

press the *sign*, why did he use the same language as our Saviour did, who, as my reverend opponents assert, had no word in the Hebrew to express the sign, and say *Touto σημαίνει μου το σωμα*, and not as he expressed it, *Touto esti μου το σωμα*, this *signifies* my body, and not this *is* my body. My friend, Mr. Henderson, replied to this query, after the Irish way, by proposing a question; why, said he, in the 25th verse of the same chapter did he not use the word *signify* when speaking of the cup, instead of *is*, to this Irish answer I reply, that the Apostle was not so ridiculously absurd as to say, that the cup signified, or was the sign of his blood. The evident meaning of St. Paul's words is, 'In this cup is my blood of the New Testament,' &c.

"Fourthly: Has Christ a different body from that which was born of the Virgin Mary? if not, how reconcile these words of the Book of Common Prayer, 'The body and blood of Christ is verily and indeed taken and received by the faithful in the Sacrament,' with the absence of a corporeal presence? My friend, Mr. Henderson, to reconcile this irreconcilable difficulty, has introduced Cranmer and many others of the same tribe; but I am sure that all his efforts have proved unsuccessful, for there are none here of so acute an understanding as to be able to perceive how one and the same individual can receive the body and blood of Christ, *verily* and *indeed*, and not receive it *at the same time*.

"Fifthly: How can a man be said to be guilty of Christ's body and blood, who by no means receives *his* body and blood? Mr. Henderson says, that we become guilty of Christ's body and blood, though we by no means receive either the one or the other, in the same manner as the sinner crucifies Christ in his flesh; now, as my reverend friend admits all sins to be equal, it would evidently follow from his solution, and the difficulty proposed by me that the unworthy receiver of the holy Eucharist, is no more guilty of Christ's body and blood, than he who takes a pin from his neighbor.

"Sixthly: Will a man be damned for not discerning Christ's Body, if the Lord's Body be not beneath the sacramental veils? My friend answers, yes, if he does not discern it with the eye of faith. I would here ask my reverend opponent, should not faith have a real, and not a chimerical object? Does it follow, because I believe God is here present, that he is thereby absent; that he is not in heaven, because I believe him to be in it?

"Sevently: On the night of the institution of the blessed Sacrament. the Jewish rite was abolished. On this night, it is not reasonable to