

From the period of the second Council of Nice, people learnt to repeat that the Eucharist was not the image of Christ's body, and blood; but his own body, and blood, without considering, or well knowing what was said; they repeated it on the authority of their teachers, without having any clear, or precise idea on the matter. From all parts of the Empire Christians looked up to the Council, and hung on its words; so that at the same period of time, the same notions, and principles every where obtained, and prevailed.

The Church of France indeed, as we learn from the Carolinian books, did not readily acquiesce in the doctrines of the second Council of Nice; but we may presume that by the authority, and influence of the Pope, which was then very great in that Church, it was soon brought to assent. This Church disapproved of both the Councils, that were held on the business; she thought that the Council of Constantinople gave into one extreme, while that of Nice ran into another with regard to images. As to what the former had said, that there was one image of Christ, instituted by Christ himself, viz. the bread, and wine in the Eucharist, she condemned it on this ground, that Christ did not say this is the image of my body; but this is my body; *nec ait, hæc est imago corporis mei, sed hoc est corpus meum.* (lib. 4. Carolinorum cap. 14.) Still it does not appear that the Bishops of France had any idea in their minds of the real corporeal presence; they only contended that there was a great difference between images, and the Eucharist; that images were but common matter, that had no consecration; whereas the Eucharist by consecration, and the divine blessing is exalted above common matter, and becomes the Sacrament of the body, and blood of Christ. Whatever opposition the Church of France made to the Council of Nice, she gave into the common principle, that the Eucharist was not the image of Christ's body, and blood, which pervaded all Christendom.