

consecration, the Body and Blood of Christ is *really and substantially* present and so exhibited and given to all that receive it, and *this not after a physical and sensible*, but after an heavenly and incomprehensible manner. But there yet remains this controversy amongst some of them whether the Body of Christ be present only in the use of this Sacrament and in the act of eating, and not otherwise. They that hold the affirmative, as the Lutherans (in Confess. Sax.) and all Calvinists, do seem to me to depart from all antiquity, which places the Presence of Christ in the virtue of the consecration and benediction used by the Priest, and not in the use of eating the Sacrament."

So speaks the author of the latter part of our Catechism. With regard to the word "real," Bishop Jeremy Taylor has these very remarkable words, "Now that the *spiritual* is also a *real* Presence, and that they are hugely consistent is easily credible to them that believe that the gifts of the Holy Ghost are real gifts, and a spirit is a proper substance. So we may say of the Blessed Sacrament, Christ is more truly and really present in spiritual presence than in corporal: in the heavenly effect than in the natural being; therefore we are the more real defenders of the real Presence of Christ in the Sacrament; for the spiritual sense is the most real, and most true, and most agreeable to the analogy and style of scripture." (Real Presence Sec. I. 6 and 7.) He also, in the same treatise, remarks on the words, *Sacramentaliter præsens Salvator, substantia sua, adest*, "in substance, but after a Sacramental way"—"which words, if they might be understood in the sense in which the Protestants use them, that is, really, truly, without fiction, or the help of fancy, but in *rei veritate* . . . it might become an instrument of a united confession." (Ibid Sect. I. 8).

Let us now take up the Articles of the Church of England; and first as to the *definition* of a Sacrament given by them in Article xxv. This Article is taken from Art. xiii. of the Lutheran Confession of Augsburg. In 1538 A.D., the Articles agreed on between the Lutheran and Anglican Reformers contained a similar Article. Art. xxvi. of the Articles of 1552 was almost the same as our xxv. Hence this Article may be said to cover ground from A.D. 1538 to the ratification of the Articles at their final enactment, and thence to the present day.

Art. xxv. begins by disclaiming a Zuinglian error; "Sacraments ordained of Christ be not only badges or tokens of Christian men's profession, but rather they be certain sure witnesses and effectual signs of grace, and God's good will towards us, by the which He doth work invisibly in us," &c. It is to be observed here that some who have not known the Latin Articles* have considered the word

* Hardwicke, (Hist. of Arts, chap. vi.), says:—"The most authentic representation of the Articles is to be sought in the Latin text, as it was printed