

vegetating productions are blasted by his frown. Diseases, defects and debilities of every kind vanish at his word. The blind see; the deaf hear; the sick are restored to perfect health; the lepers are cleansed; the devils fly at his rebuke; even death and the grave, at his summons, yield up instantly their dead: the very inmost thoughts of the human heart are known to him, as soon as formed. In a word, the whole of nature owns him, though disguised in human form, her Almighty Maker and sovereign Lord.

If we see him not now performing such miracles, we behold him daily working in the administration of this universe other wonders as astonishingly great. For instance, to give life is a far greater act of omnipotence, than to restore it: and this we see him do daily, by calling into existence millions of creatures, and giving them a life and a being, which they never had before. He reproduces with increase the seed in the ground to feed his needful creatures; as he reproduced the loaves and fishes in the desert to feed his fasting followers: and can he not as easily reproduce in its very distribution, by the hands of his Pastors, the bread of life, which he promised to give us? It was from this very miracle, a most stupendous one certainly, that he took occasion to challenge the belief of the multitude, who had witnessed it, in his power to furnish them with a far more wonderful and exquisite repast: not an earthly one, for the short support of the body; but a heavenly and life-giving one, for the nourishment of the soul: a food, as he affirms, far excelling even the miraculous manna of the Israelites; and infinitely surpassing the Protestant's poor drop and crumb.

It was our original distrust in the word of God, and our guilty wish for forbidden knowledge, that wrought all our woe in Paradise; by making us the willing dupes of the deceiving fiend. The redemption therefore of our fault is our entire reliance on the word of God, without coveting to know and understand more of his mysteries than he has been pleased for the present to reveal. As a trial therefore of our faith in his word, he has grounded his whole religion on mysterious inexplicable; several of which are admitted by protestants as articles of their faith: such as the unity and trinity of the Godhead; the incarnation of the eternal son; the resurrection of the dead, &c. And, while they admit these, as essential truths revealed to us by the deity; can they reject, though more explicitly, repeatedly, and emphatically revealed and taught by the same authority, the Eucharistic mystery, on the sole plea of its incomprehensibility?

Yet, in the whole of nature, which is that single object which man in his present state does fully comprehend? Are we not every where surrounded with mysteries inexplicable? Are we not, in every sense, a perfect mystery even to ourselves? And shall we doubt the clear declaration of God, because to us its verification is quite incomprehensible?

The Eucharistic mystery is, if you please, the hardest to be understood. It is, if I may call it so, the mystery of mysteries; and the one by which our trust in the divine word is put to the severest

test. But then it is, on this account the clearest and most fully revealed of any; not only by the Saviour's solemn, plain and positive declarations on the subject; but by all the, else unmeaning, legal sacrifices, types and figures; the whole of which but pointed at this mystery; and found in it their full accomplishment.

Our belief in this mystery, from our total reliance on the word of God, is the ample amends made to him for our original distrust in his word: and, as we fell from him by our disbelief; we are restored to him in this mystery, and united with him in the closest manner; in reward of our perfect faith. Our bane is thus changed into our bliss: and the tree of death, with its forbidden fruit, converted into the tree of life; the fruit of which, we are now commanded to eat as the sovereign antidote against the threatened death; for on the tree of the cross that body hung, and that blood was shed, to the eating or drinking of which is promised eternal life.—John 6, as above.

Still, to those not taught of God, but of man, how incredible and absurd must seem so deep a mystery! And hence do we see all the sectaries, though they affect to cling to the letter of the scripture; racking their brains, and rising every conjecture, rather than take the Saviour's words in their plain, unfigurative and literal meaning. They believe his declaration only in as far as they think they understand it. Where then is the merit of their faith, if they believe nothing of the word of God, but what they comprehend? Strange presumption in such short-sighted and ignorant worms, to set themselves thus to judge how far the evident disclosures of omniscience are admissible; rejecting of them, as absurd and impossible, whatever comes not within the narrow sphere of their intellect.—*Faith*, says St. Paul, cometh by the hearing:—Rom. x. 17. *It stands not on the wisdom of men, but on the power of God.* 1 Cor. ii. 6. *We speak*, continues he, *the wisdom of God in a mystery; a wisdom which is hidden; which God ordained before the world unto our glory; which none of the princes of this world knew.—But to us God has revealed them by his spirit: for the spirit searcheth all things even the deep things of God. For what man knoweth the things of a man, but the spirit of a man, that is in him? so, the things also that are of God, no man knoweth, but the Spirit of God. Now we have received, not the spirit of this world, but the spirit that is of God; that we may know the things that are given us from God: which things also we speak not in the learned words of human wisdom; but in the doctrine of the spirit, comparing spiritual things with spiritual. But the sensual man perceiveth not the things that are of the spirit of God; for it is folly to him; and he cannot understand, because it is spiritually examined. But the spiritual man judgeth all things, and he himself is judged by no man: for who has known the mind of the Lord, that he may instruct him? But we have the mind of Christ.—Ibid.*

Those therefore taught of God, and who thus have the mind of Christ; can see in this Eucharistic mystery a doctrine worthy of that God, who

with his word created all things out of nothing: and in our belief in a mystery so inexplicable, an act of homage paid to his veracity proportionably great. While those taught of man, who perceiveth not the things that are of the spirit, see nothing in it, but folly, because they cannot understand.

Yet in all this prodigy of love to man, there is nothing too much for him to accomplish, who could stoop so from his sovereign height to the extreme lowliness and utter abjection of our fallen and wretched condition: could even assume our suffering and mortal humanity; and in it, as a worm and no man; the reproach of man, and the outcast of the people.—Ps. xxi. 6.—bear the expiatory punishment of our guilt, in order to save us from destruction. It is not too much for him, who could make himself our brother, to vouchsafe so to dwell in the midst of us; disguised, indeed, to try our faith, and muffled up in the sacramental veils; but in that very same, though now glorified and impassible humanity, which he disdeigned not to take upon himself for our sake. Here he stands between us and the just wrath of his heavenly Father; pleading, our high priest according to the order of Melchisedech, a merciful respite for sinners; and preserving thus our sin-polluted world from destruction: as Moses, interposing himself between the angry Deity and the guilty Israelites, prevented their threatened extermination: and as Aaron, the High Priest, hastening forth with his censor and holy fire, stayed the havoc made in the camp by the destroying Angel.—Numb. 14.—*ibid.* 16, 48.

Yes, he still deigns to dwell in the midst of his followers here on earth. His love for us, which knows no bounds, will not suffer him to be absent from the darling objects of his care and concern. *My delight says he, is to be with the children of men.* Prov. viii. 31.—and, where two or three are gathered together in my name, there am I in the midst of them. Matt. xviii. 20.

No bars or doors can now exclude his presence. In the midst of his Disciples, though closetted up for fear of the Jews, he suddenly stood; and gave his wounds to be felt by his doubting Apostle; chiding him at the same time in the gentlest manner for his credulity. *Because thou hast seen me, Thomas, said he, thou hast believed; but blessed are they, who have not seen me, and yet have believed.* John xx. 29.

*I will not leave you orphans, said he, to his dear afflicted followers, who thought they were going to lose him. I will come to you again. Yet a little while, and the world sees me no more, but you see me, because I live; and you shall live. In that day you shall know that I am in my Father; and you are in me; and I in you. He who hath my commandments, and keepeth them; he it is who loveth me: and he who loveth me, shall be loved by my Father; and I will love him, and manifest myself to him.*

*Judas, not the Iscariot, saith to him: Lord! How is it that thou wilt manifest thyself to us, and not to the world? Jesus answered and said to him: if any one love me, he will keep my word; and my Father will love him: and we will come to him, and make our abode*