

sequently, that Transubstantiation was thought of as early as the days of the great Apostle, and that he himself did not escape from being infected with the "monstrous dogma?" as Dr. Burns calls it. The promise, the institution, and the use, of the Blessed Sacrament, as recorded in holy writ, are therefore abundantly and superabundantly demonstrative of the real presence of our Saviour in the adorable Sacrament of the Altar. Indeed, that the Apostles had, and that their successors in the priesthood were to have, the power of transubstantiating, is a fact which every Catholic child instructed in the Christian doctrine can easily prove. The inspired writers say that at the last supper Jesus took bread. It was then bread, otherwise the Scriptures would not call it that name. But the same inspired record says that the Redeemer afterwards called what had the appearance of bread "His Body." "This is my Body." Therefore, it was his body; otherwise, he could not, in the circumstances, have called it so. But a substance at one time bread could not have become his body, without undergoing exactly the change implied by the term transubstantiation, which means precisely the change of the whole of the substance of the bread into the body, and the whole of the substance of the wine into the blood, of the Redeemer; so that, after consecration, there is neither bread, under the appearance of bread, nor wine, under the appearance of wine, but the real body and blood, soul and divinity, of Jesus Christ, under the appearance of bread, and the same under the appearance of wine. Hence, our Saviour, at the last supper, transubstantiated bread into his body, and the same argument shews that he transubstantiated wine into his blood. And after performing this act, he says to his disciples, "do this in commemoration of me." Do what? Transubstantiate bread into his body and wine into his blood, as he had done, and he thereby, that is, by the command, conferred on them the power to do so, for he did not, and could not, give a command impossible of fulfilment. And as often as you do this, said the Redeemer, addressing his disciples, in remembrance of me, so often you show forth my death until my coming.

The scriptural arguments, as is evident, might have been dwelt on more at length; but the space to which we confine ourselves does not permit. We hope that enough has been said to convince the candid mind that the doctrine of the Catholic Church on the