

seven centuries subsequent to the redemption, should they not know the meaning of the Apostolic words, 'This is my body,' much better than we of the present day? If common sense avow it, I challenge the reverend gentlemen here present to determine the question of a real, substantial presence, by placing in juxtaposition the quotations of the Holy Fathers of the seven first centuries of the Church of Christ, and by permitting them to go, uncommented, before the public. As I mentioned above, the reverend gentlemen on the other side did not deign to notice this challenge, and why? because they were fully persuaded that the voice of antiquity would be raised against them—that the Austins and the Cyrills, the Chrysostoms and the Ambroses, with trumpet tongue, would cry out against their innovations, and upbraid them with having made void the covenant of the Lord, and having changed the substantial gifts of the Redeemer into mere beggarly elements!

"12th. How can the fundamental principle of Protestantism—namely, that every man is capable of judging, and should judge for himself, be reconciled with the exaction of the tenths of the poor man's labor, by teachers, preachers, and ministers?

"13th. If Protestants of all denominations be one, as my friends confidently state they are, why brand with the name of schismatic the dissenter true to his principles?

"14th. If Protestants of all denominations be one, in faith, in hope, and in charity, why set up conventicles apart; why worship in different temples?

"15th. How, in the name of common sense, can my reverend opponents unblushingly state, that any man differing from them in opinion is wrong—they who admit that every man should *judge* for himself and that in judging for himself he is *right*?

"16th. On what principle, I here ask my reverend friends, would they refute the Arian, who, taking private judgment and Scripture for his sole guide, would interpret the following text of sacred writ:—'My Father is greater than I;' and again, 'there is one mediator, the *man* Christ Jesus,' of the nonconsubstantiality or inferiority of the Son?

"17th. How can the universal apostacy of Christendom, mentioned in the book of Homilies, be reconciled with this truth, the perpetual *object* of a Christian's faith, 'I believe in the holy Catholic Church?' or, as it is in the Nicene Creed, 'I believe in the One, Holy, Catholic, and Apostolic Church?' A Church always holy, is at all times void of idolatry, and of doctrines perniciously erroneous.

"18th. The articles which separate my reverend opponents from