

be troubled at the thought; for, when he spoke of these mysteries, many were scandalized. To prevent this trouble and to remove all uneasiness from their minds, in their participation of the mysteries he set the first example; and this was the reason why he drank his own blood." Saint Jerome declares; Moses gave us not the true bread; but our Lord Jesus did. He invites us to the feast and is himself our meat; he eats with us and we receive and eat him." Would such ideas ever enter into the heads of Calvinists, would they ever have come into the minds of the fathers, had they not been convinced of the real presence of Jesus Christ in the sacrament which he instituted at his last supper?*

To put a finishing stroke to our proofs and a termination to our reflection already too protracted, it is most evident that the fathers believed and taught the real presence of Jesus Christ in the Eucharist, if they positively instructed the faithful and the neophytes never to approach but with sentiments of true and perfect adoration. Now the fathers have not failed to inculcate this precept, and to require of them, together with the sentiments, the attitude also of adoration, at the moment of their approach to the holy table. "Each one must in his turn receive the body and blood of the Lord with the reverence and the fear due to the body of such a King."—Approach the chalice, says St. Cyril of Jerusalem, not stretching out your hands, but bending towards the earth, in a posture of adoration, to pay your homage." St. Ambrose bears testimony to this practice in the Churches. The following explanation supposes its existence: "We must say, therefore, that his footstool is the earth; and by the earth we must understand the flesh of Christ, which to this day we adore in the holy mysteries, and which the apostles adored formerly in his person." Saint Augustine, adopting the explanation of his master in religious belief, bears equal testimony to the fact in these words: "No one eating this flesh, without having first adored it." And on these words of another psalm: the rich ones of the earth have eaten and adored, he says: "The rich ones, that is, the proud have also been admitted to the table of Jesus Christ; they participate in his body and blood, but they adore only and are not refreshed." And Saint Chrysostom: "The magi formerly testified their respect to this divine body, when lying in the crib. These Gentiles adored him with respectful fear and profound veneration. You behold it not in the crib, but on the altar; not in the arms of a woman, but in the hands

* "We must then believe that Jesus Christ put himself into his mouth," exclaims J. J. Rousseau in a tone of triumph against the mystery of our Eucharist, as if he had discovered something as original as sarcastic. He knew full well that venerable antiquity had thought of this long before his time, and that this most just consequence, incomprehensible though it be to human intellect, had in no wise shaken the reliance due to the word of a God-man in the mind of the great archbishop of Constantinople, of the learned solitary of Bethlehem, and of all the most enlightened characters of the primitive ages.

of the priest, and under the wings of the Holy Spirit, who descends with powerful influence upon the oblations.—Let us therefore excite ourselves—and with reverential awe let us surpass even the magi in the marks of our veneration of the body of Christ.*

* Compare the above instructions and practice with those presented by your English Church at the present day to members of its communion. They too evidently appear in the declaration issued under Edward VI. suppressed afterwards by the politic Elizabeth, but again re-established in the form which it still appears at the end of the communion service, under the reign of Charles II. who agreed to it, either from weakness or from compulsion, but undoubtedly contrary to his own principles and convictions, as may be learnt from two documents in his own hand writing discovered after his death by his brother James II. who certifies their authenticity.—Now this declaration turns upon the manner prescribed of receiving the communion on the knees: "It is here declared that no adoration is intended, or ought to be done, either unto the sacramental bread and wine there bodily received, or unto any corporal presence of Christ's natural flesh and blood. For the sacramental bread and wine remain still in their very natural substances, and therefore may not be adored, for that were idolatry to be abhorred by all faithful Christians) and the natural body and blood of our Saviour Christ are in heaven, and not here, it being against the truth of Christ's natural body to be at one time in more places than one."

This declaration is manifestly directed against transubstantiation, since it is there said that the bread and wine are bodily received, and preserve their natural substance. It attacks or at least denies any presence of Christ, by the mere fact of suppressing adoration; for, if, while excluding from the Eucharist a corporal presence of the natural body of Christ, they had permitted the belief of a sacramental presence of his glorified and spiritualized body, so far from suppressing, they must undoubtedly have united with antiquity in paying adoration which is not less due to the sacramental presence of the glorified body, than to the corporal presence of the natural body of this divine person.

How painful to me was the discovery of such expressions attached to your rubric actually in force at the present! How I deplore the condition of those, who from their earliest youth unconsciously imbibe the poison of such a doctrine! Language has not terms to expose such a declaration in its own disgraceful enormity: it can only be effaced by tears. From the re-publication of this declaration in 1662, may, in my judgment, be dated the unfortunate Epoch, when sacramentarian opinions began to prevail in the English Church. This church had formally rejected them under James I. and Charles I. "The King acknowledges Jesus Christ truly present, and truly adorable in the Eucharist." And again, "We adore with Saint Ambrose the flesh of Jesus Christ in these mysteries."

"The sounder (and more sensible) Protestants, make no hesitation to adore Christ in the Eucharist. For on receiving the Eucharist, Christ is to be adored with true Latria."—This a monstrous error of the rigid Protestants, who maintain that Christ is not to be adored in the Eucharist, except by an inward adoration of mind, but not with any outward act of adoration, such as kneeling or other such posture of the body. All these do not believe aright of the presence of Christ in the Sacrament, he being present there in a wonderful but real manner.

"I suppose the body and blood of Christ may be adored, wheresoever they are; and must be adored by a good Christian, where the custom of the

You are now enabled to observe the close connection between the particular and general proofs, the light mutually imparted by them, and that accordance from which they both derive additional strength. In fact these dogmas, which the discipline of the church obliged these people to conceal from the unbelievers and the Catechumens, were the very same that were disclosed and explained to the Neophytes previous to their admission to a participation of the Eucharist.* Now we have seen that they were made acquainted with the altar and the sacrifice, the real presence, and the unbloody immolation of the victim, the change of the bread and wine into the blood and body of Jesus Christ, and consequently the necessity of adoration in receiving them. These dogmas are therefore effectually concealed under the discipline of secrecy. This, good sense had led us to suppose, and reasoning had improved our supposition into conviction. But now, facts speak aloud, and fairly and perfectly demonstrate the effects of reason and argument.

And because this instruction of the neophytes, with the exclusion of the Catechumens, is ancient as christianity, it follows, that the doctrines in which they were instructed previous to the communion, are of an original equally ancient and apostolical. Again, the instructions delivered to the neophytes turned upon what they were soon to behold upon the altar, on the essential part of the liturgy, at which they were for the first time to assist, on the prayers they were to hear, and on the worship rendered by the faithful to Jesus Christ. It is then certain that the altar, the sacrifice, the victim, its presence effected by the change of its immolation gifts offered, the adoration of it, all dogmas then made known to the neophytes, formed an essential part of the liturgy. Thus the chain of our proofs is unbroken and complete. The private instructions given to the neophytes, plainly shew what was kept concealed from the catechumens and unbelievers, as also every thing essential connected with the Christians in the liturgies. Such Sir, is the character of truth: the more it is examined, the more plain and manifest does it appear: the more it is scrutinized in all its bearings, the more solid and satisfactory it is found.

And now, Sir, if those illustrious prelates of the church which a Christian is obliged to communicate with, requires it. And is not the presence thereof in the sacrament of the Eucharist, a just occasion to express on the spot, by that bodily act of adoration, the inward honor, which we always bear towards our Lord Jesus Christ, as God?—Not to baulk that pardon, which hath led me to publish these my sentiments: I do believe that it was so practised (adoration was paid) and done before receiving the symbols in the ancient church; which I maintain to have been from the beginning the true church of Christ, obliging all to conform to it, in all things within the power of it."

* What have we in the church concealed from the public? The sacraments of baptism and the Eucharist, for our good works are seen by the Pagans while the sacraments remain concealed from them. But it is precisely the things they do not see that give rise to that which strikes them in our conduct.—St. Aug. on Ps. CIII. Vol. IV. p. 1140.