

of the Church, and to Benefit not only the Persons meriting, but Multitudes besides: but I hope I need not tell you how derogatory this Opinion is to the All-sufficient Merits of Christ, who having purchased us at so dear a Rate, we may be sure will suffer no Sharers with him in that which is his sole Prerogative. I shall say no more of Merit, than that it makes a Man think too well of himself, and too meanly of God.

All that I shall say of Transubstantiation, or the substantial Change of the Bread and Wine, after the Words of Consecration pronounced by the Priest, into the Natural Body and Blood of Christ, is that it contradicts our Reason and Senses, overthrows the most substantial Evidence for the Truth of Christianity, is contrary to the Nature of a Sacrament, and to those very Scriptures, on which they pretend to found it; whether we respect the 6th of *John*, or the Words of Institution, which are the principal Places cited by them to support their Opinion: In the former of which we find, that *whosoever eateth Christ's Flesh, and drinketh his Blood, hath eternal Life*; with more to the same Purpose. Now if every one who eats Christ's Flesh, and drinks his Blood, hath eternal Life, then it is certain, that the Wicked do not eat his Flesh, and drink his Blood; which nothing hinders but they might do, if the Words of Consecration, pronounced by a Priest, produced such a wonderful Change, as they pretend. In the Words of Institution, the one is no otherwise called his Body, than as given [in the present Tense] or, as *St. Paul* has explained it, broken, that is, delivered up to the Death, nor the other his Blood, but as shed; which could not be literally true
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