

a part thereof (called in Leviticus the "memorial") being consumed by fire; and secondly, the "feast upon the sacrifice;" i.e., the joyful or solemn eating of what (in heathen instances) had been "offered in sacrifice to idols." If we remember this we shall more clearly understand St. Paul's allusions in 1 Cor. x. 15-21. However, as we said before, that one text (Heb. xiii. 10), is sufficient to dissipate the idea that because we eat off the Lord's table therefore it cannot be an altar.

Now let us examine the "High Church" premises, viz., the terms "Table of the Lord," or "Lord's Table," and "Altar," are synonymous. In proof of this we adduce:—

- (1.) Ezekiel xli. 22, "The altar of wood was three cubits high . . . and he said unto me, this is the Table that is before the Lord." See also Ezek. xlv. 15, 16.
- (2.) Malachi i. 7, "Ye offer polluted bread upon mine altar, and ye say, Wherewith have we polluted thee? In that ye say the Table of the Lord is contemptible." See also vs. 11, 12.
- (3.) The passage quoted above, 1 Cor. x. 15-21, where evidently the words altar (v. 18), and table (v. 21) are considered synonymous.

II.

Still, however, while we contend that every altar on which offerings are made is also a table "whereof men eat," it does not necessarily follow that every table is an altar. The question remains, Have we any warrant for asserting that any sacrificial idea whatever was intended in the institution of the "Lord's Supper?"

In giving an outline of the arguments for the affirmative, we do not expect, of course, to satisfy every one; nor, on the other hand, do we expect to add anything new to what has been advanced on the other side; our arguments will be all found elaborated in Sadler's works, "Church Doctrine Bible Truth," and "The One Offering," but we think it well to reproduce in condensed form his view of the case, in order that its opponents may see on what grounds we imagine our views to be Scriptural. 1st. The law of sacrifice was pre-Mosaic; and, therefore, the argument that the Mosaic law was abrogated does not touch our position. The institution of sacrifice was as old as the fall—almost as old as that of the Sabbath, older than the command to abstain from blood, and became as universal as tradition, as belief in a future life.

2nd. The Mosaic law only elaborated the law of sacrifice and did not institute it, and among its rites were not only bloody sacrifices but unbloody—especially the "Mincha," in our translation erroneously called a meat-offering, (I hope our new revisers will see to that), which is described in Lev. ii. 1-11. This was an offering of fine flour made into unleavened "cakes," or "wafers," (v. 4), and which was called the "most holy" of the offerings (vs. 3, 10).

3rd. This "Mincha," it was prophesied, should (unlike the bloody sacrifices) always be offered everywhere, in the New Dispensation, Malachi i. 11, where the word translated "offering" is "Mincha." This prophecy, therefore, has been literally fulfilled.

4th. The prophets, speaking of the New Dispensation and of the kingdom of Christ, use sacrificial terms to describe it (Isa. xix. 19-21; lvi. 6, 7; lx. 7; lxvi. 21; Jer. xxxiii. 15-22; Malachi iii. 3, 4, etc.)

5th. The "Lord's Supper" was instituted, not during a "common meal," but during the celebration of the Passover, which itself was a "sacrifice" (Ex. ii. 27; Deut. xvi. 2-6).

6th. Our Lord, in instituting it, uses

sacrificial terms and no other. Compare the language of Moses (Heb. ix. 19, 20), "This is the blood of the testament which God hath enjoined on you," with Christ's words, "This is my blood of the new testament." Again, "Do this in remembrance of me," was eminently sacrificial. Our Lord does not say, "Eat this in remembrance of me," or, "Drink this in remembrance of me;" but do (*poieite*) a word constantly used in the Septuagint (Ex. x. 25; xxx. 36-41, etc., etc.), and in the classics (see Liddell & Scott, sub. v. *poiein iera*) in connection with sacrifices. So also the word *anamnosis*. In fact the sentence would convey better the idea of the original if translated, "Offer this for a memorial of me."

7th. St. Paul uses sacrificial language in connection with the Eucharist, as shown before in 1 Cor. x. 15-21. He speaks of the "Lord's Table" (which would be understood by Greeks and Jews as equivalent to altar), in contrast with the "Tables of Devils" (v. 21), on which the Gentiles "sacrificed" (v. 20), and with the "altars" off which the Jews "eat of the sacrifices" (v. 8).

8th. The Epistle to the Hebrews tells us "We (Christians) have an altar."

9th. The Apocalypse describes even the worship of heaven in sacrificial terms, where surely we should, least of all, expect any signs of a worship by sacrifice.

Now, all this may not be enough to convince our "Low Church," or "Old School High Church" brethren; but surely it may be enough to convince them that we, however "brainless" as some aver, however wanting in "the truth" as others say, have at least some little show of reason and Scripture to warrant us in alluding to the Lord's Table as an altar.

As to the question of its construction—that is a very secondary affair, and purely a matter of taste. If it were constructed of four legs, or three, or eight, it would still be an altar on which we offer to God; and if it were of stone, or marble, or brick, and ever so solid, it would still be the Lord's table, whereof He invites us to "eat of the sacrifice"—of what we have offered and consecrated to Him.

"Let us not, therefore, judge one another any more, but judge this rather than no man put a stumbling block or an occasion to fall in his brother's way."

G. J. Low.

A PLEA FOR GARDEN RIVER.

TO THE EDITOR OF THE DOMINION CHURCHMAN.

There is a desolate look about the place ever since the fire (1873),—the site of the old institution all covered with ashes still, and broken pieces of glass and iron and other rubbish with a few potatoes growing over it. Frost's (the present Catechist) house is some little way back, and there is plenty of room for a new mission house to be built on the old site. The hops which formerly climbed up the verandah have a few sticks now to support them, but the straight line in which they are growing, with a space in the centre for the door, looks very meaningless, and suggests the want of a cheery missionary dwelling. About \$1,000 would build a nice house, and \$800 per annum would support a missionary. One individual working with a will, prayerfully, depending on God for a blessing, could accomplish all this. With Frost working with him, a travelling missionary making this his headquarters, might do an immense amount of good travelling over distant ground. It should be remembered that this is an old mission station. For twenty-five years past the people have been taught the truths of Christianity, and have had a resident clergyman. The fire, coming sud-

denly as it did, and the removal of the Institution to another site, was a great blow to these people, and nothing yet has been done for them to make up for it. Our Bishop recently received a pitiable letter from them complaining that they were "as sheep without a shepherd," that the "fire of religion" was dying out among them, and asked for a clergyman to be sent to them; but the Bishop has no man and no means. When this Diocese was first set apart these people rejoiced that they were to have a Bishop to themselves, and thought that the church to which they have always been so loyal was going to make great strides in advance. But what has really been the result? Instead of going forward we are retrograding. The Methodists have come into Garden River and have built a handsome parsonage for their minister. They tell our people that they have been fed long enough on wild hay, and now they shall have clover. But our people are too loyal to the old church; amid all their disappointments and trials they still cleave to her, and not a single individual has gone over to the Methodists. Whatever congregation they have comes from the American side. This is the simple testimony of their former testimony of their former missionary.

Yours faithfully,

E. F. WILSON.

IRELAND.

The Bishop of Kilmore during the latter part of June presided at the annual conference in Dublin of a religious society of Primitive Church Methodists, resembling no other body out of Ireland. This little society consists of church people, who carry out the system of Methodism as Wesley himself made it, and as he desired it should ever remain—"a useful auxiliary to the parochial work of the church." It is considered not a little singular that in England there should be few followers of Wesley, who follow him closely enough to dislike the attitude of nonconformity, and to maintain allegiance to the church which their founder loved. These Irish Primitive Methodists are very justly considered as possessing a singular merit, and their honorable position as the only society of genuine and consistent Wesleyans should be recognized and made known—Guardian.

OBITUARY.

Caroline Ridgeway Chance was the eldest daughter of Rev. James Chance, now Missionary to the Indians of the Six Nations, but who first came out from England in the year 1853 as Missionary to the Ojibways on the Northern shores of Lakes Huron and Superior. As a central place he established a Mission at Garden River, where this daughter was born in the year 1855, in a poor Indian Wabkahegun with a bark roof, and without any one to bid her welcome except her mother, and it was doubtful whether either would live, but God spared both, and the child grew up to be a true missionary in heart and life. For many years her intercourse outside the family circle was confined to the Indian children in whom she early took a deep interest; she could converse freely with the Indians, and by her amiable disposition, winning manners, and tender heart, she became a universal favorite.

Her education was conducted for many years at home, later she attended a school in Guelph, and after her father was appointed to the Mission he now has, she was sent to the Hellmuth Ladies' College, and enjoyed the advantages of that excellent Institution. She was fond of literature, and dearly loved her Bible which was her