

Communicant's" point of view) "for 'X' * * * not to have made such an exposure of the real point at issue." But whether light or darkness has been thrown upon it, "A Constant Communicant" has now been obliged to say: "I admit that I was, as I saw the account, under a misapprehension; I thought that the door was locked through a zealous warden being very jealous of anything that looked like ritualism." And again: "The doors were not closed through even a mistaken regard to the interest of the Church, but merely to gratify personal spite on the part of the warden." To bring this out was the object of my letter.

But the letter of "A Plain Man" touches on a question of very general interest, though, unfortunately for the English Church in Canada, my statement is practically true. A clergyman may exclude from the Communion "an open and notorious evil liver," or "those betwixt whom he perceiveth malice and hatred to reign," reporting the same to the Ordinary within fourteen days. Yet even here the question might be raised as to how much of that Rubric is English Canon Law. But over the non-communicants the Church has no control whatever. On the contrary, they control the Church, as she generally depends to a very great extent upon their contributions for her support, and some of our vestries are chiefly composed of non-communicants. I quite agree with "A plain Man" when he says, "I do not like it to go just as 'X' makes it." Only I did not make it so. But it would be of no use for me to say anything else than what is the case, nor for the most learned of your readers to say what is the law of the Church in theory, when it is impossible to apply it. Let me suggest one interesting query: Why does the Church of England find it more difficult than any other Christian body to exercise discipline? Yours truly, X.

EVENSONG ON CHRISTMAS DAY.

SIR,—I hope it is not too late to call the attention of the clergy, and of churchmen generally, to a reform which consistency, as churchmen, and loyalty to the directions and requirements of the prayer book loudly demand in a matter in which great laxity, if not complete neglect, has been the "use" of most if not of all the churches in Toronto, except St. James'. It is to be feared that the bad example of the capital has been followed in other towns and in the rural districts. I allude to the total omission of Evensong on Christmas day. On this the highest feast of the Church, which can fall on a week day, and in the face of special provision being made for proper psalms and lessons at Evensong, that service has fallen into entire, or almost entire, neglect and disuse. Whence has this arisen, if not from supineness, self-indulgence, compliance with worldly usages, and forgetfulness of the calls of religion and of the Church? On what day would a bright and hearty Evensong, say at eight o'clock, be more appropriate than on Christmas day? Or if that be not convenient or suitable in every parish and under all circumstances, let there be at all events a quiet evening service, without sermon, at four or five o'clock, where many would go, who, having perhaps attended an early celebration, or from other causes, had not been at matins. This last named time would have the advantage of not breaking in upon family and social festivities which form a most proper part of the observance of the day, but which ought not to thrust out the service which the Church prescribes. In some churches, which could be named, in Lent and particularly in Holy Week, numerous services are provided, which, however excellent and desirable, go beyond the requirements of the Church. No secular festivity or social gaiety is interfered with at that season; and so it happens that services are multiplied and people flock to church.

For the sake of common consistency, and for many much higher motives, let steps be taken this Christmas and forever after to show that clergy and congregations are willing to go to church not only when *nothing else comes in the way*, but even although attendance there should diminish the number of visits paid, or abridge the time spent over dessert. This is an era of increased earnestness and more careful attention to the voice of the Church. Let an immediate

and thorough reform in this matter furnish one more proof that the Church is battling successfully with the world, the flesh, and the devil. I am, yours faithfully,

A LAYMAN.

Toronto, 3rd Sunday in Advent, 1877.

WIDOWS' AND ORPHANS' FUND.

DEAR SIR,—I have read with much interest the letter of "Cleric" in your issue of 13th inst., together with the very liberal rules laid down for the management of the Widows' and Orphans' Fund in the Diocese of Nova Scotia. Believing that the publication of the rules of other Dioceses will have a good effect, by calling attention to the matter, I beg to enclose the by-law governing the fund in the Diocese of Quebec. I cannot but think that the diffusion of such information throughout this ecclesiastical province will have a tendency to assimilate the rules in all the Dioceses, so far as local circumstances will permit and the hope that such may be the result must plead my excuse for venturing to occupy so much of your space.

I may state that the present pension to widows in this Diocese is \$200 per annum, with an allowance for each child under the prescribed age, but not more than four in one family, making a maximum sum of \$360—and this is not as a matter of favour but of right. If a similar provision could be made in all our Dioceses, I feel persuaded it would gladden the heart of many a poor over-worked, underpaid clergyman, and help to smooth his dying pillow.

I should perhaps mention that in the Diocese of Quebec, the Widows' and Orphans' Fund has always been a favourite with the laity, who have from time to time contributed most generously to it, and there is very little doubt if the claims upon the fund continue so light for the next few years as they have been in the past, a still more liberal allowance will be justified to the widow and orphan.

LAIC.

Quebec, Dec. 15, 1877.

ARTICLE XV.—FOR THE MANAGEMENT OF THE WIDOWS' AND ORPHANS' FUND, PASSED 5TH JUNE, 1877.

1. Clergymen now in the Diocese, irrespective of age, who have served not less than 10 years within the Diocese, who are not at present subscribers to the fund, and who wish to secure for their families the full benefit of the Widows' and Orphans' Fund, may do so by producing the medical certificate adopted by the central board, and by paying a contribution of \$5 per annum—provided they qualify within 12 months after the passing of this by-law, on the expiration of which time they can only qualify by contributing in accordance with the scale hereinafter mentioned.

2. Clergymen of less than 10 years service within this Diocese, and those who may hereafter come in, who are desirous of securing for their families the full benefit of the Widows' and Orphans' Fund, may qualify by producing the medical certificate, and by paying contributions in aid of the said fund, which are fixed at the following rate:

Age of clergyman 30, rate \$5 per annum; 31, \$5.10; 32, \$5.20; 33, \$5.30; 34, \$5.40; 35, \$5.50; 36, \$5.60; 37, \$5.70; 38, \$5.80; 39, \$5.90; 40, \$6; 41, \$6.15; 42, \$6.30; 43, \$6.50; 44, \$6.75; 45, \$7; 46, \$7.30; 47, \$7.65; 48, \$8.05; 49, \$8.50; 50, \$9; 51, \$9.50; 52, \$10.05; 53, \$10.65; 54, \$11.30; 55, \$12.

No qualification for the full benefits (except as provided for in clause 1) can be made after attaining the age of 55.

Any clergyman coming into the Diocese after the age of 55, not to receive any benefit from the fund.

All contributions must be paid before the first day of May in each year. But any clergyman failing to pay his contribution by that date, shall, by a vote of the central board, be allowed to qualify himself by paying his subscription within six months from the 1st of May. In case of death the arrears of any clergyman, otherwise qualified, may be paid by his executor, provided those arrears do not exceed one year's subscription.

3. Clergymen who have contributed ten (10)

payments to the fund, under the by-law passed 7th March, 1865, or those who may hereafter complete that number under this by-law, shall be exempt from further contributions.

4. The widows' and orphans' of such clergymen only, as shall be at the time of their decease, in the performance of missionary or parochial duty, under license from the bishop of this Diocese or engaged in educational establishments, under the control of the Synod; or superannuated after at least ten (10) years service within this Diocese; and who shall have complied with the requirements of this by-law, shall be entitled to receive a pension from the Widows' and Orphans' Fund, in accordance with a general scale to be established by the Central Board. Which Board are empowered to make a new scale whenever the altered circumstances of the Fund shall appear to require it, due notice of any alteration being given at a previous meeting of the said Board.

5. Provided that the families of clergymen who may, at the time of their decease, be stipendiaries of the Government to the amount of \$800 per annum, shall have no claim upon this Fund—and that no widow, whose income shall amount to \$600 per annum, shall be entitled to pension for herself, though her children shall be entitled to the yearly pension allowed to children receiving from this Fund.

6. The pension to orphans to cease as each boy attains the age of 18, and each girl the age of 21, or at their marriage, if such an event happen at an earlier period. But such pension may be extended at the discretion of the Central Board in case of children who are mentally or physically unfit to earn their own living, if it be so ordered by a majority of not less than three-fourths of the members of the Board present when such vote is taken. In the event of children losing both parents the pension of each to be increased fifty per cent. The allowance to any one family not to be more than for four children. The pension to widows to cease on their re-marrying.

7. That in cases where the requirements of this By-law have not been complied with, the widow and her children shall receive one half of the sum paid to widows and orphans of subscribers.

8. No pension shall be permitted to be transferred, commuted, sold or disposed of. Certificates signed by a clergyman, to be furnished to the Central Board every year, previous to the payment of the pensions, to the effect that the persons for whom pensions are drawn, are alive and unmarried.

9. All clergymen who shall remove from the Diocese, whether they have completed the required number of payments to the Fund or not, shall forfeit all the rights and privileges of the Fund, but this rule shall not apply to the case of a clergyman who is superannuated, unless he shall be licensed to the cure of souls in another diocese.

10. It shall be the duty of the Secretary to ascertain after the 1st November in each year, whether the clergy have paid their contributions in accordance with this By-law, and have complied with its other requirements, and to report thereon to the Central Board, at its next meeting.

11. The By-law passed on the 7th of March, 1865, and the amendments thereto shall be and the same are hereby repealed.

DEATH OF A PUPIL IN THE SHINGWAUK HOME.

MR. EDITOR,—The accompanying extract from a letter was lately received from the Principal of the above excellent institution—and as I know your readers feel a deep interest in the Rev. Mr. Wilson's trials and successes—I beg you will give it an insertion in your valuable paper. S. G.

"I am sure you will be very sorry to hear that one of our boys has died—one of the biggest—who had been with us in the first institution before the fire. His name was John Rodd, about fifteen years old, and he was employed in the printing office.

It makes me very happy to feel the assurance that John was prepared for the great change, and I feel sure that he is now safe in Heaven. He was one of the boys, who last spring came in to see me, and dedicated himself to Christ, and shortly after that was confirmed. It has been of