lecture delivered w days since by on the custom a " in churches, od into an eating ly one, and they ise in the way of n absence of all . He honoured consistent course commanded by tice, have given acreb. In Haron sacred temple of

secrated, and we

meeting of the as beld on Tues : Revs Messrs. ks, Richardson, Drs. Moore and d. The resignallor and provost, accepted, with . On motion of e, the Rev. Dr. Mr. E. B. Read s was appointed . Canon Smith, Principal Fowler solved that the io provost of the tion continues. inted, and the

anksgiving ser. Sanday last. A week had been i with such sucresented a scene The services, ed by Rev. Mark P. DeLom, dio-. The singing broughout, and feature of the d the sermons cts of his dission. The disvered with an e bearers. The s. On Monday filled, when a nclusion of the copriate to the in of Attwood. of St. Mary's. e rendered by he contributing offertory at the The ladies are tant part they tifully.

t. Paul's S. S. sincere thanks oilly, containing the Christmas. ld the mission. roods do but for

nte gratefully 55 00), towards arch, Beatrice, m. Crompton. rkers for the Isabel Plante, S. S. papers, or Miss Jennie Toronto, per and valuable

ing, the 11th ietly seated in s, the Rev. Mr.

Sreeson and Mrs. Sreeson, of Ufflogton, a number of of the acceptable addition of \$200 per annum as the must guard the sources of education. Culture is a ladies of St. James' congregation, laden with the good reward of lengthened service." If the canon was process rather than an end to be attained. In order things of this life, took possession of the said parsonage detrimental, and deprived brethren of that which was that the soul's forces may have a point around which and politely intimated that Mr. and Mrs. Osborne and the reward of lengthened service, such injustice ceases they may balance, the idea of God, of duty, must be friends must be their guests. Mrs. Osborne was sum- to be a divine attribute, and is a mythical conception. Implanted. The great office of the Christian teacher

Nov. 26, 1885.

of the Ladies' Aid of St. James' Church, Gravenhurst. to beg your acceptance of the accompanying purse, as a thanksgiving offering and slight token of the very own flock, and taking the poor man's lamb, was guilty high esteem in which yourself and Mr. Osborne are of an aggravated form of injustice, and received merheld by your people.

Trusting its acceptance will afford you as much pleasure as it has given us in presentation, we remain yours on behalf of Ladies' Aid, S. P. York, president, M. A. Master, Treasurer, I. S. Srills, secretary.

Mr. Osborne made a suitable reply on behalf of his wife and Mrs. Osborne said a few words of heartfelt thanks. The visit and presentation were quite a surprise, as no hint whatever had reached the parsonage of such intention. The purse contained a thanksgiving offering of \$50 00. Very soon busy hands had spread a bountiful table, and a very pleasant evening was spent by all. After the evening offering at the family altar, the ladies dispersed, leaving the recipients of their kindness happy in the knowledge that they were appreciated by a loving people.

## 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.

#### TIMELY SUGGESTIONS.

Sir,-Now that the Bishop's house is nearing com pletion, I am tempted to put in writing a suggestion which I have long hoped might be made by some one more able to do so. I think that in the library of such a residence there should be, belonging to it, and pages 45, 46, of Constitution, etc.) The Synod gave passing from one Bishop to his successor, mementos no authority for the continuation of payments to the of his predecessors. Portraits of each Bishop there should certainly be. But in addition to these there must be scattered about the country, many books and in their favor, any more than there was by the donors papers and other quaint articles indicative of times of the Trust. I did not contend that the Bishop and already becoming "the past."

I am sure, the owners of these would gladly give them to the Bishop, did they know that they would be accepted and preserved. But, I might go further and point out that it is almost as great a hardship to give a Bishop a house without the means of furnishing it, as not to give him a house at all. The furnishaccomplished at very slight individual expense, and by laws, and I will show that this was the should be done. Were the ladies of the Toronto method pursued in reference to the Bishop and Archive with the results of a generation of secular instruction churches to arrange that each congregation would undertake the furnishing of one room, with the assist ance of their friends throughout the diocese, or each rural deanery to do so, every one would be interested. and the contribution of each individual would be small. The ladies who choose the patterns would be the only ones who would or should have hard work. As regards the library shelves, you Mr. Editor, might do a good deal, were you through your columns to ask for suitable volumes and assume the office of the custodian in Toronto University, delivered an address, the burden the meantime.

Yours, Toronto, 23rd October, 1885. Wm. D. PATTERSON.

## THE CLERGY TRUST.

### LETTER No. 3.

part of the contention in the civil courts anent the have had more reason to deplore than the diversion of Clergy Trust, which was that the legislation of the endowments set apart by the wise foresight of the Synod of 1876 was illegal: concerning this, as well as fathers of Upper Canada for a national university, to the vested right, the courts were not agreed. It was establish a mere denominational college under ecclescontended that even if the Synod had the power to iastical control. observed its own laws. If the Synod is not bound by of this college than the maintenance of the secular charits own laws. re appropriate the surplus to the recipient, it had not its own laws in the administration of a Trust, then acter unimpaired. In truth, as I have already there is no safety with respect to any of its funds, and affirmed, the whole tendency of the age is towards the it would be worse than folly to commit anything to it secularisation of the universities; not in any spirit of in Trust. The donors could have no assurance that antagonism to religion; but as an indispensable step their wishes would be observed; what had been given towards true progress. for the benefit of the clergy, could be used for the benefit of others. Figure 1. The had until benefit of others, as has been done in crediting the Mission fund with the income arising from the Clergy Trust. The Synod is said to have done this this its Scotia, where he had been interested in prosecution if requested by a quorum, which would be sixty Trust. The Synod is said to bave done this "in its lestice." I produce a said to bave done this "in its lestice." I produce the said to bave done this "a lestice." I produce the said to be a lestice. justice." I understand that "the foundation of justice is that there was no lers. It is reported, however, that the Picker of the Secular education he felt that there was no lers. It is reported, however, that the Picker of the Secular education he felt that there was no lers. It is reported, however, that the Picker of the Secular education he felt that there was no lers. tice is that no one should suffer wrong," the doctor, however, speaks of the canon as "detrimental to me and others" and others "and others" and some at the species of all type culfure. He spoke of the influence of do as he likes, without consulting his clients. It is reported, however, that the Bishop will set at defiance the Trustees, and allow a single lawyer to and others "and others" and some at the spoke of the influence of do as he likes, without consulting his clients. and others," and says, "I sincerely sympathise with basis of all true culture. He spoke of the influence of do as he likes, without consulting his clients. It is the clergy representation of the influence of th the clergy represented by Mr. Wright, and regret having voted for the canon that deprived so many brethren impressive in the development of a human soul. They

moned to hear an address read by Mrs. Srills, as To deprive a person without a sufficient cause, is to conduct the youthful mind from the implicit make him suffer wrong and thereby dishonor God's faith of childhood to the rational faith of riper Dear Mrs. Osborne.—I am requested by the members holy law. But justice is relative as well as positive, years. and herein an unjust proceeding becomes intensified and truly hateful. The wealthy David in sparing his sted condemnation. How are we to view the action of Bishop Hellmuth retaining his own twelve to six teen hundred dollars per year from the surplus of the Clergy Trust, and yet from aa ardent expression of between secular and religious education, for education love for the extension of missions, aided in depriving is but the soul's getting acquainted with the facts and comparatively poorly paid clergymen of their annuity of two hundred dollars? He knew it, and yet continued to receive his larger amount, whilst withholding the smaller amount from others. Was not this a parody upon justice, or rather an aggravated degradation of a holy law? The Synod has to bear the re sponsibility, and the poorer clergy are made to suffer wrong. Power and responsibility have been united by unerring authority, and to separate what God has joined together, is sure to issue in confusion and every evil work, of which we have abundant evidence. Had no injustice been perpetrated, there would have been no appeal to Casar's court, strife would not have been engendered, neither would distrust and alienation amongst clerical brethren have resulted, but as aforetime, they would have "endeavoured to keep the unity of the spirit in the bond of peace." That por tion of the Episcopal and Archdeacon's income arising from the surplus of the Clergy Trust, must stand or fall together with the smaller annuity appropriated to the other clergy, If there was no mal-administratration of the Trust in continuing to pay the larger annuity to the recipients, the Bishop and Archdeacon and therefore, the Trustees of the fund are responsible one way or the other. The Synod of 1876 did not distinguish between one by law and another in admin istering the Trust, but declared that "all grants made in pursuance of any such by-laws or canons shall absolutely cease and determine." (See Canon 27 Bishop and Archdeacon from out of this fund: there was no discrimination made by the legislation of 1876 Archdescon should be deprived of their annuities under the by-law which appropriated to them, as erroneously represented by Mr. E. B. Reed to the Synod, but that the by-law under which appropriations were made gave the recipients a vested right, and certainly if in one case, it must have done the the therefore increasing difficulty of maintaining prosame in the other. The only way any part of the per discipline, whether in day or in Sunday schools surplus of the Clergy Trust can be appropriated is by leacon, as well as to the rest of the clergy J. T. WRIGHT.

The Parsonage, St. Mary's,

Nov. 17th, 1885

(To be contined).

# UNIVERSITY EDUCATION.

SIR,-On Friday, 16th inst., President Wilson, of of which was the defence and praise of secular educa tion. It is worth while noting one or two short extracts from the speech, placing in comparison, the views of two eminent Baptist educational authorities given at Guelph on 20th instant.

Dr. Wilson at Toronto, said: "I believe the system on which this college is established to be in harmony with some of the most promising aspects of modern SIR,—Dr. Beaumont in his letter overlooked one times; and there are few things that we, as Canadians.

"No graver responsibility devolves on the council

Rev. J. A. Stewart, B. A., said he desired to speak on secular education. He wished to place it upon a right basis. Jesus Christ was alike the head of creation and of the Church. Through Him all things consist. All laws, physical, mental, and spiritual centre in Him. There can be no Christless scienceif Christless, it is false. There can be no distinction laws of Christ's universe.

No Churchman can afford to pass without comment the above. On the one hand we have, as has been said, secularism lauded to the skies; we are virtually told that God, the universe, the Bible, the Christian system exist only on sufferance in an age when speculative enquiry should have fair play; " that is, that if these eternal verities can be shut out of existence by any speculation however false, founded may hap on bold conjecture merely, then in reverence to truth, whatever truth may mean, we must humbly acquiesce, and tare up root and branch and reject all that is most dear and most sacred. We are told that the Church and science occupy incompatible, irreconcileable positions; it is plainly assumed, that because on some occasions one or other sections of the Church may have in times past interfered with scientific speculation, therefore the Church as a whole is arranged in deadly hostility to science and scientific research to day. Nay, more, we have Sir J. Clerk. Maxwell applauded, not mere y for his abilities, researches and piety, on all of which he most truly deserves our admiration, but for the fact of his having been a Presbyterian; had Sir J. been a High Churchman and just as successful as a savan and as a teacher, it is doubtful whether he would have received, "in reverence to truth," such "honorable mention." In conformity with this the Church is treated as if a mere Protestant, man-made sect amongst sects, and the cheers of the large audience assembled showed their sympathy with the speaker. Again, too, intellectual culture in secularism is the only one that can be successfully carried out: in other words the composite man has to be disregarded, and be trained to be a mere intellectual sharper without God and without hope in the world. And yet, it is to this secularism pure and simple that our young men are to look for their higher knowledge. Surely looking at the decay of manners among our masses, the increasing contempt for authority, the increase of irreligion (ample proofs of which can be readily given); even Dr. Wilson's great intellect might be sufficiently pleased

It is refreshing to note, on the other hand, the Christian utterances of Dr. Rand and of Rev. Mr. Stewart. Not a word in the two quotations is there, but what the most Catholic Churchman might have attered; not a sentiment which he cannot make his own; all corresponding in ennobling and exalting tendency with the truths enunciated in the most xcellent address of Provost Body, delivered at the Ontario Teachers' Convention last summer. The education of the whole being, physical, mental, spiritual; surely this is alike the will of the incarnate God, and the ideal for whose realisation the Church, in both school and college most earnestly strive. To the Catholic there is neither Christian nor Christless knowledge; to the true Churchman all branches of science, of art and of literature, lead to

their author, the Blessed Trinity. Thanking you for inserting these few scattered thoughts, leaving their full development to your many readers. Believe me, yours sincerely,

Oct. 26th, 1885. ANGLICANUS.

#### SYNOD OF HURON.

SIR,-It is very well known that one hundred and twenty or thirty petitions have been sent to Bishop Baldwin, asking for a special Synod, so that the Trustees of the Clergy Reserve Fund may be able to consider the interests of the trust committed to them. His Lordship cannot object to a body of Trustees