

APPENDIX C.

"By *real* we understand *true*, in opposition both to fiction and imagination; and to those shadows that were in the Mosaic dispensation, in which the manna, the rock, the brazen serpent, but most eminently, the cloud of glory, were the types and shadows of the Messiah that was to come; with whom came grace and truth, that is, a most wonderful manifestation of the mercy and grace of God, and a verifying of the promises made under the law: in this sense we acknowledge a *real presence of Christ* in the Sacrament." (Burnet's Exposition.)

"The bread and wine are not changed in their substance from being the same with that which is found at the ordinary table; but, in respect of the sacred use whereunto they are consecrated, such a change is made that they differ as much from common bread and wine, as heaven from earth. Neither are they to be accounted barely significative, but truly exhibitivè also of those Heavenly things whereto they have relation: as being appointed by God to be a means of conveying the same unto us, and putting us in actual possession thereof. So that in the use of this holy ordinance, as verily as a man with his bodily hand and mouth receiveth the earthly creatures, so verily doth he with his spiritual hand and mouth, (if any such he have,) receive the body and blood of CHRIST; and this is that *real and substantial presence* which are affirmed to be in the inward part of this sacred action. The truth which must be held is this, that we do not receive only the benefits that flow from CHRIST, but the very body and blood of CHRIST, that is CHRIST himself crucified. (Archbishop Usher in his Sermon before the Commons House of Parliament, A.D., 1620.)

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NEWFOUNDLAND.

IX B.

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