

"My dear sir, try and forget for one moment, that word so horrible to Protestants, "Catholic," and also, the creature who addresses you, and ask yourself, what it was Christ promised to his disciples, as the head of his Church. He promised them his Holy Spirit, and that, that Holy Spirit should guide them to all truth, and if he did guide them into all truth, and if they fell from it afterwards, as you say, what becomes of the second part of his promise, that he would be with them all days even to the end of the world? What was the use of sending truth to the disciples, to benefit all the world, if those, that followed, were to forsake and fall from it? No, no, sir; the Scripture abounds with promises to Christ's Church, that once He gave himself for the redemption of man, He would never forsake His Church or people afterwards. He also has said, by his Apostle, that his Church will be without spot or wrinkle, and that in it there should be but one Lord, one faith, and one baptism, one fold; and let me ask you, sir, where is the oneness of anything Protestant? We hear of such a Protestant minister being so celebrated, but, is not I ask you honestly, the next question, what doctrine does he preach? The Bible, I say, is replete with promises to the Church of God. Look to Isaiah liv., indeed the whole of Isaiah. And what does Christ say in the New Testament? "Whoever hears you, hears me; and whosoever rejects you rejects me. For I will never leave you nor forsake you, I will be with you always, even to the end of the world." Think of all this dear sir, and tell me, did Christ forsake his Church from the sixth to the fifteenth century, as Protestants say? oh, surely not, when He said, He never would. 'Think not, because I say, as Christ said, there should be but one fold, that I exclude any. No; if a Catholic rejoices at his being in this fold, he never forgets that Christ also said, "He had sheep of another fold, which He would also bring." The silent prayer, therefore, of every good and sincere Catholic is, that each dear friend and relative, in the Protestant faith, may be of that fold, and may yet be brought into it. Such my dear Sir, though you may not be able to appreciate it, is my earnest prayer for you and others.

Your next point against me was, that I had forsaken my senses. So far from having forsaken them, I find them all called into daily exercise now whereas, as a Protestant, as far as religion was concerned, I never used them at all. I now see the beauty of truth, I now feel the beneficial results I now hear the gospel promises, I now have foretaste of their fulfilment, and lastly, I have a secret smelling savour of what shall be given both here and hereafter, to those who remain firm until death, to the measure of grace delivered to them; whereas, as a Protestant I knew the truth was beautiful, but

I could not see it; I therefore prayed hard that I might, and God has more than answered me. I did not feel the benefit of truth, but I prayed that I might, and God has in this also heard me, for now that I possess it, I not only know it, but am satisfied to the full. I heard the Gospel it is true, but in such a variety of forms and shapes, that I was unable to decide, which was the perfection of truth, until I had recourse to my stronghold 'prayer,' to be directed which to choose, and I have been at last enabled to decide. I had also a foretaste, but it was only that one day, I should possess what I now enjoy, and a sweet smelling savour of what my soul is now inhaling to its unspeakable joy and peace.

"The third and last point was my Bible, that I had forsaken it. Now, we will suppose for one minute that I have, am I worse off than the thousands who lived and died for the first ninety-six years after Christ's death? There was no Bible then at all. But I will go even further, and ask now, am I worse off than the myriads and myriads who lived and died for the first fifteen hundred years after Christ? There was as good as no Bible then.—But I will not allow I have forsaken my Bible, for I know and feel it is only now I can truly appreciate it.

"Speaking of the Blessed Sacrament being really the body and blood of Christ, as Catholics believe it, you first asserted there was not one passage in Scripture to warrant such a supposition, and next that it was entirely contrary to reason.

Now, as to the first, I asked you, was it a point conceded, that I understood English? You did me the favour to suppose it. I then referred you to the sixth chapter of St. John, where Christ declares this mystery. The disciples and the Jews, who were by, said, but how, for like you sir, they understood him literally, and thought it contrary to reason. However, our Blessed Saviour instead of enlightening them, which surely he would if the case would have admitted it, simply answers them "I tell you, upon oath, VERILY, VERILY, IT IS MY FLESH, and unless ye eat of it, ye shall have no life in you." And again, for fear there should be any misconception about it, as He had chosen that substance to convey himself to the world, He goes on to say, 'he that eats me, even he shall live by me. At this, even his very disciple murmured, and some forsook him for the saying; but He merely said to them, does this offend you, if so, how much more will ye be offended when ye see me rise whole and entire to my Father in heaven? Oh sir, I ask you would not our Saviour have explained, if He could to have saved those who forsook him?—but no, He does it not. When I had finished, you very quietly told me, I had made a great mistake, for