

brought face to face with the utter impossibility of making an adequate, if any, provision for advanced age or dependent family. A few do receive an income from which it is possible to lay aside something from year to year, but unfortunately the ability to do this is the exception and not the rule. The Benevolent Funds of the Church fall far short of making up for the lack of ability to save on the part of the clergy generally. Nor is there any encouragement for the future as the smallness of the sums paid from these Funds must continue until some means are devised and put in operation that will increase them. It would not be difficult to show that this state of things is a great injustice to a class of men who possess talents and discharge an amount of actual work which, in ordinary worldly affairs, would yield a very much larger income, but such is not our present purpose. We have merely to accept the state of things which exists and consider what is best for the clergy under it. The vital question is, what can the Clergy do so that they may not be wholly dependent on the Benevolent Fund of the Church? The letter of the Rev. C. R. Bell, of Lakefield, published in our issue of the 8th instant, places the matter in a clear and sensible light and we fully agree with Mr. Bell in the view that the only way by which clergymen can supplement payments from the Widows' and Orphans' Funds, or any other Fund of the Church, is by Life Assurance. To do this, however, has been about as difficult as to lay aside out of the yearly income for future necessity. Life Assurance cannot be had for nothing and the payment of the premium has been the trouble. The demand for the necessaries of life by a clergyman's family forms a first claim upon his purse, and to satisfy that demand the contents have in most cases been exhausted. We are strongly of the opinion that it is the bounden duty of the Synods of the Church to give early and earnest heed to this matter and mature some plan by which the families of clergymen will have further protection by means of Life Assurance. A plan having this in view has been prepared by Mr. J. K. Macdonald, Managing Director of the Confederation Life Association, of the city of Toronto, the particulars of which have been communicated to the Clergy by means of a circular from that Company. This scheme has been highly approved of by the Bishop of Toronto in his circular of September last, referred to by Mr. Bell. We propose in our next issue to give an outline of the proposed scheme, as we consider it a real boon to the Clergy and will therefore be glad to give our views in regard to it. Meanwhile, as suggested in our last issue, we will be glad to receive correspondence on this question.

THE CHURCH IN ENGLAND IN 1879.

The year 1879 has not been a very memorable one in Church matters. A few years ago, indeed, the state of affairs at St. Alban's Holborn, would have created considerable excitement; but Mr. Mackonochie having been ten years before the courts, the public are so accustomed to his vagaries that his refusal to obey a particular sentence of Lord Penzance, or to admit the Bishop's nominee, hardly calls forth more than a passing remark. At St. Vast's Foster Lane, last Sunday, Mr. Dale, who has never celebrated the Holy Communion since he was forbidden to wear vestments, obeyed the Bishop's direction to resume celebrations, but wore the forbidden garments. The attempt on the part of Convocation to arrive at a concordat with the Ritualists has for a time failed. The important Bishopric of Durham was vacated by Dr. Baring by resignation (his lordship soon after died), and he was succeeded by Canon Lightfoot, whose appointment gave universal satisfaction. Another important event was the consecration (on S.

James' Day) of Dr. Walsham How as Bishop Suffragan of London (under the title of the Bishop of Bedford), and the good result of his appointment has already been abundantly shown. On the same day a new bishop for Jerusalem, one for China, and one for New Westminster were set apart in St. Paul's; and subsequently in Croydon Church another bishop for British Columbia was consecrated. The appointments of Lord A. Compton, the popular Deputy-Prolocutor of the Lower House of Convocation, to the deanery of Worcester; of the Master of the Temple to the deanery of Llandaff; and of Professor Stubbs to the canonry of St. Paul's, are noteworthy; while a new arch-deaconry of Southwark has been formed. The sad death of the Bishop of Guildford has left a void difficult to fill. Among other deaths we have to note are those of the Dean of Worcester, Professor Brewer, Canon Ashwell, and Prebendary Bullock, the secretary of the Society for the Propagation of the Gospel in Foreign Parts. The consecration of Edinburgh Cathedral was of interest beyond the borders of the Scottish Episcopal Church; while in Colonial Church matters the death of the magnificent Bishop Tyrrell, of Newcastle (who never came home for thirty years, and endowed his see), and of the first Bishop of Colombo (Dr. Chapman), so beloved of Etonians, are to be noted. In Ceylon unfortunately the controversy between the present Bishop and the Church Missionary Society still continues, and has been referred for settlement to the Primates and the three senior home bishops. In South Africa there are ecclesiastical dissensions, not merely in Natal, where the arrival of a Mr. Colley has revived the Colenso controversy, but in Grahamstown, where the Bishop has excommunicated the Dean, who has taken the same attitude in a free as Mr. Mackonochie has done in an Established Church. What has been known as the Bordesley sacrilege, and the Carter case still under appeal, have been the chief events which have moved the High Church world; and among the extreme Evangelicals there has been some stir because Canons Ryle, Garbett, Hoare, and other moderate members of the party—dubbed by the ultras "Neo-Evangelicals"—have shown themselves willing to co-operate with other schools of Churchmen. The movement for a reform of the representation of the parochial clergy in the Lower Houses of the two Convocations has made considerable progress.—*Pall Mall Gazette*.

Diocesan Intelligence.

MONTREAL.

FROM OUR OWN CORRESPONDENT.

The Mission Fund.—This week ends the missionary meetings for the present. On the whole they have been a decided success, and have been marked by a unanimity that augurs well for the future. Truly our Bishop did not spare himself—he presided at each meeting, and at each meeting made just the right kind of address. Mr. Brydges was again present at some of the meetings as was also Mr. Thomas White, M.P. At the meeting in St. Jude's the Bishop spoke in high terms of the zeal and patience displayed by the pastor and people of that young and rising congregation, and complimented them on their work of faith and labour of love. His Lordship's remarks were well deserved. Mr. Dixon and his people have overcome obstacles that, to many, would have seemed insuperable. The meetings at Trinity, St. Mary's, and Longueil were fairly attended notwithstanding the very inclement weather. The attention at Trinity was the smallest of all the meetings.

Canon Thompson.—This was once a very familiar name in the Diocese of Montreal. The Rev. J. H. Thompson, Vicar of Datchet, near Windsor, England, was for some years Canon of Christ's Church Cathedral in this city, and Professor of Theology in Bishop's College, Lennoxville. His wife, who departed this life on 28th ult., was sister to Mrs. Williams, wife of the Lord Bishop of Quebec. Mr. Thompson has the sympathy of many of his old Eastern Township friends in this his hour of sorrow.

WAKEFIELD.—When the Parsonage was burned last summer the Incumbent lost all his furniture, clothing, and almost all his books. Out of quite a respectable little library he managed to save the following

volumes only, viz.:—Trench on Miracles, Horne's Introduction, 3 volumes out of 4; Trench on Parables, Paley's Works, 3 volumes out of 5; Brown on the Articles, Burnet on the Articles, Pearson on the Creed, Massingberd's English Reformation, Priccaux's Connection, Sadler's Second Adam, Greek Testament, Vulgate, Shakespeare, Shelley, Longfellow, Bible and Classical Atlas, and some Latin and Greek authors; altogether about two dozen works out of the whole collection. Rural Dean Robinson and Rev. Mr. Longhurst have jointly issued a circular inviting the co-operation of the clergy of the Diocese in an endeavor to replace for Mr. Fuller, at least a portion of the books he has lost. Won't some of the generous readers of the DOMINION CHURCHMAN, lay and clerical, in the other Dioceses, help in this matter? Money or books (other than those already mentioned) will be gladly received and acknowledged by Rural Dean Robinson, of Aylmer, P. Q., or Rev. Mr. Longhurst, of Eardley. Let us all give a helping hand to a member of our Church, especially a missionary in distress; those who perhaps cannot spare the money can spare a couple of volumes.

STANSTED PLAIN.—This point lies so close to our Diocese that it almost seems a parish of our own; it is, however, in the Diocese of Quebec. The pastor is Mr. Thorndike. The minister and people are making an effort to raise some money for the Parsonage Fund, and social meetings are held for the purpose nearly every week—the last being held at the house of Mr. C. A. Richardson, the popular Registrar for the District. The sum of 25 cents is charged to each person at each meeting and quite a respectable amount is being rolled up.

MANSONVILLE.—We hear some talk of a new church in connection with this parish and hope it may take definite shape before long. The present church is, *forte* *principis*, the worst-looking Church of England building in the Diocese. It was originally built for a Baptist meeting-house and was used by the Baptists as such for many years when it fell into our hands by purchase. Successive Incumbents of the Church have talked of putting up a new and more respectable edifice but so far the old one stands, a monument to the uselessness of words when not followed up by deeds. During the last two or three years the Roman Catholic Church and the Methodist Society have each erected very pretty little places of worship;—surely Church of England people who are the wealthy, and the intellectual of the District, can afford to do something in this direction for the glory of God. Mr. Ker says he is opposed to building churches "on credit;" we think he is right, but there is quite enough wealth in his congregation to render "credit" unnecessary.

ORMSTOWN.—It is somewhat late in the day to chronicle Xmas doings, and we regret the account of the proceedings on 30th ult., did not come to hand earlier. The Rev. A. D. Lockhart and his people spent a very happy time together—around the Xmas tree. Miss Lockhart, the organist, was presented with a china, glass, and toilet set by the congregation. After the "Free" supper was served at the parsonage the evening was spent in games and music and with innocent sport in which the good missionary and his family heartily joined. There are but few places in the Diocese in which the Church is doing a greater work than in Ormstown.

LACOLLE.—Miss Featherston, the organist of the Saviour's Church, has been presented by the congregation with a beautiful writing desk. Rev. Mr. Wood is still in charge.

LEST.—It is usual in this Diocese during the season of Lent for the various clergymen to exchange pulpits with each other. Without going into the question as to whether the custom is profitable either for the clergy or people, it may not be out of place to suggest that the old party considerations which used to cause so much sorrow and vexation in days gone by, should not influence the clergy in extending invitations to their brethren. We have no time to waste upon such folly; the Church in this city and Diocese is loaded down with the burden of real, blessed, missionary work, and this work can only be successfully performed by unity and love, and brotherly toleration, along our whole line. Out upon the man who, in the face of so much to be done, revives the old time issues between high and low, Evangelical and Ritualist! The Church needs all—the high as well as the low, the Evangelical as well as the Ritualist. If sinners are only brought to Christ, it makes but a scant difference whether the Evangelical or the Ritualist is made the instrument of conversion. We are sure that Canon Baldwin's real eloquence and piety would do good, and would be welcomed now and again in the pulpit of St. John the Evangelist, and we are equally sure that the unaffected goodness of the Rev. Edmund Wood—his devotion

to his
to God
would
Christ's
the Cal
one sin
world-e
pects,—
our Pro
lence to

MONT
evening
place in
Mission
gether
Horne
preside
Lent.

CONF
tion wit
place
In the
Method
Bishop
ed by S
and oth
on all tl

PICTO
opposite
the dep
Mr. God
evening
Smith,
I necess
wishers
if the C
Rev. Mr
their eff
glad tid
glorious
Rev. Mr
in its in
England
in the U
well, an
Church
wished

An ill
parts
had be
exertion
They fe
fleeting
saved fo
top thin
who we
a glimpse
them fr
waiting
upon th
the sun
eyes escap
try whe
spire in
in ecsta
spire; c
paired t
their fe
Church
Dean re
neighb
English
there.
forth by
Church
ing to ti
some e
America
who had
endowed
there su
the fun
through
funds an
ern chu
attracte
that tin
name,
their fu
sionary
for his
ment.
silver c
church,
war th