

conclude that the substance succeeded to the shadow, and unreasonable to assert that a mere figure succeeded to a figure. My reverend friend states that the paschal lamb was a figure not of the Eucharist, but of Christ Jesus himself, who was immolated on Mount Calvary. Granting that the paschal lamb slain, was the figure of Christ *really* slain on Mount Calvary, I would ask Mr. Henderson, why should not the paschal lamb eaten, be the figure of Christ *really* eaten in the Sacrament?

"Eighthly: Did Christ, who led captivity captive, give real or imaginary gifts to men? My friend answers he gave real gifts. If he has done so, the Eucharist, being his last gift or legacy, must even in Mr. Henderson's principles, contain something more than the mere figure.

"Ninthly: In what consists the superiority of the Eucharistic bread in the new law, over the Manna in the old, (which superiority Christ specified in the 6th chapter of St. John) if the Sacrament be barely figurative? Mr. Henderson in his answer to this asserts, that there is no comparison made in the 6th chap. of St. John, between the Manna and the Eucharistic bread. This reply I shall place in juxtaposition with the words of truth itself, and leave it to the public to determine. 'Our fathers did eat manna in the desert; as it is written he gave them bread from heaven to eat.' Again, 'your fathers did eat Manna in the wilderness, and are dead; this is the bread which cometh down from heaven, that a man may eat thereof and not die. And the bread that I will give is my flesh, which I will give for the life of the world.' St. John, chap. vi., 31, 48, 49, 50, and 51 verses.

"Tenthly: Christ came to fulfil, and not to make void the law; to perfect that which was written. Where in this hypothesis do we find the accomplishment of the various and bloody offerings made under the Patriarchal and Mosaic dispensations, if the Eucharist be merely taken in remembrance? My friend, Mr. Henderson, replies, that there was no such thing as unbloody sacrifice before the coming of Christ: my friend I am sure forgot the fruit of the earth offered by Cain—the bread and wine by Melchisedech—the wine, oil and flour, the incense, the scape-goat, &c. mentioned in the book of Leviticus. As to the eleventh query which I proposed, it appears to have awed my reverend opponents into a kind of solemn silence; they did not even deign to notice it, though the twelfth day of the discussion has now almost elapsed. I shall now again propose it, and beg the attention of the most respectable assembly to its purport.

"Eleventh: Should not the learned and pious, who lived during the