

As regards the former, the learned and judicious Dr. Waterland says, "The Sacrament of the Eucharist has more particularly obtained the name of a *Sacrifice*, partly on account of the *offerings* then given to the Church and poor, (alms and thanksgiving being frequently styled spiritual sacrifices in the Bible,) and partly on account of the commemorated sacrifice. For though baptism commemorates the *death* and *burial* and indirectly the grand sacrifice, (of Christ,) yet it does not so precisely, formally, and directly represent or commemorate the *Sacrifice* of the *Cross* as the Eucharist does."

This aspect of the Sacrament is set before us in the words of our Lord, "This do in remembrance of Me," and in those of S. Paul, "As often as ye eat this bread and drink this cup, ye do shew *the Lord's death*, 'till He come,"

And it is in accordance with these words that in our Communion Office say that "Christ did institute and in His holy Gospel command us to continue a perpetual *memory* (i.e. memorial representation) of that, His precious death, until His coming again."

When in the celebration we break the bread and pour out the wine as a representation of His Sacred Body bruised and broken, and His precious Blood shed upon the Cross, we make a memorial of His all-sufficient Sacrifice; we ourselves look back through the vista of eighteen centuries to the awful scene displayed on Calvary, and by faith see the bleeding Lamb crucified for us; and looking up to our merciful Father, we plead with Him the merits of His dear Son's Cross and passion (while our great High Priest ever presents the same on high)