

and the sentiments which best serve to adorn human nature, and to manifest the characteristic features of the religion Christ came from the throne of His Father to give us. "If God so loved us, we ought also to love one another." The benevolence so remarkable in all God's dealings with men ought to be sedulously imitated by every man who names the name of Christ. Although the season is exceptionally favorable this year for the poor and the destitute, yet there are multitudes of opportunities for exercising our benevolence. And, for many a year to come, the spiritual necessities of millions of our fellow men will furnish abundant opportunity for the display of all the prayers and of all the charity it will be in our power to give. The Indian heathen of this continent, the Missionary Diocese of Algoma, our own newly settled districts, as well as hundreds of half starved clergymen, will readily occur to those who are both able and willing to devote their means to the glory of God and the prosperity of Christ's Church.

#### EVENSONG ON CHRISTMAS DAY.

WE insert in the correspondence columns a letter on the subject of the use of Evensong on Christmas Day, or rather on that of its non-observance in all the Toronto Churches except that of St. James. If our correspondent has correctly stated the case, we cannot but think it exceedingly strange; and no doubt it has only required to be pointed out in order to ensure a remedy. As he observes, this highest of the Church's Festivals which can possibly occur on a week day, ought to receive the attention which the Church has plainly designed it should. The lessons to be taught, whether dogmatic or practical, are too numerous and too important to be condensed into one service; and we are sure there must be many a sound churchman in Toronto who has desired to consecrate both morning and evening of this day to the service and worship of Him "Who though He was rich, yet for our sakes became poor that we through His poverty might be rich." We imagine our correspondent is a little mistaken as to the practice of the rural parishes. Most of these having three churches, and nearly every every one of them having two, it is necessary to observe Evensong, in order to give each of them a service on Christmas Day. And indeed the custom of omitting services and portions of the service, belongs rather, we imagine, to churches in the towns rather than to those in the rural districts. About three or four years ago we knew of a church in a considerable town, having two or three clergymen, uniformly omit the Litany on Communion Sundays. There is only one clergyman for that church now, and we are not able to say what is the present practice.

#### WIDOWS' AND ORPHANS' FUND.

LAST week we inserted a communication on the method of raising this Fund in the Diocese of Nova Scotia—by the kindness of our correspondent in that Diocese. We

are now favored, by a correspondent from Quebec, with a statement of the regulations adopted there, which it is said have been proved to be eminently successful. The subject is one of great general interest, and it concerns the Laity far more than it does the Clergy. For the Clergy could easily have made provision for their widows and orphans by adopting any other pursuit than that of the ministry; and it is of great importance to the Laity that their clergymen should be enabled to minister to them in holy things without distracting cares for the daily necessities of life, and without anxiety for the support of those they may leave behind them. By a comparison of the modes adopted in different Dioceses, an extensive interest may be excited in the subject, and some general scheme may be devised in which the whole of the Ecclesiastical Province may unite. If only one or two active men in each Diocese would take the matter up in earnest, the fund would no doubt become in a really flourishing state.

As an example of what can be done, we find that in the Diocese of Quebec, in 1865, the Fund amounted to a little more than \$17,000 invested; in 1876, it had grown to nearly \$40,000, and, in the meantime, every claim had been righteously paid from the Fund itself. So that the capital produces independent of subscriptions and donations, about \$2,600 annually, while the claims so far have rarely exceeding \$1,000 per annum.

#### THE "CLERICAL GUIDE."

THE editor of the *Clerical Guide and Churchman's Directory* desires us to announce that, in conformity with what he believes is the wish of a large number of the clergy, he has decided not to make the *Guide* an annual publication at present. The Canadian Church, it would appear, is not yet sufficiently strong to maintain such a publication yearly, and however much we, and perhaps others, may regret this, yet, at the same time, it is not to be expected that the editor is to assume, and in the end himself bear the heavy expenditure the issue of such a work must entail, in addition to the great labour involved in its publication and circulation amongst the clergy. We are aware that Mr. Bliss has, at very great inconvenience to himself, brought this work through two editions; that it has on each occasion required, for two months previous to its issue, his unremitting attention, and this, too, at a time when his official duties demanded the closest application. We do not think, therefore, that we can urge too strongly Mr. Bliss' claim on the Canadian clergy for all the encouragement it may be in their power to give him. Henceforth the *Guide* will be issued every two years till such time as it appears that a yearly publication will meet with the encouragement and support necessary to maintain it. We appeal to all Churchmen, Clergy and laity, to encourage this work, and cannot urge too strongly, on the Clergy at least, to send, without delay, their names to the editor as permanent subscribers, that he may know beforehand what he has to rely

upon. It is, we believe, the intention to make one or two improvements in the next edition, though not in any way enlarging the book. The work has received the cordial approbation of the Metropolitan and other Bishops, and we cannot but hope that the clergy will be unanimous in their support of it.

#### THE SCOTTISH CHURCH AND THE OFFICE OF METROPOLITAN.

THE gradual steps by which the Church in Scotland has been advancing of late years to a "state of satisfactory, even if not complete, organization," must have been watched with feelings of the deepest interest and sympathy by all loyal Churchmen. Our Scottish brethren cannot fail to share the feelings thus expressed by the Primus at the commencement of his Charge delivered last August:—

"In looking back to the history of our Church during the last fifty years which followed its disestablishment, or, at its condition in the year 1792, when the penal statutes which had crushed it were repealed, and comparing its position at either of those periods with that which it now occupies in the country, we cannot but feel deeply thankful for that kind and wonderful Providence, which has watched over and guided our fortunes."

The method of advance to the present well-ordered state of things has been worked out according to primitive models. Synodal action has been the key-note of Church progress in Scotland. "The Bishop and presbyters," says Hooker, "who, together with him governed the Church, are for the most part by Ignatius jointly mentioned." The latter calls them "counsellors and assistants of the Bishop." So Bishop Eden, in the Charge above quoted, says, "The history of our general Synods is, in fact, the history of the gradual reorganization of our Church." Regulations as to diocesan, Episcopal, and general synods form an important element in the canons of the Scottish Church. Diocesan and Episcopal synods must be held every year, and may be held oftener: a general synod may be convened when a majority of the Bishops decide that the circumstances of the Church require it. Such a method of procedure, even if it appears to some to be dangerous to the stability of the Church, at any rate preserves its vitality and freshness of life.

But with all that has been done towards the restoration of a complete organization, the metropolitan dignity is still in abeyance. The irregular government of the Church after the disestablishment, when the Bishops formed themselves into a college rather than a body of diocesan rulers, led to the appointment of one of their number as Primus, who presided at the synod, but possessed no metropolitan or vicarial powers. Bishop Eden asserts that there was a secret understanding at this time between the Bishops and the exiled prince that the powers of the Metropolitan should be placed in abeyance, and the Archiepiscopal Sees of St. Andrew's and Glasgow left unfilled, so that in the event of his restoration he might appoint to