

the self-denying of the members of the Church in Cornwall when Bishop Strachan was rector for the first nine years of his ministry, during which he educated the most eminent men of Canada. The church people of this parish are constantly making improvements to this splendid building, and have recently added much to the beauty of the interior, and erected a very fine fence in front of it. As this is by far the most beautiful and appropriate memorial which has been erected in connection with the name of Bishop Strachan, it commends itself to the liberal assistance of all the friends of that good and great bishop, who could in no better way manifest their reverent affection for his memory than by contributing to the discharge of the debt now resting upon the building. It is in contemplation also to plan the chancel window to the memory of the late Archdeacon Patton, and a design has been procured from England, and a portion of the money necessary has been contributed by friends of this lamented clergyman. It is hoped that before long many others will, by their contributions, add to the sums already subscribed, so that Cornwall may have, in addition to its historic past, the possession for many years to come of a church in every way worthy of the labours of those saints of God, who have broken the bread of life and ministered the word of God—*Strachan, Mountain, Archibald, Lindsay, and Patton*—names in connexion with the history of the Canadian Church, which are as "familiar in our mouths as household words."

#### TORONTO.

**CHURCH OPENING, ALLISTON.**—The new Church of St. Andrews in this village was opened on Sunday the 25th of June. In the morning the service commenced by the whole congregation rising on the entrance of the clergy and singing that beautiful and appropriate hymn No. 164 in "Hymns Ancient and Modern" which begins "We love the place Oh God! wherein Thine honour dwells." Morning prayer was then read by Rev. W. M. O. Clarke, the incumbent; the ante-communion service by Rev. A. H. Baldwin, of All Saints' Church, Toronto; and Rev. Dr. Hodgkin, of Woodbridge, read the lessons and preached the sermon, which latter had evidently been carefully prepared, was well delivered and was very appropriate to the occasion. In the afternoon the service consisted of the Litany, and several hymns chosen for the occasion. The first hymn was given out by the incumbent, after which Rev. Dr. Hodgkin read the Litany, which had been omitted in the morning service, then there was another hymn, after which the Rev. A. H. Baldwin preached a most earnest and touching sermon on the duty of Christian people towards one another and the Church at large. The attendance at this service was very large and the singing of the last hymn, "Nearer my God to Thee," was especially good, and was joined in, apparently, by all present. The evening service commenced as the morning service did. Evening prayer to the third collect was said by Rev. A. H. Baldwin, Dr. Hodgkin finishing the evening prayer, and the incumbent reading the lessons. Rev. W. W. Bates of Ivy preached the sermon which was a most eloquent and appropriate one. The collections amounted to over \$71, which goes to the Building Fund of the Church. The Congregation at each service more than filled the building, which, though not a very large one, is however very neat and tasteful, and will hold a great many people. It is so arranged that even a small congregation will look well in it. The responding and singing were very

good, especially as there were present people belonging to most of the prominent religious bodies in this village, who were not accustomed to the services of the Church. The church itself is a neat little frame edifice, covered on the outside with brick; on the inside the walls are plastered and blocked out in imitation of cut stone; the roof is open and is stained with oil, the brackets which support the beams are of white oak, stained, and are very handsome. The length of the building is about 54 by 26 feet. The church stands east and west, with the north side, on which is the entrance porch, facing the street. There is a large chancel at the east with a triplet window, the west window is a double one with a circle above it. The seats, prayer desk, lectern, communion table and rails, which are all very neatly made and finished, are made of pine, and stained with oil the same as the roof. The general appearance of the church, both within and without, is neat and tasteful, and appropriate to the holy use for which it is intended. Messrs. Gaviller & Thompson, of Barrie, were the architects, and Mr. Noble of Thompsonville was the contractor. There are a few things which are yet necessary to perfect the appearance, such as sodding and fencing the front of the ground, putting a bell in the pretty little bell cote which stands at the east end of the main building, getting a carpet for the chancel and painting the chancel ceiling. When these things have been done this church will stand in appearance second to none (of its size) in the Diocese of Toronto. On the following evening there were an ice cream festival and concert held in the Agricultural Hall. The hall was tastefully decorated, and the audience was a large and respectable one. The Alliston band was in attendance and played several fine musical selections during the evening, which were all thoroughly appreciated. Rev. Dr. Hodgkin gave two addresses and a reading, and though unfortunately there was a disappointment in the arrival of the lady singers from Holland Landing, yet that deservedly popular and inimitable gentleman, J. C. Morgan, Esq., of Barrie, was present, and by his versatile genius managed to keep the attention and gain the applause of the audience. Mr. Sawyers also sang during the evening, and though feeling slightly indisposed his singing was really very good. This is true especially of his song, "She wore a wreath of roses," which was beautifully rendered. The ice-cream, of which there was a bountiful supply, was dealt out by the ladies at intervals during the evening. The piano was kindly lent by Dr. Cheffey. The balloon ascent after the concert by Professor Beale was very good, and the concert altogether, in spite of the absence of three or four additional performers (whose services had been secured), was undoubtedly a success. The proceeds amounted to over sixty dollars, which go to the Building Fund of St. Andrew's Church.—*Com.*

**GRACE CHURCH, TORONTO.**—A respectable gathering of the members of the Rev. Mr. Jones's congregation assembled in Grace Church, Chestnut St., on the 10th inst., for the purpose of preparing an address thanking Hon. M. O. Cameron for his kindness in conducting the defence of Mr. Jones in the late Court of Inquiry. Dr. C. B. Hall in the chair, who urged the congregation to take the advice of their pastor and pray for their enemies. A committee was also appointed, consisting of Mrs. Tinning, Mrs. Mellett, Mrs. Black, Mrs. Hall, Mrs. Collins, Mrs. Ursher, Mrs. Hornby, and Miss Duckett, to solicit subscriptions for the purpose of presenting their pastor with a testimonial.

[The Editor of the Dominion Churchman is not responsible for opinions expressed by Correspondents.]

#### TABLE OR ALTAR.

The Editor of the DOMINION CHURCHMAN.

DEAR SIR,—Judging from the Belleville papers, the people of that town seem much exercised about this question. An individual signing himself "Old School High Church," repudiates altogether the idea of an altar as the invention of the "New School High Church." Surely our friend must remember that the term is as ancient—to say the least of it—as even his school, however old that may be. If he has read any of the devotional works of the "Old School High Church," he must have often stumbled upon the word; not to mention phrases which are still in vogue, such as "the bridegroom leading his bride to the altar," "the vows pledged at the altar," and so forth.

However, the question raised is worthy of consideration, viz.: "No matter how often, or by how many godly men, the word has been used, still is it right? Is not that on which the Holy Communion is celebrated called in Scripture a table? and if so, is it not wrong, and misleading, and unscriptural to call it an altar?" Now, certainly all parties "high" and "low," must confess that it is called a table; but then, let us be exact, and remember it is called in Scripture "The Lord's table," or "the table of the Lord." Let us then take this proposition, which is admitted on all sides as the standing-point of our discussion, the "major premise" of our argument: the conclusion drawn therefrom by one school is, Therefore it cannot be an altar; by the other school, Therefore it is an altar. Which is right? Let us complete the syllogism in either case, as follows:

Major premise common to both sides—The structure on which we celebrate the Holy Communion is called the Lord's table.

Low Church minor premise—The terms table and altar are incompatible.

Low Church conclusion—Therefore said structure cannot be an altar.

High Church minor premise—The terms table and altar are synonymous.

High Church conclusion—Therefore said structure is both table and altar.

The whole controversy, therefore, turns upon the minor premise; let us then examine the question: Are the terms "Lord's table" and "Altar" incompatible, or synonymous? The following is the argument of the "Low Church" as set forth by a Belleville paper:—"Contrary to the popular notion (by the way, we did not think this notion was 'popular'), there is a marked difference between a table and an altar. . . . Their uses differ. . . . An altar is intended for the offering of sacrifice; but a table is simply designated to hold the dishes, etc., at a meal," etc. The "Low Church" distinction between the two may then fairly be stated thus: "An altar is that whereon sacrifices are offered; a table is that off which men eat."

Our answer to this argument is: Hebrews xiii. 10, "We have an altar whereof they have no right to eat which serve the tabernacle;" i.e., we Christians have an altar whereof the Jewish priests have no right to eat. Now, whatever interpretation we put upon this text—however much we may "spiritualize" it, or explain it away—one thing certainly remains, viz., that the idea of eating off an altar was no unfamiliar one to either Jews or Christians (and we may add heathens too) of that age. There were two important things in all heathen sacrifices, and in some Jewish, first, the offering of the victim, or "hostia,"