

receive the Sacrament with his mouth." And the *use* made of this rubric is thus worded by the Zuinglian party, "Further as if to preclude the possibility of such an unscriptural idea, such a return to mediæval superstition as that the Lord's body is there, *i. e.*, in the Bread, we read, etc." And then the rubric is quoted. Now, this rubric occurs in the *Sarum Manual centuries before the Reformation*. There, in the cases specified in our rubric, the Priest was directed to say, "Brother, in this case true faith and good will sufficeth thee; only believe, and thou hast eaten," quoting S. Augustine's words, "*Crede et mandu casti.*" But how "fond" a thing, and vainly invented is the inference that would be drawn from this rubric, viz., that it excludes the Real Presence is not only seen in the fact that it was used long before the Reformation, but also from the circumstance that even the Council of Trent (Sess. xiii. c. 8) enunciates the same thing. It makes three classes of communicants, viz., those who only received as sinners, sacramentally; those who received only spiritually—viz., those who, through the wish, eat that heavenly bread, and feel its fruit and benefit; the third who receive both spiritually and sacramentally to their good. Hence, then, it is only in the densest ignorance of its history that this rubric has been brought forward against the doctrine of the Real Presence. And it is quite true to say deliberately that if examined by any one who will take the trouble to do so, all the other arguments lately advanced by the Zuinglian party will be seen to be equally fallacious.

I have the honour, therefore, my Lord, as an humble representative of those who hold, with the writers of our Homily, that in the Lord's Supper there is "no untrue figure of a thing absent" to lay our case, and its defence thus imperfectly attempted, before your Lordship as our Father in God, whose office it is to correct us if we are in error; and I have no hesitation in assuring you that I, for one, will be always ready, nay, most eagerly desirous to withdraw, wholly and honestly, any opinion or statement that is contrary to the teaching of the earliest ages of the Church, or at variance with our own.

I am, my Lord, with much respect,

Very faithfully yours,

THE AUTHOR OF THE CHRISTIAN'S MANUAL.

Port Hope, February, 1875.