

broken and poured forth: for there is no other body no other blood of Christ: but though it is the same we eat and drink, yet it is in another manner. They that do not confess the Eucharist to be the flesh of our Saviour, which flesh suffered for us, let them be anathema: for sure it is, as sure as Christ is true."

"The doctrine of those Protestants seems most safe, and true, who are of opinion, nay most firmly believe, the body and blood of Christ to be truly and really, and substantially present in the Eucharist, and to be received by the faithful; but that the manner of his being there, is incomprehensible in respect to human reason and ineffable; is known to God, and not revealed in the scriptures."

"Of the real presence of the body and blood of Christ in the Eucharist none of the Protestant Churches entertain a doubt." In pages 10 and 11 he (Cosin) cites the passage adduced above of Andrews, Bishop of Winchester, and also asserts that Bishop Poinet one of his successors clearly shews in his *Dialectic*; that the Eucharist is not merely the figure of our Lord's body, but also contains its true and real nature and substance, he then quotes these words of Antonius de Dominis, "I have no doubt that all, who believe the gospel will acknowledge that in the holy communion we receive the true real and substantial nature of Christ." Cosin adduces also the testimony of the Saxon confession and of the Synod of Sandomir, and even that of Bucer, who said that "the true body and true blood of Christ are exhibited and received together with the visible signs of bread and wine."

Read also again the little Catechism that your Church requires to be learnt by those whom she is preparing for confirmation: when asked; "What is the inward part or thing signified?" it is replied: "The body and blood of Christ, which are verily and indeed taken and received by the faithful in the Lord's Supper."

Not to mention the learned Jeremy Collier, who put his situation for refusing to take the test oath and who published his reason for his refusal: nor Samuel Parker, Bishop of Oxford, who would have procured the abrogation of the test act if the people of his time could have understood and tasted the truth that he developed, with as much strength as erudition; the two bishops whose learning and reputation procured for them the honor of being consulted by the Duchess of York before her conversion, gave her clearly enough to understand that they themselves recognised the presence of Jesus Christ in the Eucharist. In fine, Sir, after all the proofs I have just laid before you in this letter, what ought to surprise you is, not the reckoning amongst your able theologians, zealous defenders of the real presence, but the finding that there are afterwards to be discovered so many others who have rejected and combated a mystery, so positively and so certainly revealed in the scriptures, and against which, there cannot be reasurably brought, a single passage of the sacred books. You are now in a condition to judge of it, by our answers to their difficulties, and the proofs that will be eternally established in favour of the real presence, both by the words of the promise, and of the institution.

To be continued.

From the Catholic Press.

ON THE EXCELLENCE OF THE SACRIFICE OF THE MASS.

"We have an Altar, whereof they have no power to eat who serve the Tabernacle."—Heb. xiii. 10.

Leaving to the carnal Jew the pomp of ceremonial rites, and the dazzling spectacle of magnificent decorations; allowing him to display to the eyes of the Universe, a temple, which both by the majesty of its structure, and the immensity of its edifices, had been the wonder of ages; to whose

power it so long bade defiance; allowing him to astonish the neighbouring nations by the order of his sacrifices, the splendour of his ceremonies, the numerous train of Priests and Levites, and the gorgeous vestments of the sacrificers; permitting him to proclaim the greatness of the God he adores by the multitude of victims immolated to his Supreme Majesty, by the beauty of the loud toned canticles that are chanted to his glory, by the uniformity of worship observed in his honour; let us turn our attention to view, with the inspired Apostle the hallowed offering of the new Law, the Paschal Lamb of that Altar, "whereof they have no power to eat who serve the Tabernacle."

Seated under the law of grace, we possess a religious worship, which though less magnificent and less imposing in its form than the Jewish rite, is nevertheless, confined to adore a hidden God, to immolate an invisible victim, to offer an unbloody sacrifice; and yet an offering so effective, an altar so holy, and a sacrifice so pure, that all the legal purifications of the Old Law could never confer a power on the ancient Levite to participate therein; in a word, a sacrifice of such vast interest, that, animated with that fervid zeal which alone tends to crown our earnest endeavours in a better world, we are led to enquire into the nature, properties, and effects of so great and valuable a blessing.

THE SACRIFICE OF THE MASS.

Jesus Christ, the great redeemer, who is equally our High Priest and victim, in order to perfect the happy work of our redemption, and reconcile man with his offended Creator, offered himself once a bleeding sacrifice upon the altar of the cross, and that he might communicate and apply the fruits of his death to our souls, continues to offer himself daily upon the altar in an unbloody manner by the ministry of his priests in the Mass. And here let it be observed that the sacrifice of the cross, and that of the Mass, are both one and the same sacrifice; the victim and the High Priest, or principal offerer, being the same, *Jesus Christ*. It was he, who offered himself upon the cross; it is he who offers himself upon the altar. The only difference that exists is, in the manner of offering; because on the cross he offered himself in a bloody manner, and actually died; in the Mass he offers himself in an unbloody manner, and only dies mystically; that is, his death is here represented by the separate consecration of the bread and wine, which denotes the separation, or shedding of his sacred blood from his body.

But should it be here observed, what need is there for the sacrifice of the altar, since we were fully redeemed by the sacrifice of the cross? This is the answer.—1st. That we might have, in the sacrifice of the altar, a standing memorial of the death of Christ. 2d. That the remembrance of our Saviour's passion being thus daily renewed, and presented to Almighty God, might be a continual means to draw down his blessing upon us, to return thanks for his daily favors, and to obtain pardon for the continual transgressions committed

against him. 3d. That the Christian family might have an efficacious means of approaching daily to God through our Saviour Jesus Christ, who is here the victim offered. 4th. That they might have to the end of the world, an external sacrifice, in which they might join together in offering supreme homage to God, as the faithful servants of God had always done from the beginning of the world. 5th. That all the figures and sacrifices of the old Law, and of Melchisadech, might be perfectly fulfilled according to that of our Saviour: "Amen, I say unto you, till heaven and earth pass, one jot or one tittle shall not pass from the Law, till all be fulfilled." Matt. v. 18. 6th. That by the sacrifice of the altar, the fruits of his death might be daily applied to our souls. For Jesus Christ died upon the cross for mankind in general; that is, he offered to his eternal Father a full and ample satisfaction for the injury done him by the sins of the whole world; but in the mass, by mystically renewing, and presenting to his Father the death he suffered on the cross, he obtains his acceptance of the same for the actual benefit of those in particular for whom the Mass is offered; and by this means, those graces which he merited for mankind in general by his death, are actually applied to, and bestowed upon our souls in such abundant manner, as our wants require, and as our dispositions are capable of receiving. Hence the SACRIFICE OF THE MASS properly speaking is, an offering made to God of the body and blood of Jesus Christ. Under the sensible appearances of bread and wine, by Jesus Christ himself, our invisible High Priest. 2d. Through the ministry of the Priests of his Church, lawfully consecrated and empowered by him for that office; in which offering the substance of bread and wine are, by the Almighty power of God really and substantially changed into the body and blood of Christ and by the separate consecration of the two different species of bread and wine, the death of Jesus Christ is mystically represented. How great and manifold then are the inestimable benefits of the holy sacrifice of the Mass! Well may we exclaim with the inspired Apostle, "We have an altar, whereof they have no power to eat who serve the tabernacle." Epist. Heb. xiii. 10.

This is truly a sacrifice offered in all places, and at all times: a sacrifice which has been continued since the origin of christianity, and shall be perpetuated to the consummation of ages; a sacrifice offered for all our necessities, destined to efface all our sins, and concentrating in itself every species of oblation: a sacrifice, in which not only the members of the church militant participate, but also the citizens of heaven, by the union of their homages, and the sorrowful inhabitants of the place of expiation, by the resources which they thence derive for their deliverance from their probation; a sacrifice in which every thing is holy, whether we consider the supreme object of the offering, the victim which is immolated, or the end for which it is offered; a sacrifice, in fine, which supplies every other oblation, supercedes every other sacrifice, abolishes every strange offering; and in some measure ab-