

times is said to be raised by God, it puts it beyond all dispute that he himself is God; otherwise the same act could never be imputed to God and to him, in the same sense as it is in this case, and therefore his resurrection from the dead was as clear a demonstration of his Divine power and nature, as could be given to the world.

THE CHURCH.

TORONTO, SATURDAY, MARCH 26, 1842.

We respectfully call the attention of the Clergy to the following Circular, addressed to them by the Lord Bishop of the Diocese:—

CIRCULAR TO THE CLERGY OF THE DIOCESE OF TORONTO.

Toronto, 23rd March, 1842.

Reverend Sir,—I beg to inform you that I have been honoured by an official letter from His Excellency the Governor General, informing me that "the Queen was pleased, on the 2nd February, in Council, to declare Her Royal Will and Pleasure that, in all Prayers, Litanies and Collects for the Royal Family, the following form and order should be observed, viz.:—

"Adelaide the Queen Dowager, the Prince Albert, Albert Prince of Wales, and all the Royal Family."

I have therefore to request that you will give full effect to Her Majesty's pleasure on this subject, and be governed accordingly.

I am, Reverend Sir,
Your affectionate brother,
JOHN TORONTO.

THE LORD BISHOP OF TORONTO will hold his next General Ordination at the Cathedral, Toronto, on Sunday, the 8th of May. Candidates for Holy Orders, whether of Deacon or Priest, are required to obtain previously the Bishop's permission to offer themselves, and they will be expected to be furnished with the usual Letters Testimonial, and the *Si Quis*, attested in the ordinary manner.

The Examination will commence on Wednesday, the 4th May, at 9 o'clock, A. M.

THE PROFESSOR OF THEOLOGY begs to announce that his Second Course of Lectures will commence at Cobourg, on Wednesday the 30th March instant, and be closed on Friday the 13th May next. The subjects of the Lectures will be, The Divine Inspiration of the Pentateuch, the Ecclesiastical History of the first two Centuries, and the Liturgy of the Church; accompanied with Exercises in the Gospels in Greek, the Book of Genesis and Grotius de Veritate.

This notice, on account of the unusually late arrival of the mail, was not in time for last week's impression.

THE LORD BISHOP OF TORONTO, it will appear from the subjoined Correspondence, has appointed Thursday the 28th April, as the day for holding, in this city, a General Meeting to constitute THE CHURCH SOCIETY OF THE DIOCESE OF TORONTO.

A proceeding so intimately connected with the future destinies of this branch of the Canadian Church, and so necessary to its present more perfect organization, will arrest the attention, and awaken the Christian sympathies of every faithful member of our Catholic and Protestant communion.

Already has one layman, first in public estimation as well as in official rank, pointed out the designs which the projected Society should embrace, and suggested some outlines of the means by which they may be accomplished. The letter of the Hon. CHIEF JUSTICE ROBINSON, concurred in by the Bishop, and carrying with it all the weight which the virtues and abilities of the excellent writer so justly impart to it, needs no recommendation from us. We cannot, however, refrain from saying that the perusal of it has filled our mind with cheerful anticipations of the future, and carried our thoughts forward into a period of time, when we and our fellows of this generation shall have been gathered to our last repose. The plan proposed has the elements of durability within it—it is based upon comprehensive principles—and if carried out with the zeal that in olden times raised the majestic Cathedrals and Churches of the mother country, and laid the foundation of institutions in which, now rendered more beautiful and sound by the restoration of the faith in its purity, England places her best and holiest hopes,—if thus carried out, and systematically persevered in, it will be the greatest blessing ever conferred upon this Province,—far greater than that imperfect transcript of the British Constitution, stripped of almost every Christian attribute, which is now left to it after the encroachments of democratic innovation.

We feel thankful that the Chief Justice has allowed his sentiments to be made public on this occasion. The highest officer of the Law never consecrates his influence to a more legitimate or hallowed purpose, than when combining with the divinely appointed Chief-Rulers of the Church, in the work of laying the foundations of National Religion. These are the pillars on which the Law must rest, and which, if firmly rooted, will divest the tribunal of Justice of half of its necessary severity and wholesome terrors. The Judges in England give the support of their names, and the benefit of their personal countenance and exertions, to the great Societies of the Church. A Hale, and a Clarendon turned aside, with rejoicing, from the labour of the Courts to the sanctifying pursuits of Theology, and meditation on the Word and Church of Christ: and a noble and profitable example is exhibited to the Canadian community, when the Chief Justice, who has served his country in the field, in the senate, and on the bench, employs his thoughts in the more especial service of God, and shows that he values the Christian palm far beyond the well-won and thickly clustered laurels which worldly fame has wreathed around his brow.

It is also a cause for gratification to witness the Bishop and the Chief Justice,—the instructor and the pupil,—co-operating in a scheme so holy as the present. The former may well be proud of his pupil, and the latter must rejoice in acknowledging the source whence his principles were nourished in the days of youth.

But we will detain our readers no longer from the Letter itself. We will only, for the present, add the wish, that, from all parts of the Diocese, the Clergy and Laity may flock to Toronto on the 28th April, and that our worthy fellow-citizens may not forget to proffer the hospitalities of their houses to their distant friends, especially among the Clergy. At the time appointed for the Meeting, Nature will be about to burst into fresh existence, and, like her, may the Church exult in renovated beauty and life, strike deep her roots, and be loaded with blossoms, hereafter to be ripened into heavenly and imperishable fruit!

"Toronto, 23rd March, 1842.
"Sir,—Having appointed Thursday the 28th day of April next, for holding a General Meeting of the Friends and Members of our Holy Communion, to constitute THE CHURCH SOCIETY OF THE DIOCESE OF TORONTO, the time for publishing the correspondence enclosed has arrived—I have therefore the honor to request that you will have the kindness to give it insertion in your next paper.

"I have the honor to be, Sir,

"Your obedient humble servant,

"JOHN TORONTO."

"To the Editor of The Church."

"Toronto, 17th December, 1841.

"My Dear Chief Justice,—I have the honor to acknowledge your letter of the 11th inst., which I have read with deep interest. When made public it will, I am persuaded, exercise the like salutary influence on the minds of others, as it has done on mine.

"Its object is sublime and holy: it speaks peace both to time and eternity; and, if the Members of our Catholic and Apostolic Church are faithful to her principles and to their God, it cannot fail of accomplishment,—for his blessing will rest upon it.

"I now request your permission to insert it in *The Church*, for the edification and information of our friends so soon as we shall have fixed upon the day for holding a General Meeting to constitute THE CHURCH SOCIETY OF THE DIOCESE OF TORONTO, the establishment of which I recommended in my Charge to the Clergy in September last.

"I have the honor to be,

"My Dear Chief Justice,

"Yours Affectionately,

"JOHN TORONTO."

"Toronto, 11th December, 1841.

"My dear Lord,—I thank you for sending me the papers, respecting the Diocesan Society, which it is proposed to form on a plan similar to that adopted in Nova Scotia. I have read them with much attention; and may, by-and-by, have some suggestions to offer, chiefly in respect to branch societies in the several districts, which it is not always easy to regulate in a convenient and satisfactory manner.

"At present, I will not trouble your Lordship with any remarks, except upon one point, which must necessarily form a main object of the Society's exertions, and upon which I have thought a good deal since the Clergy Reserves question has been disposed of. I will make use of this occasion for communicating freely to your Lordship my views upon it.

"The friends of the Church of England in this Province should, without further delay, I think, turn their attention to the best means of providing for the support and increase of the Church; and I will endeavour to set down shortly and plainly the measures which it seems to me they should propose to themselves with that view:—

"1st. To provide a permanent and adequate support for the Bishop of the Diocese, and the endowment of the Cathedral.

"2nd. To provide a permanent and adequate support for three Archdeacons, if that number shall be considered expedient in the proper quarter.

"3rd. To procure such an augmentation of the incomes of the now resident Clergy as that none shall be in the receipt of less than 250*l.* Provincial currency, per annum.

"4th. To provide for the placing one Missionary in every settled Township of the Diocese, whose station shall, if possible, be so appointed that it may be nearly central, thus affording to the inhabitants of every portion of the Township the means of access to a Church within a practicable distance.

"5th. The building, in every Township not already provided for, a Church of brick or stone, upon a well-considered plan, as to dimensions, external form and internal arrangements, keeping in view the probability of its requiring enlargement.

"6th. The building in a good situation, convenient to the Church, a comfortable Parsonage of brick or stone, upon a uniform plan, which should be well considered, in regard to size and internal arrangement, and should admit of additions being made, with the sanction of the Bishop.

"7th. The insuring such Churches and Parsonages against accidents by fire.

"8th. The providing Travelling Missionaries for such parts of the Diocese as do not come within the limits of any organized Township, though inhabited in some degree, or Townships in which a resident Clergyman has not yet been stationed.

"9th. The placing, on a permanent and proper footing, the several Indian Missions.

"For attaining these objects, I suggest the following steps:—

"1st. To procure, without delay, a general return, shewing what Clergy Reserves remain unalienated in each Township, and what Glebes are in it.

"2nd. To address the Government, and the Society for Propagating the Gospel, pointing out the very great importance of proceeding upon some understood and well settled system as to future alienations, and proposing that a check may be put to further sales, until such system has been settled.

"3rd. To propose, as one part of the future plan, that in any Township in which the Church's proportion of the Reserves now remaining does not exceed 1200 acres, a stop shall be put to sales for the present, and that so far as it may now be possible to avoid it, the Church shall not be left with less than 1200 acres of Glebes and Reserves, in any Township.

"4th. To discuss and consider carefully whether it shall be pressed upon the Government to make no more alienations of the Church's portion of the Reserves, but to place them under the control of the Church as a permanent endowment, on certain stipulations which the Church may agree to, as to settlement within a limited period, or alienate only a limited proportion, and that at a minimum price.

"5th. While these points are being settled, or rather perhaps to assist in settling them, I would lay at once, in the Diocese, the foundation of a plan of co-operation among all the friends of the Church, which in its spirit should be zealous, comprehensive and persevering, but such as neither in its principles nor its practice should give any fair occasion of jealousy, having for its object the securing a permanent and adequate support for the Lord Bishop, the Archdeacons, and one Clergyman at least, in every Township, with as little delay as possible.

"6th. To accomplish this, I propose that it should be the business of a Lay-Committee of the General Diocesan Society to apply their attention exclusively to advancing the temporal interests of the Church, doing nothing without the previous sanction of the Bishop, and acting only in accordance with such rules as the Society at large shall establish.

"7th. That the steady and unceasing aim of this Committee should be to procure an adequate endowment for a Clergyman in each Township—so secured as to be certainly permanent—not liable to be diminished—and providing duly, on the other hand, for its being kept within certain bounds in case of increase from accidental causes, so that what may be superfluous in one quarter may be transferred to another.

"For the sources of this endowment I would look—

"1st. To the Clergy Reserves remaining.

"2nd. To the funds which have arisen from the sale of Reserves.

"3rd. To the contributions of the friends of the Church, in lands.

"4th. To the contributions in money which can be raised in the Province.

"5th. To the contributions which may be raised in England through the Society there, and by exertions otherwise.

"6th. I would urge that every donation be sought, and every exertion made with a view to the building up a permanent endowment for some specified Church; it being a leading principle openly avowed and faithfully observed that nothing which is so asked, and obtained, shall be applied to any temporary purpose, but shall go to form a fixed and enduring income.

"7th. That whatever sums can be raised in money shall be applied chiefly in purchasing lands of good quality, and conveniently situated for glebes, adopting it as a principle that 600 acres of good land will, before many years, yield such an income as will ensure the Church being served—and keeping in view that it may not be expedient for the Society to go beyond the line of an adequate endowment in land for two missions in each township.

"8th. That the procuring by similar means a permanent income for the Bishops and the Archdeacons, shall be part of the plan.

"9th. That the building of churches and parsonages shall be aided, to a certain extent, the Society contributing only when the plans which they have sanctioned are to be adopted, and when it is certain that the people of the Township will by their own exertions complete them.

"10th. That it shall be the care of this Committee to take whatever measures may best serve for placing the endowment on a sure legal footing—by application, if necessary, to the Government, or the Legislature; and that it be the first measure of the Society to constitute a Committee in such a manner as to its composition, and regulations, that a perfect assurance may be felt every where that whatever shall be contributed will be faithfully, prudently, and zealously applied.

"The above is a hastily written sketch of what I would propose. No time, I think, should be lost in acting upon it.

"I have thought much upon the possible results of a well-directed exertion of all the faithful members of the Church, made at this period, when lands can in most places be still purchased at a moderate price,—when the Townships with few exceptions might receive at once a resident Clergyman,—when an excellent spirit prevails in England which would be certain to come in aid of our exertions, if they were steady and fervent,—when we have dispersed through the Province, though very thinly, a body of Clergy favourably known to the people, and able to infuse among them the same spirit which should actuate the Society,—and when, (I may take the liberty of adding) the Church has a Spiritual head in the Province intimately acquainted with its condition, and whose exertions to promote these objects will, I am sure, be judicious and unremitting, and therefore most effective.

"I am so sanguine in my opinion of what may be done, that I fully believe that those members of the Committee whom Providence may spare for a few years, will live to see their work begun and ended, so far as respects the object I propose of having in every township of the Diocese one good Church of durable materials, a parsonage house, and an adequate permanent provision for the support of a Minister.

"Whether that Minister shall be a Rector, or a Missionary, is one of the subjects which should claim early attention, and upon which it might seem necessary to take some steps in connexion with the Society at home.

"There are many things which I would desire to say in connection with these suggestions; but they need not be spoken of at present. I will only add that what I contemplate is the promoting the support of the Church of England in a spirit, and by measures which shall be wholly unexceptionable, giving no just cause of offence or jealousy to any, but with a constancy and fidelity that shall not abate in the slightest degree, from an apprehension of what persons who choose to act in an unchristian and unreasonable spirit, may think, or say, or do.

"I contemplate the proceeding in entire accordance with the Lord Bishop of the Diocese, and the Diocesan Society, which it is proposed to form, and in perfect harmony with the Venerable Society at home, which has the strongest claim to deference and gratitude from all of us. I think there can be no doubt that the matter can be so managed as to ensure the kind co-operation of the Government, and to provoke nothing but a good spirit of emulation among other Christian communities, or among such members of them at least as have the interests of religion sincerely at heart.

"If I can be of use now, or at any time, in carrying into effect such measures as I propose, I shall work most willingly in the cause, in any capacity, and to any extent that my public duties will admit of.

"Your Lordship will observe that I have entered into no other branch of the subject of the Minute which you enclosed to me, (and which I now return), than this one of temporal provision and support. On the others I shall take an opportunity of speaking with your Lordship; and I shall only now say that the paper shews that these matters are in the best hands while they are under the consideration of the Bishop and the Clergy.

"Believe me,

"My dear Lord Bishop,

"Most faithfully yours,

"JOHN B. ROBINSON."

Of late, we have strongly and frequently expressed an opinion that Churchmen commit the sin of schism, and are chargeable with great practical injustice to their own communion, when they contribute to the support of Dissent. We know of no denomination whatever to which, even having the question of schism, they can consistently give one farthing, while the wants of the Church are so multiplied and so pressing, and while the main burden of supporting the Colonial Clergy is thrown upon the private charity of England.

Avowing these opinions, and intending to strengthen them by every argument within our reach, we gladly lay hold of the authority of BISHOP RAVENSBOURGH, a prelate of the American Church, whose saintly worth has been recorded in the sweet and Zion-like strains of Bishop Doane. Eighteen years ago he thus delivered his convictions; and may they now strike deep into many a mind, as the authoritative admonition of a holy successor of the Apostles, speaking, as it were, from the invisible world:—

"By whom shall Jacob arise? for he is small."

"Our pecuniary means must be reserved for the wants of our own communion."

"This is so plain and obvious a duty, that at first sight it would appear superfluous to mention it; yet certain it is, that in this respect, Episcopalians have manifested an easiness in yielding to the solicitations of Dissenters, which can be justified on no sound principle of regard for the Church, or feeling sense of the wants and privations of their immediate brethren; and the time, I think, is come, when it is absolutely necessary to act differently. Jacob is small, and he must continue so, if his patrimony is squandered upon strangers. It is the dictate of inspired wisdom, my brethren, that if any provide not for his own house, he hath denied the faith, and is worse than an infidel. This rule, both of reason and of revelation, will apply in the closest manner to the present condition of the Church, and to the duty of all the members and friends of our communion, and should regulate and restrain the indiscriminate expenditure of her means for purposes which, if not hostile, are certainly unprofitable.

"If I could paint to you, as vividly as I have witnessed, and now feel, the destitute condition of our brethren,—men agreeing in faith, doctrine, and worship, with ourselves, and the general all there is, 'come over and help us,'—the necessity as well as propriety, in this principle, of adopting an enforcing leniency upon this principle, would need no enforcing leniency; Jacob's feeble hands would not be lifted up in vain; the Church of our fathers, and of our affections, would no longer be dry-nursed to succor her opponents; but all be united for one object, and your bounty flow in one enriching stream of nourishment, growth, and strength to our Zion. Oh! if I had but the thousands which have heretofore been drawn away from her exigencies, how easily would all our wants of this kind be supplied! It is gone, however, and regret will not bring it back. But if it shall teach us to adopt and adhere to a different course for the time to come, it will so far be a gain, and there is yet enough left in the piety, and affection, and influence of the Episcopal Church, to meet all our reasonable demands. All that is required is to act upon principle by system.

"Much will be said against this my advice to you, and I doubt not it will be called illiberal, unchristian, perhaps unchristian. But by whom will such truly unchristian terms be applied to it? By those only, whose interest it is that you should not discriminate. By those who set themselves as a body, and rigidly too, upon this very principle—who have drawn out their hands upon this principle, of your liberality, but have never returned a cent for the dollar, to our wants, and never will; or by those who cloak real disregard to all religion, under the motley mask of equal regard for all denominations. Regard them not, therefore, my brethren; but strong in the soundness of the principle, and the obligation of the duty, as Christians and Churchmen, reserve what you have to spare in the service of religion for the wants of your own communion. That certainly has the first and highest claim upon your ability, upon your bounty; a claim which no sophistry can invalidate—which no mistaken views of liberality and charity towards the opinions or the practices of others, should either weaken or defeat."

We repeat that the consistent Churchman can make no exception in favour of any denomination. If a deviation from principle could be justified,—as it cannot,—it would be in the case of those who hold the opinions of the late Rev. Edward Irving, and who in this City have assumed the name of the *Apostolical Church*. They, however, we believe, never obtrude their wants upon any one in this country; yet even their scriptural principles of loyalty, and the Christian boldness with which they have expressed themselves in favour of the Church, could never warrant us in breaking through a fundamental rule.

We have accidentally heard of some very disheartening circumstances connected with the attempt to erect a Church in the Township of ALBION, in this District. From what we learn, our zealous, but ill-sustained fellow-Churchmen, have encountered much to depress their spirit, and to incline them to despair. But let them not yield altogether to despondency. Better days may yet be in store for them: the money of Churchmen will not much longer, we trust, be expended on the alien and the stranger, while the spiritual wants of their own brethren are so painful as to make the sensitive heart bleed over a destitution which it can do little to supply.

If some friend of the Church in Albion would send us the particulars of the case, we would gladly make them public, in the hope of attention and benevolence being awakened. The plainest and homeliest statement will have a good effect.

By a reference to our *Canadian Ecclesiastical Intelligence*, it will be perceived, that Mr. Garrett, lately a Methodist preacher at Brockville, has returned to the fold of the Church in which he was born, baptized, and confirmed. He formerly belonged to the British Wesleyans, but had lately accepted a charge from the Conference of the Wesleyan Methodist Society in Canada. He is represented to us as a gentleman of irreproachable character, and of great singleness of mind; and we rejoice that a brother Englishman has re-united himself to the communion of his forefathers, and, after a long estrangement from it, been led into the way of Unity and Apostolic Order.

It will excite no surprise that some among the body from which Mr. Garrett has so laudably withdrawn, should have already begun to attack his good name, and to talk of his "sins,"—sins which they only discovered directly he ceased to be a Methodist. In this conduct, however, there is nothing new, for we sometimes ago met with the following precedent for it in the Presbyterian annals of Scotland. "The Assembly of 1638," remarks an English writer, "pretended to depose all the Bishops of Scotland for 'simony, incest, adultery, Sabbath-breaking, drunkenness and gaming,' but when three of them, namely, those of Dunkeld, Orkney and Argyle, submitted to the Assembly, and renounced their Episcopal character, they at once entrusted to them the charge of parishes as Presbyterian Ministers. We leave it to the enologists of the Assembly to decide whether it held that innocent persons may properly be pronounced guilty of these crimes, and deposed and excommunicated for them, if those innocent persons happen to be prelates; or that persons known to be guilty of them, and convicted accordingly, are perfectly fit to be entrusted with the charge of parishes, if they will only become Presbyterians? We see no third explanation of their conduct." The application of this to Mr. Garrett's case is too palpable to be overlooked.

The article, published on our first page, relative to the Bishopric at Jerusalem, is a very important, and, as will be observed by the subjoined extract from the *Ecclesiastical Gazette*, an authoritative document:—

"We insert, with great pleasure, a statement, published by authority, of proceedings relating to the establishment of a Bishopric of the united Church of England and Ireland in Jerusalem. It will be seen that the confidence which we expressed in a former number, that the conducting of such affairs might be safely left to our Ecclesiastical Rulers, has been fully justified by the event. Every care appears to have been taken to preserve inviolate the distinctive principles of our own Church as an integral branch of the Church Catholic, whilst at the same time a way has been opened for the communication of the benefits arising from those principles to communities where they have been so long wanting. It is hoped also that this measure will be the means of establishing relations of amity between our own Church and the ancient Churches of the East."

A step has thus avowedly been taken towards a return to unity in the Church, "not by the way of Rome," which cannot fail, under the Divine blessing, to be productive of great and important results."

In conjunction with the article on the first page, we would recommend Mr. Southgate's Letters on the fourth, to the attention of our readers. The extract from the valuable Sermons of Dr. A. M'Cauley, brother of the learned Principal of Upper Canada College, will also harmonize well with the subject of these interesting documents.

We have the gratification to acknowledge the receipt of the following sums, during the past week:—From two Ladies the sum of 4*l.*,—being 2*l.* 10*s.* for Chippawa Church, which sum has been duly forwarded to the Rev. W. Leeming, and 1*l.* 10*s.* for Tracts; from Kingston, through Mr. W. Rowsell, 15*s.* for Tracts; and from J. B., 10*s.* for Tracts.

A part of our English files have arrived, but too late for use this week.

In our next we hope to give some account of the visit of the King of Prussia to England. His Majesty was most warmly received and won well-deserved popularity by the affability of his deportment and the kindly simplicity of his manners. The Clergy presented him with several addresses.

Dr. Gilbert, the new Bishop of Chichester, before his elevation, was Principal of Brasen-nose College, Oxford, and Vice-Chancellor of that University. He supported Mr. Garbett in the late contest for the Poetry Chair. He is described as a man of great learning, of mild and amiable manners, and of sound Church principles.

The Church goes to press on Fridays, but this week, owing to the intervention of Good Friday, it is a day earlier.

Communications.

(We deem it necessary to follow the example of the London Church Periodicals, and to apprise our readers that we are not responsible for the opinions of our correspondents.—ED. CHURCH.)

"ALTAR"—PULPIT—CANONS, &c.

Dear Sir,—The following remarks on the HOLY TABLE, or ALTAR, are condensed from Bingham's *Antiquities of the Christian Church*.

Great dispute has been raised in the last age about the name of the Communion Table, whether it was to be called the *Holy table* or *Altar*. And indeed any thing will afford matter of controversy to men in a disputing age; but we never read of any such dispute in the PRIMITIVE CHURCH. For the ancient writers use both names indifferently; some calling it *Altar*, others the *Lord's Table*, the *Holy Table*, the *mystical Table*, the *Tremendous Table*, &c. and sometimes both *table* and *altar*, in the same sentence together. According to *Mede* it was called the *ALTAR* for the two first ages; the name, *Table*, he says, is not to be found in any author of those ages, nor remaining. Ignatius uses only the name *Evangelical table*, (*altar*) in his genuine Epistles. Irenaeus and Origen use the same name. Tertullian frequently applies the name of *Aræ* and *Altare*. On the other hand it is certain that the Primitive Christians did not use the word in the same sense as did the Jews and Gentiles, as being *Altars* for bloody sacrifices. Nor did they, like the heathen, dress them up with images, that is, idols. When the heathen objected to them that they had no *altars*, Origen, Minutius Felix, Arnobius and Lactantius, roundly and freely confessed that they had none such—*no idol altar*. When the Jew objected, they confessed that they had none for offering bloody sacrifices upon. But for their own mystical *unbloody sacrifice*, as they called the Eucharist, they always owned they had an *altar*, which they scrupled not to term indifferently *ἑυναστήριον*, *βωμὸς ἀναμυστῶτος* (the unbloody altar) *Aræ* and *Altare*, (that is, *alta* ara, high altar).

Some of the ancients, to distinguish their notions more exactly from those of Jew and Heathen, term it sometimes *πρᾶξις ποταφύου*, and *σπύριον* (the mystical or tremendous table); sometimes the *Spiritual*, *Divine*, *Immortal*, *Heavenly Table*. Thousands of testimonies might be produced out of Athanasius, Synecius, Socrates, Sozomen, Paulinus, and the rest of that age, where the altar is called the *Holy Table* to signify their notion of the Christian Sacrifice and *Altar* at once; that it was mystical and spiritual; and had no relation, either to the bloody sacrifices of the Jews, or the absurd idolatries of the Gentiles, but served only for the service of the Eucharist and oblations of the people.

During the first three centuries the altars were always made of wood. We learn from Athanasius that the Arians, (the first assertors of Presbyterism or ministerial party) in one of their mad humours went into a Church, and carrying out of the Communion table and other combustible matter, burned them.

In many Churches the Altar was overshadowed by a canopy (called *Ciborium*) of a spiral shape, resting on four pillars, and surmounted by a sphere with a cross above it. This was merely an appropriate termination to the structure; for the cross was never set up in Churches upon the altar during the first 300 years after Christ.

I have not perhaps done justice to the research of this learned divine, in condensing his valuable labours on this subject. I was desirous of following your good advice; and to compress as much as possible.

"Altar," says Wheatley, "was the name by which the Holy Board was constantly distinguished for the first 300 years after Christ; during all which time it does not appear that it was above once called *Table*; and that was in a letter of Dionysius of Alexandria to Xystus of Rome. And when in the 4th century, Athanasius called it a *Table*, he thought that he ought to explain the word, and to let the reader know that by *Table* he meant *Altar*, that being the constant and familiar name. (Where was the table of transubstantiation all this while?) The table is always placed *Altar-wise*, in the most sacred part of the Church, and fenced in with rails to secure it from irreverence and disrespect." In the 1st and 2nd common prayer books of Edw. VI. stood the rubric: "The Priest standing humbly before the middle of the ALTAR, shall say the Lord's Prayer, &c." "The word *Table*," says Bishop Overall, "here stands not exclusively, as if it might not be called ALTAR, but to shew the indifference and liberty of the name."

Your correspondent B. C. D. supposes that all the services should be performed in the chancel, and that such is the intention of the Church of England. It is however very plain from her Canons of 1603, that a pulpit and reading-desk were to be set up in every Church; the 82nd Canon enjoining "that a convenient seat be made for the minister to read service in;" and the 83rd directing all Churchwardens to "provide a comely and decent Pulpit." B. C. D. perhaps thinks, with some others, that we are not bound by the Canons, as they did not originally receive the force of statute law. But if he looks at the rubric in the Office for "MAKING OF DEACONS" he will find that it directly refers to the 31st and 32nd Canons, and so recognizing them, binds them upon us. He will moreover find in the 15th clause of the Church Temporalities Act, lately passed for this Province, that bye-laws may be passed in vestry, so as the same be not contrary to the CANONS of said United Church of England and Ireland."

Agreeing with him most entirely respecting the use of the surplice, and admitting the correctness of his remark that the minister is the organ of the Church while he is preaching, I feel convinced that he desires fully to act up to the injunctions of the Church, but not to go beyond—to transgress them in the smallest iota. I have therefore ventured the foregoing observation on the canon-law. Now must we forget that in primitive times the ancient Christians used their *Ambo*, sometimes called the *Bijra* *γρῶν*, (or reading desk), and their *Tribunal Ecclesiæ*, (or pulpit), in the nave or narthex of the Church, which Church, by the way, they sometimes called a *TEMPLE*. As to the changes of the Clergyman's position interrupting the devotional singing of the people, it is not to be more feared now than in the first days of our faith, when the people were accustomed to employ that very time in singing the *Psalters*. The material *Psalters*, are permitted to be used as a substitute, it would seem, for the *Psalters*, but are no part whatever of the book of Common Prayer, though usually bound up with it.

RUBRICS—PUBLIC BAPTISM.

Dear Sir,—Such letters as those of your Correspondents S. and IONA, are very useful. They are calculated to call attention to