

ted out of nothing; how God is present every where without being confined by space; conceive what eternity is; conceive if you can how in living man, soul and body are joined together. Is it a wonder then, if in revealed Religion in God's sanctuary, many mysteries are found, exceeding the reach of human comprehension, and which would even be impious to attempt to fathom. The mysteries of Revelation bear no proportion to the measure of the human understanding. Reason leads you to the door of the sanctuary but there it leaves you. Reason is now silent, and God speaks; man listens and adores. He sees evidently that he should believe; he hears God distinctly dictate mysteries, which he commanded him to believe and to revere; but he understands not those mysteries, which he is commanded to revere. He is even more satisfied than if he understood what forms the object of his belief; because what man's limited understanding can comprehend, appears to be less awful, less worthy the divine greatness; than what human wisdom cannot penetrate.

To return to the mystery of the Eucharist; we grant it is, in a great measure, incomprehensible; the most learned of our divines do not pretend to comprehend it. But, Sir, it is evident, that God here speaks, & that he speaks in the most unequivocal terms that he repeatedly makes use of the very same expressions; my flesh, my blood, &c. It is evident that Christ, at the last supper, tells his apostles, "take and eat, &c. this is my body," &c. Drink ye all of this, &c. this is my blood."

It is evident then, that we must listen and adore, A positive refusal to believe would be downright impiety. But, sir, if we permit our limited reason to sit in judgment of the mysteries of Revelation, we may soon, by arbitrary interpretations, get rid of them all; & thus a belief framed by the interpretation of limited reason, amounts to a real and positive refusal to believe. In the present instance, what could justify us in asserting, that in the Eucharist nothing is given, nothing received, but bread and wine? Surely not in the words of Christ; for his words, and his repeated words, are plainly, my flesh, my blood: surely not its being impossible to receive the flesh and blood of Christ! for, it is certainly as easy for Jesus Christ to feed our immortal souls with his own flesh, as it was for him to assume that sacred flesh. It is as easy for him to conceal his sacred flesh and blood, under the forms or appearances of bread and wine, as it is easy for him to conceal his glorious divinity, although every where present, from our eyes.

Surely it will not be said, that our belief is unreasonable. God is so great, so magnificent, so wonderful in his works; he has done such stupendous things for the happiness of man; that nothing how great, how mysterious soever, proceeding from so great a God, appears to us unreasonable to believe.

Our immortal souls are the images of the eternal Father.

Our immortal souls are redeemed by the merits of the divine Son, and washed in his sacred blood.

It is for the sake of those immortal souls, that the divine Son assumed human flesh and blood; and during thirty-three years, was willing to lead a life of sufferings, and to subject himself to all the punishments, which the malice of hell and earth combined choosed to inflict upon him.

It was for the sake of our immortal souls, that the divine Son offered his sacred flesh and blood as a victim of propitiation, to be immolated on the cross.

Our immortal souls then must be truly great, truly precious in the sight of God, when so much was done for them. Is it then unreasonable to believe, after all this, that nothing less than the flesh and blood of a God-man, is found, by our great and merciful God, worthy to afford spiritual food and nourishment to those immortal souls, especially as this flesh and blood, by being sacrificed, became the life of those souls, which by sin were dead to eternal life?

Will it be found unreasonable to believe, that Christ meant precisely what he said? Surely, he came to instruct and not to deceive. When he saw the Jews were scandalized, and asked, "How can this man give us his flesh to eat?" was not this the opportunity to undeceive them, and to explain himself in short, to say, "I do not mean that you shall eat my flesh and drink my blood," or in other words, "I do not mean what I said." Instead of it we find Jesus Christ, after a double Amen, insisting no less than six times, in the most unequivocal manner, upon the necessity of receiving his flesh and blood; we find Jesus Christ, at the last supper, taking bread and wine, and having blessed them, giving them to his Apostles, and saying "take ye and eat: this is my body—drink ye all of this—this is my blood," &c. We find the great St. Paul, 1 Cor. x. 16. and xi. 23, 29, making use of the very same expressions, and condemning the unworthy receiver, for not discerning the Lord's body. Surely, sir, we cannot be required to discern the body of Christ where it is not.

We find afterwards, the whole church of Christ during more than eighteen centuries, that is, during more than fifteen hundred years before the pretended reformation, and three hundred after it, believing and teaching every where, that the flesh and blood of Christ are received in the holy Eucharist. The words of St. Andrew the apostle, when Ægeas the Judge exhorted him to sacrifice to idols, are very remarkable. "I, every day," says he, "sacrifice to the Almighty, the only one and true God, not the flesh of oxen or the blood of goats but the immaculate Lamb upon the Altar, whose flesh is given to the faithful to eat; the Lamb thus sacrificed remains whole and alive."

Ægeas, a pagan, perhaps a philosopher, not being able to understand the language of faith, and exasperated at such nonsense, ordered St. Andrew to prison, and from thence to the Cross. Hanging to that Cross, during two days, he continued to the last breath to preach his Popish nonsense. In the second age of the Church, Justin Martyr has the following plain words.

As Jesus Christ incarnate had flesh and blood for

our salvation, so are we taught, that the Eucharist is the flesh and blood of the same Jesus incarnate. Apolog. ii. ad Antonium.

In the third age St. Cyprian says, "the bread which our Lord gave to his disciples, being changed, not in shape, but in nature, by the omnipotence of the word, is made flesh." *Serm. de Coena Domini.*

In the same age the learned Origen says, "In the old law, the manna was meat in an enigma, but now the flesh of God is meat in specie, as himself says, my flesh is meat indeed." Hom. i. in Levit. In the same age again, Tertullian, the great champion and defender of the faith, says, "The bread, taken and distributed to his disciples, he made his body." Book 4 against Marcion, chap. 40.

In the fourth age, St. Ambrose says, "before it be consecrated it is but bread, but when the words of consecration come, it is the body of Christ." Book 4 of the Sacram. chap. 5.

In the same age, St. Gregory Nyssen bears testimony to the same truth; "we truly believe, even by the word of God, that the sanctified bread is changed into the body of God." Orat. Catechist. c. 37.

And also St. John Chrysostom, Bishop of Constantinople; "he that sits above with his Father, even in the same instant of time—gives himself to all such as are willing to receive him, &c. whereas Christ leaving his flesh to us, yet ascending to Heaven, there also he hath it." *L. de Sacerdotis*

The same, in his 60th Homily to the people of Antioch, has the following words:

What Pastor feeds his sheep with his own blood! but, what do I say? Pastor! many mothers there are who after having suffered the pains of labour, give their babes to strangers to nurse. This Jesus Christ would not suffer, but he feeds us himself, and that with his own blood."

In the fifth age, St. Augustine, that great luminary of the Church, and a convert from the Manichean heresy, in his sermon on the 33d Psalm, makes use of the following expressions: "How David could be carried in his own hand, we find not; but in Christ we do for he was carried in his own hands, when, giving his body, he said, this is my body; for then he carried that body in his own hands." &c.

In short, sir, it is evident, that in all ages down to the pretended Reformation, the real presence of Christ in the Eucharist has been believed by all Christendom. It is evident, that the same belief has continued throughout the whole Catholic world to our present days.

It is evident, that such has always been, likewise, the constant belief of the eastern or Greek Church. See the testimonies of seven Archbishops of the Greek Church in a book entitled, *Perpetuite de la Foi*, vol. 3, p. 569; the testimonies of the Archbishops and Clergy of the Archipelago, page 572; of four Patriarchs of Constantinople; of the Patriarchs of Alexandria and of the thirty-five Metropolitans, or Archbishops, anno 1762 chap. 6, page 625; of the Churches of Georgia and Mingrelia, chap. 7, page 634; of the Patriarch of Jerusalem, &c. &c. Such is the faith of the Armenians, Moscovites, Surians, Coptis, Moronites, Russians, &c.

This truth appeared so evident to Luther himself, that he never could get over it. His words are very remarkable.

"If any man (says he) could have convinced me five years ago, that in the sacrament there is nothing but bread and wine, he had wonderfully oblig-