

subject of the Blessed Eucharist is scriptural, and that Transubstantiation is written as with a sunbeam on the inspired pages of the New Testament.

We will now give a few, and indeed they will be few, patristic proofs in favor of the real presence, and these will show what faith is to be put in the reverend Professor of "Church History" in Knox College, Toronto, C. W., when in the broad daylight of the nineteenth century he unblushingly hazards the assertion that it was not until the ninth century that the doctrine of the real presence was first promulgated. Let us, on this subject, hear Saint Ignatius, who lived in the first century. He was a disciple of St. Peter, first Bishop of Antioch, and a martyr. In his letter to the Smyrneans, speaking of some who were wandering away from the truth, St. Ignatius, in a condemnatory spirit, says:—"They abstain from the Eucharist and from prayer, because they do not acknowledge the Eucharist to be the flesh of our Saviour Jesus Christ, who suffered for our sins." It appears there were sacramentarians in those days too. Neither do the Presbyterians acknowledge the Eucharist to be the "flesh of our Saviour Jesus Christ;" and if St. Ignatius, taught by St. Peter, condemned in the first century the non-acknowledgment, would he approve it in the nineteenth? In his apology to the Emperor Antoninus, written in the second century, St. Justin, martyr, says:—"Nor do we receive those things" (the consecrated host and the consecrated chalice) "as common bread and common drink; but as Jesus Christ our Saviour became flesh by the word of God, and the cause of our salvation had flesh and blood: so also we are taught that this nourishment is the flesh and blood of the incarnate God." "As the cause of salvation had flesh and blood," "so is this nourishment the flesh and blood of that incarnate Jesus." How had "the cause of our salvation flesh and blood?" Figuratively or substantially? And yet this martyred apologist states the teaching of the Church at that time, "we are taught"—*Edocti sumus*. And yet Transubstantiation was first promulgated in the ninth century! In the third century, Tertullian writes that our Saviour, "by saying 'this is my body,' made the bread which he took into his hands become his body, and then distributed it to his disciples." What did Tertullian think of the real presence, six centuries, as our adversaries say, before the doctrine of Transubstantiation was promulgated? In the