

prayer book supplies him with a literal translation, and enables him to understand and accompany the priest during the sacrifice.

Before I close this chapter, I wish to notice two other objections, which are not unfrequently made against transubstantiation. First, The impossibility in man of changing one thing into another. Second, The impossibility of Christ being in more than one place at the same time; and he must be in more than one place, if every consecrated host through out the world contain his whole body and blood. With regard to the first objection, it is certain, that, by his own physical or moral powers, man cannot change the essence of things, but when God has given him power to do so, the obstinacy of impossibility is broken down. That God has sometimes delegated this power to man, is evident to every one who is acquainted with the Old Testament. Moses, before the Egyptian tyrant, possessed and exercised it to the confusion of Pharaoh and his magicians: and the Catholic church, as before remarked, maintains, that the bishops and priests of her communion have received the power of consecration, in a continued succession, which remounts to the days of her Founder, and that they exercise that power during the celebration of the Eucharistic sacrifice. The second objection is equally easy of solution.—Whoever has read the New Testament with attention, has discovered, that Christ can be in more places than one, at the same time. When Saul was running headlong in his career of persecution against the Christians, and was on his road to Damascus, he was suddenly struck from his horse, and surrounded with Divine splendour. Hearing a voice exclaim, 'Saul, Saul, why persecutest thou me?' he asked, 'Who art thou, Lord?' and the voice answered, 'I am Jesus whom thou persecutest.' That he saw Jesus immediately before him, is evident from the ensuing part of the chapter, where Ananias says to Saul; 'the Lord Jesus, who appeared to thee on the way, has sent me.' (Acts 9.) At the same moment, when Jesus appeared before Saul, he was invisibly sitting at the right hand of his Father, where he remained after his ascension, and where he will remain until his second coming. The inference is evident, Christ was in two places at once and might therefore be in many. Much more might be written on the subject, but I conceive, that the principal objections to transubstantiation, are generally answered either directly or by implication in the two last chapters.

TESTIMONIES IN FAVOUR OF CATHOLICITY.

FROM
MARTIN LUTHER.

[Concluded.]

THAT WE ARE BOUND TO, OBSERVE THE COMMANDMENTS OF GOD.

Eighthly.—We praise and thank the Lord, be-

cause He not only preserves His doctrine in the Holy Scripture, and by the pulpit, and by living tradition, but because He also grants the grace enabling us to observe it, and because it is not only preached but also practised. For it is necessary that there should still be pious Christians and Saints living upon earth, holding a pure faith practising just works, as the symbol of our faith requires of us.—

'I believe in one holy Christian Church,' which cannot be false, and which however might be so if there were not Saints still living, who believe and practise the word of God.

But that there still exist those living Saints on earth, is not the work of man but the effect of divine grace.

Luther, vol. v. p. 213, a. Jena. Written in the year 1530.

THE VALUE OF GOOD WORKS.

I would not give for all the world one of my sermons, one of my instructions, one of my "Paters," nor one of my good works, however *small* it might be; yes, I esteem them more than the life of my body, which is, nevertheless, or which ought to be, more dear to us than the whole world. For if I do a good work, it does not come from me, but from God, who has done it by me, and in me. In reality what is the entire world compared to God, and to His works?

Luther, vol. v. p. 362 Jena. In the year 1530.

If we are to understand by merit and recompense, the happy effects which Christians feel as the fruit of Grace, and the remission of sins, I agree with him. But I do not agree, if it be pretended that they thus already become children of God, and heirs of eternal life. All that I grant them is, that in heaven they have the consolation to know, that God never fails to recompense the good which they have done here below for the love of Jesus Christ.

ON SUFFERINGS.

We must suffer also something, to exercise our patience, for it would not be good if we received the recompense of our good actions in this world. If God rewarded every thing upon earth, what would there remain for Him to reward in Heaven?

Luther, vol. v. p. 460, a. Written in the year 1532.
P. 461, b. p. 507, b.

THE GREAT NECESSITY OF THE TRUE FAITH.

Moreover, the doctrine is false; without the true Faith all is lost, every thing is without merit, work, life, suffering, fasting, prayer, alms, &c.

Luther, vol. viii. p. 254, a. Jena.

THE NECESSITY OF OUR CO-OPERATING WITH GRACE.

Man cannot receive the assurance of his salvation by the ministry or act of the bishop, because he does not receive it even by divine grace. For this reason it is that the apostle Saint Paul, writing to the Philippians, chapter ii. verse 12. admonishes us to work out our own salvation without ceasing,