

Churchwardens: Messrs. Roundthwaite and Moody. Clerk of the Vestry: Mr. Alf. Birch. The following as Vestrymen: Messrs. A. Birch, James Wright, John Gregory, E. Morrison, W. P. Marley, John Prat, Wm. King, R. Johnson, Walter Birch and John Marley.

Mr. Samuel Roundthwaite was appointed Lay Delegate to attend the Diocesan Synod of Rupert's Land. During the meeting it was proposed by Mr. Alfred Birch, and seconded by Mr. Jno. Prat, that the land be laid out as a churchyard, and the graves in future be disposed of for \$5 in advance.

Arrangements were also made to erect a shed to accommodate people attending from a distance. The Roundthwaite Church is a very fine building in a beautiful country district, about seventeen miles south of Brandon. The church was built by English settlers between 3 and 4 years ago, but through bad crops and some well to do Churchmen leaving, a debt remains to the amount of \$800, burdening the work of the district. The congregation will, therefore, feel grateful for any assistance that may be given by friends interested in the welfare of the Church.

#### DIOCESE OF SASKATCHEWAN.

LETHBRIDGE.—The Church has been begun, and will shortly be completed. An organ has been purchased, and a choir organized. The parish, which, like the town, is not a year old, starts out under very favorable auspices.

The following is a letter from Rev Canon Richardson to the London *Free Press*:

DEAR SIR,—I have this day received a communication from Bishop McLean, of Saskatchewan, dated Prince Albert, N.W.T., March 17th, 1886.

It will, I am sure, be gratifying to the Bishop's many friends and contributors to his important missionary work to read the following extract from his interesting letter:

"Since my return home I have been actively employed in the work of the College, besides preaching twice every Sunday.

"The College work is again becoming satisfactory, and it is recovering from the blow inflicted by the rebellion. We have at present twenty-six pupils of all grades—six being University students.

"We have three Indians in training and will soon have a fourth. They are doing very well. They are taught the usual English branches and the grammar and reading of their own language.

"I myself take them every day for a short time on the creed, with special reference to personal religion—their own personal need of grace and the importance of the work they are to be called on to do among their countrymen. I wish we had more Indian students. We have such an exceptionally competent staff—one of our Professors, Archdeacon G. McKay, B.D., speaks four Indian languages. He was the 'Canon McKay,' so highly eulogized by General Strange for his courage and conduct during the rebellion when on the General's staff. The other Professor, Canon Flett, B.D., speaks one Indian language, and one of the two tutors speaks Cree.

"We have a chemical laboratory that I brought out from England, at a cost of \$1,000.

"Lectures are delivered daily in chemistry, with experiments, and on the application of chemistry to agriculture. The value of this teaching in a new country cannot be over-estimated. The Indian students attend these lectures. We want to sow seeds of usefulness among the Indians in this way to benefit them both in body and in soul by the teaching of Emmanuel College.

"Will you please give my kind regards to your kind ladies who help the college, and say how much I value their help and how thankful I am for it.

I shall be glad to forward to the Bishop any subscriptions or donations that may be offered for Emmanuel College, or for missionary work in the Diocese of Saskatchewan.

Yours truly, J. B. RICHARDSON,  
Commissary of Bishop of Saskatchewan.  
London, March 30th, 1886.

#### CORRESPONDENCE.

[The name of Correspondent must in all cases be enclosed with letter, but will not be published unless desired. The Editor will not hold himself responsible, however, for any opinions expressed by Correspondents.]

To the Editor of THE CHURCH GUARDIAN:

SIR,—I have been prevented from sooner referring to Mr. Draper's explanations made in reply to my question about the word Altar.

Mr. Draper quotes to show that the words Altar and Table are used synonymously in Holy Scripture, but he refers to the Old Testament, with one exception. The only verses he cites from the New Testament—1 Cor. x. 16, 21—do not contain the word Altar. But verse 21 speaks of "the Lord's Table."

Table and Altar are synonymous words; but that fact is not, in my view, conclusive. In the Old Testament, Altar has a well understood meaning. Usages which I need not mention are inseparably associated with it. They do not occur to us with the word Table. There is an essential difference here. And although Table and Altar may be strictly synonymous, the latter undoubtedly carries with it a meaning peculiar to itself.

It seems to me that we are near to the root of the question at this point. Altar may be a perfectly harmless word, but some people have endeavored to incorporate the special meaning which it possesses, and to which I have just referred, upon the Holy Communion, thereby offending others.

I confess to ignorance of Theology; but my common sense teaches me that there is no "sacrifice" in the Lord's Supper. And if there is no sacrifice, we can do very well without an Altar. The 28th Article can be profitably studied on this point. It says:—"The Body of Christ is given, taken, and eaten, in the Supper, only after an heavenly and spiritual manner. And the means whereby the Body of Christ is received and eaten in the supper is faith."

Now, the verse which Mr. Draper quotes from 1st Corinthians speaks of "the Lord's Table;" and the Prayer Book follows Paul. Moreover, the Rubric says that "the Table, at the Communion time, having a fair white linen cloth upon it, shall stand in the body of the church, or in the chancel."

Christ partook of the Supper at a "Table." The license of the Rubric, therefore, is easily understood. And our Saviour's direction was "This do in remembrance of Me."

Why does Mr. Draper want to pass over the beautiful and appropriate expression, "the Lord's Table," and prefer "Altar?" I must confess I am unable to understand why the latter should be chosen. But I see reasons for rejecting Altar:

1st. The expression "the Lord's Table" is accurate, and authorized by Scripture.

2nd. It trenches upon no dangerous doctrine, nor does it suggest any false notion.

3rd. It is the description used in the Prayer Book.

Mr. Draper says Altar was expunged in 1552. That fact alone, to my mind, is conclusive. How are laymen who cannot pretend to a deep knowledge of ecclesiastical history to be guided, if not by the Prayer Book? Altar is stricken out, and "the Lord's Table" written in. Then I shall say "the Lord's Table," and I shall cease to use the word "Altar" in connection with the Holy Communion. Until the Prayer Book is again revised by our Church Fathers, and "Altar" introduced, I am satis-

fied to be without it. And I go further. I think the persistent use of the latter word, despite its obliteration, is calculated to do much harm. It confuses the mind, and discredits the Prayer Book. The expression "the Lord's table" is good enough for me.

I do not want to intrench further upon your space, and therefore forbear making any further remarks. I think Mr. Draper's observations about the expression "Communion Table" are rather fallacious.

INQUIRER.

#### THE HOLY EUCHARIST & ABSTAINERS.

SIR,—The following appeared in *Public Good*:—

"Only last Sunday it was observed at the communion of the Lord's Supper, that a good mother partook only of the bread, judging from the odor of the wine that it was fermented, neither would her conscience allow her to pass it to a young brother who sat in the same pew."

What can be done to counteract such fearful teaching as regards the Holy Eucharist and abstainers, who are certainly not "Temperate in all things," nor do they, "let their moderation be known unto all men," and Churchmen are blamed for not joining hands with their "deframers of the sacraments."

QUERIST.

#### THE CENTENARY OF THE COLONIAL CHURCH.

SIR,—I was glad to see in the last number of the *GUARDIAN* (March 24) an article on "The Centenary of the Colonial Church." It is to be hoped that something will be done to worthily commemorate so important an event. A cathedral for the Diocese of Nova Scotia is no doubt needed, and if built would take away her reproach among her younger sisters; but why has this not been attended to long ago? This "oldest Colonial See" has more wealth within herself than many a junior Diocese which now has a creditable cathedral church. Nova Scotia is as well able as any, and better able than most Colonial Dioceses to build herself a suitable cathedral. Why, then, ask the whole Church to contribute to that object? If Nova Scotians want a cathedral, let them bestir themselves, follow the example of their more energetic fellow-Churchmen elsewhere, and build one. And they would do well to set about it at least by the time the centennial year comes round.

It has seemed to me that it would be better to put forward another diocesan institution, one of even more importance than a cathedral, as that for which funds should be raised, and to which they should be applied to celebrate the centennial year of the Colonial Episcopate.

Three or four years ago there was a letter in the *GUARDIAN* on the above subject. The writer said that the first act of the first Colonial Prelate—Bishop Inglis, of Nova Scotia—was to found a seminary of learning—KING'S COLLEGE. He continues:—"I do not know where a movement to secure a worthy commemoration of the centenary of Colonial Episcopacy could be better made than in the old Diocese in which the first Colonial Prelate began his labors. There is also very good reason why that Diocese, which was the first to receive this blessing from the Mother Church, should be the one in which Churchmen generally should, in some beneficial manner, give expression to their gratitude for the wonderful results which have attended the work so humbly begun a century ago. The event would be worthily celebrated by a service of thanks-giving in one of the great cathedrals of London, the world's capital, under the auspices of the S.P.G., and by a similar service in the cathedral of each Colonial Diocese; and also by the raising of a fund in aid of the Diocese to which the first Bishop consecrated for a