

son of which with more authentic mysteries, the credulous have attempted to support an error, and the unbelieving to depreciate the truth. Transubstantiation is contrary to reason and to sense, because not only do the bread and wine undergo no visible alteration, but the body of Christ, which is in heaven, cannot be eaten upon earth. The supposed doctrine is never mentioned in the Scriptures as a mystery, nor is the heresy of rejecting it foretold. It is deduced from several texts, but those texts are but different records of one identical saying of our Lord, and that saying requiring from the context, and from the familiar usages of the Jews, a different exposition.

Let the same rules be applied to the divinity of the Son of God. The doctrine is not contrary to sense, for the divinity is not the object of sense, nor of reason, for reason confessedly cannot comprehend it. It is described as a mystery*; the rejection of it is denounced as a damnable heresy, and imputed to the most offensive principles†; and every thing which bears the appearance of caution‡, or qualification, or reserve, is urged against the opposite doctrine. It is frequently, and under a variety of expressions, maintained in the Scriptures, and the inefficacy of every attempt to give a different, and at the same time a perspicuous view of the texts in which it is conveyed, affords a strong presumption in favour of the received interpretation.

It has been objected, that the acknowledgement of mysterious doctrines is not consistent with the simplicity which is in Jesus. It is natural to examine the exception by the text of the Apostle, from which it is evidently borrowed: "I fear lest by any means, as the serpent beguiled Eve through his subtlety, so your minds should be corrupted from the simplicity that is in Christ Jesus§." The Apostle illustrates the method of falling from Christian simplicity, by referring to a mysterious fact, which involves in itself the mysterious doctrines of the being and power of Satan, and that fall of the mother of us all, in which originated the necessity of the incarnation and atonement. This is perhaps the only text in which the word simplicity is used in connection with Christian doctrine: and if the Apostle in this instance had meant it to be exclusive of mystery, he would hardly have alluded to the subtlety of Satan, and the temp-

* Col. ii. 2. 1 Tim. iii. 16. † 2 Pet. ii. 1. Jude 4. ‡ Col. ii. 8.
§ 2 Cor. xi. 3.