

NOW OFFER UNTO THEE, the Memorial Thy Son hath commanded us to make." But more illustration is needless; the remaining question is, since the technical terms in which the Eucharist was instituted, are so evidently of a sacrificial import, and must have been so regarded by the Jews to whom our Lord addressed them, how does it happen that the sense is obscured in our Authorized Version? I strongly suspect that the translators in a natural recoil from the Roman doctrine of "the Sacrifice of Masses in the which it was commonly said that the Priest did offer Christ for the quick and dead, to remission of pain or guilt," (Art. 31) shrank from giving the words a sacrificial meaning of any kind, and rendered the Greek in such a way as to speak the truth, but not the whole truth. Their minds were no doubt occupied with the great corruption of the doctrine of the Eucharist against which we protest, that in it there is a re-iteration of the sacrifice once and for ever offered on Calvary, and that there is a change of substance of the elements effected by consecration.

But our proof does not rest merely in the technical meaning of words. St. Paul asserts in unmistakable language that "we (Christians) have an altar whereof they have no right to eat who serve the tabernacle." (Heb. XIII. 10.) Here we are told plainly that there is a Christian Altar, and that on it was laid something whereof *Christians* could eat, but *Jews* could not. Under the Levitical law, "They who ministered about holy things, lived of the sacrifices, and they who waited at the altar were partakers with the altar," but none except Christians could partake of the Feast on the altar mentioned by St. Paul. This altar St. Paul calls also "the Lord's Table," (1 Cor. x. 21), but the terms *table* and *altar* are synonymous under both Dispensations. The Prophet Ezekiel (chap. XLIV. 16) calls the Jewish altar "the table of the Lord," and Malachi (chap. 1. 7) says, "ye offer polluted bread upon mine altar, and ye say, wherein have we polluted Thee? In that ye say, the *table* of the Lord is contemptible." St. Paul, too,