

“*simul et Humanitas.*” And as if it were not enough to disrobe himself of power and of beauty, did all for love of us; as if it were a small thing to repose so meekly upon our altars, it is in this Sacrament more than any other part of His dispensation to mankind, that He sustains an almost ceaseless infliction of affront and blasphemy.—The sufferings of the Cross are perpetuated from age to age in the mystery which gives men the proof and relish of its blessedness.

But, no! there is still a difference. When the Cross was endured, no man stood with the Redeemer to comfort Him, none was there to sympathise with his sorrows, but Blessed Mary His Mother, and faithful John His friend, and loving Magdalen his Disciple; and even they were debarred the privilege of ministering unto him, and soothing his griefs. It is not so in what he suffers now. The Blessed Sacrament though fit be the provocative of the keenest insults, is also the incentive to the tenderest affection that avert permits. Has it not been thus from the first? Was not St Ignatius the contemporary of Luther and Cranmer? and where has the Blessed Eucharist found a more faithful testimony, and a more loving devotion—where have its glories been more signally avenged against the blasphemous heresies of modern days, than by that illustrious order which venerates St Ignatius as its human founder, though bear no human name?

(To be continued.)

## A PROTESTANT CONVERTED TO CATHOLICITY

BY HER

BIBLE AND PRAYER BOOK.

(Concluded.)

Now, although I cannot exactly agree with you there, for I never saw him, yet I will suppose the case that you did see him, Christ says, blessed are they who having seen shall believe. Besides, supposing you did see him, it was only the man Jesus you saw; but of what avail would believing in Christ's manhood be, unless you added his Godhead also? Is it therefore, according to reason, I would ask you, that God was born man in a stable, of a Virgin, and suffered death to redeem man? If it be, your reasoning powers must differ from all your fellow men; if it is not then you believe it not according to reason, or what is still more probable not believe it at all.

“But I would ask you once more, is the doctrine of the Blessed Trinity according to reason? I am sure you cannot say yes, and yet, I know you dare not say you do not believe. It cannot be that you

will say as in the case of Christ, that yet you have seen the Blessed Trinity. Do you, sir, believe this doctrine? If so, it is not according to reason you believe—thousands I know, think it contrary to reason, but they are consistent for holding your argument, they reject it from their creed for its unreasonableness. It therefore follows, either you are inconsistent, or you believe not according to reason. I would also ask you, if reason were our only rule in the reception of Scripture, what man in his senses could proceed farther than the first page of either Testament?

“Once more you asked me to explain how this change could be effected—I will promise to tell you, if you will first explain to me how five loaves and three small fishes, after feeding five thousand persons, were more than would fill twelve baskets. Oh! sir, indeed to be free of your Lord, I must tell you such reasoning is not of God. I may say so, from the authority of Scripture, for it tells us, it is by faith we must be saved, and faith is the evidence of things not seen, whereas, you condemn me because I believe, without being able to see, feel and taste

“My dear sir, pardon me, but I must return your own words upon you, and remind you we shall all three have to account for what passed the morning I saw you. I now humble myself before God, and entreat he will give me grace to profit by what passed, and pardon all that I was deficient in. You sir, if you are a sincere man, will do the same, but I tremble when I think of how you deceived my parent, and of the account you will have to render for those words you uttered. Such words and such reasoning from a Protestant minister, ought to have sounded as a trumpet in his ear, telling him all was not right, that he was reared to believe a lie. It should at least have stirred him up to search and to arouse himself, for if such should be the case, the time is little enough to repair the error of a whole life. He is sincere, sir, I pray God, so may you be; but for him, I am as importunate with God as ever Dives was to Abraham for his five brethren. I pray also for you, sir, although faith that is not strong, can hope nothing for you; for, as it is hard for a camel to go through the eye of a needle, so hard is it for a rich man or one who derives his riches from preaching a false faith to be converted. But with God, nothing is impossible. Faith is His especial gift, and I know full well, unless He bestow it, one would rise from the dead in vain to produce it. Christ said himself, “no man can come unto me unless my Father draw him,” oh then, sir, if ever it be your lot to be thus drawn and I hope it may, as you told me your own mother had been a Catholic, and she now, I trust, pleads for you in heaven, oh, forget not then to undo by your testimony, what you did that morning