

is the one authority binding on the whole Church. The only vouchers the Church possesses for the "Institution" are found in the New Testament. And there we clearly find that the bread and wine were not offered unto God at all, but were offered by God as the spiritual food of His believing people. There is absolutely no analogy to the Old Testament sacrifices. They were not elevated, nor were they consumed by fire, nor were they sacrificed in any sense whatever like the meat offerings or memorials of the Levitical dispensation. The "Memorial" was never eaten by any worshipper. And it would have been abhorrent to the Jewish mind to pretend in words to offer anything to God, and then to eat and drink every crumb and drop of the thing so offered.

No sacrilege could be greater. And yet under another form this is proposed in the Christian Church.

It is abundantly clear from the New Testament that our Lord Jesus Christ did not offer the elements either of the Paschal Supper or of His own institution of the Lord's Supper or Holy Communion, to God, but to His disciples. And nothing is more certain than that we have nothing of our own to offer, save "ourselves, our souls and bodies," and of this self-surrender, our alms and other devotions, and above all, "our sacrifice of praise and thanksgiving" are but the symbol and pledge.

That this is the clear and well defined teaching of the Church of England is put beyond question or cavil, by the direct act of our Reformers, in placing the prayer, sometimes called the prayer of oblation, because in it we offer the sacrifice of our praise and thanksgiving, and also of ourselves, in the Post-communion instead of before the Consecration. In the most emphatic way possible, louder than any words, the Church of England shows that it does not recognize any OBLATION of the consecrated elements.

The INVOCATION in the Scottish Liturgy is replete with error from beginning to end. The first sad error is in seeking the Holy Spirit's action to effect changes in the creaturely elements, quite apart from their reception, instead of as in our service in the Communicants, whose sanctification is the very object and direct mission of the "Lord the life-giver." The petition runs: "that they may become the body and blood," an expression at which the American revisers balked, and which they refused to accept. The words of the Scottish form are not only patient of the interpretation, but give large room for the