

able time over the question of "Women in Vestries," yet the question was well and favourably ventilated, and whoever is spared till next synod will find that it will be a crucial question, and will have to be dealt with in a broad and progressive spirit; the narrowness of partyism will have to be laid aside and the question decided upon its merits, and upon its merits only.

That women are of absolute importance to the growth of the Church cannot be denied, and that their advice is sought after outside of the vestries by both clergy and laity, stands without successful contradiction. Why then should women be ignored in the annual councils of every congregation? I think we are now on the right track.

While the synod on the whole was pleasant and profitable, yet at times both in the Executive Committee and in the House there was seemingly cross-firing, which must be admitted is much to be deplored. Like other synods, this one is afflicted with bores.

The synod has lost much in the resignation of its old and valued secretary-treasurer, E. B. Reed, and although we have a first class man in his place, yet it will take him a long time to learn the ropes.

Sunday School work is fast taking a prominent place in our synodical councils.

LONDON.—Extract from the letter of an Algoma missionary whose little daughter is being educated by friends in Huron:—"We thank you very much for all the information you have given us concerning our child. We are so glad that she is making such steady progress, to which the testimonials both from the ladies who have taken such loving care of her, and from her teacher at school, bear such strong confirmation. My own frequent absences from home and my wife's absorbing duties caused her education to be sadly neglected. However, all that will be mended now. We rejoice to hear of her 'decided taste for music,' a blessing to cultivate and use for the glory of God. . . . I hope that nothing will in the least degree chill the warm loving zeal of those who are engaged in one of the most important and excellent works that the Church could possibly take up. . . . I for one do not feel hurt by the numerous gifts received from time to time from the various branches of the W.A.M.A. During the last eight years our mission has been sustained by the spontaneous gifts in money and clothing sent us by our good friends in Canada and England. To ignore these gifts or to feel hurt by them would be to dishonour God, to spurn His mercies, and to despise His goodness. If we want God's help we must allow Him to help us in His own way, by His own appointed instruments. Before the destruction of our Mission House, we were 120 miles from the nearest school; we are now temporarily on the borders of civilization, but still sixty miles from school privileges. We have prayed to God to open a way for the education of our children. The way has been opened, and shall we refuse to let them go? Every good and perfect gift is from above, and we accept all these gifts, first of all, from God Himself, and then from the hands of His servants whom He has moved to do His work. The education of our dear child is a good and perfect gift, the very thing we have asked for so many times upon our knees. The answer has come and we thank our Heavenly Father for it."

MITCHELL.—On Wednesday last, in Trinity Church, at the close of the shortened form of evening prayer, the Rector introduced Mrs. Davis, of the "King's Daughters," New York, to the congregation. In a most womanly, eloquent and pathetic manner, lit up by passages of quiet humour, Mrs. Davis told of the origin of the society by a few of the "King's Daughters" consulting together to see if there was not some work other than that they were then doing in which they could honour their King. Four and a half years since the society originated, and now it numbered its members by thousands on both sides of the Atlantic. With surpassing power, and in words of great beauty, this gifted lady pleaded for consecration to Christ's service, keeping for over an hour and a half the undivided attention of the congregation. The Rector announced that a branch of the "King's Daughters and Sons" would be formed in connection with the Church. A few evenings since a most successful garden party was held in Mr. W. Hicks' beautiful grounds. Receipts over \$72.

ALGOMA.

ILFRACOMBE.—The annual summer festival of Christ Church Sunday School was held on Friday, 27th June, and about 200 assembled from all parts of the mission. Morning service was conducted in the church, in which 120 were present. The Rev. H. P. Lowe, B.A., of Aspidin, presided at the organ and preached a much valued sermon, the teaching of which was based upon the young nobleman who came to the Divine Saviour to enquire the way to Eternal Life. A second sermon of a supplementary but very instructive character was preached by the

Rev. Rural Dean Lloyd, of Huntsville, and at the close of the service the Rev. L. Sinclair stated the nature of the programme for the day. The festival was well conducted, and at the end the Rev. Rural Dean Lloyd presented the gifts to the children and expressed his pleasure and satisfaction in all the proceedings. During the past year the Sunday School has increased very considerably, and many of the children travel a return journey of fifteen miles, and in many cases the elder have carried the younger over the swamps when they were two feet deep in water. Much credit is due to the unfailing interest and energy of the superintendent, Mr. Chas. Smith, and the teachers, who have spared no efforts in order to perform their honourable duty in the spiritual teaching of the young.

HUNTSVILLE.—Subscriptions to building fund of All Saints church:—Mrs. Dykes, \$5; class All Saints S. S., Toronto, per T.D.D.L., \$1.61; Trinity S. S., Galt, per W.A.M.A., \$10; Anon, per Rev. J. D. C., \$1; Elmes Henderson, \$20; Mr. Reeves, \$5; C. E. Hooper, \$5; Wm. Ince, \$5; J. W. Young, \$4; friends in England, per Miss Down, \$13.39; C. Robinson, \$5; St. Paul's, Toronto, off., \$27.50; J. L. Morrison, \$5; Miss Dorien, per D. Kemp, \$48.33; Church of Redeemer, Toronto, \$13.75; All Saints, Toronto, \$10; R. B. Street, \$2; A. R. Boswell, \$5. Amount in treasury of Building Fund last Easter, \$535.44.

RUPERT'S LAND.

WINNIPEG.—The annual service of the Woman's Auxiliary of the diocese of Rupert's Land was held on Tuesday, 24th June, in Holy Trinity church. The Rev. Canon O'Meara gave an admirable address upon woman's work in the Church, contrasting her position before Christianity under the Roman Empire and among the Teutonic races, with what she is at the present day. He also gave a description of the auxiliaries in the eastern parts of the Dominion, how they are assisting the Northwest, and paid an eloquent tribute to their zeal and earnestness. The celebration of the Holy Communion followed, and the offertory was in aid of the general fund.

The annual meeting of the Woman's Auxiliary took place in Holy Trinity school house in the afternoon of the same day. It was well attended by the members, notwithstanding the intense heat. Rev. E. S. W. Pentreath acted as chairman and opened with the usual prayer. He said a few words expressing his pleasure at being called upon to preside at such a meeting, and much regretted the absence of the bishop of the diocese whose missionary work it is the special aim of this helping society to aid and encourage. The Reverend Canon O'Meara spoke also in warm appreciation of this auxiliary and its sister societies in the eastern parts of the Dominion. The reports of the secretaries and treasurer were then read and adopted. Other business relative to the visit of two lady delegates from Toronto and of the visitors clerical or lay to the provincial synod which is to be held in this city in August next, was discussed. Reception and hospitality committees were appointed, and the election of officers for the ensuing year took place.

After votes of thanks had been given to the preacher of the day and the chairman, the meeting was closed.

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.

The "Church Home" of Montreal.

SIR,—My attention was arrested this morning on taking up the CANADIAN CHURCHMAN of 23rd of May, by a letter signed "Lucy Simpson, First Directress Church Home." That lady falls into a very disorderly, but not uncommon mode of conducting an argument, which is to make an affirmation and then call upon your opponent to prove the negative.

It would be more in order for her to prove, by reference to the reports of the "Church Home," or by citing from the Deed of Sale, that she is correct in her reiterated statement, that "the house in University St. was bought in 1878 with money collected in 1877 for the avowed purpose of providing a home for ladies in reduced circumstances." But this she cannot do. Recommendations of friends and supporters of the Home that its shelter should be extended to ladies, are no proof that the house was bought for a Ladies' Home. The fact is that there is no such institution as the Ladies' Home in this city; the name is an *alias*, assumed as most *aliases* are, for an object which, however laudable, is, for all that, illegitimate.

The "Church Home," by its Act of Incorporation

under that name, a measure in which I took some part, obtained amongst other rights, that of owning property, and the house in University St. is its property, or, if that building has been sold, any new domicile acquired by the purchase money is also its property.

When the writer of the letter in your issue of the 23rd May asserts that "any by-law passed for the admission of ladies after the purchase of the house was unnecessary and superfluous," can she not see that a quite opposite conclusion may naturally be drawn, viz., that a resolution of the Board was essential to legalize such an innovation, and that the Board took that view of the matter?

As to the parade of doing away with class distinctions among the inmates of the Home, there is in this something which would be highly grotesque if it were not highly unjust to the humbler class, for whose relief the Home was originally founded, but who are now sought to be excluded from it. This is indeed a modern instance of the old story of the cuckoo.

Sic vos non vobis nificatis aves. And with respect to the means by which the object of the present management has been accomplished, I would recommend the thoughtful perusal of a letter which immediately precedes, in your issue of the 23rd of May, that of "First Directress, Church Home," and written by the highly respected minister of St. Martin's church in Montreal.

H. ASPINWALL-HOWE.

June 28th, 1890.

Evening Communion.

SIR,—We are all agreed that it is our duty to keep true to the spirit of the Holy Scriptures. Those who would wish to be under the bondage of the letter, should consider the question:—Are they scriptural in celebrating the Eucharist on the evening of Sunday? From a strictly scriptural standpoint, those who communicate at our ordinary time for holding evening service on Sunday are not attending a Lord's Day service at all. I presume most Christians consider that day pre-eminently appropriate for such a service. At all events, the Apostles appear to have done so, although our Lord instituted it on a Thursday evening.

There seems to be no reason for doubting that for the early Christians of the period covered by the New Testament, the first day of the week began at sunset on Saturday evening, and ended at sunset on Sunday evening; so that when we read of their coming together on the first day of the week for the "breaking of bread"—their distinctive service—it means that after all the Jewish services were over on Saturday (Sabbath) the Christians came together for their own Christian—peculiar worship. Having connected (at first) the sacrament of the Eucharist with the solemn evening meal of the Sabbath (Agape)—St. Paul gives distinct instructions to separate the two things (1 Cor. xi. 33, 34). This, of course, threw the Eucharist late into Saturday night, in fact the only time in Scripture (we have the exact time given); the actual Communion was after midnight, or, as we would say, on Sunday morning. (Acts xx. 7-13). Eutychus fell down after midnight, and it was after that (see 11th verse) that the breaking of bread took place. The very word used translated "eaten," in Heb. vi. 4, "tasting"—proves it refers to the Sacrament. When we come down to Pliny's letter to Trajan not so many years later, we find the sacrament celebrated at "break of day."

At Troas we have the connecting link between the evening communions of Corinth and the morning celebrations which have been for centuries the practice of the whole Christian Church. A celebration, on what the Apostles understood as the first day of the week, is certainly truer to the letter of Scripture than a celebration on Sunday evening, which was, for them, the second day of the week. Christians who condemn belief in any objective presence, and confine their conception of the Sacrament to a subjective presence only, should, from their position, advocate such a time for communion as would conduce to freedom from distraction, and a time when body and mind would be most fresh; this would be the morning, not certainly Sunday evening. But, after all, in St. Paul's rebuke to the Corinthians we have the true reason for morning communion. Those who condemn others for introducing customs long laid aside, and for good reasons, should hesitate before advocating evening communions. Far be it from me to liken the good—in many cases godly—people who advocate evening communions, to the rude, boorish, and drunken communicants at Corinth, but it must nevertheless be pointed out that the universal use of the morning hours for Holy Communion was the natural outcome of St. Paul's sharp rebuke. Are we justified in going back of that reproof and what it produced? Whatever may be the private opinions and practice of a few good people during the last few years, we may yet, as a Church, say regarding evening communions, "We have no such custom, neither the Churches of God."

WM. BEVAN.