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James' Church, has accepted the rectorship of "All Saints" Church, Hamilton, and he will (D.V.) assume his new charge 1st January.

HURON.

The Dominion Thanksgiving Day.—Thursday, Oct. the 12th, was generally observed throughout the diocese as a day of religious rejoicing; though there was no display of martial assemblages or fire works. In the Forest City it seemed like a mid week Sunday. A considerable number spent the day with their country friends, but in the city, special services were held in the churches, and there were good congregations. In our old St. Paul's Church we had the regular thanksgiving service, and a really excellent thanksgiving sermon from the rector, Rev. Canon Innes. His text was from the address of Joshua to the tribes of Israel, the memorable words, "Ye know in all your hearts and all your souls that not one thing hath failed of all the good things which the Lord, your God, spake concerning you; all are come to pass, and not one hath failed thereof." Having spoken of all the wondrous works done by the Lord for the Israelites in bringing them out of the land of bondage into the promised land, he showed how applicable to those who were brought by the Providence of God to this western world, and the great blessings bestowed upon them in the Dominion. He spoke in glowing language of the loyalty and bravery of the volunteers of the united energies of the dwellers of the several provinces in one united, peaceful Dominion—of their loyalty and their rapidly increasing prosperity and strength, and after referring to the band of steel, the railroad binding the vast territory from the Atlantic to the Pacific, the preacher exhorted his hearers to show forth their thankfulness by their life and conversation.

SARNIA.—On Thanksgiving Day the Lord Bishop of the diocese preached in St. George's Church to a large congregation. The rector, Rev. T. R. Davis, has had a tempting offer from a church over the border, but has resisted the temptation.

HAMBURG.—Rev. Evans Davis, of St. James', London South, assisted F. Harding and the preacher at the harvest festival at St. George's, Hamburg. Deanery of Waterloo, on the Dominion Thanksgiving Day.

The Flower Mission.—The great similarity in the acts of every day life between Britain and England has been frequently remarked, by visitors here from the old country. This is more especially observed in affairs connected with religion. Institutions and deeds of benevolence that are the fruits of church principles are introduced into the new country and here take root, and flourish, one of these institutions is the Flower Mission Branch of the Ladies Diocesan Missionary Association. The reports of these flower associations in England are very interesting. The *Queen*, the ladies newspaper, latest number, has a report of the Chester Diocesan Flower Society, Lady Egerton, president, doing good work such as our flower branch here, but on a larger scale. On the eve of our Dominion Thanksgiving, a committee of the Huron Flower Branch received at the Cronyn Hall, contributions for the city hospital, not flowers, but jellies, jams, honey, fruits and all delicacies such as are acceptable in chambers of sickness. The name of the donors and their contributions would occupy a column of an ordinary newspaper. Sister Florence, of the London Hospital, begs to acknowledge the receipt of the numerous delicacies provided by the Ladies Flower Mission on Thanksgiving Day, and to say that they are most acceptable, and are much appreciated by the patients and inmates of the hospital. *I was sick and ye visited me.*

LUCAN.—Mr. W. Matheson has been the recipient of a pleasing surprise in the assembling at his residence of a deputation of teachers and pupils from the Sunday school of Holy Trinity, presenting to him a beautiful teacher's Bible, accompanied by a very affectionate address. The deputation conveyed to him from the school their appreciation of his efforts in behalf of the school.

ALGOMA.

The Rev. F. Frost, Sheguiandah, wishes to acknowledge, with many thanks, the receipt of a box of Christmas tree presents for Indian children, from C. W. M. A. Society, per Mrs. O'Reilly, Toronto.

ROSSEAU, Nov. 10 and 11th.—The committee for Sunday school teaching appointed at the conference held at Port Sydney, 1884, met on two different occasions, and duly considered all papers on Sunday school teaching, which have come within their reach on the subject from other dioceses, and are unanimous in recommending to his lordship, the Bishop of Algoma, the "Institute Leaflet," published by the Church of England Sunday School Institute. The members present were: The Revs. E. S. Knight, Port Carling; R. W. Plante, Port Sydney; Alfred W. H. Chowne, Rosseau.

HILTON, ST. JOSEPH'S IS.—The Rev. H. Beer desires gratefully to acknowledge the receipt of a barrel of clothing from the Women's Auxiliary Society, of Ottawa. The barrel contained many valuables as well as useful things, a pair of blankets, two quilts and clothing for girls and boys, socks and mitts, and a host of things too numerous to mention. They will prove a great comfort to some of the struggling people, who have large families and small means to support them. Mr. Beer has also received two dollars from Mrs. Sullivan for mission purposes.

The Bishop has appointed the Rev. E. P. Crawford, M.A., Brockville, as his commissioner for Algoma in the Diocese of Ontario, vice the late Rev. F. Kirkpatrick, M.A. The Bishop's address, till further notice, will be 8 Grange Road, Toronto. The work of church building is progressing rapidly in the diocese. Since 1882, three churches, commenced prior to that date, have been completed, six have been entirely built, while three more are in course of erection. One for the Indians at Sheguiandah, Manitoulin Island, as the result of the energetic efforts of church women in Toronto and elsewhere—another at Bruce Mines, designed by the missionary, Rev. F. C. Berry, and a third at Bethune, under the supervision of the Rev. W. B. Magnan. The Bishop having adopted the rule that no church can be built in the diocese till the plans, etc., have been submitted for his approval. The result is seen in the improved architectural style of the edifices that are being erected. The Bishop desires to acknowledge, with many thanks, the receipt of a P.O. order for £3 10s., from Guildford, Surrey, England, (£1 1s. from F. E. Hudson, London, and £2 9s., from Guildford.)

HUNTSVILLE.—The Rev. Thos. Lloyd begs to acknowledge, with hearty thanks, the unremitting kindness of those friends—many of them unknown—and for whom I am indebted to the Rev. W. Crompton, who send me copies, regularly received, of *Guardian*, *Church Bells*, *John Bull*, *Our Work*, *Literary World*, *Church Press*, *DOMINION CHURCHMAN*, *Evangelical Churchman*, *Canadian Missionary*, *Banner of Faith* and *Monthly Magazine*, which are an immense boon to me at home, and also to the members to whom I give them in my journeys, who otherwise would get none. I wish I had ten times as many.

ROSSEAU.—The Rev. Alfred W. H. Chowne begs to acknowledge, with heartfelt thanks, the receipt of a very handsome frontal and super frontal, for the altar at Ullawater, per Sister Rebecca of the Sisterhood of the Holy Nativity, 16 Brimmer St., Boston, at the request of the Rev. Chas. H. Garmo, of St. John's, Toledo, Ohio, U.S.A. They are from the Guild of the Disciples, of the Church of Advent, Boston. The gift is very handsome and one, which will be long prized by the poor congregation.

SIR,—I am certain that you will be grieved to hear, that for the first time in the twelve years I have known him, our beloved priest, William Crompton, has broken down and felt himself compelled to beg his congregation in St. Mary's Church, Aspdin, to excuse his holding service this evening, owing to the break down of health, which, I am sorry to say, we could not but help notice that something was undermining his health for sometime past. I need not say how grieved we all were to hear our old friend and pastor thus address us, nor how pained at the cause which is now well known. We hear from his family that Mr. Crompton eats scarcely any food, and is slowly fretting himself into his grave. I do not wish you to think by this, that he ever complains amongst his people of the gross injustice which we feel has been done to him. Mr. Crompton has never done so, but the evidence is too clear for his suffering cannot be ignored. I formed one of his first congregation in the bush long before he was ordained, and from conversation with him, I know his great grief springs from the fear that those he loves so well will once more be deprived of the means of grace, and that this deprivation will have been actually the work of one man who ought to be the first to promote it. May

God help us in our straits. By His blessing we have been a united congregation, and at our head have had one who has spared no labour for our temporal and spiritual welfare, which will live long, long after he is called from amongst us. I ask for the prayers of the Church that the cloud which hangs so dark over us now, may soon pass away, and that our friend and pastor may be with us for years to come.
St. Mary's Church, Aspdin. Churchwarden.

Correspondence.

All Letters containing personal allusions will appear over the signature of the writer.
We do not hold ourselves responsible for the opinions of our correspondents.

THE CLERGY TRUST.

LETTER NO. 4.

SIR,—The Episcopal fund first formed in Huron diocese, arose from the voluntary contribution of the members of the Church in the diocese, and was supposed to yield, I believe, \$2 400 per year. This was subsequently supplemented by an appropriation of interest arising from the Commutation fund, and came from the division of funds between the first diocese of Toronto and the diocese of Huron, under what is known as the Toronto award. This division of funds was determined by arbitration, the Bishops of Toronto and Huron, together with the Hon. Sir J. B. Macanlay, having been appointed the arbitrators.

Upon the death of Bishop Strachan, and the elevation of the late Archbishop of York to the see, the securities received from the diocese of Toronto, relating to the Commutation fund, as applied to the Episcopal and Archdeacon's fund, were by a by-law, united to the first Episcopal fund, and together make what is now known as the Episcopal and Archdeacon's fund, this fund, therefore, is made up from two sources. This additional income came from the surplus interest of the Clergy Trust, because the recipients do not receive it as the original commuted clergy, but as their successors. In the award, it is stated, that before the securities were paid to Huron, the diocese should covenant to appropriate the same to the support of the Bishop and Archdeacon, and this was confirmed by by-law, which is numbered 25 in book of Huron canons, &c., pages 44, 45. For the terms of the award, see page 74 of the same book. This was carried out by the passing of the by-law No. 25. The by-law reads:—"That the following be the by-law to confirm the award made between the Church Societies of the diocese of Toronto and Huron; also, "And, whereas, it is advisable and necessary that the Church Society of the diocese of Huron should confirm the said award, and authorize the provisions thereof to be effectually carried out." The by-law 26 was afterwards passed to unite the two separate funds as already set forth, wherein it states, "That the Episcopal fund, and the securities lately received from the diocese of Toronto, shall form one fund." The arbitrators were appointed to divide the funds, not to appropriate any of them contrary to the conditions of the Trust. There is nothing entering into the Clergy Trust making any provision for the Bishop and Archdeacon, as separate from the rest of the Clergy, but that after the commuted clergy had been paid their annuities, "the said commutation money and all interest and proceeds thereon, shall be held on such trusts for the support and maintenance of the clergy of the said Church within the said diocese, or such other dioceses as the said diocese (Toronto) shall hereafter be divided into." As the judgment of the Supreme Court of Canada now stands, arising from the "if" of the fifth judge, no vested right was created by any by law, but upon the passage of any subsequent one, the recipients were deprived of their claims. The by-law, or canon as now called, of the Synod of 1876, distinctly states that "all grants made in pursuance of any such by-law or canons shall absolutely cease and determine." (canon 27). Nothing can be clearer than that, if the action of the Synod lawfully deprived the clergy of their annuity of \$200, it also deprived the Bishop and Archdeacon of theirs, because there was no reservation made for them, yet they continued to receive their annuities, and do so up to the present time. My contention has been that all the recipients had an equal right to their respective annuities, but the Bishop and Archdeacon no more than the others. Hence the injustice and grievous wrong which has been done to the poorly paid and struggling clergy of the diocese. Can the divine blessing rest upon such unequal methods of procedure? God's time will yet come to avenge the cause of the injured.

The Parsonage, St. Mary's, J. T. WRIGHT.
Nov. 24th, 1885.

To be continued.