

a great and inestimable Sacrifice, to be offered in the fulness of time for the sins of the whole world. Yea! it was a memorial of God's abundant kindness, whereby he purposed to redeem mankind, not with corruptible things, but with the precious Blood of Christ, as of a Lamb without blemish and without spot, who verily was fore-ordained for this purpose, before the foundation of the world. And now, in the New Testament Dispensation our Eucharist, our Holy Communion is the re-presentation, the bringing and pleading before God of the precious Body and Blood of Christ, as a Memorial of the one, full and perfect Sacrifice once for all offered for the sins of the whole world.

Hence it is as rightly called a sacrifice, as were the offerings of God's people of old. Indeed, we may truly say, that their sacrifices differed from ours chiefly in this, that theirs was a continuous memorial or *Anamnesis* of sin and a typical showing forth of the true sin offering, while ours is a continuous memorial or *Anamnesis* of sin taken away and still being taken away by the one Saving Victim really present, although veiled by the outward sign of Bread and Wine, just as He is really present, unveiled and glorious as He presents Himself in the highest Heavens.

And here, my Reverend Brethren, much turns upon the meaning of the word *Anamnesis*, the word translated Memorial or Remembrance in our English Bible. This word is only used, as you know, once in the New Testament, apart from its employment with reference to the Holy Communion, i.e., in Heb. x, 3, where we read that in the sacrifices of the Old Testament, there was an *Anamnesis*, a memorial or remembrance of sins, year by year. There was i.e., an ever repeated Memorial before God of the sins, that had been committed, and of the need there was of deliverance. And in the Old Testament the same word is used twice, once with reference to the Frankincense that was ordered to be placed upon the Shewbread, and once with reference to the sacrifices that were to be offered unto God by His people on their solemn days. In both cases these things were to be a Memorial before God, or something to be

placed before God to put Him in mind. And this is also the exact meaning of the word *Anamnesis*, when it is used in reference to the Holy Communion, as when our Lord says "Do this" or "offer this as my Memorial or Remembrance." "Yea, take and break this Bread, which, when duly set apart is My heavenly Spiritual Body, take also this Cup, which, when duly set apart, is in a deep and true sense My Blood, and, by presenting and pleading before God these Holy Mysteries, make before God My Memorial, offer i.e. a Memorial Sacrifice. For, since there is only One Sacrifice, which has in itself power to take away sin, so all our Eucharists derive their virtue from being Memorials, re-presentations, showings forth of the one inestimable Sacrifice on the Cross, and hence these Eucharists are not in any sense fresh or independent Sacrifices, but they are all of them Sacrifices, offered in perfect union with and as elements of the One Sacrifice, offered by our Lord (1) in the first Eucharist, (2) in His wondrous Death upon the Cross, (3) in His perpetual presentation of His Sacrifice in Heaven; all these things being successive stages or elements of His one infinite and all prevailing Sacrifice for man.

Now, that there is thus a sacrificial side to our Christian Worship is shown, e.g., by the Psalms, which are quoted freely by our Lord and His Apostles, and are clearly intended to be used by Christian people. For these Psalms are full of language suggesting a religion of sacrifices, so much so that only those can rightly use and appreciate these Divinely inspired Hymns who accept the fact that their worship is sacrificial. "The Lord hear thee in the day of trouble, send thee help from the sanctuary, and strengthen thee out of Zion, remember all thy offerings and accept Thy Burnt Sacrifices." "I will wash my hands in innocency, O Lord, and so will I go to Thine Altar." "I will go into His House with Burnt Offerings, I will offer in His Dwelling an oblation with great gladness."

Here we have given us to use language which is certainly sacrificial. And so is the prediction of the Prophet Malachi, when he says, "From the rising of the sun, even unto the going down of the same, my Name shall be great among the Gentiles, and in every