

fer up; to divide; and, taking to themselves, the first appointed share; to distribute among the faithful, not now the figurative, but the long expected, and many ways prefigured propitiatory victim. See, in particular, Malachy. 1, 11.

Though the sacrament then, as we have shewn, is complete under either form; the sacrifice requires both forms for its perfection: because it is a mystical exhibition of the death of Christ; in which his blood is represented as poured out for us, from his apparently lifeless, bruised and wounded body; and, besides the many other pointed allusions to the great bloody sacrifice, which the mass commemorates; the very *ablusive* wine and water, which, at the end of the communion, are drained with the remains of the sacramental blood, remind us of the all purifying stream, which, at the conclusion of Christ's bloody sacrifice on the cross, was seen mixed with blood flowing from his wounded side. Thus according to St. Paul, is shewn forth the death of our Lord till he come. 1. Cor. 11, 26.

Such is the inestimable pledge of love, which the Saviour gave his followers, before leaving them. For, *knowing* says the beloved disciple, *that his hour was come that he should pass out of this world to the Father; having loved his own, who were in the world, he loved them to the end.* John, 13, 1. He therefore bequeaths to them in this wonderful sacrifice and sacrament, like a dying father, *his all*: that humanity, which he had assumed for their sake, inseparably united with his divinity: and, since its resurrection from the grave, immortal glorious, and impassable. Such is the rich and everlasting portion secured to them by his last will and testament; so solemnly made on the eve of his passion. In this sense also does he verify his parting promise to them before his ascension into Heaven: *Lo: I am with you at all times, even to the end of the world.* Matt. 28, 20.

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