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for the change. I am free to confess that it has operated very disastrously on many of our senior brethren, who after long years of toilsome service in the diocese, are poorer to-day than they were when they first entered on their arduous service, 20 years ago. The surplus of the Commutation fund, was a sort of annuity, that guaranteed them at least some measure of comfort.

What is their position to-day? Though still in their mature manhood, they are superseded everywhere by the young.

The cry to the Bishop from every parish in the land is, "send us a young man." The clergyman who has served some years in the diocese, is contemptuously thrust aside, whatever his bearing, piety, and culture may be, in order to give place to the "young man." I am familiar with several professions, and have associated almost exclusively with professional men all my life, first in the Mother country, and for many years in the Dominion, and I know of no professional position less desirable than that of an elderly clergyman in Canada. They meet, too, with very little consideration and less respect. In the phrenological and psychological developments of the people of Canada, there seems to me to be a total absence of the organ of veneration. But the worst is the absolute certainty that the clergyman, instead of getting into a better position and retaining it, only gets poorer and poorer, the older he grows.

Now, the former administration of the surplus of the Commutation fund, so thoroughly met this evil, that it never seemed to exist. It was certainly never felt until the present arrangement began to produce the fruits of its operation. Formerly, when an elderly clergyman gave place to a "young man," his annuity of \$200 from the surplus was always sufficient to keep him from financial embarrassment. It was always sufficient to keep him up, and enable him to work on with ease of mind and with some measure of comfort in his surroundings. But now, all that is changed, and one of the most pressing needs of the Church of England in this diocese at least, is some provision by which lengthened services shall be remunerated.

The wealthy laity of the Church of England in the diocese of Huron, could not prove their love for the Divine Master, more conclusively, nor could they make a better use of their wealth, than by creating a fund for the benefit of the clergy who have laboured long in the service, and by bequeathing something to it, in their last will and testament.

It will be remembered by those who took part in the proceedings of the Synod, that when the canon, so detrimental to Mr. Wright and others, was passed, it was after our late excellent Bishop had given us the strongest assurances which it was possible to utter, that the elder clergy should not be subject to any financial loss. He made a most stirring appeal to the lay delegates of the Synod to pledge themselves to more liberal contributions, in order to enable him to fulfil his assurances. This they did in the readiest way that could be desired. But their pledges were only verbal, and were not only without any binding effect upon the parishes which they represented, but were not even officially made known in those parishes. Added to this, many of those delegates never appeared in the Synod afterwards. On the strength of the promise of the laity, the Bishop prepared a graduated table of income, for the clergy, providing a stipend sufficient to cover any loss to the elder clergy resulting from the adoption of the motion.

After the canon had become part and parcel of the statutes of the diocese, the clergy actually looked for the fulfilment of the promises made to them, but here was the loose stone in the arch. The worthy Bishop to his own inexpressible grief, found himself unable, utterly unable, to fulfil them. The scale of income was a dead letter. *Hinc illud lacrymæ!* The Bishop intended well and did his best, but he was not backed by the laity, and it remains in fact, at this very moment, that the liberality of the laity has not kept pace with the expanded work of the Church, and the necessities of the clergy. To remedy the deficit, we are willing in part, to earn our own living, besides attending to our ministrations, if the Church will only allow us.

But we are bound hand and foot, and absolutely forbidden to do so. The great majority of the clergy are only receiving the stipends given to clerks and book keepers in stores. Some of us has small private means, and some are helped out by relations or wife's relations. But the bulk of the clergy are doing their duty under disadvantages, difficulties, and privations, known only to the parish parsonage.

I sincerely sympathise with the clergy represented by Mr. Wright, and although I now regret having voted for the canon that deprived so many brethren of the acceptable addition of \$200 per annum as the reward of lengthened service, I still maintain that the Synod had the legal right to dispose of the surplus, and it is only the surplus that is concerned in the question, as it at the time thought best. My turn in due order would have come several years ago, and I should myself have been now among the beneficiaries.

If the question had to come over again, I should be one of the last to vote for such a canon, under any pretext, and should prefer opening up new missions only as the resources of the mission fund would allow.

The true solution of all the financial difficulties of the diocese of Huron, could be found in one simple, practicable, and statesmanlike act. Throw the whole of the sources of the revenue of the diocese, into one common Diocesan Endowment fund. Out of this give the first claim to the widows and orphans of deceased clergymen, and to the aged clergy needing superannuation. Rate each and every parish at a specified sum, as the stipend of the clergyman, but let him receive it not at the hands of his people, but from this fund, to which it ought to be officially sent. In addition to this let him enjoy an extra one hundred or two hundred dollars per annum, after a period of ten and fifteen years of service respectively. If besides this the people of a parish wish to give their clergyman anything, as a special expression of their good-will, let them be encouraged to do so, and lasting blessings will be their reward.

J. W. BEAUMONT, D.D.

"WHY I AM A METHODIST."

Sir,—The above is the title of a tract published some short time ago by the Methodist printing and publishing concern in Toronto. This Methodist tract has been intended to counteract the influence and teaching of the famous pamphlet by Bishop Randall entitled "Why I am a Churchman."

The thing is just of a character to do a great deal of harm to the Church of England, with certain classes of our people, unless answered. The Methodists are nothing if not a proselytizing body. They would die out in Canada, were it not for their piratical and proselytizing modes and habits. They are a very aggressive body, and they are not always as careful as they ought to be in speaking with accuracy, honesty, and truthfulness when engaged in the business, (I say business, for it amounts to something like that), of swelling the list of converts returned annually by the person whose interest it is to be able to point to his great success in the art of converting people, mostly Christians, into the ways of Methodism. My object in writing this letter is to direct the attention of Churchmen throughout Canada, to a circular sent out some time ago by one of our laymen.

In this circular Mr. W. P. Sweatman, who has written a most satisfactory and thorough reply, a complete answer, to the Methodist tract, asks for subscribers.

Mr. Sweatman wrote after having thoroughly mastered his subject. His answer appeared in the form of letters, in a weekly paper, "The Pembroke Standard."

I have read and re-read those letters, and I have the greatest pleasure in being able to recommend such an able setting forth of the argument between Methodist and Churchman. I have no hesitation in saying that, when those letters appear in pamphlet form, they will be found to be the very best and most useful document that has, as yet, appeared on the subject. The whole matter is dealt with in a masterly way, and yet there is not an unkind, ungentlemanly, or unchristian word used. They are most sure to do great good in every parish where circulated. I would say to Churchmen let us become more aggressive.

The great bulk of the people of Ontario ought to be Churchmen, and the great bulk of the people may yet be made Churchmen. We do not despair for the future, for are not the constitution and character of the Church of England such as to inspire hope and confidence, she is possessed of all the divine gifts for extending the incarnation, and in this divine way, elevating and improving mankind as no mere sect ever can.

The Methodist body is not doing and cannot do as much as it used to do.

The Methodist methods have been greatly changed and their standards have been departed from. They are fast becoming too respectable. Respectability of a sort, without age and some other qualities, is after all only enervating. With time and good work on the part of the Church of England, many, many of the religiously disposed of the Methodists, will find their way to their true home, the spiritual birth place of the Wesleys, the old Church, the Church of England. I think Churchmen ought to send in their names at once to Mr. Sweatman, stating how many copies they will take.

If 5,000 copies be ordered the printer will make the lowest possible charge.

I fear if Mr. Sweatman be not encouraged, by the clergy and laymen very generally, he will not feel disposed to run the risk of publishing at his own expense solely. I intend to take from one to two hundred copies of the pamphlet, and I feel sure that I shall not be a loser by my investment.

This pamphlet, moving about through the parish, will be as good as an army of assistant ministers, and

the way of the Methodist agent will have been made more difficult. Yours truly, RECTOR.

MISSION FUND.

Sir.—From the following taken from the appendix of 1881, I thought the subscriptions were for mission purposes.

Resolved—That owing to the straitened condition of the Mission Fund, and the necessity of all possible economy, it shall not be necessary to publish in the Annual Report the names of subscribers for less sums than fifty cents. Carried.

On page 5, same appendix, I read as follows:

"The arduous work of the Missionary meetings has been most ably and successfully carried on by the Missionary agent, Rev. W. F. Campbell; and the Committee feel that, under God, much of the last year's continued progress has been due to the energetic and systematic method adopted by Rev. Mr. Campbell in his work."

On page 11 missionary collection at meetings amounted to \$1,612.08, and agents and deputation expenses to \$1,784.63, or loss of \$172 55. It is difficult to see where the "continued progress" was, this deficiency came out of the poorer clergy. We are now reaping the effects of past mal-administration.

I believe any amount failing in our good Bishop's stipend is to be paid out of the residue of the General Purpose Fund, which has always gone to the Mission fund, thereby leaving less for the poorer clergy. I consider this places the Bishop in a very unpleasant and unjust position. I think it should be taken out of the Sustentation fund. When the collector called upon me, he stated the object was to provide for aged clergyman and those who had not sufficient stipend. I am aware the result would be the same, but in one case the amount required would be taken from a fund especially provided for such cases, in the other taken from a fund that is supposed to be especially for missions. Yours truly, NON-CONFIDENCE.

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.

NOVEMBER 1st, 1885.

VOL. IV. 22nd Sunday after Trinity. No. 49

BIBLE LESSON.

"The Dying Patriarch."

Genesis xlvii. 28, to xlviii. 7

We saw in last lesson the happy reunion of the long separated father and son. Jacob had for many years given up all hopes of ever seeing his beloved son Joseph again; but God had been very good to him, and his soul was satisfied. He was content to die. He felt that the Eternal God in His own good time would fulfil the promises, and though his knowledge of immortality was not so clear as ours, since Jesus Christ has "brought life and immortality to light through the Gospel," and has told us of His Father's house where the many mansions be, he was resting his faith in the living God; he waited for the Salvation of God, when He should visit and redeem His people, see Gen. xlix. 18.

(1). *Weary of Life's Pi grimage*, chap. xlvii. When Jacob was brought by his son into Pharaoh's presence, the king, struck by his venerable appearance, asks him, how many are the days of the years of thy life? for this was the literal translation of his question. Jacob's answer is tinged with sadness; his life had been that of pilgrim, from Canaan to Haran, and from Haran to Canaan, and now to Egypt, and last of all he was going to a better country, that is, an heavenly, see Heb. xi. 13, 16. Compare 1 Chron. xxix. 15; Psalm xxxix. 12; Psalm cxix. 19, 54; 1 Pet. i. 17; 1 Pet. ii. 11. Jacob describes his days as "few and evil," he had enjoyed his days also, but compared with the lives of his fathers, his life had been full of sorrow and troubles. Abraham had lived to the age of 175, Isaac to that of 180, while he was at this time 130. His life was prolonged to 147 years, see verse 28. Young people think little of life's sorrows, and a great deal of life's pleasures, yet Jacob's experience is true concerning man's life in general, see Job v. 7; Job xiv. 1, 2; Eccles. ii. 23. May we realize that "We've no abiding city here," let our prayer be like that of David and Moses, see Psalm xxxix. 4; Psalm xc. 12, and compare Ephes v. 15, 16.

(2). *Confident in God's Promise*. But Jacob looked back with mixed feelings on his chequered life, he