

engaged Albinus to write to the Emperor against it. He did so: and writing in the name and with the authority of the English Church, and using the soundest scriptural arguments, notwithstanding Adrian, the Pope of that time, had approved of the idolatrous practice, he effectually engaged Charlemagne to use his influence to check it.* In 794 that monarch called together a Council, at Frankfort on the Maine, in which three hundred Bishops solemnly condemned the doctrine of the Greek Council and the Pope; and this prevented for a long time afterwards the progress of the error in Britain.†

Although the idea of a physical change in the consecrated elements of the Lord's Supper had been broached by the heretic Eutyches as early as the fifth century, it was not till 831 that Paschasius Radbert, a French Monk, first reduced into a compact and well arranged system the doctrine of Transubstantiation, as it is now taught by the Church of Rome, viz. that "after the bread and wine have been consecrated in the holy Eucharist, they become the *same* body and blood which our blessed Saviour took from the Virgin his mother: that their own substance is changed, and only their new remains"; for, says Cardinal Bellarmine, "Paschase was the first who wrote seriously and copiously concerning the truth of Christ's body in the Eucharist."‡

Erigena, an English writer, strongly opposed this new doctrine. The Church of England, and King Alfred, who was the most enlightened member of it, did not receive the doctrine of transubstantiation. Archbishop Elphinstone and other writers, about one hundred years afterwards, taught the same doctrine as Erigena had done; and it is said that it was the Archbishop's book which first opened the eyes of Archbishop Cranmer and Bishop Ridley, at the time of the Reformation. Thus we see the Pope gradually extended

* Palmer, part iv. ch. x. § 4. † Heacman Opus, Lib. v. c. 20.

‡ Bellarm. as quoted by Faber in his "Difficulties of Romanism," chap. viii. § 4.