

promised to *the sole eating*; John. 6. as the bread, or *manna* form, being the easiest procured and the fittest for preservation; was intended for the general reception of the faithful. This form was therefore particularly prefigured in the old law, by the manna, the loaves of proposition and shew bread; and more especially by *the wafers of fine flour*, kept with such reverence in the Jewish Tabernacle: the emblem of the Christian one. Lev. 9. 12.

The Holy Ghost descended in two visible forms: in that of a dove on the Saviour, and in that of fiery tongues on the apostles and first Christians. Would any one say that he was not as much the Holy Ghost, under either form, as under both forms together?

The Saviour then being equally present under either form as under both, the Church, in order to facilitate the approach of her children to a sacrament declared to be so necessary for the life of the soul; dispenses with the cup; and administers this sacrament under the sole form of bread, not only to the Laity, but also to those of the clergy, who being unavoidably prevented by sickness, or otherwise from celebrating mass, may wish to communicate. For, were it deemed necessary, as in the Protestant sects, that all should receive under both kinds; the difficulty, and sometimes even the impossibility of procuring a sufficiency of wine for the occasion, would prevent what is so desirable, the frequent devout communion of the faithful: and often prove an insuperable bar to our compliance with the Saviour's mandatory injunction. Nay, in some far remote and uncultivated regions, into which may have penetrated that faith, which was ordered to be preached *to every creature*; it might be found impossible at any time to furnish *the wine species* to all the believers. These then, if, as Protestants maintain, that species were indispensably required for the integrity of the sacrament, would remain deprived of their soul sustaining food; the real *Manna and true bread from Heaven*; without which they would faint and die in the wilderness; nor ever reach the promised land.—No: what God declares to be so necessary for all, he has not placed beyond the reach of any:

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