

Eucharist as a service became more and more regarded in the light of a sacrifice. At first, of course, it was only a "spiritual sacrifice." It was only a "symbolical sacrifice." But still it was a sacrifice.\*

How the changes came to pass will  
THE probably never exactly be traced. But  
CARDINAL there can be no doubt that from that  
ERROR. time on the oblations of the Old Testament, unbloody and commemorative, were seized upon as the prophetical foreshadowing of a new oblation in the New Testament, and that the Lord's Supper was actually deemed to be a *re*-presentation and a *re*-enactment of the awful Sacrifice of the Son of God on Calvary's Cross. The bread and wine which were originally the gifts *of* the people, offered *to* the priest, *for* the Lord's Supper, were now to be offered *by* the priest, *for* the people, *in* the Lord's Supper! The consecration prayer has become the prayer of sacrifice! The bread has become by the Invocation, the Body of Christ. It was the oblation offered to God of the Sacrifice of Christ. "The passion of Christ (that is, the sacrificial suffering) is what we offer to God,"

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\* It has been frequently asserted that the sacrificial terms used by St. Paul in Rom. xv. and xvi., where he speaks of himself as the minister of Jesus Christ doing the sacrificial work of God's Gospel, that the offering of the Gentiles may be acceptable, and of the consecration and service of Christians as sacrifice (Rom. xii., 1, and Phil. ii., 17), and of the offering of the sacrifice of praise (the Greek word used being that which is the basis of the liturgical expression "anaphora"), distinctly teach and authorize the idea of the sacrifice of the altar in Christian worship and the office of sacrificer in the Christian priest. But it must be evident that there is not the slightest hint in the Rom. xv.-xvi. passage of anything like sacerdotal teaching and that the whole expression is used metaphorically as it is in Rom. xii., 1. Never does the Apostle or any New Testament writer hint at the Holy Communion as a sacrifice, a sacrificial offering, nor is there the slightest trace of anything like altar worship or the suggestion that the minister is a sacrificing priest.