

interpretation. At the Lord's Table is made the Memorial of the great Sacrifice, and it is surely in complete accord with the common modes of human thought, and feeling, and expression, that on this account it should be called an altar. To deny the justness of the term "Memorial Sacrifice" would be to fly in the face of all Christian learning; why, then, should the term altar be thought "surprising?" Well, let us compare Bishop Lightfoot with himself. He says: "In my former editions I interpreted *thusiasterion* of the congregation assembled for worship, having been led to this interpretation by the Christian phraseology of succeeding ages." That is, as the term *church*, first meaning the assembly, came in time to denote the house in which they assembled; so the term *altar*, the material instrument of a material sacrifice to God, came to signify in Clemens, Alexandrinus, and others, the assembly of Christian people, from whom as from a spiritual altar went up a spiritual sacrifice to God. This was a very just and beautiful metaphorical use of the word altar. But I suspect Bishop Lightfoot must have long since thought it very "surprising" that he should ever have entertained the idea of applying such a sense to Heb. xiii. 10, "We have an altar"—that is, we have a worshipping assembly, "of which they have no right to eat which serve the tabernacle." It would be indeed "surprising" to me if the clever Bishop made any sense of that, and still more wonderful if the commonality did. The Bishop goes on: "I have since been convinced that the context points to the cross of Christ, spiritually regarded, as the true interpretation." "Spiritually regarded" means, I suppose, the spiritual effects of the death of Christ, making no account of the material cross which was but the instrument of death. If this be so, where are those spiritual effects so purely represented to us, and so powerfully conveyed to us, as at the Lord's Table,—which, therefore, is with the highest reason called an altar? But again, the Bishop goes on: "Since my first edition appeared, a wholly different interpretation of the passage has been advocated by more than one writer—'We Jews have an altar.' . . . This interpretation is attractive." With all due respect, I should say most utterly repulsive, as most utterly non-natural, and a palpably intentional "wresting" of the text to destroy any authority for the Christian use of the word "altar." Indeed the Bishop overthrows it by several weighty considerations—"not to mention that the first person, plural and present tense, *we have*, seem unnatural where the author and his readers are spoken of, not as actual Christians, but as former Jews." Yet this precious piece of absurdity is called "attractive," while the easy and natural reference to the Lord's Table is "surprising!" Who can doubt that the learned see sometimes just as crookedly as the most illiterate? What we should thank the learned Bishop very sincerely for is the explanation and reconciliation of these two facts, viz. (1) that for the first three centuries Table is hardly ever used by Christian writers, but Altar; and (2) that in the following centuries, when, as we are told, highly eucharistic doctrine prevailed, Table, and not Altar, is the almost invariable usage. Perhaps some of your readers, less learned than Bishop Lightfoot, may take the explanation in hand.

Yours, J. CARRY.

Port Perry,  
St. John the Evangelist's Day, 1881.

#### DIocese OF HURON STANDING COMMITTEE.

SIR,—I received an "extract of the minutes of Standing Committee of the Diocese of Huron" held December 8, 1881. I suppose said extract has been sent to many throughout the ecclesiastical Province of Canada. I am not desirous to meddle in any way unnecessarily in the Huron diocesan affairs; but inasmuch as the Standing Committee has deemed it wise and proper to send me a copy of the resolutions which they propose to have carried at their next Synod, I conceive it to be quite proper on my part to sound a note of warning to all Church people in the diocese of Huron, but especially to the clergy. A warning to never consent to the passage by the Synod of clause 2 in the resolution of the Reverend Rural-dean Mackenzie. I would respectfully ask why did not his honour Judge Davis simply propose a canon that would take cognizance of all orders of Churchmen ("publishing or circulating, directly or indirectly, anonymous documents calculated to injure the Church," etc., etc.), and not those alone who are in Holy Orders? The Church has suffered very much, and still suffers grievously from the absence of laws by which to discipline members of the Church who are not in Holy Orders. I sincerely hope that no Synod in Canada will consent to the framing any more laws for disciplining the clergy until such Synod have made some efficient law for bringing members of the Church not in Holy Orders under proper discipline, even in the particulars specified in the resolutions of

Rural-dean Mackenzie and his honour Judge Davis. I think it is possible to have Synods usurping too much of the authority of the episcopate. I do not write this because I have any sympathy with anonymous writers. Far otherwise, I detest that mode of attack. He is, as a rule, a sneak and a coward who resorts to that means of "shooting from behind a hedge."

Yours,

A. C. NESBITT.

#### LETTER OF THANKS.

DEAR SIR,—Allow me space to thank your correspondents and others who have so kindly replied to my request for information regarding "Tithes." I would especially express my obligation to the Rev. T. W. Paterson, as the book to which he refers, judging from his extracts, sustains the opinion which had grown up in my mind; and I am glad to meet with a work supporting that opinion by historical authorities. In this out-of-the-way quarter of the globe I greatly miss the chats about books with men of kindred tastes and professions, which used to be one of the pleasures of life in Toronto.

Yours faithfully,

San Gabriel, California, A. G. L. TREW.  
7th January, 1882.

#### ALGOMA.

SIR,—Kindly allow me space gratefully to make the following acknowledgments, viz.: a large case containing, amongst other things, a beautiful diaper table-cloth for Mrs. Crompton, a set of embroidered altar linen (which I have given to St. Mark's church, Emsdale), and a quantity of clothing for distribution, sent from the club of Church workers in the parish of Easingwold, Yorkshire, England, per the Rev. N. Jackson, M.A., vicar. I am indebted to the kind interest taken in my work by the Rt. Rev. Lord Bishop of Niagara (who read an official letter of mine, addressed to him, at his Lordship's request, before the congregation) for my introduction to these friends. The contents of this case, in conjunction with that sent me by C. W. A. S., of Toronto, have enabled me to comfort the bodies and cheer the hearts of upwards of sixty individuals, young and old. Also the sum of \$25 from H. Rowsell, Esq., Toronto, but at present on a visit to England, and \$1 from an unknown friend in the congregation of St. Stephen's church, Toronto, per Miss Westmacott, Hon. Secretary of C. W. A. S. As no particular object was mentioned, I have appropriated \$20 of this money to the building fund of the church for Burke's Falls.

I have also been requested by many friends to make the accompanying statement, as they think it might be a means of stimulating others to join our efforts. I commenced using what skill I may have, for the purpose of raising money with which to erect some sort of places of worship in the backwoods, about six years ago. My first object was only to build church halls; places which could be made available for secular uses, and temporarily used for our Church services. It has been my privilege, during that time, to receive \$1,082 for general purposes. With our dear (late) Bishop's assistance I obtained S. P. C. K. grants of \$48 each for the following, viz.: Beatrice, Ufford, Sequin Falls, Dufferin Bridge, Hoedstown, Lancelot and Aspdin, making \$386.

Upon the church at Midlothian I expended \$363, of which sum \$288 came specially from England for the purpose in answer to my appeal to the parish from whence the settlers came.

The land, church, and house in the village of Magnetawan have cost me, so far, \$825. To finish this church and make it fit for service to be held therein, the congregation of St. George's, Toronto, gave me \$120. The whole of the money for house and land, I had from England.

I have spent \$427 up to the present time, upon the church of St. Mark, at Emsdale, but there is a call for much more to make it what it ought to be.

I am responsible to the church building at Pearceley for \$112, and for that at Burke's Falls, \$320; these amounts being deposited in the Dominion Bank.

There has therefore passed through my hands since I took up the work money to the amount of \$3,102, and by that money I have been enabled to promote the erection of sixteen places of worship for our members in the wilds of Muskoka and Parry Sound, at distances from each other of from six to sixteen miles. *Laus Deo*. But I have good reason to hope I may erect at least four more; and in the strength of that hope I am engaged to penetrate further into the bush than even Burke's Falls, going to a new place called Berrielfield on Saturday, Jan. 21st, (D.V.) to baptize and organize a congregation where we have many members.

Will it be wrong for me to mention that, the raising of

all this money, nearly by my pen alone, has given me an immense amount of labour. And I take this opportunity of publicly stating that it is to the DOMINION CHURCHMAN I owe my first and greatest (because it was the first) opportunity of making the needs spiritual of the poor settlers known. I receive letters from nearly every part of the Dominion and from U. S. A., and my correspondence with England alone is now so great that the cost for stamps is from \$1.25 to \$2.50 per week. The paper and envelopes I furnish myself. At my age this is no small task, mentally and bodily. Once I fainted out of my buck-board. I am thankful to say this was at the front of a settler's house, and he most kindly took charge of me. Twice I have fainted when seated at my desk quietly at home, and once in a settler's house many miles from home; and this, too, albeit I am not generally of the fainting order. So completely was I unnerved and wearied by anxiety and over (mental) exertion that, for ten days, last November, I could not eat, drink, or sleep. My journeys north take from ten to fifteen days, every three weeks, which gives me very little time at home, and when I am there it is write, write, write as long as "daylight doth appear."

When it is considered that I have been totally blind through a disease caught when visiting night asylums in England, that I suffer greatly with my eyes, and can rarely see to write after dark, I dare to venture to claim from outsiders, that I am not asking them to aid a work, in and for which I am not willing to do my own share.

My work is only to plant, and would to God there were younger and more able men to take charge of the missions planted, and means to pay them. I appeal earnestly for help for Pearceley and Burke's Falls, and also for my general fund, which is spent upon incidentals, trifles which cannot be foreseen, but which cost money.

WILLIAM CROMPTON,

Travelling Clergyman,

Aspdin P. O.

Diocese of Algoma.

## Family Reading.

### THE INDIAN'S GRAVE.

MANITOBA, 1844.

[The following sonnet, hitherto unpublished, was written by the late Dr. Mountain, Bishop of Quebec, in the year 1844, while descending the Winnipeg river on a missionary tour to the Indians of the Northwest. A copy of these lines the Bishop then gave to his acting chaplain, the Rev. Parsons J. Manning, now vicar of Farsley, near Leeds, England, who has kindly sent them to one of our correspondents in the diocese of Niagara. Ed. D. C.]

BRIGHT in the heavens, the narrow bay serene,  
No sound is heard within the shelter'd place  
Save the sweet whisper of the pines, nor seen  
Of restless man, or of his works a trace;  
Of restless man, or of his works a trace;  
I stray thro' bushes low a little space;  
Unlooked for sight their parting leaves disclose,  
Restless no more,—lo! one of Indian race,—  
His bones beneath that roof of bark repose!  
Poor savage! in such bark thro' deepening snow  
Once didst thou dwell; in such thro' rivers move;  
Frail house, frail skiff, frail man! Of him who knows  
His Master's will, not thine the doom shall prove  
What will be yours, ye powerful, wealthy, wise,—  
By whom the heathen disregarded dies?

HUMILITY is so essential to the right state of our souls, that there is no pretending to a reasonable or pious life without it. We may as well think to see without eyes, or live without breath, as to live in the spirit of religion, without the spirit of humility.

NEW YORK POST OFFICE.—Wm. H. Wareing, Esq., Asst. General Supt. Third Division Mailing and Distributing Dept., New York Post Office, in writing concerning St. Jacobs Oil: "The reports from the several superintendents and clerks who have used the Oil agree in praising it highly. It has been found efficacious in cuts, burns, soreness and stiffness of the joints and muscles, and affords a ready relief for rheumatic complaints. Hon. T. L. James, now Postmaster-General of the U.S., concurred in the foregoing