

the gentlest  
not seen me,  
are they, who  
().

dear afflicted  
him. *I will*  
*world sees me*  
*ou shall live.*  
*er; and you*  
*gments, and*  
*o loveth me,*  
*and MANIFEST*

*ow is it that*  
*THE WORLD?*  
*ne, HE WILL*  
*and we will*  
*, who loveth*  
*&c.*

which he says  
*word* which  
with them :  
he then gave  
and his very  
explained, and  
*thing in the*  
*word*, which  
ks the Pro-  
who refus-  
with on mere  
*ifests* him to  
d under the  
orth assume.  
*more.* He  
*owers down*

*his hidden manna* : Apoc. 2, 17,—and bids them feast and grow immortal by feeding on the fruit of *the tree of life*.

Such require not the aid of the senses to confirm their faith in his word and promises. They seek not, like Thomas, to see and feel the print of the nails in his hands and feet ; nor the mark of the spear in his wounded side, in order to prove his presence and identity. They rest their faith, as he enjoins, on the testimony of his other disciples ; on the unerring declaration of his Church, which he commands us all so peremptorily and unreservedly to hear:—Matt. 18, 17. encouraged, as we are so to do, by his assuring us that *blessed are they, who have not seen, and yet have believed*.

But wisdom invites her guests to *drink of her wine*, as well as to *eat of her bread* : and the Saviour, at the institution of this sacrament, desired all present to *drink*, as well as to *eat*. How then in the Catholic Church, can the Laity, who are deprived of the cup, be considered as receiving the sacrament entire ; and as it was enjoined to be taken ?

If this Sacrament really is, what the Saviour declared it to be ; and strange that so many calling themselves Christians should deny it to be so : then it is evident that by *only eating*, we receive as much as we do by *both eating and drinking*. For we receive Christ entire under either form. He cannot be received by halves, or divided. His body which we receive under the form of bread, is not a dead but a living body : *for Christ once dead, dies now no more : Death has now no more power over him*. Rom. 6. 9. Now a living body cannot be without its blood ; nor a living blood without its body ; nor both without their soul : all which constitute the humanity : and with the Saviour's humanity is ever inseparably joined his divinity. In receiving therefore under either form ; we receive him whole, as well as under both ; we receive him undivided, as indivisible, God and man, the second person of the adorable Trinity : and what more can any one desire ? Hence, to *the sole eating*, eternal life is as fully, and formally promised, as to both *the eating and drinking*. Nay it is more frequently