

been offered up, from the beginning, were typical of the great sacrifice, which was to be offered up once for all on Calvary, and when that one sacrifice was offered up, and accepted by God, as an all-sufficient atonement for sin, the repetition of sacrifices is not only unnecessary, but unlawful, reflecting as it does dishonor on Christ, as if his sacrifice were not sufficient; sacrifices, therefore, having ceased, the office of priest of necessity ceased also. Among the various offices of the New Testament Church, which are so particularly enumerated, that of priest is not once mentioned. We conclude, therefore, with the most positive certainty that the words,—“This do in remembrance of me,” have nothing to do with appointment to the priestly office, and that it is an outrage on the principles not only of sound interpretation but of common sense, to apply them in such a manner.

But further, it is concluded by Roman Catholics, that the thing which Christ commanded his Apostles to do, at the time when he instituted the Sacrament of the Supper, was, that they should offer up to God, as a propitiatory sacrifice for the living and the dead, the body and blood, the soul and divinity of the Lord Jesus, under the species of bread and wine; “This do, said Christ, in remembrance of me.” Now the question is—What were they to do? Roman Catholics allege that they were to do what Christ had done, *i. e.* ask a blessing upon the bread, and break it, or as they interpret it, “consecrate the bread and break it.” In these words they contend, that they were commanded to offer up Christ himself as a propitiatory sacrifice for the living and the dead. That, according to their view, was what Christ actually did, in the upper room at Jerusalem, on the night previous to his crucifixion, for they allege that the Apostles were commanded to do just what He had done. But if this was the case, if he really offered himself up, as a propitiatory sacrifice, on the night previous to his crucifixion, what was the need of his suffering on the cross, when the sacrifice had been offered up before?

That Christ did not, in the Sacrament of the Supper, offer up a propitiatory sacrifice for sin, is evident from the fact, that no blood was there on that occasion, that no living victim was then offered up, and suffered unto death, to give satisfaction to offended justice. There was simply the breaking of bread, and the pouring out of wine, and the distribution of these among the disciples, with the eating and drinking of them on their part. Sacramental and symbolical acts these certainly were, but there was no oblation, and no shedding of blood. But we are distinctly told that, “without shedding of blood there is no remission” of sin. It is plain, therefore, that there was no sacrifice at the Sacrament of the Supper as instituted by Christ himself, and therefore there can be no sacrifice at the repetition of it, when the disciples are commanded to do simply what Jesus had done.

It has been already shown, and it must be clear to any one who reflects upon the subject, that the doctrine of the Mass is founded on that of transubstantiation. It assumes that the bread and wine have been really changed, so as to become the very body and blood, the soul and divinity of the Lord Jesus; and, therefore if we can demolish the doctrine of transubstantiation, the foundation on which that of the Mass rests, is swept away, and down it must inevitably fall. But even if the doctrine of transubstantiation could be established, that of the Mass would not necessarily follow. Even if we were to admit that the change supposed in transubstantiation takes place, we should be almost as far as ever from proving that a sacrifice takes place in the Mass. A propitiatory sacrifice, as we have seen, implies of necessity the shedding of blood, but in the Sacrament of the Supper there is no shedding of blood, and Romanists do not pretend that there is, for they term it an ‘unbloody sacrifice;’ we have, thus, therefore, the most satisfactory evidence that it is no sacrifice at all. But fur-