

POSTSCRIPT.

Even the word "Eucharist," used 1700 years ago by Justin Martyr, has been objected to as "medieval"; but in the second part of the "Homily on the worthy receiving and reverent esteeming of the Sacrament of the Body and Blood of Christ," these words occur:

Eucharist—In second part of "the worthy receiving and reverent esteeming of the sacrament of the Body and Blood of Christ," these words occur:

"The which thing, because we ought chiefly at this table to solemnize, the godly fathers named it 'Eucharistia' that is thanksgiving."

In all the ancient Liturgies (Liturgies referred to in our Homilies continually) there is the following form of prayer:

"O Son of God, who hast offered Thyself to the Father as a sacrifice for our reconciliation, and art distributed to us as the bread of life, we pray Thee, by the effusion of Thy Divine Blood, have pity on the people whom Thou hast redeemed at so vast a price. We beseech Thee, O merciful God, send down upon us, and upon these gifts, Thy co-eternal and con-substantial Holy Spirit, by which this blessed bread may become truly the Body of our Lord Jesus Christ, and this cup the Blood of our Lord Jesus Christ, changing them by Thy Holy Spirit. That they may be to the partakers for the purifying of the soul, the forgiveness of sins, and the communication of the Holy Spirit to the fulness of the kingdom of Heaven."

In 1536, a convention took place at Wittenberg, with the view of uniting the Lutherans and the Swiss, who were supposed to deny any real presence of Christ in the Sacrament.

Bucer, well known afterwards as Professor of Divinity at Cambridge, stated as the belief of the Swiss party, "that, by the institution and doing of the Lord (as the words of Christ express) His true Body and Blood are truly exhibited, given, and taken with the visible signs, the bread and wine; that they believed also that *through the minister of the church*, the Body and Blood of Christ are offered to all receivers, and are received not only by the worthy, with both heart and mouth, to Salvation, but by the unworthy, with the mouth to judgment and condemnation."

Finally, both parties agreed upon the following formula, drawn up by Melancthon:

"We have heard Bucer explaining his own mind, and that of others with him, as to the Sacrament of the Body and Blood of Christ, thus:

1. They confess according to the words of Irenæus, that the Eucharist *consists of two things*, an earthly and an heavenly. Therefore, they hold and teach, that with the bread and wine there are truly and substantially present, exhibited, and received, the Body and Blood of Christ.

2. And although they deny that transubstantiation takes place; nor do they hold that there is any local inclusion in the bread, or any lasting conjunction of the use of the Sacrament; yet they grant, that by sacramental union the Bread is the Body of Christ, *i.e.*, they hold, that when the bread is offered, the Body of Christ is at the same time truly present, and is truly exhibited.

Lastly, they hold that the institution of the Sacrament is of avail in the Church, and does not depend on the worthiness of the minister or the receiver."

Calvin himself has the following language:

"Since our Lord sets forth to us the communion of both (viz., his Body and Blood) we must of necessity, in the Supper, truly receive the Body and Blood of Christ. We must, therefore, confess, if the representation which God uses be a true one, that in the Supper there is an *inward substance united with the visible signs* of the Sacrament, and as bread is distributed in the hand, so the Body of Christ is communicated to us, that we may be partakers of Him. This, certainly,