

Lord Jesus Christ. For, all the writers from the very beginning speak of feeding upon Christ, of eating His Body and drinking His Blood. But what we have to find out, is whether, when they thus speak, they intend a carnal Presence, such as is involved by the later doctrine of Transubstantiation, or whether they intend a spiritual Feeding, i. e., a bodily eating of the Sacrament or outward Sign, which is the Bread and Wine, and a strengthening and refreshing of the soul by the inward and spiritual Grace, which is the Body and Blood of Christ. Now, in answer to this question, we are bound to say that the Fathers all testify to a true Presence of our Lord in His Holy Feast, and are all consequently against those modern Christians who look upon the Lord's Supper as a mere commemoration or remembrance of our Lord's great Sacrifice on the Cross, and not as a means of grace. We are bound also to say that there are many passages, which are so strong, that they have been brought forward over and over again, as upholding Transubstantiation. But, at the same time, there are many other passages, which shew distinctly that these very writers utterly repudiate any change of the substance of the Bread and Wine. And, consequently, we cannot help concluding that the early Fathers of the Primitive Church intended the Presence, which they teach, just that true Spiritual Presence, to which our Reformers recalled our beloved Church at the Reformation.

I could very easily give a long series of passages from the Fathers, to illustrate these points, but a few only will suffice. Justin Martyr, *e. g.*, who was born about A. D. 100 and died A. D., 165 says of the consecrated Food: "We do not receive these Elements as Common Bread and Wine, for we have been taught that this Food is the flesh and Blood of our Incarnate Lord." Here we have strong Eucharistic teaching, but no approach whatever to Transubstantiation: for the fact that Justin Martyr declares that the Bread is not Common Bread, shews that he holds it still to be Bread. And indeed it is the constant assertion of the Bible and of the great writers of the early days that the consecrated Elements are, after Consecration, still Bread and Wine. Our Lord *e. g.*, says of the Cup: "This is my Blood"; but He also speaks of the same Cup as the Fruit of the Vine, i. e., as Wine. And St. Paul, while he speaks of the Bread as the Body of the Lord, says also: "We are all partakers of that One Bread." And again he says of the consecrated Food: "As often as ye eat this Bread, and drink this Cup, ye do shew the Lord's death till He come": and again "Let a man examine himself, and so let him eat of that Bread and drink of that Cup,"—all of them passages, which shew that the Apostle regarded the consecrated Elements as being still Bread and Wine.

And from other early Fathers we gather the same great truth. St. Irenaeus *e. g.*, who died A. D. 202, says: "As the Bread from the Earth, receiving the invocation of God, is no longer Common Bread, but the Eucharist, consisting of two things, an *Earthy* and a *Heavenly*; so also our bodies receiving the Eucharist are no longer corruptible, but have hope of eternal resurrection." And St. Chrysostom, who died A. D. 407, says: "Before the Bread is consecrated, we call it Bread, but when it is consecrated, it is no longer called Bread, but is held worthy to be called the *Body of the Lord*, yet still the *nature of the Bread* remains." In both these passages and in many more, we are most distinctly taught that the Bread, while it becomes the Sacrament of Christ's Body, continues to be Bread. And indeed, as Bishop Pearson tells us, the ancient Fathers, when speaking of the two Natures of our Lord Jesus Christ, teach that the Human Nature of Christ is no more really converted into the Divinity (so ceasing to be the Human Nature) than the substance of the Bread

and Wine is really converted into the Body and Blood of Christ, and thereby ceases to be Bread and Wine. And Pearson quotes Gelasius, Bishop of Rome, about the year 490, as thus giving direct evidence against the doctrine of Transubstantiation. To all this I might add the following wonderful passages from the writings of the great St. Augustine (A. D. 354-430). (1) "Prepare not thy teeth, but thy heart." (2) "Our Lord hesitated not to say 'This is my Body,' when He gave the Sign of His Body." (3) "Spiritually understand what I have spoken to you. You are not to eat that Body which you see, and drink that Blood, which they will shed, who will crucify Me. I have commended to you a Sacrament. Spiritually understood, it will quicken you. Though it must be visibly celebrated, yet it must be invisibly understood." (4) "What you see is Bread and the Cup; but, as your faith requires, the Bread is Christ's Body, the Cup His Blood. How is the Bread His Body? and the Wine His Blood? These things, brethren, are therefore called Sacraments, because in them one thing is seen, another understood. What appears has a bodily form, what is understood has a spiritual fruit."

With such teaching as this, which might be multiplied to almost any extent, it is evident to the candid student that, while we must acknowledge the existence of many strong passages which, if there were no other passages, would savour of Transubstantiation, we must yet agree that the teaching of the early days was not in favour of a change of the substance or nature of the Elements, was not in fact in favour of a carnal Presence of the natural Body of our Lord. But it is equally evident that this early teaching was in favour of a true, effectual, life-giving Presence of Christ's glorified, spiritual Body, open to the faith, and feeding the souls of all true disciples.

(To be continued.)

THE TRUE PURPOSE OF LENT.

It is everywhere realized that there must be seasons of religious revival; that in the midst of the engrossing cares of life in this day and age, men need from time to time to be called, by special religious influences, apart from things of this world that the higher nature may assert its claims, and have opportunity afforded for its refreshment. Man is a being of dual nature. The animal nature with its passions, its appetites and instincts, or what St. Paul calls the flesh, is ever asserting itself and its interests which, without being sinful, often conflict with the higher interests of the soul. The spiritual nature dwelling in this earthly tenement, sitting in the midst of riotous passions and unsanctified affections, can with difficulty cultivate its powers and pursue its nobler aspirations. The will is set as a sovereign over man's composite nature, and in this sovereign's hand rests the power to direct the man in the pursuit of animal good or spiritual blessedness. Before the will the passions and appetites loudly assert the claims of the body, the affections set upon earthly things, endeavor to charm the will into favoring the pursuit of earthly loves and earthly pleasures. Reason, unable to penetrate into the higher mysteries of life, drawing all the data for its syllogisms from the facts of sense, declares that temporal interests demand that all our powers be given over to worldly concerns. The aspirations and longings of the spirit bid the will direct all the powers of the man into higher paths. Conscience asserts God's claim upon the soul. Faith reveals the world unseen, and hope points to the fulfilment of God's irrevocable promises in the world to come. Then, when the will is won to the side of man's spiritual concerns, the revelations of faith become the facts of reason, the voice of

conscience is heard, God's claim upon the soul is acknowledged, the affections are transferred to treasures in Heaven, and all the passions and appetites sanctioned by God's indwelling Spirit blend with the soul's longings and aspirations for things eternal. To achieve this victory of man's higher nature the Christian religion exists. This higher life was revealed to us in Christ Jesus. Through His incarnation we are admitted to the relationship and receive power to become sons of God by faith in Him. This holy season, with its frequent calls away from the world, its cares and its pleasures, affords us an opportunity and offers us aids to the more complete consecration of our lives to God and His nobler service: It should not require argument to lead a rational being to see that the cultivation of highest endowments should be his most engrossing concern. We pity the man who is so lost to his best interests that he will take that which might contribute to his comfort, and would enable him to enter into higher social enjoyments, and spend it in gratifying evil appetites and passions. We show such an one how much better it would be to use the time and money thus squandered in cultivating higher powers of mind and heart. We reproach him with the thought that such a life is unworthy such a being. 'You might be rich, you might enjoy social pleasures, you might stand high in the esteem of your fellow men, why will you thus unworthily live this life of degradation?' This is worldly wisdom. It tells us we are not wise to live a lower, when a higher life is open to us. How comes it, then, that when the Gospel of our Lord Jesus Christ opens to men that exalted, pure and blessed life of the spirit, they are so often indifferent to its claims, and do not regard this as a parallel case with that cited above.

But, candidly, if a man is contented with a lower life when capable of nobler living, if the lower life has no promise of the future and the higher has an eternity of well being as its fruitage, would not he be guilty of egregious folly?

The great purpose of Lent is to emphasize this truth, and by religious culture and spiritual experience to make men realize it as a truth to live by. We are called upon to give up our sins, and forsake them, to bring into subjection to the law of Christ all our affections and passions, to renounce every hindrance in the way of our attaining higher, holier, and more enduring joys.—*The Church.*

SUGGESTIONS FOR LENT.

[Which commences 27th February, 1895.]

1. Be present, as far as possible, at all services in the Church.
2. Read every day some portion of the Holy Gospel, and add to your usual devotions some special prayers.
3. Let no day pass without some act of self-denial, and, if possible, let this act be to the comfort of a poor or sick person.
4. Let self-examination be a daily duty, before rest at night.
5. Deny yourself some luxury, often, and let the cost of it be added to your Easter offering. The cost of self-denial should be given, not saved.
6. Refrain from parties and places of amusement.
7. Let your reading be such as to aid you in keeping the Holy season.
8. Give more time and care to daily private prayer.
9. Receive the Holy Communion as often as it is administered.
10. Forgive, and seek reconciliation, if any are at variance with you.

THE test of our faith lies in our being able to fail without disappointment.—*J. H. Newman*

We like to find fault ourselves, but we are never attracted to another man who finds fault.—*F. W. Faber.*