

the flesh and drinking the blood of Christ, and was what our Saviour intended in his discourse—I will now demonstrate it by comparing our Lord's words together.

The people said, v. 34, "Lord evermore give us this bread." What does our Lord tell them it is necessary to partake of this bread? to go to the Priest and get a wafer? "Jesus said unto them, I am the bread of life: he that cometh unto me shall never hunger; and he that believeth on me shall never thirst." Is it not as plain as day, that coming to Christ would satisfy their hunger and believing on him would quench their thirst? What can satisfy the cravings of hunger and the rage of thirst, but eating and drinking? Is it not manifest, then, that coming to Christ and believing on him are synonymous with eating his flesh and drinking his blood? for the same promise is alike annexed to both. Therefore they either mean the same thing, or they are contradictory, or there are two ways of salvation, which is contradicted by the whole tenor of revelation.

Again; compare verse 49 with verse 51, and the above conclusion will be pressed upon the impartial judgment with a power that can neither be averted nor resisted.

Once more. "He that believeth on me hath everlasting life," verse 47.

"He that eateth my flesh and drinketh my blood hath everlasting life," verse 54. Now believing in Christ in one verse is the declared condition of man's salvation; and eating the flesh and drinking the blood of Christ, is the declared condition of man's salvation in the other verse. These two solemn assertions of our Lord either mean one and the same thing, under different forms of speech; or they contradict each other; or there are two ways of salvation. Either of the last alternatives overthrows the whole fabric of revealed truth; the former alternative explodes the doctrine of transubstantiation from this Chapter.

I will conclude with one single remark. The Protestant, as you seem to suppose, does not, then, degrade all the blessings promised in this chapter into a little bread and wine; nor into any corporeal and corruptible elements; but exalts them to their primitive and native dignity and excellence, to the immortal part; to a divine energy forgiving sin and cleansing from all unrighteousness; to a spiritual union with the Eternal Spirit, a fellowship with the Father, the Son, and the Holy Spirit; a dwelling in God and God in us; his love being "shed abroad in our hearts by the Holy Ghost given unto us."

I have the honour to be,

REV. SIR,

Your obedient and humble Servant,  
EDITOR OF THE GUARDIAN.

P.S. The above article has been written in haste, and has been put to press without being re-written, or scarcely corrected, the first part having been in type before the last was written. If any unguarded or offensive expressions have escaped me, I beg to say they have not been intended.

#### REPLY

TO THE EDITOR OF THE CHRISTIAN GUARDIAN.

Sir,

Is Jesus Christ, (the sole object of the Catho-

lic's worship in the sacrament of the Altar,) an improper one; like that of the heathen? Like Jupiter, Juno, Mars, Mercury, Venus, Vulcan, Pluto, and every other false and abominable divinity? The intention of the Heathens was to worship such: their worship therefore was essentially idolatrous: that of the Catholic is to worship the one, true and living God, under the forms which he said he took; and which none can say, he could not take; whom all acknowledge to have taken the form of man; even that of a helpless babe in the manger at Bethlehem; and of a suffering criminal on the cross; and why not also, in order to try our reliance on his word, of bread and wine in the Eucharistic sacrament; as well as the Holy Ghost could take the visible form of a dove, or a fiery tongue? Tho' St. Paul's intention to serve God in persecuting his Church, did not altogether excuse him; for had he considered well the prophecies, & the whole tendency of the Jewish institute, he would have recognized in Jesus Christ the long promised Messiah: yet his upright intention, as he himself declares, was so far from displeasing God, that it merited his conversion. The Catholic worships not the corporeal elements; but in the firm belief, relying on the words and omnipotence of Jesus Christ, that they are transubstantiated. With regard to the bowing down to any thing in the likeness or appearance of what is in Heaven above, or earth beneath: Exod. 20, 5. This regards not the Catholic, who bows but to the Saviour. But this text may be justly cited against the Protestant communicant, who kneels to receive what he considers the bare elements of bread and wine.

The likeness of a thing is not always the thing it seems. Thus, what appeared to Josue a man in armour, was not a man in armour; but a protecting angel; whom Josue, bowing down worshipped, though knowing him to be but a creature; and surely the likeness of something in the heavens above: nor did he withal reject Josue's worship; but enforced it by commanding him to loose the shoes from off his feet, for that the place whercon he stood was holy ground. Jos. 5, 13. &c.

Your notion of the trinity is strictly Catholic; and I do not see how it applies against the doctrine of transubstantiation. Much more aptly could it be turned against, than for your negative reasoning. My sight, touch, taste and smell may be deceived; but when God speaks my hearing cannot: and faith says saint Paul, comes by the hearing. Rom. 10, 17, Matt. 18, 17, Luke 10, 16. The apostles heard and taught; and the whole church has believed and believes that Christ took bread, and blessed it, and broke it, and gave it to his apostles, saying, take and eat, this is my body. Can you shew me that he, who said this, could not verify his declaration? Or can you point out to me the limits of his acknowledged omnipotence?

Your next objection is easily answered; and indeed has already been answered, in our last number, which was in print when your letter came to hand; by the avowed possibility of a spirit's being in more places than one at the same time. God, you will own, who is a pure spirit, is present at the

same time in every place; and yet but one in all places. But is not Christ's body, or humanity a spiritual body, or humanity? Or who will prove to me that God cannot give to that body, or humanity, the qualities of a spirit: not indeed omnipresence, which is the attribute of God alone; but of multipresence, if I may use the expression, to that which is but finite; within the bounds of finitude?

To prove that the same Jesus of Nazareth, who ascended into heaven; may, at the same time, be here on earth; I have only to cite the words of Saint Paul; who says that the same Jesus, who had been seen by the other apostles, had last of all been seen also by himself. 1 Cor. 15, 8. Was not Saint Paul then on the earth, while on the road to Damascus; when the Saviour answered his earnest query: who art thou Lord? and said to him: I am Jesus of Nazareth, whom thou persecutest? Now Jesus of Nazareth, was not simply God, but the very man-God reared in Nazareth.

No Catholic, properly speaking, rejects the testimony of the senses: for these truly testify that there is in the sacrament the appearance of bread and wine. And so there is.—But the senses cannot testify to the real essence of things, as chemists even will tell you. But the unerring word of God can inform us of what is concealed under the external appearances; and thus warn us not to judge by the mere appearance of things.

Who does not understand that our Saviour by saying: seek not the bread that perisheth, meant only that we should not make the sustenance of the body the sole, or main object of our solicitude? Whereas he promised to give them a bread that would feed and preserve their better half the soul unto life everlasting.

Your next observation seems a mere *makes weight* argument, to confound the ignorant: for you never could suppose that, the Saviour's promise of everlasting life annexed to the eating worthily of his promised living bread, could ever supersede the doom denounced against all of temporary death. So that though apostles, popes, priests and people, who have worthily eat of this divine food, are temporarily dead; yet they shall escape the second endless death; and live and reign with God eternally.

The Saviour always prepared beforehand the minds of his disciples for the great events that were to take place; and the supernatural wonders, which he intended to perform; as his conversations with them shew concerning his passion, crucifixion, death, burial, resurrection, ascension; the propagation of his faith; the establishment of his church all over the world; and her preservation to the end of time. But for the Eucharistic wonder; the most stupendous and inconceivable of all; he prepares their minds in the 6th ch. of St. John's Gospel, in terms the most explicit, solemn and unequivocal so much so, that the only evangelist, who in his gospel records them, thinks it needless to repeat them, in describing otherwise so minutely the Saviour's last interview with his apostles.

You seem to infer that because our Saviour often