

I know not what impression the above extracts may have made upon you. The impressions they made upon me were such as I shall now candidly declare. In the first place, I become covered with confusion: in them I read my own condemnation and also that of the great proportion of catholics of the present day. How lively said I to myself, is the faith of these first christians, who lived near the times of revelation and its accompanying prodigies! how feeling is their conviction of the truth and divinity of its dogmas! how strongly do they express this their belief! with what piety and holy fear do they approach to partake of the sacred mysteries. How do they labour to keep themselves in a fit state to approach! and how eager are they to return again to the heavenly banquet! They seem no longer to belong to the earth; they lead the life of angels; riches, honors, pleasures, all that can flatter the senses of man, they despise and forsake. Neither sufferings, nor torments, nor death seem to affect them: their aim and object are eternity and heaven: good works, pure morals, prayer and a frequent use of the sacraments are the means they employ to arrive thither. And we, degenerate offspring of so holy a race, how do we behave? Tepid and slothful inheritors of their name and belief, we scarcely possess a shadow of their virtues. The time and thoughts of the generality of christians are occupied with the pleasures and affairs of this world. Incredulity in some, simplicity of faith in others, indifference in almost all, have nearly exterminated practical christianity from among us. Observe their repugnance to the sacred table: by many it is entirely abandoned;

body of thy Christ, and this wine for the precious blood of thy Christ, for the remission of sins and life everlasting."

Doctor Grabe had composed two liturgies. One of them is in Greek, and in it are found these words: "Hear us, O merciful Father! we humbly beseech thee; send down thy Holy Spirit on us, and these gifts here offered, and make this bread the precious body of thy Christ, and what is in the cup, the precious blood of thy Christ." And at the communion—"May the body of our Lord Jesus Christ delivered for me (for thee,) preserve my soul and body (thy &c.) to life everlasting! May the blood of Jesus Christ, shed for me (thee,) preserve my soul and body to life everlasting!" This liturgy contained also a prayer for the dead.

In the English liturgy there was this prayer: "Vouchsafe, O my God, to bless and sanctify, by thy word and thy Spirit, these thy creatures, this bread and wine, that they may become for us the body and blood of thy very dear Son."

Whiston's liturgy, printed at London, 1713, holds the same language. (See *Plinius Sancti Aeneas scripta anecdota*. In 1716, many English and Scotch entered into a compact to unite themselves to the oriental church, and establish a particular rite. Two years afterwards, they printed at London, 1718, a liturgy in English, in which are these words: "We give thee thanks for admitting us here to offer thee the sacrifice.—Send down thy Holy Spirit, the witness of the passion of our Saviour Jesus, on this sacrifice, that He may make this bread the body of thy Christ." All this is, indeed, so much homage paid to the apostolicity of our public liturgy: but of what avail were all these feeble attempts? It is neither by clubs and associations, nor by piece-meal, that the deserted path of truth is regained.

many, whether from habit or for appearance sake, approach to it once in the year; tepidity and thoughtless indifference accompany their approach; nay, shameful to say! but too often appear in those who officiate at the altar. For, where do we find the minister seized with fear and trembling? To judge from the precipitation of some, and the cold formality of others, it will be difficult to believe that they even think of their exalted ministry, of the divine victim they are about to offer for the salvation of the people, and of that divine furnace which they hold in their hands, and which is about to pass to their heart, without enkindling a flame therein? Unfortunate people! and more unfortunate pastors! whence comes this universal degradation? I know full well the cause, and in spite of the pretensions of the age, I shall not hesitate to lay it to our profound ignorance. We appreciate only the knowledge of the things that pass, and view with apathy those things that never pass away. Our judgment, taste, inclination, and our whole life, are one system of positive error, reaching with fatal consistency from the cradle to the grave *O curvæ in terras animæ et cœlestium inanes!* What will be the termination of this irreligious disorder, and to what this abuse of our reason will conduct us, I know not: but, it is impossible not to remember that according to the word of God the extinction of all faith is one indication of the approaching close of this terrestrial world.

Having thus lamented our fallen state, I turned my thoughts upon the various protestant societies, and comparing their belief with the belief of the first ages, I was seized with astonishment and pity. Is it possible, have I a thousand times exclaimed, that men should announce to the world a religious reformation with the plausible and alluring promise of restoring the primitive faith and fervour, whilst at the same time they commence the work, by erasing from the catalogue of faith that which the primitive ages believed and practiced as most holy and sublime! For, most assuredly, the liturgies written in the fifth century present us with those essential prayers, which the bishops and priests of preceding ages repeated from memory at the altar. Some trifling variations in the expression, in the arrangement of the prayers, and in the disposition of the rites and ceremonies: clearly shew that they were not written by the apostles: but the complete and universal agreement of the liturgies pointing out to us, through the whole christian world, the oblation, the victim, the unbloody sacrifice, the invocation for effecting the change of substance, the adoration which follows it together with the real presence, &c. can proceed but from one and the same cause, a cause equally obligatory and imperative upon all, in short, from one and the same apostolical institution. Indeed, if the apostles had not taught by their word & example that these dogmas should be expressed in the celebration of the sacred mysteries, how comes it that they are found in all the liturgies as soon as they appear? Let the advocates of a figurative presence and of a real absence tell us, if they can, at what time, and in what manner mankind could have passed from a

belief so simple as theirs, and which, according to them, had been taught by the apostles and their disciples in all nations, to a perfectly contrary belief, to inconceivable dogmas, which had been hitherto unheard of, & which suddenly plunged the world into a new and abominable idolatry. By what means & at what precise time could this prodigious change take place? Would it be at the time when the liturgies were committed to writing? or would it be before that time? But they were not written all at once: there was no general order given for bringing them to light; there was not, neither could there have been, any agreement or understanding amongst those who compiled them. A thousand clamours would have been raised against the unfaithful authors of a first liturgy; a thousand reclamations would have echoed from every side against interpolations so serious and notorious. If we call to mind the zeal of St. Cyprian against those who did not mix water in the chalice, we shall be able to judge of the reclamations that would have been raised against more essential innovations at a time when, as St. Jerome said, the blood of Jesus Christ was still smoking, and the newly enkindled faith was burning in the hearts of the faithful. It would have been the duty of every bishop and priest loudly to condemn an attempt of such a nature; silence, in such circumstances, would have been a crime. Every patriarch and metropolitan would have published the ancient liturgy of his Church to stifle these revolting novelties in their birth; and we should have possessed at this day a multitude of contrary liturgies. It cannot be doubted that the Fathers of Ephesus and Chalcedon would have proclaimed the legitimate tradition, have suppressed the authority of the false liturgies, and confirmed those that were authentic and true.

We shall be obliged therefore to suppose that the change must have taken place before the publication of the liturgies. But, name what Church you please, it is impossible to conceive that such a change could have been effected during the interval between the time of the apostles and the commitment of the liturgies to writing. We will, if you please, take as an example the Church of Alexandria. About the year 328, we find Frumentius leaving that city and carrying with him a copy of the liturgy for the purpose of celebrating it in the centre of Abyssinia. This copy, transcribed by the order and under the inspection of Athanasius, must have been revised by him and found conformable to that which was in use in his church. To that which numerous venerable priests of his clergy had constantly recited at the altar for fifty or sixty years, and which they had learned from their predecessors the most advanced in years; already we find that the very first links of this chain bring us to the times of St. Clement, who died in this Church about the year 215, and St. Clement assures us that in his time there were still surviving some of those, who had immediately succeeded the apostles. Where are we to place this anti-apostolical change in a chain so closely and sa-