

fourth century, deacons are forbidden by the Council of Nice "to give to priests the body of Christ." And yet Transubstantiation was first promulgated in the ninth century!!! St. Cyril of Jerusalem said:—"Since Christ himself affirmed and asseverated, 'this is my blood,' who shall ever doubt saying it is not his blood?" The same holy writer afterwards continues:—"For under the appearance of bread the body is given to you, and under the appearance of wine the blood." St. Chrysostom, his cotemporary, says:—"Since Christ affirmed this is my body, let us obey, let us believe." St. Cæsarius, in the sixth century, writes:—"When the elements are placed on the altar to be blessed by heavenly words, there is, before the consecration, by the invocation of the holy name, only the substance of bread and wine; but after the words are pronounced, there are present the body and blood of Christ. What wonder that, by a word, he could convert those things which, by a word, he created?" And yet Transubstantiation was first promulgated in the ninth century! St. John Damascene, who departed about the year 760, writes:—"Nor are the bread and wine a figure of the body and blood of Christ, but the body of the Lord itself, clothed with the divinity, since the Lord himself said, 'this is not a figure of my body, but my body, nor a figure of my blood, but my blood.'" And a little after he says: "If some, as St. Basil, called the bread and wine types, images or figures of the body and blood of the Lord, they made use of this form of expression, not after consecration, but before the oblation itself was consecrated." Was St. John Damascene a Presbyterian in reference to Transubstantiation? How would his doctrine on this subject, as above quoted, sound in Presbyterian ears, from a Presbyterian pulpit, say from the pulpit of the Rev. Dr. Burns, D. D., Professor of "Church History," Knox College, Toronto, C. W.? Could a Catholic polemic of the present day write Catholic doctrine on the Blessed Eucharist more forcibly than St. John Damascene wrote it more than eleven hundred years ago? Nicephorus, Patriarch of Constantinople, wrote in the ninth century:—"We, Catholics, do not call these, *the body and blood*, an image nor a figure; but the deified body of Christ." The doctrine, therefore, contradictory to the doctrine of "image" or "figure," was already Catholic doctrine, since the patriarch of the Eastern Church said "we, Catholics." The confession, "we, Catholics," as above used,