

that his language would not be plain, obvious, and literal. His general language on that occasion was perfectly so. The Eucharistic institution was his last will and testament; and surely common sense dictates, that such an instrument should be clear, obvious, and literal.

The manner in which St. Paul writes on this subject, clearly proves, that under the appearance of bread and wine the body and blood of Christ are substantially contained. "He that eats and drinks unworthily, eats and drinks damnation to himself." (1 Cor. xi. v. 29.) It seems perfectly impossible, that mere bread and wine can be eaten and drank unworthily, or can infer damnation to the unworthy receiver. If the unworthiness or condemnation are therefore incurred, because the bread and wine are figures, images or commemorations of Christ's body and blood, then, indeed, must our dissenting brethren pay infinitely more respect to pictures, images and representations, than the most bigoted Catholic ever did. The impossibility of conceiving the mystery can be no argument against it. Mystery is necessary for religion, if faith, or the belief of truth not evident, be meritoriously and essential. Besides it is not more obscure than the mysteries of the Trinity and Incarnation, which every Christian believes; I conceive that more apparent contradictions may be drawn from them, than from the Catholic tenet of the Eucharist. If the bread and wine at the last supper were changed into the body and blood of Christ, so are they still changed by the same power. This power the Redeemer gave to his Apostle when he said "Do this in remembrance of me;" that man must be gifted with more than mortal discernment, who can prove, that this power, so necessary to the church for ever, in consequence of Christ's commanding all, in every age, to partake of his flesh and blood, died with the Apostles. The Catholic believes, that as Christ delegated it to his Apostles, so did they to their successors, or Christ could never be said to remain with them for ever according to his promise; the Apostles could not live for ever, otherwise than in their successors and representatives. The Catholic church believes that the bread and wine are entirely changed into the body and blood of Christ, and that nothing but the appearance of bread and wine remains. This is effected by the words of consecration in the Mass, which shall be the subject of the next chapter.

MORE CONVERSIONS.

Intelligence has reached Oxford of the secession to the Church of Rome of the Rev. John George Wenham, B.A., demy of Magdalen. Mr. Wenham went out to Ceylon as Chaplain to the English Church, in that island, where his father was also Chaplain for many years. Mr. Wenham was remarked in Oxford for his extreme opinions,

A CHARITABLE APPEAL

FROM THE HOLY SCRIPTURES

In favour of the doctrines of

The Catholic Church.

"Return back to judgment."—Dan. xiii. 49.
"To the law and to the testimony."—Isa. l.iii. 20.

Note.—The scriptural quotations by which this appeal is enforced, are taken from the Protestant Bible.

POINT VIII.

(Continued.)

As for the Antichrists here mentioned, who were come in St John's time, the Popes of Rome they could not be; unless you say, that St Peter, and his immediate successors, who all suffered martyrdom for the faith of Christ, and who were the Popes or Bishops of Rome in St John's time, were Antichrists. Who then were the Antichrists St John speaks of? Who should they be, but the heretics of his time, who opposed the doctrine of the Apostolical Church? These, by St John, are styled Antichrists, for so much as they were precursors of the great Antichrist, and types of him. Therefore does St John, in the very next verse, say of them: "But they were not of us; for if they had been of us, they would, no doubt, have continued with us; but they went out, that they might be made manifest, that they were not all of us." ver 19.

5. "And every Spirit that confesseth not, that Jesus Christ is come in the flesh is not of God: And this is that spirit of Antichrist, whereof you have heard that it should come, and even now already is it in the world." 1 John iv. 3.

But no one of the Popes or Bishops of Rome that that lived in St John's time, nor St Peter, I hope, nor St Clement, or any of his immediate successors nor any of the Popes since, that we have heard of did deny that Jesus Christ is come in the flesh, or Jesus was Christ, the Messiah, the Son of God incarnate: then none of the Popes are the Antichrists mentioned by St John: but the persons who are stigmatized by this Apostle with the odious name of Antichrists, are the heretics of those times who denied Jesus to be the Son of God incarnate or the Messiah: these were forerunners of the great Antichrist, who very probably will teach the same doctrine, proclaiming himself to be the Messiah; as our Saviour himself seems to intimate. John v. 43.

6. "And the king (Antichrist) shall do according to his will, and he shall exalt himself, and magnify himself above every God, and shall speak marvellous things against the God of gods; and shall prosper till the indignation be accomplished;