

mysteries, and without these it would lose both its glory and its divinity. Where obvious knowledge dissolves into mystery and the eye of Reason falters, there Faith takes up the vision, and beholds the unveiled splendors of the eternal, and experiences spiritual raptures unknown to the natural understanding. The Real Presence is, then, a revealed fact to be believed, not a mystery to be explained or comprehended. With God all things are possible.

To these philosophical objections we would then respond with Scriptural refutations. To the argument that spiritual efficacy cannot come through the earthly elements, bread and wine, Scripture answers that the conception of Christ through the Virgin Mary by the power of the Highest, the gift of the Holy Ghost through the application of water in baptism, and even the union of the body with the human soul, are all illustrations of this same law. So the Word of God can only reach the mind through a material medium, as the printed page; yet it is not confused with the letters, nor is it yet to be had apart from these signs. The truth is, that this is the order of the Divine economy. Spirit is mediated through Nature; the Divine through the Human; Grace through Means. Yea, if even in the Garden of Eden there stood a tree whose fruit, bodily eaten, fatally hurt the soul—over against this Sacrament of Death can there not be a Sacrament of Life, whose material food may be the medium of healing and blessing to the soul?

Again: The alleged difficulty that Christ in His human nature has ascended into heaven and therefore cannot be present in the Supper, has enriched theology with a new article on the Person of Christ. It is admitted that the human nature of Christ at God's right hand occupies a locally circumscribed place, and could not by its own attributes be everywhere present. But by virtue of the inseparable union of the human and Divine in the God-man there results a *communicatio idiomatum*, a mutual impartation of attributes, so that wherever the omnipresent Divine nature of the Son of God is, He is present as the whole Christ, human as well as Divine. In this way His glorified humanity can be in the sacrament.

The philosophical objections to the Real Presence can thus, to a partial extent, be philosophically refuted. But when it comes to the last analysis, viz., how Christ can be bodily present in the Eucharist, and yet not carnally, locally, or materially, we reach the realm of inscrutable mystery. No more insuperable, however, is this mystery than that of the Trinity, the Atonement, the Resurrection, and all the other cardinal Christian doctrines. One cannot receive the Real Presence without faith, just as one cannot be a Christian without faith. To unregenerate minds and to a sceptical philosophical method, that which gives offense as foolish and absurd embodies the deepest wisdom, power, and glory of God. The *what?* then, of the Real Presence—i.e., the actual reception of Christ's body and