps," for Jacob in his journey was threatened by two great dangers, one from Laban behind him, the other from his brother Esau before him. He determines to send a friendly message to Esau, verse 45. Alarming news reaches him, Esau is coming to meet him with a band of four hundred men. Is it for peace or war? Notice Jacob's prayer, verses 9 to 12. It is humble, thankful, confiding. He has exposed himself to this danger at God's command, he therefore trusts that God will bring him safe through it, Psalm lv. 16. And notice his precautions, verses 16 to 20. It is not presumption that makes him second his prayer with the use of prudent means. God expects this of us. In the evening Jacob sends all his party over the brook Sabbak, verse 23. And when night comes he is alone. We cannot doubt that he betook himself to earnest prayer. The Lord Jesus used to retire to a solitary place for prayer, St. Matt. xiv. 23, and often spent whole nights in communion His with Heavenly Father. Notice who appears to Jacob.

(1). *Jacob's Strange Opponent*, verse 24. Jacob found himself assailed by a stranger, and struggled to overcome him. They wrestle together until dawn. Who was this mysterious being? An appearance of God Himself, the Lord Jesus, the Word of the Father. Jacob, however, recognized Him not, he saw an adversary, and so resisted Him with his full strength. The immediate purpose of the vision was to give Jacob faith and courage in his alarm.

Jacob's Earnest Perseverance. All night the struggle continued, and neither prevailed. It was the Divine Being's will then to seem to be overcome, that Jacob might take courage and believe that as he had prevailed with God, he need not fear the struggle with man. The man touched Jacob's thigh and put it out of joint; this was to show the mysterious power of his antagonist, and to prove to him the reality of the vision, such was the purpose in St. Luke i. 20; Ezek. xxiv. 27; Acts ix. 9. Now said the man, "Let me go for the day breaketh." "I will not let thee go except thou bless me," was the answer. So God desires that we should be earnest and persevering in prayer. Let us remember the Syrophenician woman who would not be turned away empty. God meant to bless Jacob, but first he must feel his own helplessness, and the need of clinging to God. So God sometimes seems to withhold an answer to our prayers, but it is that we may pray more earnestly for the blessing He means to give.

3. *Jacob's Permitted Victory*. Jacob has prevailed, not because of any strength in himself, but by cleaving