

Manna came from the Lord, *Exod. xvi. 15.* the holy Eucharist is also given by our Lord and Saviour. *Mat. xxvi.*

Manna was given to the Israelites, as their food, during the whole time of their journey through the desert, until they reached the land of promise.

The holy Eucharist is given to us, as the spiritual food and nourishment of our souls, during the whole time of our mortal pilgrimage, until we reach the true land of promise, our heavenly home. We cannot believe, dear sir, that the figure is better than the thing it represents; St. Paul tells us, on the contrary, that the Old Law had nothing but a shadow of the good things to come, *Heb. 10.* "That all its sacrifice and sacraments were but weak and beggarly elements." *Galat. iv. 9.* "And that it was annulled, by reason of its weakness and unprofitableness." *Heb. vii. 18.*

Now, sir, if the sacrament of the Lord's supper is nothing but bread and wine, it is evident that the figure (manna) is far better than the thing prefigured; for manna comes from Heaven; bread comes from the baker's oven.

Manna had a very pleasant taste, and was in many respects miraculous; our bread is a common and natural food.

I have said enough I think, to convince you dear sir, that we are not guilty of superstition, in believing as we do on the subject of the holy Eucharist, to convince you that our belief on that subject is founded on the plainest words of divine revelation, and not contradicted by reason: add to this, that it is supported by the greatest authority on earth.

Admitting for a while, that the words of Christ were not very plain, or were susceptible of different interpretations, where are we to apply in order to know with certainty the true sense of the words? Christ tells us to apply to the Church, which he has provided with the unerring light of truth for ever. This holy Church commands us to believe, that in the Eucharist, as given by Christ at the last supper, and as consecrated since by legally ordained ministers, are really contained, the flesh and blood, the soul and divinity of Jesus Christ God and man. *Council of Trent, de Euchar. Sacram. Canon.*

The words used by the Confession of Augsburg seem to convey the very same idea.

"The true body and blood of Jesus Christ are really present, under the form of bread and wine, in the Lord's supper, and are there given and received." A seemingly weighty objection against the real presence of Christ, in the Eucharist is found in the following words of our Saviour, "do this for a commemoration of me." *Luc. xxi. 19.* and in the words of St. Paul "as often as you shall eat, &c. and drink, &c. you shall show the death of the Lord, until he come." *1 Cor. xi. 26.*

We do not understand how those words can be considered as excluding the real presence of Christ. Whilst man is in his present state of imperfection, carnal, weak, under the influence of his senses, of his imaginations, and of so many passions, he is very apt, even whilst engaged in the most solemn

of all duties, saying his prayers, or celebrating the divine mysteries, to forget himself, and to perform those duties, through habit, mechanically, and of course without benefit to himself.

Christ, the subject of our adoration, not being visible in the Eucharist, our attention may be very easily diverted from him by objects affecting our senses or imaginations, &c. at the very time we celebrate those mysteries. In order to guard us against that misfortune we are particularly commanded to direct our attention to our divine Saviour, to his death upon the cross; we are not to receive his flesh and blood mechanically; but whilst we receive them, to remember the infinite love of Jesus Christ, in immolating that sacred flesh and blood for our salvation, and in feeding our souls with the same.

The command then to remember the death of Christ, when we celebrate or receive the Lord's supper, so far from excluding the real presence of Christ, is rather founded upon it.

Having now explained to you, dear sir, the doctrine of the Catholic Church concerning the blessed Eucharist, this leads me naturally to the explanation of

#### THE SACRIFICE OF THE MASS;

For it is in the Mass the holy Eucharist, is consecrated. The main objection against this sacrifice is, its being considered a second sacrifice, whereas it is acknowledged by all Christians, that the sacrifice of the Cross, where Jesus Christ immolated himself for the salvation of our souls, is the only sacrifice of the new law, and a very sufficient one, as by it, and by it alone, the redemption of man was consummated, and God's justice satisfied.

The objection arises from a misunderstanding. The mass so far from being a second sacrifice, is only a continuation, and at the same time, a commemoration of the great sacrifice of the cross.

"Do this in commemoration of me," says Christ, at the last supper, to his apostles, and of course to their successors. It is in the Mass, dear sir, that this precept of Christ is fulfilled; it is there the bread and wine are consecrated, and by the consecration changed into the body and blood of Christ. In this consecration, the blood is mystically separated from the body, as Jesus Christ did separately consecrate the bread into his body, and the wine into his blood, which includes a striking representation and commemoration of that real and violent separation which took place upon the cross.

To be Continued.

#### ORIGINAL.

#### SCRIPTURAL AND RATIONAL HARMONIES OF THE CATHOLIC FAITH.

Concluded.

Thou art all fair, O my love! and there is no spot in thee. *Cant. 4, 7.*

But the derangement of the Decalogue is of small consequence, (except in as far as it shews what wretched shifts the Protestant Reformers had re-

course to, in order to decry the Catholic worship, since, after all, it has been left by them entire. Not so, the seven Sacraments of the Saviour's Church: the seven pillars of Wisdom's house. *Prov. 9.* Of these, they have utterly abolished five: namely, *Confirmation*; the one, by which the Holy Ghost the promised *paraclete*, is given to the faithful, to sanctify, strengthen and comfort them in this, their place of trial and probation: *Penance*, in which the door of mercy is laid open to the repenting sinner: *extreme unction*, to the due administration and reception of which, such ample promise is annexed in Scripture of forgiveness of sin, and salvation—*James 5, 14*: *Holy Orders*, by which the lawful Pastors of the Church are separated from the rest of mankind; sanctified apart; and receive all the powers of the Priesthood: *Matrimony* in fine, which renders holy and blessed the general state of mankind. Of the two remaining Sacraments, which they affect to retain, *Baptism* and the *Lord's Supper*, they have declared the former, not necessary for salvation; and therefore useless: the latter, mere bread and wine: and therefore graceless. And all this, the evident work of *Apollyon*, the destroyer, they have had the astonishing assurance to call a *godly Reformation!!!* But let us turn our eyes from their deforming principle; and contemplate the harmonies observable in the seven Sacraments of the Redeemer's only Church.

First, we observe that, as we are created to the image and likeness of God, Father, Son, and Holy Ghost; so, in three of these Sacraments, are we made particularly conformable and united to our divine original: to the Father in *Baptism*, who adopts us, as his Children, redeemed by his only Son; who having by becoming man, made himself to our image, in order to repair in it whatever of its divine original had been effaced by sin; presents us now to his Heavenly Father, as his brethren; to be adopted by him as his sons and heirs: heirs in deed of God, says Saint Paul; and fellow heirs of Jesus Christ. To the Holy Ghost; the confirming & perfecting spirit; we redeemed by the Son, and adopted in baptism by the Father; are united in *Confirmation*. With Jesus Christ, God and Man, in the *Holy Eucharist* we are literally incorporated, and made his members. *1 Cor. 6, 15.* Now you are, says Saint Paul, the body of Christ, and member of member—*ibid. 12, 27*—members of his body, of his flesh, and of his bones—*Ephes. 5, 30*—as closely connected with him, as the branches are with the vine: *I am the vine*, says Christ himself; ye are the branches. *John 15, 5.* Abide in me, and I in you. As the branch cannot bear fruit of itself, unless it abide in the vine; so neither can you, unless you abide in me. *Ibid. v. 4.* The same declaration he had made before; when, not speaking figuratively, but teaching plainly his doctrine in the Synagogue at Capernaum; he thus solemnly addressed his hearers: *Verily, verily, I say unto you: except you eat the flesh of the Son of Man; and drink his blood; you shall not have life in you.* *John 6, 54.* These three Sacraments are common to all: that all being closely united to their God here by Grace; may be inseparably united to him in glory hereafter.