

ably treasure up in our memories that His flesh was crucified and wounded for us. To *believe*, is to eat the meat which perishes not, but endures to eternal life. Why do you prepare your teeth and your stomach's; *believe* only, and you will have eaten. The disciples of Jesus also fell into the same error for they replied "How can this man give us his flesh to eat?" And Jesus said "The words that I spake unto you are spirit and life"—to be understood *figuratively* and therefore spiritually and not as ye interpret them *literally*. Again, transubstantiation is proved to be a lie by the evidence of our *senses*. The eyes, the hands and the taste will convince every one that takes the "Wafer God" that it is not flesh nor blood, but *bread*—a *vegetable* and not an animal or human substance; and the fact that the *deified wafer* can be seen and felt and eaten, assures us, that it is the same after as before Priestly consecration, viz., a *material* substance and not the *immaterial* soul and Divinity of Christ. But the Romanist when shown that the doctrine of transubstantiation is irrational and absurd—is contrary alike to God's word and man's reason—he will reply "It is a miracle" and therefore not subject to ordinary tests and arguments. If not, then we reply, it is no miracle, for it lacks the two-fold test of a miracle—"a supernatural effect evident to sense." That a thing should remain to all appearance just as it was, hath nothing at all wonderful in it. We wonder, indeed when we see a strange thing done, but no man wonders when

he sees nothing done as is the case in the so-called miracle of the "wafer." *Playfully* it is said did Erasmus deal with Sir Thomas More on this doctrine of transubstantiation in the following couplet, which had its origin in the following circumstances;—Erasmus had been on a visit to Sir Thomas More, when persecution arose, and Erasmus' life was in danger. More, though a zealous Papist, would not betray his friend; but on the contrary, lent him a horse, to enable him to reach the coast and to escape, Erasmus promising to return the horse; but by some mischance the horse never reached Sir Thomas's stables, who after some time wrote to Erasmus to make enquiries. In reply Erasmus, referring to their discussions on transubstantiation wrote thus:

"That which you spake of the body of Christ
Believe that you have, and you have Him;
The same now I write of the nag that I borrowed
Believe that you have, and you have him."

Amazing assuredly it is, how the church of Rome can force upon her members a doctrine so utterly abhorrent to every principle of reason, to say nothing of its antagonism to scripture as that of transubstantiation. No Roman catholic in the ordinary transactions of life, would believe that his priest could substantiate shillings into sovereigns; and yet every Romanist believes that the priest transubstantiates what he sees, feels and tastes as a wafer, into the body, blood, soul and divinity of the Lord Jesus Christ both God and man.

"The Priest," says Uriel, the Romist's Doctor, in his 'First