

time of the Pharaohs; it announces the abolition of bloody sacrifices; it is also the image of the calling of Abraham, and of the first covenant between God and man. Every thing grand in antiquity, in history, in legislation, in the sacred types, is therefore comprised in the communion of the Christian.

Thirdly, The Eucharist announces the union of mankind into one great family; it inculcates the end of animosities, natural equality, and the commencement of a new law, which will make no distinction of Jew or Gentile, but invites all the children of Adam to the same table. In fine, the fourth circumstance which we discover in the Eucharist is the direct Mystery and the Real Presence of God, in the consecrated bread. Here it becomes necessary for the soul to fly for a moment towards that intellectual world, which was open to it, before its fall.

When the Almighty had created man in his own image, and had animated him with the breath of life, he made a covenant with him. Adam and his Creator conversed together in the solitude of the garden. The covenant was necessarily broken by the disobedience of the father of men. The Almighty could no longer communicate with death, or spirituality with matter. Now, between two things of different properties, there cannot be a point of contact except by means of an intermediate one. The first effort which divine love made to draw us nearer to itself, was in the calling of Abraham and the institution of sacrifices, types, announcing to the world the coming of the Messiah. The Saviour, when he restored us to the ends of our creation as we have observed on the subject of the redemption, reinstated us in our privileges, and the highest of those privileges, undoubtedly was to communicate with our Maker. But this communication could no longer take place immediately, as in the terrestrial paradise; in the first place, because our origin remained polluted, and in the second, because the body, now an heir of death, is too weak to survive a direct communication with God. A medium was therefore required, and this medium the Son has furnished. He hath given himself to man in the Eucharist; he hath become the sublime way, by which we are spiritually united with him from whom our souls emanated.

But if the Son had continued in his primitive essence, it is evident that the same separation would have existed here below between God and man; since there can be no union between purity and guilt, between an eternal reality and the dream of human life. Now the Word condescended to assume our nature, and to become like us. On the one hand, he is united to his Father by his spirituality, and on the other, to flesh, by his humanity. He is then, the required medium of approximation

between the guilty child, and the compassionate father. Represented by the symbol of bread, he is a sensible object to the corporal eye, whilst he continues an intellectual object to the eye of the soul; and if he has chosen bread for this purpose, it is because the material which composes it is a noble and pure emblem of the divine nourishment.

If this sublime and mysterious theology, a few outlines only of which we are attempting to trace, should displease any of our readers, let them but remark how luminous are our metaphysics, when compared with the system of Pythagoras, Plato, Timæus, Aristotle, Carneades, and Epicurus. Here they meet with none of those abstract ideas for which it is necessary to create a language unintelligible to the mass of mankind.

To sum up what we have said on the subject, we see that, in the first place, the Holy Communion displays a ceremony highly interesting, and that it inculcates morality, because it requires a pure heart in those who partake of it; that, in the next place it is an offering of the produce of the earth to the Creator; that it commemorates the sublime and affecting history of the Son of Man, and that being combined with the recollection of the Passover, and of the first covenant, it is lost in the obscurity of the early ages; that it is connected with the primitive ideas on the nature of the religious and political man, and denotes the original equality of the human race; finally, that it comprises the mythical history of the family of Adam, his fall, his ends, his restoration, and his reunion with God. We know not what can be objected against a sacrament which leads through such a circle of ideas, moral, historical and metaphysical; against a sacrament which begins with youthful years and graces, and which concludes with calling down God to earth to become the spiritual nourishment of man.

DISCLAIMERS OF THE BLUE RAG.

The general tone of the following Letter is such that we readily give it a place in our columns.—We most willingly “draw a distinction between the innocent and the guilty.” A reference to another article which was at press, before we saw the Letter of a *Presbyterian*, will also shew our disposition in this respect. To every Presbyterian then who disclaims all connexion and sympathy with the Guardian, we can say with truth, that we would deeply regret to wound their feelings, and that we shall cease to apply to *them* any epithets which may be considered offensive in our article of last week. It should be remembered, however, that the provocation we received was most wanton and wicked.

[To the Editor of the Morning Chronicle.

Sir,—I perceive in this morning's *Post* an article taken from the *Cross* of Saturday last, to which, as a Member of a Presbyterian Congregation in this city, I wish to refer.