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THE
IDOL DEMOLISHED

BY ITS
OWN PRIEST

AN ANSWER TO CARDINAL WISEMAN'S LECTURES
ON TRANSUBSTANTIATION.

BY
JAMES SHERIDAN KNOWLES

AUTHOR OF 'VIRGINIUS' AND OTHER DRAMAS, AND OF
'THE ROCK OF ROME.'

EDINBURGH:
ADAM AND CHARLES BLACK, NORTH BRIDGE,
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THE
DOCTRINE OF TRANSUBSTANTIATION
UNSCRIPTURAL.

“LET NO MAN DECEIVE YOU BY ANY MEANS : FOR THAT DAY SHALL NOT COME, EXCEPT THERE COME A FALLING AWAY FIRST, AND THAT MAN OF SIN BE REVEALED, THE SON OF PERDITION ; WHO OPPOSETH AND EXALTETH HIMSELF ABOVE ALL THAT IS CALLED GOD, OR THAT IS WORSHIPPED ; SO THAT HE, AS GOD, SITTETH IN THE TEMPLE OF GOD, SHOWING HIMSELF THAT HE IS GOD, ETC. FOR THE MYSTERY OF INIQUITY DOTH ALREADY WORK : ONLY HE WHO NOW LETTETH WILL LET, UNTIL HE BE TAKEN OUT OF THE WAY : AND THEN SHALL THAT WICKED BE REVEALED WHOM THE LORD SHALL CONSUME WITH THE SPIRIT OF HIS MOUTH, AND SHALL DESTROY WITH THE BRIGHTNESS OF HIS COMING : EVEN HIM, WHOSE COMING IS AFTER THE WORKING OF SATAN, WITH ALL POWER, AND SIGNS, AND LYING WONDERS, AND WITH ALL DECEIVABLENESS OF UNRIGHTEOUSNESS IN THEM THAT PERISH ; BECAUSE THEY RECEIVED NOT THE LOVE OF THE TRUTH, THAT THEY MIGHT BE SAVED. AND FOR THIS CAUSE GOD SHALL SEND THEM STRONG DELUSION, THAT THEY SHOULD BELIEVE A LIE.”—II. THESS. 2.

SIR,

ALTHOUGH there are many Antichrists, as there were even in the times of the Apostles ; still is it evident that the text, above quoted, contemplates some one huge falling away in the visible church of God.

Nor has Paul left us in ignorance as to the marks, or features, which would characterise the grand apostacy. They were to consist with the working of Satan. They were to comprise all power and signs and lying wonders; all deceivableness of unrighteousness; rejection of the love of the truth; reception of falsehood. Your church, Sir, avails herself of the sword, as well as of the cross; abounds in appeals to the senses; claims the power of working miracles; subscribes to the dogmas of human councils; and *disparages* the authority of revelation. All these she does, and avows it. Does she believe a lie?

With reference to the Lord's Supper, the question in dispute between you and your opponents is this:—Are the elements, which the communicant receives, nothing more than the types of Christ's body and blood, or are they *truly* that body and that blood?

Supposing, Sir, that a council of Protestant divines, having deliberated upon this question, should publish, as the result, a declaration, commencing with such a preamble as this:—"Whereas our Saviour Christ did declare that to be *the type of his body*," &c.; what would you say of such a council? Would you not say that it set out with a lie? Any man, who could put two ideas together, would say so; and he would say right. Again; would you not say that by so barefaced an interpolation, such a council betrayed its consciousness that the words of Christ were not sufficient, in themselves, to bear out the Protestant dogma? Such would be the inference of any man, endowed with common sense, and versed in common experience. In brief, any Protestant council, so acting, would convict itself of wishing to propagate a dogma, in the perfect soundness of which it did not believe; and of concocting, at the same time, a lie in order to ensure the reception of that dogma!

This, Sir, I presume I need not tell you, is only an imaginary case; yet it is a case, the perfect parallel of which is to be found in the archives of your church;

avowedly, officially, and fully represented as she was in the self-styled "holy synod" of Trent.

The Council of Trent comprised within its members, six cardinals, three patriarchs, thirty-two archbishops, and two hundred and twenty-eight bishops. Every one of these dignitaries claimed his title in virtue of the right of apostolic succession, alleged to be vested exclusively in your church; along with his title, every one of these dignitaries boasted the endowment of the Holy Spirit; and, in virtue of that endowment, asserted the privilege of communicating the same. Could a council, so constituted, think you, deliberately concoct a lie, without fatally compromising the genuineness of its pretensions?

Thus does the Council of Trent enunciate the dogma of transubstantiation:—

‘Whereas our Redeemer, Christ, did declare that
 ‘to be truly His body, which He offered under the appearance of bread; therefore hath it always been held
 ‘by the church of God—and this holy synod once more
 ‘declareth it—that, by the consecration of the bread
 ‘and wine, a change is wrought, in the bread’s whole
 ‘substance, into the substance of Christ’s whole body;
 ‘and the wine’s whole substance, into the substance of
 ‘His blood; which change has been, by the holy catholic church, suitably and properly called transubstantiation.’

Have you never thought of analysing this precious document? Sir, a more scandalous document never proceeded from any deliberative body of men!

The Council of Trent puts the word "truly" into the mouth of Christ. Christ uttered no such word! That the bread was truly the body of Christ might have been the belief of the council; but, in support of that belief, it had no right to attribute to Christ a sanction which he never gave. Christ’s words are simply "This is my body"—not "This is *truly* my body." The Council of Trent lies; by the evidence of the Evangelists, Christ did *not* declare that the bread

was *truly* His body. Again; How comes the Council of Trent to set down "which he offered under the appearance of bread?" This the council would pass off as a paraphrase of what the Evangelists relate in narrative; thus, "He took bread and blessed and brake and gave to the disciples." I cannot find, here, directly or by implication, a warrant for either of the terms which the council employs; namely "offered" and "appearance"—neither, I am sure, can any one else, who can read the Word of God aright. The drift of the council is sufficiently clear. It would teach us that, in uttering the blessing, Christ changed the bread into his own body; that in the act of breaking, He sacrificed His own body; that it was that identical body which He gave to His disciples; and that the substance in which He gave it, had only the *appearance* of bread. And this, the council's own interpretation of Matthew's narrative, it most craftily tacks to the words which it attributes to Christ—a contrivance of shameful indirection!—for, turn into *action* what the council sets down in the form of *narrative*, and it will stand thus, "Whereas our Saviour, Christ, did declare 'This is truly my body which I offer under the appearance of bread!'" The council directly attributes to Christ a declaration which He did not utter; and, indirectly, assumes His sanction for the truth of a doctrine which is not to be found in Scripture!

Now the truth was at the elbow of the Council of Trent, *supposing that it believed in the dogma*. This had been truth, "Whereas our Saviour, Christ, when He took bread, and blessed, and brake, and gave to His disciples, declared 'This is my body;' this council holds, that by the consecration of the bread and wine, a change is wrought *in the bread's whole substance* into the substance of Christ, our Lord's body; and *in the wine's whole substance* into the substance of His blood." This, I say, had been truth, so far as the *belief of the council* was concerned. Truth, however, was not the object which the council had in view, but the reception

of its dogma; and to ensure that reception, it tampered, without scruple, with the words of Christ, and superseded the narrative of the Evangelist with one of its own fabrication!

This was going far enough, of all conscience. But the council was not content with this masterpiece of impudence, falsehood, and dishonesty! Having misrepresented Christ, what hesitation could it possibly feel in misrepresenting His church? None! It proceeds to affirm that the dogma of transubstantiation "hath always been held *by the church of God*"—as manifest a lie as the assertion, that Christ declared the bread "to be truly His body." Full well the council knew that, in no one text of the New Testament, is the dogma of transubstantiation—the changing of "the bread's whole substance into the substance of Christ, our Lord's body, and the wine's whole substance into the substance of His blood"—set down. Full well it knew that in the purest state of Christianity, the grossest irreverence accompanied, occasionally, the observance of the Lord's Supper—an abuse which could not have occurred had the communicants ever been taught that they were *really* eating the flesh and drinking the blood of the Lord. This the council knew; and, notwithstanding, could deliver, under its hand, so mendacious a declaration as this—"It has *always* been held by the church of God, that, by the consecration of the bread and wine, a change is wrought in the bread's whole substance into the substance of Christ's whole body, and the wine's whole substance into the substance of His blood!" Let me, however, give the council credit for lending its countenance to one important truth; namely, that the titles, "the Church of God" and "the holy Catholic Church," are not by any means to be regarded as convertible ones. The dogma, according to the statement of the council, receives its name from the holy catholic church, and not from the church of God.

And the propagators of this most unrighteous docu-

ment style themselves a holy synod! In right of what? In right of apostolic succession! In right—alleged right—of being invested with the self-same unction and authority that the Apostles themselves enjoyed. Invested therewith to what intent? To consolidate priestcraft! Which of the Apostles ever preached priestcraft? Which of them ever established a priestly office? Which of them ever called himself a priest? Was the Apostle a priest? or the bishop? or the deacon? or the elder? Does Peter commend priestcraft where he speaks of “a holy priesthood?” No! He *denounces* priestcraft. Of whom is the priesthood of which he speaks composed? Of the *whole body* of Jewish converts*—bishops, deacons, elders, and brethren in general! Were they to offer sacrifices? Certainly! Sacrifices of flesh and blood? Certainly not! What kind of sacrifices, then? “*Spiritual* sacrifices.” What constitute spiritual sacrifices? Faith, offering up of praise, thanksgiving, and prayer, the denying of fleshly lusts, &c. The slave Onesimus was as much a priest as Paul, that intercedes for him; but neither the one nor the other ever dreamed of taking orders in the sense of your church—in the sense of priestcraft. Transubstantiation is the key-stone of priestcraft—of that carnal arch which your church commenced building as early as the second century; which she completed—after some little hindrance, however—in the sixteenth; and the abutments of which, as she alleges, connect earth with the right road to heaven; so that none can enter the latter without *paying toll* and going over! Do I overstate the case? Not a jot, if *you* truly state the doctrine of your church. “*Eternal life,*” you say, “*is promised only to those who worthily partake of the blessed Eucharist;*” and where is the blessed Eucharist to be met with, that one may ensure eternal life, by worthily partaking of it. In the custody of the priest!

* Peter's epistles, though profitable to all Christians, were *addressed* exclusively to Jewish converts; and were not “general,” as the Church of Rome has *fraudulently* styled them.

Though you believe yourself to be standing on the very brink of perdition ; though you believe that Christ alone can rescue you, and that your salvation depends upon your partaking of the blessed Eucharist ; not a fibre of the flesh of Christ, not a drop of His blood can you get, without the leave and co-operation of the priest ! The priest of Heaven !—Christ !—God !—is powerless to save you, without the help of the Roman Catholic priest ! Such a priest Christ never had a hand in making !—a priest that would contract, into the limits of a *market crib*, “the glorious liberty of the children of God !”

I find another version of your church’s dogma in the lectures before me. The former one I extracted from those “on the blessed Eucharist.” Here, you say, “*This doctrine of the Catholic Church, which perhaps of all OTHER dogmas has been most exposed to misrepresentation, or at least, certainly, to scorn and misrepresentation, is clearly defined in the words of the Council of Trent, where we are told that the Catholic Church teaches, and always has taught, that, in the blessed Eucharist, that which was originally bread and wine, is, by the consecration, changed into the substance of the body and blood of our Lord, together with His soul and divinity ; in other words, His complete and entire person ; which change the Catholic Church has properly called transubstantiation.*” This is another version ! Is it your own—a paraphrase of the Council of Trent ?—or is the Council of Trent itself to receive the full credit of it ? Here I find no mention of “the Church of God.” Here I find the soul and divinity of Christ in union with His body and blood ! The versions do not agree. Contradiction is a strange feature in a work, alleged to be constructed by successors of the Apostles ! Do the Apostles contradict themselves, or even one another, in respect of the doctrine which they teach ! Not to the amount of a jot ! Why ? Their doctrines are not their own ; but the dictation of the Spirit. Will any man, think you, believe that the Spirit had any thing to do with the

men who could devise these versions? Not unless he be an infidel, or be under the influence of strong delusion—which amounts to much the same thing. My wonder is sufficient when I find the “holy synod” extracting, from the terms of the institution, as recorded in sacred writ, the doctrine that the bread and wine are actually changed into the body and blood of Christ; but it becomes incontinent when I am told that His soul and divinity are there, as well. I can perfectly understand the matter, though, when I reflect that the bait of the Roman Catholic trap is thereby rendered far more tempting. The doctrine, that, through the incantation of the priest, you can make sure of your God, in precisely the same manner as you make sure of a mouthful of meat, by swallowing it; is unquestionably a seductive one—and eminently *spiritual!*

Tell me, Sir, what I should expect to meet with, in examining the defence of a dogma, the mere enunciation of which exhibits the most palpable indications of fraud and falsehood? Is it *possible* that such a defence can be sound?—can stand, for a moment, when subjected to the scrutiny of even *unassisted* human reason—supposing that reason to be *undepraved*? But what if the inquirer cast his whole dependence, implicitly upon the Word of God, and upon the help of God, to assist him in his endeavours rightly “to divide” that word? I know not, Sir, though I may guess, what answer you may give; but the only answer that can be given—*rightly* given—must be obvious to every rational being, whom, in consequence of his *having* received the love of the truth, the Almighty has left unvisited, by “strong delusion that he should believe a lie.”

The very first step which a man takes, in argument, affords, not unfrequently, a just criterion of those that are to follow. You stumble the moment you start. In perfect accordance with the case of every Roman Catholic controversialist, without exception, whose works I have had occasion to consult, either you are wilfully

deaf to the voice of Scripture, when she would expostulate with you; or God will not allow that voice to be heard by you; when you would propagate the anti-christian peculiar dogmas of your church. Labouring to prove, at setting out, that the interpretation of the Jews in the 6th of John is the true one, you throw yourself indirectly, but most clearly as well as rashly, upon the Saviour. You say "*No wise and good teacher will run counter to the habits and ordinary feelings of those whom he addresses. If he have to commend amiable and inviting doctrines, he will not clothe them in imagery, which must disgust them by their very proposition.*" What says Christ to his disciples in the 13th of Matthew? They ask, why he speaks to the Jews in parables? He answers, "because it is given unto you to know the mysteries of the kingdom of heaven; but unto them it is not given," &c. If because of the hardness of their hearts it pleased our Saviour to address the Jews, in the 11th of Matthew, in parables, which they did not understand; how consistently with such a practice might he propose amiable and inviting doctrines in imagery which must disgust them? What if the Jews in both instances be men of precisely the same description, in point of character? Why in that case, does he employ such language, except to veil his doctrine? except because it was not given to those whom he addresses, "to know the mysteries of the kingdom of heaven?" Suppose it was the dogma of your church which he preached, was not that doctrine amiable and inviting? Who would recoil at the idea of eating flesh and drinking blood, after the fashion in which your church professes to administer them? Our Saviour then, whatsoever be the view that one takes of the 6th of John, *did* propose inviting and amiable doctrine in language calculated to produce disgust in those to whom it was addressed; and upon your own shewing, the interpretation of the Jews was *not* the true interpretation! They understood the Saviour literally. They contemplated the receiving of flesh and blood, with all the revolting accidents of these substan-

ces; and not with the substituting of those of bread and wine. Thus, whether the truth of your dogma be granted or denied, the literal interpretation of our Saviour's words, as these words were understood by the Jews, is *not* the true interpretation. They recoiled at his doctrine! No one recoils at the dogma of your church, except on account of the blasphemy which it teaches! What are you about?—and why, when you appeal to the character of Christ, why do you avoid casting so much as a glance at that of the auditors to whom his words are *directly* addressed? The one proceeding ought to have suggested the propriety of the other. Coupling with the argument, the gross absurdity of which I have just exposed, some preceding ill-digested, confused, and vague lucubrations about “*the true rule of interpretation,*” you say, “*These are the principal considerations which I have deemed it necessary to present to you before entering on the examination of what we consider the first proof of the Catholic doctrine of the Eucharist, as contained in the 6th chapter of the Gospel of John.*” And have you set before your readers *all* the principal considerations? Is the character of those, upon whose interpretation of our Saviour's words, you depend, for establishing the truth of your dogma, a consideration of no sort of importance? Is not the character of a witness of some little weight in determining the value of his evidence? You cannot have lived to your years without knowing that it is of the very greatest weight. You could not have read the 6th of John—re-read it—pondered it with reiterated scrutiny—howsoever vain—without being perfectly familiar with the character of the men who interpret our Saviour's language, there, in its literal revolting sense. Our Saviour himself, more than once, sets that character directly before you! Why do you refrain from alluding to it? Why do you endeavour to keep it wholly out of view?—I shall save you the labour and inconvenience of answering. You would blink the question, Sir, because that character supplies *one* of the keys—for the keys are many—to the

true interpretation of those verses in the 6th of John, upon which, in the rankest spirit of priestcraft, your church has dared to found her antichristian dogma of transubstantiation ! Now, Sir, for your examination of what you and your church, as you state, "consider to be the first proof of the Catholic doctrine of the Eucharist."

' The question regarding the interpretation of this chapter of the Gospel, like all others of the same nature, reduces itself to a simple enquiry into a matter of fact. All are agreed, for instance, both Catholics and Protestants, that the first part of the chapter, from the beginning to the 26th verse, is simply historical, and gives us an account of the miracle wrought by our Saviour, in feeding a multitude of persons with a small quantity of bread. All are also agreed as to the next portion of the chapter ; that is, from the 26th, so far as about the 50th verse, that in it our Saviour's discourse is about faith. But at this point enters the material difference of opinion among us. We say, that at that verse, or somewhere about it, a change takes place in our Saviour's discourse, and that from that moment we are not to understand Him as speaking of faith, but solely of the real eating of His body, and drinking of His blood sacramentally in the Eucharist. Protestants, on the other hand, maintain that the same discourse is continued, and the same topic kept up to the conclusion of the chapter. It is manifest that this is a question of simple fact. It is like any legal question regarding the meaning of a document ; and we must establish by evidence, whether the latter part can continue the same subject as the preceding.'

Omnipotence, how awful are thy denunciations ! How sure, when provoked, to be kept!—to cleave!—to spread—to spread, till the trespass of a few—perhaps of even a solitary individual—entails the punishment of millions !—successive millions—successive multitudinous generations of men ! Of what description is that truth, to the not receiving of the love of which so heavy

a penalty is attached? It is the truth that saves! Where is that truth to be found? Nowhere but in thy word! Of what description is the love which thou demandest for that word? Whole!—perfect! Love, tendered with all the mind and all the heart and all the soul and all the strength! Will less content thee? No! thou, thyself, hast appointed the measure. And where is thy word? In the Book! There, alone, is it to be met with in full; perfect as the love must be, which thou demandest for the truth that saves!—stable as the rock—thyself! There thou art revealed—alone! Creation vouches for thee; yet, left to himself, man sees thee but dimly, there! By his own unaided capacity he discerns thee, there; but with incertitude! Made after thy image, he learns not that glorious fact from thy works! *Thee*, he infers from them, but in confusion, trying to guess what kind of being thou art. He has made of thee “gods many and lords many;” and from the reptile, up to himself, has ranged creation for an image of thee! The book alone declares thee!—The Book of Truth!—Sole Truth! And, from the love of that, prompted by the love of their own fleshly lusts, have men turned to adore their own imaginings; worshipping themselves instead of Him that made them!—And, lo, the penalty; the utter obscuration of their noblest faculty; so that, seeing, they see *not*, hearing they hear *not*; but, staring the rankest falsehood in the face—scanning it, feature by feature; they accept it; they enshrine it; and, grovelling before it, adore it as the truth!

You are acknowledged, Sir, to be a man, erudite beyond his fellows—a master of diverse tongues—a man not only moulded, but finished and polished, to the height, by the most liberal scholastic discipline—a profound, and far-and-wide theologian! You examine the text, and assert the presence of two independent topics! And, yet, set the text, along with the judgment which you pronounce upon it, before any man of common sense, who receives the love of God’s truth,

and he will tell you, that your theory and the text are at odds!

I shall quote those passages which immediately concern the matter in hand :—

27. "Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you."

29. "This is the work of God, that ye believe on him whom he hath sent."

32. "My Father giveth you the true bread from heaven."

33. "For the bread of God is He which cometh down from heaven, and giveth life unto the world."

35. "I am the bread of life; he that cometh to me shall never hunger; and he that believeth on me shall never thirst."

40. "This is the will of Him that sent me, that every one which seeth the Son and believeth on Him, may have everlasting life: and I will raise him up at the last day."

47. "Verily, verily, I say unto you, he that believeth on me hath everlasting life."

48. "I am that bread of life."

50. "This is the bread which cometh down from heaven, that a man may eat thereof, and not die."

51. "I am the living bread which came down from heaven. If any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world."

53. "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you."

54. "Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day."

55. "For my flesh is meat indeed, and my blood is drink indeed."

56. "He that eateth my flesh and drinketh my blood, dwelleth in me and I in him."

57. "As the living Father hath sent me, and I live by the Father; so he that eateth me, even he shall live by me."

58. "This is that bread which came down from heaven," &c. "He that eateth of this bread shall live for ever."

Let us now compare some of the verses which you assign to faith, with some of those which you assign to your dogma, and about which you are so very certain that you satisfactorily inform us that they commence "somewhere." Recur, then, to the 27th verse, "Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you ;" and, if you have the temerity to attempt it, in point blank defiance of all the usages of speech, try to establish the existence, presumptive or positive, of two distinct subjects. "The flesh" which is given "for the life of the world"—"the flesh" he who eats which, and "the blood," he who drinks which, hath eternal life—the Saviour, he who eats whom, shall live by Him ; must, of absolute necessity, be identical with "the meat" "which the Son of man will give, and which endureth unto everlasting life." Hence the meat, the bread, the flesh, the blood, Christ, can only be received as various terms, employed to represent one and the same subject ; and, consequently "labouring for the meat," "coming to Christ," "believing on Christ," "eating the bread," "eating the flesh," "drinking the blood," "eating Christ," can be only various modes of representing one and the same action ; and of what can that action possibly consist, except of believing in the atonement ?

We read in the 58th verse—"This is that bread which came down from heaven : not as your fathers did eat manna, and are dead. He that eateth of this bread shall live for ever." This is the last of those verses in which your church and you discover, as you allege, the first proof of your dogma. How read the 32d and 33d of these verses which you assign to faith ? Even thus—"Verily, verily, I say unto you, Moses gave you not that bread from heaven ; but my Father giveth you the true bread from heaven. For the bread of God is He which cometh down from heaven, and

giveth life unto the world." Now, in both passages, the doctrine is positively one and the same—if language have any absolute significancy; and yet, you would assign to each a different doctrine!

Take the 27th verse and compare it with the 51st—“Labour not for the meat which perisheth; but for that meat which endureth unto everlasting life, which the Son of man shall give unto you.” “The bread that I will give is my flesh, which I will give for the life of the world.” In the latter instance the gift is called “flesh;” in the former, “meat;” in both instances Christ is the donor, and the result of the gift is everlasting life. Is the doctrine different? You assert as much! You assert that, down to the 48th verse, Christ discourses of faith; but that, *there*, He changes the subject from faith to the actual eating of His flesh and drinking of His blood! Now, mark the very awkward dilemma in which such a theory places you. According to that theory, Christ promises eternal life on the condition of faith; according to the doctrine of your church, “eternal life is promised only to those who worthily partake of the blessed Eucharist.” How can faith possibly merit eternal life, if your doctrine be true? In that case, the doctrine of the 27th verse is void. Faith *cannot* merit eternal life! “The meat which the Son of man will give” does *not* “endure unto eternal life!” You would establish a manifest contradiction in the doctrine of Scripture, and lay that contradiction at the door of Christ Himself! Grant your dogma, and, according to the showing of your church, Christ preaches contradictory doctrine—throws down with one hand what He sets up with the other! Does not this sound very like blasphemy? Does not the holy Roman Catholic Church preach blasphemy?

Again; compare the 33d verse with the 51st. “The bread of God is He which cometh down from heaven, and giveth life unto the world.” “I am the living bread which came down from Heaven. If any man eat of this bread, he shall live for ever.” The bread in each case is the same, and produces the same result;

and yet, according to your theory, the former relates to faith, and the latter to the actual eating of the Lord's flesh and drinking of His blood! If your theory stands, the 33d verse has no business to be where it is! Strike it out! What! mutilate the language of Christ! Why not? If your theory and the dogma which you found upon it be true; Christ preaches questionable doctrine in promising eternal life as the reward of faith; when, according to the doctrine of your church, "*eternal life is promised ONLY to those who worthily partake of the blessed Eucharist!*"

Again—compare the 40th verse with the 54th. "This is the will of Him that sent me; that every one which seeth the Son and believeth on Him, may have eternal life: and I will raise him up at the last day." "Whoso eateth my flesh, and drinketh my blood, hath everlasting life, and I will raise him up at the last day." Your hypothesis places you in precisely the same predicament here; while the infatuation which can lead you to assert the existence of two distinct subjects, becomes immeasurably aggravated. No man, except his reason be irrecoverably flawed, or except his mind labour under the influence of "strong delusion"—no man, I say, except such a one, can assert that these two verses are otherwise than identical in point of doctrine. But grant your hypothesis to be true—grant that the first verse refers exclusively to faith, and the second to your dogma; and the former is rendered utterly void! It promises eternal life upon the single condition of faith in Christ, and your dogma assures it *only* to those who actually receive "His body, blood, soul, and divinity, in 'the blessed Eucharist!'"

Once more—The 48th verse reads—"I am the bread of life." We find the same proposition, word for word, in the 35th, "I am the bread of life." Is it within the compass of possibility, think you, that the Saviour should have employed one and the same proposition, with the view of establishing two distinct doctrines, the one of which is wholly inconsistent with the other? You admit "*all are agreed that, from the*

25th, so far as about the 50th verse, our Saviour's discourse is about faith." You say, in another place—"I feel myself strongly led to suppose that the transition takes place in the 48th, instead of the 51st verse, where it is commonly put"—by Roman Catholic commentators of course. Here you refer us, for your reasons, to your "Lectures on the Real Presence." Those reasons are void of the least weight. The principal one is founded upon analogy which is *no* analogy, namely, the fact that our Saviour repeats, elsewhere, the same identical proposition to introduce a different subject; as in the 11th and 14th verses of the 6th of John's Gospel—"I am the good shepherd;" and again, in the 1st and 5th verses of his 15th chapter—"I am the true vine." Now, although, in the first of these instances, the repetition subserves to the introduction of a new subject, yet is not that subject contradictory of the former one, but perfectly harmonises with it; while the very reverse takes place in the 6th of John, according to the theory which you would fain establish! Where, I pray you, is the analogy? In the second instance the repetition subserves to the contrasting of reward and penalty as the result, respectively, of union or separation from Christ. Here, again, there is nothing incongruous! the doctrine is perfect in both cases! the one confirms the other; whereas, admit your theory, and the one *destroys* the other! Where again, I ask, is there even an approach to analogy? After this, your appealing to the evidence of "*the emphatic asseveration 'amen,'*" and to the doctrine of "*poetical parallelism,*" amounts to the sheerest idleness! I know a far better reason, Sir, than any you have given—one that fully accounts for your fixing "the transition" at the 48th instead of the 51st verse. By the latter arrangement, the *three* preceding verses are assigned to faith, and consequently, become part and parcel of those that treat, as you allow, of the same subject; while, being, also, *vitally* connected with those upon which you found your dogma, they have an obvious

tendency to affect the soundness of that dogma—to start the question—“Does not the *whole* discourse of Christ relate to faith?” And what do you gain by thus shifting the transition? The saving of three verses from the sentence of excision which your dogma *virtually* passes upon every proposition that proclaims everlasting life, as the reward of faith. This, Sir, is the dilemma in which the advocacy of your dogma places you, so far as the 6th of John is concerned. Now, there exists but one way in which you can extricate yourself. You must prove that the *whole* discourse of our Saviour bears reference to your dogma *alone*, or you must grant that it relates, *solely*, to the doctrine of faith; and, consequently, give your theory of “the first proof” to the winds!

‘ I need hardly premise that nothing was more familiar with our Saviour than to take the opportunity of any miracle which He performed, to inculcate some doctrine which seemed to have a special connexion with it. For instance, in the 9th chapter of St. John, having cured a blind man, He proceeds to reprove the Pharisees for their spiritual blindness. In the 5th, after restoring a man who had been deprived of the use of his limbs, or who had been at least in a very languishing state of illness, He takes occasion, most naturally, to explain the doctrine of the Resurrection. Again, in the 12th chapter of St. Matthew, after having cast out a devil, He proceeds to discourse upon the subject of evil spirits. These examples I bring merely to infer that, such being His custom, it will not be denied, that if ever He did wish for an opportunity to propose to His hearers, the doctrine of the Real Presence, in the Eucharist, He could not, in the whole course of His ministry, have found one more suited to His purpose. *For, as hereby blessing the bread, He gave it a new efficacy, and made it sufficient to feed several thousands, we could not suppose anything more parallel to that sacrament, wherein His body is in a manner multiplied, so as to form the food of all mankind in whatever part of the*

‘*world.* This, therefore, makes it, in the first place, not at all improbable that if such a doctrine was to be ever taught,—if such an institution was to be ever made, this was the favourable moment for preparing His hearers for it.’

You constantly appeal to analogy; which, as constantly evades you! Our Saviour takes occasion of the three miracles which you enumerate, to introduce spiritual doctrine. He does the same in the present instance as regards faith. Can the actual eating of His flesh and drinking of His blood be possibly regarded in the light of *spiritual* doctrine! What other doctrine has our Saviour ever preached as the means of salvation; but spiritual doctrine? None! To any man who is acquainted with the Bible, and believes it to be the Word of God—to any man who is endowed with reason, and who, unfettered by the judgment of God, can exercise that reason healthfully—to any such man, submit the passage which I have quoted in italics, and what will he infer from it? Will he not conclude that you advocate priestcraft, and not christianity?—that you search Roman Catholic tradition, and not Scripture?—that you serve, not Christ, but Antichrist? You are a theologian! What is your theology? Skill in the system of man, not God! “If ever Christ wished for an opportunity!” When did our Saviour ever *wait* for an opportunity to declare what was essential to salvation? Do you read the Scriptures for any other purpose than that of palming off the dogmas of your church, upon her passive, implicitly-believing votaries?—victims were the most appropriate term!—Do you ever note the *time*? Has it utterly escaped you that the chapter in which you profess to discover the first proof of the dogma of transubstantiation refers to the *second* year of our Lord’s labours? Will any man who is not unhappily under the influence of “strong delusion” believe it to be *possible* that Christ could have continued preaching for a whole year, leaving His hearers, all that time, in utter ignorance of a doctrine,

in comparison with which, faith, as your theory virtually goes to establish, is of no avail! Would you bring such a charge against the Redeemer?

It would be waste of time in me, as it is, most obviously, prodigality of labour in you, to comment upon what is put forth by the Jews who composed the "Madresh Coheleth." I abstain accordingly from quoting your next paragraph. In fact, Sir, I hold it to be nothing short of rejecting "the love of the truth," and thereby incurring a *fearful risk*; to attach any importance whatsoever to the opinions of mere men, when we have the Word of God itself to appeal to. By the evidence of that word, alone, must stand or fall all human speculations upon the subject of revealed religion. Your church thinks otherwise. Your church boasts of another Bible—the writings of the Fathers, as you call them—authority which she places side by side with that of holy writ—authority, which, to make valid, she under-rates the validity of that of holy writ; denying its all-sufficiency. Sir, she might as well deny the all-sufficiency of God! She is making converts fast, in these countries! She is; and she has need. She is losing her children much faster, at home!—*where she is best known*. And do you know the secret of her success in *these* parts? I don't believe you do. That secret is fully revealed in the text which I have quoted at the commencement. The man who, for a moment, is induced to doubt the all-sufficiency of God's Word, departs from "the love of the truth;" and is in danger of incurring the penalty—the utter obscuring of his spiritual vision! Your church may make more converts yet! Instead of dozens, they may pour into her pale in crowds, while she points exultingly to the increasing numbers of her children, as she calls them. Let her beware lest that which is a subject of glory and rejoicing to her, be a proof of the anger and judgment of God!—Let her stint and become sober; and ponder what she is about, while Christ Himself confronts her with the declaration that the way which leads to Him

is anything but *thronged*! She boasts to us that her's is the true way! How does she then account for *the concourse*? Was our Redeemer incapable of estimating, accurately, the amount of His followers? He announces *few*; and your church makes proclamation of *multitudes*! It is a captivating church!

The paragraph which immediately follows the preceding one I also omit, as I have anticipated its argument—the placing of the change of subject at the 48th, instead of the 51st, verse. And now resume.

‘ In the first place, it may be said, is it probable that
 ‘ our Saviour, who had just been speaking of Himself as
 ‘ the bread of life, should in the 51st verse, going on
 ‘ with precisely the same expressions, make such a com-
 ‘ plete transition in the subject of His discourse? Should
 ‘ we not have something to indicate this change to
 ‘ another subject? To shew that there is no weight
 ‘ in this objection, I will refer you to another passage
 ‘ in which precisely a similar transition takes place;
 ‘ namely, the 24th chapter of St. Matthew. It is agreed
 ‘ among learned modern Protestant commentators, Eng-
 ‘ lish and foreign,—and allow me to repeat a remark
 ‘ which I made on a former occasion, that when I
 ‘ vaguely say commentators, I mean exclusively Pro-
 ‘ testant commentators; because I think it better to
 ‘ quote such authorities as will not be so easily rejected
 ‘ by those with whom we are engaged in discussion,—
 ‘ It is the opinion, therefore, of several such commen-
 ‘ tators, that in the 24th and 25th chapters of St.
 ‘ Matthew, there is a discourse of our Saviour's on two
 ‘ distinct topics, the first regarding the destruction of
 ‘ the Temple of Jerusalem; and the second, the end
 ‘ of the world. Any one may naturally ask where
 ‘ does the transition take place? It is manifest, when
 ‘ looking at the extremes,—that is, on comparing the
 ‘ phrases used in the first part of the discourse, and
 ‘ those in the second, that the same subject is not con-
 ‘ tinued,—where then are we to find the point of sepa-
 ‘ ration? Now, most accurate commentators place it

‘ at the 43d verse of the 24th chapter, and I will just
 ‘ read to you the preceding verse, and one or two of
 ‘ those that follow. ‘ Watch ye therefore, because ye
 ‘ know not at what hour your Lord will come. But
 ‘ this know ye, that if the good man of the house knew
 ‘ at what hour of the night the thief would come, he
 ‘ would certainly watch, and would not suffer his house
 ‘ to be broken open.’ You perceive no transition be-
 ‘ tween these verses, and yet these commentators place
 ‘ the transition exactly in the middle of them. The
 ‘ same imagery is still continued from verse to verse, and
 ‘ yet it is agreed that a transition takes place from one
 ‘ subject to another, as distinct as the destruction of the
 ‘ temple of Jerusalem, which took place 1800 years ago,
 ‘ is from the end of the world, which may not happen
 ‘ for many centuries. Thus may the preliminary objec-
 ‘ tion be removed, that there must be a strong and
 ‘ marked transition, something like a prefatory phrase,
 ‘ to mark the passage from one subject to another.’

Now, what could induce you to anticipate an ob-
 jection which you thoroughly establish by endeavouring
 to remove it? By what fatuity are you possessed that
 you appeal to Matthew, in support of your cause, with-
 out previously ascertaining whether his evidence would
 serve or damage it? Thus reads the 3d verse of his
 24th chapter—“And as He sat upon the Mount of
 Olives, the disciples came unto Him, privately, saying,
 Tell us when shall these things be, and what shall be
 the sign of Thy coming, and of the end of the world?”
 Here two distinct subjects of inquiry are expressly
 proposed. And these two subjects are recognised by
 the Saviour in the 6th verse. “Ye shall hear of wars
 and rumours of wars: see that ye be not troubled;
 but *the end* is not yet.” A strange way this of proving
 that “there is no weight” in the unluckily-anticipated
 objection! You would sustain the flimsy hypothesis
 that two distinct doctrines are discussed in the 6th of
 John, where no announcement of any such fact exists;
 by appealing to the 24th and 25th of Matthew, where

the presence of such an announcement is placed beyond the possibility of question! Rely upon it, Sir, that foresight, or discrimination, or common wakefulness of caution, in dealing with spiritual things, is a matter as far beyond the reach of him who labours under "strong delusion" as the ordinarily vouchsafed capacity of distinguishing falsehood from truth. If, in the 24th and 25th of Matthew, it be difficult to discern where the one subject terminates and the other commences; what of that? Both are announced by the joint consent of Protestant and Romanist. Nor can I acquiesce in the opinion that there exists any very great difficulty in determining where the one is dropped and the other taken up. For instance, from the beginning of the 16th to the close of the 28th verse, the language of our Saviour obviously relates to the destruction of Jerusalem. To counsel those that are in Judea to fly into the mountains; him that is on the house-top, not to come down to take anything out of the house; him that is in the field not to return back to take his clothes; to forewarn, of wo, those who are with child and those who give suck; to admonish prayer, that flight may not be in winter, or on the Sabbath day; to state that the tribulation of those days shall be greater than any that ever preceded, or that shall follow; that, except those days should be shortened, there should no flesh be saved, &c.; all these particulars consist with the destruction of Jerusalem, and do not bear any relation whatsoever to the end of the world. At the 29th verse, Christ as manifestly passes to the second topic; introducing it with a prophecy in which your church enjoys a huge, unenviable, most fearful interest. He foretels the "falling away!" That falling away He figuratively represents by the darkening of the sun—the truth; by the consequent failing of light in the moon—the church; by the falling of the stars from heaven—the vanishing of the little remaining light; and by the shaking of the powers of the heavens—the universal infraction and defiance of God's laws. The

state of your church, in the sixteenth century, resembles something very like the fulfilment of this prophecy. Thus Antonius describes that state, in addressing the fathers and senators assembled at Trent :—

‘ Each succeeding day witnesses a deterioration in
 ‘ devotion, divine grace, christian virtue, and other
 ‘ spiritual attainments. No age had ever seen more
 ‘ tribunals and less justice ; more senators and less
 ‘ care of the commonwealth ; more indigence and less
 ‘ charity ; or greater riches and fewer alms ! This
 ‘ neglect of justice, charity, and alms, was attended
 ‘ with public adultery, rape, rapine, exaction, taxation,
 ‘ oppression, drunkenness, gluttony, pomp of dress,
 ‘ superfluity of expense, contamination of luxury, and
 ‘ effusion of christian blood ! Women displayed lasciviousness and effrontery ; youth, disorder and insubordination ; and age, impiety and folly ; while never had there, in all ranks, appeared less honour, virtue, modesty, and fear of God ; or more licentiousness, abuse, and exorbitance of sensuality. The *pastor* was without vigilance ; the *preacher*, without works ; the law, without subjection ; the people, without obedience ; the *monk*, without devotion ; the rich, without humility ; the female, without compassion ; the young, without discipline, and *every christian*, without religion ! The wicked were exalted, and the good, depressed ; virtue was despised, and vice, in its stead, reigned in the world ! Usury, fraud, adultery, fornication, enmity, revenge and blasphemy, enjoyed distinction ; while worldly and perverse men, being encouraged and congratulated in their wickedness, boasted of their villany !!!’

Here, Sir, or else, nowhere, do we contemplate a picture which tallies with the prophetic figure, “The sun shall be darkened ; and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken.” And the church which presents this picture is the Roman Catholic Church ; which, during five preceding cen-

turies, according to the attestation of some of her own children, and those, recognised ones, had been presenting the same instructive spectacle to the world!—and, all this time, the mass was keeping up! the elements were consecrated, and successive millions flattered themselves with making sure of everlasting life by partaking—worthily partaking—of the blessed Eucharist!

But, to return to the 24th of Matthew—That from the “falling away,” the Saviour immediately proceeds to the grand, final catastrophe, is evident from the language of the 30th and 31st verses. That, at the 32d verse He resumes the first topic—the destruction of Jerusalem—appears from the intimate connexion which subsists between that verse and the 33d and 34th; in the latter of which He declares that “this generation shall not pass away till all these things be fulfilled.” Less than forty years elapsed before Jerusalem was utterly overthrown. The remaining portion of this chapter may warrant incertitude as to which of the events in question, constitutes the subject of our Saviour’s discourse, *because the doctrine is equally applicable to the one or the other*; the destruction of Jerusalem being, *to all who were destined to share in it*, precisely the same thing as the destruction of the world. Death is, to every man, the Last Day, as concerns the interests of this state of existence; and the very next occurrence is the Day of Judgment. The same common applicability presents itself in the 25th chapter, down to the 30th verse, inclusive; whence the Day of Judgment constitutes the sole topic of our Saviour’s discourse.

Now, where, very reverend Sir, I pray you—where is the parallel between these chapters and the 6th of John, while, what is a matter of dispute, in John; is a subject of universal consent in Matthew? Here, as I have already stated—and as every reader may ascertain at a glance—here, I say, two separate topics are announced, in the question of the disciples, and are recognised in the answer of Christ; whereas, in John, there is no sign of any such announcement, or recog-

nition; while, from its very construction, the text establishes the presence of one solitary topic, represented, figuratively, under various terms—the doctrine of salvation by faith in the atonement; which doctrine is fully and conclusively summed up in the 29th verse, “This is the work of God—that ye believe on Him whom He hath sent.” “Thus,” Sir, to use your own language with the addition of a single, but very important monosyllable—“Thus may” not “*the preliminary objection be removed, that there must be a strong and marked transition, something like a prefatory phrase, to mark the passage from one subject to another;*” because, in Matthew, such a phrase is present, whereas in John, try as you may, you cannot catch a glimpse of such a phrase.

‘ Now, therefore, on what ground do we say that in the preceding part of the chapter vi. and in the latter, a different topic is treated of? As I have before observed, the question is on a point of fact, and resolves itself into two enquiries: first, is there a transition here?—and secondly, is it to the true eating and drinking of the body and blood of Christ? In answer to the first, I say, that I believe the first portion of our Saviour’s discourse to apply to faith, for this simple reason; that every expression He uses throughout it, is such as was familiar to the Jews, as referring to the subject. For, the ideas of giving bread, and of partaking of food were commonly applied to teaching and receiving instruction; consequently there was no misunderstanding them. Thus, we have it said in the book of Isaiah, ‘All you that thirst come unto the waters, and you that have no money, make haste, buy and eat. Hearken diligently to me, and eat that which is good.’ ‘To eat,’ is here applied to listening to instruction. Our Saviour quotes Deuteronomy—‘Not on bread alone does man live, but on every word that cometh out of the mouth of God.’ Again, God used this remarkable figure when He said that He should ‘send forth a famine into the land—not a famine of bread, nor a thirst of water, but of the

‘hearing of the Word of God.’ In like manner, wisdom is represented as saying ‘Come eat my bread, and drink the wine which I have mingled for you.’ Among the latter Jews, Maimonides and other commentators observe, that whenever the expression is used among the prophets, or in Ecclesiastes, it is always to be understood of doctrine. Therefore, when our Saviour simply addresses the Jews, speaking to them of the food, whereof they are to partake, I have no difficulty in supposing that He could be understood by all, as referring to Him, and His teaching. But in order to contrast these expressions more strongly with those that follow, allow me to notice a peculiarity observable at the 35th verse. Throughout the first part of this chapter, if you read it carefully over, you will not once find our Saviour allude to the idea of eating; He does not once speak of eating ‘the bread which came down from heaven.’ On the contrary, in the 35th verse He actually violates the ordinary rhetorical proprieties of language, to avoid this harsh and unnatural figure. In the instances where the figure of food is applied to hearing or believing doctrine; the inspired writers never say, ‘Come and eat or receive me.’ But our Saviour does not even speak of eating this figurative bread of His doctrine; and at the same time cautiously escapes from applying the phrase directly to His own person. For, in the 35th verse, Jesus said to them, ‘I am the bread of life: he that cometh to me shall not hunger, and he that believeth in me shall not thirst.’ So that when it would appear requisite to fill up the metaphor by the ideas of eating and drinking, as opposed to hunger and thirst, He carefully avoids them, and substitutes others. And the phrases selected were such as to indicate to the Jews doctrine and belief.’

To what purpose do you give your reasons for believing what every one admits? Upwards of two pages do you devote to the perfectly gratuitous task of proving that, down to the 47th verse, inclusive, our Saviour’s discourse relates, solely, to faith. But this is not your real drift. You spy a flaw! Full well are

you aware that the ideas which we represent by the terms "eating" and "drinking" are clearly implied in the text; and, so implied, as to render it impossible to interpret them, correctly, except by taking them *figuratively*—a fact, fatal to your dogma. You would fain evade the force of this fact—if you could; and thus you attempt it. After quoting from the 55th of Isaiah "All you that thirst come unto the waters; and you, that have no money, buy and eat. Hearken diligently to me, and eat that which is good." "Ho, every one that thirsteth, come ye to the waters; and he that hath no money, come ye, buy and eat," &c., you remark, "'To eat' is here applied to listening unto instruction." Now, as I cannot suppose that a rhetorician could possibly *explain* one figure by another, I must conclude that you employ the term "listening" in its *literal* sense—unquestionably the most convenient one, for your argument; as it would be preposterous, in an opponent, to assert that "whoso eateth my flesh" may be rendered "whoso *listeneth* to my flesh." You only abuse your own judgment, Sir, by supposing—if you really suppose it—that Isaiah could have employed the word "eat" in the sense which you attach to it—that, after having called upon those, whom he addresses, to "hearken," or listen to him, he should introduce a new term, representing, literally, a new idea, merely for the sake of repeating one to which he had just given utterance. Why, you, yourself, feel the absurdity of such a procedure; for, in order to keep it as much as possible out of sight, you weakly employ a synonym, in the hope that a change of *term* may pass for a change of *idea*. "Hearken and listen" is obviously a phrase that does not startle the ear so much as "hearken and hearken;" though, of the two, it is not the less monstrous interpretation of the phrase "hearken and eat." How anxious you are to avoid the use which may be made of the latter term, as regards its figurative interpretation! How fortunate would it have been for you, if, throughout Scripture, it had never been employed otherwise than *literally*! But the Word of God takes care of itself! "Eat," Sir, must

be rendered by the term "receive" or by the phrase "believe in," or by some phrase or word, perfectly equivalent. The Almighty, speaking by the lips of His prophet, having called upon His people to hearken or listen, now calls upon them to believe in, or to receive, what they hear; and even so Christ, when He says, "Whoso eateth my flesh, and drinketh my blood, hath eternal life"—"He that eateth me, even he shall live by me," inculcates the receiving of, or the believing in, His flesh and blood, or in Himself; as a sacrifice which, before the beginning of the world, was appointed to be offered up, for sin—as a sacrifice, the type of which we first contemplate in the offering of Abel—as an oblation, by faith in the sufficiency of which, death, the penalty of sin, is escaped, and a title to everlasting life, is established.

But why do you mutilate Isaiah? Why do you take a portion, here and there, and then unite them, as if they constituted one continuous passage? Why do you wholly leave out the intervening context? Why, but because you know that the same Divine essence repeats in *John* what He proclaims in *Isaiah*! You cannot, surely, be ignorant of the fact that, in the 6th of *John*, the 27th verse contains a brief paraphrase of what we read in the 2d verse of *Isaiah's* 55th chapter! *Isaiah* writes "Wherefore do you spend your money for that which is not bread, and your labour for that which satisfieth not. Hearken diligently to me, and eat ye that which is good, and let your soul delight itself in fatness;" and *John* writes, "*Labour* not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you; for Him hath the Father sealed." And what does the prophet call upon those whom he addresses to eat? "The everlasting covenant of the sure mercies of David;" in other words, salvation by Jesus Christ. He calls upon them, figuratively, to eat—that is, to accept and take into their hearts—the doctrine of the Messiah, that their spiritual life may be nourished and strengthened thereby. No man—except he be under

the influence of strong delusion—will attempt to deny so self-evident a fact. You mutilate Isaiah, because Isaiah gives the true interpretation of those verses in which you find, as you fondly imagine, the first proof of your dogma!

And you have a feeling, Sir, nor is it a very obscure one, that you are not quite safe as to the proposition, the truth of which you would fain establish; for, not content with endeavouring to keep out of view the legitimate scriptural interpretation of the term “eat,” when employed figuratively, and of attaching to it a meaning which common sense defies you to maintain; you *strain* to exclude the least allusion to it, in its metaphorical use, throughout the whole of the first portion of our Saviour’s address to the Jews—and this you attempt in spite of the undeniable fact, that those very Jews, themselves, infer the term; receiving in a literal sense, what the Saviour sets forth in a figurative one. You say “*Throughout the first part of this chapter, if you read it carefully over, you will not once find our Saviour allude to the idea of eating. He does not once speak of eating the bread which came down from heaven.*” Here, Sir, you first state a fiction, and then couple it with a fact, in the hope that the latter will enable you to palm off the former; and you betray the stratagem by subsequently remarking “*He is, you see, most careful not to return again to the ideas of eating and drinking*”—ideas to which you previously represent him as never once alluding!—as carefully avoiding! But, let this pass. You say “you will not once find our Saviour allude to the idea of eating.” How then do you render the 34th verse—“Then said they unto him, Lord evermore give us this bread.” Is it spiritual food that is here contemplated? Is it doctrine? If it be doctrine, the Jews believe; but Christ tells them, in the very next verse but one, that they “do not believe.” It cannot then be doctrine; and yet you say “*Therefore, when our Saviour simply addresses the Jews, speaking to them of the food, of which they are to partake, I have no difficulty in supposing that he could be understood, by all, as referring to faith in*

Him and His teaching." No difficulty, Sir! Why the whole contest, as far as those verses which, as you admit, refer to faith, are concerned, precludes the possibility of deriving so preposterous an inference! Christ sets out with telling the Jews that they follow Him, because of the loaves of which they had partaken. When he says "The bread of God is He which cometh down from heaven and giveth life unto the world," it is the mere animal life which his words suggest to their carnal thoughts; it is the constant repetition of the miracle, by which they had just been fed, that they solicit; it is the loaves and fishes, and not his doctrine, which they are ready to receive; "The meat which endureth unto everlasting life"—"The true bread from heaven"—"The bread of God"—"The bread of life"—the "coming" and "believing," which insure the utter cessation of "hunger and thirst"—suggest, to their gross imaginations, no idea, more exalted, than that of *continual animal refectio*n! Even the promise of "raising them up at the last day" conveys to them no single gleam of spiritual light—of doctrine—of the doctrine of faith—gospel faith! The meal of loaves and fishes is all that they are solicitous about! Our Saviour *does* allude, though in a spiritual sense, to "the idea of eating"—allude to it again and again; otherwise, by what miracle is it that the Jews infer that idea, from the language which he employs? You say "*in the 35th verse, he actually violates the ordinary proprieties of language to avoid this harsh and unnatural figure.*" This is the 35th verse. "I am the bread of life. He that cometh to me shall never hunger, and he that believeth on me shall never thirst." I can discover no violation of the ordinary proprieties of language here! I recognise only one consistent proposition; namely, *he who believes that I am the bread of life shall never hunger or thirst.* Neither can I admit that though he had said "he who eats me," the figure would have been harsh and unnatural; when, in Isaiah, the same divine Being employs the same figure with reference to *doctrine*. "Eating Christ" is quite as legitimate a figure as "eating the doctrine of the Messiah."

They are identical. What you aim at, however, is sufficiently clear. You would evade the figurative interpretation of the term, with reference to those verses, which afford, as you assert, the first proof of your dogma; for, had Christ introduced the same term in that part of his discourse which, as you and your church admit, relates solely to faith, the chance of imposing that dogma upon the credulity of mankind had been infinitely reduced. That chance is sufficiently bare, as the matter stands; and that, according to your own admission. The metaphor which, as you assert, wants filling up, serves quite as well, as if it had been perfect. If to avoid "violating the ordinary proprieties of speech," Christ, after having declared himself to be "the bread of life," instead of saying, "he who cometh to me," ought to have said *he who eateth me*, it necessarily follows that the doctrine of the 35th verse is identical with that of the 57th—"As the living Father hath sent me, and I live by the Father; so he that eateth me, even he shall live by me!" Thus, Sir, by most gratuitously and blindly labouring to prove that the first part of our Saviour's discourse relates to faith, you establish, incontestibly, the fact, that precisely the same doctrine pervades the *whole* of it! You make manifest, to the conviction of every one, who is left at liberty to use his reason, the absolute existence of that "strong delusion," against which the Spirit warns us, as the inevitable result of not receiving "the love of the truth!" so that the man who may have incurred the awful penalty is rendered incapable of handling the word of God, without misinterpreting and vitiating it. That "the phrases selected, were such as to indicate doctrine and belief" is clear; but that "the Jews" received them as such is not only far from being equally so; but the direct reverse is manifest upon the face of the sacred record.

‘ But, supposing that they had not understood them to be so applied, our Saviour is most careful to explain them in that sense. For the Jews made an objection, and murmured at Him because He had said that He was the bread which came down from heaven. Their

‘ objection referred not so much to His calling Himself bread, as to His saying, that He had come from heaven. For their objection is : ‘ Is not this Jesus, the son of Joseph, whose father and mother we know ; how then, sayeth he, I came down from heaven ? ’ Now then, see how our Saviour answers this objection. He employs no less than seven or eight verses, in removing it. Observing some little difficulty about the expressions which he has been using till now, and having, in verse 35, employed the words, ‘ Coming to Him,’ as equivalent to ‘ believing in Him,’ He from that moment, until the 47th verse, never once returns to the figure of bread or food, or any thing of that sort, to inculcate the necessity or obligation of believing in Him, but speaks simply of faith in Him, or of its equivalent, coming to Him. ‘ Murmur not among yourselves. No man *can come to me* except the Father who hath sent me draw him, and I will raise him up at the last day. Every one that hath heard of the Father, and hath learned, *cometh to me*, not that any man hath seen the Father, but he who is of God, he hath seen the Father. Amen, amen, I say unto you, *he that believeth in me* hath everlasting life.’ He is, you see, most careful not to return again to the ideas of ‘ eating and drinking.’ This explains clearly that His conversation, up to this moment, is of faith ; and seeing that the expressions were of themselves calculated to convey that meaning, to those who heard them, and finding that Jesus Himself so explained them, we conclude that He must have been speaking of faith.’

What you state as a conjecture is manifestly the fact. The Jews do not understand our Saviour’s words. It is not *evident* that He was most careful to explain those words. Had this been the case, He would have *directly announced*, that, what He subsequently presents in a literal form, was to be received, by the Jews, as the true explanation of a previous figure. The doctrine which, at first, He dresses in tropical language, it

pleases him now to clothe, for the most part, in terms of the plainest description ; but He by no means *points* out the fact, that in both instances the doctrine was one and the same. The objection of the Jews did not refer *at all* to his calling himself "the bread," &c. ; but applied, *exclusively*, to His saying that He had come from heaven. Our Saviour, most assuredly did not observe what did not exist !—"*some little difficulty about the expressions which He had been using till now.*" The Jews were not conscious of any such difficulty. His calling Himself "the bread of life," &c., was attributed by them to the fact of His having miraculously multiplied a few loaves and fishes, so as to render them a meal for thousands. As the rest of this paragraph is only a wasteful and bungling spinning out of your previous gratuitous and useless argument, it were idleness to notice it ; so I proceed to your next.

' Now, then, let us come to the second part of the discourse. The first portion He closes thus :—' Amen, amen, I say unto you, he that believeth in me hath everlasting life.' We may consider this as a proper epilogue or conclusion. But, from this moment, He begins to use another form of phraseology, which He had carefully avoided in the first part of His discourse, and it only remains to examine, whether it could convey the idea that He was still going on with the same topic, or must have led His hearers necessarily to believe that He was speaking of the real eating of His flesh, and drinking of His blood. This enquiry must be conducted on precisely the same principles. Now, I unhesitatingly assert, that there are differences of language in the words that follow, such as must necessarily have made the impression on His hearers, that is, those who were the true interpreters of His words, that he no longer meant to teach the same, but quite another doctrine.'

The quotation, Sir, with which you commence this paragraph "Amen, amen, I say unto you, he that believeth on me hath everlasting life," may *not* "be con-

sidered as a proper epilogue or conclusion." Previously to such alleged "epilogue or conclusion," Christ has represented Himself under the figure of "the bread of life;" and subsequently to it He employs the same identical figure. Is this the evidence of "a proper epilogue or conclusion," or of the recurring to a former topic? of the latter, most assuredly, if language have any positive signification. Howsoever Christ may vary His description of that bread, it is one and the same bread of which He speaks. Be it "His flesh," be it "His flesh and blood," be it "Himself;" by "Himself," by "His flesh and blood," by "His flesh," he indicates solely and exclusively, "the bread of life;" and belief in "Himself," in "His flesh and blood," in "His flesh," as "the bread of life," is the doctrine, the necessity of receiving which He inculcates—the doctrine, Sir, to which the whole of the New Testament is subservient; the doctrine, to the establishing of which, every ordinary incident, every miracle, every argument, recorded there, manifestly and avowedly tend—the doctrine to which you and your church would fain oppose an irrational, unscriptural, and monstrous exception—in favour of priestcraft—by the false reading of a few verses; which, as you interpret them, you would isolate—you would have us weigh against the whole context of hundreds of verses. The omnipotence, Sir, the omnipresence, the truth, the justice, that pervade the second dispensation, as well as the first, do not more authoritatively assert its divine origin, *than its perfect consistency and unity*; and, that unity and that consistency, you would remorselessly destroy!

In concluding the paragraph, you remark—"Now I unhesitatingly assert that there are differences of language in the words that follow, such as must necessarily have made the impression on His hearers, that is, those who were the true interpreters of His words, that He no longer meant to teach the same, but quite another doctrine." Here I shall merely observe that, according to the testimony of Christ Himself, the hearers to whom you allude were *not* the true

interpreters of His words. Of this I shall have occasion to speak more at length; so, for the present, we shall proceed to your next argument, upon which it is hardly necessary to comment, as it manifestly refutes itself.

‘In the *first* place, you will observe that our Saviour had previously avoided with care, and even at some sacrifice of the proprieties of speech, any expression, such as ‘eating the bread of life,’ much more ‘eating His own person.’ He had even abandoned the metaphor entirely, on seeing that some misunderstanding had resulted from using these expressions; and yet now, all on a sudden, He returns to them in a much stronger manner; and He does it in such a way that His hearers could not possibly have conceived from them the same meaning as before. He says—‘I am the living bread which came down from heaven. If any man eat of this, he shall live for ever; and the bread which I will give, is my flesh, for the life of the world.’ He goes on afterwards to say,—‘Amen, amen, I say to you, except you eat the flesh of the Son of man, and drink His blood, ye shall not have life in you. He that eateth my flesh, and drinketh my blood, hath everlasting life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh and drinketh my blood, abideth in me, and I in him. As the living Father hath sent me, and I live by the Father, so he that eateth me, the same also shall live by me.’ Now, here are a series of expressions, which, on a simple perusal, appear a much stronger and grosser violation of propriety of speech, if our Saviour meant to be understood figuratively. But, as I before intimated, if, up to this point, He had evidently given up the figure of eating and drinking, would He have returned to it again, without any necessity? And if, from seeing that misunderstanding had before risen from it, He had discontinued it, can we believe that He

‘ would resume it, in a still more marked, and strongly characterised form without some absolute necessity? ‘ This necessity could only result from the introduction of a new topic; as, otherwise, He might have persevered in the literal exposition. Here, then, we have ‘ one evidence of a transition in the discourse to a new ‘ topic; but there are other marked differences.’

In the first place, Sir, the only *avowed* “misunderstanding,” on the part of the Jews, whom our Saviour directly addressed, related exclusively, as I have just pointed out, to His alleging that He came down from heaven. They utter no syllable which justifies the inference that they are offended by the “metaphors” which you represent Him as having abandoned. Neither, according to the “common” reading of Roman Catholic commentators, does He wholly abandon these metaphors. They, as you state, place the transition to a new subject, at the 51st verse. The 49th verse reads—“This is the bread which cometh down from heaven, that a man may eat thereof and not die.” Is not this a positive recurrence to the metaphor, upon the abandonment of which you would place so much stress? Is not this that identical metaphor, now given *in full*? Does Christ here violate, as you allege Him to have previously done, “the ordinary proprieties of speech?” You say—“I feel myself strongly led to suppose that the transition takes place at the 48th, instead of the 51st verse, where it is commonly placed.” You dissent from other Roman Catholic commentators! Why? Because you think it *convenient*, as it may enable you to establish a proposition, which, according to *their* division of the text, it is impossible to maintain! Is not this your drift?—this, along with the advantage which, as I stated before, you flatter yourself may be gained by cutting off the 48th verse from those that precede it? Why do you expose your policy thus? Why do you enter the lists with your brother commentators? Had it not been far more prudent in you to have suffered the matter to stand as it did? By altering it you gain not

a whit; but, on the contrary, lose what amounts to something more! And now you proceed to prove that our Saviour introduces a new subject; and where do you fix the introduction of that subject? At the 51st verse! Why not at the 48th? Your sagacity finds out that it *commences* there, and why do you not *place* it there, and prove what you assert?—prove it from the language of that verse? Because the language of that verse defies you to do so! Because the language of that verse identifies its doctrine with that of various preceding verses—proves the presence, from first to last, of one and the same subject! You would persuade us to believe that, because Christ now says—“The bread which I will give is my flesh,” and enjoins the eating of His flesh, and the drinking of His blood, and the eating of Himself; there is a transition to a new subject! There is no new subject, Sir; but only a new and clearer setting forth of the same subject, by a manifest allusion to the crucifixion of Christ!—to the consummating act of His mission—the breaking of His flesh and the pouring out of His blood upon the cross—the crowning final sacrifice, by a living faith in which the penalty of man’s transgression is remitted. It is this, and this exclusively, which constitutes Christ “the bread of life;” therefore, when He applies this phrase to Himself, in the 35th verse, He, of absolute necessity, as palpably contemplates the giving of His flesh “for the life of the world,” as He positively declares that doctrine in the 51st; else, what can He possibly contemplate? Tell me! Search the Bible, from Genesis to Revelations; search the multitudinous pages of the fathers, as you call them; rack your imagination; explore the labyrinth of sophistry; set priestcraft on the hunt till it is brought to its wit’s end; and find, if you can, any other equivalent ground for our Lord’s attributing to Himself the title of “the bread of life.” His having created the world will not do; His having moved the tongues of the prophets will not do; His having taught the sublimest ethics that were ever

proclaimed to mortal ear, will not do ; His miracles will not do ; His miraculous birth will not do ; *nothing will do but His death—His flesh broken, and His blood poured out upon the cross.* To this all the rest subserve ! Without this, all the rest were void. This—this alone, constitutes Him the bread of life—the bread, by being “drawn” to which, by “coming to” which, by “believing on” which, or by “eating” which—a phrase on which the three preceding ones are summed up—the sting of sin is plucked out, and the grave despoiled of its victory. Two subjects ! You might as well affirm the existence of two Christs ! Christ asserts that the work of salvation is perfected by faith. What is *perfect* defies enhancement. If we are *saved* through faith in the death of Christ, as an ample atonement for our sins, how comes it that we are *lost*, unless, in addition, we really eat His flesh and drink His blood ? Here—though I anticipate—I beg you to remark that *no such penalty is, anywhere attached, in scripture, to the non-partaking of “the Lord’s Supper,”* the abuse of which rite is *solely* pointed out as a cause of condemnation. Scripture, Sir, meets, at every turn, those “who have not received the love of the truth, that they might be saved ;” rebuking and utterly confounding them !

‘*2dly.* In the former part of His discourse, our Saviour always speaks of this bread as given by His Father. He says, ‘This is the bread which his Father had sent from heaven and given to the Jews.’ In the second portion which I have just read, He no longer speaks of His Father as giving this bread, but says that He Himself gives it. The giver is different in the two cases, and we are consequently authorised to suppose that the gift likewise is different.’

Now, Sir, supposing the Father and the Son to be two different existences, may not two different persons unite in making the same gift ? Does a plurality of donors necessarily imply a diversity of gifts ? May not one and the same gift proceed from a hundred different donors ? Is not the resurrection of Christ attri-

buted successively to each of the three persons of the Trinity—John ii. 19. “Destroy this temple, and in three days I will raise it up again.” Acts ii. 24. “Whom God hath raised up.” 1 Peter iii. 18. “Being put to death in the flesh, but quickened by the spirit.” “The giver is different in the two cases!” What an assertion for a believer in the Athanasian creed! But you may say “God the Father and God the Son are different.” And wherein, I pray you, consists the diversity? Is it not in the assuming of the flesh, as concerns the Son? If not, in what else? Is it then the *flesh* that is the giver, or is it God, in the flesh? God in the flesh; otherwise there is neither giver nor gift, and Christianity is a fiction! You amaze me! and yet, again, I wonder at my amazement. Believing wholly and implicitly in the word of God, what else can I expect than what I see? Supposing they existed, might not two different gifts have been established, without supposing two different donors? Is it from a lurking feeling of insecurity in attempting to prove the existence of two different subjects, in the 6th of John, that you blindly and desperately snatch at an argument, so palpably idle as this? Why, Sir, a moment’s reflection might have warned you of that, which a man of the shallowest capacity—supposing him to be at liberty to use his reason healthfully—must apprehend at a single glance; namely, that one and the same donor might be the dispenser, not only of two, but of a multitude of different gifts. The efforts that you make to sustain yourself, in supporting your argument remind me constantly of the predicament, in which a man proverbially catches at straws!

‘ 3dly. Our Saviour, in the first part of the discourse, speaks of the consequence of this partaking of the bread of life, as consisting in our being brought or drawn unto Him, or coming to Him. These expressions throughout the New Testament, are applied to faith. In a number of passages, where persons are said to be brought to Christ, it is always meant

‘ that they are to be brought to faith in Him. This is
 ‘ the term always used in the first part of the discourse,
 ‘ and exactly corresponds to our interpretation of it
 ‘ concerning faith. But in the second part, our Saviour
 ‘ never speaks of our being brought to Him : but always
 ‘ of our abiding in Him, or being incorporated with
 ‘ Him, which expressions are always used to denote
 ‘ love and charity. This phrase occurs in this sense,
 ‘ John xv. 4-9, 1 Jo. ii. 24 ; iv. 16, 17. If, then,
 ‘ we find, in the first part of the discourse, the efficacy
 ‘ attributed to that which Christ inculcated, to be pre-
 ‘ cisely what is ever attributed to faith, we see a strong
 ‘ confirmation, that the discourse related to that virtue.
 ‘ But, similarly, when we find the expression changed,
 ‘ and one used which no longer applies to it, but to a
 ‘ totally different virtue, that is, to a union by love
 ‘ with Christ, we are equally authorised in considering
 ‘ a different subject introduced, and some institution
 ‘ alluded to, which is to unite us to Christ, not merely
 ‘ through faith, but still more through love.’

Here is another abortive attempt to prove the existence of two different subjects ; and commencing with a proposition which betrays the most lamentable confusion of ideas ! “ Our Saviour,” you say “ *speaks of the consequence of partaking of this bread of life, as consisting in being brought or drawn to Him, or of coming to Him !*” How utterly bewildered you are in the maze through which you are endeavouring to make your way ! Every step that you take, you go wrong ! In the chapter before you, Christ says, “ No man can come to me, except the Father, which hath sent me, draw him. Thus, “ coming ” to Christ is the *consequence* of being “ drawn ” to Christ ; and “ partaking ” of Christ, as “ the bread of life,” is the *consequence* and not the *cause*, of “ coming ” to Him ! And why do you refer to John xv. 4-9 ; to his first epistle ii. 24, iv. 16, 17 ; without casting a glance at the context ? Your flock indeed are taught to entertain no very over-

weaning reverence for the Scriptures; but readers, of another description, may think them worth examining, to judge how far you fairly interpret them. Here are the verses to which you allude; but in company with the context. John xv. 3 and 4—"Now ye are clean *through the word which I have spoken to you.* Abide in me, and I in you." 9 and 10, "As the Father hath loved me, so have I loved you: continue ye in my love. *If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in His love.*" John, epistle 1, ii. 24, "Let that therefore abide in you, which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father." iv. 16, 17, "And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love, dwelleth in God, and God in him." And here glance back to the 15th verse "Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God." Thus, Sir, Christ declares that the abiding in His love consists in keeping His commandments; his Apostle repeats the same doctrine; and, in the verse, last quoted, tells us, that abiding in God consists in *confessing* Christ. What possible connexion can you establish between the doctrine of these verses, and that of those passages in the 6th of John, interpreted as *you* render them? Are not "coming to," or "being brought to," and "abiding in," or "continuing in," connected actions? Are they not inseparable actions? Can the latter exist without the former? If you allow that the former refers to faith, how can you deny that the latter *also* refers to faith? If coming to Christ signifies having faith in Him, what can abiding in Christ imply, but *continuing* to have faith in Him? Does not faith in Christ include the love of Christ? Separate them if you can! Now to what does your appeal to those verses of John subserve, if not to the

refuting of your dogma? The witnesses which you summon are, one and all, against you! And where, now, exists the likelihood that “*a different subject is introduced, and some institution alluded to, which is to unite us to Christ, not merely through faith, but, still more, through love;*” when we have the assurance of Paul that “*faith worketh by love,*” that “*the fruit of the spirit is faith, joy, and love;*” and the command of the apostle to “*put on the breastplate of faith and love;*” thus representing love as the operation of faith; as constituting, with faith and joy, the joint fruit of the spirit; as part and parcel of the armour which it behoves the Christian to put on. What affinity can you trace between such love and the real “*eating of the flesh and drinking of the blood of Christ?*” Paul sees no necessity for any such institution! Why do you?

‘ These are striking distinctions between the first
 ‘ part of our Lord’s discourse and the second: but the
 ‘ most important yet remains to be explained, and will
 ‘ require one or two preliminary remarks. One of the
 ‘ most delicate points in the interpretation of Scripture,
 ‘ is the explanation of figures, tropes, and similes. It
 ‘ is supposed by Protestants, that by eating the flesh
 ‘ of Christ and drinking His blood, nothing more was
 ‘ meant than a figure or image of believing in Him.
 ‘ If this be the case, I might observe, for instance, that
 ‘ if to eat the bread of life simply meant to believe in
 ‘ Christ, it follows that the verb to *eat* is equivalent to
 ‘ the verb to *believe*. When, therefore, our Saviour
 ‘ speaks of eating His flesh, if eating be equivalent to
 ‘ believing, we must suppose that He meant believing
 ‘ in His flesh—a doctrine quite different, and totally
 ‘ distinct, from the other, and which no one has imagined
 ‘ our Saviour to have here taught. For, if the Jews
 ‘ offended, it was rather by too closely attending to
 ‘ the exterior and material appearances of things, and
 ‘ neglecting their spiritual value; nor can we suppose
 ‘ that our blessed Saviour, standing visibly before them

‘ in the flesh, would take great pains to inculcate a belief in the truth of His corporeal existence, supposing it even to have been then possibly an object of faith.’

Your “striking distinctions,” Sir, are no distinctions at all; according to the evidence of those very texts to which you appeal, in proof of their existence. To invest them with the smallest degree of palpability, is a feat which mocks, as I have shewn, the shrewdest subtlety of priestcraft. And why do you condescend to represent, as a subject of mere supposition on the part of your opponents, what you know to be regarded by them with implicit faith? Is it worthy of you? Is it a proceeding by which their sentiments are placed in an honest point of view? And why, by insinuating a doubt that the verb “to eat” is equivalent, according to Scripture usage, to the verb “to believe,” why, I say, do you force me to return to the 55th of Isaiah? “Hearken diligently to me, and eat that which is good.” “To eat,” you say, “is here applied to listening to instruction.” You might as well erase the word, as attach to it an interpretation so monstrously preposterous, that a very schoolboy, unless he were a Roman Catholic, would spurn it at the first glance! The term represents belief, or it represents nothing, and the prophet might as well have written, “Hearken diligently to me, and to that which is good.” You ought to have let Isaiah alone, and have kept out of view, if possible, what you but damage your cause by producing. But, anticipating the demolition of your dogma, should Isaiah, by chance, be appealed to, you quote his words, in the hope of being able to vitiate them! It was a desperate hope; yet, most naturally, caught at! And what do you mean, Sir, by saying, that “believing in the flesh of Christ is a doctrine, quite distinct, and totally different, from that of believing in Him,” when the one proposition is purely explanatory of the other? Christ is the Saviour. How? As God, in the flesh, giving that flesh as an atonement

for sin. `Your position is wholly untenable! And why do you aggravate this sufficiently absurd proceeding by adding—"Nor can we suppose that our blessed Saviour, standing visibly before the Jews, would take great pains to inculcate a belief in His corporeal presence." This is another, but more wretched, attempt to evade the fatal figurative interpretation of the word "eat." So, then, "to eat" must be rendered literally; because, if we take it in a figurative sense, it is impossible to arrive at any other conclusion, than that our Lord employs it "*to inculcate a belief in His corporeal presence!*" A Jesuit might argue thus; but, surely, Sir, you are no Jesuit? A Jesuit might mystify a phrase, by making one-half of it literal, and the other figurative! And your flock will swallow this? They are accustomed to strange feeding, and they may do so; but, trust me, it will not go down a yard without the fold. Belief in the flesh of Christ can mean nothing else than "*belief in His corporeal presence!*" What, then, is meant by belief in Christ Himself? Is it belief in His presence? Is it not, rather, belief in the doctrine that concerns Him? If it be belief in the doctrine that concerns Him—and it can be nothing else—must not belief in His flesh relate to the doctrine that concerns His flesh? Sir, the explanation which you would fain represent as the only one that can be given, if the word "eat" be taken in a figurative sense, and that sense consist in the idea which we attach to the term "belief," is the only one which it is impossible to give; where, "the love of the truth" being received, the faculty of distinguishing truth from falsehood is not wholly withdrawn!

As the arguments to which you devote the next seven pages of your lecture, amount to nothing more than labour thrown away, on your part; to quote them, were sheerest idleness upon mine, as well as an insult to those who may chance to read this work. The *main* gist of those arguments goes to establish what

no man or child, believer or infidel, who has read the sixth of John, ever doubted; namely, that the Jews whom our Saviour addresses there, believed him to be speaking literally. You effect nothing hereby except it be to extend your reputation for scholarship; in which case you indulge in an ill-timed, ill-judged, and most gratuitous display. Your skill in rhetoric, your intimacy with scripture phraseology, your familiarity with the code of the Mahommedan law, your lucubrations with Mahommedan poets, your mastery in the Cyro-Chaldaic, the Hebrew, and other Oriental languages, were more prudently and gracefully set forth upon a subject that compelled you to proclaim them, whether your modesty would allow you or not. Here there does not exist the shadow of a demand for the very least sacrifice of that delicacy which causes men of high attainments and sterling merit, to shrink from, rather than to court, the parading of their accomplishments. It is true, perhaps, that with the mass of mankind, learning may pass for wisdom; and it is far from unlikely that, where implicit reception of doctrine is demanded and conceded, such a result may be reckoned upon, with tolerable certainty. I can discern, therefore, a certain expediency in your *preaching* after this fashion; but, when you come forth from the sanctuary, as you nominate your house of shrines and images and trumpery; when you print what you have preached; when you know that your work may fall into the hands of men, who, holding themselves accountable to God for the faculties which He has given them, employ, *themselves*, these faculties, instead of submitting them to be made the passive tools of other men; you ought to ponder; you ought to mind what you are about; you ought to bethink you whether deletion and re-dressing may not be prudent, if not absolutely necessary; lest the reward of all your labours should prove to be the most incontinent admiration that a man so abounding in light, with a plain, well-

beaten track before him, and his eyes, as it were, all about him, should do nothing but wander to the right hand or the left, as though he walked in perfect darkness. What amounts to rather more than a hint from your friends, the Jews, might have saved you all this prodigal waste of trouble—"How can this man give us his flesh to eat?" In vain, in the course of these arguments, you endeavour to reestablish the position that the phrase "eating a person's flesh" admits of only one figurative interpretation, namely, the doing of some grievous moral or physical injury either to one's self, or to another person. You say—"Now the eating a person's flesh, besides its sensible, carnal meaning, had an established, fixed, invariable, tropical signification, among those whom our Saviour addressed, and therefore we cannot depart from the literal meaning, or, if we do, it can only be to take, without choice, that figurative one." Now is not this the sheerest sophistry, when you know that another figurative meaning may be, and is, attached to that identical phrase; and that, by theologians, quite as profound as you are. It being established, as it unquestionably is, notwithstanding your strenuous efforts to set the fact aside—it being established that the term "eat" is figuratively employed in Scripture to represent the phrase "to believe in," "to eat the flesh" may be justly rendered "to believe in the flesh," particularly where that phrase is employed in a situation and under circumstances that have no parallel in the cases that admit of its other figurative use, and manifestly indicate a totally different interpretation.

Here you flatter yourself that you find another ground of proof in "the expression now used by our Saviour of drinking His blood, as well as eating His flesh," and you remark "*No person, interested in having His doctrine received by his auditors, can well be supposed to use an illustration of all others most odious to them, one which appeared to command something against the most positive and sacred law of God.*" And does the violation of

this "most positive and sacred law of God" present no difficulty to you? Do you not perceive that by insisting upon the literal interpretation of our Saviour's words, you place Him in the predicament of recommending the violation of that law? Does He not violate it, if He enjoins the "real drinking of His blood?" And, yet, He says, elsewhere, "Think not that I am come to destroy the law or the prophets" and again; "Till heaven and earth pass, *one jot or one tittle* shall *in no wise* pass from the law, till all be fulfilled." Will any *Christian*, think you, believe that, in the face of declarations, so positive and unqualified, Christ could have stipulated the "real drinking of His blood?" The Jews, Sir, upon whose testimony you rely, and who were quite as well aware, as you are, of God's law against the drinking of blood; having heard from Christ that his mission was from God, would have perceived from the direct violation of God's law, which the literal interpretation of our Saviour's words enjoined, that he was speaking figuratively; had not those Jews been of the identical description which is pointed out in *Matthew*; men to whom it is *not* given "to know the mysteries of the kingdom of God;" and, though they had not understood the precise meaning, would have conjectured that some vital, unrevolting doctrine—not that of the Lord's Supper—was intended. You seem to be most happily, but most unaccountably, undisturbed by the least suspicion that the hearts of those Jews were "waxed hard," that their ears were "dull of hearing," and that "their eyes they had closed."

' But, my brethern, hitherto we have been in a manner feeling our way; making use of such criterions, and such means of illustration, as we could collect from other sources; but I now come to the best and surest canon of interpretation. It is not often we have the advantage of having it recorded, in so many words, what was the meaning attached to the words spoken by those who heard them. We are generally

‘ obliged to investigate a text, as we have hitherto done, by bringing it into comparison with whatever passages resemble it in other places,—it is seldom we have the hearers’ own explanation,—and still seldomer that we can arrive at the teacher’s declaration of what he meant. These form the surest and most convincing sources of interpretation.’

You have, indeed, Sir, been *feeling* your way, or rather *groping* it. Most certainly you have not been *making* it. After wading through twenty pages, what do I find you about? Rubbing your hands, and chuckling at the thought of having triumphantly established a proposition, which no man, woman, or child would have quarrelled with you for taking for granted. At setting out, you say “*It is seldom we have the hearers’ own explanation, and still seldomer that we arrive at the teacher’s declaration of what he meant.*” Unfortunately for you, Sir, the speaker’s declaration of what he meant is, indeed, present; though not where you would allege it to be, nor yet to the purport which you would fain assign to it. The Saviour gives no explanation of His words in support of the sense in which you and your church, along with the reprobate Jews whom He directly addresses, receive them. To those He is silent, as regards their carnal interpretation of His language; but, thanks be to God, He does explain Himself; and that, in terms, so intelligible and positive, as wholly to demolish your dogma.

Your next paragraph I omit for the identical reason which you yourself give, and which ought to have prevented you from wasting your ink, in constructing it; namely, that the proposition to the establishing of which it subserves is a thing “*agreed on all hands.*” And what is that thing? The *same* thing still!—that the Jews “*understood the words in their literal sense.*” I cannot but admire your passion for ringing the changes, the more especially when you so industriously and mercilessly practise with one solitary bell—and that, a cracked one!

‘ We must not, however, be satisfied with this discovery; for a great and important question here arises. The Jews believed our Saviour’s words in the literal sense, even as we do; now the main point is, were they right in doing so, or were they wrong? If they were right in taking our Saviour’s words literally, we also are right,—if they were wrong in taking them literally, then we also are wrong. The entire question now hinges on this point,—the ascertaining, if possible, whether the Jews were right, or whether they were wrong, in taking Christ’s words in their literal sense. A most accurate criterion by which to discover whether the Jews and ourselves be right or wrong, easily presents itself, and the process of applying it is a very simple one. Let us examine, in the first place, all those passages in the New Testament, where our Saviour’s hearers *wrongly* understood His figurative expressions in a literal sense, and, in consequence of this erroneous interpretation, raised an objection to the doctrine: and we shall see how our Lord acts on such occasions. We will then examine another case; that is, where His hearers take His words literally, and are *right* in doing so; and on that literal interpretation rightly taken, ground objections to the doctrine; and then we shall see how He acts in these cases. Thus we shall draw from our Saviour’s method of acting, two rules for ascertaining whether the Jews were right or wrong; we shall see to which class our objection belongs—and we cannot refuse to abide by such a judgment.’

I cannot but congratulate you, Sir, upon the credit which you give yourself for arriving at a discovery which was made upwards of eighteen hundred years ago, and with which the whole Christian world has been familiar ever since! But now you come, at last, to something tangible. You consent to abide implicitly by the issue of the question, whether the Jews were right or wrong in attaching to our Saviour’s words, a literal interpretation. You say “*If they were right in*

taking our Saviour's words literally, we also are right—if they were wrong in taking them literally, then we also are wrong." Wrong you most assuredly are, Sir—as well as all those who think as you do upon this subject—in appealing to an authority, upon the character of the source of which you bestow not a single glance! I must here refer to what I have hitherto abstained from touching upon—your preliminary argument; which presents the most extraordinary series of propositions that was ever constructed by a man, accustomed to controversial disquisition. The gist of those several propositions is sufficiently evident. It amounts to this—because the Jews interpreted, literally, the words which our Saviour addressed to them, our Saviour must have intended that those words should be received in their literal sense.

PROPOSITION 1. "*In fact, the object of all human intercourse, pursuant to the established laws of social communication, is to transfuse into other minds the same feelings and ideas that exist in one; and language is nothing more than the process whereby we endeavour to establish this communication.*"

If this proposition holds, all debate is at an end. It saves you the pains of taking a single step further. It is nothing short of the sheerest madness to doubt for a moment that the "thoughts and feelings" of the Jews were the "thoughts and feelings" of our Saviour—but permit me to ask you if you are positively sure that human intercourse will bear you out, in fifty instances out of a hundred?—or that Scripture itself, does not present us with many instances wherein the words of the Creator, Himself, convey, to His creatures, a meaning totally different from that which exists in the eternal mind?

PROPOSITION 2.—"*The mind of the speaker and that of the hearer if the process of communication be properly performed, must thoroughly represent one another.*"

According to this proposition it is *debateable* whether the "thoughts and feelings" of the Jews were "the

thoughts and feelings" of our Saviour! Now might you not have spared your first proposition? Where was the use of laying down an absolute proposition, and, in the very next moment, superseding it by a contingent one? And how do you illustrate the proposition which you thus qualify? By the instance of a copper-plate, and the impression that is taken from it! Were not this comparison more in keeping with your first proposition. The plate and the copper-plate coincide, shadow for shadow, light for light, line for line—unless the ink be imperfectly distributed, or disturbance take place in the act of printing. Your illustration might have been in keeping with your first proposition, but it is wholly out of place as regards your second one—unless, by "the properly performed process of communication," you mean to indicate the act of speaking intelligibly and audibly—using appropriate language, and employing distinct articulation; but these you do *not* mean.

PROPOSITION 3.—"*The true rule of interpretation is to know what must have been the only meaning which the actual hearers, who were alive and present at the time the words were addressed to them, could have put on any expression.*"

Ay! ascertain that, and debate is at an end; but why do you indirectly start a question, a parallel for which I defy the annals of human discussion to produce; namely whether it is not possible that the actual hearers of a discourse might have been *dead* and *absent* at the time? You had saved three words at least by writing "*the actual hearers, who were the actual hearers.*"

PROPOSITION 4.—"*If we find that*"—the only meaning which the actual hearers could have put upon any expression—"*to be a certain definite signification, and the only one which could have been given, it is clear that it must be the true one.*"

Nothing can be clearer. If there be but one road from one place to another, that road must be the true one. It is clear—except to a Jesuit—that white is white, and that black is black; and it is equally clear that the *only* meaning which can be *put* upon any ex-

pression, is the *only* signification which can be given to that expression.

PROPOSITION 5.—“*If we ascertain that the Jews must have attached a certain meaning to our Saviour’s words, and could have conceived no other, He must have used them in that sense, if he wished to be understood.*”

This is a modification of the preceding proposition. The proof which *before* rested wholly with the *Jews* is now made contingent upon *Him* who addressed them. The sense in which the Jews receive our Saviour’s words is correct, because if He wished to be understood, He must have used them in that sense. It would have been kind had you informed your readers in what *other* sense those words could possibly have been used, if there existed *no other* sense in which they could be received.

PROPOSITION 6.—“*No wise and good teacher will run counter to the habits and ordinary feelings of those whom he addresses.*”

Look at this proposition, Sir! Ponder it, if you can! Vindicate, if you dare, its scandalously audacious bearing! By that bearing you stake the Saviour’s character upon the truth of your dogma! What you state amounts, in plain language, to this. “If our Saviour did not design His words to be taken in their literal sense He was not a wise and good teacher!!” Evade this charge if you can. No shift, Sir, that the grovelling cunning of sophistry can suggest will screen you from the revolting imputation of taking such a liberty with the Redeemer, as a very deist could hardly be guilty of! *If you and your church are in the wrong, Christ was a bad and unwise teacher; therefore your dogma must be granted to be true*, or the character of the Son of God must be held to have been compromised!—For shame! And this monstrous proposition you deliberately set down, with the New Testament at your fingers’ ends, and yet, of as little avail to you as if you had never opened it at any other page than that where, as you fondly imagine, you find the first proof of your dogma! The point which your last two propositions would go

to establish is settled by the answer to a very simple question. "Did our Saviour ever address His hearers in language which He meant to be unintelligible to them?" Matthew answers "yes," xiii. 10. "And the disciples came and said unto Him 'why speakest thou unto them in parables?' He answered and said unto them, 'because it is given unto you to know the mysteries of the kingdom of heaven; but unto them it is not given,' &c. "And in them is fulfilled the prophecy of Esaias, which saith, 'By hearing, ye shall hear, and not understand, and seeing, ye shall see, and shall not perceive; for this people's heart is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest, at any time, they should see with their eyes and hear with their ears, and should understand with their heart, and should be converted, and I should heal them.'" Now, Sir, if it pleased our Saviour to address the Jews in parables, because it was not given unto them "to know the mysteries of the kingdom of heaven," in what respect, I pray you, is it improbable that He should "*run counter to their habits and ordinary feelings*; especially when, in both instances, the hearers stood in precisely the same position? Whether He clothed His doctrines "*in imagery which must disgust*," or in a form of speech which could not be easily understood, was perfectly immaterial; when in either case the end which the prophet contemplates, and the Saviour recognises, was to be obtained—"by hearing ye shall hear, and not understand, and seeing, ye shall see and shall not perceive." And now, you say, "*these are the principal considerations which I have deemed it necessary to present to you, before entering on the examination of what we consider the first proof of the Catholic doctrine of the Eucharist, as contained in the 6th chapter of the Gospel of St. John.*"

Were a culprit, Sir, upon his trial, aware of certain evidence that would, most likely, condemn him; and should that evidence be unexpectedly produced, with the clearest proof that he had endeavoured to smother it, how much do you calculate would his chance of a

verdict be worth? The evidence itself condemns him; yet is it possible that he might shake it; but strain as he may, such an issue is utterly hopeless, when the fact of his dread of it is made as manifest as the day. Why do you abstain from the least allusion to the character of Jews? Why, except because their character throws upon the question a light that is fatal to you and your dogma! I tell you, Sir, plainly and uncompromisingly, that you must be aware of this—that your mind is quite as much awake, as mine is, to the fact that you dare not bring the character of the Jews into court. The evidence, according to your own mode of proceeding, turns upon character; you appeal to the character of Christ; you say—“*No wise and good teacher will run counter to the habits and ordinary feelings of those whom he addresses;*” yet it is not by the evidence of Christ that you consent to abide, but by that of the Jews! Is it not, think you, something, even more in point, to ascertain *their* character? What if they be unbelievers? What if they be reprobates? offcasts from God? You *know* that they are so! You *know* that Christ tells you that they are so! You *know* that they are identical, in point of character, with the very Jews whom, in Matthew, our Saviour addresses in parables, “because it is not given to them to know the mysteries of the kingdom of heaven” All this you know, but would conceal if you could! You cast no glance at it, lest your hearers or readers should follow your eyes; and find here, even here, the point blank refutation of every argument which you employ, in order to establish the position that the first proof of your dogma is to be found in the 6th of John! You must look for it elsewhere! Where? In tradition! In the Roman Catholic Bible! In the word of man! There is not so much as a glimpse of it to be caught *throughout the whole Word of God!*

But, considering that appalling obscuration, or distortion of mental vision, which results from not having received “the love of the truth;” it strikes me

that, perhaps you are not aware of the main argument to which the 6th of John subserves. Let me endeavour, if God will permit me, to set that argument fairly before you. This, then, is the argument—the main argument of that chapter:—The impossibility of coming to the Son, except the Father draw us. That this truth is illustrated in the case of the Jews, whom our Saviour directly addresses, is clearly established by the very highest testimony—His own. He speaks for Himself—“I say unto you, ye seek me, not because ye saw the miracles, but because ye did eat of the loaves and were filled.” It had not pleased the Father to draw these Jews to Christ. They had seen His miracles which He did on them that were diseased; they had been fed by the miracle of the loaves and fishes; yet, still, they did not believe on Him. They wondered at His superhuman power with regard to others; they wondered at His superhuman power with regard to themselves; but nothing more. The proofs of that power bred astonishment; but not faith—except the belief that He could heal diseases with a word or a touch; and provide, out of a few loaves and fishes, what more than sufficed as an ample meal for thousands. When they exclaim to Him—“Lord, evermore give us this bread,” what is it that they are willing to accept? Assuredly not Him, as the Messiah, but bread, similar to that with which they had just been fed; and to His power of providing which they attribute the fact of His calling Himself “the living bread which came down from heaven.” Do they, *yet*, believe? No; Christ charges them, again, with want of faith—“But I said unto you that ye have seen me, and believe not.” How had they seen Him? In miracles that attested the presence of the Godhead—and still they did not believe! Christ now directly, and in the plainest terms, asserts that *He* is “the bread of life;” asserts His descent from heaven; asserts that He is the Son; and claims the power of raising the dead, and bestowing everlasting life. Do the Jews believe *now*? No.

Consequently they did not believe *before*. They dispute the truth of his having come down from heaven. They ask among themselves—"Is not this Jesus, the son of Joseph, whose father and mother we know? How is it, then, that He saith—"I came down from heaven?" And what does Christ say here—"Murmur not among yourselves."—Why not? Because it is in consequence of their own desperate wickedness—the wilful closing of their eyes, shutting of their ears, and hardening of their hearts—that what He says, instead of filling them with faith and gladness, offends them—"No man can come unto me, except the Father which hath sent me draw him." The text and context establish the proposition that the Jews whom Christ addresses were reprobates—were sinners, whom it did not please the Father to draw to Christ. The figure, Sir, which Christ, as you state, "*violating the ordinary proprieties of speech,*" gave, before, only in part, He now gives in full; though, whether given in full or in part, the figure is the same—and, observe, He introduces it *before* the verse at which most Roman Catholics place the alleged transition to a new subject—"I am the bread of life," &c. "This is the bread which came down from heaven, that a man may eat thereof and not die." Most Roman Catholic commentators, I repeat, according to your own express declaration, affix the change of subject to the following verse. And now come we to that verse—"I am the living bread which came down from heaven." The same bread that we find in the 48th and 50th, as well as in various verses that precede them. "If any man eat of this bread, he shall live for ever." Precisely the doctrine of the preceding verse, which, as you say, most Roman Catholic commentators assign to faith. "And the bread that I will give is my flesh, which I will give for the life of the world." The bread, Sir, has been, all along, His flesh, as well as here. Without the flesh of Christ, broken on the cross, there is no salvation! The whole world remains dead in trespasses

and sins ! There is no atonement ! There is no resurrection ! There is no eternal life ! None ! though Christ had walked the earth in the flesh till doomsday ! The Word of God cannot be broken ; and by that word Christ was declared a victim—appointed to be “ led like a lamb to the slaughter.” By the cross our ransom was achieved, and by the last sigh of human life that Christ breathed there, eternal life was assured to all that previously slept in faith, or should fall asleep in faith thereafter. Did the Jews whom our Saviour addressed see this ? No. To them the promise at the fall of man was dumb ; the offering of Abel was dumb ; the institution of the passover was dumb ; the daily sacrifice was dumb ; the prophets were dumb ; Christ himself, the living God in human flesh, was dumb. Hearing they heard, but could not understand ! Seeing they saw, but could not perceive. The miracles that vouched the visible presence of the Godhead, and the voice of the Godhead proclaiming that presence, conveyed, to their carnal hearts and thoughts, no *touch* of spirituality. They exclaim—“ How can this man give us his flesh to eat ! ” Their unbelief continues ! Continues, though Christ now addresses them in language which, to any description of men, except such as were smitten with spiritual blindness and deafness, must have conveyed the impression that He was speaking figuratively—that He was clothing, in tropical speech, the all-pervading doctrine of the Word of God—the Atonement. After saying—“ The bread which I will give is my flesh, which I will give for the life of the world, ” He proceeds to enjoin the eating of His flesh, the drinking of His blood, the eating of Himself—acts, as abhorrent to human nature as they are repugnant to the law of God—acts which, to the mind of faith, could possibly convey no other conviction than that they were assumed as types of an act which was *consistent* with the law of God, and *grateful* to human nature—acts, *rankly carnal*, and which, consequently, could be received by the carnal mind alone, as the seal of a

dispensation which was *wholly spiritual*—acts, signifying the placing of Christ directly at the acceptance of all whom the Father should draw to Him; and not, mediately, through the interference of a particular and limited class of their fellow men, arrogating to themselves, exclusively, and in an *unchristian* sense, a title which, in its *true* Christian sense, *the whole body of the faithful* can claim; and pretending to co-operate with God in performing a miracle, which God Himself never performed—that of embodying, for successive centuries, myriads of Christs, in a morsel of meal and drop of wine! The Jews, Sir, by whose interpretation of our Saviour's words YOU CONSENT TO ABIDE, were REPROBATES—men who had closed their ears and shut their eyes, and hardened their hearts—men who could not come to Christ, because it had not pleased the Father to draw them to Him, or to give them to Him. The main argument of the 6th of John is an exhibition of the appalling desperate state of men, so situated. They see the miracles which Christ performs upon others; they experience, in their own instances, the operation of that superhuman power with which He is invested; they have the doctrine of salvation by the atonement set before them, literally, as well as figuratively; the pardon of their sins, the resurrection, eternal life, are proffered to them—yet are they cognisant of nothing—except the meal of loaves and fishes, for a repetition of which they are ready—and a revolting carnal meal, proposed as the type of a spiritual one; and from which they recoil, in woful abandoned ignorance of what it refers to; though its interpretation is clearly and reiteratedly set down in oracles with which, by their own confession, they were familiar; and, in the custody of which, they themselves participated, by the express election of God!

And now Sir, I proceed to examine your "*most accurate criterion, by which to discover, whether the Jews and ourselves be right or wrong*" a criterion, which, as you say, "*so easily presents itself*;" and "*the process of*

applying" which you represent as being "a very simple one." Your "accurate criterion," Sir, is an *ignis fatuus*, generated in the swamp of infidelity; for nothing short of infidelity comes the act of denying the all-sufficiency of God's Word!—Your "accurate criterion," Sir, is even that will-o'-the-wisp, which, scholar as you are, and theologian as you are, and high dignitary of your church as you are, you implicitly follow from quagmire to quagmire; so infatuated with the beguiling light that you fancy you are walking all the while on solid ground! Is it possible to arouse you to a consciousness of your self-delusion? Is it possible to convince you that while you fancy yourself to be treading as firmly as if you were walking upon flint, you are only sinking deeper and deeper at every step that you take? Let me try. Thus you announce your most accurate criterion. "*Let us examine, in the first place, all those passages where our Saviour's hearers wrongly understood His figurative expressions, in a literal sense, and raised an objection to the doctrine; and we shall see how our Lord acts on such occasions. We will then examine another case; that is, where His hearers take His words literally; and are right in doing so; and, on that literal interpretation, rightly taken, ground objections to the doctrine; and then we shall see how He acts in these cases. Thus we shall draw from our Saviour's method of acting two rules for ascertaining whether the Jews were right or wrong.*" Why, Sir, do you keep wholly out of sight a condition, of the vital importance of which, logician as you profess to be, you must be thoroughly aware? *The hearers, in both cases, must be of the same description. They must be unbelievers. They must be men to whom it was "not given to know the mysteries of the kingdom of heaven."* They must be Jews perfectly identical in point of character with those whom Christ addresses in the sixth of John; otherwise your most accurate criterion, thrown into your scale, avails you not the weight of a straw; but, being transferred to that of your adversaries, to which it properly belongs, heaves you up, till you kick the beam! Our Saviour makes

a distinction, according to His knowledge whether those to whom He speaks *are* "given to Him" or *are* not given to Him. This, Sir, you know as well as I do; and, it was incumbent upon you, out of common respect for fair discussion, to pay attention to it; which, had you done, instead of boastfully displaying your "most accurate criterion," you had no sooner thought of producing it, than you would have determined upon strangling it in the birth. Now, Sir, for your first class of instances.

' 1. In the first place, therefore, we have eight or nine passages in the New Testament where our Lord meant to be taken figuratively, and the Jews *wrongly* took His words in their crude literal sense, and objected to the doctrine. We find in every instance, without exception, that He corrects them. He explains that he does not mean to be taken literally, but in the figurative sense. The first is a well-known passage in His interview with Nicodemus (John iii). Our Saviour said to him: 'Amen, amen, I say to thee, unless a man be born again, he cannot see the kingdom of God.' Nicodemus takes this, as the Jews do in our case, literally, and objects; 'How can a man be born again when he is old?' He takes the words literally, so as really to mean a repetition of natural birth, and objects to the doctrine as impracticable and absurd. Our Redeemer replies; 'Amen, amen, I say to thee, unless a man be born again of water and the Holy Ghost, he cannot enter into the kingdom of heaven.' This is manifestly an explanation of the doctrine, teaching him that a person must be born again spiritually, through the agency of water. He does not allow Nicodemus to remain in his mistake, which arose from a misinterpretation of the figurative expression.'

Nicodemus, Sir, is not of the least use to you. He came to Jesus believing much, and wishing to know more. He did not belong to the class, which our Saviour addresses in the 6th of John. Your dogma receives no countenance whatsoever from Nicodemus—

A word in passing—Why do you falsely interpret our Saviour's language? You must invent a new, and undreamed-of system of logic before you can hope to convince any *rational* man, that, to "be born again of water and the Holy Ghost," signifies to "be born again, *spiritually*, through the *agency* of water."

'In the 16th chapter of St. Matthew, 5th verse, 'Jesus said to His disciples; take heed and beware of the leaven of the Pharisees and Sadducees.' The disciples understood Him literally, as speaking of the bread used by the Pharisees and Sadducees, and 'thought among themselves, saying, because we have taken no bread.' He lets them know that He was speaking figuratively; 'Why do you not understand that it was not concerning bread I said to you, beware of the leaven of the Pharisees and Sadducees?' See how careful he is to correct them, although no great harm could come from this mistaken interpretation.'

The disciples, Sir, are of just as little use to you as Nicodemus. They were men to whom it *was* "given to know the mysteries of the kingdom of heaven," and our Saviour treats them accordingly. Their character is not, at all, akin to that of the Jews in the 6th of John, and you only prejudice your cause by appealing to them.

'But mark a very special circumstance with regard to this passage. Our Saviour saw that His disciples had misunderstood Him, and accordingly, in the 12th chapter of St. Luke, which Doctor Townsend and others admit to contain a much later discourse than the previous one, when He wished to make use of the same image to the crowds assembled, remembering how He had been on a former occasion misunderstood by His apostles, He was careful to add the explanation. 'Beware,' He says, 'of the leaven of the Pharisees, which is hypocrisy;' thus guarding against the recurrence of that misunderstanding which had previously taken place.'

Do you weigh what you write? Either you do

not understand one of the plainest texts in Scripture, or you wilfully misrepresent it! If the latter be the case, you manifestly betray your consciousness of the inconvenience under which you labour from the direct opposition that exists between the character of the parties, to our Saviour's manner of treating whom you appeal; and that of your especial witnesses, the reprobate Jews in the 6th of John. This obstacle to success, you would gladly get rid of, if you could; and here, flattering yourself that you can confound the disciples with the crowds of unbelievers who are present along with them, you make the attempt. Accordingly you come plump to the point; and tell us, that our Saviour's words—"Beware of the leaven of the Pharisees which is hypocrisy" are addressed "*to the assembled crowds.*" You say "*when He wished to make use of the same image to the crowds assembled—remembering how He had been, on a former occasion, misunderstood by His apostles—He was careful to add the explanation.*" 'Beware,' He says, 'of the leaven of the Pharisees, which is hypocrisy; thus guarding against the recurrence of that misunderstanding which had previously taken place.'" Thus you wrote, with the text before you; but either not understood by you—though the pupil of "the ragged school" would read it aright—or wilfully misrepresented by you! Thus, I say, you wrote, with the whole of the text before you; while you take good care to set down no more than a single clause! Did you feel that, had you quoted the whole, some reader might probably start, at finding it in company with your interpretation?—might question if you were sane, in identifying it with a thing, between which and it there existed so monstrous a discrepancy? Do I overstate the case? Do I misrepresent, or exaggerate? Not a jot, as the ungarbled text itself will testify—Luke xii. 1. "In the meantime, when there were gathered together an immense multitude of people, insomuch that they trode one upon another, He began to say *unto His disciples, first of all,* 'Beware ye of the leaven of the Pharisees,

which is hypocrisy." By what process, Sir, of logical deduction do you arrive at the conclusion, that, what Christ "began to say to His disciple, first of all," was addressed to "*the crowds assembled?*" These had indeed a share in the admonition; though not such a share as you represent, but a very unenviable one. The admonition was suggested by their presence. The warning, instead of being *given* to them, was directed *against* them, by the evidence of Christ Himself, who charges them promiscuously, in the 56th verse of the same chapter, with the vice, which, in the first verse, he attributes to the Pharisees. "*Ye hypocrites! Ye can discern the face of the sky and of the earth; but how is it that ye do not discern this time?*" Thus, Sir, when you would fain appeal to the Jews, Luke interposes the apostles between you and them; and the apostles, as I told you before, so far from being of the slightest use to you, serve only to damage your cause.

'In John iv. 32, Jesus said to His disciples, 'I have food to eat which you know not of;' and they asked, 'hath any man brought Him any thing to eat?' Jesus said; 'My food is to do the will of Him that sent me.' Here again He corrects their mistake, and shews that He is speaking figuratively. In the 11th chapter of St. John, 11th verse, Jesus said to His disciples; 'Lazarus, our friend, sleepeth.' They here again mistake His meaning; 'Lord, if he sleepeth he will do well:' they understood that refreshing sleep would be the means of his recovery; 'but Jesus spoke of death, but they thought that He spoke of the repose of sleep. Then, therefore, Jesus said to them plainly: 'Lazarus is dead.'" No harm could have ensued from their continuing in their original belief, that Lazarus was likely to recover, as our Saviour intended to raise him from the dead; but He would not allow them to take His figurative words literally, and therefore He plainly said, 'Lazarus is dead,' shewing that He meant the expression figuratively, and not literally. Another instance; when the disciples took literally

‘ His expression in the 19th chapter of Matthew, ‘ that it is easier for a camel to pass through the eye of a needle, than for a rich man to enter the kingdom of God,’ He, as usual, corrects them by adding, ‘ that it was a thing impossible to man but not to God.’ They had taken His words literally, and consequently understood them of an absolute practical impossibility: but He did not mean the figure expressive of impossibility to be pushed so far; and accordingly He rejoins, ‘ that only humanly speaking such salvation was impossible, but that with God all things are possible.’

As in these three instances, the disciples, by your own admission, are exclusively concerned; and as I have clearly proved, already, that by appealing to such evidence, you only betray the weakness of your cause, and disserve, instead of aiding, the object which you have in view; I pass to your next brief paragraph.

‘ In the 8th chapter Jesus says: ‘ Whither I go you cannot come;’—and they said, ‘ Will He kill Himself?’ But He replied; ‘ You are from below, I am from above—you are of this world, I am not of this world.’ That is to say, ‘ I go to the world to which I belong, and you cannot come to it, as you do not belong to it.’ In all these cases our blessed Saviour explains ‘ His expressions.’

Did you forget, when you constructed this paragraph, what you yourself had set down in the very preceding page but one? Does even your memory also labour under the spell? You propose to examine “ *all those passages in the New Testament where our Saviour’s hearers wrongly understand His figurative expressions.*” Is the sentence “ Whither I go you cannot come ” an example in point? Does it constitute an instance of “ *figurative expression* ”? On the contrary, can any language be more literal! The quotation has nothing to say to the argument. And, yet, literal as it is, you seem to be incapable of interpreting it, accurately! What is the comment of the Jews when our Saviour says “ Whither I go ye cannot come?” Is it not this—

“ Will He kill himself ? ” Reflect, Sir ! By the express declaration of the preceding context, these Jews were Pharisees. As Pharisees, they believed in the resurrection, counted upon heaven, and, by their question, suggested the gross insinuation that Christ contemplated the opposite destiny for himself, *as the reward of self murder*. The reply of Christ is a *retort*, and not an “ *explanation*.” It affirms distinctly that they, themselves, belong to the place which they would fain assign to him ; and the denunciation is repeated, at full, in the 44th verse, “ Ye are of your father, the Devil, and the lusts of your father, ye will do.” You are a logician, and you quote the sentence “ whither I go ye cannot come,” as an example of figurative expression ; and you are a theologian ; and interpret, as a simple explanation, the severest rebuke, that ever fell from the lips of Christ !

These are the whole of your instances, as respects taking “ *wrongly* ” the figurative expressions of Christ ; and one of them is a case of purely literal expression ! These are the whole of your instances ; they amount to seven ; and six out of the seven, have nothing to say to the question ! Six out of the seven defy any attempt to establish an analogy between them, and the case of the Jews in the sixth of John ; and five out of the six, concern the disciples, who throughout the whole of the New Testament are never alluded to as “ the Jews,” and yet you class them under that common designation ; saying, at setting out, “ *We have eight or nine passages in the New Testament, where our Lord meant to be taken figuratively, and the Jews took His words in their crude, literal sense, and objected to His doctrine.* ” What may be your drift in writing thus, I will not pretend to assert ; but the tendency is obvious. Contrast is kept out of sight, where analogy is the object that you wish to establish ; and, though you subsequently give those “ Jews ” their proper titles ; yet, as first impressions are generally the strongest, the false colouring may continue to produce its effect ! The mass of mankind, as

you well know, do not take the pains of curiously analysing what they read ; while those, to whom your lectures are more immediately addressed, will hardly dare to question the authority, the regarding of which, as infallible, is as essential, they believe, to their salvation, as their faith in the Redeemer! And, after this abortive, and preposterously absurd, attempt, to liken to one another, things that are totally dissimilar ; what a proof do you give of the spiritual blindness that causes you to fancy yourself walking in noon day, when the pitch of midnight is around you! You say:—

‘ There are three or four other passages of a similar nature, in every one of which He acts in the same way. We have thus our first canon or rule, based upon the constant analogy of our Lord’s conduct. Where an objection is raised against His doctrine, in consequence of His words being misunderstood, and what He meant figuratively being taken literally, He invariably corrects, and lets His hearers know that He meant them to be taken figuratively. I know but of two passages which can be brought to weaken this rule ; one is, where Jesus speaks of His body under the figure of the temple ; ‘ Destroy this temple, and in three days I will raise it up again.’ The other is, where the Samaritan woman understands Him to speak of water literally, and He seems not to explain, that He spoke only in figure. Now, if I had sufficient time to enter into an analysis of these two passages, which would occupy a considerable time, I could shew you that these two instances are perfectly inapplicable to our case. I ground their rejection on a minute analysis of them, which takes them out of this class, and places them apart quite by themselves. But as the instances already cited establish the first rule quite sufficiently, I shall proceed at once to the other class of texts ; that is, where objections were brought against Christ’s doctrine, grounded upon His hearers taking literally what he so intended, and on that correct interpretation raising an objection.’

Merely remarking, that, though you could produce not only "three or four passages of a similar nature," but even three or four hundred; they would not be of the smallest use to you; that your "first canon," or rule, perishes from the total absence of that analogy, upon which you imagine it to be "based;" that the two passages, which, as you admit, might "be brought to weaken your rule," need not cause you the least uneasiness, as your rule has already not an atom of strength in it; that your tact in prosecuting "*a minute analysis*," is too evident, to leave room for the least regret, that your "Lectures on the Eucharist" are enriched with what you have withheld from your lectures on transubstantiation; and that not one of "the instances, already cited," betrays the least tendency to establish your first rule; I proceed without further comment to your second class of texts.

'II. In the 9th chapter of St. Matthew, our Saviour said to the man sick of the palsy: "Arise, thy sins are forgiven thee." His hearers took these words in the literal sense, when He meant them to be literal, and make an objection to the doctrine. They say—'This man blasphemeth;' that is to say, He has arrogated to Himself the power of forgiving sins, which belongs to God. He repeats the expression which has given rise to the difficulty,—he repeats the very words that have given offence: 'Which is it easier, to say thy sins are forgiven thee, or to take up thy bed and walk? But that you may know that the Son of man hath power on earth to forgive sins' We, see, therefore, in the second place, that when His hearers object to His doctrine, taking it in the literal sense, and being right in so doing, He does not remove the objection, nor soften down the doctrine, but insists on being believed, and repeats the expression.'

Why do you, pitilessly, expose yourself thus? Why do you deliberately construct an argument, and place, side by side with it, the point blank proof of its utter shallowness and most egregious absurdity? Do

you know what you are about? I believe you don't. I believe that when you enunciated to your congregation, the propositions which are contained in this clause, you were no more awake to what you were *really* about, than the pulpit was, from which you spoke—but the pulpit had its excuse. You say "*He repeats the expression which has given rise to the difficulty;*" and does he nothing more?—You say "*He does not remove the objection nor soften down the doctrine.*" Indeed? You add, "*He insists on being believed.*" Does He say so? What does He say? According to your own statement "which is easier, to say thy sins are forgiven thee, or to take up thy bed and walk?" Is this nothing more than a repetition of the expression? Is it not rather the contrasting of two very different things? The one of easy performance, because it could not carry its own proof along with it; the other of difficult performance, because its own proof or disproof must immediately follow? Is this your logic? Is this your theology? Is this the first of your skill in divers languages? You cannot give a lucid exposition of a text, so plain, that, take a ploughboy from the furrow and show it to him, he would tell you what it means; though he were obliged to spell a word here and there, and even that, not without assistance! "*He does not remove the objection nor soften down the doctrine!*"—"Soften down!" Where was the necessity for softening down the doctrine? It was only incumbent upon Him to establish the *truth* of the doctrine, and that He does by removing the objection which, you say, he does *not* remove. He removes it by working a miracle "Arise!" He says, "Take up thy bed and go into thy house"—"And he arose, and departed to his house." And this you would pass off as a triumphant appeal to analogy? What is the behaviour of the crowd in the 6th of John? They are unbelievers from first to last. What is that of the crowd in the 9th of Matthew? "And when the multitude saw it, they marvelled, and glorified God which had given such power unto men." Where is the ana-

logy? What occurs in the 9th of Matthew? The working of a stupendous miracle, in vindication of a disputed claim to divine power. No miracle is wrought in John, in vindication of revolting doctrine!—Where is the analogy? Had wine and bread been present in the latter instance, and had Christ then wrought, indeed, the miracle, which, *according to your church*, He wrought at the Last Supper; there had been something, then, approaching to analogy. But, supposing they had tested the alleged flesh and blood, and found them to be nothing more than bread and wine,—as you and your communicants find them to be—what think you would have been the issue? Would they not have said “We perceive nothing but bread and wine!” Think you that the asseveration of the Redeemer Himself would have convinced them, that substances, in which they could not detect the smallest *sign* of change, had *undergone* a change? Think you that Christ would have asserted the existence of a change, without exhibiting the amplest proof of one? Yet, even *then*, there would have existed the difficulty, that, *there*, stood Christ before them, and, *here* they were eating His flesh and drinking His blood; and which of His miracles ever presented an impediment to belief in their reality? The dumb spoke; the blind saw; the deaf heard; the leper was cleansed; the cripple ran; the palsied sprang up and carried the bed; the demoniac became sane; the dead walked forth from the tomb. Not a miracle did Christ perform that demanded *one grain of faith!* Proof positive was the seal of genuineness; in so much, that even those who did not believe in *Him*, believed in His *miracles!* Evidence, irresistible, compelled even the infidel and blasphemer to acknowledge that what was done was *truly* done; and, in spite of himself, to mock himself, by establishing the presence of supernatural agency, in referring to demoniacal influence what could not, by any possibility, have been the result of power, intrinsically human!—But, to your next analogical instance:—

‘In the 8th chapter of St. John,—‘ Abraham, your father, rejoiced to see my day. He saw it and was glad.’ The Jews take His words literally, as though He meant to say that he was coeval with Abraham, and existed in his time. ‘Thou art not yet fifty years old, and hast thou seen Abraham?’ They here again take His words literally, and are correct in doing so, and object to His assertion; and how does He answer them? By repeating the very same proposition,—‘ Amen, amen, I say to you, before Abraham was made, I am.”

At last, after eight abortive attempts, you have caught hold of analogy!—and you shall keep hold of it, until I shall have made you wish, with all your heart, that you had never dreamed of meddling with it! The persons addressed in the 8th of John, *are* identical, in point of character, with those whom our Saviour addresses in the 6th chapter. You see that I give you credit where you deserve it. But what credit can I give you for logical discrimination when I find you gravely asserting that the two propositions “ Abraham, your father, rejoiced to see my day,” and “ before Abraham was made, I am,” are one and the same?—or, to use your own words, that the latter is “ *the very same proposition*” as the former? What is your interpretation of the former? “ *The Jews take his words, literally, as though He meant to say that He was coeval with Abraham*”—I omit the clause “ *and existed in his time,*” as I believe the world never yet witnessed, and never will witness, such a prodigy, as that of two persons being coeval and *not* existing at the same time—though you have insinuated, before, the possibility of something very similar; namely, that “ *the actual hearers of a discourse*” might have been *dead* and *absent* at the time!—But, when Christ says “ Abraham, your father, rejoiced to see my day,” the Jews understand Him as asserting that He was coeval with Abraham; and the next declaration of Christ “ Before Abraham was made, I am,” is the “ *repeating of the very same proposition!*” The first

proposition, Sir, asserts the existence of Christ in the time of Abraham; and the second fixes it previous to Abraham, with the express declaration that Christ is God in the flesh—"Before Abraham was made, I AM." The difference between the two propositions was so self-evident to the Jews—howsoever obscure it may seem to you—that, whereas the former only excited their astonishment, the latter inflames them with murderous rage, so that they prepare to stone the Speaker! Your proposition, Sir, perishes by its own egregious absurdity. The two statements are no more "the very same," than the terms "time" and "eternity" are the very same; but the instance is strikingly in point; though perilously so, as concerns the validity of your dogma. If the man, or the apostle, or the angel, who preaches new doctrine is accursed, be sure that the doctrine itself is accursed; so that, confronted with the Word of God, it perishes! Here you have, indeed, analogy. As Christ, here, offends the Jews by telling them that Abraham, their father, saw His day, and then offends them still farther by affirming His existence from eternity; so, in the 6th of John, having offended them by saying that the bread which He will give, is His flesh, which He will give for the life of the world; He offends them still farther by telling them, in terms *still more express*, but in no wise altering the previous figure, that they must eat His flesh and drink His blood; and as, in the latter instance, they remain in utter ignorance of His doctrine, so, in the former, they continue blind to the fact that it is the living God in the flesh—the Saviour promised at the fall of man—who is conferring with them!

‘ In the 6th chapter of St. John, in the very discourse under discussion, we have an instance where the Jews say: ‘Is not this Jesus, whose father and mother we know—how is it then, that He saith I came down from heaven?’ They object to His assertion, and He insists on it, and repeats it again and again, even

'three times, saying, that He had come down from heaven.'

By stating the number of times in which the Saviour reasserts his descent from heaven, you clearly indicate the verses, upon which you found your argument. They extend from the 44th to the 50th, inclusive; and, consequently, *embrace three of those verses, in which you profess to find the first proof of your church's dogma.* Hence, you commit the absurdity of comparing a thing with *itself!* Here is the passage, in full, "No man can come to me, except the Father, *which hath sent me,* draw him: and I will raise him up at the last day. It is written in the prophets, and they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me. Not that any man hath seen the Father, *save him which is of God, he hath seen the Father.* Verily, verily, I say unto you, he that believeth on me hath everlasting life. I am that bread of life. 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." The passages in italics are the three instances in which Christ, as you state, repeats his assertion; and the three verses which you most preposterously include in this, your third instance of analogy, commence with the clause "I am the bread of life." The world is much beholden to you for a novel instance of analogy! A thing can be analogous to itself! If you are not, indeed, the helpless victim of that strong delusion, which utterly blinds the reason of those who do not receive the love of the truth, by what fatality is it, that you cannot construct an argument, with reference to Scripture, without flatly contradicting yourself? You assert that, at the 48th verse, there is a transition to a new subject, and, now you embody that verse, and the two following ones, with those that relate to the subject from which, as you state, that transition takes place! You cut off, and join again, as suits your convenience; making hash of the Word

of God, to nourish the dogma of your church! But take these three verses away, fares your cause a whit the better for it? Does the argument of those that remain amount to nothing more than a simple repetition of Christ's asserted descent from heaven? Do they not set forth clearly and fully the doctrine of the resurrection, and of eternal life, upon the simple condition of *believing* in Christ? Do they not preclude the necessity of any other condition? Do they not render void of all truth, the assertion, that Christ would contemplate the propounding of a new mode of salvation? Do they not establish the fact that while Christ, in the concluding portion of His discourse, promises no reward which extends one jot beyond what He promises here; the very pith and marrow of that portion, is herein contained? You labour elsewhere to shew that, by *actually* eating the flesh and drinking the blood of Christ, together with His soul and divinity—a precious elucidation of the nature of Spirit!—there is effected a more intimate union with the Redeemer. Shew the *necessity* of such a union. If the resurrection and everlasting life are secured by simply believing on him, what can be added to such results? Are they not perfect? Do they admit of enhancement? You and your church say they do. Prove it—but prove it from the Word of God. You cannot! The Word of God repels, and confounds you! Your every dogma perishes, when confronted, *honestly*, with the Word of God. You appeal to a text, here and there; or to a portion of a text. The context you keep out of sight. You are wise! It would be perilous to you, were the context to be glanced at. There is sufficient of the serpent. There is nothing of the dove! You leave it to a poor play-wright to tell you that *unity* is the stamp which the Eternal has broadly and deeply and ineffaceably impressed upon His word; so that to place the finger on a single text, the doctrine of which can be proved to stand *alone*, is a feat that mocks the most subtle cunning of man, howsoever stimulated and pricked on, to

the achievement, by the indomitable and devouring lust of carnal sway!—The sway which constitutes the heart and soul of Romanism.

And now, Sir, exult with what grace you please while I quote your next paragraph.

‘Thus, then, we have two rules for ascertaining on any occasion, whether the Jews were right or wrong, in taking our Lord’s words to the letter;—first, whenever they took them literally, and He meant them figuratively, He invariably explained His meaning, and told them they were wrong in taking literally what He meant to be figurative. Secondly, whenever the Jews understood Him rightly in a literal sense, and objected to the doctrine proposed, He repeated the very phrases which had given offence. Now, therefore, apply these rules to our case. The difficulty raised is, ‘how can this man give us His flesh to eat?’ If the words were meant figuratively, Jesus, according to His usual custom, will meet the objection, by stating that He wished to be so understood. Instead of this, He stands to His words, repeats again and again the obnoxious expressions, and requires His hearers to believe them. Hence we must conclude that this passage belongs to the second class, where the Jews were right in taking the different expressions to the letter; and consequently we too are right in so receiving them.’

Now, Sir, as it must be obvious to every one, to whom God vouchsafes the power of interpreting rightly the very simplest portions of His word, that this triumphant flourish is most miserably out of place; permit me to shew you what ought to be the version of the paragraph, so as to make it square with the argument, to which it directly refers; and with which, in its present form, it is wholly inconsistent.

‘Thus then we have *not* two rules for ascertaining whether the Jews were right or wrong in taking our Lord’s words to the letter; *because our first rule relates exclusively to persons whom it would be the extreme of*

' absurdity to class with the Jews in the 6th of John. First whenever they—the former—took them—our Lord's words—literally, and He meant them, figuratively, He invariably explained His meaning, and told them they were wrong in taking them literally—a practice which He never adopted in the case of such Jews, as those in the 6th of John. Secondly, whenever the Jews understood Him, rightly, in a literal sense, and objected to the doctrine proposed, He repeated not, the very phrases which had given offence; but, either by some yet stronger asseveration or by some miracle, enforced the doctrine to which His hearers objected. Now therefore—and though I blush to say it, I must say it; or hold my tongue, or say what is not the truth—thus you cannot apply these rules to our case; inasmuch as they are preposterously inapplicable to it. And this I proceed to shew that I may silence any murmuring upon your parts, on the score of my thus wholly abandoning my ground. The difficulty raised is 'How can this man give us His flesh to eat.' If the words were meant figuratively, Jesus, according to His usual custom with infidel Jews—such as those in Matthew, reprobates to whom it was not 'given to know the mysteries of the kingdom of heaven'—wretches, whose hearts had 'waxed gross,' whose ears were 'dull of hearing,' whose eyes they had 'closed, lest at any time they should see with their eyes, and hear with their ears, and should understand with their hearts, and should be converted and' Christ 'should heal them'—will not meet the objection by stating that He wished to be so understood. Instead of this, He stands to His words; repeats, again and again, the obnoxious expressions; and, though He requires not His hearers to believe them in their literal sense, neither, truly, delivers them in that sense, inasmuch as it would be a point blank gainsaying of His whole previous and subsequent doctrine, as well as of the whole doctrine that refers to Him in the Old Testament; leaves them, like the children of the Devil, as they are, to flounder and stick and smother in the mire and filth of their

' own carnal imaginings. Hence we must not conclude, howmuch soever we may yearn to do so, that this passage, namely, from the 48th to the 58th of the 6th of John— belongs to the second class, where the Jews were right in taking the different expressions to the letter, inasmuch as the two cases which I have endeavoured to compare with one another, defy all attempts at comparison—except in one solitary instance, which, alas, I see, too late, would only affect us fatally; and, consequently we, too, are not only far from being right in so receiving them; but absolutely scandalise ourselves by identifying ourselves with men so utterly depraved, as to be worthy of being left to rot in their own abominable corruption !'

Such, Sir, is the strain in which, upon your own showing, it behoved you to write; and with your leave, in a similar strain will I venture to write for you till you shall have concluded what remains of this portion of your argument. First, proceed after your own fashion—

' TAKE THE THREE CASES TOGETHER.

' THE PROPOSITION.

- ' 1. Unless a man be born again, he cannot see the kingdom of God.'**
- ' 2. Abraham, your father, rejoiced to see my day. He saw it and was glad.'**
- ' 3. And the bread which I will give is my flesh, for the life of the world.'**

' THE OBJECTION.

- ' 1. How can a man be born again when he is old ?'**
- ' 2. Thou art not yet fifty years old, and hast thou seen Abraham ?'**
- ' 3. How can this man give us His flesh to eat ?'**

' THE ANSWERS.

- ' 1. Amen, amen, I say unto thee, unless a man**

‘ be born again of water and of the Holy Ghost, he cannot enter into the kingdom of heaven.’

‘ 2. Amen, amen, I say unto you, before Abraham was, I am.’

‘ 3. Amen, amen, I say unto you, unless ye eat the flesh of the Son of man and drink His blood, ye shall not have life in you.’

Here is your unamended comment upon this lucid setting forth of your premises!

‘ In the propositions and objections, there is a striking resemblance; but the moment we come to the reply, there is manifest divergence. In the first text a modification is introduced, indicative of a figurative meaning; in the second there is a clear repetition of the hard word, which had not proved palatable. And in the third, does Jesus modify His expressions? Does He say, ‘ Amen, amen, I say to you, unless you eat the flesh of the Son of Man in spirit and by faith, ye shall not have life in you?’ Or does He repeat the very expression that has given offence? If He does, this passage belongs to the second class, when the hearers were right in taking His words literally, and objected upon that ground; and, therefore, we must conclude that the hearers of our Saviour, the Jews, were right so in taking these words in their literal sense. If they were right, we also are right, and are warranted in adopting that literal interpretation.’

And now, Sir, let me put the paragraph to rights, as it is essential that inferences, if they be just, should perfectly tally with the premises, whence we draw them.

In the propositions and objections there is a striking resemblance; *but one which, I must own, extends not a jot farther than this—Propositions are like propositions, and objections are like objections!* but the moment we come to the reply—or, *as I ought to have said, replies—though there is a manifest divergence, that divergence is manifestly wanting, where its presence might have been of some avail to us—I allude to No. 2 “ Before Abra-*

ham was, I am." For, as, in No. 1, Christ explains how a man may be born again; so in No. 2 He explains how Abraham rejoiced to see His day, by asserting His having existed previous to Abraham, an unmistakeable declaration, that He was no less than the living God, present in the flesh. In the first text a modification is introduced, indicative of not a figurative, but a literal spiritual meaning, as he who is born of water, the sign of a spiritual birth, and of the Spirit, is literally born of the Spirit, with the accompanying sign; in the second there is not a clear repetition of the hard word which had not proved palatable, but the substitution of an unlimited period of existence, in lieu of one which was restricted, and necessarily including the latter, but merely by implication; and, in the third, does Jesus modify His expression? Does He say "Amen, amen, I say to you, unless you eat the flesh of the Son of man, in spirit and by faith, ye shall not have life in you? or does He repeat the very expression that has given offence? If He does the latter, this passage does not belong to the first class, neither does it belong to the second, where His hearers were right in taking His words literally, and objected on that ground; for in the second class, as well as in the first, there exists a modification; while, in the third, there is no modification—moreover, what renders it most preposterous to institute a comparison between the second and third class is the fact that in the former, it is impossible to render the words otherwise than literally, whereas in the latter it cannot be denied that the words admit of a figurative as well as of a literal interpretation; and therefore we must not conclude that the hearers of our Saviour, the Jews, were right in taking these words in their literal sense. If they were not right we also are not right, and are not warranted in adopting that literal interpretation.

This, Sir, is something like the conclusion to which it behoved you to come. This is such an inference as necessarily flows from your premises. Thorough infidels are not to be put in the same list with a man who, even partly, believes; qualified propositions must not

be identified with one that is unqualified; language, that may be taken figuratively or literally, is not to be classed with language that admits of being received in only the latter sense; two diametrically opposite modes of conduct cannot possibly be admitted to be the same. Refute these propositions, if you can. You have been labouring with all your might to do so; and lo, the result. You imagine that you are defending your dogma, while, all along, you are absolutely assailing it, with all your might and main! But proceed.

‘After this argument, I need only proceed in as summary a way as possible, to analyse our Saviour’s answer; because I am not content with shewing that He merely repeated the phrase, and thereby proving that the Jews were right in their version; but I am anxious to confirm this result, by the manner in which He made His repetition, and by the particular circumstances which give force to His answer.’

Without the explanation of Paul, 2 Thes. ii. 11, it would be incredible that a man of your reputed high, and almost innumerable accomplishments, should be so blind to previous total failure as to persist in defending an utterly untenable proposition. If there be any thing more wonderful, it is the fact that you should abandon your proper ground. Is not your teaching infallible? Do you not represent your church, and has not your church an infallible authority to teach? Why do you *argue*? It is your province, as it is the province of your church, to *assert*. Assert, then; but don’t argue! Know you not that, by arguing, you admit that what your church and you assert is questionable?—Infallibility, cannot be questionable! Is the case different, with respect to you and your church? Do you know what you are about when you argue? Do you know that, by such a proceeding, you betray a suspicion, on your own part, that proofs may exist which place your infallibility, and that of your church, in some little degree of peril; and that you thereby render the minds of your flock obnoxious to the invasion of a similar suspi-

cion ? If you are persuaded that your church is, *indeed*, infallible ; why do you not act consistently with such an impression ? What have you to do, but to state her dogmas, and have done ? You are based upon a rock, if your church is infallible. Why do you not remain there ; but plunge, instead, into the ocean of argument ? Arguments demand proofs, and proofs are, sometimes, ticklish things. You preached these lectures to your flock. What had your flock to do with proofs ? Is implicit obedience entitled to ask for proofs ? Is it not somewhat dangerous to send your flock in quest of such game ? What if proof be started, that the infallibility of your church is a phantom—or, what is worse, a forgery—a downright lie ? With the help of God I shall prove it to be so ; and to this end I keep you to the test to which you have, blindly, committed yourself. “ If the Jews were right in taking our Saviour’s words literally, we also are right ; if they were wrong in taking them literally, then we also are wrong.”

These are the words which the Jews take literally—
“ And the bread which I will give is my flesh, which I will give for the life of the world.”

These, I say, are the words which the Jews interpret literally ; and that interpretation immediately follows—
“ How can this man give us His flesh to eat.” They make no further comment. Upon the accuracy, then, of this, their obvious inference, depends the question whether your dogma is scriptural or apochryphal—true or false. I must trouble you to look at the context. “ I am the living bread which came down from heaven.” What constitutes Christ the living bread ? “ If any man eat of this bread he shall live for ever.” How is a man to get that bread, that he may eat it and live for ever ? It is Christ’s flesh, which He will give for the life of the world. “ And the bread which I will give is my flesh, which I will give for the life of the world.” All, Sir, that is affirmed here of the bread, *may be affirmed wheresoever the bread is named !* It is first named in the 32d verse—“ My Father giveth you

the true bread from heaven." It is named, again, in the 33d verse—"The bread of God is He which cometh down from heaven, and giveth life unto the world." It is named, again, in the 35th verse—"I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst." All these verses your church and you avowedly agree in assigning to faith; and to every one of them belongs—I repeat, *belongs*—the whole sense of the two propositions; namely, "If any man eat of this bread, he shall live for ever"—"The bread which I will give is my flesh, which I will give for the life of the world." To state the argument fully, the 32d verse, by the express authority of Christ, may be extended thus—"My Father giveth you the true bread from heaven. If any man eat of this bread he shall live for ever; and the bread is my flesh, which I will give for the life of the world." The 33d verse may be extended thus—"The bread of God is He which cometh down from heaven, and giveth life unto the world. If a man eat of this bread, he shall live for ever; and the bread which He, that cometh down from heaven, will give is His flesh, which He will give for the life of the world." In like manner may the 35th verse be extended—"I am the bread of life. He that cometh to me shall never hunger, and he that believeth on me shall never thirst. If any man shall eat of this bread, he shall live for ever; and the bread which I will give is my flesh, which I will give for the life of the world." As you, and other Roman Catholic commentators, differ about the 48th and 50th verses, I leave those verses alone. Thus, Sir, the whole argument of the 51st verse, where, as all Roman Catholic commentators agree, the proof of your dogma presents itself, is to be virtually found in three verses, which they equally agree in assigning to faith! Get out of this dilemma, if you can! The most that you can object is this—"The clauses are not introduced till Christ comes to the 51st verse." What of that, if they relate to the same subject, and if that subject has undergone

no particle of change? You must prove a change in the subject, or in its circumstances, before you can assert that the properties that belong to it, in one place, can be denied to it wheresoever else it may be met with—you must prove that the bread of which Christ speaks in the 32d, 33d, and 35th verses, is different from what we find in the 51st verse; or you must grant that, in the former instances, as well as in the latter one, the bread is His flesh, which He “will give for the life of the world.” In short, you must prove that Christ is, now, one Christ, and now, another, before you can undertake to deny that, having once—only once—propounded a condition of salvation, that condition, though not announced elsewhere, is virtually present wheresoever salvation is named. For example, Sir, *allowing*, for the sake of argument, the literal interpretation of those verses where He speaks of eating His flesh, and drinking His blood; the doctrine of faith is *virtually* present there, as much as it is *actually* present in any of those verses which your church and you assign to that grace. Hence, the 54th verse, upon the authority of Christ, may be extended thus—“Whoso eateth my flesh and drinketh my blood, hath eternal life, and I will raise him up at the last day; and this is the will of Him that sent me; that every one which seeth the Son, and believeth on Him, may have everlasting life, and I will raise him up at the last day.” Thus, Sir, *lawfully, reverently, and scripturally*, may the 54th verse be extended. To be sure, you may say—“If our Saviour means that we must *really* eat His flesh and drink His blood; the *promise* of the Son hardly consists with the *will* of the Father! *Coming* to Christ and *believing* on Christ, are simple things, compared to ‘really eating His flesh and drinking His blood;’ and yet, simple as they are, they secure the resurrection and eternal life, independently of the former conditions; to our compliance with which there is, truly, promised no more. There is an inconsistency here, which, with all my skill in divers lan-

guages, and all my study of the fathers, and all my practice in rhetoric, from simple logic up to fineless casuistry, I cannot reconcile to common sense." You would be right, Sir, in coming to this conclusion. By all the rules of fair argument, the 54th verse may be lawfully extended thus; but, mark me, and mark me well—By being thus extended, it leads to the blasphemous conclusion that the Son contradicts the Father! The Father declares—"That every one which seeth the Son, and believeth on Him, may have everlasting life," and that the Son "will raise him up at the last day." The Son, according to your view of the text, says, *virtually*, "No! To have everlasting life, and to be raised up by me at the last day, it is not sufficient that the sinner should believe on me. He must really eat my flesh, and drink my blood, as well!" Thus, Sir, while, consistently with every principle of fair reasoning, the 54th verse may be virtually extended as above; it *must not* be so extended, as the process terminates in positive blasphemy! Where lies the blasphemy? At the door of your church! Her dogma of transubstantiation breeds the blasphemy. Her attempt to father that dogma upon Christ, in the 6th of John, perpetrates the blasphemy! Fling her dogma down and trample upon it, and the blasphemy is crushed as well; while the necessity of extending the 54th verse vanishes; because what is added, by so extending it, is there, *already!*—because the Father's will is there, already!—because eating the flesh of Christ and drinking the blood of Christ are equivalent to *believing* in Christ, and nothing more!—because Christ is the lamb without spot or blemish, by the breaking of whose flesh, and by the pouring out of whose blood upon the cross, the work of salvation is perfected, on the part of God; to avail ourselves of which work, it only remains for us to believe in Christ. We live eternally by believing, fructifyingly, in the atoning efficacy of Christ's blood and flesh; and as our ordinary lives are sustained by eating and drinking, these acts are most legitimately

employed as symbols of the former—though your church would fain persuade us to the contrary, *because it is solely in the perverting of God's holy Word to her own unholy ends, that she lives and moves, and has her fleshly being!*

Having thus proved, by argument as incontrovertible as that of mathematical demonstration, that the doctrine of the 51st verse is assignable, as well, to sundry verses that precede it—all of which, as your church allows, refer exclusively to faith; it follows, of sheer necessity, that the former also relates to the same doctrine. This you are compelled to grant—unless it please you to take new ground; and assert, with what face you may, that the first proof of your dogma presents itself as early as the 32d verse; in which case you must abandon, utterly, your theory of a *transition*. Did I not tell you, Sir, at setting out, that there was *no transition*?—that the discourse of our Saviour in the 6th of John contemplated, exclusively, one or the other of two diametrically opposite doctrines—faith or transubstantiation? But to the question. “Were the Jews right in their interpretation of our Saviour’s language?”

“The bread which I will give is my flesh, which I will give for the life of the world.” Upon this the Jews inquire among themselves—

“How can this man give us his flesh to eat?”

Here, your church discovers the first proof of her dogma; and, here, had Christ ever contemplated the propounding of such a dogma, that dogma must, of necessity, have fully appeared. The question of the Jews is precisely that of men who had “closed their ears, and shut their eyes, and hardened their hearts,” and to whom, consequently, “it was not given to know the mysteries of the kingdom of heaven.” It is impossible that they could have been ignorant of the fact, that the *sacrifice*, appointed from the fall of man, was typical of Christ. It is impossible that they could have been ignorant of the fact, that the sacrifice of Christ, Himself,

had been *circumstantially* foretold. It is impossible that they could have been ignorant of the fact that the result of that sacrifice had been declared to be the remission of sin, and, consequently, of the penalty ; and hence, had not those Jews been thoroughly devoid of spiritual perception, Christ's assertion that He would give his flesh for the life of the world would have suggested to them the sublime truth, that, by the voluntary sacrifice of that flesh, eternal justice would be satisfied, the curse removed, and a title to the resurrection and eternal life established, upon the simple, sole, and constantly reiterated condition of "coming to Him" or "believing on Him." The fact of His having previously proposed such a condition, and such results, ought to have guarded them against the monstrous conclusion, that He could propose a *new* condition, subservient to results, *to all intents and purposes the same*. The interpretation of the Jews belongs not to the language of Christ ; but to their own irreclaimably carnal hearts and minds ; and it is *that interpretation* which Christ *now* employs as a figure, and varies, as such ; as must have been self evident except to men who were *utter off-casts from God*. He tells them that they must drink His blood, and they cannot perceive that He is speaking figuratively, though a literal compliance with such a stipulation was a thing which it was impossible for them to render, or for Him to command ; inasmuch as it involved an infringement of the positive and unalterable law of God. He says to them, "He who eats me, even he shall live by me, and they do not understand what He means ; though He had prepared them for the right interpretation, in Isaiah ; and, though, from the moment they were capable of exercising their reason, the right interpretation had been daily set before them. But, if the christian—the man who *has* "received the love of the truth"—the man who loves the truth with all his heart, and mind, and soul, and strength ; and consequently believes in its *all-sufficiency*—if the christian, I say, shudders as he contemplates the proof that the hearts of those

Jews had "waxed gross," that "gross darkness had covered them," that "while they looked for light God had turned it into the shadow of death, and made it gross darkness"—how ought he to feel, when he contemplates precisely the same proof, as regards your church?—when, with advantages which those Jews did not possess—with the whole of the record before her—he beholds her taking her stand beside those very Jews; while she identifies herself with them, justifies them, applauds them; and, under the penalty of forfeiting "eternal life" in case of disobedience, commands the imitation of their example?—commands it to the millions whom she has brought up, or seduced, to believe in her teaching, *irrespective* of the teaching of Christ; and this, upon the strength of one of the most atrocious fictions that were ever invented, namely, that she has a warrant from Christ Himself to do so?

But you appeal to the interpretation of the Jews; and consent to abide by the deciding of the question, whether that interpretation was right or wrong. It only remains, then, to ascertain the meaning of Christ in saying that "He will give His flesh for the life of the world;" and that meaning must be determined by Scripture. If Paul, having appealed to Cæsar, must go before Cæsar; so, Sir, having appealed to Scripture, you and your cause must go before Scripture. Consequently, by the *decision* of Scripture you stand or fall.

Of these words, there exist two different explanations, either of which is so incompatible with the other, that, if one be maintained, the other must be totally set aside. The two different explanations are these—Christ gives His flesh, as a sacrifice for the life of the world; or He gives it, that the life of the world may be sustained by the real eating of that flesh. The latter is the explanation which your church, along with the reprobate Jews, in the 6th of John, attaches to the words of our Saviour. Now, Sir, if those words admit of two different meanings, only one of which can be the right one; the right meaning is not to be found by examin-

ing the words *themselves*. It must be sought for elsewhere. Where? In Scripture—in the *context* of the record. Whatsoever that context establishes with respect to the agency of Christ, *in giving life to the world*, must of *necessity* be received as the true interpretation of His words in the 6th of John.

The whole context of Scripture, Sir, wheresoever the salvation of the world is named, presents no other doctrine than this; namely, that life is obtained through faith in the *one sacrifice* of Christ. In the 20th chapter of the Acts, we read "Take heed, therefore, unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God which he purchased with his own blood." Here is the blood of Christ—here is an opportunity that demands the presence of your dogma, had it any existence in Scripture. Does it appear? No; but the *disproof* of your dogma appears. His blood is the price which Christ gave for his church—*gave*, not *gives*. The transaction is *past*—complete; and your church pretends to sacrifice Christ in the nineteenth century! In the 6th and 7th chapter of Paul's 1st epistle to the Corinthians, the apostle repeats the same doctrine "Ye are bought with a price." *Bought!* The price is paid down! The transaction, as far as Christ is concerned, is over! According to the dogma of your church Christ must continue paying down the price till the end of time! It is an *apostolic* church! What says Paul in the 7th chapter of Hebrews, 26th and 27th verses, "For such a high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; who needeth not daily (as those high priests) to offer up sacrifice, first for His own sins, and then for the people's. For this He did once, when he offered up Himself." In the 9th chapter of the same epistle we read, beginning at the 24th verse, "For Christ is not entered into the holy places made with hands, which are the *figures of the true*; but into heaven itself, now to

appear in the presence of God for us." I trust I need not tell you, Sir, that the holy places here alluded to, were only to be met with in the temple of Jerusalem. How comes it that Christ, as your church alleges, is daily present in the body, when she celebrates the mass? The mass, or this verse, and, along with it, sundry others, ought to be taken away—which latter proceeding would make a huge hole in the Word of God! Shall the Word of God suffer damage that you may *lawfully, rationally*, retain your mass? But to proceed with the quotation—"Nor yet that He should offer Himself, often." How many millions of millions of times has your church offered Him, in spite of Paul!—"as the high priest entereth into the holy place every year, with blood of others; for then must He often have suffered since the foundation of the world: but now once, in the end of the world, hath He appeared, to put away sin by the sacrifice of Himself." Paul speaks elsewhere, and repeatedly, to the same purpose, as respects the agency of Christ in the work of salvation. But perhaps you have had enough of Paul, and would like to hear Peter's evidence upon the subject?—Peter, your church's first bishop of Rome; though he never set foot in "the eternal city" by the evidence of *your own* tradition to the *contrary!*—your church's prince of the apostles, in defiance of the reiterated express command of Christ!—your church's rock, which, for her own aggrandizement, she substitutes for the living God! Well; but what says Peter?—"Elect, according to the foreknowledge of God, the Father, through sanctification of the Spirit unto obedience; and sprinkling of the blood of Jesus Christ"—*Sprinkling!*—Still is Christ a sacrifice! You *swallow* no drop of His blood, with the sanction of Peter. And what says John in Revelations?—the same John in whose gospel your church pretends to find the first proof of her dogma! What says he of the four beasts and twenty-four elders who fell down before the lamb? This is what he says: "AND

they sang a new song, saying 'Thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood.'” Christ a sacrifice still; and such, and such alone, is He represented throughout the New Testament—a sacrifice by which the world, or the life of the world—the same thing—is purchased, ransomed, redeemed—terms which utterly preclude you from literally eating the flesh or drinking the blood of Christ. I am sure I need not tell you, Sir, that if you purchase any article, the article, and the price that you pay for it, do not go together, but totally different ways. If you redeem a pledge, you take away the pledge, but you leave the money. If you ransom a friend, your friend obtains his liberty, but he does not touch a penny of the ransom that you paid for it. These are only a few of numerous texts in the New Testament which proclaim your dogma to be an atrocious fiction. I use the term *advisedly*; for nothing, short of *atrocious*, must necessarily be the doctrine which would convert the work of the Spirit into a mass of contradiction! And what says the Old Testament upon the subject? There, as well as in the New, is Christ represented as a sacrifice, and as nothing *but* a sacrifice. Though you make up your mind to treat the Evangelists and apostles as you please, you will surely observe some decency, as regards the prophets! What says Isaiah of Christ? “He was *wounded* for our transgressions; He was *bruised* for our iniquities; the *chastisement* of our peace was upon Him; and by His stripes we are healed.” “He was *cut off out of the land of the living*. For the transgressions of my people, Israel, was He smitten. He shall see of the travail of His soul, and shall be satisfied. By His knowledge shall my righteous servant justify many; for He shall bear their iniquities. Therefore will I divide Him a portion with the great, and He shall divide the spoil with the strong; because *He poured out His soul to death*.” What, Sir, is this but salvation through the sacrifice of Christ? How are our transgressions and iniquities

pardoned? How is our peace made with God? How are we healed? How are our sins put away? How, but by the wounding of Christ!—the bruising, the chastisement, the stripes, of Christ! the cutting off of Christ out of the land of the living! the pouring out of His soul to death! What need is there, here, for your dogma? What room? Thrust it in if you can! If our transgressions and iniquities are pardoned; if our peace with God is made; if we are healed; if our sins are put away; what need of any more? The prophet sets forth, in full, the means by which we may obtain salvation—the means which God provides for rescuing His people from the curse. But your church is not contented with what God provides; she must have a mode of salvation of her own!—a mode which takes the sinner out of the hands of God, and puts him into the hands of her priests—Deny it if you dare! *Without HER priest, it is impossible to obtain salvation!* By the dogma of your church the plan of God is superseded! She pretends to honour that plan, while she absolutely supplants it by one of her own! She grants that salvation comes by the sacrifice of Christ, and she damns the hypocritical admission, by a blasphemous “*but.*” She *virtually* says “The sacrifice of Christ is salvation; *but* you must really eat His flesh and drink His blood, or you cannot be saved! The blood and the flesh which are *given* for you—by which you are bought, or ransomed, or redeemed—you must really drink and eat, or you cannot be saved!” Paganism, Sir—before your church pretended to graft christianity upon it—I say *pretended*, because truth cannot live with a lie—Paganism, in its miserable perfection, never perpetrated so enormous an absurdity as that, in favour of which, your church appeals to the authority of God; but which so outrages the common reason of His creatures, even fallen as they are, that, before they can receive it, they must be smitten with “strong delusion!”

Thus then stands the question—The words, wherein your church professes to find the first proof of her dog-

ma of transubstantiation, interpreted according to that dogma, receive not the shadow of countenance throughout the rest of the Word of God ; inasmuch as by the uniform evidence of that Word, elsewhere ; salvation, or everlasting life is alone attainable through faith in the sacrifice of Jesus Christ—in the breaking of His flesh and the pouring out of His blood upon the cross—and by the evidence of your dogma “ everlasting life is promised only to those who worthily partake of the blessed Eucharist” !

‘ 1. The doctrine is now embodied into the form of a precept ; and you all know that when a command is given, the words should be as literal as possible, that they should be couched in language clearly intelligible. Now thus, our Saviour goes on to enjoin this solemn precept, and to add a severe penalty for its neglect. ‘ Unless you eat the flesh of the Son of man, and drink His blood, you shall not have life in you.’ Here is a portion of eternal life to be lost or gained by every Christian ; and can we suppose that our heavenly Master clothed so important a precept under such extraordinary *figurative* language as this ? Can we imagine that He laid down a doctrine, the neglect of which involved eternal punishment, in metaphorical phrases of this strange sort ? What are we therefore to conclude ? That these words are to be taken in the strictest and most literal sense ; and this reflection gains further strength, when we consider that it was delivered in a twofold form, as a command, and as a prohibition. ‘ If any man eat of this bread, he shall live for ever ;’ and, ‘ except ye eat the flesh of the Son of man, and drink His blood, ye shall not have life in you.’ We have, therefore, the compliance with its promise, the neglect with its penalties, proposed to us. This is precisely the form used by our Saviour in teaching the necessity of the Sacrament of Baptism. ‘ He that believeth and is baptised, shall be saved ; and he that believeth not shall be condemned.’ The two cases are parallel,

‘and being precepts, both must be taken in their literal sense.’

Pray what do you mean by speaking of doctrine delivered in a twofold form—as a command and a prohibition? At every step, Sir, I detect the evidence of such a confusion of ideas, as, in a man of education, can only result from a secret consciousness that he is attempting to defend untenable ground. You lay down premises and you change them, or infer results that do not belong to them; you advance propositions and you virtually give them up, by palpably contradicting them—if they do not absolutely contradict themselves; you plead analogy where nothing exists but the most palpable contrariety; you appeal in support of your theory to doctrine which utterly destroys your theory; and, now, you speak of doctrine “delivered in a twofold form, as a command and a prohibition”! Such doctrine, Sir, was never heard of and never *will* be heard of—except, perhaps, in your church; the frequenters of which are, indeed, familiar with *strange things*. And where lie the command and prohibition? By your account, in the propositions “If any man eat of this bread, he shall live for ever”—“Except ye eat the flesh of the Son of man and drink His blood, ye have no life in you.” I discover, here, neither prohibition nor command! I perceive a reward, dependent upon compliance with a condition; I see a penalty dependant upon the neglect of that condition; I comprehend that the reward suggests the penalty, and that the penalty suggests the reward; but, for the life of me, I cannot discover a prohibition or a command. You may call this trifling. You may charge me with being hypercritical; but surely, Sir, you would not allow a pupil, whom you were instructing, to write such stuff as this? What should be corrected as a fault in a school-boy, ought certainly to be checked in a man—and that, a learned one!

But where lies the “further strength” which your “reflection” gains from the second proposition of our

Saviour—"Unless ye eat the flesh of the Son of man and drink His blood, ye shall have no life in you?" Is this a new proposition? Is it not to be found in the preceding verse but one—"I am the living bread which came down from heaven. If any man eat of this bread, he shall live for ever?" Is it not to be found still earlier—"I am the bread of life. This is the bread which cometh down from heaven, that a man may eat thereof and not die?" If, by the term "bread" Christ indicates Himself, does He not also necessarily indicate His flesh and blood? If to escape death, or, which amounts to the same thing, to live for ever, it is incumbent upon us to eat—that is, to believe in—Christ; what follows, but that without eating—that is, believing in—the flesh of Christ, and drinking—that is, believing in—the blood of Christ; we shall *not* live for ever? Where is your boasted additional strength!—Say that the terms "eat" and "drink" ought to be taken literally; still, I defy you to shew me any additional strength—unless it lie solely in the *actual* setting down of what has been twice most *clearly implied* already. If you assert *that a man* must breathe that he may live, do you add any strength to the proposition by stating that a man *cannot live unless he breathes*. But where is the strength which you thus boast to be enhanced? Twenty-nine pages of your lecture have I already examined, and nothing have I met with but sheerest, most pitiable weakness! A bed-ridden man luxuriates in his strength—when he sleeps, and dreams that he leaps or runs. He wakes upon his back, and can neither rise nor turn. Nature, at her time, dispels the illusion; but there is an illusion over which nature has no power; which is permitted to abuse a man, because he has provoked the displeasure of God; and which God alone can dispel! Happier the bed-ridden man, awaking, helpless, from a dream of strength; and looking for support and comfort to the truth, the love of which he has received, and, thereby, has made sure of his salvation!

But our Saviour's words—"If any man eat of this

bread he shall live for ever," and "Except ye eat the flesh of the Son of man, and drink His blood, ye shall not have life in you," must be taken literally; because it is "precisely the form, used by our Saviour, in teaching the necessity of the Sacrament of Baptism"! You say—"The two cases being precepts, both must be taken in a literal sense." Where did you study logic? Who taught you? or what system did you adopt for your guide? *The language in which a precept is delivered must be taken literally!* You gravely tell us this, even in the very act of giving us a proof to the contrary! What is the first proposition that you quote, if it be not an instance of a precept delivered in figurative language? Here it is—"If any man eat of this bread, he shall live for ever." What is this but figurative language? I do not refer to the term "eat" the meaning of which you dispute. I call your attention to the word "bread." Is not that word, as here employed, used figuratively? Is our Saviour, literally, bread? Is bread endowed with brains, heart, and soul? Can bread see? Can bread speak? Is it bread that delivers the precept? Does not our Saviour Himself tell you that by the term, "bread," He represents His flesh, or can you not understand him, even in *this* instance? The language must be literal, because it is the vehicle of "*a precept*"! Do you never study your Bible except with the view of finding some *apology* for the revolting peculiar dogmas of your heretical church? The Bible abounds in the richest precepts, delivered in the richest figures; and, yet, you deliberately tell us that "the two cases, being precepts, must be taken in their literal sense!" You would be indignant, would you not, were a man to tell you that you did not know your Bible? and yet what should we give for the discrimination of him who would assert that you *did* know it, after your committing yourself by advancing so monstrous a proposition as this? Our Saviour says elsewhere, "Come unto me, all ye that labour and are heavy laden, and I will give you rest." What do you make of this? Have

we not a precept here; and what is this but figurative language? Does not "Come unto me" represent belief, under the figure of personal approach? Does not "all ye that labour" represent spiritual effort, under the figure of bodily toil? Does not the phrase, "and are heavy laden" represent mental oppression under the figure of a corporeal burthen? Does not the promise "and I will give you rest," represent the calming of the soul under the figure of that repose which relieves the bodies of men? Take the precept, literally, and we must suppose that hard working men are invited to come, sweating and exhausted, to the feet of the Saviour, and lie down and sleep there! Sir! Sir, when you set sail upon an expedition in defence of your church's dogmas, depend upon it, it behoves you to steer wide of the Word of God. Touch it, and you go down! And "the two cases are parallel!" Which are the two cases? This is one "If any man eat of this bread, he shall live for ever. Except ye eat of the flesh of the Son of man, and drink His blood, ye have no life in you;" and the other is this "He that believeth and is baptized shall be saved"—"He that believeth not shall be condemned." Call you these parallel cases when each of them leads, intrinsically and exclusively, to one and the same issue?—when each of them effects the same result, *without the help of the other*? Are there *two* ways to heaven when Christ declares but *one*, and that, Himself? Is Christ *two* ways? Is believing on Christ one way, and eating Christ another? If so, we are left to choose which; for, by one or the other, we arrive at the same end—salvation! You will not pretend to argue that Christ establishes a connexion between the two!—that He establishes anywhere, a dependence of either upon the other. Paul writes "there is one Lord, one faith, one baptism." Where are your parallel cases? I see one of the cases which you have quoted; but where is the other to which you liken it? you know your dogma has nothing to say to faith! Your church declares so, and you maintain it. Faith, in itself, is

reality; but the object of faith has yet to be realised. By your dogma, the flesh of Christ is *really* eaten, the blood of Christ is *really drunk*; you *really* produce them out of a wafer and a little wine; *see* them, handle them, and *swallow* them. Paul, in three words, sums up the doctrine of salvation, and never casts a glance upon your dogma; upon which, as you and your church unreservedly declare, salvation, *mainly*, or rather, *wholly*, depends. Your words are "Eternal life is promised only to those who worthily partake of the blessed Eucharist!"—that is, who really eat the flesh and drink the blood of Christ, together with His soul and divinity! Find such a doctrine if you can, in Paul's account of salvation, either in the passages quoted above, or elsewhere in his writings; or in the writings of any of the apostles or evangelists. I defy you! But where is the *other* of your parallel cases? It is *here*; but you cannot see it! You will find it in the phrase "one faith;" and along with it you will find the refutation of your dogma in its total exclusion! The cases, Sir, are not parallel, but one and the same; as a man is one and the same man, though you see him in another dress, or meet with him in a different house, or street. Scripture, Sir, could not countenance your dogma, without directly and flagrantly contradicting itself. It is impossible that it should contradict itself, at all—and, therefore, it wholly disowns and denounces your dogma.

'In the second place, our Saviour makes a distinction between the eating of His body and the drinking of His blood; and does so in a very marked and energetic manner; repeating the expressions over and over again. If this be a figure, there is no distinction between its two parts. If it be only descriptive of faith—if only an act of the mind and understanding be here designated—we cannot, by any stretch of fancy, divide it into two acts, characterised by the two bodily operations.'

When you were constructing this paragraph, was it

not incumbent upon you to ascertain, if Christ *really* “*makes a distinction between the eating of His body, and the drinking of His blood?*” I cannot catch a glimpse of any such proceeding on the part of our Saviour; and the text itself, I believe, is quite as much in the dark as I am. I understand a distinction between those acts themselves, inasmuch as eating is not drinking any more than drinking is eating; though I have heard of food which, is at once, meat and drink. What can you possibly mean? And this, you say, “*He does in a very marked and energetic manner.*” With your leave I will add, “*in a very extraordinary manner too—not doing it at all!*” And how “*in a very marked and energetic manner?*” You say “*repeating the expressions over and over again.*” What expressions? Where are the expressions? Of course you must mean the expressions by employing which “*He makes a distinction between the eating of His body and the drinking of His blood.*” Where are they? I cannot discover the shadow of any such expressions, far less the expressions themselves! Thrice our Saviour speaks of eating His body and drinking His blood; but not a syllable does he utter to enhance the contrast which naturally exists between these acts—a process which must have taken place, had He *made* a distinction between them! You only *imagine* that He made a distinction. Now, is it not so? And what is the inference at which you arrive, after thus indulging your fancy? “*If this be a figure,*” you add, “*there is no distinction between its two parts!*” Are you serious? Is not this *fancy* again? Figure, or no figure, there is surely a distinction between eating and drinking! Is there not? And how do you make this out? Thus “*If it be only descriptive of faith, if only one act of the mind and understanding be here designated, we cannot, by any stretch of fancy, divide it into two acts, characterised by two bodily operations!*” Nay, if it come to a stretch of the fancy, you are skilled indeed in the capacity of that stretch!—and moreover I entirely agree with you! At last the world is made acquainted with the impor-

tant truth that one is not two, and consequently that two cannot be made out of one—unless you *divide* one, which you cannot do without impairment. Of course, matters of mystery are out of the question. But may not *one* act of the mind be represented by *two* bodily operations? Is not *unbelief* one state of the mind, and does not our Saviour represent it by the *negation* of two bodily operations? If not, what can He possibly mean by saying “For their ears are dull of hearing, and their eyes they have closed.” Had not those persons as much the ordinary use of their ears and eyes as you and I have? Have we not, here, a figure, consisting of two bodily operations, and yet representing one state of the mind? Is not *belief* one act of the mind, and does not our Saviour in the very next verse, contrasting the twelve with the Jews, represent that one mental act by the healthful state of the same two bodily operations, “Blessed are *your* eyes, for they see, and *your* ears for they hear”?—though He, then, immediately, passes from figurative to literal expression, as regards the faculties of sight and hearing. In the 12th chapter of Matthew our Saviour says “Whosoever shall do the will of my Father which is in heaven, the same is my *brother* and *sister* and *mother*. What is this but unity represented by plurality? A brother, a sister, and a mother are three distinct ideas, figuratively representing a single one—A man who does the will of God “the same is Christ’s brother and sister and mother.” The words of Christ must be taken literally, because, taken otherwise, they constitute a figure, consisting of two parts, but only representing one mental operation!!! You must feel yourself to be wofully at a loss for arguments, when you, thus, snatch at them at random.

‘Again, Christ subjoins a strong asseveration; ‘Amen, amen,’ which is always used when particular weight or emphasis is to be given to words; when they are intended to be taken in their most simple and obvious signification.’

No caution, no foresight, no calculation! or “delusion,” that confounds you in spite of all the calculation, foresight, and caution that you endeavour to use! “*Amen, amen, is always used when particular weight or emphasis is to be given to words; when they are intended to be taken in their most simple and obvious signification.*”—“*Always used!*” Why then do we read in the 32d verse of the chapter from which you quote, “Verily, verily, I say unto you, Moses gave you not that bread from heaven, but my Father giveth you the true bread from heaven.” Is the term bread, in the last clause of this verse “to be taken in its most simple and obvious signification?” Does it mean a cake or a loaf; or, rather, is it not used figuratively? Is it not used to represent Christ? What are you about! Turn to the 7th verse of the 10th chapter—“Verily, verily, I say unto you, I am the door of the sheep.” Is Christ, literally a door? What are you about? Turn to the 24th verse of the 12th chapter, “Amen, amen, I say unto you, except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit.” Is this an instance of employing these interjections “*where particular weight or emphasis is to be given to words!*” Does not our Saviour, here, allude to a fact which is known to man, woman, and child? What are you about? Alas, Sir, you do not know what you are about.

‘4. In the fourth place, we have a qualifying determining phrase, because it is said, ‘my flesh is meat *indeed,*’—that is to say, truly and verily, ‘and my blood is drink *indeed.*’ These expressions should certainly go far to exclude the idea that it was only figurative meat and drink of which He spoke. When a person says that a thing is *verily* so, we must understand him, as far as it is possible for language to express it, in a literal signification.’

Had you any love, Sir, for the context of Scripture—which, considering the object that you have in view, I confess you have but little reason to affect very

devotedly—you would not have further, still, exposed yourself, by constructing such a paragraph as this! The force of the term, “indeed,” is to be found in one of those verses to which you ascribe the doctrine of faith; namely the 27th—“Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you.” By the phrase “meat indeed,” it is impossible that our Saviour should have intended to indicate anything else than “that meat which endureth unto everlasting life,” and consequently, the phrase “*drink* indeed” must be rendered “drink” which endureth to everlasting life, opposed to drink, the effects of which are perishable; and if you object that the idea which we attach to the term “drink” is not to be found in the 27th verse, I refer you to the 35th, where you will find the ideas which we attach to both terms, “He that cometh to me shall never *hunger*, and he that believeth on me shall never *thirst*.” The terms “hunger,” and “thirst” necessarily suggest those of “meat” and “drink.” It is not, Sir, the carnal use which your church pretends to make of the flesh and blood of Christ, that our Saviour has in view, when He represents that blood as being “drink indeed” and that flesh as being “meat indeed;” but the benefit that accrues to sinners, from the breaking of that flesh, and the pouring out of that blood upon the cross. And what fatuity can tempt you to commit yourself so desperately as to assert that the term “indeed” compels us to receive in a literal signification, the word to which it is attached? If I say, of a virtuous monarch, that he is, indeed, the father of his people, do I mean it to be understood that he is, *literally*, their father? If I say of the member of an anti-christian hierarchy that he is, indeed, a wolf in sheep’s clothing, do I mean it to be understood that he is *literally*, a wolf, *literally*, clad in the fleece of a sheep? No, Sir; he is something infinitely worse. Had it not been wise in you to have let this “qualifying determining phrase” alone? Know you not that arguments, are

edged tools, with which a man should not play, lest he cut himself? Even such has been your game all along, as the consequences pretty clearly indicate, howsoever insensible you may be to the smart!

‘5. It is evident that our Saviour is compelled to use that strong and harsh expression—‘he that eateth me,’ a phrase that sounds somewhat painfully harsh when repeated, however spiritually it be understood. We can hardly conceive that He would, by preference choose so strong and extraordinary an expression, not only so, but one so much at variance with the preceding part of His discourse, if He had any choice; and if this had not been the literal form of inculcating the precept.’

The phrase in question, Sir, does *not* sound “*somewhat painfully harsh, when spiritually understood.*” It is the carnal reading of your church that invests it with “*painful harshness.*” It is not an “*expression*” a whole more “*strong and extraordinary*” than those of eating the flesh and drinking the blood of Christ; which act, being *literally* performed, I should like to know where the aggravation lies of *literally* eating Christ *Himself*. Do not the former acts include the latter one? When is Christ, if you eat His flesh and drink His blood? How, then, is the phrase “*at variance with the preceding part of His discourse?*” At variance! It is perfectly in unison with it. You find the essence of the phrase at the 27th verse. You find it at 32d, 33d, 35th, 48th, and sundry other verses. If the bread be the flesh of Christ, and if the flesh of Christ is to be really eaten, wherever we find the bread, we are enjoined to eat the bread!—Are we not? Thus, Sir, it is clear as the day, that this “*strong and extraordinary expression, so much at variance with the preceding part of His discourse,*” is *virtually* present at the very commencement; and consequently that our Saviour was not at any loss for “*a choice*” so as to be compelled to adopt the phrase as a “*literal form of inculcating the precept.*” If you tell me that, where He first employs the term

“bread” to represent Himself, He does not introduce any term that indicates the act of eating, I shall request you to enlighten me with regard to the various customary uses of bread; for, really, I am so ignorant, at present, as not to be aware of more than *one*.

‘I have given you a very slight and almost superficial analysis of our Saviour’s answer. I might have quoted many other passages, had time served, to confirm the result at which we have arrived, and to prove that the Jews were perfectly warranted in literally determining the meaning of our Saviour’s expressions. We now come to another interesting incident. The disciples exclaim; ‘this is a hard saying,’—the meaning of which expression is: ‘this is a disagreeable, an odious proposition.’ For it is in this sense that the phrase is used by ancient authors. ‘This is a hard saying, and who can hear it?’—‘It is impossible,’ in other words, ‘any longer to associate with a man who teaches us such revolting doctrines as these.’ I ask, would they have spoken thus, had they understood Him to be speaking only of believing in Him? But what is our Saviour’s conduct to these disciples? What is His answer? Why, He allows all to go away, who did not give in their adhesion, and at once believe Him on His word; He says not a syllable to prevent their abandoning Him, and ‘they walked no more with Him.’ Can we possibly imagine that, if He had been speaking all the time in figures, and they had misunderstood Him, He would permit them to be lost for ever, in consequence of their refusal to believe imaginary doctrines, which He never meant to teach them? For if they left Him, on the supposition that they heard intolerable doctrines, which, indeed, He was not delivering, the fault was not so much theirs; but might seem, in some manner, to fall on Him, whose unusual and unintelligible expressions had led them into error.’

Here, I perfectly agree with you in your introductory statement, with this qualification, however; namely,

that you do not lay claim to half the credit that is due to you. Your analysis is *perfectly* slight and *wholly* superficial—Nay, Sir, in point of simple justice, I declare that your analysis is *no analysis at all!* What you “*might*” do, if the value may be inferred from what you have *already* done, may quite as well be let alone; as far as the success of your cause is concerned. No enemy of that cause could expose the hollowness of its pretensions more mercilessly than you, its advocate, have done! It is not scantiness of time, Sir, that prevents you from calling your forces fully into the field, but the fact, that you have no further forces to summon—a choice predicament, when those which you have, already, set in array, have, one and all, turned their arms against you!

But you “now come to another interesting incident.” Interesting indeed is this incident; but fatally so, to you. Sir, you ought to have avoided this incident. You ought to have steered as wide of it, as the mariner does of the whirlpool, that sucks him to the bottom, if he ventures to touch but the verge! You say “*The disciples exclaim, This is a hard saying.*” Why do you not represent the occurrence *fairly*? John says “*many of the disciples.*” Is not “*many*” *enough* to serve your purpose? You would fain have *all* the disciples on your side—would John give you leave; but he won’t, and so, of course, you *take* it. What do you care for John!—You must look to your dogma, you know; and so, though John only gives you “*many of the disciples,*” down with the whole of them, and write “*The disciples,*” and thus include the broad brotherhood, special as well as general! There is address, Sir, in this; but not of the most enviable kind! Nor can you be allowed the excuse, that the Bible is at hand, to set all right, while you shake the authority of the Bible, *denying its all-sufficiency* and holding its authority in abeyance to that of *your church*. The twelve must not be included, as, with the exception of one, they believed; neither must you have the

whole of the common brethren, for part of *them* believed—and that part might have comprised the majority; for any evidence that the term “*many*” supplies you with, to the contrary. The words which you quote, must be attributed to none, except those whom Christ, Himself, points out, when He says “But there are *some* of you which believe not.” No disciple, Sir, *who believed*, could possibly have understood our Saviour to be speaking otherwise than figuratively—could possibly have imagined that He, who, for an entire year had been preaching salvation—the resurrection to eternal life—through faith—through faith, *alone*—could now propose a *new* condition of salvation!—a condition the most abhorrent!—the most impious!—one, not only outrageously repugnant to nature, but opposed to that law, the integrity of which must be maintained, as we had Christ’s own word for believing, till heaven and earth should pass away!—an avowal, upon the authority of Matthew, publicly made, almost in the very *outset* of our Saviour’s ministry! There is no one doctrine in Scripture which bears out the literal interpretation of our Saviour’s words in the 6th of John. Interpret those words literally, and you deny the inspiration of Scripture; for inspiration could no more establish an anomaly, than God could establish a lie! The words which you quote were uttered by men, who added hypocrisy to unbelief, professing themselves to be what they were not—disciples of Jesus Christ; and who, therefore, were even greater reprobates than your friends the Jews; to whom, and to whom alone, our Saviour, in the first instance, directly addressed Himself in repulsive figurative language. And the former had been treated like the latter—suffered to remain without being corrected as to their gross and filthy interpretation of His words—had it not been for the sake of *others* among the common discipleship who *did* believe; and of the twelve, all of whom, save one, were “clean.” For the sake of these, “*He does NOT allow all to go away*”—not “*who did not*

give in their adhesion, and at once believe Him, on His word—but who did not rightly understand His word, and recoiled from their own carnal construction of it. For the sake of *the former* He DOES say a syllable, and much more than a syllable, consistently with His uniform practice, as concerns those to whom “it is given to know the mysteries of the kingdom of heaven.” Why did you stop short? Why did you break off at the close of the 61st verse “This is a hard saying! who can hear it?” Why did you not set down the two following verses, and shew us how triumphantly your dogma is borne out by *them*?—BECAUSE THEY DESTROY YOUR DOGMA! Does the assertion astonish you? If it does, strive to contain yourself, as I trust to astonish you a little more. Here are the three verses, wholly omitting which, you come with a bound to the clause “and walked no more with Him!!!”

“When Jesus knew, in Himself, that His disciples murmured at it, He said unto them, Doth this offend you? What and if ye shall see the Son of man ascend up where He was before? It is the Spirit that quickeneth. The flesh profiteth nothing. The words which I speak unto you, are spirit, and are life.”

Here, Sir, indeed, is that species of evidence which you constantly endeavour to establish, but, always, in vain—the evidence of *analogy*. Here, *consistently with the practice of our Saviour, when His disciples are concerned*, He vouchsafes to explain Himself. In these three verses, *lies the thorough refutation of your dogma*. In these three verses Christ *most clearly* indicates that His words are not to be received in their *literal* sense. His very first sentence *alone*, “Does this offend you?” settles the question! Ponder these words; and while you do so, recal to mind how you yourself have characterised our Saviour’s previous expressions. You have described them as constituting “*imagery which must disgust the hearers*”—which was “*frightful and revolting*”—which was “*likely to convey the most disagreeable and painful idea,*” &c. Now tell me, I pray you, in what respect is the case

altered; if those words, instead of being delivered in a figurative sense, are intended to be taken *literally*? Will the objects which they, then, present be a whit less likely to "*disgust*?" will they be less "*frightful and revolting*?" will they be less "*likely to convey the most disagreeable and painful ideas*?" You yourself absolutely justify the unbelieving disciples on the score of their murmuring—even upon the very score of that, for which Christ rebukes them! "Does this offend you?" is the language of Christ. Was Christ *justified* in asking such a question, *if He meant that His hearers should really eat His flesh and drink His blood*? Was it not to be expected that such a proposition *should offend them*? If it offends *you*, in a figurative sense, was it not natural that it should offend *them*, received in a literal one? Was it not inevitable? You have left yourself no choice, Sir, but to grant that it was impossible that they could have been otherwise than offended—"disgusted"—"*frightened*" to very "*revolting*"—"pained" to the last degree!—I employ the identical terms, which you yourself employ, to describe the effect of our Saviour's language. And, now, account, if you can, for the question, "Does this offend you?" and still maintain that the first proof of your dogma appears in the 6th of John! Were a man to ask you such a question, after daring to give you a kick or a blow—pardon me for supposing such a case—what would you think of him? Would you not regard the question as an aggravation of the insult?—unless it suggested to you the idea that the kick or the blow had been given in jest; as friends will sometimes play rough tricks. Nothing but the *latter* conclusion could justify such a question—and nothing can justify the question of Christ, but the fact that it was the doctrine of faith which He was enforcing under the figure of eating His flesh, and drinking His blood. Do you think it even *possible* that He could have had the dogma of the Eucharist in view, according to the reading which your church would fain attribute to the 6th of John?

If He had, why did He not at once propound it? Why did He not remove at once all ground for "*disgust*"—"*fright*"—"*revolting*"—"*pain*," by telling His hearers that the flesh, which He meant, was bread, to be changed into His flesh, without the slightest evidence of change; and that the blood, which He meant, was wine, which should undergo a similar, unprecedented, metamorphosis? The opportunity is given Him! The Jews ask "How can this man give us His flesh to eat?" You appeal elsewhere to the wisdom and goodness of Christ—Is not such an appeal far more consistent *here*? Christ, by a few words, could, here, have set all murmuring at rest—and He is as good as asked to do so; and had the dogma of your church been in His thoughts, the means of doing so were at hand. Why do not these means appear, except that they were *not* at hand? Why, instead of their appearing, does Christ reiterate, with enlargement, the language which had given offence?—Why—but because the abhorrent nature of these acts—which, according to the literal interpretation of His words, He would seem to commend—ought to have precluded the possibility of their receiving such a construction, even on the part of the reprobates to whom they were directly addressed; much more on that of men who had professed themselves His disciples! The former He suffers to remain, and grope and stumble in their own irremediable darkness. But when it comes to men, who compose a portion of the discipleship—when *they* begin to murmur—for the sake of that discipleship, *at large*, He at once repudiates the injurious construction that has been put upon His words—repudiates it in the single question, "Does this offend you?" thereby indicating, as clearly as though He had stated it in the express terms, that there existed *no ground* for offence—that His language had been received in an improper sense—that it was not the real eating of His flesh and the real drinking of His blood that He meant to enjoin, but faith in that flesh and in that blood, as

a sacrifice, whereby eternal justice might be satisfied, and access to eternal mercy, afforded. Had our Saviour actually said, "Is it possible that you—you, who have professed yourselves My disciples—you that have been, comparatively, the constant attendants upon My ministry—you, to whom I have been uniformly preaching the doctrine of faith in Me, as the Messiah—faith for the remission of your sins—faith for the regeneration of your spirits—faith for the resurrection of your bodies—faith for the inheritance of everlasting life—is it possible that you can so grossly misconceive Me—can so miserably identify yourselves with men to whom it is not given to know the mysteries of the kingdom of heaven, as to attribute to me the glaring inconsistency of propounding, at this hour, a new, unanticipated, most odious, and manifestly impracticable condition of salvation!"—Had our Saviour actually said this, He had not more emphatically denounced the literal interpretation of His words, than He does by the simple question "Does this offend you?" Consistently, Sir, with this question, our Saviour might have added "How is it possible that you can literally eat my flesh and drink my blood?" But it would have been superfluous. The latter question is, palpably, though only virtually, embodied in the former—so palpably, that your church, in order to palm off her dogma, and insure its perpetual reception, has invented an antichristian class of nominal christians whom she calls *priests*—that is, sacrificers of flesh and blood—a class, composed of beings as fallible as those who are subjected to their supervision—of beings not unfrequently stained with the grossest vices of our fallen species—to whom she indiscriminately ascribes the power of working a miracle, which Scripture *does not assert that Christ Himself ever performed*; which Scripture affords no shadow of evidence that any one of His apostles ever performed; which, in magnitude, leaves immeasurably behind it, all the recorded miracles of Scripture; which differs from all those miracles in

being utterly incapable of proof; which is not borne out by the true reading of *any one text* from the first verse of Matthew to the last verse of Revelations—that of converting a patch of dough and a mouthful of wine, respectively, into the body, blood, soul, and divinity of our Lord Jesus Christ!

Thus, Sir, by the very first sentence which our Saviour utters to *His disciples*, is your dogma branded as a bare-faced falsehood—declared to be an atrocious fraud, perpetrated by priestcraft, with the shameless view of erecting into “Lords over God’s heritage,” in defiance of your pretended first bishop, Peter, a comparative handful of human beings! But Christ does not stop at this question, sufficiently explanatory, as it is, of the terms, in which He had been previously speaking. He further enforces the absurdity of attaching to those terms, a literal interpretation—an interpretation consistent only with the character of reprobates, who had “closed their ears, and shut their eyes, and hardened their hearts,” so as to be impenetrable to all spiritual access and impression. He leaves, without the shadow of excuse, all who profess to be His followers, and, notwithstanding, support and vindicate the infidel Jews, in the 6th of John, and the hypocritical disciples who coincided with them. He accordingly follows up the first question with another—another, in form, but the same, in the intention to which it is subservient—“If, therefore, you shall see the Son of man ascend up where He was before?”

This verse, Sir, follows the question, which, with precipitous, fatal triumph you have already quoted; and ought to have been quoted along with it—if indeed you did not entertain a secret suspicion that it involved a proposition, the extrication of which would not be quite consistent with the integrity of your dogma. I quote the verse again, “If, therefore, ye shall see the Son of man ascend up where He was before?” To what does this question, along with the equally explanatory one that

precedes it, refer? To the murmuring of certain of our Saviour's disciples. What gives rise to that murmuring? The grossly carnal interpretation which they, as well as "the Jews," attach to our Saviour's words. What, then, can possibly be inferred from the language of the verse, but a clear and positive condemnation of that interpretation? Had our Saviour proceeded to add "How can you, in that case, really eat my flesh and drink my blood?" would not the second question have been in perfect harmony with the first? Is not even such a question inevitably inferential from the nature of the first? Explain the first question, if you can, in any other manner that will bear the least show of probability! I defy you! What follows then? Deny that the text disclaims the literal interpretation of our Saviour's language, and you charge Him with propounding a question *which is utterly devoid of relevancy or meaning!*

Is not the gross imposture, now sufficiently exposed? Some would answer "*more than sufficiently.*" Some would say that the very first question of Christ unhoods it thoroughly—plucks from its face the mask of truth, and exhibits it, to the very dullest apprehension, the rank, audacious, and wholesale lie that it manifestly is; and would wonder that more pains should be taken with a work that was already finished. But Christ, Sir, foresaw your church—foresaw what craft, stimulated by the lust of sway—that lust to which even the *chosen* were not strangers—and divers other lusts, more filthy, would effect, in seducing mankind from the simplicity of the Gospel, that it might make them slaves to the "traditions of men." He *repeats*, therefore, the disavowal of the carnal doctrine which the Jews, whom He directly addresses in the 6th of John, and the unbelieving among His disciples, who were listeners at the time, attribute to Him; and still not content with doing this, He reiterates that disavowal by, here, proclaiming, at the same time, the one, sufficient,

conclusive, all-pervading, doctrine—the doctrine of faith! Where, allow me to ask you, is the 63d verse? Why am I obliged to travel over five or six pages of your work, before I meet with it? Was not its presence demanded, *here*?—Here, in the page which I am examining—namely, your 165th page? Could you not extract, or rather extort, from it, some argument, in *favour* of your dogma? Did you not fancy its looks any more than you did those of the 63d verse, of which you were, manifestly, so shy, as wholly to pass it over? Was it consistent with your duty, as a controversialist, to examine the objection of the unbelieving disciples, because that objection favoured your dogma; and wholly to pass over our Saviour's reply to that objection? That reply ought to settle the point; ought it not? It *is* a reply. Is it not? Our Saviour does not, here, repeat and reiterate the proposition which has given offence. He presents what must be received, one way or the other, as an explanation of that proposition; and that explanation occupies the greater portion of four verses, not one syllable of which you quote; but pass, directly, from the 60th to the 66th verse!—thus: “This is a hard saying! Who can hear it”—“They walked no more with him”!!! You appeal to the objection and to the result of that objection; but you keep, studiously and wholly, out of sight, the intervening, full, conclusive explanation, which proves that the objection is unfounded, and the defection to which it gives rise, unjustifiable! There is address, Sir, in such a mode of proceeding; but, to say the least, but very questionable grace.

But, to proceed. I turn over leaf after leaf, and arriving, at last, at your 171st page, I light upon the 63d verse! And what is your reason for quoting it now? To refute certain arguments of your opponents. Most certainly, you are conscious that it does not supply any argument of which you could possibly take *advantage*; otherwise, *you would have introduced it in the proper place*. It is a weapon in the hands of your

opponents, of which you would fain disarm them ; but it is none in yours. I repeat, you are conscious that the 63d verse does not supply you with any argument which you could possibly turn to your own account ; and yet it is, manifestly, a reply to the objection of the Jews, as well as of the unbelieving disciples ! Will you contend that it is *not* even such a reply ? Will you refuse to it the character, which, from its own intrinsic sense, as well as from the tenor of the context, must, of very necessity, be attributed to it ? Will you trample upon what you call “ the established laws of social communication,” and, deying that the 63d verse is part and parcel of a reply to the murmuring of certain of our Saviour’s disciples, contradict yourself, and come boldly to the proof that social communication is destitute of any established laws ? You place yourself in divers strange positions ; but, surely you will avoid so questionable a one as this ; and will grant, at once, that the 63d verse is, beyond all dispute, an answer to the dissatisfaction of the unbelieving among the common discipleship, and that, as such, it must be given with the intention of confirming or of removing the ground of offence. Now, as it is clear, from your own proceeding, that it is not calculated to effect the former object—that you can found upon it no shadow, even, of a pretext for enforcing the truth of your dogma or theory—it follows, by the most obvious logical deduction, either that it has no meaning at all, or one that is totally and most absurdly irrelevant ; or that its meaning is fatally hostile to your views—in other words, that the answer of Christ emphatically repudiates the literal construction of all those passages, in the 6th of John, in which you and your church pretend to discover the first proof of your dogma of transubstantiation. And here, Sir, I shall take a leaf out of your book for the sake of those who may have imperfect memories, or who may not have exercised their memories overmuch, in the respect of treasuring up the language of Scripture.

PROPOSITION.

“The bread which I will give is my flesh ; which I will give for the life of the world.”

OBJECTION.

“How can this man give us his flesh to eat?”

Here, on the part of the Jews, is an inquiry, among themselves, as to the possibility of putting the proposal of Christ into practice ; and Christ is aware of the fact, as much as He is aware of the subsequent murmuring of many of His disciples ; yet He takes no notice of the question of men to whom “it is not given to know the mysteries of the kingdom of heaven,” but repeats and reiterates the proposition, merely varying the terms in which He embodies it.

PROPOSITION.

“Except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you. Whoso eateth my flesh and drinketh my blood hath eternal life, and I will raise him up at the last day ; for my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh and drinketh my blood dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father ; so he that eateth me, even he shall live by me. This is the bread which came down from heaven ; not as your fathers did eat manna and are dead. He that eateth of this bread shall live for ever.”

OBJECTION.

“This is a hard saying ! Who can hear it ?”

It is a portion of the discipleship—of men to some of whom it is given to know the mysteries of the kingdom of heaven—with whom this demur originates, and, therefore, Christ now, consistently with his usual practice, vouchsafes an explanation of His words, for the sake of those who *do* believe.

ANSWER.

“ Does this offend you ? If, therefore, you shall see the Son of man ascend up, where He was before ? It is the Spirit that quickeneth ; the flesh profiteth nothing. The words that I speak unto you are spirit and are life.”

Here, Sir, I request your attention to the fact that our Saviour's words are offensive, solely in the sense in which you and your church, along with the reprobate Jews, and the equally reprobate, but more inexcusable objecting disciples, receive them ; namely, their literal sense. And from this fact I draw the inevitable inference that the question of Christ—“ Does this offend you ? ” is wholly out of place ; except as a rebuke, equivalent to an express declaration that He had employed those words, not in a literal sense, but in a strictly figurative one.

Not a syllable of our Saviour's answer have you thought proper to set down, where its presence was most imperatively demanded !—namely, in your 156th page ; and this is the more striking, inasmuch as you directly allude to that answer ; while, at the same time, you most grossly misrepresent it ! From the objection of the unbelieving disciples, you pass at once to their desertion of the Redeemer—but speak for yourself.

“ *The disciples* ”—This may include the whole of the disciples. Scripture only gives you “ many ”—but resume—“ *The disciples exclaim—‘ This is a hard saying ’—the meaning of which expression is, ‘ this is a disagreeable, an odious proposition ;’ for it is in this sense that the phrase is used by ancient authors* ”—and modern ones, as well ; but go on. “ ‘ *This is a hard saying. Who can hear it* ’—‘ *It is impossible, in other words, ‘ any longer to associate with a man who teaches us such revolting doctrines as these.’ I ask, would they have spoken thus had they understood Him to be speaking only of believing in Him ?* ” Man, woman, and child, Protestant as well as Roman Catholic, could tell you that it is sheerest, most puerile

waste of time to ask a question, so manifestly idle and superfluous!—but proceed. “*But what is our Saviour’s conduct to those disciples?*” Aye; that is the point! *What is the Saviour’s conduct?* Scripture minutely tells us. What says Scripture? You quote Scripture when you appeal to the conduct of the unbelieving disciples, because that conduct, as you fondly imagine, has a tendency to establish your theory; but, when you come to the conduct of our Saviour, you keep Scripture out of sight! You studiously avoid the quoting of a single word of Scripture! Why?—But go on—“*What is His answer?*” Well! what is it? Why don’t you give his answer? It appears in Scripture! It is a clear, a full, and a conclusive answer! Why do you call for it, without setting so much as a syllable of it down? Why do you give us, in lieu of it, an answer of your own?—an answer which, in no single item, tallies with Christ’s answer—an answer which only the most awful “delusion” can suggest—which only the most helpless, pitiable, and abandoned ignorance can subscribe to? Here—here is what you substitute for the answer of Christ—“Why, He allows all to go away who do not, at once, believe Him, on His word. He says not a syllable to prevent their abandoning Him; and ‘They walked no more with Him.’” Scripture, Sir, supplies the only apology that can possibly be made for the man who can stoop to argue after such a fashion as this.

I find our Saviour’s answer in your 171st page. There, at last, does the 63d verse appear. And why do you produce it there? “*To come to objections against our explanation.*” I know not, Sir, *except so far as you state them*, what may be the arguments of those who dissent from you, in your interpretation of the 6th of John; but are they really so few that you can afford to dismiss them in a couple of pages?—And are the opinions of Protestant divines so much at variance upon this subject, that you can leisurely lay the cudgels down, and leave Doctor Sherlock to take them up for

you, and fight the battle out with Doctor Beveridge? But what say you at page 171?

‘These are, literally, the only arguments brought by this renowned theologian of the English Church in favour of her interpretation. There is one popular argument, however, which I will slightly notice; though, popular as it may be, it is of no solid weight whatever. It is taken from the 64th verse:—‘The flesh profiteth nothing; the words which I have spoken to you are spirit and life.’ Our Lord is here supposed to explain all His former discourse, by saying that the expressions He had used were all to be taken spiritually or figuratively. Upon which supposition I will only make two remarks. First, that the words ‘flesh’ and ‘spirit’ when opposed to one another in the New Testament, never signify the literal and figurative sense of an expression, but always the natural and the spiritual man, or human nature, as left to its own impulses, and as ennobled and strengthened by grace. If you will read the nine first verses of the 8th chapter of St. Paul to the Romans, you will see the distinction accurately drawn: and, if necessary, this explanation may be confirmed from innumerable other passages. But, secondly, it is unnecessary to take the trouble of quoting, or even reading them, because all modern Protestant commentators agree in this explanation, and allow that nothing can be drawn from that one verse, for setting aside our interpretation. I need only mention the names of Kuinoel, Horne, Bloomfield, and Schleusner, to satisfy you that neither want of learning, nor partiality for our doctrines, has dictated that decision.’

Here, at last, we find the 63d verse—or, according to the vulgate, and your translation, the 64th. Here, at last, we find the verse—but in what a state do we find it? Mutilated!—The first clause lopped off! Why? Because, as it stands in the text, it utterly

stops the mouth of objection, with regard to the testimony of two preceding verses, to either of which you cautiously abstain from making the least allusion!—Thus you garble the testimony of Scripture.

“Does this offend you? What and if you shall see the Son of man ascend up where He was before? It is the Spirit that quickeneth”!!!

But take the text as you give it.—The proposition and the two questions tend to one and the same point; namely, the condemning of the literal interpretation which has been put upon our Saviour’s language. Their meaning amounts to this—“You have taken my words in a wrong sense, to be offended at them. As I shall ascend up where I was before, it is impossible that you should literally eat my flesh and drink my blood. It is not by carnal acts like these, but by the Spirit that you can be quickened.” But, to the first clause of the 63d verse—“It is the Spirit that quickeneth.” By omitting the following clause, you have not only mutilated the verse, but dismembered the antithesis—“It is the Spirit that quickeneth; the flesh profiteth nothing.” This proposition is wholly devoid of relevancy; if it be not to his own flesh that Christ here alludes, with regard to the carnal use to which the false disciples, along with the reprobate Jews, imagined that He intended them to apply it. I defy the cunning of priestcraft, subtle and tortuous as that cunning is, to suggest any other interpretation which will, even *plausibly*, account for the presence of the proposition, where it is. Here Christ expressly denies that he intended to enjoin the actual eating of His flesh—withdraws all efficacy from that flesh, except as an object of faith—except as the appointed sacrifice, by faith in which, mankind might be redeemed—claims for his words that very interpretation, which, at your 163d page, you hypothetically and disparagingly give them. “Amen, amen, I say unto you, unless ye eat the flesh of the Son of man, in spirit and by faith, ye

shall not have life in you." I do not at all wonder, Sir, that you should feel so shy of this verse, though I may be astonished at your want of common caution, in betraying your jealousy of it, by mutilating it, when the arguments of your opponents *compel* its production. But Christ has not done, he adds, a declaration which establishes the exclusively spiritual character of His ministry, from first to last—a declaration which defies you to draw, or, rather, extort, from any chapter, verse, or sentence throughout the New Testament, a warrant for your carnal dogma. "The words which I speak to you, are spirit and are life." "The words"—the doctrine—the whole doctrine. From the commencement to the close of His ministry, He preaches spirit, and that spiritual preaching is life. Your dogma, Sir, impugns the veracity of Christ. If He enjoins the real eating of His flesh and drinking of His blood, the words that He speaks are *not* spirit!

But to return to the first clause—"It is the Spirit that quickeneth; the flesh profiteth nothing"—I charge you, not only, with destroying an antithesis, which is fatal to you, but with doing so, *deliberately*; for to what other inference can I possibly come, when you take the second member of that antithesis, and, abstracting it from its corresponding one, oppose it to a proposition with which it is not connected in the text! Thus, "There is one popular argument, however, which I will slightly notice"—What a parade is this of the utter contempt in which you would be thought to hold the opinions of your opponents!—"Though popular as it may be, it is of no solid weight whatever." Sir, it was something more than a secret apprehension of being crushed by its weight, that suggested the policy of thus disparaging it. "It is taken from the 64th"—63d in the Greek—"verse of John." "The flesh profiteth nothing; the words which I have spoken"—which I speak—Greek—"to you are spirit and"—Greek—"are life." Though you deny the all-sufficiency of Scripture, Sir, you surely might refrain from corrupt-

ing the text? And yet, when you commit yourself by doing the one, what room for wonder is there, that you should expose yourself by doing the other! Were it a human document—a will or a bond—that you treated in this manner, what would men say of you?—What would you *think* of yourself?—and you deliberately vitiate the Testament of Jesus Christ! Do you not? Why, you take one portion of a sentence, in Scripture, and recklessly attach it to another sentence. The 63d verse consists of two distinct sentences, and is marked so in the original. The first sentence constitutes an antithesis; the second sentence results from that antithesis; and you destroy the former, that you may embody a portion of it with the latter! Why? Because the antithesis of Scripture is stronger—more direct—less liable to misrepresentation—than *your* antithesis; because the proposition, “It is the Spirit that quickeneth; the flesh profiteth nothing,” is a more direct refutation of your dogma, that quickening proceeds from really eating the flesh and drinking the blood of Christ; than the proposition which you manufacture out of a portion of it; namely, “The flesh profiteth nothing; the words which I have spoken to you are spirit and life.” “It is the Spirit that quickeneth,” is the clause that you by no means very lovingly affect, because it is manifestly equivalent to the proposition, “It is not really eating my flesh that quickeneth”—an inference, impregnably fortified from all assault by the clause that immediately follows, and which you would fain remove if you could, and strain with all your might to do so—“The flesh profiteth nothing.” Whenever you come in sight of the 63d verse, you betray your dread of the first clause. I open your “Lectures on the Real Presence” at the 140th page; and there, though you present all its parts, you give them *piecemeal*. “The wisdom of the flesh is death”—“The flesh profiteth nothing”—“The wisdom of the Spirit is life”—“It is the Spirit that quickeneth.” Here, not content with separating the members of the

antithesis, you take care to invert them ; so that to those who may happen to read you, without being very well acquainted with the Bible, they are quite as likely to be attributed to different texts, as to one and the same !

And, after all, what do you gain by thus treating, with manifest disrespect, the sacredness of the infinitely holy Word of God ! The exposure, Sir, of your utter inability to turn to account a simple proposition, even after you have fashioned it thoroughly to your own fancy. Here is the proposition—"The flesh profiteth nothing ; the words which I have spoken to you are spirit and life"—and here are your comments thereon : "*Our Lord is here supposed to explain all His former discourse, by saying that the expressions He had used were all to be taken spiritually, or figuratively. Upon which supposition I will only make two remarks. First, that the words flesh and spirit, when opposed to one another in the New Testament, never signify the literal and figurative sense of an expression, but always the natural and the spiritual man, or human nature, as left to its own impulses, and as ennobled and strengthened by grace.*" Now, Sir, as the interpretation of a phrase, if that interpretation be correct, may to all intents and purposes be substituted for the phrase itself, let us see if we can avail ourselves of your explanation, in lieu of the language of Scripture.

"Doth this offend you ? What if you shall see the Son of man ascend up where He was before ? It is the Spirit that quickeneth." Now for your explanation—"The natural man, or human nature left to its own impulses, profiteth nothing ; the words which I have spoken to you are the spiritual man, or human nature ennobled or strengthened by grace." How does this read to your mind ? It appears to be something very like nonsense to mine—not to speak of its utter incongruity as manifestly part and parcel of the proposition and questions that precede it. Do you not begin to wish that you had not meddled, at all, with the 63d

verse—or, as you call it, the 64th? Are you as much in conceit of *your new arrangement of it*, as at first? Have you not something like a foreboding, at least, that you are likely to receive a rebuke for your unwarrantable dismembering of the first clause of it. “It is the Spirit that quickeneth: the flesh profiteth nothing”? Is the proposition, “The natural man, or human nature left to its own impulses, profiteth nothing,” a reply to the murmuring of the unbelieving disciples? Has it any relation whatsoever to the preceding part of the Saviour’s discourse? Does a glimpse of such a topic appear there? What elicits our Saviour’s reply? The offence which many of His disciples take at their own carnal interpretation of His words. What did those words appear, to them, to enjoin? The real eating of His flesh, and drinking of His blood. As this is the subject of discontent, it must also constitute the subject of the answer to which that discontent gives rise. The flesh, then, of which the Saviour speaks, must be His *own* flesh, and cannot possibly represent “the natural man, or human nature left to its own impulses.” I repeat, it must be His own flesh, as that flesh, or the use to which it is to be applied, is the subject of dispute. The objectors, utterly devoid of faith, believe that it must be actually eaten, to insure everlasting life; and, naturally, though ignorantly, recoil at so monstrous a proposition. The very first question of the Saviour, “Doth this offend you?” proves, beyond the possibility of dispute, that there exists no ground for offence; and, as offence could proceed, alone, from the literal interpretation of His words, directly condemns that interpretation. His second question—“What and if you see the Son of man ascend up where He was before?” proves that it was impossible He should have proposed the actual eating of His flesh; as how could it be eaten by them, in case of such removal. His first proposition—“It is the Spirit that quickeneth”—proves that eternal life proceeds from the Spirit, and not from the real eating of His

flesh ; His fourth proposition—"The flesh profiteth nothing," proves that the real eating of His flesh could be productive of no spiritual advantage whatsoever ; and His fifth proposition—"The words that I speak unto you are spirit and are life"—proves that His whole doctrine relates to spirit, and that it is by the acceptance of such doctrine, and such doctrine *alone*, that a title to everlasting life can be established—in one word, that it is by the doctrine which relates to that flesh—the doctrine of the atonement—that salvation is to be secured ; and by not literally, or carnally, eating that flesh. It is not His flesh that profiteth ; but the doctrine which relates to His flesh, and which is wholly spiritual.

And now, Sir, what advantage can you possibly derive from those numerous texts in other parts of Scripture, which bear out the view that you take of the term "flesh," wheresoever that term is opposed to the term "spirit;" when in no one of these instances that you adduce, is it the *same* flesh as that which constitutes the topic of the 6th of John. With the most trust-bespeaking candour, you refer your readers to Gal. v. 13-26 ; 1 Pet. iv. 6 ; Matt. xxvi. 41 ; Jo. iii. 6 ; Rom. vii. 5, 6 ; Coll. ii. 5 ; 1 Cor. v. 5 ; 2 Cor. vii. 1 ; Gal. iii. 3-iv. 8 ; 1 Pet. iii. 18 ; Jo. viii. 15 ; Rom. xiii. 14 ; Gal. ii. 20 ; 2 Pet. ii. 10 ; in no one of which references will they find that the topic is the *same* as in the 6th of John—the flesh of Christ. Will you deny that His flesh, and His flesh *alone*, is the topic of that chapter ?—But you deny the all-sufficiency of Scripture !

But I have not yet done with your definition of the term "flesh," as employed in the 63d verse. "*Flesh and spirit, when opposed to one another in the New Testament, never signify the literal and figurative sense of an expression, but always the natural or spiritual man ; or human nature, as left to its own impulses, and as ennobled and strengthened by grace.*" Now, Sir, permit me to

direct your attention again to the proper antithesis with which the 63d verse commences, namely—

“It is the Spirit that quickeneth; the flesh profiteth nothing.”

Here we have the words “flesh” and “spirit” opposed to one another—and now let us try your definition. Let us put, to the most conclusive proof, the question, whether it be of His own flesh or not, that Christ is speaking, in this verse. We shall take the last clause, first. We shall isolate the verse in which we find it; casting the whole preceding context out of view. In a word, we shall afford every possible chance to your definition!

“The flesh”—or human nature left to its own impulses—“profiteth nothing.” This reads well—is a perfectly scriptural proposition, nothing marred by the insertion of your definition. The term “flesh” is here directly opposed to the term “spirit,” and consequently justifies your definition, and goes smoothly along with it. But, the term “spirit,” when opposed to the term “flesh,” signifies, “human nature ennobled and strengthened by grace.” We must apply the same test to the term, spirit. Let us see.

“It is the Spirit”—or human nature ennobled and strengthened by grace—“that quickeneth.” How does this read to your fancy? “Human nature ennobled, &c., quickeneth!” Why, such a doctrine, Sir, is not to be met with, from Genesis to Revelations, inclusive! I should call it the most audacious blasphemy, were it not, indeed, the sheerest nonsense! “Human nature,” Sir, “ennobled and strengthened by grace,” is human nature quickened!—quickened by the Spirit! “It is the Spirit that quickeneth,” and not human nature, howsoever ennobled and strengthened by grace! Now your definition being thus disposed of, with relation to the first clause—being proved to be utterly untenable—an abortion, without life or soul in it; it follows that it is equally inapplicable to the second; because, what

is the subject of negation in the latter instance, must necessarily be identical with the subject of affirmation in the former. That subject we find in the term "quickeneth;" whence the phrase "profiteth nothing" is, to all intents and purposes, tantamount to "quickeneth nothing;" the latter term being employed *adverbially*—being equivalent to "not," or to the adverbial phrase, "in no degree," or "respect." The "Spirit" is here opposed to the "flesh," in the regard that "the Spirit quickeneth," but the "flesh" doth not quicken. Now, Sir, having proved and demonstrated that the term flesh, as employed in the 63d verse, cannot possibly represent "human nature left to its own impulses," I demand of you what sense can possibly be attached to it, except its literal one? I demand of you to account for its presence, at all, in the 63d verse, if Christ does not design it to be taken in that sense? I demand of you to assign any even plausible reason for Christ's employing the term, if it be not His *own* flesh that He means to indicate thereby? That flesh being the subject of dissatisfaction, must, of absolute necessity, be the subject of the argument which that dissatisfaction elicits, even though the *term* had not appeared; but it *does* appear; and, so appearing, what else can it represent but His flesh? And, when He affirms of that flesh, that it "profiteth nothing," or "quickeneth nothing," what else can He mean, but that it "profiteth" or "quickeneth nothing," in the sense which has been attributed to it—namely, as a thing to be *really* eaten? The first clause of the antithesis, Sir, is a full, though contingent, refutation of your dogma; and the second is an *absolute* one; and both, in terms which can leave no room for doubt, except where men are visited with "strong delusion," denounce the belief, that we must *really* eat the flesh, and drink the blood of Christ, before we can be assured of salvation. Salvation comes of the Spirit, and of the Spirit *alone*; upon the authority of Christ. "It is the Spirit that quickeneth;" and upon the same authority, all carnal co-

operation is emphatically excluded. "The flesh profiteth nothing." Hence, Sir, "Eternal life is not promised to those who," in the sense of your church, "worthily partake of the blessed Eucharist;" because, in that sense, the flesh and blood of Christ are believed to be respectively eaten and drunk; and eating and drinking, in the literal sense of those terms, are carnal operations, relating, wholly and exclusively, to carnal things. Shake this position if you can—and you *must* shake it too, and that *thoroughly*; otherwise, you leave your church open to the charge of "eating and drinking unworthily"—yea, most unworthily!

Having thus re-connected and restored those portions of the text which it suited your policy to divide and mutilate, and having proved that your interpretation of our Saviour's answer is directly and totally opposed to that which it manifestly warrants; I now return to page 166 of your work, where I meet with your last appeal to the 6th of John.

'In the second place, what is the conduct of the Apostles? They remain faithful—they resist the suggestions of natural feeling—they abandon themselves to His authority without reserve. 'To whom shall we go?' they exclaim, 'Thou hast the words of eternal life.' It is manifest that they do not understand Him, any more than the rest, but they submit their judgments to Him; and He accepts the sacrifice, and acknowledges them for His disciples on this very ground. 'Have I not chosen you twelve?'—'Are you not my chosen friends, who will not abandon me, but remain faithful in spite of the difficulties opposed to your conviction?' The doctrine taught, therefore, was one which required a surrender of human reasoning, and a submission, in absolute docility, to the word of Christ. But surely the simple injunction to have faith in Him, would not have appeared so difficult to them, and needed not to be so relentlessly enforced by their divine Master.'

Here, Sir, as convincingly as in every other in-

stance, without a single exception, you betray your utter inability to interpret, wholesomely, "the truth, the love" of which you "have not received." You commence with grossly misrepresenting the conduct of the Apostles. In the absence of the slightest proof, that they applied, to our Saviour's words the offensive meaning which the reprobate Jews and the false disciples attached to them; you say "*They resist the suggestions of natural feeling.*" You further assert "*It is manifest that they do not understand Him, any more than the rest*"—Indeed!—What!—Is it possible that you wholly abandon, here, the proposition that you have been labouring, all along, to establish?—that now, at the eleventh hour, after having played the special pleader, with all your might and main, you throw up the rotten brief? "*It is manifest that they do not understand Him, any more than the rest*"—that is, any more than the reprobate Jews and the hypocritical disciples! Have you forgotten the conditions of the argument?—*Your own conditions!*—Here they are, "*The Jews believed our Saviour's words in the literal sense, even as we do; now the main point is, were they right in doing so or were they wrong? If they were right in taking our Saviour's words literally, we also are right—if they were wrong in taking them literally, then we also are wrong.*" Never were the conditions of an argument more positively stated—more lucidly—more, every way, satisfactorily! They breathe a frankness, which begets confidence in the man who could bind himself to premises that preclude the least possibility of evasion!—Could you not have left to another the task of proving the perfect baselessness of that confidence? You perish by your own premises, and you prove it!—though you don't avow it—though you deny it—though you declare yourself to be firmly standing upon the ground, every inch of which, except this last one where you are now tottering, has vanished from under your feet! "*It is manifest that they do not understand Him, any more than the rest!*" Then it is manifest that *the rest* do not under-

stand Him!—that the Jews, and such of the disciples as object to His words, do not understand Him! And how do they interpret His words? Literally—They interpret His words literally, *and they do not understand Him*. Then in interpreting His words literally, they interpret them *wrongly*!—Then the *Jews* are wrong and *you* are also wrong.

But you may interpose “What the disciples and the rest did not understand was the reference of our Lord’s words to the institution of the blessed Eucharist.” No wonder, Sir, when the transaction upon which you found your dogma did not take place till the night that preceded our Lord’s crucifixion. It would have been hard indeed to trace a resemblance between two things, but one of which was known! Therefore if this be your meaning, you leave Christ without excuse for doing, here, what He never did in any other instance; namely, teaching a doctrine which it was impossible for His hearers to receive, inasmuch as they were destitute of the shadow of a clue to it!

But, while you assert that the literal interpretation of our Saviour’s words is the true one, and, at the same time, deliberately state that those who interpreted them, literally, did not understand them; *how* will you maintain that what they did not understand, in these words, was the promise of the “blessed Eucharist?” It is *impossible*, Sir, that our Saviour’s language, *literally* interpreted, could have been intended as the vehicle of any such promise. You insist on the literal interpretation; and, now, I insist on keeping you to it. According to that interpretation, the flesh and blood must be *literally* flesh and blood. Is it *literally* flesh and blood that you receive in the blessed Eucharist? If it be, you can shew them. Shew them!—You shew me wine and bread! I see nothing else; and if I partake, I taste nothing else. They are as palpably wine and bread as the bread and wine of which I might have partaken, yesterday, at dinner! You tell me they have undergone a total change. Demonstrate the change!

You cannot, though your life depended upon your doing so! What is changed, becomes a different thing to what it was. Were you put upon your oath to declare, if, *according to the evidence of your senses*, the wine and bread had undergone a *particle* of change, you must reply that, as far as that evidence goes, they were to all intents and purposes, the same, after consecration, that they were before it—or you must forswear yourself—unless you chose to hold your tongue. To assert that, *according to the evidence of your senses*, they had undergone a particle of change, would be, as you know full well, nothing short of an atrocious breach of truth, which you would sooner die than utter. But though you cannot show the real flesh and blood; though you cannot demonstrate any change in the wine and bread; though your senses refuse to bear evidence to the particle of a change; still you *believe* there is a change; and that, your belief, is *positive* belief. What is real, Sir, is above even *positive* belief—is the subject of something far stronger than belief, howsoever positive—admits of proofs that carry us far beyond all descriptions of belief, landing us in absolute knowledge. You believe that a certain metal is gold; but your believing it to be gold, does not establish it to be so. But the metal is real, and, being real, it admits of tests. You test it, and it proves to be gold, and *belief* is at an end. Now, you *know* it to be gold; and, knowing it to be so, henceforward it would be absurd in you to say that you *believe* it to be so. Not one jot further than *belief* go the arguments of your whole church in the defence of transubstantiation; and not one jot further *can* they go. Did your church receive the real flesh and blood of Christ, she would *know*; and not merely *believe*, that she received them. She only believes—if, indeed, she *does* believe—that she receives them; therefore, the first proof of her dogma is not to be found in the 6th of John; because, interpreting our Saviour's words *literally*, it is His *real* flesh and blood that He promises there; the fulfilment of which pro-

mise would totally supersede belief, begetting the absolute demonstrable knowledge that it was indeed His flesh and blood that were communicated.

But, to return. You say—"They," the twelve, "submit their judgment to Him." What!—with regard to the interpretation which the Jews and the unbelieving, among the common discipleship, attach to our Saviour's words? No such thing! Do they say "Lord, we are content to really eat your flesh and drink your blood?" This would be, indeed, submitting their judgment to Him, in the sense which you assume; and nothing short of this would justify what you assert! Does a syllable, to this effect, transpire? Not a syllable! By what authority, then, do you thus confound the twelve with a gang of reprobates and hypocrites; the more especially as they speak for themselves? Why, Sir, do you suppress *their* account of the matter, and substitute one of *your own*? Scripture tells us what they say, and why do you not quote what Scripture records? Because what they say consists with the context of Scripture, but does not consist with the object of your lectures; because what they say consists with the doctrine of salvation through faith, but does not consist with the dogma of transubstantiation; because what they say returns a *distinct echo* of what Christ says in the 63d or 64th verse, in rebuke of those who have interpreted his words literally! Here is what the disciples say—or rather what Peter says for them—not as their *prince* or chief, but as their ever-ready spokesman—"Lord, to whom shall we go? *Thou hast the words of eternal life*; and we believe and are sure that thou art that Christ, the Son of the living God." No two most opposite things, Sir, differ more from one another, than your account of the conduct of the apostles differs from that conduct itself!

And how do you endeavour to bear out an assertion, for which you are unable to produce the slightest warrant?—an assertion, the fallacy of which becomes manifest the moment we appeal to Scripture! Why,

by another equally unwarrantable one! You add—“*And He accepts the sacrifice, and acknowledges them for His disciples on this very ground*”—namely, “*because they submit their judgment to Him.*” And you have the face to proceed to the proof of this; but how? By the Roman Catholic mode—the mutilating of Scripture! You take a *clause* of our Saviour’s reply to Peter, as the spokesman of the twelve, “Have I not chosen you twelve”—and add, as a paraphrase of your own, “Are you not my chosen friends, who will not abandon me, but remain faithful in spite of the difficulties opposed to your conviction”!!! It is impossible, Sir, to imagine that you believe in what you thus deliberately set down, without attributing to the influence of strong delusion this grossest divergence from the truth! Your suppression, of an *inseparable* portion of the text, would seem to justify a still more degrading inference. Here is the text entire, and ponder it; and read it scripturally, if God will permit you! “Have I not chosen you twelve, and one of you is a devil.” What! Is the spiritual mist so thick, that you cannot distinguish the most *withering blame*, from the most *cheering laudation*?—*wincing* from *rejoicing*?—*cowering* from *exaltation*?—*a caress* from *a blow*! Our Saviour’s words, Sir, convey the most humiliating accusation that could well be made—nothing short of the existence of treason among the twelve, leaving every individual, of them, open to the charge—“One of you is a devil!” *Which* one? *Any* one, for any light that Christ throws upon the question! And this you would transform into “*a reward*,” because “*they submit their judgment to Him?*”—because, as you would have us understand, they offer no objection to the sense, in which the reprobate Jews, and the dissembling, among the common discipleship, have received the words of Christ!—this, an announcement, the import of which must have made the hairs of every one of them stand on end! I beseech you, Sir, to consider what would be the effect of your declaring to a company of twice the number of guests,

who might happen to be sitting round your hospitable board, "I have invited you to dinner, and one of you is a thief." Would not the whole be likely to start from their seats?—to direct towards you looks of question—aye, and words of question too—with something more akin to umbrage than satisfaction? And, yet, you assert that our Saviour rewards His apostles by saying to them, "Have I not chosen you twelve, and one of you is a devil!"—They knew not, *then*, to whom the denunciation pointed.

You proceed—"The doctrine taught was one which required a surrender of human reasoning, and a submission in absolute docility to the word of Christ." Christ, Sir, never proposed such a doctrine! There is no single doctrine of Christ which the christian cannot give a *valid* reason for accepting. There is no single doctrine of Christ which He commands us to receive with "*absolute docility*." Even His miracles are established by reason, because they were attested by the eyes and ears of multitudes. It is the "word" of *your church*, Sir, and not "the word of Christ," which requires "*a surrender of human reasoning, and a submission in absolute docility*;" and thus, Sir, your church debases men, while Christ exalts them! Christ calls His followers friends and brethren. Your church, certainly, does not call her followers "slaves," but she, *as certainly treats them as such*; while they, being unstartled by the revolting name, submit most docilely to the still more revolting reality!

You conclude with saying—"Surely, the simple *injunction to have faith in Him, would not have appeared so difficult to them, and needed not to be so relentlessly enforced by their divine Master*." This is another unpardonable attempt to club the special discipleship with the reprobates, who were alone the direct objects of our Saviour's address. What you call the relentless enforcing, was provoked by the latter, and, to the latter, was exclusively directed; while it was of such a nature *as, to the mind of the believer, must have carried the*

conviction that our Lord was speaking figuratively. And the language of Peter justifies the inference that the twelve regarded it in no other sense. The twelve, as well as the whole of the common discipleship, were merely the witnesses of what was transacted; and what was transacted consisted of a dialogue between Christ and the reprobate Jews, interrupted, only, by certain remarks, which the latter make among themselves. From the 26th verse down to the close of the 58th, none of the discipleship can, by any means, be involved in the charge of influencing the language of Christ. It is only at the 60th verse that some of them murmur, and then, indeed, out of consideration for the rest, His language is influenced by His disciples—then, indeed, in terms so express, that it demands the presence of strong delusion to fail in comprehending them. He explains what He had previously said; denouncing the literal interpretation of His words, and reiterating the doctrine of purely spiritual regeneration.—“It is the Spirit that quickeneth; the flesh profiteth nothing”—in other words, “You cannot be profited by eating my flesh; it is by receiving the *doctrine*, which relates to my flesh, that you can be profited.” And what is that doctrine? The doctrine of the old, as well as of the new, covenant—the sacrifice of Christ as “the Lamb of God, which taketh away the sins of the world.”

Thus, Sir, have I followed you—and pretty closely too—to the conclusion of your first lecture; and proved—from the word of God, and with trust in God’s help—to the conviction of every man who is not visited with “strong delusion,” and who may happen to peruse these pages, the utter baselessness of *every* argument that you have produced in support of the proposition that the first proof of your church’s dogma is to be met with in the 6th of John. That church had been your debtor, had you not been ambitious of figuring as her champion; for, by your mode of defending her, you have only rendered more palpable the brand of heresy with which she is already sufficiently stamped

in the estimation of every one who has "received the love of the truth."

I cannot, Sir, refrain from expressing my astonishment, that, reverencing, as you do, the authority of the Council of Trent; you should have profited so little, by the example of its *convenient* moderation, as to advocate, through thick and thin, a theory, upon which that council refrained from coming to a positive decision. In your fifth lecture on that real fiction of your church, the real presence, you say,—"*But regarding the promise of St. John, the holy synod observed its usual caution, which proves how far it was from merely seeking to impose doctrines without sufficient proof, to satisfy the conditions of our principle of faith. For the functions of a general council being to define what the church has always taught; as such unanimity among the ancient fathers and among the latter divines, was not discovered as could meet the intensity of proof required; it manifestly drew a distinction between the two passages*"—the sixth of John, and the institution of the Lord's Supper—"and did not sanction the words of promise with a formal dogmatical precision." Here is the exercise of caution on the part of the holy synod, through the absence of sufficient proof, and the want of unanimity! Here is dissent in the holy synod, respecting the true interpretation of the sixth of John! Here is a positive avowal that, up to the time of the Council of Trent, your church had not always taught that the first proof of the Eucharist is to be found in that chapter! Here, according to the highest authority that you can quote, the question whether our Saviour's language ought to be taken figuratively or literally is debatable. Here it is declared to be doubtful that Christ, in the sixth of John, intended to enjoin to real eating of His flesh and drinking of His blood! Now where was *your* caution? How came it, that, with the admonition of the Council of Trent staring you in the face, you could venture to commit yourself and expose yourself, so recklessly, and irrecoverably as you have done? Ought it not to have been apparent to you that the "two passages" were

not at all *akin*; when, from the weakness of the one, the council withheld, from it, the sanction of "a formal dogmatical precision;" while its estimation of the other was so exalted that, upon the strength of it, it did not hesitate to concoct a barefaced and outrageous lie.— "Whereas our Saviour Christ did declare that to be TRULY His body, which He offered under the appearance of bread."

But I know full well the consideration which thus perniciously admonished you to cast all thought of common circumspection to the winds. You spy a flaw in the record. You know full well that though you may pretend to find the *body* and *blood*, in "the words of institution;" you look in vain, there, for the *soul* and *divinity*. Search the whole Bible, as you may, four words, alone, can you light upon, by a vicious interpretation of which you can venture, as you flatter yourself, to establish a doctrine the most outrageous that ever suggested itself to the carnal conception of man; and those four words you meet with in the sixth chapter of John, "he who eats me." Thus you *must* have the sixth of John—as your church *must* have Peter for her first bishop, notwithstanding a "cloud" of proofs that he never set foot within the precincts of "the eternal city;" thus you must complete what the Council of Trent left imperfect, from the absolute deficiency of evidence; though the evidence was not a whit less forthcoming *then*, than it is at the *present* time; thus you must attempt to fortify a post which, as you must be well aware, is far from being impregnable; and your only means of strengthening which, are the very resources which others, with twice your skill and cunning, have abandoned!

You are a theologian. Ought it not, Sir, to have struck you, that, had there existed any scriptural authority for your dogma, over and above what your church pretends to find in Matthew, Mark, Luke, and Paul, it behoved her to look for it, a little further back? Sir, without supposing the presence of "strong delusion," I defy a common christian, far more a theolo-

gian, to believe, that, while every other doctrine of salvation is anticipated in the first grand record; one, so paramount as yours is alleged to be—one, without subscribing to which, every other such doctrine is void—one, which your church represents as the only means whereby a title to everlasting life can be established—could possibly be endowed with scriptural vitality to the amount of a single spark, and yet have been given to such neglect by the Spirit as not to be found, either directly or by implication, in any one text, from Genesis to Malachi!

Upon the evidence of this single fact, your dogma deserves nothing short of spurning and execration at the hands of every man *who deserves* the title of a christian. You plead, elsewhere, the sanction of Protestant divines. The Protestant Church, Sir, has not got wholly rid of the leaven of Popery. A little, and something more than a little, too, has been retained—as every one can perceive from the style in which, at the present day, the unholy ingredient is working. And, with regard to Protestant churchmen of bygone times; when I know that *the offending eye* that ought to have been plucked out and cast away, was *not* plucked out and cast away; and that the *offending hand* which ought to have been cut off and cast away, was not cut off and cast away—when I know this, I feel no difficulty whatsoever in accounting for contradictions, even though they occur in the instance of a bishop or of an arch-deacon.

Your church, Sir, bears a strong resemblance to the Jewish Church. As the Jewish Church testifies to the truth of the very record that convicts her of spiritual blindness; so the Roman Catholic Church testifies to the truth of the record that proves her to be the victim of “strong delusion.” If we wonder at the one, we have equal cause to wonder at the other. Your church declares that the New Testament is the Word of God; and while she thus establishes its perfection, she maligns *its all-sufficiency!* Why? Because, if she *admits* its

all-sufficiency, she denounces her own dogmas! Could she have extracted from the Word of God, an even tolerably clear authority for those dogmas; the blasphemy of thus depreciating that Word had been spared her! Still for this very blasphemy, she is aware that she must produce what will pass for divine authority; and accordingly, what she cannot find, she shamefully invents—a *secret traditional oral code, promised by Christ to His Apostles, communicated to His Apostles by the Spirit, and by them, handed down to her priests*—priests, at the bare thought of communicating with whom, the Apostles would have recoiled and shuddered! Hence the fiction of Apostolic succession, that curse of the visible church! Sir, it can be proved—*proved to demonstration—from the Word of God, that your church is in possession of no such code!* That Christ promised a revelation is true; that the Apostles received that revelation is true; but that it was preserved by them as a secret is *not* true—unless indeed you can convict them of disobeying one of the most express and positive commands of Christ—which you cannot. The Apostles *honoured* that command! The revelation appears—not once, but again and again!—appears in full! and among other heresies, sets forth a perfect foreshadowing of those of your church—an appalling, an abhorrent foreshadowing! Well may she labour to impose upon mankind the belief that the promised revelation was designed to be a *secret* one! But God takes care of His Word! God, Sir, takes care that if His Word be wrested to the countenancing of lies, the blame shall not lodge at its own door, but at those of the apostates who reject the love of that Word, and would constrain it, if they could, to become the pander to their own carnal and devilish appetites. Apostolic succession!—The New Testament does not denounce antichrist by *name*, more clearly and emphatically, than it denounces Apostolical succession, in the carnal *spirit* of that atrocious fiction! The character of the means may be truthfully established by contemplating the character of the end to which they essentially

subserve. Review the Papacy!—the grand exemplar of the “strong delusion,”—the huge, rank, venomous imposthume, which has rooted itself upon the body of the visible church, to the enfeebling, the wasting, the draining, the once almost total corruption of that body; upon whose wholesome juices its bloating has remorselessly fed, converting good into bane, health into disease, life into almost death! Review, I repeat, the Papacy—never mind the titled, strutting subordinates; but look to the Head—the universal father, in defiance of Christ, and in disparagement of the only Father—look to *him!*—insolently tricked out as he has been, and in a measure still is, in all the appliances that administer to the worst of human lusts—power, pomp, revenues, ceremonies, pageants, mysteries, mummeries! How could such a monstrosity have been propounded and acknowledged, as part and parcel of christianity—as a system hallowed by the authorization of Him who uniformly inculcated self-denial, humility, poverty, endurance, simplicity, and truth; and cast up a wall as high as heaven itself, between His kingdom, and the kingdom of this world—how, I say, could such a system have been conceived, commenced, perfected, and endured, except that, in consequence of their not having “received the love of the truth, that they might be saved,” men had been visited with “strong delusion” that they should believe a lie!

Count not, Sir, upon the authority of the fathers, while your church has enjoyed the custody of their works. Who will swear to the genuineness of those works? No man who can connect cause with effect! Say they are genuine, who will subscribe to what he finds in them, when what he finds, he looks in vain for, in the Word of God. From the moment that your church acknowledged any other headship than that of Christ, she apostatised from Christ! Ignatius establishes the date of her heresy, where he speaks of Rome as the *presiding* church. From that moment the testimony of the best of her children is stamped with suspi-

cion. And mark, Sir, in the instance of the Roman Catholic Church, the signal, awful, tremendous illustration of the text, "Whatsoever a man soweth, that shall he reap." Heresy succeeded to heresy. The first carnal dogma—the seed of Rome's own sowing—gave natural birth to a succession of dogmas, equally carnal. The altar which Christ had removed—the need of which was declared by the Spirit to have passed away—was restored! The image which Christ came to cast down, had scarce begun to totter, when it was set, more firmly than ever, upon its feet again! Men, striving against God, strained every effort to roll back into the chaos of polytheism, whence it had just been called forth, the new, and bright, and lovely world of christianity! Under the specious plea of zeal for the spreading and consolidating of a spiritual kingdom, a huge, gross, and insufferable fleshly tyranny was gradually established, until the whole flock of Christ became the property of those who called themselves His shepherds. And what followed? At times, at least—and not seldom—the unbridled revelling of the most revolting human lusts! so that there is no feat of intrigue or stratagem, no exploit of falsehood and treachery, no outrage of aggression and spoliation, no excess of lasciviousness and luxury, no grasping of selfishness and avarice, no wantonness of persecution and torture, no perpetration of sacrilege and blasphemy; of which a signal and paramount example cannot be instanced by appealing to some one page or another of the annals of the Roman Catholic Church! "She has had her virtues, too," you will interpose. I grant it—and so has the Church of Mahomet—quite as illustrious an example of *unity* as your church—and so had the worshippers of Jupiter and Juno, *their* virtues. The likeness in which man was created is nowhere wholly lost. Virtues will be found among savages; but mere human virtues, howsoever lustrous, can never brighten into the radiancy of christianity!

SECOND LECTURE.

Having done with your first lecture on Transubstantiation, I proceed to your next, which you preface with Matthew's narrative of the institution of the Lord's Supper.

“ And as they were eating, Jesus took bread, and blessed *it*, and brake *it*, and gave *it* to the disciples, and said, Take, eat; this is my body. And He took the cup, and gave thanks, and gave *it* to them, saying, Drink ye all of it: For this is my blood of the new testament, which is shed for many for the remission of sins.”

At the very outset, I find you at the game which I have so frequently detected you in playing; and at which every Roman Catholic controversialist, with whose works I am acquainted, is equally expert—that of mutilating Scripture. When, for your text, you quote Matthew's account of the instituting of the Lord's Supper, you suppress a passage which clearly establishes the fact that the bread and wine were regarded, by Christ, as the mere *types* of His body and blood, and not as that body and that blood *themselves*. The words which you suppress are these; and, as they strictly refer to the cup, of which our Saviour has just commanded His disciples to partake, it behoved you, in simple fairness, to quote them. By suppressing them, you present us with a tolerably conclusive proof, that you had weighed their obvious import, and found it wanting; so far as the success of your cause is concerned, “ But I say unto you I shall not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom”—“ *This fruit of the vine.*” These words, immediately following the delivery of the cup, refer, indisputably, to *its contents*; and prove to the conviction of every one,

who *wishes* to read them, aright, that those contents consisted of wine, and not of blood. Mark's account corresponds with that of Matthew. Luke, it is true, introduces the words, previously to the breaking of the bread; but, as it does not necessarily follow, thence, that Christ did not employ them *again*, where Matthew and Mark have placed them; and, as the evidence of two competent witnesses ought, of necessity, to outweigh the testimony of a solitary one; moreover, as the Apostle, *alone*, who was actually present—which Luke was *not*—demands precedence in point of credibility; no man who argues for truth, can countenance, for a moment, the decency of receiving the account of Luke, in preference to what Matthew relates.

To evade the fatal light which the texts of Matthew and Mark throw upon our Saviour's words, the Roman Catholic theologian casts himself upon Luke. Now, setting aside the *paramount* authority of Matthew, the probability of Luke's having misplaced the words, which Matthew inserts, immediately after the presenting of the cup, becomes more evident when we find, that he has committed a similar oversight, with regard to the institution itself. According to this Evangelist, Judas partakes of the Lord's Supper; an occurrence which our reverence for the Redeemer would by no means lead us to expect. It is not indeed to be credited that, aware as He was of the step which Judas was about to take, Christ would permit him to participate in the solemn commemorative rite, which He was upon the point of founding. Now, that Judas had previously withdrawn admits of the most unquestionable proof. Though Matthew, it is true, does not expressly state as much, yet he presents us with what is perfectly equivalent; namely, the denouncing of Judas, before the breaking of the bread, and the delivering of the cup; for can it be believed that Judas would have remained, after having been made the object of a public and direct charge of the most odious treason? But John, though he does not allude to the Lord's Supper, removes all ground for speculation, by stating, that Judas was

no sooner aware that the Lord foresaw his treachery, than, not only, he "went immediately out," but was dismissed by Christ Himself. At the second verse of his 13th chapter, John writes, "And supper being ended (*the devil having put it into the heart of Judas Iscariot, Simon's son, to betray Him*)," Here the parenthetic clause clearly indicates an occurrence which took place during the eating of the Passover; and, to this occurrence, John returns, at the 21st verse, preparatorily to giving a circumstantial statement of what he but passingly glances at, in commencing the chapter. "When Jesus had thus said, He was troubled in spirit, and testified, and said, Verily, verily, I say unto you, that one of you shall betray me! Then the disciples looked, one on another, doubting of whom He spake. Now, there was leaning on Jesus' bosom one of His disciples, whom Jesus loved. Simon Peter, therefore, beckoned to him, that he should ask who it should be of whom He spake. He then, lying on Jesus' breast, saith unto Him, Lord, who is it? Jesus answered, He it is to whom I shall give a sop, when I have dipped it. And when He had dipped the sop, He gave it to Judas Iscariot, the son of Simon. And after the sop, *Satan entered into him*, then Jesus said unto him, That thou doest, do quickly," &c., &c. "He then, having received the sop, went immediately out." Now Matthew having testified that Judas was denounced before the instituting of the Lord's Supper; and John having testified that he was no sooner denounced than he withdrew; it necessarily follows that the departure of Judas *must* have occurred *previously* to the breaking of the bread, and the delivering of the cup. Luke must therefore have fallen into a mistake, with regard to the order of these incidents; as, according to his account, Judas partakes of the Lord's Supper—of which we are justified in believing that Christ would not have permitted him to participate. Moreover the relation of Mark coincides with that of Matthew. Thus Luke stands alone; while what he states is not only improbable in itself, but is also opposed by evidence of immeasurably greater weight than

his own. If, then, we find him to be manifestly at fault, as regards the institution itself; we can surely experience little hesitation in attributing, to similar oversight, his placing our Saviour's remark upon the cup, where he does; especially when an *actual* witness of what occurred assigns to it a different location. Thus we have our Saviour's own express declaration, that, what the Apostles partook of consisted of wine, and not of His blood—a fact—a stubborn fact—which forces your church to the extraordinary shift of asserting, that a substance, the presence of whose every characteristic property admits of the most incontrovertible proof, is, only in *appearance*, that which it can be shewn to be, in *reality*!

Thus, Sir, your dogma perishes by the very first witness to whose evidence you appeal; and the more so, as you manifestly endeavour to suppress a portion of what He says. That portion condemns your dogma. That portion testifies, upon the express authority of Christ, Himself, that the wine underwent *no* change; and what holds, with respect to the *wine*, must *equally* hold with respect to the bread.

And now, Sir, let me ask you whether, instead of deliberately uttering the flagrant falsehood, "Whereas our Saviour Christ did declare that to be *truly* His body," &c., it had not been more consistent with the pretensions of the holy Synod of Trent, had it propagated some such doctrine as this—"Whereas, immediately after delivering the cup, our Saviour Christ, manifestly referring to its contents, did declare 'I will not drink, henceforth, of *this fruit of the vine*, until that day when I drink it new with you, in my Father's kingdom.' This Holy Synod decrees that, whatsoever the church may have hitherto taught, Scripture teaches us that the contents of the cup underwent no change; and that, consequently, they are to be regarded as the *type* of Christ's blood, and not as that blood *itself*. It further decrees that what applies to the wine must equally apply to the bread; and that, accordingly, our Saviour's words 'This is my body'—'This is my

blood' must be received as having been delivered in a figurative sense; not only because it is not any where announced in Scripture that the wine and the bread underwent any change; but, also, because our Saviour Himself establishes the absence of such an occurrence, directly, with reference to the wine, and, inferentially, with respect to the bread."

Though it is not my intention, or my duty, to follow you in your strictures upon the mode in which sundry opponents of your dogma endeavour to expose its fallacy and absurdity; still, when you throw the temptation in my way, I cannot refrain from pointing out an additional evidence or two of that "strong delusion," which not only prevents you from seeing the truth, as set forth in the Word of God; but even incapacitates you from distinguishing right from wrong, in prosecuting the most simple argument, with reference to the dogmas of your church.

You quarrel with one opponent for saying—"We contend that we must understand the words figuratively, because there is no necessity for taking them literally." Here you exclaim—"What sort of a canon of interpretation is here laid down?" Pray, what is the matter with the canon? The canon is a very good one—an unexceptionably lawful canon; and you only expose yourself by finding fault with it. Strangely ignorant of the rebuffs with which it invariably treats you, you now appeal, again, to analogy. You say—"Therefore, when Christ is called God, or the Son of God, we must first prove a necessity for believing Him to be God, before we can be justified in drawing conclusions from the words of the text themselves." Not a doubt of it! And has not God foreseen that necessity? Has not God provided for that necessity? Are not the prophecies that relate to Christ, the miracles of Christ, and the doctrines of Christ, the evidence of a regard to that necessity? Exists there any such necessity for giving the "words of institution" a literal interpretation? Is such an institution, as you represent the Lord's Supper to be, a necessary institution, when, what you pretend to be

effected by it, can be effected by faith, without it—if the promises of Christ Himself may be relied on? The canon, Sir, is an excellent canon!—a canon of universal applicability—a canon which perfectly consists with the doctrine of your *alleged* first bishop—your *suppositious* rock—Peter! “Be ready, always, to give an answer to every man that asketh you a reason for the hope that is in you.” You add—“*The same author gives us, as a further motive for not understanding them so, that the literal meaning leads to direct contradictions and gross absurdities.*” You make no comment upon *this* proposition, and I applaud your prudence in forbearing, to do so; for most gross, indeed, the absurdities are, and most direct the contradictions, into which the literal meaning betrays you.

You find fault with another opponent for affirming that the Catholic doctrine of transubstantiation is “erected on a forced and literal construction of our Lord’s declaration.” Here you expose yourself again, exclaiming—“*I would ask where on earth were these two words put in juxta-position in any argument before? To call the literal, the forced interpretation!*” And why not, Sir? In what system of logic is it set down as a canon?—You see you are teaching me to write scholastically—In what system of logic, I pray you, is it set down as a canon, that an interpretation cannot be forced, if it happen to be literal? What, I pray you, constitutes a forced interpretation, if it be not the circumstance that the sense, which is attributed to a text, does not, of right, belong to it? Is it a figurative interpretation, *only*, that admits of being placed in such a predicament? May not a literal interpretation be similarly disqualified; and, being so, is not such literal interpretation a forced one? Knowing how learned you are, and seeing how strangely you reason, I feel strongly inclined to borrow from Festus, the remark which he made to Paul; and, which, with a simple change of name, would, perhaps, be quite as much *in* season, here, as it was manifestly *out* of season in the case of the apostle. I assure you, Sir, there is

no impropriety, whatsoever, in the juxta-position of the terms "literal" and "forced." Depend upon it, they have come very lawfully together. Their union, believe me, is characterised by mutual perfect consent and congeniality, and warrants my most earnest expostulation against the divorce with which you seem to threaten them. But let me put the case in a point of view, which, I humbly think, can hardly fail to come home to you. There was a time, Sir, when England went by the appellation of the Pope's Ass—a title so flattering, it would appear, that you and your priestly brethren—and other priests, disgracefully identified with you in principle, though they disown you by name—are moving—I would not say Heaven, but another place—and earth, to render her worthy of it, again. Should it come to even so glorious a pass—and I acknowledge that there exists some warning signs of an approach towards such a consummation—Should it come, I say, to such a pass—should England flourish again, as the ass of his holiness, the Pope—what would you denominate the literal interpretation of the triumphantly recovered title? Would you not call it a forced one? Would you not call it a forced interpretation, to say that once Protestant England was changed into the quadruped with long ears, and loud bray, and patient enduring temper, bridled and saddled for some Pio Nono to sit astride upon? This would be the literal interpretation of the title, and would it not be a forced one? Men sometimes go by the titles of serpents, hogs, and bears. Would not the literal interpretation, in such instances as these, be a forced one?

When a man evidently argues for victory, and not for truth—endeavours to pass fiction off for fact, and to convert fact into fiction—suppresses evidence, or dishonestly attempts to colour it; if we call such a one a Jesuit, though he be not literally so, will not the literal interpretation of our language be a forced one? Will it not be a forced interpretation of our language to conclude that he *literally* belongs to that proteus

class of humanity, the members of which assume any shape they are commanded to take, from the family menial to the confessor of sovereignty—possess the bodies, limbs, heads, and hearts of men, without even so much of the volition as the very African slave occasionally retains—cultivate their intellectual faculties to a height, the most apt measurement of which, is the depth to which their moral faculties are abased—hold the violation of the most honoured claims of society, and of the most sacred laws of God, a merit, as a sacrifice of humility and obedience, accorded towards the will of him who is the head of the heart-and-soul debauched fraternity? Thus, Sir, you see, I hope, that an interpretation may be literal and yet forced; and forced, believe me, is the literal interpretation of our Saviour's words—forced, by the testimony of the substances themselves; forced, by the irreverence with which, as recorded in Scripture, they were treated in one of the primitive churches; forced, from the perfect silence which John, James, Jude, and Peter have observed, with regard to the Lord's Supper; forced, from the comments of Paul; and forced from the declaration of Him who gave utterance to them. "I shall not drink henceforth of *this fruit of the vine*, until that day when I drink it new with you in my Father's kingdom."

The rest of your second lecture is devoted to the gratuitous task of refuting the theory that the verb "is," as employed in "the words of institution," is convertible into the verb "represents." The true interpretation of our Saviour's words depends upon ground far stronger than that of mere verbal criticism—fact. You say that the Supper which your church administers is that of the Lord's instituting. You administer bread and wine. You dare not take your oath that, *according to the evidence of your senses*, it is anything but bread and wine that you administer! You dare not! If you did, I tell you, point blank, that you would be foresworn! Don't instance *what you believe!* I deal, alone, with what you *know!* I speak

to facts. I demand of you to produce the *evidence of your senses*—senses, similar to what the apostles enjoyed, when they saw that it was bread which Christ gave them; and knew, from the testimony of their palates, that it continued to be bread; when they saw that it was wine with which Christ filled the cup, and knew from the testimony of the same organ that it was wine which they drank from the cup. I am aware of the Roman Catholic shuffle—"The senses are not to be relied on!" Miserable juggle! If then, in the case of the apostles, the wine and the bread underwent no particle of change, which their senses could detect; what could they possibly infer, from our Saviour's words, except that those substances were the mere *types* of His body and blood? Does He tell them that they are changed? No; on the contrary, He establishes the absence of change with regard to *each* of the substances, by expressly affirming that fact, with regard to *one* of them—"I shall drink no more of this fruit of the vine;" while Paul takes ample care of the other—"As often as ye eat this bread," &c.—"Whosoever shall eat this bread," &c.—"So let them eat this bread," &c. The true interpretation of our Saviour's words depends, Sir, upon fact, and not upon verbal criticism—fact, as regards the evidence of the bread and wine, themselves; fact, as to what is alleged with regard to the bread by Paul; and, with regard to the wine by Christ. Upon ground, therefore, no less solid than absolute fact—ground that excludes all tampering, on the score of mere belief—our Saviour's words are properly interpreted, only when they are received in a figurative sense; and, accordingly, the propositions—"This is my body"—"This in my blood"—when scripturally understood, find their equivalent paraphrases in the more extended propositions—"This is my body in the type of bread"—"This is my blood in the type of wine"—just as the blood and flesh of the sacrificial lamb, were the types of the body and the blood of Christ. If you ask me why our Saviour did not expressly declare as much, I demand of you, where

was the necessity, WHEN THE FACTS SPOKE FOR THEMSELVES ?

Contemplate, Sir, the occasion upon which the Lord's Supper was instituted. That occasion ought to enlighten you. Do you see nothing in it?—no reference whatsoever to the bread and the wine?—no evidence that the offering of flesh and blood was ordained thenceforward, to cease? Have you never weighed the import of our Saviour's words "With desire I have desired to eat this passover with you, before I suffer?" Whence this vehement desire, if not because that passover was the last of which the believer should partake—the closing act of the old dispensation?—Had the so-called fathers of your church remained content with the work of the Spirit—had they repressed their ambition to make and meddle, where doctrine, with respect to both faith and discipline, must, *of necessity*, have been *complete*—had they limited their labours to the object of ascertaining the intention of the divine mind by prayerfully studying the revelation, in which that intention is conveyed—had they persuaded themselves that the Church of God, as delineated by God Himself, *must* be perfect, and, accordingly, not only needed not, but forbade, modification or addition, through the officious zeal of human interference; your church had then, perhaps, remained what she appeared to have been, when Paul addressed his first epistle to her,—the spouse of Christ; instead of becoming what she too soon commenced to be—the painted, patched, bedizened, and glozing adulteress-leman of antichrist!—and you, Sir, perhaps had been a modest Scripture-bishop, preaching the gospel, in simplicity and truth; instead of a many robed, mitred *traditional* priest, exposing yourself to castigation, at the hands of a poor playwright, by propagating an odiously superstitious, idolatrous, and self-denouncing dogma, substituted for a rite of God's own founding; and one which is as rational, as it is simple and inviting and endearing! The Lord's Supper, Sir, was instituted upon the occasion of the **LAST PASSOVER**, of which He, and His dis-

ciples should partake. The passover constituted one of the anticipatory types of Christ; the sacrificial flesh and blood represented the flesh and blood of Christ. The antitype, now immediately approaching—the grand victim, now, being upon the point of being offered up—the passover had performed its duty and was done with; as well as every other sacrifice of blood that inculcated the looking for of Christ. Blood—that since the fall of Adam had been shedding, in expectation of “the blood of *sprinkling* that speaketh better things than that of Abel,” and with faith in the atoning efficacy of that blood—was now to be shed no more, when, the very next day, the sublime catastrophe, of which, for upwards of four thousand years it had been the humble but faithful herald, would be accomplished in the immolation of GOD THE REDEEMER! Now, Sir, as it had pleased the Almighty, that, through types, consisting of flesh and blood, His people should be kept in mind of the atonement while it was yet to come; how consistently with the divine economy, might it please Him, by the establishing of *new* types—types that did *not* consist of flesh and blood—to keep them in mind that the atonement had been accomplished, and, consequently, that all necessity for the former had passed away?—Your dogma is as manifestly a reversal of the design of God, as it is obviously an insult to human reason, and an imposition upon human credulity! The wine and the bread of your altar, Sir, are idols, in no wise differing, as such, from those, which the Israelites fashioned out of an ash, or an oak. The wine may be the remnant of what you drank at table; the flour, the remains of what was used to make your pastry; as the wood which the Israelite worshipped was the stock of the tree, with which he made a fire to warm himself, or to cook his meat with. I should wonder, Sir, that a priest of your church should never have faltered in lifting the cup to his lip, were it not for reflecting upon that shutting of the eyes and of the heart, which Isaiah so fearfully describes in his 44th chapter, and as fearfully illustrates in the 29th verse: “He

feedeth on ashes. A deceived heart hath turned him aside, that he cannot deliver his soul, nor say, 'Is there not a lie in my right hand?'" You may object that the idol of the heathenish Israelite was the image of an unknown god, while yours, as you allege, is the embodying of the true God; but this does not mend the matter. Nay, *your* sin is the more offensive, inasmuch as, professing to know the true God, you mock and dishonour Him! Besides, the idolatry of the wood was obviously less brutishly degrading; because, possessing form and feature, through the gifts of the worshipper, it differed from the tree whence it was taken; while the wine and the wafer, out of which you pretend to form your God, possess not the shadow of any distinctive characteristic which could prevent them from being confounded or identified with the substances which supply them?

I have done, *for the present*, with your second lecture upon transubstantiation; and now proceed to examine your third and last.

The first ten pages of your third lecture are occupied with a series of appeals to analogy—for which you seem to entertain a most infatuated fondness, notwithstanding the coyness, with which, to the conviction of all eyes except your own, it invariably treats you. You instance the changing of water into wine; the feeding of multitudes with a few loaves of bread, &c.; our Saviour's walking on the water; His commanding the elements; His raising the dead, and His cleansing the leper. These—and you might have quoted sundry other miracles—you adduce in proof that a "*contradiction of the laws of nature, or an apparent violation of philosophical principles,*" ought not to constitute a ground for doubting that the bread and wine of the Lord's Supper are the flesh and blood of Christ. What Christian, Sir, ever disgraced himself, so brutishly, as to state, that "opposition to philosophical principles, or to the laws of nature" had anything to do with the matter? What Christian ever dared to assert that Christ—or the Almighty—could not have performed

the miracle which your church alleges Him to have worked? His *ability* to do so is never brought in question! It is the alleged miracle, *itself*, that is disputed. Produce the evidence of the miracle; and, one and all, we believe. Place it on a footing with *any one* of the recorded miracles of Christ, and it is granted. Is it within the scope of possibility to class *your* miracle with those which you have enumerated? The governor of the marriage feast drank wine, and not water; the disciples saw Christ walking upon the sea, and received Him bodily into their ship; they heard Him command the tempest to cease, and witnessed, with at-
tending awe, that it instantly obeyed Him; the dead rose up, the living; the leper became the clean! Upon evidence so irresistible, that infidelity itself believed to the full extent of what was done, "the laws of nature, and the principles of philosophy" bowed and gave way at a word, or a sign from the God of nature! For the body and the blood, your church can produce no atom of such evidence; but shows us, in their stead, *mere* bread and wine! What we *know* to be bread and wine, we must *believe* to be flesh and blood! Did Christ leave the wine to the belief of the governor of the feast?—or the food to the belief of the multitude?—or His walking on the sea, and stilling the tempest, to the belief of the disciples?—or the raising of the dead to the belief of their friends?—or the cleansing of the leper, to the belief of the diseased, or of those who saw him healed? What were you about when you thought of appealing to evidence which, as you ought to have known, would no sooner open its mouth than it would denounce your dogma? What but "strong delusion" could possess you, to run your rotten bark right upon a reef, with the view of saving it? There is not one of these miracles which you have quoted—there is not one solitary miracle of Scripture—that does not give the lie to your dogma!

You demand of those who deny the truth of your dogma "*What becomes of the Trinity?—what becomes of*

the incarnation of Our Saviour? what of His birth from a virgin? and, in short, what of every mystery of religion?" All these mysteries, Sir, are safe enough, though your dogma had been strangled, as it ought to have been, in the birth; or were to be put out of the world to-morrow! We have the Father, the Son, and the Spirit, and yet one God, proclaimed by Christ Himself; and the incarnation and the birth of Christ are established by the evidence, *of both ordinances*. There is not a single christian mystery, for our belief in which we cannot adduce the warrant of arguments, which, for their solidity, are *farther* removed from those, with which you endeavour to commend your dogma to credence, than adamant is, from vapour! You argue strangely for one who professes to believe in the Word of God, when you thus insinuate the possibility of disputing some of the main doctrines of that word, in case the dogma of transubstantiation be made a subject of question! That dogma must be questioned Sir—denied—spurned—execrated—by every man or woman who recognises the integrity of revealed religion—who believes that the Bible is the voice of God; for it is no less an impugning of the unity and perfection of God's own word, than it is an outrage against human reason—except, indeed, where "strong delusion" has converted "the light that is within us into darkness," because "we have not received the love of the truth that we might be saved!"

In the course of weaving this precious tissue of sophistry, you glance again at the 6th of John, in order, as it were, to prove, to all who can exercise their intellectual vision, the total obscuration of your own. You say "*Furthermore, we find Him making this great test of His false and true disciples; that the first, as we read in the 6th chapter of John, went away from Him, remarking 'This is a hard saying, and who can hear it,' and the second remained faithful, in spite of their not being able to comprehend His doctrine.*" Where do you find your warrant for this latter statement? Produce it! I defy you!

But go on. "Wherefore, He formerly approved of the twelve, saying, 'Have I not chosen you twelve?'" Mutilation still! Where is the rest? Why don't you give the whole of what our Saviour says?—Why don't you fill up "the compliment?" Why do you avoid adding "and one of you is a devil"—Our Saviour's words are "Have I not chosen you twelve, and one of you is a devil?" Here is a question, consisting of two inseparable clauses, and you make no scruple of cutting off one of them! Why? Because it places the whole passage in a totally different light from that, in which you would fain persuade us to view it! Is this the proceeding of a man who argues for the truth, or who believes in the truth of the cause which he advocates? But proceed: "*Though evidently in some darkness and perplexity, they persevered and remained attached to Him.*" Where do you catch a glimpse of this "*darkness and perplexity?*" Shew us! Put your finger on the verse, sentence, phrase, or word, that indicates darkness and perplexity! If "*darkness and perplexity*" exist, they ought to be found in the reply of Peter, who, with his accustomed readiness, undertakes to answer for the apostles, and here it is—"Lord to whom shall we go? Thou hast the words of eternal life; and we believe, and are sure, that thou art that Christ, the Son of the living God." I see neither perplexity nor darkness here! neither can any one else—that can see! You add, "*They yielded up their judgment and reason to His authority.*" One would imagine that you were thinking of your flock, more than of the apostles, when, in confidence of your infallible authority to teach, you concocted this precious proposition! For shame, Sir! From first to last the apostles never yielded up an inch of their "judgment and reason!" They had been devoid of reason and judgment had they disputed His authority, established as that authority was, to the conviction of their reason and judgment! There is not a doctrine, Sir—there is not a miracle or a *mystery* of christianity, our belief in which is not based as firmly upon reason

and judgment, as upon the revelation of God! You malign our religion, Sir! You insult it! You might as well tear, into pieces, the record in which it is delineated, fully and definitively, and scatter them to the winds; as attempt to propagate the monstrous and blasphemous slander that it demands any, the least, sacrifice of reason and judgment! Did it, how in the name of common sense could we "be ready to give an answer for the hope that is in us!" Where did you study theology? What *canon* of theology could possibly lead you to the conclusion that our God would ever call upon His creatures to desecrate, so brutally, two of the noblest features of the likeness in which it pleased Him to create them? You continue—"Our Saviour had accustomed them to this argument on every occasion—" *Although the thing may appear impossible to us, as our divine Master says it, it must be so.*" You!—you, a luminary in divinity, write thus!—write thus with the record at your fingers' ends!—the record in which we are presented with instance upon instance, where our Saviour's doctrine is the subject of question, and even of dispute, on the part of His apostles! Peter resists Him when He foretells His passion, and contradicts Him when He asserts that the disciples will forsake Him; there is demur when He declares that a rich man cannot enter into the kingdom of heaven; Philip says "Lord, shew us the Father, and it *sufficeth* us." Is it thus that numbers of a company, enjoined to receive, without rhyme or reason, whatsoever was taught them, would venture to act. Christ, Sir, did not deal with His followers, as your church conducts herself towards hers; demanding a slavish, brutish surrender of their senses and reason! "*Can we believe then,*" you continue, "*that on this one occasion of the institution of the Eucharist, He made use of expressions, the only key to whose right interpretation was to be precisely the inverse of this, their usual argument, namely, 'Although our divine Master says 'This is My body and blood,' because the thing is impossible, it cannot be so?'*" How strangely, but most clearly,

though inadvertently, you, here, place your dogma in the proper point of view!—You unreservedly declare it to be founded upon *an impossibility!*—Truth will out! But do you think the impossibility that bread could be, at one and the same time, bread and flesh, and that wine could be, at one and the same time, wine and blood, ever entered into the thoughts of the apostles? Do you think that the apostles could have been so destitute of common apprehension as to suppose that it was His *real* flesh and blood that Christ presented to them? Do you think that receiving “the love of the truth” as they did, they were so visited with “strong delusion,” as mentally to concoct a lie, and believe it to be the truth! Can you imagine that they were so brutishly stolid, as to fancy that their Lord was sacrificing Himself *before His time!*—that they were receiving His *glorified* body, *before it was glorified*—that on the occasion of the Last Supper—on the eve of the crucifixion—*Christ was already sacrificed, buried, and raised, again, on the third day!* In a word, do you believe that the apostles received our Saviour’s words in a literal sense; when their eyes, their palates, and their ears inculcated the proper sense—the figurative one! Alas, Sir, you must believe it; for, to admit a doubt of it, on your part, were to inflict a gash upon the throat of priest-craft! What would become of your church, could her dupes but once suspect their true and most degraded, as well as most dangerous, state?—could they catch a glimpse of the fact that her priests, instead of being helps, are clogs and impediments?—could they read, aright, the words of Christ—“No man can come unto me, except the Father draw him?”—could they believe in God, in preference to believing in man?—could they muster up courage enough, to brave the frown of your church, and fling away *the lie*, and clasp the truth—could they make up their minds that, to be drawn to Christ, the power of the Father by the declaration of God Himself, is sufficient for them, without the help of such paltry aid, as their priests seduce them to rely upon?

Sir, you deal with the Lord of the Universe, as you dare not deal with a lord of clay! His power, His mercy, His bounty, His collected infinite attributes, as regards His creatures, are a nullity, without the co-operation of the Roman Catholic priest, in preparing the Eucharist!—"Eternal life is promised *only* to those who worthily partake of the blessed Eucharist"!!!

You labour, at some length, to establish a resemblance, in point of difficulty, between the doctrine of the Trinity, and that of transubstantiation. You write "*Who will pretend to say that he can by any stretch of his imagination, or his reason, see how, by possibility, three persons, in one God, can be but one Godhead.*" Taking your statement of the proposition, I should like to know how "three persons *in one God*" can be otherwise than one Godhead! You mean, I suppose, to say "how three persons can be one." Sir, without any, the least, stretch of my imagination, or reason, I can believe these three persons to be one, when God Himself tells me so. When God the Son commands baptism, "in the name of the Father, and of the Son, and of the Holy Ghost;" and when God declares, again and again, that there is no other God beside Himself; and when He thus establishes unity between these three essences; I can implicitly believe, without any violent exertion of my reason or imagination, that these three essences are only three distinct revelations of the Godhead. If I desire collateral proof, and look for it, I can hardly read a chapter of the Holy Book, but I find that proof in the naming of some operation, attributed especially, to the Father, or to the Son, or to the Spirit. You continue "*If the contradiction—the apparent contradiction to the laws of nature, is so easily received, without being understood by us, here, is it to be a principle for rejecting another doctrine, as clearly laid down in Scripture?*" This, Sir, let me tell you, is nothing less than an audacious begging of the question! Your dogma is not laid down, *at all*, in Scripture! No dogma, laid down in Scripture, approaches absurdity, far less identifies

itself with it, as yours does! Search Scripture from Genesis to Revelations, you cannot find a parallel for your dogma, far less that dogma itself! You meet, in Scripture, with contradictions, apparent contradictions, to the ordinary laws of nature; but nowhere, in that revelation of the Creator, do you meet with the shadow of a contradiction to the laws which it proclaims—and *such* a contradiction, and outrageously such, is your dogma! Your dogma asserts that the wine and bread are changed, and the bread and wine themselves give the lie to that assertion, and Christ and Paul substantiate what the wine and bread affirm! Recklessly, you proceed—“*And if the doctrine of the Eucharist, which is more plainly expressed than it*”—the doctrine of the Trinity! The doctrine of the Eucharist more plainly expressed than the doctrine of the Trinity!—a doctrine, reiteratedly proclaimed, less plainly expressed than a dogma that is never once so much as mooted!—Well? “*is to be rejected on such grounds*”—contradiction to the laws of nature—“*how is it possible, for one moment, to retain the other?*”!!! Fie, Sir! Down with revealed religion! The axe to the tree of christianity!—Away with it, root and branch, in case your dogma cannot be grafted into it!!! You have but one plea, Sir, for adopting so irreverent a line of argument as this; but it is a plea which you can only be pitied for possessing. But proceed: “*Its very idea*”—that of the doctrine of the Trinity—“*appears, at first sight, repugnant to every law of number, and no philosophical, mathematical, or speculative reasoning will ever show how it possibly can be*”—Neither will such reasoning shew how five thousand hungry people could be fed with five barley loaves and two little fishes, and leave twelve baskets full of fragments!—“*You are contented then to receive this important dogma, shutting your eyes as you should do, to its incomprehensibility. You are content to believe it, because the revelation of it, from God, was confirmed by the authority of antiquity*”—Away with such blasphemy! Antiquity!—Tradition!—Roman Catholic tradition, authority for

the revelation of the living God! We are indebted, Sir, to antiquity, *but only as the appointed passive instrument* of God, in preserving the New Testament, and handing it down to us; but not one jot further may we acknowledge it to be our creditor! The New Testament *authorises itself!* In this respect, authoritative antiquity ceased, the moment the last of the apostles laid down the pen. From that moment, the sons of all succeeding generations, capable of deciphering the Book, or of understanding the language in which it might be read to them, were placed upon a level; equally amenable to it; equally commanded to search it; equally promised the help of the Spirit, in their endeavours to comprehend it; equally forbidden, under the pain of *damnation*, to graft any foreign dogma upon it! As regards *all access* to the light of revelation, not an iota of difference exists between the experience of Ignatius or Clement, and yours or mine; though you and I can only *read*, in the year eighteen hundred and fifty, what in the year fifty, or sixty, was actually heard or seen by them! Be assured, Sir, that, in this instance, God is no more a respecter of persons, than He has declared Himself to be, in every other. Go back even to Genesis, and tell me, if, as regards the inspiration of *every page*, you and I do not stand upon a footing with the Israelites, who looked upon the face of him that wrote the book!

Beyond what is to be found unmistakably set down in the record of the Spirit, there is no doctrine, Sir, either of faith or discipline, which the Christian may tolerate *without peril*. If antichrist showed his face in the times of the apostles, how much bolder might he be expected to wax, when the check of their personal presence was withdrawn. If he infused the spirit of envy, and contention, and cowardice, especially into one branch of the general church—the Roman—during the residence of Paul in the Eternal City—“Some preach Christ out of envy and contention,”—again, “At my first answer, no man stood with me, but all

men forsook me. That it may not be laid to their charge!" If, I say, antichrist made such inroads in the Roman *branch* of the common church—for, scripturally, she can lay claim to no higher title—when Paul was at the very door; what, I ask you, might be expected, when the Christians of Rome had laid him, fast and sure, in his grave, and a comparatively clear stage was left for the speculation and enterprise of crafty and ambitious men. Soon did she cause herself to be proclaimed the presiding church! In the first century, was it not? By degrees, she *forced* her sister churches—older than herself—to acknowledge her jurisdiction. Antiquity!—Roman Catholic antiquity *Your* antiquity confirming the revelation of God!!! It would become you better, Sir, to inform us that we are indebted to antiquity for knowing that daylight is an emanation from the sun! The Bible, Sir, itself, is the only competent voucher for the truth of the Bible! The Bible, Sir, itself, is the only competent *expounder* of the Bible!—God, in answer to the prayer of faith, according us the light by which, alone, it can be read. Men read it differently? I know they do; but I am nowise perplexed at the fact, when I learn from the Bible that there are those to whom "it is not given to know the mysteries of the kingdom of God." How many prefer the straight gate and the narrow way? Christ answers, "Few!" It is an appalling answer; but it came from the lips of the living God! It is to be found more than once in the *Old Testament*; and, more than once, is its truthfulness illustrated there—*tremendously* illustrated!—and no less with regard to the *priesthood*, than to the laity of Israel. The same frequency of reiteration, in both respects, is to be met with in the record of the *New Dispensation*. Now, your church is fond of comparing notes, in reference to *numbers*. Would it not be politic, think you not, to repress the passion? Does a suspicion never cross her, that, in indulging it, as she does, she is pointing, by a strange infatuation, to the *broad* instead of the *narrow*

way? You constantly and incontinently exult in the excess of your subscribing millions. Their huge amount you continually advance as an argument for commending proselytism! If, Sir, in ordinary cases, it is generally esteemed the more prudent course to keep out of a crowd; think you, that, in the instance of your church, it is less so—the more especially as Christ, Himself, admonishes us of danger? “What!” you may exclaim, “When we have the promise, that ‘The earth shall be full of the knowledge of the Lord, as the waters cover the sea?’” Not a doubt of it, Sir!—but *when?* When the love of the truth—by which, and by which *alone*, mankind can be saved—shall “cover the earth as the waters cover the sea!”—When tradition shall be flung into the sea, and the Bible shall reign all over the earth—when “the nations shall beat their swords into ploughshares!”—There is a likelihood of our soon arriving at that blessed consummation, is there not, while your church continues to be the dominant one?—the more especially, when one of the first acts of her *proper* and only head was to *bless* the sword—the sword of a foreigner—by which his restoration to his blasphemous throne—if restoration it may be called—was accomplished!—Time was when he could wield his own—and a weapon of weight, and edge, well fleshed, was that *holy* sword—now, become by the judgment of God, no better than a rush in his hand! But that rush, itself, must go; and the hand—feeble as it is—that flourishes it, must go; and the idolatry or policy that abets the owner of the *rush* and the *hand*, must go; in a word, antichrist, or, to bring it thoroughly home, the entire Roman Catholic Church, must go; “before the earth shall be full of the knowledge of the Lord, as the waters cover the sea!” Yes, Sir, before that time arrive, “wo” must come “to them that call evil good, and good evil; that put *darkness for light*, and *light for darkness*; that put bitter for sweet, and sweet for bitter; that are wise in their own eyes, and prudent in their own sight;” that “justify the wicked for re-

ward, and take away the righteousness of the righteous from him." And what follows is equally relevant—"Therefore, as the fire devoureth the stubble, and the flame consumeth the chaff; so their root shall be as rottenness, and their blossom shall go up as the dust; BECAUSE THEY HAVE CAST AWAY THE LAW OF THE LORD OF HOSTS, and DESPISED THE WORD OF THE HOLY ONE OF ISRAEL!" Your church, Sir, *avowedly* despises the Word of the Holy One of Israel! No? She denies its all-sufficiency! She casts suspicion upon "the Holy Word!" She mutilates it! She misinterprets it! She labours and strains to render it subservient to carnal purposes, in spite of its own declaration that it deals in things *exclusively spiritual!* What call you this, I pray, if it be not "despising the Word of the Holy One of Israel?"

And now what is the inference which you draw from the master-piece of precious pleading which has provoked these comments? "*And therefore if you*"—those who believe in the Trinity—"wish not to be assailed in it by the same form of reasoning and arguments as you use against us, you must renounce this method; and, simply because it comes from the revelation of God, receive the real presence, at once, in spite of the apparent contradiction to the senses." *Apparent* contradiction?—*Positive* contradiction, Sir, if the *truth* is spoken! *Positive* by the express declaration of Christ—of Paul!—by the stubborn evidence of the bread and wine themselves!—evidence, so stubborn, that a man must be smitten with the judgment of God, before he can be rendered blind to it!—"For He hath revealed it who hath the words of eternal life."—Rather, He hath *denied* it, who hath the words of eternal life—denied it by His own lips—denied it by the lips of the most glorious of His apostles—instructed, not mediately, through the mouth of Peter or John, or through that of any other of the twelve; but by the glorified, yet descending Redeemer Himself!

Your next paragraph is of a piece with the preced-

ing one; but here it is—“*It is repeatedly said that such a miracle as that of the Eucharist—the evidence of Christ’s body, in the way we suppose it to be there*”—“*Suppose!*”—This is a slight approximation to the truth! Did you intend it?—“*is contrary to all that our senses, or that experience can teach us. Now, suppose a heathen philosopher had reasoned in that manner, when the mystery of our Saviour’s incarnation, the union of God with man, was first proposed to him by the apostles, he would have had a perfect right to disbelieve it, on such grounds; for he would have had, not merely theory, but the most uninterrupted experience on his side; he could have said, it is a thing that never happened, which we cannot conceive to happen; and, consequently, so far as the unanimous testimony of all mankind, to the possibility, or impossibility, of the doctrine goes, it is perfectly decisive.*” Here you represent the miracle of our Lord’s incarnation as resting upon evidence, purely human. What is the use of arguing in such a style as this? Can any rational man entertain, for a moment, a doubt that, upon such evidence, the miracle would be discredited! You cast revelation wholly out of view! You keep thoroughly out of sight the thrice repeated, express promise of the miracle; the multitude of texts that refer to that promise, and circumstantially set forth the results which should attend upon its fulfilment; the host of miraculous occurrences which attested that fulfilment, and the arrival of the foretold results; the superhuman power with which the apostles were endowed, in proof of the genuineness of their mission, and of the truth of what they taught; in a word, you instance a doctrine, with respect to which we have proofs upon proofs, that though it involved an infraction of “the laws of nature;” it was, notwithstanding true; and you attempt to assimilate to it, a dogma, incapable of a shadow of proof that it ever molested those laws with the slightest symptom of disturbance!—But proceed—“*When therefore any mystery is revealed by God, and the observation applies chiefly to those mysteries which have their beginning in time, such as*

the incarnation, it is evident that, up to that time, there must be against it all the code and canon of laws, called the law of nature, which can be deduced solely from experience and philosophical observation; for as the law of nature is composed of that code of rules, by which experience shows us nature is constantly guided, it is manifest that experience not having given us examples of such a fact, the laws of nature must necessarily appear to stand in contradiction to the mystery."

How affluent you are in words when you can afford to waste them thus, in setting forth the simple proposition, that a *mystery being opposed to the common laws of nature is incapable of being maintained by any appeal to those laws!*—a self-evident truth. And, as usual, you are most perfectly unconscious that you are arguing all the while against yourself!—doing all you can to prove that your dogma is the merest fiction! No? Why, you assert that it involves a violation of the laws of nature; but will you undertake to *prove* that it does so? You assert that the bread and wine are changed into the body and blood of the Lord; but will you undertake to demonstrate the change? We affirm that it is only bread and wine that you receive; you object that what you receive have only the appearances of these substances. Will you put the matter to the test? Will you submit the substances to chemical analysis, after the change which you allege them to have undergone? What think you would be the result? Would the analysis present us with flesh and blood, or with bread and wine? With flesh and blood, of course, if the bread and wine be changed into those substances—if those substances retain only the *appearance* of what they were before the act of consecration! But what if, upon analysis, nothing except the elements that enter into the composition of bread and wine, appear? Will you then insist, that a change has taken place? Will you then insist, that what we discover are only the *appearances* of bread and wine? Your dogma, Sir, asserts a miracle. Now, a miracle is something more than a mystery. It is at once a mystery and a self-evident fact.

The Pharisees who denied Christ, could not deny his miracles. They were things beyond the power of human nature to achieve; but, at the same time, so palpable to human conviction, that it was impossible to refuse credit to them. They were performed in the light of day, without any, the least, appliances that could leave room for the suspicion of connivance or trick; their witnesses were the eyes and ears of enemies, as well as of friends. While thousands, at the time, disputed the mission of Christ, no single individual ever refused credence to His miracles. Even the miracles of His apostles were founded upon such a basis of truth, that contemporary adversaries never dreamed of attempting to dull their integrity with a breath of disbelief, or disparagement. Why?—Because that integrity depended upon the miracles *themselves*. Has your miracle a *similar* dependence? Does it contain, *in itself*, the proof of its being a miracle? Is it impossible for *your* adversaries to deny that you perform the miracle? Does your miracle bear even the most remote resemblance to any one miracle of Scripture?—nay, does it not surpass all the other lying miracles of your traditional church in self-evident hollowness, and outrageous audacity, of pretension.

But will you submit the consecrated elements to chemical analysis? I know your reply—"It would be an act of sacrilege!" So it would, were it not a greater act of sacrilege in your church to supersede, with a lie and a fraud, the simple commemorative and confessional institution of the Lord Jesus Christ—a fraud; because she robs the creature of the privilege which the Creator conferred upon him—that of making his peace with his God, directly and independently, through faith in Jesus Christ; a lie, because your miracle, *without* taking into account the condemnatory testimony of the Redeemer and His apostles, supplies, of itself, the most unquestionable evidence, that it has not the slightest pretensions to truth! But it would be an act of sacrilege to subject the consecrated elements to the test of

analysis; and yet, in her practice, does your church present us with something very much akin to an analysis of, at least, one of them. It was her custom—and is so still, I suppose, “to give the *B. sacrament to baptised children*,” administering it “to those who were quite infants by a DROP from the chalice.” Will you assert, in the face of this DROP that, after consecration, the contents of the cup have only the *appearance* of wine? This DROP, Sir, drowns your dogma! Wherefore but a drop? If the contents of the consecrated chalice retain only the *appearance* of wine, why restrict infancy to a DROP? Why, Sir, except because your church is aware that besides the mere appearance, the *deleterious* property of wine is present in the cup. Your Church dares give no more than a DROP to infancy, and with this *practical* confession that the contents of the cup retain their deleterious property, she has the impudence to assert that the wine is changed into the blood of Christ, and is no longer wine, except in the single article of appearance! I need not point out the fatuitous, scandalous absurdity of admitting infancy to partake of the Lord’s Supper “in remembrance” of the Lord—to “show forth the death of the Lord till He come”—“discerning the body of the Lord!” I do not ask you to calculate how much of “the body, blood, soul, and divinity of the Lord” “the drop” contains; or whether, while an entire Christ is needed by the soul, in an adult, a portion will suffice in infancy; or whether there be as many Christs in the cup, as the cup contains drops? I merely content myself with directing your attention to the *quantity* which the infant receives; and demand of you to assign any reason for the limitation, except what proceeds from the absolute knowledge that the deleterious property of wine is present in the cup, and that the assertion, that nothing but the *appearance* remain, is a lie—But go on. “*The only question is, cannot a mystery be performed by God.*”—A very necessary and becoming question!—“*or cannot it be revealed by Him?*”—Another, equally becoming and

necessary!—" *And is not that a sufficient modification of the laws of nature?*" This is a question of which I cannot make rhyme or reason for the life of me! " *And the more so, when it pleases God to make it dependent on a consistent, however supernatural, action?*" Do you mean to say that your miracle has any thing to do with "a consistent and supernatural action?" It *alleges* the existence of such an action; but *where* is that action? Your consecrated wine is as truly wine, as when it was poured from the bottle; your consecrated wafer, as truly flour, as when you were moulding it into the form of a wafer. Look! you see but wine and bread; swallow, you taste but wine and bread "*Consistent and supernatural!*" Supernatural in what, and consistent in what? Your miracle consists with no one miracle in Scripture! There is nothing supernatural in bread and wine! Neither is the virtue which you assign to your dogma supernatural, while to the apprehension of every one whom God has left at liberty to use his senses and reason, it crawls and stinks with all the rotten earthiness of priestcraft. Heaven is inaccessible without leave of the Roman Catholic priest! The bread and the cup are virtueless, except he consecrate them; and "Eternal life is promised only to those who worthily partake of the blessed Eucharist!" It is strange that the communicants of your church cannot catch a glimpse of the cloven foot. To say that it only peeps out, here, were idleness! It thrusts itself forth, with a caper! Will you say that the doctrine which you found upon your dogma is sanctioned by the warrant of God, when no *gleam* of such a doctrine appears in connection with the actual institution of the Lord's Supper—either in recording the institution, or in alluding to it? You will appeal again to the 6th of John?—Will you? while every verse that you rely upon expostulates with you—as, with the help of God I have unanswerably demonstrated—and disclaims and denounces your dogma!

But, to digress for a moment. I find it stated in Milners' "End of Religious Controversy,"—a work

which consists of one tissue of the grossest sophistry, but most cunningly and speciously woven—I find it stated, there, that “*in the twelfth century, only the officiating priests and infants received under the form of wine; which discipline was confirmed at the beginning of the fifteenth century, by the Council of Constance, on account of the profanations, and other evils, resulting from the general reception of it in that form.*” I must presume, then, that during the three intervening centuries, the cup was not always thus restricted; and that the Council of Constance confirmed the discipline of the twelfth century, in consequence of “*profanation and other evils,*” of the evidence of which, the church of the fifteenth century was directly cognisant. The nature of those “*evils and profanations*” may be readily divined; especially with help of the eleventh chapter of Corinthians. But I shall prove to you, Sir—or if not to you, to every one whom God has left at liberty to use his reason—I shall *prove* that your church, in withholding the cup, is actuated by a more cogent motive, than any which she has deemed it expedient to assign—a motive, without which, she would never have dared to depart from the form in which Christ, Himself, administered the Supper, and commanded its observance, thereafter—the more especially, as she *must* know that the grounds upon which she pretends to prove that, in the time of the apostles, the example of our Lord was occasionally departed from, are not only wholly conjectural, but absolutely unmaintainable. Before you can establish the hypothesis, that it was the custom of the primitive church to communicate, even now and then, in only one kind—namely, the type of bread; you must prove that where the type of bread, alone, is named, the type of wine was not understood to follow—you must prove that the *whole* of any ceremony may not be positively inferred from the mention of only a part of it. And here let me solicit your attention to the fact, that after the lapse of twenty-eight years, from the night upon which the Lord’s Supper was founded, the

church of Corinth was in the practice of communicating in *both* kinds; that the communicants were guilty of grossly abusing the Supper—especially as regarded the cup; and that, although they supplied, thereby, the strongest plea for the *withdrawal* of the cup, the apostle—better acquainted with his duty than your church could possibly be with hers—makes mention of no such measure. Ponder this! It is a fact, upon weighing which, I am fully warranted to come to the conclusion, that never, during the existence of the primitive church, was the Lord's Supper administered in one kind only. Had the case been otherwise, Paul must have been aware of it; and being aware of it, he would have adopted that most obvious mode of correcting the irregularity with which he charges the Corinthians. No, Sir! It was left to *your* church—mistress of heresies as she is—to change the institution. Reckless as she has been in provoking the anathema of the apostle, by preaching “other doctrine,” one cannot be overcome with surprise at her inventing another Lord's Supper.

But why does your church withhold the cup? Because the cup denounces her dogma. If the wafer, as well as the cup, be changed into the body, blood, soul, and divinity of Christ, what need of the cup? It is superfluous!—though Christ thought otherwise. And why did Christ think otherwise? Because his view of the cup bore no affinity, whatsoever, to that which your church inculcates. But this is not all. If twenty laymen communicate at *your* Supper, each receives into himself an entire Christ; whereas, were the same number to partake of the cup, a twentieth part of Christ is all that would fall to the lot of each! Thus does your dogma perish by the outrageous contradiction and absurdity which it manifestly involves; and hence it is, and not from any apprehension that the contents might be spilled, or that “profanation and other evils” might attend the exhibiting of them; that the church of the twelfth century withheld the cup from the laity; and that the Council of Constance, after the lapse of three

hundred years, discovered the expediency of establishing the practice by a formal confirmation. But the Supper of your church is, in every respect, a departure from that of the Lord. He took bread, and brake it; your church breaks no bread, in administering to the laity!—A whole wafer is not broken bread, any more than a whole loaf. Christ blessed the bread before he broke it, and then handed the fragments to his disciples; your church blesses the wafers, which correspond with the fragments; and not the lump of dough out of which she makes them. The apostles participated; your communicants receive entire. The apostles partook of bread and wine as types of the separated body and blood of the Lord; your communicants receive the body and blood of Christ *united*. In the Lord's Supper the apostles contemplated a type of the Lord, extended upon the cross, when, the blood having streamed from His hands, and feet, and side, He gave up the ghost; your communicants recognise the re-union of His body and blood, together with His spirit. You teach your communicants to believe, that in celebrating the Lord's Supper they adopt the only means of enjoying eternal life; Christ taught His apostles to understand that His object in founding the rite, was, simply, to supply them with an occasion of remembering Him. Your church's Supper is no more the Lord's Supper than Mahomet is Christ, or than the god of the nether world, is the God of Heaven!

You now attempt to illustrate your preceding arguments by instancing the rite of baptism. It had been prudent in you had you let that rite, or sacrament, alone. Your doctrine of baptism is priestcraft, as I shall presently prove. It has no place in the Word of God. It is the genuine spawn of heresy. But let us hear what you say about it.

“ Or, to take an illustration from the sacrament of baptism, who would say that, were it tried by the laws of nature, or even by the connection between the spiritual and material world, that sacrament would not stand, to all appearance, in

contradiction with them." This question, Sir, bears no relation whatsoever to baptism, as instituted by Jesus Christ, which perfectly harmonises with the laws of nature, and *consists* "with the connection between the spiritual and the material world." It is the baptism of antichrist that you have in view—the Roman Catholic rite which involves the blasphemous doctrine of "baptismal regeneration." Proceed—"Who will pretend to say that there is any known connection between the two orders of being, which could prove, or even make it appear possible, that, by the bare action of water, applied, with certain words, to the body, the soul could be cleansed from sin, and placed in a state of grace before God?" No man, Sir, can attach faith to a proposition so monstrously unscriptural and absurd, except he be under the curse of "strong delusion!" Well? "*It is manifest, on the contrary, that our experience in the physical and material world would lead us to conclude that such a thing could not be,*"—Ay; and our experience in spiritual matters as well! "*But has not God, in this case, modified the laws of nature?*"—Not a jot; by any evidence that can be adduced from his Holy Word. "*Has he not allowed a moral influence to act under certain circumstances?*" Yes; but those circumstances do not consist of "*the bare action of water, applied with certain words to the body.*" Well? "*Has he not been pleased that, the moment the sacramental act is performed, certain consequences should flow, as necessarily as any physical law must succeed to the act that produces it?*" Yes; though not from the sacramental act itself, but from causes that precede it, and give efficacy to it, and of which that act is but the stipulated *confessional seal*. "*Has He not bound Himself by a covenant, in the same manner as in the natural world, that, when certain laws are brought into action, He will give them their supernatural effect?*" He has made no such covenant with reference to baptism, irrespective of other and more important laws—"And does not the same rule apply here?" No; for neither has He made any covenant whatsoever with respect to the Lord's Sup-

per. "If He who made the law of nature chooses to make this modification of it"—It has pleased Him to make no such thing in reference to baptism—"chooses to make certain effects dependent on certain spiritual causes." Water is not a spiritual cause!—"It no more stands in opposition to it"—What? I cannot understand you!—Do you understand yourself?—"than other superhuman exceptions to philosophical laws; for both stand exactly on the same grounds." If, by the term "both," you mean to indicate the dogmas of the Eucharist and baptismal regeneration, I perfectly agree with you that both stand on the same grounds—deducting the epithet "strong." For the strength of those grounds I shall vouch no more than I would for that of the foundation which gives way when "the rain descends, and the floods come, and the winds blow," and destruction overwhelms the house that is built upon it. As sure as the Word of God shall stand, till time shall be no more, the time will come when the rain, and the flood, and the wind, shall make an end of these, and every other peculiar dogma of your church; sweeping them utterly away; and, along with them, the sand bank of priestcraft upon which they have been erected! You will point, with a smile, to the centuries during which they have stood? Look to the church of Mahomet!—Look to the church of the Jews!—a church since the days of Abraham—a church the first called of Christ, and now, in the nineteenth century, stone-deaf to the voice of the Redeemer! The durability of a church, any more than the multitudes that compose it, affords no proof of the purity of its faith. There is only one church of which we can be sure—the church as delineated in the Book! That is the church which is built upon a rock—the truth that Jesus is the Christ, the Son of the living God! That is the church against which the gates of hell shall not prevail! That is the church which stands at this day, and will stand to the end of time, perfect and fresh, as it left the hands of the Creator! Hell has sent forth her powers to the

assault, but in vain. Under the banner of the *cross*, as well as of the *crescent*, have they menaced her, but in vain. The *open*, as well as the still more odious *covert*, *enemy*, has failed to make the slightest impression upon her. She stands unshaken and undefaced, because she is the living building of the living God!

But, to return to your exposition of the sacrament of baptism—you say, “*The soul can be cleansed from sin, and placed in a state of grace before God, by the BARE action of water, applied, with certain words, to the body.*” This doctrine, like sundry others of your church, is the genuine monstrous offspring of priestcraft, acting under the influence of “strong delusion.” You profess to found this dogma upon the words of Christ, in His interview with Nicodemus—“Unless a man be born of water, and of the Spirit, he cannot enter into the kingdom of God;” of which words you favour us with the following antisciptural interpretation—“*This is manifestly an explanation of the doctrine, teaching us that a man must be born again, spiritually, through the agency of water.*” Thus the explanation *precedes* the doctrine! Your church propounds the doctrine, and Christ gives the explanation! I know not which to admire most—the decency or the probability of such a statement. I presume you will not deny that it is adult baptism to which our Saviour here alludes. If you doubt it, I refer you to the fact, that Scripture presents us with no one instance of any other species of baptism—nay, that no other species of baptism is, any where, contemplated by the doctrine of Scripture. Now if, “by the bare action of water, applied, with certain words, to the body, the soul can be cleansed from sin, and placed in a state of grace before God”—if such a result, I say, can be accomplished by “*the bare action of water applied with certain words;*” that result is manifestly independent of *any other agency whatsoever!* Admit contingency, and your dogma is not worth a rush! Either your dogma is false—or one of the most outrageous fictions that was ever palmed off upon human credulity

as a truth—or the consent of the person baptised, the previous state of his soul, his belief in Christ, or his disbelief in Christ, his belief even in God, or his disbelief in God—yea, his very knowledge of the *name* of God—are superfluous—contribute not a jot towards “the cleansing of the soul from sin,” and “the placing of it in a state of grace!” The result is accomplished independently and exclusively, “*by the BARE action of water, applied with certain words!*” Where did your church discover this dogma? In her tradition; and her tradition is derived from the apostles! Can’t you see that by assigning such an origin to it she damns her tradition? Will it be credited by any man, woman, or child—unvisited by “strong delusion”—that, what the apostles neither practised nor taught, can possibly be *derived* from the apostles? Point out a single instance in which baptism was administered by any one of them *previous* to the conversion of the recipient! Point out a single sentence in which any one of them recommends, or countenances, such a proceeding. I defy you! You appeal to Christ—“Unless a man be born of water and of the Spirit, he cannot enter into the kingdom of God.” Why do you blink the context?—You don’t? But you *do!* Habit—inveterate habit—may render you unconscious of it; but you do it! If your explanation of the text be true—if the text “is manifestly,” as you say, “an explanation of the doctrine”—that is, of *your* doctrine—“*that a man must be born again, spiritually, through the agency of water*”—what becomes of the context in Mark—“He that believeth, and is baptised, shall be saved; he that believeth not shall be damned?” Is *this* your reading of the text of John? Interpret that text as *you* interpret it, and what becomes of the context? The context and the text won’t agree! Christ is at odds with Christ! In one place—according to your showing—He attributes the second birth to water *alone*; in another, He establishes the condition that *belief* must *precede* baptism—and He makes this suffi-

ciently clear. In the second clause, He says—"He that believeth not is damned"—He leaves out baptism altogether! Why? Because baptism is void unless it be *preceded* by belief. You may object—"So is belief without baptism." Granted; but baptism must *follow* belief! Is it within the scope of *possibility* that He should attribute to mere baptism—or, as you put it, "*to the bare action of water, applied, with certain words,* to the body*"—the spiritual regeneration of the sinner? What is baptism? What can it possibly be but the sign of that regeneration—the washing of the body, representing the washing of the soul? Without being preceded by belief, baptism would pass for as much as a seal attached to a blank piece of parchment, and vouching for what? For nothing! In His interview with Nicodemus, Christ employs the seal to indicate, along with it, the faith which must *precede* the seal, to give it efficacy. What are the parting words of Christ in Matthew? Are they—"Go ye, therefore, and baptize all nations, teaching them?" No, but—"Go ye, therefore, and teach all nations, baptizing them," &c. Instruction must *precede* baptism! Why? That the qualification for the rite may be received, before the rite *itself* is received! Luke records only the injunction to *teach*—"And that repentance and remission of sins should be preached, in His name, among all nations, beginning at Jerusalem." Luke does not mention baptism here; but without preaching baptism, the apostles could, no more, have preached Christ, than, without having preached Christ, they could have administered baptism. You will instance infant baptism? Christ, without your help, has taken sufficient care of "little children."

You proceed—"In fact, my brethren, this seems so obvious, that several writers, and not of our religion, agree that, on this point, it is impossible to assail us; and observe, that this doctrine of transubstantiation does not, as is vulgarly supposed, contradict the senses." No! What! is

* Where, in scripture, did the Roman Catholic Church find these words.

it upon the evidence of the senses, then, that the doctrine is received? Is it blood, and not wine; is it flesh, and not a wafer, the presence of which is attested by the *senses*? Why, the evidence of the senses is so hostile to your dogma, that it constitutes the main difficulty, which even the fathers of your church employ all the powers of sophistry and persuasion in endeavouring to overcome!—and yet you speak of “*several writers, and not of your religion, who agree that, on this point, it is impossible to assail you!*” How come those writers to cherish so thorough a conviction of that very safety of which you, yourselves, betray so sensitive a mistrust? Are they *really* writers who profess a *different* creed? You allude to one of them whom you designate as “the celebrated Leibnitz.” You do not quote him; but you merely tell us that, “*on this matter in particular, he enters into very subtle and metaphysical reasoning, and the conclusion to which he comes is, that, in the Catholic doctrine, there is not the smallest opening for assailing it on philosophical principles; and that these form no reason for departing from the literal interpretation of the words of institution*”—“*Subtle and metaphysical reasoning*”—“*Philosophical principles!*”—“*It is impossible to assail you*”—and yet you muster such an array as this in your defence! “*This doctrine of transubstantiation does not, as is vulgarly supposed, contradict the senses!*” And your co-controversialist, Milner, quotes St. Ambrose, “arguing with his spiritual children,” and saying—“*Perhaps you will say, ‘why do you tell me that I receive the body of Christ, when I see QUITE another thing?’*” Was not St. Ambrose aware that “his spiritual children saw ‘quite a different thing’ from the body of Christ?” Ay! was he! And he was also aware that they *tasted* quite a different thing; and, moreover, that they knew the nature of what they tasted and saw!—and yet, “*this doctrine of transubstantiation does not, as is vulgarly supposed, contradict the senses!*” And St. Ambrose goes on—“*We have this point, therefore, to prove. How many examples do we produce to show you that this is not what nature made it, but what the benediction*

has consecrated it; and that the benediction is of greater force than nature, because, by the benediction, nature itself is changed." Thus does St. Ambrose labour with his spiritual children, in order to shake the evidence of the senses, which "*this doctrine of transubstantiation does not, as is vulgarly supposed, contradict!*" And how does the saint shake the evidence in question? By leaving it just as it stood!—I beg his saintship's pardon! He strengthens that evidence by an abortive appeal to analogy—*Roman Catholic analogy*—"Moses cast his rod on the ground, and it became a serpent's tail, and it recovered the nature of a rod." Thus, what Moses saw, is compared to what St. Ambrose himself never saw, any more than "his spiritual children!" Again—"Thou hast read of the creation of the world; if Christ, by His word, was able to make something out of nothing, shall He not be able to change one thing into another?" Not a doubt of it! But the world, which He made out of nothing, appeared; whereas, His body, into which the bread is alleged to be changed, does not appear. Was it for his sanctity that St. Ambrose was canonised? To suppose that it was on account of his logic would be an insult even to your church.

But, to revert to the evidence of "the celebrated Leibnitz"—How heartily you embrace it! "*Thus,*" you say, "*it would appear, that the ground on which it is maintained that we must depart from the literal sense, is untenable—untenable on philosophical grounds, as well as on principles of biblical interpretation. But, besides this mere rejection of the motives whereon the literal sense is abandoned, we have, ourselves, strong and positive confirmation of it*"—"Positive confirmation!" Do you know what "positive confirmation" means? It signifies confirmation, perfect in itself—independent of all contingency. What is the form in which your dogma is enunciated? The bread and wine are changed into the body and blood of the Lord. Is such a proposition to be met with in any one chapter of the New Testament? No! Why then do you talk of "*positive confirmation?*" And why do

you employ the epithet *strong*? Are you ignorant of the common properties of speech?—you, the master of a world of tongues! What more can you, or any one else, affirm of confirmation, than to say that it is *positive*? The fact is, that while you boast the possession of positive confirmation, you suspect—if you do not actually know it—that you are destitute of any such thing; and therefore it is, that you employ an epithet which is wholly out of place. To affirm, of positive confirmation, that it is merely strong, is to *deny* that it is positive! Positive confirmation is *irresistible*. Did you possess an atom of such confirmation, it had sufficed to produce it, and settle the question at once, without subjecting yourself to the abortive labour of constructing 109 pages upon transubstantiation, after having toiled through 277 in completing your work upon the “Real Presence!” Confirmation, Sir, is what you *want*; and not what you *have*. Your evidence is wholly hypothetical; and even your hypothesis is vapour—as I have so far proved, with the help of God; and, with the same help, shall prove to the end of the chapter. You are not in possession of even *circumstantial* evidence, to claim a verdict upon; and you talk of positive confirmation! Let us see it.

“*In the first place, the very words themselves, in which the pronoun is put in a vague form, strongly upholds us.*” Strong support!—a pronoun put in a vague form; and that, moreover, a *demonstrative* pronoun!—What system of grammar do you write by?—Well? “*Had our Saviour said, ‘This bread is my body—this wine is my blood’—there would have been some contradiction.*” Contradiction of what? Of the meaning which *you* attach to our Saviour’s words, as they stand. My dear, Sir, you are granting a deal too much for the safety of your cause, as our Saviour, subsequently, does what is perfectly equivalent to the very hypothesis which you enunciate! But go on. “*The apostles might have said, ‘Wine cannot be His blood—bread cannot be a body.’*” And pray, what else could they have said, when their

eyes and their palates assured them that what they received consisted of nothing else? What words, that our Saviour could possibly have uttered, could have convinced them more of the nature of what they received, than the things *themselves* did? And, now, had our Saviour absolutely said, "The bread which I give you is *changed* into my body,"—"The wine which I give you is *changed* into my blood;" what think you would have been the result, when the apostles found that what they ate or drank was perfectly identical with what they had been partaking of, only a few minutes before? Would they not have stared at one another? Would they not have stared at Christ? Would they not have manifested some indication or another of surprise?—nay, would not some of them have asked Christ to explain the contradiction that palpably existed between His *assertion* and the *fact*? Four times, *subsequent* to the institution of the Lord's Supper, is Christ directly questioned, when doubt, or incertitude, exists, with respect to what he asserts; on each of which occasions the grounds for either are immeasurably less powerful than here; and yet, *here*, the apostles would be *perfectly passive*! Can any man believe it?—except to be smitten by God with "strong delusion." What writes John, beginning at the thirty-sixth verse of his thirteenth chapter, "Simon Peter saith unto him, 'Lord, whither goest thou?' Jesus answered him, 'Whither I go thou canst not follow me now, but thou shalt follow me afterwards.' Peter said unto him, 'Lord, why cannot I follow thee now?'" Has Peter as strong grounds here, for questioning Christ, as he would have had, had Christ told him that the bread and wine were *changed* into his body and blood, while the eyes and palate of Peter repudiated the slightest symptom of change? In the fourteenth chapter, beginning at the fourth verse, John writes, "And whither I go ye know, and the way, ye know. Thomas saith unto Him, 'Lord, we know not whither thou goest, and how can we know the way?'" Has Thomas the same reason, here, for questioning the Lord, as he would have had

when his eyes and palate convinced him that the bread and the wine, which, according to the supposed declaration of the Lord, had been changed into His body and blood, had undergone no change whatsoever? Beginning at the seventh, John writes, "If ye had known me, ye should have known my Father also. Philip saith unto Him, 'Lord, show us the Father, and it sufficeth us.'" Philip says this, after having seen the Father, working in the miracles of Christ; and heard the Father, speaking in the doctrine of Christ; and yet Philip would be silent, in the case which I have put, when, to his conviction, the words and the acts of Christ would be at direct odds with one another! Again, beginning at the twenty-first verse of the same chapter, John writes, "He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father; and I will love him, and will manifest myself unto him. Judas saith unto Him—not Iscariot—'Lord, how is it that thou wilt manifest thyself unto us, and not unto the world?'" Now, can it be supposed by any man, whom God has left at liberty to use his reason, that the apostle who asks this almost superfluous question, would not have said to Christ, had Christ asserted the presence of his body and blood, "Lord, how can the bread and wine be changed into thy body and blood; when, to the conviction of our senses, they continue to be bread and wine?" In all these instances it is only a solitary individual, among the apostles that questions Christ; but, beginning at the seventeenth verse of the sixteenth chapter, we find that our Lord's words form a subject of debate among several of them. "Then said some of His disciples among themselves, What is this that He saith unto us, 'A little while, and ye shall not see me: and again a little while, and ye shall see me;' and, 'Because I go to the Father?'" They said therefore, 'What is this that He saith, A little while? we cannot tell what He saith.'" And what are the words that give rise to this perplexity? "*A little while, and ye shall not see me: and again a little*

while, and ye shall see me, because I go to the Father." Is there, by a thousand degrees, the same strong grounds for perplexity here, that there would have been, had their senses told them that the bread and wine had undergone no transformation whatsoever, after our Saviour had *declared* that they were changed into His body and blood? and yet, in the latter instance, no symptom of that incertitude would appear, wherewith the disciples are utterly confounded in the former! Thus, Sir, I have put a far stronger case than the language of our Saviour supplies you with; and have proved the utter baselessness of your dogma, by showing that, in the case which I have supposed, the conduct of the apostles is altogether incompatible with what they exhibit, under other and far less questionable circumstances. And now proceed—"but when our Saviour uses this *indefinite word*"—this *indefinite demonstrative pronoun*!—"we arrive at its meaning only, at the conclusion of the sentence, by that which is predicated of it. When we find that, in Greek, there is a discrepancy of gender between that word and the word 'bread,' it is more evident that He meant to define the pronoun!—and give it its character, as designating His body and blood; so that, by analysing the words themselves, they give us our meaning positively and essentially"—Analyse the bread and wine, Sir!—And, yet, you may save yourself the trouble, when, after these words, our Saviour, Himself, directly referring to the cup, declares—"I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom." The predicament of the cup being thus ascertained, we can be at no loss for that of the bread; and thus we are entitled to explain our Saviour's words by the propositions, "This is my body in the type of bread,"—"This is my blood in the type of wine." You see, Sir, the gender of the definitive—or, as you represent it, *indefinite demonstrative pronoun*—may hold, yet your dogma tumbles to pieces! But something hereafter, with reference to your newly discovered grammatical anomaly.

And now, not content with your "strong and positive confirmation," you proceed to present us with "further confirmation." You say, "*But this is still further confirmed by the explanations which he adds to it, for persons, using vague symbolical language, would be careful not to define too minutely the object pointed at.*" I know not which to admire most—your skill in grammar or your expertness in rhetoric! "Now, our Saviour says, '*This is my body which is broken or delivered for you, and this is my blood which is shed*'—by the addition of these adjuncts to the thing, by uniting to them what could only be said of His true body and blood, it would appear that He wanted still more to define and identify the objects which He signified." Alas, Sir, had you not presented us already with proof upon proof that "the veil is upon your heart;" that conclusion had been inevitable and definitive, when you adduce such evidence as this! No refutation of your thesis, could be more destructive of it, than the argument with which you now endeavour to defend it! The adjuncts, by the addition of which you imagine your cause to be strengthened, divest that cause of the least pretensions to truth, or even to the semblance of truth. In the first place, allowing the bread to be the body of Christ, it is His broken body which the apostles receive; whereas, you receive His body, not only whole, but reunited to his spirit. Reconcile this monstrous discrepancy, if you can. In the next place, before the Jews lay hands upon Him, Christ lays hands upon Himself! His immolation takes place without the presence of a single enemy—for Judas had left the room, before the Supper was instituted. If the bread, which our Saviour gave, was absolutely changed into Christ Himself, then Christ was absolutely sacrificed before he was extended upon the cross at Calvary—sacrificed—not surrounded by the Roman soldiery, and the rejecting, mocking, loathing Scribes and Pharisees, and execrable mob of Judea; but by His loving and faithful followers! This, Sir, is your dogma!—a dogma which no man can propagate, defend, or receive,

without having that mysterious, awful, condemnatory veil upon his heart which prevents him from distinguishing the most lustrous truth from the most glaring falsehood, in matters pertaining to the God, from the love of whose truth he has departed !

The argument of your next paragraph is unworthy of even a Roman Catholic controversialist. To obviate the objection, that our Lord speaks figuratively, in instituting the Last Supper, you instance human practice, in the clearness which men study in making their wills ; herein, totally losing sight of, or keeping out of view, the fact, that the New Testament—the *will* of Christ—*abounds* in tropical language !—and that, on the occasion in question, the employment of such language is proved, not only by the conduct of the apostles, who, manifestly, receive His words in that sense ; but by what He Himself declares with direct reference to the contents of the cup ; and by what Paul asserts, again and again, as concerns the bread, where he speaks of the institution.

Your next paragraph I quote, as a striking instance of Roman Catholic candour and directness, in prosecuting an inquiry after the truth.

“ Again ; our Saviour Himself on that night seems determined to make His words as plain and simple as He can ; and it is impossible to read His last discourse to the apostles, as related by St. John, and not observe how often He was interrupted by them ”—A pity you had not profited by this fact, as, I have clearly shown you, you might have done—*“ and mildly and gently and lovingly explained Himself to them. And not so satisfied, He Himself tells them—that He is not going to speak any longer in parables to them ; that the time is come when He would no longer speak to them as their master, but as their friend.”* How comes it, Sir, that it appears as if, for the life of you, you cannot give the sense of Scripture. Do we attach the same idea to calling a man our friend, or servant, and speaking to him as our friend or servant ? Are you absolutely ignorant of the fact that we may call a person our servant, yet speak to him as a friend ; or

that we may call a man our friend, yet speak to him, as a servant? This is the text of John—15th chapter, 14th and 15th verses “Ye are my friends, if ye do whatsoever I command you. *Henceforth* I call you not servants; for the servant knoweth not what his lord doeth: but I have called you my friends.” He had done so but the moment before. Well? “*as one who wished to unbosom Himself completely to them, and make them understand His words; so that even they say ‘Behold, now thou speakest plainly, and speakest no proverb.’ Under these circumstances, can we suppose that He would make use of these exceedingly obscure words*”—The words of institution—“*when instituting his last and most beautiful mystery of love, in commemoration of their last meeting here on earth? These are strong corroborations, and all lead us to prefer the literal meaning, as the only one reconcilable with the particular situation, in which the words were uttered.*”

And, so, our Saviour's words—“This is my body—This is my blood”—must necessarily be taken in their literal sense, because He “*mildly and gently and lovingly explains Himself to them*”—the apostles—“*And not so satisfied, tells them that He is not going to speak any longer to them in parables!*” Why do you endeavour to mislead your readers? Who would not imagine, from your statement, that the occasions upon which our Saviour thus explains Himself, and the promise that He makes, *preceded* the institution of the Lord's Supper? They *must* have done so, *to give effect* to your argument; else is your argument devoid of a grain of weight. And such indeed is its value! The institution of the Lord's Supper—though John abstains from making any mention of it—takes place immediately after the denouncing of Judas, as recorded in his 13th chapter; the instance in which our Saviour “*mildly and gently and lovingly explains Himself*” occurs in the 14th and 16th chapters; and not until we approach the close of the latter do we meet with the promise that He is not going to speak any longer to them in parables! Thus you are destitute of *an atom* of ground for asserting that, by the force of

that promise, or of those instances, is to be determined, the meaning which we ought to attach to our Saviour's words! Without the *most direct reference* to those words, no promise, made *subsequently* to their delivery, could possibly affect them; and not only are they not referred to at all, but they are cut off, by the language of Christ, from any participation, whatsoever, in the spirit of that promise. His words are—"But the time *cometh* when I shall no more speak to you in parables." Fearful must be the delusion of the man who can believe that the time *which has passed*, has any part of what is predicated here, with regard to the time that *cometh*! But do you know, Sir, that it had been safer for you had you essayed to perform a miracle, believing that you could handle, unscathed, a piece of iron, white-hot from the furnace; than to have laid fingers on this argument. Not only is your present cause disparaged by yourself, in this, your abortive attempt to uphold it; your dogma of apostolic succession, goes by the board, as sure as the mast of a labouring ship, when the shrouds, and mainstay are cut—with this difference; that the ship may be saved by the loss; while your dogma must go to the bottom! The text upon which you found your dogma of apostolic succession, is this "Go ye therefore and teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and, lo! I am with you alway unto the end of the world." This command and promise follow, *indeed*, the declaration of Christ, "But the time cometh when I shall no more speak to you in parable." If, in virtue of this declaration, you claim the right of giving a literal interpretation to what *precedes* it; how much more incumbent is it upon us, to interpret, literally, the command and the promise which *follow* it—"Go ye therefore and teach all nations," &c. By showing that our Saviour, here, speaks *tropically* and not by any other process *whatsoever*, can you appeal to this text, in proof that Scripture authorises your dogma of apostolic

succession ; but you demonstrate the reverse, and consequently *you must abandon* that dogma. And true it manifestly is, that our Saviour's language, here, is strictly literal ; that the promise, and the command refer exclusively to the apostles, *themselves* ; who, accompanied by Christ, preach at this day in the written Word—and will preach, therein, to the end of time ! You boast an oral record ? *You boast of that which you do not possess !* You boast of that which, by the words of Christ Himself, is proved to be a fiction—a gross, fleshly, and blasphemous imposture—as I trust, upon another occasion—for this is not the proper one—to render so manifest, with the help of God's Word, as to shut the carnal, pestilent mouth of Jesuitical sophistry itself. *You preach ! you baptize ! you hold the keys ! you bind and loose !* What ! when you preach *other doctrine* ? when you administer a *different baptism* ? when you assert that the apostles themselves, with Christ Himself, cannot unlock, unless you help to turn the keys—when you bind and loose, for *your own ends*—to pamper the lust of pelf, or the lust of sway ? You *bind*, indeed, and firmly too ; but those that stand in need of *loosing* must resort for it, *elsewhere*, by the express declaration of the written—the *only* Word of God ! God, Sir, foresaw the Roman, huge audacious, blasphemous apostacy ; and thoroughly provided His elect against being duped by it. Proceed.

“ *But, my brethren, there are two other passages in Scripture, which must not be passed over, although it will not be necessary to dwell very long upon them.*” Believe me, Sir, the less you dwell upon them the better ; especially as, from the fate that has awaited your appeal to every other passage, it may be safely anticipated, that it had been more prudent in you to have abstained altogether from quoting them—“ *They are in the epistles of St. Paul to the Corinthians. One of them I have chosen as my text.*” You see, Sir, whether your own doctrine be right or wrong, you cannot preach without the authority of the *written Word*—without the apostles, in company with

Christ, be present, howsoever you slight them! *Why do you never treat your congregation to a text from your oral Apostolic Tradition?—Well? “but the other is still more remarkable.”* Depend upon it, Sir, the more remarkable the text, the more emphatically will it denounce your dogma! But go on—“*In the first, St. Paul asks ‘The cup of blessing which we bless, is it not the communion of the blood of Christ; and the bread which we break, is it not the partaking of the body of the Lord?’*”

You unreservedly accept this text? Regarding it as evidence which thoroughly bears you out, in your literal interpretation of our Saviour's words, you implicitly confide your cause to it? Now the text is useless to you, unless you find in it the proposition, that the bread and the wine are, truly, the body and blood of the Lord. Examine it again. Here you can take no advantage, which, as you may imagine, the employment of an “indefinite” demonstrative pronoun presents to you. Instead of so *capricious* a part of speech, as your skill in grammar serves to supply you with, you find an article which repudiates any connection with the term “body.” Here is the text to speak for itself.

“The cup of benediction which we bless, is it not the communion of the blood of Christ? And the bread which we break, is it not the partaking of the body of the Lord?”

Here, Sir, we perceive two types, and the things for which they stand; and here the verb, “is,” is convertible into the verb “represents.”

I now digress that I may recur to your immediately preceding lecture, where, at page 179, you quote a series of passages, to which “Dr. Adam Clarke, in his discourse on the Eucharist,” appeals in favour of his theory, that the propositions of our Saviour “This is my body—This my blood,” may be rendered “This represents my body—This represents my blood.”

Here they are. “The seven good kine are seven years.”—Genesis xii. 26, 27. The ten horns are ten

kingdoms.”—Dan. xvii. 24. “The field *is* the world, the good seed *are* the children of the kingdom, the tares *are* the children of the wicked one. The enemy *is* the devil, the harvest *is* the end of the world, the reapers *are* the angels”—Matthew xiii, 38, 39, &c. You grant that, in each of these instances, the verb “to be” is convertible into the verb “to represent;” but, to shield your cause from the effect of this admission, you have recourse to Horne’s rule of interpretation with regard to parallel passages; and adopt the proposition of his commentator—“We must therefore hold that *similitude of things, not of words, constitutes a parallelism.*”

It were waste of time, Sir, to follow you through the abortive arguments which you found upon this thesis; and which cannot fail to convince any man, who can understand what he reads, that you entertain, at the best, but a very vague notion of the commentator’s meaning—a conclusion which may be anticipated from your very first step. You say “*But first, as an illustration of the rule, let me observe that, when in my last discourse, I quoted several texts, I not only pointed out the same words in them; but I was careful to prove that the same circumstances occurred.*” I beg leave to remind you Sir, that I have demonstrated, *clearly and unanswerably*, the absolute irrelevancy of every one of those texts, in consequence of your *casting wholly out of sight the circumstances that accompanied them.* But, to arrive at the commentator’s meaning, let us examine two acknowledged instances of parallelism.

“The seven good kine are seven years.”

“The tares are the children of the wicked one.”

Now what do we discover in the first of these cases? We find that identity would appear to be established between two ideas that are totally distinct from one another. Kine cannot possibly be identical with years, and yet it is affirmed that “seven kine are seven years.” Where does the incongruity lie? In the literal reading of the proposition—In the idea of *identity* with regard to the terms kine and years, as united

by the substantive verb ; when the existence of that idea is an impossibility. And yet identity must be established somewhere ; as, otherwise, the form of the proposition would be wholly indefensible. Where do we find it ? In the *circumstances* of the kine and years—The years are *seven* and the kine are *seven*. Their *circumstances* are identical, though they, *themselves*, are not identical. Though totally distinct from one another in every other respect, they *resemble* one another in the accident of *number*. The substantive verb, therefore, must be employed in the place of some other verb ; and that verb must necessarily convey the idea of *resemblance*. That idea is conveyed by the word “represents.” “Represents” is the word. “The seven kine *represent* seven years” is the perfect proposition, rendered literally. The same reasoning applies in every respect to the second case. “Tares” and “the children of the wicked one” reject all identification in *themselves* ; but their *circumstances* are identical. As the tares are *evil*, so the children of the wicked one are *evil*. As the wicked one is an enemy, so is the sower of the tares an enemy. It is this resemblance between the sower and the wicked one, the children and the tares, which justifies the employment of the substantive verb ; but in order to give the sense in full, that verb must give place to one which conveys the idea of resemblance. The proposition, therefore, rendered literally, must be read—“The tares *represent* the children of the wicked one.” Thus the two cases constitute an illustration of perfect parallelism.

And now, Sir, to return to the text which you quote, at the head of your third lecture. “The cup of benediction which we bless, is it not the blood of Christ ? The bread which we break, is it not the body of the Lord ?” This text as you *must* grant, presents an instance of “perfect parallelism,” as regards the convertibility of the substantive verb, into the verb “represents,” illustrated in the passages “The seven kine are seven years”—“The tares are the children of the

wicked one"—which, literally interpreted, are to be read "The seven kine *represent* seven years"—"The tares *represent* the children of the wicked one." Accordingly, I claim the right of rendering the text thus:—"The cup of benediction which we bless, *represents* it not the blood of Christ? The bread which we break, *represents* it not the body of the Lord?" This text is, manifestly, of no use to your cause. Use?—you could not well have stumbled upon a passage more hostile to the object for which you are contending! Nay, you could not possibly have furnished a more conclusive proof of the "strong delusion" which envelopes you, than you present in appealing to this text. This, you may assert, is a mere begging of the question? What? When I can adduce your own authority for what I affirm? Look at the text again! Reduce, into literal expression, that portion of it which you cannot deny to be figurative. For "The *cup* of blessing," read "The wine of blessing?," Tell me what you make of it, now? Do you not see difficulty in it?—No!—What! Not *some* difficulty? Does not the text warrant me in asking "How can wine be the blood of Christ?"—"How can bread be the body of the Lord?"—Nay, does it not justify me in affirming outright, "Wine cannot be the blood of Christ."—"Bread cannot be the body of the Lord?" No! Be so good as to refer to page 136 of your second lecture on transubstantiation. Look at paragraph No. 1—where we find a miracle, that never met the eye of scholarship before—your "indefinite," demonstrative pronoun. What do you write there? "*Had our Saviour said, 'This bread is my body—this wine is my blood,' there would have been some contradiction. The apostles might have said, wine cannot be His blood—bread cannot be a body.*" You can establish an anomaly in grammar; but can you maintain the existence of one in logic? Can you frame a canon upon the authority of which you can support the proposition that what holds, in a case of hypothesis, is not maintainable in a case of fact? This you must do, or you

must grant, to me, in a question which is a matter of fact, what you grant, as respects the apostles, in a *perfectly* parallel question, hypothetically stated. In short, Sir, you must eat your own words, or you must allow me the right of asserting, that, "as wine cannot be the blood of Christ, and as bread cannot be the body of Christ, the text of Paul is properly understood, when rendered 'The cup, or the wine, of benediction which we bless, *represents* it not the blood of Christ? The bread which we break, *represents* it not the body of the Lord.'"

But your rashness in appealing to this text is outdone, by your desperately jumping to the conclusion that—"In these words the apostle is contrasting the Jewish and heathenish sacrifices and rites with those of the Christians"—that is, with the Christian "rites and sacrifices." This, Sir, is nothing less than a most fatuitous and abortive attempt to extort from Scripture, an authority for that mockery of mockeries—your mass. One of the most distinguishing characteristics of Paul's Christians, was the fact of their having totally washed their hands of *such* sacrifices as those, with the practising of which you would charge them—as they had Christ's command to do—of which Paul was not backward in reminding them, but took care to impress upon them, with emphatic reiteration—sacrifices of flesh and blood. To be sure, you call your mass an unbloody sacrifice. You are perfectly right in doing so; but, again, you say that the flesh and blood of Christ are present in the mass. Oblige us by explaining how, in one and the same place, and at one and the same moment, the same thing can be both present and absent. Try if even a Jesuit can work the problem—A sacrifice of flesh and blood is an unbloody sacrifice. One sacrifice alone, of flesh and blood, does Scripture recognise, and that, a final one—one, that being all-sufficient, in itself, did wholly away with the need of repetition!—one, the repetition of which was an absolute impossibility!—one, the mere memorials of which are recognised in the bloodless and fleshless types of bread and

wine. Did you never *try* to understand the two immediately following verses? Why do I ask? When did a Roman Catholic controversialist so much as cast a glance upon the context, when he met with some text, or some portion of one, which gave a colour, as he thought, to the dogmas of his church? "For we," says Paul, "are one bread and one body." Whence, Sir, this distinction, if the bread be truly the body?—if the bread and the body be intrinsically one?—if the bread be truly changed into the body? "For we are all partakers of that one bread." What "one bread?" The bread of the Supper—the bread which is the type of the body—whose sacrifice we commemorate, as Christ commanded, in partaking of that "one bread." The apostle continues—"Behold Israel, after the flesh." What does Paul mean by the phrase "after the flesh?" Is it not the sacrifices of the old law which he has in view?—sacrifices of flesh and blood? If not, why does he add—"Are not they which eat of the sacrifices, partakers of the altar?" Why does the apostle put this question, except to establish a premiss for what he subsequently states; namely, that those who partake of the Gentile sacrifices partake of the Gentile altar? Now, why does Paul resort to the *old* law in order to enforce his argument, if the new law were also provided with its altars and sacrifices?—if the mass were known to Paul, or to the Christians whom he addresses?—if the church of the first century believed that her communicants partook of the *real* body and blood of the Lord? The question, here, is not the *nature* of the victim, but the fact of offering *flesh and blood*. Your church asserts that flesh and blood are offered in her *unbloody* mass. If Paul entertained any notion of such a doctrine, he goes out of his way in appealing to the customs of the Jews, when those of the Christians were at hand, and were quite as much in point! But Paul was acquainted with the occurrence of only one Christian sacrifice of blood—that which took place upon Calvary; where the altar was

the Roman cross, and the victim was the body of Him whom infidels, and not believers, extended upon it! It was left, Sir, to the times of your church—of the Roman Catholic Church—to exhibit so outrageously revolting a spectacle as that of beings, endowed with human faculties, and professing themselves to be the followers of Christ; officiating, according to their belief, at the daily execution of their Lord, and, afterwards, converting Him, as they profess to do, into the meal of a cannibal!

But, the sacrifices—the Christian sacrifices of real flesh and blood—the existence of which, in the church of the first century, you would affirm upon the evidence of Paul. Let the apostle speak for himself.—Romans xii. 1—“I beseech you, therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice unto God.” The sacrifice, here enjoined by Paul, is that of the lusts of the flesh; bloodless sacrifices.—Eph. v. 2—“And walk in love, as Christ also has loved us, and hath given Himself for us”—not to us—“an offering and sacrifice to God, for a sweet smelling savour.” Here, the sacrifice is that of Christ, on Calvary, and is over.—Phil. ii. 17—“Yea, and if I be offered upon the sacrifice and service of your faith, I joy, and rejoice with you all.” Here the sacrifice consists of faith, and the fruits thereof; and you will be so good as to note that, according to your statement, the dogma of transubstantiation has nothing to do with faith, but commences where faith leaves off—concerns the *real* eating of the body, and the *real* drinking of the blood of Christ, as the only means whereby everlasting life may be obtained—means unavailable without the co-operation of the Roman Catholic priest! Heb. ix. 24, 25, 26, 27, 28—“For Christ is not entered into the holy places, made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us.” How comes it, I pray you, that, as you affirm, He is daily present, in the body, in those alleged holy places,

made with hands—your sanctuaries, as you call them? —“nor yet that He should offer Himself often; as the high priest entereth into the holy place, every year, with blood of others.” How comes it, Sir, that your priest presents a still greater contrast, offering up, not yearly, but daily, what he alleges to be a sacrifice of blood? “For then must He have suffered since the foundation of the world.” The necessity of Christ’s having suffered from the foundation of the world, being thus denied, how comes it that your church insists upon the necessity of sacrificing Him till the *end* of the world? “But now, in the end of the world, hath He appeared to put away sin by the sacrifice of Himself.” The period when the sacrifice, by which sin is put away, took place, being thus established—being thus proved to have passed by, for upwards of 1800 years—what plea can your church adduce for the pretence of sacrificing Christ at the present day? What can she propose to herself by so monstrous an imposture? As sin is put away by that one sacrifice to which Paul alludes; to what purpose the myriads of daily sacrifices which she pretends to offer up? “The wages of sin is death.” Sin put away, death is put away. And what have we in the place of death? Eternal life. And how is this glorious exchange accomplished? Through the sacrifice of Christ—that one sacrifice, perfected and done with, in the time of the apostle—“But the gift of God is eternal life, through our Lord Jesus Christ.” But you sacrifice Christ to obtain a more intimate union with Him in love. How? By eating Him. Is not our union with Him intimate enough, when we obtain eternal life by means of the *one* sacrifice? What will you ask for besides eternal life? Is not eternal life a gift that excludes the possibility of enhancement? Is not that gift attainable, by God’s appointment, through the *one* sacrifice of Christ? Will you dare to stipulate conditions, in addition to those of God’s own propounding? You do so! Your sacrifices are impertinence, as regards the economy of God! You meddle with His

work—you stigmatise it—you frustrate it. God indicates one road to eternal life, and you direct us to another! God gives eternal life in the sacrifice of Jesus, and you give eternal life in the blessed Eucharist, and in the blessed Eucharist *alone*! God commands us to rely exclusively upon Christ's human nature, subject to death, and undergoing death; and you command us to rely exclusively upon Christ glorified, when death, as you pretend, has been undergone, and the grave has been despoiled of its victory! God gives us one Christ for our Saviour, and you give us another, and a different one! God sends Christ in the flesh, and you present Christ in a wafer! The apostle concludes—“And, as it is appointed unto men once to die, but after this the judgment, so Christ was once offered to bear the sins of many; and unto them that look for Him, shall He appear the second time, without sin, unto salvation.” Find your dogma in this text!—Defend your dogma in the face of this text! Hypocrisy can no more live with truth; lust, with purity; rottenness, with soundness; hell, with heaven; antichrist, with Christ; Satan, with God; than your dogma can live with this text! By this text, Christ dies but once; by your dogma, he undergoes, daily, myriads of deaths. By this text, there is but one more appearance of Christ; by your dogma, He daily makes myriads of appearances. By this text, one offering suffices for the putting away of sins; by your dogma, myriads upon myriads of offerings are not sufficient; but the victim must continue to bleed till the end of time! Had your mass existed in the days of Paul, do you think he would have penned this text? Descanting as he does upon the subject of sacrifice, is it within the scope of possibility, think you, that he should have refrained from alluding to your mass, had your mass obtained even the remotest sanction, from the belief and practice of the primitive church? If, in his day, salvation was considered to be incomplete, without partaking of the blessed Eucharist, think you that the apostle would,

here, have utterly given to neglect that *most availing condition* of salvation? To suppose so, were nothing short of impugning the sufficiency, not only, but even the integrity of Christ's most especial shepherd—to charge him with betraying his trust!—with misleading his sheep!—with feeding them upon insufficient churlish pasture, when the richest and most generous was at hand!—in a word, with starving, instead of nourishing, them! For what becomes of the preaching of Christ, the example of Christ, the toils, privations, endurings, of Christ, and the death of Christ, if “eternal life is promised *only* to those who worthily partake of the blessed Eucharist?” Faith, hope, and charity, are void! Even your own baptismal regeneration is void! What matters it, if the soul be placed in a state of grace before God, when a man cannot obtain eternal life without worthily partaking of the blessed Eucharist? What matters it, if a man come to *Christ* to obtain eternal life, as Christ commands him to do, unless he comes to you, as *you* command him to do? Can he obtain the blessed Eucharist without you? You are as necessary to him as the mouth into which he receives the blessed Eucharist, and without which he can no more swallow it, than he can obtain it without your hands! You supplant Christ. For His yoke, you substitute your own yoke; for His teaching, your own teaching; for His sacrifice, your own sacrifice; for His meekness, your own exaction; for His lowliness, your own domination!—In a word, you supersede christianity with priestcraft!

But, perhaps, it would be satisfactory to hear a little more from Paul; though what has been already produced, might appear, to a reasonable man, to be sufficiently conclusive, as regards the exposure of your dogma. Let the apostle speak, again. Hebrews x. 10, “By the which will”—The will of God, that the first covenant—works—should be superseded by the second—grace—“we are sanctified by the offering of the body of Jesus Christ, *once*. And every priest

standeth daily ministering, and offering oftentimes the same sacrifices, which can never take away sins: But this man, after He had offered one sacrifice for sins, for ever sat down on the right hand of God; for by one offering He hath perfected for ever them that believe. Whereof the Holy Ghost, also, is a witness to us; for, after that He had said before 'This is the covenant that I will make with them, after those days, I will put my laws into their hearts, and in their minds will I write them; and their sins and their iniquities, will I remember no more.' Now where remission of these is, there is no more offering for sin." We are sanctified by *one* offering! Our sins are taken away by one offering! We are perfected for ever by one offering. There is *no more* offering! No more offering of what? Of flesh and blood. And you would assert that the apostle contemplates Christian sacrifices of flesh and blood! What the apostle declares again and again—sets down in the plainest, most positive, terms—to be final; you would extort from him a sanction for perpetuating! You would father your mass upon Paul! Your mass, which you allege to be an offering of flesh and blood, and yet, most ludicrously, designate an *unbloody* one, you would father upon Paul; while Paul, to whom you appeal in defence of your mass, will not grant a grain of the one, or a drop of the other! "There is no more offering for sin" is his express proclamation! Blood ceases with the last drop that trickled from the side of Christ, at Calvary; and in the nineteenth century you are advocating the perpetual offering of blood! Tell me, Sir, upon what ground of common truth, or common honesty, or common sense, it behoves me to refrain from applying, in this case, the awful threatening of the Lord, as we read in Hosea—"And they shall be ashamed because of their sacrifices!—Hear ye this, O priests!"

But I shall quote, in full, your comments upon the text, that every one, whom God in His mercy has preserved from falling into your predicament, may satisfy

himself of the fact, that, at every stage of your work, you betray the "strong delusion" with which the Almighty threatens those who have not received the love of the truth. You say "*In these words the apostle is contrasting the Jewish and heathenish sacrifices and rites with those of the Christians. No doubt but when he speaks of their actions and sacrifices, it is of eating and drinking really that he treats; for, indeed, he is speaking of realities throughout.*" Pray, what have eating and drinking, really, to do with the matter? The question is whether it be really the Lord's *body and blood, or bread and wine* that are received in the Lord's Supper. I know what you aim at; but it behoves *you* to *shew* it, and you don't. Moreover you are totally blind to the argument of the apostle. It is idolatry that he has, mainly, in view. He inveighs against it, commencing at the 14th verse of the chapter, "Wherefore, my dearly beloved, flee from idolatry. I speak as to wise men. Judge ye what I say." He now points out to them the faith which they profess, as often as they celebrate the commemorative Supper of the Lord—"The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we, being many, are one bread, one body; for we are all partakers of that one bread." Here what is affirmed of the bread, and what is affirmed of the body, stand in the relation of cause, and consequence or effect, which are *different* things. Being partakers of one bread—the sacramental bread—we become one bread; and that bread being the type of the Lord's body, we become that one body. Christ's body is the believer's body, for it stands in the place of it. In that body He fulfilled what we could not fulfil in our bodies—the law; in that body He bore "our chastisement;" by the "stripes of that body" we are healed; in that body "He was cut off, out of the land of the living," for our transgressions. Savingly believing in this, we become one body with Christ; and, in Him, one body with one an-

other, "Ye are the body of Christ, and members in particular"—1 Cor. xii. 27. The apostle now instances the sacrifices of the law, not for the sake of contrast, as relates to the Lord's Supper, but for the sake of analogy, as relates to the sacrifices of the heathen. "Behold Israel after the flesh. Are not they which eat of the sacrifices, partakers of the altar?" Hence, deducing the inference, that those who partake of what is offered in heathen sacrifices, are partakers of the heathen altar. But the 21st verse affords a further proof that the apostle's view of the cup and the bread, is the very reverse of yours. "Ye cannot drink the cup of the Lord and the cup of devils; ye cannot be partakers of the Lord's table, and the table of devils"—the meats served upon tables, after sacrifice. The incompatibility herein pointed out is utterly nugatory, unless what is forbidden consisted of the devils themselves; as you believe—or assert—that the cup and the bread of which you partake, consist of the Lord Himself. The cup and the table of the Lord must bear the same relation to *Him*, that the cup and the table of devils bear to *them*. The latter bore testimony to the *faith* of the heathen, and nothing more than that faith; consequently the former must bear witness to the faith of the Christian, and nothing more! But proceed—"When, therefore, he contrasts these"—the Jewish and heathenish sacrifices—"with the realities of the Christian institutions"—Why do you write thus loosely? It is the Lord's Supper of which you are treating—It is that *one* institution of which you are treating. Why do you talk of several institutions? And why do you employ the term "realities," with obviously exclusive reference to the real presence, when it is equally applicable to the wine and bread, supposing them to be nothing more than wine and bread?—Are not wine and bread realities—Well? "*and when he asks if these be not infinitely better, and perfecter than what the Jews enjoyed, because our cup is a partaking of the blood of Christ, and our body was a partaking of the body of the Lord.*" Pray, in

what part of the whole chapter is this question asked? I cannot meet with the trace of such a question from the 1st verse to the 33d, inclusive! Your oral tradition, Sir, is your ruin. You jumble it so, in your mind, with the Word of God—the written and only Word of God—that you know not which is which! You are so full of it, that it will not allow you to read the Word of God, as it runs! Professing to quote the written Word, which has God's own seal affixed to it, you give us that oral one, with nothing but *your* seal, or that of your Church, to vouch for its truth—a seal of carnal device, broadly and deeply and impudently engraven! But conclude the paragraph—“*do not these words imply that there was a contrast, a real contrast, between the two—that the one was partaken of as really as the other? that if their victims were really eaten, we also have one that is no less received.*” And is this your exemplification of a “contrast, a real contrast?” Do you exemplify a real contrast by real similarity? Contrast!—where? Between the sacrifice of the mass—with advocating which scandal, you would charge the noble Paul—and the sacrifices of the Jews. Granting your mass; wherein lies the contrast? Is it in the difference which exists between the type and the antitype? Would Paul bestow the labour of his pen upon proving, what must be evident to man, woman, and child, namely, that the antitype is better than the type?—that the performance of what is promised is better than the promise itself? Herein lies the only difference—supposing your mass to have been really instituted by Christ, and adopted—as in that case it would have undoubtedly been—by his apostles. In every other respect there would have existed nothing less than perfect analogy—priest for priest, victim for victim; and it is this that you *want* to establish—for it is only this that would be of any avail to you; and yet such is your spiritual bewilderment, that you don't know how to set about it. You want the blood, and you want the flesh; you want the authority of the apostle to give you a claim to them; and yet you are

so blind to what must constitute the nature of that authority, as not to see that it is by a process of analogy, and not of contrast, that Paul could supply you with it. But Paul has no idea of your mass. He sees the Lord's Supper; but not a glimpse of your mass does he catch. He sees the cup and the bread; he sees their reference to the body and blood of the Lord; but he perceives nothing else—as indeed how can he? “Wine, as you yourself say, cannot be His blood—bread cannot be a body.” This is one truth among a host of fictions! How did you happen to light upon it?—By going out of your way!

You proceed—“*But on the other text I have a great deal more to remark; for it is one of the strongest passages which we could desire, in favour of our doctrine.*” The more you vaunt, Sir, of what you are going to do; the less you invariably perform. The more you felicitate yourself upon an accumulation of strength, as you proceed; the more you make manifest your increasing weakness. But let us see—“*In the following chapter, St. Paul enters at length into the institution of the Last Supper, and he there describes our Saviour's conduct on that occasion, exactly as St. Matthew and St. Luke have done, making use of precisely the same simple words.*” How comes it, Sir, that you constantly assert, not what you *know* to be, but what you *wish* to be? Or is Scripture, when you open it, or refer to it, little better than a blank to you, even as regards the very letter? “*Paul describes our Saviour's conduct on that occasion exactly as St. Matthew, St. Mark, and St. Luke have done, making use of precisely the same simple words!*” You take a bold position! Let us see how the text bears you out.

Matthew—“Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it: For this is my blood of the new testament, which is shed for many for the remission of sins. But I say unto you, I will not drink henceforth of THIS FRUIT OF

THE VINE, until that day when I drink it new with you in my Father's kingdom."

Mark—"Jesus took bread, and blessed, and brake it, and gave to them, and said, Take, eat: this is my body. And he took the cup, and when he had given thanks, he gave it to them: and they all drank of it. And he said unto them, This is my blood of the new testament, which is shed for many. Verily I say unto you, I will drink no more OF THE FRUIT OF THE VINE, until that day that I drink it new in the kingdom of God."

Luke—"And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body, which is given for you: this do in remembrance of me. Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you."

Paul—"The Lord Jesus, the same night in which he was betrayed, took bread: And, when he had given thanks, he brake it, and said, Take, eat; this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me."

If, Sir, it behoves a man to speak by the card upon every important occasion, of merely human affairs; much more does it behove him to do so, in matters that pertain to eternal life, when the card is Scripture. Luke, "the beloved physician,"—the close companion of Paul in his travels—his sole minister when in bonds—"Only Luke is with me"—2 Tim. iv. 11—the repository, doubtless, of the revelation which Paul received, direct, from the ascended Saviour Himself—Luke alone can be said to coincide thoroughly with Paul, in giving the words of institution—which words are, "This is my body, which is broken for you: do this in remembrance of me. This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me." This is Paul's account; and with this account

that of Luke, I repeat, thoroughly coincides. For though he uses the word "given," where Paul writes "broken;" yet precisely the same idea is suggested; as the body was given to be broken; and though he inserts the phrase "which is shed for you," which Paul does not employ, still he gives not a jot less than Paul gives, as the blood of Christ is always accompanied with the idea of the shedding of that blood; and though he does not add to the cup the charge which Paul does—which Paul adds to the cup as well as the bread; yet having attached it to the bread, which precedes the cup; and both being in the same predicament, it must be understood to be also connected with the latter. In the account of Paul and Luke, adding what Matthew and Mark supply, we have the words of institution in full; and these words being, "This is my body, which is broken for you: do this in remembrance of me. This cup is the new testament in my blood, which is shed for you: do this in remembrance of me; but I say unto you I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom;" we have, at once, the full circumstances of the institution, and the whole end of the institution. That whole end was to commemorate the death of Christ, and those circumstances were the eating of broken bread and the participating of wine, as the types of the Lord's broken body and poured out blood. To suppose them to be anything else, is an absurdity, so rank, so glaring, so irreconcilable to human apprehension, as not to be conceivable, except where God has blinded the reason, and veiled the heart with "strong delusion;" for who, with his faculties unscathed by the blasting of that curse which the Deity has launched against those who do not receive "the love of the truth," can entertain for a moment the preposterous proposition that Christ appointed His body and blood themselves, as their own memorials! When was it known, since the world began, that a thing was a memorial of itself! It is an

absolute impossibility. The memorial of anything implies the *absence* of that thing—is a substitute for that thing—is essentially different from the thing itself.*

“*But, then,*” you say, “*he goes on to draw consequences from this doctrine. He has not left us the bare narrative, as the other sacred penmen have done; but he draws practical conclusions from it, and builds upon it solemn injunctions and awful threats.*” Are you not labouring very hard to prejudice your dogma? If not, what else? Out of eight sacred penmen, only one draws practical conclusions from the narrative, and builds awful threats upon it; and yet that narrative embodies your doctrine of the Eucharist!—one to which every other is subordinate!—one without subscribing to which, eternal life is unattainable! That paramount doctrine is alluded to, in practical conclusions—in solemn injunctions and awful threats—by only one of the sacred penmen; of the rest, four observing perfect silence, and three presenting us with nothing but “the bare narrative!” Can this be credible, and your dogma, at the same time *scriptural*? Can any man believe that your doctrine of “the blessed Eucharist” is *scriptural*, when this is the case? What! Subordinate doctrine, copiously *treated* of by Peter, John, James, and Jude, in their epistles; and the doctrine, that leaves all others behind, overlooked by them!—*totally* overlooked! This, Sir—except where the blight of “strong delusion” has corrupted and withered the very sap of reason—this, except in such a case, is not only incredible, but absolutely inconceivable—that is to say, if our Saviour’s words, as your church alleges, embody her dogma of the blessed Eucharist, to the partaker alone of which, eternal life is promised. But this

* In one of those pestilent Popish works which are written in the form of question and answer, the catechumen is made to ask, “Can a thing be a memorial of itself?” Whereupon the author gives the Jesuitical answer “Yes;” and instances the rod of Aaron and the pot of manna! Whereas, the latter was kept as a memorial of the manna on which the Israelites had fed, and the latter as a memorial of the miracles which had been performed by it.

is not all. Ought not something to be apprehended on your part, from the presence of nothing more than "*solemn injunctions and awful threats.*" Ought we not to find enjoining and promises as well—if the sixth of John be in any respect an anticipation of the Lord's Supper?—if the sixth of John afford any, the least, plea for founding upon it the doctrine of transubstantiation? "*Here,*" you continue, "*at any rate we must expect plain and intelligible phraseology; and expressions noways likely to mislead. How then does he write? 'He that eateth and drinketh unworthily, eateth and drinketh judgment to himself, not discerning the body of the Lord'—Again—'Whosoever shall eat this bread, or drink the chalice of the Lord unworthily, shall be guilty of the body and blood of the Lord.'*" I request you to cast your eye again over the sixth of John. *Once*, only, in the course of those verses which you regard as an anticipation of the Lord's Supper, do we meet with threatening, "Except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you;" while no fewer than *five* times do we meet with the promise of reward, "I am the living bread which came down from heaven. If any man eat of this bread, he shall live for ever."—"Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day."—"He that eateth my flesh and drinketh my blood, dwelleth in me, and I in him."—"As the living Father hath sent me, and I live by the Father, so he that eateth me, even he shall live by me."—"This is that bread which came down from heaven," &c. "He that eateth of this bread shall live for ever." Not only, no promise, resembling these, but no promise, *whatsoever*, is attached to the partaking of the Lord's Supper; either where the founding of that institution is recorded, or where that institution is commented upon! One object is alone assigned, to the rite "Do this in remembrance of me;" and that by two of the sacred writers—Luke and Paul. The silence of Matthew and Mark is easily accounted for. Familiar with the simply commemorative nature of the rite,

and aware that no other character was attached to it by the churches of their time; they thought that they were recording enough. The fuller narrative of Paul and Luke may be also easily accounted for. Christ, the immediate, sole instructor of the Gentile apostle, foreseeing the abuse to which the Lord's Supper would be perverted by the Gentile church of Rome, provided against it, in favour of His elect, by directing his peculiarly chosen apostle to the only end for which it was instituted; and Luke profited by what was revealed to Paul, his constant companion, and the paramount human hero of his history.

But to return to the "practical conclusions and awful threats," why do we meet with nothing else than awful threats? If the 6th of John furnish, *indeed*, an anticipation of the Lord's Supper—If the Lord speaks literally, there, enjoining the *real* eating of His flesh and drinking of His blood—attaching to these acts the rewards of the resurrection and eternal life; and if He means us to understand that the bread and the cup are changed into His blood and flesh—that the flesh and blood, which He promises to us in John, are given to us in the Lord's Supper; why are not the rewards of the resurrection and eternal life, attached to the cup and bread? Why are the cup and bread alluded to by Paul, without being accompanied by the least mention of any reward whatever? If you meet this difficulty by objecting that those rewards are *understood*, I rejoin that so might the threats be, were they not set down; but they *are* set down, and why not the *rewards* as well? If the doctrine which is presented to us in the narratives of Matthew, Mark, Luke, and Paul, be identical with what your church pretends to find in the 6th of John; why does not that identity appear?—why has it been rendered so questionable that even, in the lying Council of Trent, it was so much a subject of dispute, as to prevent that most unholy synod from coming to a decision upon the true interpretation of the 6th of John? Did Paul know what he was about when he assigned

the Lord's Supper a *simply commemorative* character? Did he know that the *resurrection* and *eternal* life were attached to the receiving of the bread and cup, when he left us without the slightest hint of such a recompense? Would Paul "draw practical conclusions" only in part?—Would he leave the most important practical conclusions wholly out?—Would he talk to us of nothing but penalty, when the most precious rewards were at hand? Did he not know human nature, with the spirit to prompt him? Was he not aware that the promise of recompense stimulates to the avoidance of infliction, and would he withhold the promise, and record nothing but the threat? And now, Sir, what do you gain by your appeal to this "one of the strongest passages which you could desire in favour of your doctrine?"—This is what you gain: By directing us to the "practical conclusions and awful threats" of Paul, you furnish us with a proof that the respective narratives of Paul, Matthew, Mark, and Luke, are destitute of any reference whatsoever to the *Word* of John; for did such reference exist, our Saviour himself must have established it; which, failing to do, he as good as denies it. He says, "Do this"—not that you may enjoy eternal life; not that I may raise you up on the Last Day; not that you may dwell in me, and that I may dwell in you; not that you may live by me, as I live by the Father—all which motives we meet with in the 6th of John—but "in remembrance of me"—a report to which John makes no allusion! The case of your church, as concerns her dogma of transubstantiation, is simply this—She lusted to become the chosen "over God's heritage;" she strove to convert that heritage into an instrument for pampering her own earthly ambition; to effect this object she boldly, impudently, and blasphemously claimed the exclusive right of interpreting God's Holy Word; she first denounced, then persecuted, then destroyed, wheresoever that right was disputed; upon the plea of that right she denied to Christ the power of saving souls, independently of her

exclusive co-operation ; upon the plea of that right she commanded it to be received, that, in instituting the Last Supper, Christ changed the bread and wine into His body and blood, and endowed His apostles and their successors with the power of repeating the miracle ; and upon the plea of succession to that power, she consummated her treason against the King of Heaven, by remorselessly launching against her opponents the atrocious dogma that “ eternal life is promised only to those who worthily partake of the blessed Eucharist ”—*her* Eucharist, not Christ’s—thus excluding from a chance of benefiting by God’s broad amnesty of mercy, all who might dare to seek a share in it, without resorting to her plea ! I know not, Sir, the date of this dogma. I am aware that your church has consolidated her huge and monstrous tyranny by degrees. But this I *do* know—the spirit of the dogma does not breathe in the words of the institution themselves. “ Do this in remembrance of me ” falls infinitely short of a warrant for the proposition “ Eternal life is promised only to those who worthily partake of the blessed Eucharist. ” A better warrant must be forthcoming, elsewhere, in Scripture ; or this most politic canon of your church, is in danger ! In the time of the *veracious* holy Council of Trent, some of your church’s priesthood, as it would appear from your own statement, were aware of this flaw in the title ; and would fain have remedied it by isolating a few verses in John—I say *isolating*—cutting them wholly off from any relationship to the rest of Scripture, by reading them, literally ; for, *literally* read, they have no business to appear where they are !—they do not belong to the rest of the chapter—no chapter throughout the New Testament acknowledges affinity with them !—they are strangers to the whole context, and, by their presence, convert harmony into discord, and conformity into dissent ! This fact was so self-evident to others, among the holy Synod, that they demurred—according to your own account. They could say “ ay ” to the lie, “ Whereas our Redeemer Christ did declare that to be

truly His body," &c., but they could not bring themselves to acknowledge, that identity existed between two objects, whose disparity with reference to one another was manifest! They would not be persuaded to join in the assertion that the doctrine "Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the Last Day," was conveyed in the command that related to the bread and the cup, albeit, changed into the body and blood of the Lord, "This do in remembrance of me." How your church comes, now, to be unanimous, as it seems to be, regarding a question whereupon it was formerly divided, I can only account for by referring it to the fact, that the *natural* progress of evil is from *bad to worse*. Besides, I can estimate the enormous weight of the disgrace, according to human apprehension, of acknowledging that we have been propagating falsehood under the name of truth, and of relinquishing usurpation, maintained under the plea of a right; while I am thoroughly aware of the fact, that though you may *profess* to find the body and blood, in Matthew, Mark, Luke, and Paul; John, alone, can help you to an excuse for the monstrous assertion, that you receive into your mouth, the soul and divinity—"As the living Father has sent me, and as I live by the Father; so he that eateth me, even he shall live by me." This text, you imagine, allows you and your communicants to swallow the divinity and soul of Christ, in addition to His body and blood!

And now, Sir, proceed to your comments upon the doctrine of Paul—"Here are two denunciations, founded by St. Paul, on the doctrine of the Eucharist. The first is, that whosoever receives unworthily, drinks judgment or damnation to himself, because he does not discern the body of the Lord. What is the meaning of discerning the body of Christ?" Now, what could tempt you to ask this question? And what could tempt you to answer it, yourself? Your answer would destroy your dogma, were not that object sufficiently effected by you already. Here

is your answer—"Is it not to distinguish it from other food, to make a difference between it and other things?" Your answer involves an impossibility. Not all the power of your miracle-working church can enable its communicants to distinguish the Lord's body from any other kind of food; because one kind of food is distinguishable from another only by taste and sight; and we have the reiterated express, though unwilling and indirect, admission of your church, that the evidence of the senses is against, and not in favour of, the presence of the Lord's body. Food, to be sure, is spiritual as well as material; but it is not spiritual food that you have in view, but the *real* masticable body of the Lord.—"That which was originally bread and wine is, by the consecration, changed into the substance of the body and blood of our Lord, together with his soul and divinity—in other words, his complete and entire person." You assert that Christ is substantially present, to be eaten by you and your communicants; yet, if you look, you cannot see him; if you eat, you cannot taste him; you taste and you see what indicates the presence of a totally different thing; and, notwithstanding, you ask whether the phrase of the apostle—"not discerning the body of the Lord"—does not mean to distinguish it from other food? How can you distinguish, from other food, food that you can neither taste nor see? Paul then, by employing the phrase "not discerning the body of the Lord," cannot mean, "not to distinguish it from other food;" because *there exist no means whatsoever, whereupon we can found a distinction*. It is not then the body of the Lord itself of which Paul enjoins the discerning. It is something that relates to that body—something that we *can* discern—something between which and another thing we *can* make a distinction—which distinction, if we fail to make, we incur judgment. *Must* it be the body of the Lord? When men speak of discerning a thing, *must* it always be that very thing which they discern? Men say that they discern the hand of

God, when some crime has been discovered by extraordinary means; but is it the hand of God, *itself*, which they discern? No, Sir; but an effect which they cannot account for, otherwise, than by attributing it to that hand. The cause is put in place of the effect. When a Roman Catholic controversialist cunningly isolates, or remorselessly mutilates, the text of Scripture, attempts to pass off disproof for proof, discrepancy for analogy, sophistry for logic, while he maligns the Word of God, by denying its all-sufficiency; I discern that "strong delusion," with which the Almighty threatens those who "have not received the love of the truth, that they might be saved." But is it the "strong delusion," *itself*, that I discern? No; but its *effect*. So, Sir, when Paul speaks of "discerning the body of the Lord," he employs the antitype, in place of the type; because the type admits of being discerned, which the antitype utterly defies. It is the reference which the former bears to the latter which he contemplates, and which, not being recognised in all its bearings, by the communicant, that communicant eats or drinks judgment or damnation to himself—coming to the Lord's table with a lie in his mouth—not believing what he professes to believe. For if Annanias and Saphira were struck with instant death, for lying to the Holy Ghost, with reference to their earthly goods; how much more worthy of judgment is he who lies to the Holy Ghost, with reference to the table of the Lord—mocking that Lord with a profession of faith which he does not feel, and with a show of homage which he does not pay!

You proceed—"But, if the body of Christ be not really there, how can the offence be considered as directed against the body of Christ?" How can you ask so preposterously frivolous a question? Why, a child, once corrected for committing a fault in his father's absence, must be perfectly aware of that which seems to be an inexplicable riddle to you. You continue—"It may be against His dignity or goodness, but surely it is not an offence



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ments—as you would appear to be—should commit himself to an excess of absurdity, which would be insufferable in the pupil of a preparatory school! But take the full benefit of this luminous paragraph—*“Nay, rather such a designation would diminish the guilt”*—most assuredly *not*, in the case of *“reus majestatis.”* The guilt would be equally atrocious, next door to the sovereign, or a thousand miles distant—*“For, to say that a person offends against Christ Himself, or that he offends against God, is a much greater denunciation of guilt, than to say that he offends against the body of Christ, except in cases of actual personal injury. For while the greatest outrage possible would be one against His body, when personally ill-treated, as in the case of the Jews, who buffeted and crucified Him; yet, in its absence, it is the weakest mode of describing the offence, when we are to suppose Him sitting at the right hand of God, and, consequently, not to be approached by man.”* The greatest outrage, possible, Sir, was not that which was committed by the Jews; a yet greater was left for your church to achieve. The Jews knew not Him they crucified—*“Father, forgive them, for they know not what they do.”* Your church makes a boast of sacrificing Him, and yet professes to know Him. The Jews crucified Him at the instigation of their priests; your church sacrifices Him at the suggestion of her own carnal lusts. For centuries has the treasury of your church been actually fed with what she pretends to feed her victims with—the body and blood of Christ; whereas, the pockets of the Jews, for aught that we know, were not *“two pence”* the heavier for piercing the one or shedding the other. The Jews crucified Christ, believing Him, as Paul once did, to be the enemy of their religion; your church sacrifices Him in order to propagate what indeed He came to destroy—idolatry—for an idolatress she is, deny it till you are black in the face! Ay! and an arch idolatress! Therein lies the secret of her success, in persuading subscription to her monstrous heresies. The *natural*

man prefers walking "by sight" to walking "by faith"—prefers to walk right counter to the direction of the apostle—and well she knows it—and thoroughly has she availed herself of the knowledge! She presents a wafer to his eyes, and then puts it upon his tongue; and while his tongue and his eyes declare it to be nothing but a wafer, succeeds in making him believe—credence outraging absolute conviction—that by the power of her legerdemain passes, and unholy mutterings of sacred words, the piece of dough is changed into the body, blood, soul, and divinity of our Lord Jesus Christ! Thus she and her votaries walk by sight, yet know not what they see, seeing through "strong delusion."

And what must be the state of your spiritual vision, if you really believe that the comments of Paul supply you with even an atom of ground for justifying your dogma! What gave rise to those comments?—What induced Paul to recapitulate, to the Corinthians, what they had already received from him, as the immediate revelation of the Lord?—What cause, I ask, without the occurring of which Paul, in all human probability, would never have said a word upon the subject, gave rise to all that he says, with reference to the Lord's Supper? The knowledge of this must be attended with the result of throwing some little light upon the subject of discussion, and consequently ought to be desirable on the part of those who wish for light—who do not "love darkness *better*." Now the cause in question lies as directly before your eyes as it does before mine; and can't you see it? or, if you see it, why do you refrain from noticing it? That cause may surely be presumed to afford an opportunity for ascertaining, beyond all hazard of error, the interpretation which the primitive church attached to the words of Christ!—"This is my body"—"This is my blood?"—Alas, Sir, it is not the interpretation of the primitive church, but that of your own church, which it unhappily concerns

you to establish! The Corinthians offended in their mode of celebrating the Lord's Supper. What constituted their offence?—Did they change the interpretation of the rite? Paul lays no such charge to their account. Of what does he accuse them, then? Of behaving at a solemn, commemorative feast, as though it were nothing more than an ordinary meal. Could these Corinthians have been, *ever*, taught to believe that the wine was absolutely changed into the blood, and the bread into the body, of Christ? They scrambled for the bread, as the means of satisfying animal appetite! Could the body of the Lord have been adapted to such an end? They plied the cup, as an incentive to intoxication! Could such a result have proceeded from drinking the blood of the Lord? Had those Corinthians ever entertained, or had they been ever taught to entertain, the most remote idea of "the Real Presence," when they thus deported themselves, in celebrating the Lord's Supper?—"When ye come together therefore into one place, *this* is not to eat the Lord's Supper. For, *in eating*, every one taketh before other his own supper: and one is hungry, and another is drunken. What! Have ye not houses to eat and to drink in? or despise ye the church of God, and shame them that have not? Shall I praise you in this? What shall I say to you? I praise you not." Again, "Wherefore, my brethren, when ye come together to eat, tarry one for another; and if any man hunger, let him eat at home; that ye come not together unto condemnation." The church that could have subjected itself to such a rebuke, and rendered such a caution necessary, could, surely, have never believed, or have been ever taught to believe, that the bread and wine were *changed* into the body, blood, soul, and divinity of the Lord Jesus Christ; and yet they had been previously instructed in the words of institution—"For I have received of the Lord that which also I *delivered* unto you, that the Lord Jesus, the same night in which He was betrayed, took bread; and,

when He had given thanks, He brake it, and said, Take, Eat; This is my body, which is broken for you: this do in remembrance of me. After the same manner also, He took the cup, when He had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me." These words of our Lord, the Corinthians, as Paul declares, had received from the apostle, previously to the offence with which he charges them. Did they interpret those words as you do? Did he, from whom they received them, interpret them as you do? If those words embodied your dogma, was not the exposition of that dogma demanded? Do they, of themselves, declare that Christ performed the miracle of changing the bread into His flesh, and the wine into his blood? Do they, of themselves, declare that the soul and divinity of Christ are given in addition to the body and blood? Do they, of themselves, declare that the cup, as well as the bread, is changed into the entire person of Christ? Do they, of themselves, declare that the Lord's Supper includes the actual sacrifice of Christ? Do they, of themselves, declare that eternal life is promised only to those who worthily partake of the cup and the bread? These several propositions—not to speak of your sacrificial priest and altar—are met with in your dogma. Why are they not met with in the words of institution, upon which words your dogma is founded? You travel to John for *some* of them! Why does not Paul give his sanction to your excursion, when he who spoke those words in John, was himself, the direct instructor of Paul? If those words were indeed anticipatory of the Lord's Supper, *here* was an opportunity that imperatively demanded the identification. Why does not Paul anticipate them? Why does not Paul say at least, something in unison with the interpretation which you attach to them? Why does he not tell the Corinthians that it is the real body of Christ which they have been devouring as common bread, and the real blood of Christ which they have been swallowing to intoxica-

tion? Because Paul would not concoct a lie! And even had he done so, the Corinthians would not have believed him—the more especially as such an effect as the *latter* could not possibly have proceeded from the imbibing of such a fluid. Out of the five epistlers, Paul is the only one who alludes to the Lord's Supper; who comments upon it, and explains it—though it sufficiently explains itself. And this is the lucid and thorough explanation of the apostle. “For, as often as ye eat this *bread*, and drink this *cup*, ye do”—What? “Eat and drink the *complete and entire person* of Christ?” No! “*Really* eat His flesh and drink His blood?” No! “Employ the sole means of insuring everlasting life?” No!—What then? “Ye do shew the Lord's death till He come.” They shew His *death*. Where does your church get a living Christ, to sacrifice Him?—From this passage? It gives you only His death! The bread and wine which He presented, separately, were symbolical alone of His death—symbolical of His parted flesh and blood—symbolical of His body, when, disunited from His blood, “He yielded up the ghost”—The “body which is broken” gives you nothing but His death. The blood “which is shed” gives you nothing but His death. The injunction which He pronounced, “Do this in *remembrance* of me,” gives you nothing but His death—the death which he died but “*once*”—the one consummating sacrifice, by whose blood the fire of the altar was quenched, never to be kindled again; the altar itself was washed for ever, away; and the vocation of the priest was declared to be thenceforward, and for ever, a nullity! Where, I repeat, do you find your living victim, to sacrifice him, and to raise him again? God disclaims all recognition of such a victim as yours! Where do you find him then? In your tradition! And where did your tradition find him? There, whence she stole her altar—in the temple of the heathen! And to whom did the heathen sacrifice? Paul informs you—“But I say that the things which the Gentiles sacrifice, they sacrifice to devils, and

not to God." It is a heathen sacrifice which your church offers. To whom does she offer it then?—To God? No! The doctrine which she attaches to her sacrifice was never derived from God!—" *Eternal life is promised only to those who worthily partake of the blessed Eucharist*" — In other words, " *We must be damned, without the agency of the Roman Catholic priest*" — though he be the lowest craftsman of the trade! Is not this something more than a solace for that poverty upon which you and your co-theologians so complacently and eloquently and confidently dilate? If the humbler followers of your craft be bare of revenues, what of that, when they are clad from head to foot, as you declare, with superhuman power? What of the rags of him who believes that he co-operates in holding the keys? What of the hovel, whose door he must stoop to enter, when he thinks of the heaven of whose gate he is taught to believe himself the assistant, but alleged *indispensable* janitor? Power is the jewel for which men squander earthly riches like chaff! Who-wonders, then, at the fealty of your poor parish priest, or, poorer parish curate? Though he lodge in a pig-stye, and his parishioner in a palace, yet, to the tenant of the pig-stye must the lord of the palace humbly come, and kneel down, with joined uplifted hands, and thrust his tongue out, that he may receive the blessed Eucharist! " *Eternal life is promised only to those who worthily partake of the blessed Eucharist!*" Here, especially, lurks the carnal genius of your church! Where, I ask, does your church procure her living victim? At the baker's and the vintner's! And to whom does she offer that victim? To God? What, Sir! When the Spirit declares that " *there is no more sacrifice for sins?*" That " *by one offering He hath perfected for ever, them that are sanctified?*" Your church audaciously stands up to God, and treasonably and blasphemously contradicts Him to His face! God stops the sacrifice; she commands it to go on! God declares that by His ONE sacrifice the believer is per-

fectured for ever; and she proclaims that, without *her* sacrifices, the believer is *not* perfected for ever; and she justifies herself by quoting the Word of God, as if God could give Himself the lie! Can it possibly be to God that she offers the sacrifices which God disowns? She says that she offers them to God! I know she does. I know that she *nominally* offers them to God; but to whom does she *virtually* offer them? What accrues from them? The pampering of the lusts of Power, Pomp, Pride, Pelf! To whom, then, does she offer the sacrifice of the mass, if not to the father of those lusts?—if not to the father of *all* lusts and lies?—if not to him, to whom, in reality, she raises what God has rejected—what God has expressly refused to dwell in—“temples made with hands;” and, calling them God’s, fills them with shrines at which her votaries may be seen kneeling before canvas, wood, or stone—the portraits, as likely, of courtesans or vagabonds, as of honest men or women—in short, of any description of human beings, except the saints, by whose names she calls them! These are the sacred, sightless, deaf, dumb, heartless, mindless, spiritless, motionless habitants, over whom the roofs, or cupolas, of her temples, protectingly, devotionally, and exultingly, soar!—her temples which vie with theatres in shows, pageants, mummeries, and melo-dramas, “alluring through the lusts of the flesh”—alluring through “the lust of the flesh, the lust of the eyes,” and ears, “and the pride of life,” which “is not of the Father, but is of the world!” And what is your mass but a melo-drama—part speech, part music, part pantomime—except that anything approaching to the *trick*, in barefaced shallowness, would be hissed and hooted, if represented upon the professional boards. Sir! Sir—the all-benighted savage priest, who makes a shapeless log of wood the Deity, whose worship he superintends, presents a less revolting spectacle of degraded humanity, than the prime actor in your mass affords; for the former dresses up the log, albeit with rags and feathers;

whereas, the latter makes no alteration in the wafer or the cup, but, presenting them, stark-naked before the eyes of your church's besotted votaries, exclaims—
 “Behold your God!”

As, I believe, I told you before, I tell you now—your church searches Scripture solely with the view of finding an apology for her peculiar dogmas; of isolating, to that end, some texts, or some single text, or some portion of a text, for whose proper interpretation she may artfully substitute her own. The exclusive aim of her inquiries is to propagate faith in the word of her tradition, at the cost of faith in the Word of God—in other terms, to convert Christ into an ally of antichrist. She quotes the 6th of John; dilates upon it; analyses it, as she thinks; but she pays no heed to what the apostle says, elsewhere. She taxes every nerve, that she may succeed in breaking Scripture, though Christ Himself expostulates with her, and tells her that “Scripture cannot be broken.” You may object that it is the Book of the Law to which Christ here alludes. What of that, when the speaker is the same that *dictated* the Book of the Law, and now addresses us, in the Book of Grace? Your church tells us that, unless we take Christ in at our mouths, we cannot enjoy eternal life; and Christ says—“Not that which goeth into the mouth defileth a man.” Surely you do not require to be informed that it is the spiritual man—or the soul of man—that Christ contemplates here! For the physical man—or the body of man—may be turned to a mass of corruption by “that which goeth into the mouth.” Now, if spiritual defilement cannot follow in such a case, spiritual purification is, alike, an impossible contingency; and yet your church tells us that “Eternal life is promised only to those who worthily partake of the blessed Eucharist!” Does not your church endeavour to break Scripture? Christ declares again—“*Whatsoever* entereth in at the mouth goeth into the belly, and is cast out into the draught.” The process which the blessed Eucharist, when partaken of,

undergoes, is here most lucidly defined by Christ Himself—is excluded from any spiritual operation whatsoever! And yet your church assures us that “Eternal life is promised only to those who worthily partake of the blessed Eucharist!” Does not your church endeavour to break Scripture? Paul, in the spirit of Christ’s declaration, writes—“Meats for the belly, and the belly for meats.” Your church exclaims—“Meat for the *spirit*.” She tells us that “we must *really* eat the body, and drink the blood of Christ, as a means of insuring the enjoyment of eternal life.” Does not your church endeavour to break Scripture? Is she not very like the holy apostolic church which she gives herself out to be? As like as heresy is to orthodoxy! as a lie is to a truth! I ask you, Sir, what else can we discover here, except something that is more than akin to what might be expected to issue from “those gates that shall not prevail against” the church of Jesus?—the church which He built—not upon Peter, but upon the eternal truth which the Father *revealed* to the apostle—“Thou art the Christ, the Son of the living God!”

• You now present us with a brief review of those grounds, upon which you have attempted, most vainly, to found the truth of your dogma; still begging the question, or misrepresenting, or misinterpreting, as you go on. You say—“*Now, looking at all the texts on the Eucharist, conjointly, there is an observation which can hardly fail to strike any considerate and reflecting mind. We bring to bear on it four distinct classes of texts. First, we have a long discourse, delivered by our Saviour under particular circumstances*”—which circumstances you wholly forbear to notice, and which would have, infallibly, led you to the true interpretation of that discourse, had you been capable, or desirous, of understanding them—“*a considerable time before His passion*”—And manifestly relating to His passion, instead of your doctrine of the Eucharist—“*Others suppose him to have, throughout it, treated of faith, or the necessity of believing in*

Him.—Ay, Sir, and most naturally and reasonably, as the results are precisely those which He, wholly, attributes to faith—“*Yet, through a certain part of that discourse, He studiously avoids any expression which could possibly lead His hearers to understand Him in that sense.*”—What, Sir! when in that “certain part” of His discourse, He presents us reiteratedly with language which precludes the possibility of maintaining that He speaks in any other sense!—“*But, again and again, uses phrases which naturally bring all who heard Him to believe that it was necessary to eat His flesh and drink His blood—to receive His body.*”—What evidence have you of this? Speak as you please of the reprobate Jews, and of the hypocritical, false disciples; but spare the faithful of the brotherhood—spare at least the twelve! Refrain from charging *them* with so grossly misinterpreting their Lord—with entertaining, for a moment, the shamefully disparaging idea, that what would destroy the credit of an ordinary human teacher, could possibly have occurred with Him—the propounding of doctrine, totally subversive of His previous doctrine, reiteratedly enjoined—that, after having, uniformly, stipulated one condition upon which eternal life might be obtained, He could, now, in the second year of His ministry, propose another; and one, without complying with which, the former would be rendered nothing less than nugatory! Refrain from accusing them of entertaining the slightest conception that what the youngest of the apostles—one that, to use his own language, was “the least of the apostles,” was “not meet to be called an apostle,” was “as one born out of due time”—would have shrunk from being; their Lord and Master, Himself, could possibly stoop to become, “yea, yea,” and “nay, nay!”—and that, in almost one and the same breath! It would be an imputation, Sir, upon the character of the humblest follower of the humblest craft, to assert of him that, having, of his own accord, agreed to furnish a certain article at a certain price, he should demand, the

very next moment, *another* price, before he would supply it; and, yet, you would fain persuade us that you have the authority of the apostles for affixing to the name of the Lord of the Universe a precisely similar stigma!—you would fain persuade us that, by the alleged evidence of these holy men, our Redeemer, having promised eternal life upon the simple condition of believing in Him, could, in the sixth of John, reiterate that condition, and the reward, consequent upon complying with it; and could then follow up the gracious proclamation with declaring that we must “really”—*carnally*—eat His flesh and drink His blood, in case we would obtain a title to eternal life! The doctrine, Sir, of those verses, the spirit of which you would supplant, with the teaching of antichrist, was virtually proclaimed the moment that Christ declared His mission. Turn back, Sir, to the third chapter of John, and find it *there* if the faculty of spiritual discerning has not been wholly denied you—if the veil of strong delusion be not so impenetrably thick, that the luminous page of God’s Holy Word is nothing better than a blank to you, from the darkness that covers your heart; “And, as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that whosoever believeth in Him should not perish, but have eternal life.” Here, Sir, we are presented with the sacrifice of Christ! Here, Sir, His flesh and His blood are offered to us! Here is literally presented to us, what, in the sixth of John, is conveyed in the figures of eating Him—of eating His flesh and drinking His blood—namely, “believing in Him”—believing in His flesh and blood. Not one iota less does Christ declare to Nicodemus than what He declares to the Jews in the sixth of John; the only difference being, that, consistently with what He had previously practised and justified, He employs figurative language in addressing reprobates; whereas, with the believer, or with him that, at least, was manifestly willing to believe, He communicates in language that precludes the possibility of

misinterpretation. But conclude the paragraph—"and He allows the crowd to murmur, and His disciples to fall away, and His apostles to remain in darkness, without explaining away their difficulties." What am I, Sir, to think! To what but one or the other of two predicaments—a total disregard for the truth, or a total incapacity of *seeing* the truth—can I possibly ascribe the fact, that you deny the presence of what you absolutely stare upon! I must needs conclude that you cannot help yourself. That a man of your brilliant and multitudinous acquirements, extensive and long experience, and exalted position, with the *letter* not only before him, but about him and within him, could wilfully, deliberately, and reiteratedly, and yet, most grossly, misrepresent the spirit of that letter—could most positively deny what it most positively affirms—is a conclusion so fearfully revolting, that, dreadful as is the other alternative, I almost congratulate myself and you, upon having it in my power to resort to it! Christ "*suffers His disciples to fall away, and His apostles to remain in darkness, without explaining away their difficulties!*" What is the meaning, then, and wherein lies the relevancy, of these words—"Does this offend you? If, therefore, ye shall see the Son of man ascend up where He was before? It is the Spirit that quickeneth. The flesh profiteth nothing. The words that I speak unto you are spirit and are life." As I stated before, the cause which imparts life, meaning, and point to this passage, is to be found in the murmuring of His pretended disciples! He tells them, as plainly as language can do it, that they have misconceived Him; first, that their dissatisfaction is groundless—"Dost this offend you?" secondly, that the ground of their dissatisfaction concerns an impossibility; as how could they carnally eat Him, when He should be personally removed from them—"If, therefore, ye shall see the Son of man ascend up where He was before?" thirdly, that the life of which He has been speaking proceeds alone from the Spirit—"It is the Spirit that quickeneth;" fourthly, that no spiritual profit, whatso-

ever, could proceed from "really" eating His flesh—"The flesh profiteth nothing;" and, fifthly, that spirit and life reside in His doctrine alone—"The words which I speak to you are spirit and are life." Now, substitute your own explanation of a portion of the text—"Human nature, as ennobled and strengthened by grace, quickeneth; human nature, as left to its own impulses, profiteth nothing"—and where is the relevancy of our Saviour's words? What connection have they with what precedes, or with what follows them? None! You would convert those words into idleness!—impertinence!—They have no business to be where they are! They constitute a passage, the like of which would be struck out in the essay of a school boy, as having nothing to do with the question—as a senseless, motiveless, digression—the product of a flighty mind—of an attention that could not remain fixed; but, when brought to bear upon one point, would, suddenly, and without reason or excuse, start off to another! The darkness of the apostles, too, is as palpably a fiction as the passive silence which you attribute to their Master—and here I hurl upon your church the rock, upon which, instead of Christ, she boasts to be built. What says Peter—your pretended prince of the apostles, in spite of the reiterated command of his Lord?—What says *he*, when Christ asks the twelve if they will also leave Him? This is what he says—"Lord, to whom shall we go? Thou hast the words of eternal life." Is this, Sir, or is it not, a direct recognition of what Christ had just asserted—"The words that I speak unto you are spirit and are life." Call you this an indication of "darkness?" Again—"We believe and are sure that thou art the Christ, the Son of the living God." Is this, Sir, or is it not, a full acceptance of the doctrine of faith? and call you it an evidence of darkness? Can a shadow of darkness exist in the minds of the apostles, when, *elsewhere*, in cases of incertitude, they, again and again, solicit explanation, but, *here*, are utterly silent upon the subject? Nor is it the apostles,

alone, whom the text commands you to exempt from the charge of blindness. The faithful among the common discipleship are equally entitled to that privilege. The text allows you to claim sympathy with none but the masked, or the barefaced reprobates, among the assembly which Christ addressed; and, therefore, by placing the whole in the same predicament, you do what you cannot produce an excuse for doing, and what tells, rather painfully, to your credit.

It is no pleasant task, Sir, to follow you, still walking as you are, with your eyes shut, among pitfalls, thick and deep, of your own laborious and wilful digging! You now say—“*Let us allow that, for once, our Saviour spoke and acted so; we come, secondly, to another quite different occasion. It is no longer the obstinate Jews, or unsteady disciples, whom He addresses. He is alone with His chosen twelve. He no longer wishes to speak of faith, as all agree.*” And pray, Sir, who are those that agree in adopting this very christian and most logical conclusion! I should admire to see an argument, constructed upon the affirmative of the thesis—“Christ did not wish to speak of faith in instituting the Lord’s Supper”—in other words, the Lord’s Supper has nothing to do with faith! What a feat for a Jesuit! What a plea for aspiring to a cardinal’s hat! What a challenge upon the astonishment of Christendom would be the proof, that an institution, the expressly-proposed, direct, object of which was an act of *faith*, should have been totally disassociated from the idea of that virtue, in the mind of Him who founded it! Do you know what has led you into this scrape? I shall tell you; though I am positive you would as lief I should let it alone—Your church’s carnal reading of the 6th of John. It is that which has been the immediate instrument of beguiling you! She strikes out faith, when she comes to those verses, in John, where she pretends to find the first proof of her dogma of the “Real Presence;” and, consequently, you, her defender, must strike it out, when you come to the narrative of the Lord’s Supper.

I would rather go all the rest of my days bareheaded, ay, and barefooted too, than ride a prince, in scarlet or purple, to pander to the monstrous heresies of your debauched and debauching church! What do you make of the purpose—the only declared purpose—for which the Lord's Supper was instituted—"Do this in remembrance of me?" Where are we to find the heart and soul of this injunction, if He who uttered it did not contemplate faith?—was not speaking of faith? Take faith away, and how does the injunction operate? It enjoins a nonentity! It talks as the skeleton talks of the blood that no longer circulates. "*Our Saviour no longer wishes to speak of faith, as all agree.*" No, Sir! It is you that wish our Saviour to speak of faith no longer! It is you that would take the word of life as it fell from His lips, and convert it, if you could, into the word of death! The vitality of the Lord's Supper, Sir, depends upon faith as much as the vitality of your corporeal system depends upon the breath which you draw. Could you live without breath? No more could the Lord's Supper exist without faith.

But go on—"He wishes, according to Protestants, to institute a symbol commemorative of His passion"—according to Protestants! According rather to the action which He was performing, and to the words which accompanied that action—"He uses words conveying precisely the same ideas as on the other occasion, when speaking of quite another subject, having no reference at all to that institution"—He speaks, Sir, of His body and of His blood, on both occasions; but, most assuredly, not with the same immediate view; when, in the one instance, the object is the resurrection and eternal life; and, in the other, the simple keeping Him in memory. There is a huge discrepancy here which resists any attempt at identification. In the former case, the means of salvation are pointed out to us; in the latter, provision is made against our forgetting those means.—*And all this is related by several of the Evangelists with-
out comment, in nearly the same words. They evidently*

consider it a most important institution."—What Christian, Sir, ever doubted that it is a most important institution?—"but still we receive not a hint from one of them that the words are to be understood figuratively." No!—What! when Matthew and Mark set down our Saviour's own words to *that effect*—"I shall no more drink of this fruit of the vine"—and when Luke records His injunction—"Do this in remembrance of me?" The purely commemorative character of the institution being thus established, the actual presence of Christ, in the sense of your church, is denied by Christ Himself.

You now return to the evidence of Paul—"We come, in the third place, to St. Paul, where he wishes, in the words of my text, to prove that this commemorative rite of the Christians is superior to the sacrifices eaten by the Jews and heathens. Once more, although there is not the slightest necessity for such marked expressions, but he might have used the words *symbol, or figure, or emblem*—although, writing on a totally different occasion, and addressing a different people, he falls into the same extraordinary phraseology, he makes use of precisely the same words, and speaks as if the real body and blood of Christ were partaken of." Why, then, Sir, does he employ the words *bread and cup*? Why, instead of writing, "the body which we break, and the blood which we bless"—why does he write, "the bread which we break, and the cup which we bless"? If the bread and the cup be really changed, they are no longer the bread and the cup. They are no longer there, but the body and the blood are there, in their stead. If this be the case, Paul is inexcusable in not telling the Corinthians so! Thrice does he comment upon the Lord's Supper, and each time he establishes the typical nature of its character—"For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till He come." Here the cup and the bread are clearly asserted to be typical of the death of Christ—"Wherefore, whosoever shall eat this bread, and drink this cup of the Lord unworthily, shall be guilty of

the body and blood of the Lord." Here the cup and the bread are manifestly the types of the Lord's body and blood. Is it credible that the man who wrote thus, or that the church which he thus addressed, could have believed in the carnal partaking of the body and blood? "But let a man examine himself, and so let him eat of that bread and drink of that cup." The bread and the cup again! The bread and the cup that, as you assert, are such no longer!—that have vanished, and given place to the body and blood! The body and blood there, instead of the bread and the cup, and what is now absent, declared to be present—while what is present is overlooked! Why, Sir, your dogma plunges its abettors in fathomless absurdity. If the bread and cup be changed, why does not Paul tell the Corinthians so? If the body and blood be there, why does he not tell them that they are there?—tell it them in plain and positive terms? It was his obvious policy, as well as his obvious imperative duty. Was Paul mealy-mouthed? Was Paul a man to go about the bush? Was it his character to speak by halves? Was he ever, in the least degree, shy of asserting the truth—and, if he were, what cause for delicacy, or circumlocution, or mystery, or caution, here; if the bread and the wine were really changed into the body and the blood of the Lord?

You continue—“*He goes on to reprove the bad use of this rite. At least on this fourth occasion there is room to illustrate, in a different manner—opportunity enough to describe its true character. But once more He returns to the same usual phrases of Christ's body and blood being received*”—Nowhere throughout the New Testament is it stated, in relation to the Lord's Supper, that the body and blood are received!—“*and tells us that those who partake of this blessed sacrament unworthily are guilty of an outrage on that body. Now, is it not strange, that on these four different occasions, our Saviour and His apostles, explaining different doctrines—speaking to different assemblies, under totally different circumstances, should all concur in using these*

words in a figurative meaning, and not let one syllable slip as a key or guide to the true interpretation of their doctrine?" Believe me, Sir, it is not, in the least degree, strange. But I shall tell you what would be strange, indeed—that those words should have been entitled to a literal meaning; and that the fact should not have been placed beyond dispute, at the *inconvenient* but imperative demand of the bread and wine themselves! Moreover, I shall suggest to you another matter of wonderment—namely, that Paul should have most clearly established the figurative meaning as the true one; and that, for centuries, your church should have been either wilfully or helplessly, and awfully blind to it. I return to the paragraph—

“*He goes on to reprove the bad use of this rite. At least on this fourth occasion, there is room to illustrate in a different manner—opportunity enough to describe its true character; but once more he returns to the usual phrases of Christ's body and blood being received.*” The usual phrases! What do you mean? Where “usual?” Where is it asserted that Christ's body and blood are received—in the sense of your church—*corporeally* received? In other terms, where is it asserted that the words of institution are to be interpreted *literally*? And where does Paul return to those alleged usual phrases? Nowhere! He speaks of receiving the bread and the cup; and these you would fain convert into the body and blood! Is it not strange that Paul should not have saved you the trouble, if he entertained the same view of the Lord's Supper that you do? But more upon this head anon. You proceed, “*and tells us that those who partake of this blessed sacrament unworthily, are guilty of an outrage on that body.*” From which allegation of the apostles, you infer the presence of the body, which your own senses declare to be absent!—And yet you would account the man a very simpleton who should ask you if it were possible that the person of the sovereign could be outraged in that of her representative! Well? “*Now, is it not strange,*

that on these four different occasions, our Saviour and His apostles, explaining different doctrines—speaking to different assemblies, under totally different circumstances—should all concur in using these words in a figurative meaning, and not let one syllable slip as a key or guide to the true interpretation of their doctrine.” It would, indeed, be strange—were this the veritable case; which it is not! Christ presents the key to your church, and more than once, but she will not take it; because it is not the true interpretation that she *wants!*—because it is not the true interpretation that will *serve her purpose!*—She prefers the key of tradition to the key of Christ!—she sways through the priest!—she has constituted him a second mediator!—No?—“*Eternal life is promised only to those who worthily partake of the blessed Eucharist.*” Can the blessed Eucharist be obtained without the priest? Can the bread and wine be changed into the body and blood, without the co-operation of the priest? What, then, is the priest, if not a second mediator!—if not an *indispensable* mediator!—if not a *greater* mediator; according to the showing of your church! Christ promises eternal life upon the single condition of faith. If your dogma holds, He breaks His promise. But He *cannot* break His promise; therefore your dogma is void. Is not this the key, and key enough? Christ denies that any spiritual operation can proceed from that which is taken in at the mouth, and your dogma gives Christ the lie! But Christ cannot lie. Is not this more of the key? Christ alleges of the cup that its contents consist of the fruit of the vine; and your dogma flatly contradicts Christ, affirming that they consist of blood! Must not the giver of the cup be better acquainted with the nature of its contents than your church can possibly be? Here is still more of the key! Luke, recording the celebration of the Lord’s Supper, says, “The disciples came together to break bread.” Paul, commenting upon the Lord’s Supper, speaks of eating the bread and drinking the cup; and this, under circumstances, which, were the

body and blood received, most imperatively demanded the direct, explicit statement of that fact! Here is the key reiteratedly presented, and yet you affirm that Christ and His apostles do not "let slip one syllable, as a key or guide to the true interpretation of their doctrine!!" Your church, Sir, either *cannot* see the key, or *will* not see it! Could she, and would she, it would conduct her to the true interpretation of the Lord's Supper; and then she might repent of having substituted a carnal huge monopoly, in lieu of the free grace of God; and in lieu of "the House of God, which is the church of the living God, the pillar and ground of faith," an unauthorised, but enormously remunerative shambles! You continue—"Is it even possible to suppose that our Saviour, discoursing in the 6th chapter of John, and St. Paul, writing to the Corinthians, though treating of different subjects, under varied circumstances, should have adopted similar figurative, and most unusual language." What you want to prove is this—namely, that the language being the same, the subject cannot be different; but that Paul, writing to the Corinthians, and our Saviour, speaking to the reprobate Jews in the 6th of John, have one and the same object in view—the Lord's Supper. Now the language is not the same; because what is *figurative* in the one instance, is *literal* in the other. Paul employs the terms "eating" and "drinking" in their literal sense, with regard to the cup and the bread; whereas, our Saviour employs them in a figurative sense, with regard to His flesh and blood. Nor is this a matter of conjecture. He has already said to the woman of Samaria, "Whosoever drinketh of the water that I shall give him, shall never thirst"—a figurative proposition, the literal stating of which, we find in the 6th chapter, "He that believeth on me shall never thirst." And what are we to believe of Christ? What, but that He is that victim, appointed by God, by whose blood our sins are washed out—the doctrine that resumes a figurative form at the 54th verse of the same

chapter, "Whoso eateth my flesh, *and drinketh my blood, hath eternal life.*" In the 4th chapter of John, Christ employs the verb "to eat" in a figurative sense—"I have meat to eat that ye know not of." "My meat is to do the will of him that sent me, and to finish His work." Here the noun "meat" is figuratively employed to represent "the will of God;" while the verb "to eat" is similarly substituted for the verb "to do." Hence, by the authority of Christ, the phrase "to eat the flesh" is a figurative expression, which, rendered literally, means to *do* the *will* of God respecting the flesh of Christ; which will enjoins that we believe in the atoning efficacy of that flesh, as an offering for sin. And the subjects *are* different, inasmuch as the type and the antitype are different. We find the antitype *alone* in the 6th of John; but though we meet with it, also, in the First Epistle to the Corinthians, still it comes in company with the type—the bread and the cup—the Lord's Supper; to inculcate a more becoming deportment, in the celebration of which, it is appropriately introduced by the apostle.

After this most abortive attempt to show that the subjects are one and the same, you exultingly remark, "*But take the simple interpretation which the Catholic does, and, from first to last, there is not the slightest difficulty.*" Not the *slightest* difficulty!—And how do you prove the truth of this sweeping proposition?—"there may be some struggle against the senses and feelings."—There may!—And does the presence of such a struggle denote the absence of the *slightest* difficulty? And how do you characterise the cause of this struggle—"it may appear new, strange, and, perhaps, unnatural to you." This should imply that the struggle is one of no ordinary description; and, yet, you affirm that there is not the slightest difficulty! Could any man, think you, write thus, if he knew what he was about?—affirm, and contradict what he affirms, in one and the same breath? Could any man, think you, write thus, unless the power

of discerning right from wrong were wholly withdrawn from him? Here you make an attempt to get over the struggle; and how? By begging the question, "*but so far as biblical interpretation goes, so far as the fair principles for examining God's Word are concerned, all is consistent from first to last.*" Does God's word, then, put an end to the struggle? Does it so much as *name* the struggle? As the struggle exists now, and has existed ever since your church became the Roman Catholic Church; if that church be the Church of Christ, the struggle must have existed in the time of Paul, and yet the apostle does not take the slightest notice of it! Have you perception enough to appreciate the fatal tendency of this fact? If the struggle existed in the time of Paul, it is impossible that Paul should have refrained from alluding to it. But he was ignorant of any such struggle. No such struggle was in operation when he wrote to the Corinthians; because there was no ground for such a struggle—because the primitive church regarded the Lord's Supper in a light, the very reverse of that in which your church receives it—because the bread and the cup were estimated, by the primitive Christians, as the mere types of the body and blood; and hence the contingency of a struggle, even of the slightest description, was an impossibility! unless indeed you jump to the conclusion that in the first century men's senses were destitute of a single touch of that jealousy, the dangerous effects of which, light as you make of them, your church, as it seems, has been so wide awake to, ever since! Well?—" *You believe the expressions to be literal throughout, and you believe the same topic to be treated in every one of these passages; and, consequently, you have harmony and analogy from first to last on your side.*"—Not a doubt of it! Destroy discrepancy, and you have analogy; but, if you cannot destroy it, what then? Believe it to be destroyed—A right Roman Catholic mode of settling an argument! Conclude the paragraph. "*Whereas, on the other hand, you must find*

different explanations of the same imagery and phraseology on those various occasions; and you are driven to the miserable expedient of choosing some little word or phrase in a corner of the narrative, and persuading yourself that it overthrows all the obvious consequences of the narrative itself, and balances the clear evidence of a connected and consistent proof."—Why, Sir, this is precisely your own case, lucidly and truthfully epitomized; not only with respect to the dogma in hand, but with regard to every other dogma of your church! It is *you* that grope in corners! It is *you* that snatch at "*little words or phrases*"! It is *you* that strain to overthrow "*all the obvious consequences of the narrative itself*"! It is *you* that endeavour—not to balance—but to destroy the balance, of "*the clear evidence of a connected and consistent proof*;" by breaking it up piecemeal, and converting it into such a mass of contradiction, as would be incredible in a work of mere human construction; what then in one designed by God, and executed under the immediate supervision of the Holy Spirit!

You now proceed to illustrate the foregoing argument—"To give an instance of this process—it is said that, in the case under consideration, we still find the names 'bread and wine' applied to the elements after consecration; and that, consequently, all that long line of argument which I have gone through is worth nothing;"—Its value to a grain!—"this one fact overthrows it all."—Thoroughly! You dare not call the elements otherwise! You dare not come into *direct* open collision with Scripture. "The church," indeed, might not feel the shock, but it might be attended with the effect of startling her dupes. There might be some disturbance of their faith. You dare not call the elements "the body and the blood," because Paul has too distinctly designated them "the bread and the cup." There is no corner here for picking up "*some little word or phrase*," which, as you might "*persuade yourself*," would "overthrow" the

"obvious" interpretation "of the narrative itself," and counter—"balance the clear evidence of a connected and consistent proof." Well?—"Why, we Catholics call it bread and wine, after it has been consecrated."—Why?—The reason, I pray you? The reason ought to follow, and yet not a syllable do you offer, to account for your doing so! Have I not just stated the reason?—the absence of "a corner," and consequent impossibility of finding "some" convertible "little word or phrase?" But continue—"And will any man thence argue that we do not believe a change to have taken place in the elements?"—No. Outrageously absurd as may be the belief, the cherishing of it may be credited; when we consider the grounds upon which the apostle has launched the threat—"God shall send them strong delusion that they should believe a lie." Why? "Because they have not received the love of the truth, that they might be saved." The truth that saves is the written Word of God. The love which God claims for that Word, must be the same that He claims for Himself. To disparage the Word of God, is to disparage God; and your church denies the all-sufficiency of that Word! Your church attempts to save herself by the pretext that she possesses an oral word! Your church lies; and, upon the clearest, most conclusive, evidence of the written word, it can be proved that she lies! Proceed—"These names, then, may be employed, and yet the doctrine which we hold, be maintained"—Because you believe it to be true? So it would appear from the phrase—"these names, then"—but, to do you justice, you give us other reasons, and not a jot more valid. Let us see them:—"In the 9th chapter of St. John, our Saviour performs the cure of a man that was blind; He restores him perfectly to sight; and there is a long altercation between Him and the Jews on the subject, which beautifully demonstrates the miracle."—Is your miracle beautifully demonstrated? Is it so much as named? Well?—"The blind man is called in, and questioned, again and again, as to whether he had been

blind; they bring forward his parents and friends to identify him; they all testify that the man was born blind, and that Jesus, by a miracle, had cured him." But reason in the same way here in our case. Verse 17, we read—"They say again to the blind man—he is called blind after the miracle is said to have been wrought; therefore, the whole of the reasoning based on that chapter is worth nothing; the fact of his being still called blind, proves that no change had taken place."—Analogy again!—but Roman Catholic analogy. Things that, manifestly and wholly, defy affinity, deliberately and circumstantially identified with one another! A miracle, not only unattested, but unnamed by Scripture, compared with one most minutely described, and most amply substantiated! Your miracle must not suffer prejudice from the fact, that, after consecration, you call the elements by the names, which by the most positive evidence of your own senses, of right belongs to them; because a man, blind from his birth, but miraculously endowed with sight—not "*restored to sight,*" as you express it—is called by the name by which he had hitherto gone—"the blind man!" And this you call argument!—and your flock receive it as argument!—and yet the probability must stare both them and you in the face, that, even to the end of his life, the subject of the miracle might have gone by the title of the "blind man!" The acquisition of a new sense, on the part of the man, attests the miracle; he sees, and he describes what he sees. The eyes and ears of his neighbours and parents attest the miracle; they see that the orbs, which were shut from the birth, are open now, as their own; and they hear it too. Men's senses bear testimony to the miracle of Scripture, and men's senses refuse their testimony to *your* miracle! From the accidental introduction of a phrase which does not convey the idea of alteration, that which has undergone a palpable change may be regarded as if no change whatsoever had taken place; because things which your church alleges to be changed, but which

are palpably the same as they were before, are most appropriately designated, as if they had undergone no change at all; and thereby, made a ground for subjecting to merited obloquy the dogma, to the propagation of which you would make them subservient!

Your comment now upon this most logical appeal to analogy? "*Precisely this reasoning is used against our doctrine; all the clear, express, incontestible expressions of our Saviour to the apostles are of no value, because, after consecration, He still calls the elements bread and wine.*" Those "expressions" you find in the 6th of John, and in the narratives of Matthew, Mark, Luke, and Paul. You call them clear, express, and incontestible, in defiance of your own clear, express, and incontestible declaration, that, "*regarding the promise in St. John, the holy synod observed its usual caution, which proves how far it was from seeking to impose doctrines without SUFFICIENT proof to satisfy the conditions of our principle of faith. For the functions of a general council being to define what the church has always taught, AS MUCH UNANIMITY among the ancient fathers and among later divines, was not discovered as could meet the intensity of proof required, it manifestly drew a distinction between the two passages*"—the 6th of John and the narrative of the Lord's Supper—"and did not sanction the words of promise"—the former—"with a formal dogmatical precision." In plain English, the veracious council, that could agree, without scruple, in attributing to the lips of Christ a word which He never spoke; out of reverence to the *fathers* and *later divines*, among whom a contrariety of opinion happily existed upon the subject, refrained from sanctioning, "*with a formal dogmatical precision,*" the doctrine, that the words of promise are *truly* the words of promise—a result distinctly traceable to the fact that those words were not "*clear, express, and incontestible expressions,*" as embodying an anticipation of the Lord's Supper. Neither, according to your interpretation of them, are the words of institution clear, express, and incontestible.

tible; otherwise the council had been spared the blasphemy of asserting that Christ "declared that to be *truly* His body which He offered under the appearance of bread." Where did the council find that damning word?—that word, the sole interpolation of which sufficiently denounces her dogma? Where, but in your church's *need* of it! Where, but in the consciousness that, as respects your dogma, the words of institution are not sufficient!—are not "*clear, express, and incontestible!*"—do *not* set forth, beyond dispute, the doctrine that the body of Christ is *truly* present in the sacrament. Your church asserts that, at the Last Supper, Christ performed the miracle of changing bread and wine, respectively, into His own body and blood; she proves it by His words—"This is my body—This is my blood;" she betrays, inadvertently, but most flagrantly, her consciousness that the evidence is imperfect, by fraudulently endeavouring to patch it up; and, yet, Christ is not to be believed when He establishes the grounds of her misgiving, by expressly declaring that the contents of the cup consist of the "fruit of the vine!"

You now present us with another specimen of your extraordinary adeptness in arguing from analogy. You say—"We have a similar instance in the case of *Moses*, when his rod was changed into a serpent; and yet it continued to be called a rod; and are we to suppose that no such change had been made?" Certainly, if we don't believe *Moses*; but certainly not, because it was still called a rod. You present a signal illustration of the progress of error, which is generally from bad to worse! The blind man did not become blind again; whereas, the rod became, again, a rod; consequently, you have fact, and not mere custom, to account for its being called so; as indeed you have fact, independent of custom, to account for your still calling the bread, "bread," and the wine "wine!" You add, "*But it is the usage, the common method in all language, when such a change occurs, to continue*

the original name." Are there *many* such changes then ?

You present us with another proof of your peculiar tact in discovering analogy—or, rather, of extracting it out of very discrepancy. You observe—"It is said in the narration of the miracle at the marriage feast, 'when, therefore, the master of the feast had tasted the water made wine.' It could not be both water and wine; it should have been called simply wine, but it is called 'water made wine,' so as to preserve the name which it had before." So as to preserve the name! Pray, Sir, would not the name have been preserved had the Evangelist written "the wine made out of water?" Can you not discover that such is his meaning, and that it is merely a peculiar mode of expression that you endeavour to turn to account? Find, if you can, such a phrase in Scripture as respects the sacramental wine! Find such a phrase as this—"the wine made blood"—and then appeal, if you like, to the language of John, in his account of this miracle. The opportunity for introducing such a phrase is not wanting. You find that opportunity in the narrative of the institution, itself—in the language of the Redeemer, Himself. Immediately after presenting the cup, He says—"I will not drink henceforth of this fruit of the vine"—the contents of the cup which the apostles were about to raise to their lips—but there He stops. He does not add, "made blood." Paul speaks repeatedly of the bread and the cup; but he never says "the cup made blood," or, "the bread made the body." For the miracle in question, you have the attestation of the master of the feast, who was destitute of the least previous notion that the water had been changed into wine. For every Scripture miracle you have the proof of men's senses; and what do men's senses supply you with, in the case of your miracle? Point blank *disproof*! It is destitute of the least essential characteristic of a miracle! The besotted unparalleled credulity which induces multitudes to subscribe to it, would indeed appear, at first sight, to be

sufficiently marvellous ; but a glance at a certain page in the Word of God, at once explains the wonder. Having thus prepared the way for the concluding clause of this paragraph, I introduce it with the single comment, that its egregious absurdity is now so manifest, as to render the pointing of it out a work of idlest supererogation. “ *These examples are sufficient to show that such expressions as these must not be taken by any sincere inquirer as the ground of interpretation for the entire passage, nor made to outweigh the complicated difficulties that attend its being taken figuratively !!!*”

You now pass from the Bible, to tradition ; from the Word of God to the word of man ; from truth to fiction ; from Christianity to priestcraft ; from Christ to Antichrist ! You say—“ *We must naturally desire, on a question like this, to ascertain the sentiments of antiquity.*” The sentiments of antiquity ! Why, what have you been giving us all along, but the pith and marrow of those sentiments ? What have I been exposing, in every instance, by the help of God’s Word, and with implicit faith in its all-sufficiency, and in His assistance, for light and sight—what, I say, have I been exposing all along, if not the perfect rottenness of those sentiments ?—sentiments manifestly founded upon the suppressing, or the mutilating, or the misinterpreting, or the falsifying of Scripture !—the sentiments of priests !—of sacrificers, in the heathen sense of the term—ludicrous officials, who affect all the solemnity of the vocation, without the instrument that *invests* it with solemnity ! Where is the knife ? How is the victim sacrificed ? With your breath ? Why, harlequin, with his paper sword, is *reality*, compared with your naked sacerdotal mimer ! There is nothing to bear out the illusion ! The imposture is so manifestly barefaced, that human nature, even in its most degraded state, “ cannot away with ” it, without being smitten with “ strong delusion.” Where did your church find such a priest ? She answers—“ In the narrative of the institution.” She asserts that, on that occasion,

Christ constituted His disciples priests! By what word? By what ceremony? By what sign? He gives them bread and wine; he commands them to *eat* and *drink*; and adds—"Do this in remembrance of me." Do what? Repeat, thereafter, what they were performing then—partaking of the same bread and the same cup! I defy Jesuitical sophistry itself, subtle, and slimy, and tortuous, as the reptile is, to work its way into our Saviour's words, so as to destroy their *exclusive* reference to the *eating of the bread and the drinking of the cup*—so as to worm out of them an authority for the vocation of your priests!

But—"We must naturally desire, on a question like this, to ascertain the sentiments of antiquity." What!—after having ascertained the sentiments of Paul?—sentiments prompted by the Spirit?—sentiments founded upon what had been communicated to the apostle by Jesus Christ, Himself?—sentiments, consisting with the practical knowledge of four-and-twenty years of unremitting, unexampled labours in the service of his Lord?—sentiments, not passing from mouth to mouth, and, thus, suspiciously handed down to us; but recorded in black and white, and stamped with truth and imperishability by the decree of the Almighty God! After being acquainted with such sentiments as *these*, we must naturally desire to ascertain the sentiments of antiquity! *Naturally*, Sir, perhaps; but most certainly not *spiritually*. *Naturally*, Sir, *indeed*; for "The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned." Depend upon it, Sir, that he who, in a question like this, attaches *one grain* of weight to the sentiments of antiquity, is "wholly and altogether" incapable of discerning spiritual things; for spiritual things must, of absolute necessity, be perfect; and to suppose them susceptible of accession in any, the least, respect, is nothing short of regarding them as "foolishness!" For eighteen hundred years has man been an explorer, in search, profess-

edly, of "the true light;" sometimes discovering so much of it as his limited vision could take in; more frequently catching only now and then a ray of it; *most* frequently following, instead of it, an *ignus fatuus* of his own. Whether he sees it or not, or conjures up other light, in lieu of it; it is *there!* His conception of it, howsoever vivid, cannot add to it; his blindness to it, lessen or extinguish it; his substituting of a counterfeit for it, cannot displace it. "*The sentiments of antiquity!*" Is it to a *notion* of "the light" that you would direct us, with the view of enhancing, or correcting, or, any way, modifying, our appreciation of the light *itself!* Far more rationally might you address a man who had been basking at high noon, and propose his accompanying you to view a picture, representing a landscape in sunshine, that he might confirm himself in his impression of the brightness and potency of the orb of day! What if the painting were a daub?

"*The sentiments of antiquity!*" Have you examined those sentiments? Have you compared them with the sentiments of Scripture upon the same subject? Do they thoroughly square with those sentiments? Do they exceed or come short? Do they savour of nothing but Heaven?—for the sentiments of Scripture flavour of nothing else. Are they consistent in themselves?—for the sentiments of Scripture are consistent in themselves. If *any one* of these questions cannot be satisfactorily answered, it is perilous work that you are about, when you appeal to the sentiments of antiquity! Your doing so implies a conviction that you are safe—but this conviction you have entertained all along; and, all along, it has proved fallacious! You have been steering among breakers, as confidently as if it were all open sea before you. Plank after plank has gone, and now you are still afloat upon the last one! I warn you that it will follow, and then you will have to swim for it, as well as you can. I doubt not that you will manage it; but what a figure will you come to land!—These, Sir, are the sentiments of *Scripture*:—

“The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? As often as ye eat this bread, and drink this cup, ye do show the Lord’s death till He come: wherefore, whosoever shall eat this bread and—or—drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup; for he that eateth and drinketh unworthily, eateth and drinketh judgment to himself, not discerning the Lord’s body.”

Now, Sir, for the sentiments of antiquity. I quote, from your work, those which you designate “as the most remarkable.” They are penned by St. Cyril of Jerusalem, whose birth is assigned to the year 315.

‘The bread and wine, which, before the invocation of the adorable Trinity, were nothing but bread and wine, become, after this invocation, the body and blood of Christ. The Eucharistic bread, after the invocation of the Holy Spirit, is no longer common bread, but the body of Christ. The doctrine of the blessed Paul, alone, is sufficient to give certain proofs of the truth of the divine mysteries; and you, being deemed worthy of them, are become one body and one blood with Christ. As, then, Christ, speaking of the bread, declared and said, ‘This is my body,’ who shall dare to doubt it? and, as speaking of the wine, He positively assured us, and said—‘This is my blood’—who shall doubt it, and say, that it is His blood? Jesus Christ, in Cana of Galilee, once changed water into wine by His will only; and shall we think Him less worthy of credit when He changes wine into blood? Invited to an earthly marriage, He wrought this miracle, and shall we hesitate to confess that He has given to His children His body to eat, and His blood to drink? Wherefore, with all confidence, let us take the body and blood of Christ. For, in the type of bread, His body is given to thee, and in the type of wine His blood is given; that so being

‘ made partakers of the body and blood of Christ, you
 ‘ may become one body and one blood with Him.
 ‘ Thus, the body and blood of Christ, being distributed
 ‘ in our members, we become Christofori :—that is, we
 ‘ carry Christ with us ; and thus, as St. Peter says,
 ‘ We are made partakers of the Divine nature. For
 ‘ as the bread is the nourishment which is proper to
 ‘ the body, so the Word is the nourishment which is
 ‘ proper to the soul. Wherefore, I conjure you, my
 ‘ brethren, not to consider them any more as common
 ‘ bread and wine, since they are the body and blood of
 ‘ Jesus Christ, according to His words ; and although
 ‘ your sense might suggest that to you, let faith con-
 ‘ firm you. Judge not of the thing by your taste ; but
 ‘ by faith assure yourself, without the least doubt, that
 ‘ you are honoured with the body and blood of Christ.
 ‘ This knowing, and of this being assured, that what
 ‘ appears to be wine is not the wine, though the taste
 ‘ will have it so, but is the blood of Christ.’

Your comment upon this extraordinary passage is charming ! You say, “ *Could the Catholic dogma of transubstantiation be laid down, by any possibility, in terms more marked and explicit than these ?* ” I answer at once, and without reservation, “ No ! ” And now, Sir, permit me, in turn, to ask the question—Would the same comment be in place, with reference to the doctrine of Paul ? I assert again, directly and uncompromisingly, “ No ! ”

I have thus placed the sentiments of Scripture and the sentiments of antiquity side by side, that you may compare them. Do they not *wonderfully* resemble one another ? Are they not so much alike, that you cannot tell *which is which* ? Might not Paul subscribe what Cyril says, or Cyril what Paul says ? Is not the matter, in each instance, the same in bulk, the same in subject, the same in treatment—in every particular the same ?—*One and the same* ? Cyril lays some stress upon the adorable Trinity ; Paul never touches upon that topic. Never mind ; the doctrine is the *same* ! Cyril

tells us that, after the invocation, the Eucharistic bread is no longer common bread, but the body of Christ; Paul observes the profoundest silence upon the subject. But the doctrine is the *same!* Cyril, because Christ says of the bread, "This is my body," and of the wine, "This is my blood," dares any one to doubt that these substances are His body and blood? Paul utters no such challenge; yet the doctrine is the *same!* Cyril instances the miracle at Cana, in proof that the bread and wine were changed; Paul seems to be perfectly unconscious that bread and wine, retaining their every essential property, could be compared to water, *sensibly* transmuted into a totally different liquid. But the doctrine is the *same!* Cyril declares that in the type of bread His body is given, and in the type of wine His blood is given—Paul, being jealous perhaps of his logic—as it may be rather questionable whether the type, and the thing which it represents, can possibly exist in *one and the same thing*—avoids the enunciating of anything approaching to so absurd a proposition—yet the doctrine is the *same!* Cyril affirms that Christ has given to His children His body to eat, and His blood to drink: Paul lets drop no hint that such a repast awaits them—nevertheless, the doctrine is the *same!* Cyril tells the brethren that the body and blood of Christ, being distributed in their members, they become *Christofori*—that is, they carry Christ with them; Paul seems to have been utterly ignorant of this fact—however, the doctrine is the *same!* Cyril says, "For as the bread is the nourishment which is proper to the body, so the word is the nourishment which is proper to the soul;" Paul makes no such distinction between the use of the bread, and the use of the word, nor do I conjecture that he refrained, because he had your dogma in view; the safety of which, St. Cyril, in this instance, most innocently *perils*—still the doctrine is the *same!* Cyril thrice endeavours to vitiate the evidence of the senses; Paul makes not a single attempt to impair the integrity of that evidence! Paul and St. Cyril, writing

upon the Lord's Supper, are at odds from first to last ; and yet the doctrine of each is, from first to last, the same !

Don't you wish, now, that you had left the sentiments of antiquity alone? Don't you wish that instead of *wasting* and *abusing* the time over the Roman Catholic bible—tradition—you had been "*improving* the time" by *prayerfully* pondering the Bible of the Christian? Don't you now wish that you had received the love of the truth that saves, instead of joining in casting a slur upon that truth, by denying its all-sufficiency? You don't? I fear you don't! Then quote from antiquity again! You say:—

"*St. Gregory of Nyssa,*" born 331, "*is another of those catechetical instructors. Hear him teaching the Christians regarding their new belief*"—O yes!—O yes!—O yes! Hear St. Gregory!—

"*When this salutary medicine is within us, it repels, by its contrary quality, the poison we had received!*"—A discovery in therapeutics!—"But what is this medicine? No other than that body which was shewn to be more powerful than death, and was the beginning of our life; and which could not otherwise enter into our bodies than by eating and drinking!"—A discovery in divinity!—We are *spiritually* nourished through our bodies!—"Now, we must consider how it can be that one body, which so constantly, through the whole world, is distributed to so many thousands of the faithful, can be whole in each receiver, and itself remain whole?"—You observe—"The very difficulty made to the Catholic doctrine now-a-days.—Hear his answer."—O yes, O yes, O yes! Hear St. Gregory's answer! It is worth hearing!—"The body of Christ, by the inhabitation of the Word of God, was transmuted into a divine dignity: and, so, I now believe that the bread, sanctified by the Word of God, is transmuted into the Word of God!" A lucid, conclusive, most triumphant answer!—to anything except the *difficulty*. The difficulty is not removed a jot, but remains, staring in St. Gregory's face! The transmuting of the body of Christ into a divine dig-

nity, through "*the inhabitation of the Word of God*," cannot possibly account for the transmuting of the bread into that body—that "*divine dignity*"—through sanctification by *the Word of God*; but if it could, the distribution of that body through the whole world, and its being whole in each receiver, and *at each time that he receives*, remains to be reconciled to reason, and seems to have thoroughly baffled St. Gregory; for he utters not a word upon the question, which he sets about answering, almost as soon as he starts it. His logic is very *strange* logic. I should infer that the saint had gone to the same school with you; did I not learn that *he* was born in the beginning of the fourth century—whereas the close of the eighteenth, as I suppose, had the honour of giving birth to *you*. But let us hear St. Gregory again.

"*This bread, as the apostle says, is sanctified by the Word of God and prayer.*"—St. Gregory dreams! The apostle says no such thing! St. Gregory deals with Scripture as you do—mutilates it, or misinterprets it. Neither is it his own words that the apostle uses, but the words of the Spirit—words in which your church has an unenviable interest; though she would fain restrict that interest to the sect of the Donatists. Here they are—May I claim as respectful a hearing for the Spirit as you would enlist for St. Gregory?

"Now the Spirit speaketh expressly that, in the latter times, some shall depart from the faith; giving heed to seducing spirits and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron; forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving, *of them which believe, and know the truth*. For every creature of God is good, and nothing to be refused, if it be received with thanksgiving—for it is sanctified by the Word of God and prayer."

What "is sanctified by the Word of God and prayer?"—"The bread" of the Lord's Supper, in parti-

cular? No, St. Gregory! The idea of "*the bread*" was as far from the thoughts of the Spirit as the doctrine of the Spirit was removed from *your* thoughts! It is "*every creature of God that is sanctified by the Word of God and prayer.*" St. Gregory goes on—"not that, as food, it passes into his body, but that it is instantly changed into the body of Christ, agreeably to what he said, this is my body, and therefore does the divine word commix itself with the nature of man, that by partaking of the divinity, our humanity may be exalted."—Another discovery; and in dietetics too! The man assimilated to the food instead of the food to the man! Cannibals must be eminently rational!—"By the dispensation of His grace, He enters by His flesh into the breasts of the faithful, commixed and co-tempered with their bodies, that, being united to that which is immortal, man may partake of incorruption."—How profoundly ignorant of this marvellously scriptural doctrine was Paul! Speaking of the body, he says, "It is sown in corruption; it is raised in incorruption." Half of the incorruption—and the better half too,—according to St. Gregory's account, is due to the body, in the sowing; and, lo, Paul assigns the whole of it to the raising!—"It is by virtue of the benediction that the nature of the visible species is raised into His body—The bread, also, is, at first, common bread; but, when it has been sanctified, it is called and made the body of Christ."—The virtue of the benediction, and the distinction of common bread, and bread sanctified, and therefore made and called the body of Christ, are rather important things; and for Scripture to have left them, wholly to be guessed at, is certainly a ground for *impugning its all-sufficiency!* This is another precious sample of the sentiments of antiquity. But you give us a third; and you shall enjoy the full benefit of your pains. Another leaf or two from the Roman Catholic bible. The penman, St. John Chrysostom, born in the year 344.

"Let us then touch the hem of His garment; rather let us, if we be so disposed, possess Him, entire. For His body

now lies before us, not to be touched only, but to be eaten and to satiate us"—Spiritual satiation of course! Is it not strange, that, when Paul blames the Corinthians for indulging in *animal* satiation, at the Lord's Supper; this happy idea of St. Chrysostom's should never have struck him, when it must have run in the very current of his thoughts? How dull witted was Paul, in comparison with the Roman Catholic saint! The thought flashes upon *him*, without the least aid, whatsoever, from the influence of association!—"And if they who touched His garment, drew so much virtue from it, how much more shall we draw who possess Him whole?"—Good logic—If the premiss, that we possess Him whole, be not debatable; which it unluckily happens to be, as Scripture in the account of the Lord's Supper, and in the comments that are made with reference to it, abstains from dropping the least hint that we possess Him at all—in the sense of your church! "*Believe therefore that the Supper at which He sat is now celebrated; for there is no difference between the two.*" I don't know what the form of celebrating the mass might have been in the time of St. Chrysostom; but I know that, if it consisted with what obtains in modern times, it could no more have resembled the Lord's Supper, than "*the sentiments of antiquity*" resemble the sentiments of Scripture.—"*This is not performed by a man, and that by Christ.*"—No? What! St. Chrysostom; were you a priest, and do you tell us this? Is not a priest a man; and can Christ be present at the mass, as you allege Him to be, without the *agency* of that man? Are not the hands of that man, and the lips of that man, essential prime actors, that must play their parts, before Christ appears—*if* He appears? Does Christ prepare the wafer or fill the cup? No; but the priest! Does Christ make the passes, and pronounce the blessing, that are said to co-operate in changing the cup and the wafer? No; but the priest! Is it Christ then, or a man, that performs the mass? A man! Without the priest, we may ask, and Christ will give; we may seek, and Christ will take care that

we shall find; we may knock, and Christ will open; two or three may gather together in the name of Christ, and Christ will be there in the midst of them; but a man cannot meet Christ in the mass—if Christ presents Himself there—nay, Christ cannot meet the man there; without the direct consent and co-operation of the priest! The priest, St. Chrysostom, performs the mass, and not Christ—“*Both are by him. When, therefore, thou seest the priest, presenting the body to thee, think not that it is his hand, but the hand of Christ that is stretched towards thee.*”—Another miracle! The hand of the priest, changed into the hand of Christ, as the common bread is changed into the body of Christ! Who would not be a priest!—“*Let us believe God in everything, and not gainsay Him.*”—This, properly interpreted, is rendered “*Let us believe the Roman Catholic Church in everything, and not gainsay her*”—“*although what is said may seem contrary to our reason and our sight.*”—St. Chrysostom, you see, is rather conscious, that some violence must be undergone by our *reason and sight*, before we give credence to your dogma.—“*Let His word overpower both*”—for His word, read “*the word of the Roman Catholic Church*”—“*Thus, let us do in mysteries, not looking only on the things that lie before us, but holding fast His words*”—The words of the Roman Catholic Church—“*for His word*”—her word—“*cannot deceive, but our sense is very easily deceived*”—if we take her word—“*That never failed*”—with the help of human credulity—“*This often.*” It had been obliging, had St. Chrysostom favoured us with two or three instances, in point—“*Since then His word says ‘This is my body;’ let us assent and believe, and view it with the eyes of our understanding*”—Nay, St. Chrysostom, you demand an impossibility, if, as you have just said, it seems “*contrary to our reason and our sight.*” Would it not be rather difficult to find a predicament in which our reason can be implicated, without involving our understanding? What think you, Cardinal Wiseman? Don’t be delicate about dissenting, a little, from St. Chryso-

tom! You know you are in a fair way to become a saint, yourself! Two very good old ladies were canonised, as we read, the other day—which is more than the Baptist, James, or Stephen, could boast of at the hands of “Peter and the rest”—whom the Pope and his cardinals, in this respect, beat out and out, as of course, it will be easily credited, they have had authority to do—suppose they be put to the shift of standing exclusively upon their own!—“*Who will give us his flesh, to eat, that we may be filled?* (Job xxxi. 31). *This Christ has done—not only allowing Himself to be seen*”—contrary to our reason and our sight!—“*but to be touched too*”—though the touch and the sight are in precisely the same predicament!—“*and to be eaten, and teeth to pierce His flesh,*”—a new modification of the act of eating!—“*and all, to be filled with the love of Him*”—Most extraordinary issue of a most revolting process!—“*Parents often give their children to be nourished by others; not so, I, says Christ; but I nourish you with my flesh, and I place myself before you*”—Instead of sending you to others that you may be nourished by their flesh, as mothers give their children to be nourished by other women’s milk!—“*I was willing to become your brother; for the sake of you I took flesh and blood; and again I deliver to you that flesh and blood, by which I became so related.*”—As Christ was without that flesh and blood, before He took them; of course He must be without that flesh and blood, if He delivers them, again—“*What sayest thou, O blessed Paul? Willing to impress awe upon the hearer, and making mention of the tremendous mysteries, thou callest them the cup of benediction* (1 Cor. x. 16), *that terrible and tremendous cup.*”—The tremendous mysteries, and the terrible and tremendous cup, have no place in the 10th chapter of Corinthians! If they existed in the mind of Paul, he suffered them to remain there; and certainly afforded no clue to the fact of their presence, by indicating them as “the cup of benediction.” Christ could not, assuredly, contemplate, as a means of keeping Him in our remembrance, the

instituting of a rite, partaking of the *terrible and tremendous!* Such characteristics I may associate with *the blood*; and if the cup *contained* the blood, I might associate them with the cup; but Paul does not allow me to entertain the latter inference. He does not tell me that the cup is "*terrible and tremendous.*" He attributes to it, only, the operation of *blessing*. It had been thoughtful in St. Chrysostom had he enlightened us with his notion of a terrible and tremendous blessing! To my idea—and I almost think to every other man's—the phrase would suggest an ironical mode of indicating a *curse*. And whom is St. John Chrysostom addressing? Persons whom he does not charge with any irregularity in the use of the cup; and yet he calls it "*terrible and tremendous!*" Is it possible that it can be the *same* cup as that, which Paul, writing to the Corinthians, designates, simply, as "*the cup of blessing!*" Was *that* cup "*terrible and tremendous,*" and did Paul refrain from representing it as such, when the Corinthians got drunk with the cup? Here, existed the most imperative demand for the most ample announcement of the *nature* of the cup; and it is a "*terrible and tremendous*" cup, and Paul only tells the Corinthians that it is "*the cup of benediction!*" Why, this was nothing less than humouring the gross irregularity which he was endeavouring to correct!—than applying salve to an ulcer, which demanded the knife—than convicting himself of the most miserable incompetency to fulfil the duty to which Christ Himself had called him! If St. Chrysostom and Paul speak of the same cup; then, Paul cuts nothing short of a most contemptible figure, in comparison with the Saint. St. Chrysostom goes on—"*It is not of the altar, but of Christ Himself, that we partake.*" St. Chrysostom correcting Paul!—correcting the Spirit! Paul writes, "*Are not they which eat of the sacrifices partakers of the altar?*"—What adds St. Chrysostom?—"*Let us therefore approach to Him with all reverence and purity.*" St. Chrysostom gives a lesson to Paul!—tells him how he ought to have admonished

the Corinthians!—in fact indirectly, but most palpably, charges him with having been utterly ignorant of his duty—or the saint enormously, wretchedly, and totally mistakes his own!—“*And when thou beholdest the body lying before thee, say to thyself: By this body, I am no longer dust and ashes.*”—St. Chrysostom may, here, be said to draw the pen across the recorded sentence of God, “For dust thou art, and to dust thou shalt return.” But the proposition may be defended, as an instance of figurative expression. A man may be said not to be that, which he has a prospect of ceasing to be. Still Paul is manifestly, though indirectly, at a discount again; for not only does he keep wholly out of sight the “terrible and tremendous” nature of the cup, but he leaves the Corinthians to guess *his meaning*, in calling it the cup of benediction; namely, according to St. Chrysostom, that those who partake of it are “*no longer dust and ashes*”—Poor Paul! How different an epistle had a St. John Chrysostom written to the Corinthians—Nor shall Paul get off yet. If the apostle winces, now, for having kept the offending church of Corinth in total darkness, as to the change which the bread and cup undergo, he shall wince a little more—“*This is that very body which bled, which was pierced by the lance*”—“*He that was present at the Last Supper is the same that is present now, and consecrates the feast.*”—Paul knew this, and of course should have *written* this; and added—“The feast which you desecrate, by scrambling and drunkenness, consists of the body and blood of Christ;” and, yet, he breathes not a syllable to this effect! Was Paul fit to be an apostle?—and yet Christ thought him so! Still Paul is not, yet, out of the scrape—“*For it is not man that makes the things lying on the table become the body and blood of Christ, but that Christ who was crucified for us. The priest stands performing the office, and pronouncing these words—but the power and grace are the power and grace of God. He says ‘this is my body,’ and these words effect the change of the things offered.*”—There is a priest, and there is a

change in "the things offered," and Paul totally overlooks both the change and the priest, as though he were utterly unconscious of their presence! Now, touching the priest—if a priest were in the case, the irregularities of which, Paul complains, might fairly have been supposed by him to have proceeded, on the part of the Corinthians, from attributing wholly to the priest, the operations which were performed in concert with God. How thoroughly in place then, had been some such remarks, as those with which St. Chrysostom enlightens us? Yet Paul leaves the Corinthians wholly in the dark again, as if there were no such thing as a priest in the church of Corinth! Why, according to St. John Chrysostom, his curate would have made a far worthier apostle than Paul!—"As many as partake of this body, as many as partake of this blood, think ye it nothing different from that which sits above."—Here is again an indirect, but pointed and severe castigation of Paul, who inserts the *bread and the cup*, where St. Chrysostom sets down the *body and the blood*; and makes no comment whatsoever upon the divine nature of the food which the Corinthians have been abusing; but *impotently* and *disgracefully* stops short, with merely saying—"For as often as ye eat this bread and drink this cup, ye do shew the Lord's death till He come." Surely no man, in possession of his senses, would imagine that Paul and St. John Chrysostom were writing about the same thing—and these are the sentiments of antiquity!

You now observe—"One more short passage from him will suffice."—Believe me, Sir, you have given us enough of him; but since you will have it so, we shall hear him to the end.—"Wonderful! The table is spread with mysteries;"—a well covered table, of the riches of which, as St. Chrysostom describes them, Paul does not enable us to form even the most remote idea! "The lamb of God is slain for thee, and the spiritual blood flows from the sacred table."—Only the communicants cannot see it flow!—"The spiritual fire comes down from heaven"—Without exhibiting the least perceptible token of its descent!

“The blood in the chalice is drawn from the spotless side for thy purification”—The cork or stopper which gives egress to what St. John Chrysostom calls the blood, would account for a very different origin. *“Thinkest thou that thou seest bread? that thou seest wine?”* Not a doubt of it! or, if there be, the taste sets the doubt at rest; yet the sight, one might think, should be evidence conclusive enough. *“Seeing is believing,”* is an adage as old as the hills, and one to the truth of which Christ Himself would appear to have set His seal, when He condescended to appear to the doubting Thomas: He says, to be sure, *“Blessed are they that have not seen and yet have believed;”* but He gives no authority for believing the *reverse* of what we see. Conjurors teach such doctrine, but men laugh at them. They will request the loan of a handkerchief—cut it, to the belief of your eyes, in pieces, and then return it to you, whole; but you know that it was all a trick! The priest takes a morsel of bread; professes—only professes—to change it into another thing; and, then, to the conviction of your senses, presents it to you precisely the same thing that it was before! Now, the priest differs from the conjuror in these respects alone—He is perfectly destitute of the address of the latter; but then, to make up for the deficiency, he can boast of an infinitely more credulous audience. St. Chrysostom proceeds—*“Thinkest thou that thou seest bread? that thou seest wine?”*—Certainly, if the respondent tells the truth—*“that these things pass off as other foods do? Far be it from thee to think so.”*—What, St. Chrysostom! when Christ has left us without excuse if we think otherwise? *“Whatsoever entereth in at the mouth goeth into the belly, and is cast out into the draught.”* *“Whatsoever!”* Mark the word. Will it admit of limitation? Can you qualify it? Go round about it, and round about it again and again, and pry for a crevice into which a convenient exception can be insinuated. Who utters it? He, to whom the future was as the present, and from whose lips such a word could not have fallen, had

He contemplated the propounding of such a doctrine, as that which your dogma inculcates! It is true that a certain circumstance, respecting the receiving of ordinary food, suggests what He says. It can be easily believed that, had He intended to limit what He says to such food, and to such a circumstance, He would most assuredly have done so; but He casts that circumstance wholly out of view, and employs a term which includes every possible contingency, "*Whatsoever entereth into the mouth goeth into the belly, and is cast out into the draught.*" He denies to the acts of carnal eating and drinking the least spiritual operation whatsoever! I should be tempted to question the faith of the man who can entertain a doubt that, in uttering these words, your dogma was present to the Eternal Mind, and a warning against it provided for the sake of the faithful! However, let us hear St. John Chrysostom to the end:— "*But as wax, brought near to the fire, loses its former substance, which no longer remains, so do thou thus conclude, that the mysteries (the bread and wine) are consumed by the substance of the body;*"—In other words, "Because we believe what our eyes positively assert, we must believe what they as positively deny!" Admirable logic!— "*Wherefore, approaching to them, think not that you receive the Divine body from a man,*"—Though without that man you cannot receive the alleged Divine body!— "*but fire from the hand of the Seraphim.*"—New members of the *dramatis personæ*, and meddling ones too! A little before it was the hand of Christ; and now that hand is pushed aside, to be superseded by "*the hands of the Seraphim!*" I tell you what, Sir, the only apt comparison I can find for St. John Chrysostom—and St. Cyril and St. Gregory most naturally fall into the same category—is that of a charlatan, in carnival time, declaiming upon the supernatural virtues of the nostrum, which any man, who can put two ideas together, must know to be trash!

You will have observed that I have not touched upon the evidence which you draw, in favour of your

dogma, from the practice of the early church, more properly designated "the incipient Roman Catholic Church." That evidence shall now be produced. I shall do you all justice.

"Now, in examining the opinions of the early church on this subject, we meet with a most serious difficulty, resulting from the circumstance which I made use of on a former occasion, as a strong corroboration of the Catholic rule of faith; that is, the discipline of the secret, whereby converts were not admitted to a knowledge of the principal mysteries of Christianity until after they had been baptized"—Here was circumspection! the slightest glimpse of which I defy you to catch in Luke's history of the church, embracing a lapse of six-and-thirty years; or in Scripture documents, extending to the year ninety-six. Can you not see what you are about? Are you incapable of anticipating the reward of your pains? You are striving all you can to add your own testimony to the fact, that your church is not the church of Scripture! Go on and prosper! "*The chief practical mystery of which they were kept in ignorance was the belief concerning the Eucharist.*" It was? The belief concerning the Eucharist was the chief practical mystery? Indeed! What! when Paul makes no mystery about the institution, whereupon your church founds her doctrine of the Eucharist?—when Paul describes the institution *in full*, and comments upon it in full? How incontestably you prove that Paul did not believe what your church believed in her earliest time! Pray proceed—"It was the principle, as I observed, on that occasion, among the early Christians, to preserve inviolable secrecy regarding what passed in that most important portion of the service, the liturgy of the church."—Are you not astonished at the oversight of the apostles, prompted as they were by the Spirit? Documents for a period of nearly seventy years, yet no more mention of a liturgy, than if such a thing had not been, then, in existence! Light upon light! Well—"For instance, there is a distinction made by old writers between the mass of the catechumens and the mass of

the faithful. The mass of the catechumens was that part to which they were admitted, and the mass of the faithful was that portion from which the catechumens were excluded"—Were the apostles fit for their work, when there exists not the least evidence of their having adopted so cautious a practice as this? One would imagine that there was no mystery at all in the church of their time, as related to its discipline. Now, would not one?—"Consequently they"—the catechumens—"and still less the heathens, knew nothing of what was practised in the church during the solemnization of the mysteries."—I beg your pardon; but do you mean to say that the heathen knew a little, but the catechumens positively nothing?—"This is manifest from innumerable passages, especially where the fathers speak of the Eucharist."—Strong testimony in favour of the Eucharist!—"Nothing is more common than to find such expressions as these, 'What I am now saying or writing is for the initiated,' 'The faithful know what I mean.' 'If,' says one of them, 'you ask a catechumen, does he believe in Jesus Christ?' he makes the sign of the cross, as a token of his belief in Christ's incarnation and death for us; but if you ask him, 'Have you eaten the flesh of Christ, and drank His blood?' he knows not what you mean. We find this extraordinary passage in St. Epiphanius"—born 320—"when wishing to allude to the Eucharist, 'What were the words which our Saviour used at His Last Supper? He took in His hand a certain thing, and He said, It is so and so.' Thus, he avoids making use of words which would expose the belief of the Christians." Now, is it not almost incredible, that Matthew, Mark, Luke, and Paul, with the Spirit to direct them, should have been so utterly devoid of foresight—of common caution—as to set down the words of institution in black and white; instead of reserving them as part and parcel of your church's boasted oral tradition? They surely little dreamed of the indirect but severe rebuke that awaited them in the fourth century, and at the hand of one of their alleged successors, too! What more?—"Origen"—born 185—"expressly says, that any one who

betrays these mysteries is worse than a murderer. St. Augustine"—born 354—" *St. Ambrose*"—born 340—" *and others, affirm that they are traitors to their religion who do so.*"—Impugnement upon impugnement of the sufficiency of those whom Christ Himself selected as the foundation of His Church! Treason and murder, with aggravation, in the case, and not the least warning from Scripture!—" *The consequence was, as Tertullian*"—born 160—" *observes, that the heathens knew nothing whatever of what was done in the church; and when they charged the Christians with various horrible crimes, these contented themselves with asking, how they could pretend to know anything about mysteries, to which they were not admitted, and of which such pains were taken that they should know nothing?*"—A pretty account of the church!—a church of mysteries, that demanded concealment! Can you find such a church in Scripture? No!—except in *denunciatory, appalling anticipation!* To your next paragraph—

" *This authority sufficiently proves that this discipline*"—the discipline of the secret—" *was not of later introduction, as some have pretended, but had been received, as early writers tell us, from the time of the apostles.*" One can readily appreciate the character of a fabric which requires a lie to prop it. Not an inch of ground, Sir, do the writings of the apostles supply, as a foundation for what those early writers, whosoever they may be, thus, fraudulently assert! Your comment upon this?—" *For it would have been vain later to attempt concealment, if all had been open at the beginning.*"—As open as day, Cardinal Wiseman! As open as preaching "from the house tops"! Not a jot short of such publicity did Christ demand for the Gospel! "Go ye therefore and teach all nations" &c., "teaching them to observe *all things whatsoever* I have commanded you." Where were these words, when you penned this precious comment? If not in your heart, were they not in your head?—or did the words of those early writers drive them out of it? You allege that Scripture is not all-

sufficient. Very well! But suffer what we have, to stand! Add, if you will; but don't take away! Those words of Christ's must be taken away before your comment can stand! What more?—“*We have a remarkable illustration of this discipline in St. John Chrysostom. In a letter to Pope Julius, he describes a tumult in the church of Constantinople, in which he says, ‘They spilled the blood of Christ.’ He speaks plainly, because writing a private letter to one of the initiated. Not so Palladius, when relating the same circumstance; for he says ‘They spilled the symbols known to the initiated;’ he was writing the life of the saint, which was to go abroad to the world, and was careful, consequently, to avoid communicating the mysteries to the uninitiated.*”—Now, was not Paul writing to the initiated when he admonished the Corinthians upon their abuse of the Lord's Supper? Was not getting *drunk* with the cup, an offence of a far more heinous description than *spilling* the cup? Was he not bound to place their misconduct in the most odious point of view? and can you assign any possible reason for his refraining from telling them, that it was the “blood of Christ,” with which they had been making merry? Paul, according to your church's view of the Lord's Supper, knew as well as St. Chrysostom that the cup contained the blood; and with a motive to prompt him, *far stronger* than that which prompted St. Chrysostom, he entertains no idea of declaring what St. Chrysostom proclaims! Is this credible? If it be, the saint discharged his duty far more faithfully than the apostle! Yet, again, is *this* credible? You complain of its being said that this dogma of your church involves you in difficulties and absurdities? It *overwhelms* you with them, Sir; and this is not only *said*, but demonstrated! Finish the paragraph—“*There is another instance in the life of St. Athanasius, who was summoned before a court for breaking a chalice; and the council, held at Alexandria in 360, expressed a horror of the Arians for having brought the mysteries of the Church before the world through this accusation. The same feeling is still more strongly expressed*

in a letter from the Pope to him, written in the name of a council held at Rome. He says 'We could not believe, when we heard that such a thing as the cup in which the blood of Christ is administered, had been mentioned before the profane and uninitiated; and, until we saw the account of the trial, we did not think such a crime possible.'"

Do you know, Sir, what all this labour of yours amounts to? The accumulating of proofs upon proofs, that an early, and deeply laid, and broad conspiracy against the truth, as it is in the Lord Jesus, originated in the bosom of His visible church, with the view of exalting that church above its Master; of rendering her irresponsible to that Master; of enabling her to stand upon her own authority, opposed to what that Master had commanded. And the germs of that conspiracy were of the quickening of antichrist. They were present in the corruptness of our fallen nature; but *he quickened* them. And how, indeed, could he do the work more effectually than by tampering with the *pastors* of the fold? Christ pointed out the sheep to those *pastors*; antichrist the *fleece* of the sheep. It caught their eye and *mortally* riveted it. The Eucharist is the most productive ware of the Roman Catholic mart! Deny this if you can. If you should, I defy you to justify your denial! You administer the Eucharist gratis to the poor! How stands the case, with regard to the rich? You farm the dead! Purgatory is a fertile region for you, is it not? I know as well as you do that the acres are imaginary; but none know better than you, that the revenues which you draw from them are *real*, and *rich*!

You, now, adduce further evidence in support of the worthless proposition, that your dogma obtained at a very early period—I say “worthless;” for, though you could produce documents, coeval with the first chapter of the Acts; they would be void, without express corroboration from the *letter* of the Spirit. And of what does this further evidence, which you adduce, consist? The manifest fulfilment of a prophecy

launched against your church : And by whom ? By her pretended head : By Peter, her supposititious rock—the worm that, for her own accursed aggrandizement, she has dared to substitute in place of the living God ! Thus Peter *anticipates* the evidence which you are about to produce.

“ But there were false prophets also among the people, even as there shall be *false teachers among you, who, privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways, by reason of whom, the way of truth shall be evil spoken of. And through covetousness shall they with feigned words, make merchandise of you.*”

Your own mirror, Sir, does not more truly reflect your own face, than your new evidence reflects this prophecy ! Proceed with it :—

“ *This feeling and practice, as you cannot fail to observe, must necessarily throw a considerable veil over what is said in early times, on the Eucharist*”—Dull must be the apprehension of the man who cannot conjecture that this apology contemplates some flaw in the general evidence !—“ *And it is only where accident enables us to pry under it, that we are really able to see what the doctrine of those ages was*”—what a comfort for those who abandon the truth for your dogma !!—“ *The means by which we discover it are various. The first is, the calumnies invented by the enemies of Christianity. We find it asserted by several old writers, and among them, by Tertullian, the oldest father of the Latin church, that one of the most common calumnies against the Christians was, that in their assemblies, or sacred meetings, they murdered a child, and, dipping bread in the blood, partook of it. He alludes to this charge repeatedly. St. Justin Martyr*”—converted 133—“ *tell us, that when he was a heathen, he had constantly heard this of the Christians. Origen likewise mentions it, as do most writers who have refuted the accusations of Jews and heathens against the Christians. In what way could this calumny have arisen ; this fiction, that they dipped*

bread in the blood of an infant, and eat it—if they simply took bread and wine? Did it not imply that something more had transpired among the heathens, and that the body and blood of our Saviour were said to be partaken of on these occasions? Does not the calumny itself insinuate as much?” Not the least question about it! Calumny begot calumny, and fiction begot fiction; the parent fiction and calumny being to be found in the two blasphemous propositions, that Christ sanctioned the actual drinking of His blood; and that the wine, through the agency of the priest, was changed into that substance. Hence, Sir, “the way of truth” began to “be evil spoken of,” and the charge of infanticide was laid at the door. You continue,—

“*Secondly, we gain additional light by the manner in which these calumnies are met. Suppose that the belief of the ancient Christians had been that of the Protestants, what was more practicable than to refute these accusations—‘We do no such thing as you imagine,’ would have been the reply; ‘nothing can even give rise to the charge. We do no more than partake of a little bread and wine, as a rite commemorative of our Lord’s passion.’*” A fact, Sir, for the truth of which they could have produced the clear, unquestionable evidence, of the end for which the Lord’s Supper was instituted, “Do this in remembrance of me,” backed by the most ample and positive testimony of Paul, “As often as ye eat this bread and drink this cup, ye do shew the Lord’s death till He come.” But what, then, had become of priestcraft? How could the *shepherds* have become “lords over God’s heritage?” What a plea for “making merchandise” of the flock had been abandoned! It had been madness, Sir, to have sacrificed, for “The Truth,” a few “feigned words” productive of present domination—and gain, no doubt, as well—with a prospect of unlimited, fineless, growth! You may object, perhaps, that your statement refers to the general body of Christians in those times. I answer, that the motives for communicating instruction are to be ascertained, by inquiring at the door of *the teacher*.

After proposing to enlighten us with regard to "two ways in which the calumnies of the heathen were met," yet leaving us quite in the dark, as respects one of them; you favour us with an anecdote, which common prudence should have counselled you to suppress. Here it is,—

"A remarkable instance we have in the case of the martyr, Blandina, commended by St. Irenæus. I have not the passage here; but he tells us that the heathen servants of some Christians, having been put to the rack, to make them reveal their masters' belief, they affirmed, after some time, that, in their mysteries, the Christians partook of flesh and blood"—Which, of course, according to your dogma, was the plain and simple truth. Now for the martyr Blandina.—"Blandina was presently charged with this guilt"—Doubtless upon the evidence of those who had confessed the truth, in your view of the Lord's Supper; namely, that the Christians partook of flesh and blood—"and was put to the torture, to make her confess. But the historian says, she most wisely and prudently answered, 'How can you think we can be guilty of such a crime; we who, from a spirit of mortification, abstain from eating ordinary flesh?' Now, suppose the imputed crime had not been at all akin to reality, what was easier than to say—'We believe no doctrine that bears a resemblance to this frightful imputation; we partake of a little bread and wine, as a bond of union, and a commemoration of our Saviour's passion. It is simple bread and wine, and we believe it to be nothing more.'" But, according to your dogma, the imputed crime was perfectly akin to reality; therefore the martyr Blandina believed that she was in the practice of receiving real flesh and blood, and at the same time evasively denied it; and thus, in your eagerness to prove the early entertaining of your dogma, you totally overlook the fact that you implicate the veracity of the martyr, the morality of the saint, in countenancing her, and your own circumspection, in siding with him, under circumstances not only questionable, but positively disreputable!

According to the plausible Dr. Milner—who coolly calls his Jesuitical work the End of Controversy—Ignatius is your earliest authority upon this subject. Thus writes the complacent doctor—“*St. Ignatius, then, an apostolical bishop of the first century, describing certain of the cotemporary heretics, says ‘They do not admit of Eucharists and oblations, because they do not believe the Eucharist to be the flesh of our Saviour, Jesus Christ, who suffered for our sins.’*” Ignatius, Sir, was the heretic, and those of whom he complains were none; because, besides other reasons, and these no less than scriptural ones, we have the saint’s own warrant for what I assert; for the guilt of which a man convicts himself may be regarded as thoroughly established, while that with which he charges others may reasonably admit of being questioned—the more especially where the accuser does not come into court with *clean hands*. It is recorded, it appears, in *human* sacred history, that Ignatius was bishop of Antioch in the year 70. Your church has assigned, to Ephesus and to Crete, bishops, for whose ordination, we have only her own carnal authority; and who, according to Scripture, were missionaries—that is, apostles in the *generic* reception of the term. Ignatius is not to be found in the New Testament; but I can commend you to his likeness there. What think you of Diotrophes? *This* is Diotrophes, according to John, “I wrote unto the church; but Diotrophes, who loveth to have the pre-eminence over them, receiveth us not.” Here is an apostle resisted by an officer—most probably the bishop—of one of the primitive churches. And wherein did the insubordination of that officer originate? In ambition. Diotrophes loved “to have the pre-eminence”—just as the church of *Rome* loved to have the pre-eminence—lusted, in the very first century, as it would appear, to become the queen “over God’s heritage”—labouring to bring into servitude, to her, the whole of her sister churches; many of whom, if not the majority, were far more honourable, in point of age, than she, herself, was! Natural enough! *The*

church of the Imperial City must needs erect herself into the imperial church! Ignatius countenances this act of atrocious usurpation! He recognises her as the presiding church; not only without the shadow of a warrant from Scripture, but in absolute *defiance* of its authority. He sanctions, in one of the youngest, if not the *very* youngest, of the apostolic churches, what Christ, again and again, refuses to sanction, in any one of His apostles—headship! I have exposed, elsewhere—*thoroughly* exposed—the shallow, flimsy, yet fraudulent sophistry with which your church endeavours to evade the force of the latter fact. Ignatius was, in this respect, a heretic. Like Diotrophes, he “loved pre-eminence.” You may urge that he was bishop of Antioch, and not of Rome? No matter! The man who countenances ambition, in another, must love it himself. The fleshly leaven must be alive, and at work, within him! I dare not mince the matter in a question that concerns God’s truth! I therefore assert, upon the authority of that truth, that the *exclusive* right of administering the Lord’s Supper was a privilege wrested from the common flock; otherwise, what am I to understand by the phrase—“The disciples continued in breaking of bread”—“The disciples came together to break bread,” especially when not a single instance is recorded, in proof that the superintendence of an apostle, bishop, or elder, was an indispensable condition for the performing of the rite? The apostles were to partake, together, of the same cup and of the same bread; and I would thank the theologian who would give me a Scripture reason for modifying the injunction, in the case of the common discipleship! The sacrifices of thanksgiving, praise, and prayer, are void, unless the passion of Christ be *present*, and these may be offered, either in concert with the pastor, or wholly independent of him; what difference, then, can the presence of the emblems of that passion make, that the Supper of the Lord should be hedged in? I maintain that the discerning of the *body* of Christ, in the former instances, is, every jot,

as indispensable a condition, as in the latter one; and that we are equally obnoxious to the incurring of judgment, in case of our not discerning that body. The passion of Christ is, *to the same amount*, the life and soul of every Christian office; and the observance of every such office, alike imperative. Neither, in advancing these propositions, do I meddle one jot with the doctrine of Paul; who, in enforcing respect for a particular observance, in consequence of its having been abused, cannot possibly be supposed to have in view the exalting of that observance above every other that Christ, or His apostles, had enjoined.

I make no doubt, Sir, that some such irregularities as those which induced your church, as she asserts, to exclude the flock from the cup; were instrumental, in the first instance, in suggesting the expediency of prohibiting the flock from celebrating, of themselves, the commemorative Supper of the Lord. But, though the ark totters, Uzza must not put his hand to it! It must not be sustained by support which is not of God's own appointment. The spirit of a Diatrophes would soon convert appropriation into corruption, and, from invading the privilege of the flock, would soon proceed to invade the privilege of Christ! Power is a stream of which it is not necessary to admonish us to drink deep. If we taste; we drink, and drink on. Your church tasted; and drank, and drank on! The exclusive right of breaking the bread and administering the cup, suggested calculation of the further account to which the cup and the bread might be turned; and carnal imagination, revolving holy things with this intent, would easily persuade itself that they breathed its own *unholy* spirit; or might be made to breathe it, in appearance—the more especially as ghostly instruction was *orally* disseminated, at the time; and the originals of the Gospels, Acts, Epistles, and Revelations, perhaps with some very rare exceptions, were solely in the possession of the pastor; while the primitive discipleship, thinning, in the course of nature, from day to day, towards, presently, utter extinction; no eye and ear-witness

would soon be left, to correct abuse by appealing to the doctrine and discipline of the church in the days of the apostles. Arrogating to themselves the right of breaking the bread and delivering the cup, the innovators could not fail to perceive that the value of that right would be increased by, cunningly, *exalting* the character of the bread and cup; and that object was manifestly attainable by insisting upon a literal and carnal interpretation of the words of institution. It was simply to read, instead of "the cup and the bread," "the body and the blood." The presence of the former was certainly an impediment; but what signify impediments when they stand in the way of *priestcraft*! The emblems were thus displaced by the things which they represented—the table by the altar, the bishop by the priest; and for reclining believers in the truth, receiving the Lord's Supper at the hands of that Lord Himself; was substituted, at length, in pretended imitation, a rite, at which the Christians, of whom Ignatius complains, might well demur; exhorted, as they, most probably, were, to join a group of implicitly confiding dupes, upon their knees before a piece of clay, as mortal as themselves, administering a blasphemous fiction!

You see, Sir, I have assigned a tolerably early date to the origin of your mass—only a few years after the demise of the especial Gentile apostle. Farther back it is morally impossible to go—Scripture stops you—a mountain in your way, which Faith may, not only easily, but invigoratingly, climb; but which is wholly inaccessible to infidelity! It is, I believe, a canon of your church that such of her dogmas as cannot be traced, in respect to their origin, to some particular period in the lives of the fathers, as she calls them; must necessarily have existed in the days of the apostles. She will please to except the mass. Had the mass been celebrated in *any shape whatsoever*, before the 57th year of our Lord, it would have been morally impossible that the 11th chapter of the 1st Epistle to the Corinthians should have continued beyond the 19th verse—unless

Paul, indeed, had concluded it in a totally different manner.

I now return to the words of institution—"This is my body—This is my blood." Upon the strength of these words you found the doctrine that the bread and wine were *changed*. Among the four inspired writers who record these words, no single one *announces* such a change. Had such a change occurred, it had constituted the most stupendous of all the miracles that Christ performed; and I solicit your attention in favour of a rather important fact, that, in relating the miracles of our Saviour, the Evangelists *invariably* add their own attestation, in proof that those miracles were performed—as, for instance, in the cure of the impotent man—John v. "Jesus saith unto him arise: take up thy bed and walk. *And immediately the man was made whole; and took up his bed and walked.*" Now, Sir, contrary to this *uniform* practice of the Evangelists, why do they withhold their testimony from such a miracle as that, the presence of which, at the institution of the Lord's Supper, it has been, *wholly*, left to your church to affirm? When Christ says "This is my body—this is my blood," why do they not add "And the wine and the bread became, forthwith, His body and His blood." Try, if you can, to concoct even a plausible reply to this question—though something *more* than a plausible one will be necessary; if you would keep the soul and body of your dogma together. Talk not of a warrant for your dogma, with such and such of the father's seals attached to it, when you cannot show us the seal of any one individual among the apostles. *Their* seals are affixed to every other miracle; those seals are wholly wanting, here; and, by inevitable consequence, there is no miracle here. I might waive every one of the numerous Scripture proofs which I have adduced, in evidence that your dogma is an *illusion* of your church's own creation; as it is manifestly *void*, from the utter impossibility of competently meeting the question which I have put.

Still, you rely upon the words of institution!—"This

is my body—This is my blood.” You say—“*In the first place, the very words themselves, in which the pronoun is put in a vague form, strongly uphold us. Had our Saviour said—‘This bread is my body—This wine is my blood,’ there would have been some contradiction—the apostles might have said ‘Wine cannot be His blood—bread cannot be a body;’ but when our Saviour uses this indefinite word, we arrive at its meaning only at the conclusion of the sentence, by that which is predicated of it. When we find that in Greek there is a discrepancy of gender, between that pronoun and the word ‘bread,’ it is more evident that He wished to define the pronoun, and give it its character, as designating His body and blood; so that, by analysing the words themselves, they give us our meaning positively and essentially.*”

I beg leave to direct your attention to the second clause of your hypothesis—“*Had our Saviour said ‘This bread is my body, this wine is my blood.’*” I demand by what authority you employ the term “wine” in that clause? I ask you why you *avoid* adopting the term which *Scripture* sanctions, and presents to you? “Cup,” Sir, is the proper term, and not “wine.” Luke and Paul write “cup;” and though, in Matthew and Mark, the pronoun stands alone, the noun, which it indicates, being in ellipsis; yet its demonstrative force is determined by referring to the immediately preceding phrase, “He took the cup.” Consequently, by the authority of the *four* inspired penmen, you were bound to have written “This *cup* is my blood.” Why did you write, instead, “This *wine* is my blood?” Why did you slight the language of the Spirit, in favour of your own phraseology? Why did you substitute, for a word which *would* agree with the pronoun, and which was *present*; a word which would *not* agree with the pronoun, and which you must be at the pains of seeking! Sir, *could* you know what you are about—were you not a victim of that “strong delusion,” which vitiates the mental vision of your **WHOLE CHURCH**—I should charge you, upon the evidence of this single **fact**—and I should have the most indisputable right to

do so—I say I should charge you with such swerving, as a man, not only of honour, but endowed with an *ordinary* respect for truth and honesty, must instinctively and loathingly recoil from! The word which *will* agree with the pronoun, IS IN THE TEXT; and you reject that word for one which will *not* agree with the pronoun—that you may make out your case!!! “Cup” is the word, and not “wine.” “Cup,” and “this,” in Greek, are of the same gender; therefore, with regard to one-half of your hypothesis, the difficulty which you *contingently* granted, is rendered *absolute*; and, upon your own authority, I am entitled to ask you—How could a *cup of wine* be the *blood* of the Lord? Here you may, perhaps, assert that I, in my turn, depart from the text, with regard to the self same word, your introduction of which I condemn. I plead—what you cannot plead in *your* case—the sanction of Christ Himself; who, immediately after delivering the cup, establishes the truth *that its contents consist of wine*; “I will not drink henceforth of this fruit of the vine”—Matthew xxvi. 29. You will appeal, perhaps, to Luke? You may save yourself the trouble. Matthew takes precedence of Luke.

But the sentence—“This bread is my body,” remains. Half of your hypothesis remains; fortified by the fact that, on account of discrepancy of gender in Greek, the supplying of the word “bread” is inadmissible. How happy you are in the pronoun, or rather *definitive*, “this!” What a friend in need it proves to you! How confidently you intrench yourself behind its gender! No mistrust! No misgiving! Not the most remote suspicion that it may retaliate upon you, for the unparalleled misusage which it has received at your hands!—nothing short of the most pitiless maligning of its character, in despite of the homage which universal grammar accords to it!—To call one of the two especially demonstrative parts of speech an “indefinite word!”

Now what will you say, if, after all, the term

"bread," notwithstanding discrepancy of gender, should establish its right to a place in the text? Look at the *whole text*—

"Jesus took bread, and blessed, and brake, and gave to His disciples; and said 'This is my body.'" What did Christ "give to His disciples?"—that is, to *each* of them; beginning at the first, and ending at the eleventh—for Judas, notwithstanding the teaching of your church, did *not* partake of the Lord's Supper—as I have already proved from Matthew and John—what, I ask, did the Redeemer give to each of the disciples? Find this, and you *must* light upon the noun—in ellipsis—with which the demonstrative, "*indefinite word*" agrees. Will you answer—"He gave His body, into which He had changed the bread; as a proof of which the demonstrative '*indefinite word*' agrees with the term '*body*,' whereas it rejects the term '*bread*?' " And is the term body the only conceivable one with which the demonstrative "*indefinite word*" will agree? Look at the entire text again. Is there no expression in it which *demand*s the supplying of *another* term—another term of the same gender, in Greek, as the demonstrative "*indefinite word*?" What think you of the verb "brake"—"Jesus took bread, and blessed, and brake, and gave to the disciples." What did He give? He gave to each of the disciples a *piece* of the bread which He had broken, saying, as He gave it—"This is my body." This what? This *piece* of bread. "This" piece of bread * "is my body—which is broken for you"—according to Paul. The broken bread is the proper type of Christ's broken body. As the bread is broken, so the body of Christ was broken; as the bread nourishes *animal* life, so faith in the body of the crucified Redeemer nourishes *spiritual* life. You will object that our Saviour does not say "This piece of bread." I answer, what of that! when His words *referred to the giving of a piece of bread*?—when the *eyes* and the

* Touto "tou artou meros" mou esti to sōma, to hyper humōn klōmanon.

palates of the apostles fully informed them that the piece of bread was the *symbol*, and *could be nothing more*, of the body of their Lord? You would persuade a Christian that the apostles understood the bread to be changed, when the bread itself, to the conviction of their senses, denied that any change had taken place; when the *assertion of a change*, with respect to the bread, never fell from the lips of Christ—never flowed from the pen of any one of His apostles; and when, by expressly establishing the absence of any alteration in the *wine*, He bore, inferentially, the same authoritative testimony with regard to the *bread*! You will rejoin, that millions of Christians in communion with your church, believe in the change. In reply, I assert, advisedly and uncompromisingly, that **ROMAN CATHOLICISM IS NOT CHRISTIANITY!**

Thus, Sir, when the words of institution are rendered, in absolute conformity with the circumstances to which they refer; with the relation that subsists between the ideas which they represent; with the declaration of Christ as regards that relation; with the language of Paul to the same effect; these words present an instance of perfect parallelism, as regards those examples, wherein the verb, "to represent," may be substituted for the verb, "to be;" as you allow to be the case in the propositions, "The seven good kine are seven years," "The ten horns are ten kingdoms," "The field is the world," &c.—for a symbol is akin to a dream, a parable, or a vision; wherefore, "This is my body," "This is my blood," are correctly interpreted, "This represents my body," "This represents my blood;" the noun, in ellipsis, in the latter case being "*cup*;" that is, "*cup of wine*;" and in the former, "*piece*;" that is, "*piece of bread*."

How stands the question now? Why, even thus. The Lord's Supper is not anticipated in the sixth of John. The context of that chapter repudiates your interpretation; Christ *expressly and circumstantially* repudiates it; the silence of Peter, James, John, and Jude, in their several

epistles, indirectly repudiates it; Paul, in his Epistle to the Corinthians, directly repudiates it; the universal doctrine of the New Testament is inconsistent with it; the universal doctrine of the Old Testament, as relates to the promise of Christ, is inconsistent with it; no *promise* is anywhere attached to the partaking of the Lord's Supper; Christ Himself declares it to be a simply commemorative rite; Christ denies the least spiritual operation to *whatsoever* is eaten or drunk; Christ denies that the wine is changed; none of the inspired writers make mention of a change; the elements themselves deny that they are changed; the words of institution are symbolical; the gender of the demonstrative, "this," in Greek, is no impediment to their being regarded as such; and your dogma is irreconcilable with the unity of Scripture, and with the integrity of the Redeemer!

What have you to set off against these facts? The interpretation of *reprobates* and *dissemblers*—of men who, "seeing, could not see, and, hearing, could not hear"—of men to whom it was "not given to *know* the mysteries of the kingdom of God;" the constant garbling or misrepresenting of the text; the casting of the context wholly out of view; abortive appeals to analogy; vicious logic—if logic it may be called; the *lie* and the *doubt* of the *veracious* Council of Trent; the self-contradictory teaching of certain of the early *fathers*, as you style them, in spite of Christ; and the authority of an alleged secret oral tradition from Christ and His apostles, to which, as can be *proved from Scripture*, you have just as valid a claim—I say it *advisedly*—as the priests of Mahomet have!

Your appeal to "the Greek," to "the Nestorian of your church," to "the swarthy monophysite of Abyssinia," to "the whole of Asia and Africa," is the sheerest idleness—albeit enriched with the testimony of even an *Abyssinian king*! You may have the better part of Europe, to boot, with the Queen-mother of Spain, the Emperor of Austria, and Ferdinand of

Naples—those royal patterns of the Pope's faithful children—yet all will avail you nothing in the estimation of the Christian; while the slightest trace of your dogma is not to be met with THROUGHOUT THE WHOLE WRITTEN WORD OF GOD.

I proceed, then, to notice your statement of the respective responsibilities of Roman Catholics and Protestants, as regards your dogma. You say—

“On our side, I own we have risked all our happiness, and our best possession here below.”—The latter portion of this assertion, Sir, might hold to a certain extent, where those who profess your creed may be subjected to pains and penalties; but as it is a statement which could not be uttered in Italy, or in any other part of the world where the sway of your church is unchecked, it is preposterously irrelevant, as a true characteristic of Roman Catholicism—*“We have placed beside our doctrine the strongest effort of our faith, the utmost sacrifice of individual judgment”*—Granted, with the drawback, that Christ nowhere requires any such effort or sacrifice. What further have you placed?—*“the completest renunciation of human pride and self-sufficiency, which are ever ready to rebel against the simple words of Scripture.”*—Denied! The dogma under consideration, as respects your whole priesthood, from the village curate, up to the Pope, panders to human pride and self-sufficiency, and perpetrates the most insolent treason against the simple words of Scripture. What more?—*“And not so content, we have cast into the scale the fastest anchor of our hope.”*—Had you kept up the figure, and cast it into some more appropriate place, I should have advised you to keep a good look-out, lest your anchor should come home; and, as it is, I counsel you to lose as little time as possible, in providing yourself with a more trustworthy one; taking especial care that it be not of your church's forging. Well?—*“Considering this as the surest channel of God's mercy to us, as the means of individual sanctification, as the instrument of personal and local consecration, as the highest comfort of our dying hour, the foretaste and harbinger of eternal*

glory.”—A very extraordinary anchor! But conclude the paragraph. “*And, as if these stakes were not of sufficient weight, we have thrown in the brightest links of charity*”—the chain-cable of the anchor, I suppose—“*feeling that in this blessed sacrament we are the most closely drawn to God, and the most intimately united in affection with our Saviour Jesus Christ.*”—You have totally forgotten to add how much you are indebted to it for the recruiting of your treasury! This is one of the brightest links of your *charity*, which you have most unaccountably, kept out of the scale. Your next paragraph—

“*All this we have placed on our belief; but if, to suppose an impossibility, we could be proved to be in error*”!!! —What you suppose to be impossible, you have yourself—ay, Sir, *even yourself!*—achieved to perfection! Well?—“*it would at most be shewn that we had believed too implicitly in the meaning of God’s words*”—Now, Sir, you suppose what is indeed impossible; and, moreover, what it were doing you a cruel wrong to lay to your charge! No man who can distinguish black from white—a feat which—except in the case of a Jesuit—makes no huge demand upon the capacity—will accuse you of believing, at all; far less, too implicitly, on the meaning of God’s words—so far as the vindication of your dogma is concerned. Herein you may prove your innocence by pleading the most satisfactory *alibi*. It is the words of “the fathers”—the words of *your church*—the words of *flesh and blood*—the words of the *unregenerate heart, choke-full of the lust of temporal domination*—it is with *these* that you have been communing. It is the meaning of those words, and not of God’s words, in which, indeed, you too implicitly believe—unless you don’t believe in it at all! Proceed—“*that we had flattered ourselves too easily that He possessed resources and power in manifesting His goodness towards man, beyond the reach of our small intellects, and paltry speculations.*”—Would it be possible, Sir, to come to such a conclusion with Paul’s paraphrase of Isaiah lxiv. 4

before one? "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him?" The error of your church consists in too easily flattering herself that God would manifest his resources and power in accordance with her "weak intellects, and paltry speculations!" Well?—"that, in truth, we had measured *His love more lovingly than prudently, and had formed a sublimer, though less accurate, estimate of its power than others had done.*"—The doctrine that God would change a morsel of bread, and a mouthful of wine, into the body, blood, soul, and divinity of the Lord Jesus Christ; and suffer even the *appearance* of the mouthful or morsel to remain, in flat contradiction to the miracle—a "more loving than prudent measuring of His love; a sublimer though less accurate estimate of His power!" What more?—"In fine, that we had been too simple-hearted and child-like, in abandoning our own reason into His hands, because He had the words of life."—Child-like and simple-hearted! These epithets may indicate the characteristics of your flock, Sir; but they are wholly out of place as applied to your pastors—at least to such of them as compose what is strictly called the church. "Child-like and simple-hearted," when well you know that your dogma enables you to tyrannise over the souls of all, whom you beguile into a belief in it!—plants you between the Redeemer and the sinner!—bars all access to grace without your leave!—sets you above the prophets, the apostles, the Spirit, the Son, and the Father! "*Eternal life is promised only to those who worthily partake of the blessed Eucharist!*" an eminently child-like and simple-hearted doctrine!—not taking, even, into the account, the calculation of *pounds, shillings, and pence!*—such an item in the Roman Catholic *spiritual* economy, that your church is not ashamed of farming even the *helpless* dead, through the abused affections and weaknesses of the *deluded* living! One more paragraph, Sir, and I take my leave of your work for the present.

"But then, if our faith be right, ponder well what infi-

nately heavier stakes have been ventured on the other side. For, on its supposed falsehood have been risked words of contumely and scorn, of railing, and most awful blasphemy. The holy sacrament has been repeatedly profaned, and its adoration mocked at as idolatrous, and its priests reviled as seducers; and the very belief in it considered abundant ground for exclusion from political and social benefits. And if what I have advanced have been well proved, then are those who believe not with us living in the neglect of a sovereign command, a neglect to which is attached a fearful penalty. ‘Unless ye eat the flesh of the Son of man, and drink His blood, ye shall not have life in you.’”

What, but the fact that you are miserably labouring under the influence of strong delusion, can account for you thus travelling back to the sixth of John, ascribing to the Lord's Supper, a doctrine, for a glimpse of which, whatsoever be the view that is taken of it, we look in vain to the narrative of that institution itself? But the Protestant, Sir, while he scorns your threatening, smiles at, and pities you; as he clasps the Bible to his heart, spurning your alleged tradition as a *fraud* and a *lie*. It is morally impossible, that what you call the oral word of God can be *His* word, when it cannot maintain itself without the contradicting, the misinterpreting, or the mutilating of God's written Word; while it bases the proof of its genuineness upon a blasphemous impugment of the sufficiency of that word; thus adopting the only mode, in which it can, possibly, give a colour to its own pretensions! *Herein*, Sir, is a hazard, indeed, incurred—a *fearful* one—and one that is not by any means *problematical*. *Herein* is a positive and blasphemous trespass against God, committed under the pretext of serving Him, but attended with the absolute effect of dishonouring Him—of perverting his message of grace into a plea for oppressing His flock, on the one hand, and for gratifying the fleshly lusts of his pretended pastors on the other. Look to yourself! It is not your own blood that you have to answer for, but the blood of others, as well! When Christ commanded the Jews to search the Scrip-

tures, alluding to the Old Testament, he repudiated all merely oral tradition ; and established the paramount, sole authority, of the written word, past, and to come. Nor were the words of the New Testament a whit more the dictation of the Spirit, than *the act of recording them in writing* was. By the process of thus setting them down, and by no other means whatsoever, could the command and the promise of Christ have been fulfilled, "Go ye, therefore, and teach all nations; baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you, alway, unto the end of the world." It is the apostles *alone* who teach all things whatsoever Christ commanded; it is the apostles alone who baptize. Without the apostles, baptizing and teaching are void, and the alleged authorization of Christ is a fiction! Where the apostles are absent, Christ is absent. Christ is absent in your oral tradition; because "the fathers" are there, *superseding* the apostles; and, under *pretence* of being their successors, and promulgating doctrine which the apostles never taught! What an idea of the wisdom and prescience of God—that He should have ordained His Word to be written, and yet should have left it incomplete; left it to be filled up and perfected by flesh and blood, without providing the shadow of an authority for the mission! What, Sir, when writing a portion of Scripture, which has endured for eighteen hundred years, the apostle tells us, "All Scripture is given by inspiration of God," will you fly in his face and tell us of an *oral tradition, by the inspiration of God?* Is not such a tradition here inferentially excluded—divested of all pretensions to truth? If an oral tradition, as well as a written one, had been contemplated by the Spirit; would not Paul, writing by the dictation of the Spirit, have established the authority of the *one* as well as that of the *other*? Your controversialists, in order to maintain the blasphemous libel that Scripture is not all-sufficient, allege the evidence that certain books and epistles are missing; and inquire if it can be believed

that the New Testament contains all the epistles that the apostles ever wrote, &c. Sir, *an infidel, alone*, can believe that any one sentence, far less any epistle or book, that God designed for the instruction of His creatures, has failed to come down to them! Such a belief can consist, alone, with the denial of God's omniscience, omnipotence, and universal providence! Grant these, and defect in the Scriptures is a moral impossibility! Your church boasts of handing down the Scriptures to posterity. Posterity thanks God, and not your church! She could not help but hand them down; and let me tell you, Sir, that her having transmitted them as they are—without corrupting them—is a miracle, to be accounted for only by attributing it to the overruling, constraining power of God; who suffered her to content herself with inventing a fiction, which, as she imagined, *relieved her from the necessity of VITIATING the written record*. That they have passed unpolluted through her carnal hands, is as irrefragable a testimony of their divine authorship, as the whole of the miracles which they contain! The Protestant, then, who makes the Scriptures his only rule, stakes nothing; whereas, the Roman Catholic, who makes an alleged oral tradition *his* rule, which he sets above the Scriptures, stakes *every* thing, and abides a *desperate* contingency. Error, in the latter case, is more than probable—it is *certain*! Most assuredly, a church like yours, spiritual in profession, but carnal in practice—for even the very abstinence and penance which she enjoins her priests to undergo, are subservient to *fleshly* ends—most assuredly, I say, a church of such a description, preposterously claims, for her head, the teacher who abolished the ceremonial law, and proclaimed that men must thenceforward worship the Father in Spirit and Truth. The sway of your church is maintained by her ceremonial! As infants are coaxed to learn the alphabet by pictures; so her flock are enticed to believe in her dogmas by paintings, and statues, and shows! Look at your mass! Look at the *cunningly* spun out melo-drama which your church substitutes for the simple, unostentatious Supper of the Lord.

Here is *The Truth* in its most comprehensive form—
 “The Lord Jesus took bread, and when He had given thanks, He brake, and said, Take, eat; this is my body which is broken for you: this do in remembrance of me. After the same manner also, the cup, saying, This cup is the New Testament in my blood: this do ye, as oft as ye drink, in remembrance of me.”

Now, for the melo-drama:—

‘The priest, standing at the foot of the altar, having made a low reverence, begins with the sign of the cross, saying, ‘In nomine patris,’ &c. The priest, bowing down at the foot of the altar, says the Confiteor. The priest going up to the altar, begs for himself and the people, that God would take away their iniquities; that they may be worthy to enter into His sanctuary. Then, coming up to the altar, he kisses it, in reverence to Christ, of whom it is a figure. Then, going up to the book, he reads what is called the Introit, or entrance of the mass. He returns to the middle of the altar, and says, alternately with the clerk, the Kyrie Eleison; which is said three times, to the Father; then, Christe Eleison is said three times, to the Son; and, then, Kyrie Eleison is said three times, to the Holy Ghost. After the Kyrie Eleison, the priest recites the Gloria in Excelsis. After this, the priest, turning about to the people, says ‘Domine vobiscum.’ Then, turning to the book, he says ‘Oremus.’ Then follows the reading of certain portions of Scripture. Then the book is removed to the other side of the altar, that the Gospel of the day may be read; before proceeding to which, the priest makes a prayer, bowing down before the middle of the altar. At the beginning of the Gospel, priest and people make the sign of the cross upon their foreheads, upon their mouths, and upon their breasts; the people standing. At the close of the Gospel, the priest kisses the book. In the high mass, the Gospel is sung by the deacon, and lighted candles are held by the acolytes, on each side. The priest, then, standing at the middle

‘ of the altar, recites the Nicene creed, and kneels
‘ down at the words ‘ Et homo factus est.’ Then,
‘ turning about to the people, he says ‘ Domine vobis-
‘ cum,’ the answer to which is, ‘ Et cum spiritu tuo.’
‘ He then reads the Offertory, when he takes off the
‘ veil from the chalice, preparatorily to offering up the
‘ bread and wine for the sacrifice. He then offers,
‘ first, the bread upon the paten. He then pours the
‘ wine into the chalice, mingling with it a little water ;
‘ and offers that up, with a prayer that the sacrifice
‘ may be accepted, for the remission of his own sins ;
‘ of the sins of those present ; of those of the faithful,
‘ living and dead ; and for the salvation of all the
‘ world. Then, bowing down, he says, ‘ In the spirit
‘ of humility, and in a contrite mind, may we be received
‘ by thee, O Lord ! and so may our sacrifice be made,
‘ this day, in thy sight that it may please thee, O Lord
‘ God !’ He then blesses the bread and wine with
‘ the sign of the cross, invoking the Holy Ghost. He
‘ then goes to the corner of the altar, and there washes
‘ the tips of his fingers, saying ‘ Lavabo,’ &c. He
‘ then returns to the middle of the altar, bows down,
‘ and begs of the blessed Trinity to receive the oblation,
‘ in memory of the passion, resurrection, and ascension
‘ of the Lord Jesus Christ, and for an honourable com-
‘ memoration of the blessed Virgin and all the saints,
‘ that ‘ they may intercede for us in heaven whose
‘ memory we celebrate on earth.’ He then turns to
‘ the people and says, ‘ Orate fiatres’ when the clerk
‘ answers in the name of the people ‘ May the Lord
‘ receive this sacrifice at thy hands.’ Then the priest
‘ says, in a low voice, the prayers, called the secreta ;
‘ at the close of which, he says, aloud, ‘ Per omnia
‘ secula seculorum.’ Then he admonishes the people
‘ to lift up their hearts to God, and to join with him in
‘ giving thanks to our Lord, &c. Then follows the pre-
‘ face, introducing the canon of the mass. Then fol-
‘ lows the canon of the mass, read with a low voice,
‘ &c. Then follows the memento, &c., concluding with
‘ a solemn commemoration of the blessed virgin, the

‘apostles and martyrs and all the saints; to honour
‘their memories, by naming them in the sacred mys-
‘teries, to communicate with them, and to beg, of
‘God, the help of their intercession, through Jesus Christ
‘our Lord. Then the priest spreads his hands over
‘the bread and wine, which are to be consecrated into
‘the body and blood of Christ—according to the ancient
‘ceremony, *prescribed in the Levitical law; that the*
‘*priest, or persons who offered sacrifice should lay their*
‘*hands upon the victim before it was immolated*—and
‘he begs that God would accept of this oblation,
‘which he makes in the name of the whole church, &c.
‘Then he blesses the bread and wine with the sign of
‘the cross, &c., and he prays to God, &c. Then he
‘proceeds to the consecration; first, of the bread, into
‘the body of our Lord; and then of the wine, into His
‘blood; which consecration is made by the words of
‘Christ, pronounced by the priest, in His name, and
‘as bearing His person. Then follows the elevation;
‘first of the host, then, of the chalice, in remembrance
‘of Christ’s elevation upon the cross, and that the
‘people may adore their Lord, veiled under these
‘sacred signs; and at the elevation of the chalice, the
‘priest recites these words of Christ, ‘As often as ye
‘shall do these things, ye shall do them in remembrance
‘of me,’ &c. Then he makes the memento, or remem-
‘brance for the dead, &c. Then raising his voice at
‘‘Nobis quoque peccatoribus’ he strikes his breast in
‘token of repentance, &c. Then, kneeling down, and
‘taking the sacred host in his hand, he makes the sign
‘of the cross with it, over the chalice, saying ‘Through
‘Him, and with Him, and in Him, is to thee God, the
‘Father, in the unity of the Holy Ghost, all honour
‘and glory;’ which last words he pronounces, elevat-
‘ing, a little, the host and chalice from the altar; and
‘then kneels down saying, with a loud voice, ‘Per
‘omnia secula seculorum.’ Then he says the ‘Pater
‘noster’ in a loud voice, and in token of the people’s
‘joining in this prayer, the clerk, in their name, says
‘aloud the last petition ‘Sed libera nos a malo;’ to

‘ which the priest answers ‘ Amen,’ and goes on with a
‘ low voice, begging that we may be delivered from all
‘ evils, past, present, and to come ; and by the inter-
‘ ception of the blessed Virgin, and of all the saints, be
‘ favoured with peace in our days, &c., through Jesus
‘ Christ our Lord. Then he breaks the host, in imita-
‘ tion of Christ’s breaking bread, before He gave it to
‘ His disciples, and in remembrance of His body being
‘ broken for us upon the cross, and puts a particle into
‘ the chalice, saying to the people ‘ The peace of the
‘ Lord be always with you.’ This ceremony of mixing
‘ a particle of the host with the species of wine in the
‘ chalice, represents the reuniting of Christ’s body, blood,
‘ and soul, at His resurrection, &c. Then follows the
‘ ‘ Agnus Dei,’ the priest striking his breast three times,
‘ in token of repentance. Then the priest says three
‘ prayers to himself preparatorily to receiving the sacra-
‘ ment. Then he kneels down ; then he rises, and
‘ taking the sacrament, strikes his breast, three times
‘ saying ‘ Domine non sum dignus.’ Then he receives
‘ the sacrament, saying, ‘ The body of our Lord Jesus
‘ Christ preserve my soul to life everlasting.’ Then he
‘ pauses awhile. Then he receives the chalice saying
‘ ‘ The blood,’ &c., when follows the communion of the
‘ people. Then the priest proceeds to the first ablution
‘ of the chalice, which is performed with a little wine ;
‘ then to the second, which is performed with a little
‘ wine and water, received on the fingers held over the
‘ chalice, that no particle of the blessed sacrament may
‘ remain sticking to them, but that all may be washed
‘ into the chalice, and so received. He then wipes the
‘ chalice and covers it ; goes to the book and reads a
‘ versicle of the holy Scripture, called the Communion ;
‘ turns to the people with the usual salutation ‘ Domine
‘ vobiscum ;’ returns to the book, and reads the post
‘ communion ; again addresses the people with ‘ Domine
‘ vobiscum,’ and concludes with ‘ Ite, missa est’—the
‘ mass is done.’

Here is the Lord’s Supper, according to your church,
contrasted with the rite which Christ himself instituted.

What resemblance do they bear to one another? Your priest, now, represents Christ; and, now, the disciples. As the former, he breaks the bread; but for what purpose? To drop "a particle" of it into the chalice. Christ dropped no particle of the bread into the chalice; but divided what He had broken among the disciples. Neither of the bread nor of the wine do you partake, as the disciples did; but appropriate the whole to yourself. Is this the way in which it behoves you to celebrate the Lord's Supper? You add a little water to the wine. Did Christ add water to the wine? The apostles partook of wine, and not of wine mixed with water; far less, with the addition of "a particle" of the bread. What Christ enjoined on that occasion, was stringently binding upon all believers "Do this in remembrance of me." Do what? Partake of the same bread and wine. You alter the cup and the bread! You infringe the command of Christ! It is not His Supper, but a supper, blasphemously manufactured by your church, that you celebrate! You receive for the sins of the people, along with your own. Where, in the sacred narrative, is it named, or hinted, or implied, that the cup and the bread were to be received as a propitiation for sin? Conjure such a doctrine if you can out of the simple, and clear, and sole, command, "Do this in remembrance of me." In these five words, lies the whole scope of the institution; and you convert that institution into an offering for sin! According to the language of Christ, as recorded by Luke and Paul, it is commemorative of such an offering, but it is not, by any means, such, in itself. But you break the bread—how well your church knows that it continues to be bread!—and add what you abstract, to the cup; to "represent the reuniting of Christ's body, blood, and soul, at His resurrection;" and this you do after consecration; by which act, as your church declares, the cup, as well as the bread, "is changed into His body, blood, soul, and divinity; that is, into His complete and entire person!!!" Christ is "complete and entire" in the cup, as well as in the bread, and, yet,

you take a portion of the latter, and add it to the former, in order to denote that the body is reunited to the blood and soul; while, according to your dogma, the body and blood, together with the soul and divinity, are there already!!!—By the way, why don't you complete this part of the pantomimic portion of the entertainment, by adding a drop of the wine to the bread? It would be only fair that the wine should reciprocate with the bread, would it not? If the cup lacks the body, surely the bread must lack the blood?—If this be not absurdity and inconsistency, and with a vengeance; I should be thankful if you would inform me what constitutes inconsistency and absurdity? But you stop not here! You incontinently aggravate this foolery, by washing the cup; and, then, your fingers, over the cup; preparatorily to receiving again, that no portion of the sacrament may remain, adhering to the cup and fingers! Did the apostles, in the oral word which, as you say, they handed down to you, direct you to do this, when they have left no fragment of a record, that they did it themselves? Moreover, the unparalleled preposterousness, and effrontery of teaching, that the person of Christ can be “complete and entire” in the cup, and, yet that a portion of Him can possibly adhere to the cup or to your fingers!!! Is not all this mummery, and mummery of the most degraded and besotted, though knavish description? Is not your dogma, herein, a self-proclaimed imposture? Does it not, herein, most palpably, give itself the lie? Your church declares that the bread and the cup are the same; by adding, to the latter, a portion of the former she proves that they are *not* the same! She declares that, in the cup, there is something wanting, which she breaks off a particle of the bread to supply; and she says, it is the body which she adds! Now, the bread's whole substance having been changed into the body, blood, soul, and divinity, of Christ, how does your church know that it is the body, or a portion of it, which she breaks off, and adds to the cup? How conclusively she proves, by her miserable, most impudent

jugglery, that, at least, three-fourths of her dogma, as respects the bread, are false! Thus, the bread is *not* changed into the blood, soul, and divinity; granting that it be changed into the body of the Lord; for how is it possible for her to discern the latter from the former, that she may take "a particle," and add, to the cup, what she asserts to be there already? If the bread be changed into the body, blood, soul, and divinity, it may as well be a particle of these, as of the bread, that she transfers to the cup. And if it be a particle of the body; whence does she abstract it? Is it from the limbs, or the trunk, or the head? And *can* she abstract it? Is flesh so easily divisible, that you can break a portion off with your finger and thumb? Monstrous delusion! Tell me, Sir, what plea can you possibly oppose to my asserting, that an institution, so thickly fraught with the most stubborn evidences of fraud and falsehood, as your mass, must necessarily be the result of giving to utter neglect the precept of Paul, "Not walking in craftiness, and handling the Word of God deceitfully"—must, necessarily, present an awful illustration of what we read in Job. "He taketh the wise in their own craftiness, and the counsel of the froward is carried headlong?"—must, necessarily, be regarded as an instance, as signal as it is appalling, of the judgment with which the Almighty visits those who have not received the love of the truth, that they might be saved—"And for that cause God shall send them strong delusion that they should believe a lie?"

And how does your church contrive to delude her flock into the enduring of this monstrous concoction of priestcraft? By the agency of men of education—of men whom her craft has stamped with the alleged attribute of peculiar sanctity—of men to whom, in order to give weight to their pernicious teaching, she enjoins abstinence and mortification, *contrary* to the command of God—of men, who, with her solemn sanction, arrogate to themselves the exclusive privilege of dispensing the gift of eternal life. By the agency of

such men, gravely enacting an elaborate, alluring pantomime, interspersed with monologue, consisting of appeals, sacrilegiously offered up to God; and, infinitely more out of place, than those which sometimes offend upon the boards of the common theatres—by the agency of such officials, she prospers in palming off fiction for truth, and absurdity for consistency. *Your* stage enjoys its attractive scenery, and wardrobe too—its altar, its altar-piece, its image of the crucifixion, &c.; its stoles, with the cross worked upon the back—“signs upon signs”—its altar, a figure of Christ! Is this in imitation of the table, at which, the Redeemer and His disciples sat?—Was that table an altar?—Was that table a figure of Him who presided at it? Did the disciples kiss that table, and bow to it? Your genuflections too—borrowed, I must suppose, from the attitude of the *sitting* or *reclining* disciples! Your solemn pacings, also, to and fro!—now to the middle of the altar; now to the corner of the altar; now to the book, which you kiss; now, with the book, to the other side of the altar; now to the people, and back again! Your gestures also!—making the sign of the cross—now here, now there—upon the eyes, upon the lips, upon the breast, over the bread, over the cup! and the blows which you inflict upon your penitent breast—in emulation of the publican! And when the plausible dumb-show gives place to speech, the passages duly modulated by alternations of *piano* and *forté*. Take, over and above, into account, your censors, your candles, your acolytes, your occasional intoning deacon, and the aid of the well-practised choir that administers, on high occasions, the accompaniment of the sacred melo-drama! Nor must we forget your “solemn commemoration of the blessed Virgin”—to whom the Lord appeared in a dream, saying—“Fear not to take unto thee Mary, *THY WIFE*”—“of the apostles, and martyrs, and all the saints, to honour their memory by naming them in the sacred mysteries, to communicate with them, and to beg of God, the help of *their* intercessions, through the Lord

Jesus Christ!"—together with your remembrance of the dead!—admirably consistent perpetuation of the Supper, which Christ commanded His disciples to observe, solely *in remembrance of Him*—solely for the comfort and edification of the living.

But, to return to the cup and the bread. How came your church to be betrayed into the unparalleled absurdity of teaching that the former, as well as the latter, is changed into the complete and entire person of the Lord—while at the same time, she absolutely mocks and scouts the doctrine, by preposterously adding to the cup, a particle of the bread, in order to denote the re-uniting of the body, blood, and soul—these accidents being there already? How came she, I ask, to make so ludicrous, yet pitiable, an exhibition of herself? You will find the answer in Scripture. By "walking craftily!"—by perpetrating an act of robbery upon her laity—if that indeed be robbery, which filches what were better away! For reasons best known to herself, she restricted her laity to communion, in one kind—an innovation, directly at odds with the teaching of, even, those early "fathers," whom you quote, and who uniformly recognise the receiving in both kinds; restricting the body to the bread, and the blood to the cup; and in neither case countenancing the presence of the *soul* and *divinity*. The laity, of course, would demur. They would expect the blood, as well as the body. Your church, Sir, would never have dreamed of advancing, in defiance of Christ and Paul, the monstrous proposition that the cup is the body as well as the blood; and the bread, the blood as well as the body; had it not been for the necessity of providing against such an emergency as this—an emergency, the creation of her own reckless and voracious craft! With all her infallibility, by no other means whatsoever could she have induced her laity to submit, than by propagating the lie, that the bread of which Christ only said, "This is my body," was to be regarded as His blood as well; whence, the cup would be entitled, in turn, to a similar

enlargement of its contents. Thus, and thus only, could her laity have been deluded into the belief, that, though restricted to the bread, they were receiving the body and blood. The adding of a particle of the bread to the cup, must necessarily have been an *anterior* innovation—a practice well known to the laity, and consequently one which could not have been conveniently withdrawn; for I cannot bring myself to believe, that after having established the thorough equivalency of the bread and the cup, the church could have invented a process, which, open-mouthed and uncompromisingly, gives the lie to that eminently antichristian dogma. And how does your church defend “communion in one kind?” By appealing to Scripture! Yes; she quotes Scripture against Scripture; that she may justify dogmas of her own exclusive invention!—that she may father upon Christ and His apostles and Evangelists, doctrines, which antichrist alone could suggest! Scripture, as she alleges, is her authority for the dogma of communion in one kind! Her proofs? She has them at hand! Christ Himself administered the Lord’s Supper in one kind—bread—when He sat at meat with the two disciples at Emmaus: “And it came to pass, as He sat at meat with them, He took bread, and blessed, and gave to them.” Was this administering the Lord’s Supper? What follows? their eating the bread?—No; but the opening of their eyes—“and their eyes were opened, and they knew Him, and He vanished out of their sight.” Christ exhibits a portion of the Lord’s Supper, with the sole view of opening the eyes of the disciples, and your church asserts that, in that portion, they received the whole of a rite, which, as the narrative itself indicates, He had no intention of administering!

But it would seem, according to your church, that the primitive Christians received only in the kind of bread. “And they continued steadfastly in the apostles’ doctrine and fellowship, and in breaking of bread.” What more? “And upon the first day of the week, when the disciples came together to break bread.”

This is a sample of the mode in which Roman Catholics are instructed to interpret Scripture! A part of the Supper is mentioned to indicate the whole, and, hence, your church jumps to the conclusion that the Supper was administered only in the part that is named! When you are invited, Sir, to take tea with a friend, do you not look for the bread and butter as well? or, in case one should ask you to eat your mutton with him, would you not look blank at the absence of certain adjuncts, in the shape of other solids, with appropriate condiments, and, liquids, too, to boot?

But Paul is in your favour! Your church confidently throws herself upon Paul, and charges the translators of the Protestant version of the Bible with departing from the text, in substituting the word "and" instead of "or," in the passage, "Wherefore, whosoever shall eat this bread, or drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord." You are a scholar, and yet you *seem* to be ignorant of the fact, that the word "or" is frequently used to connect as well as to disjoin!—is frequently employed where the word "and" would be admissible.* That this is the case, in the present instance, is evident from the phrase "body *and* blood"—referring to the cup and the bread—in the same verse; and from the preceding and following context—"For as often as ye eat this bread *and* drink this cup"—"So let him eat of that bread *and* drink of that cup"—"He that eateth *and* drinketh unworthily eateth *and* drinketh judgment to himself." Thus, by the context—how fond your church is of the context, when she troubles herself so much about it!—thus, I re-

* Who are the persons that are most apt to fall into peevishness and dejection? Are they the affluent or the indigent? Are they those whose wants are ministered to by a hundred hands beside their own; who have only to wish and to have? Let the minion of fortune answer you! Are they those whom want compels to toil for their daily meal, or—and—nightly pillow; who rise with the rising sun to expose themselves to all the rigours of the seasons, unsheltered from the winter's cold or—and—unshaded from the summer's heat? No! the labours of such are the very blessings of their condition!

peat, by the context. it is incontrovertibly proved, that in employing the word "or." nothing could have been farther from the intention of the apostle, than to indicate that the bread might be taken unaccompanied by the cup. No layman of your church receives the Lord's Supper, in *any case*; far less, when she administers it to him in the single kind of bread.

Such is the attractive heterogenous hodge-podge and mince, which your church has substituted for the simply commemorative rite of our Lord's own founding. Your mass alone, examined in connexion with the profitable trade which your church, notoriously, drives by the sale of it, and with the awful consequences which, in order to insure subscription to it, and increase the number of her dupes, she blasphemously takes upon herself to attach to its neglect—your mass alone, I say, ought to open the eyes of your flock to the multitude of frauds which are practised upon them; and would inevitably do so, were not those eyes preternaturally and fearfully sealed! But only let your laity once catch a glimpse of the glaring truth, that the tradition of your church is a fiction—that she imposes that fiction upon them by a blasphemous invalidation of the *written* Word of God—that the written word is all-sufficient, AS IT NEEDS MUST be—let them but once suspect this, and thence be led to diligently search the Scriptures, with prayer for the light which the Author alone can give—with the prayer of unwavering faith, in the all-availing, only name, the name of "the Lamb of God, which taketh away the sin of the world"—let this but once take place, and they will spurn your supposititious altar, and rush to the True One—the final One—final by the voice of the Spirit—the Cross of Calvary! To that, and to that only, will they thenceforward cling, "with all their hearts, and minds, and souls, and strength;" and remember your church only to look back upon her with mingled loathing and compassion—compassion, for the fatal delusion under which she, and those who yet cleave to her, are labouring; and loathing, at the re-

view of the merchandise which, once, she made of them!

Take the full benefit, Sir, of your claims for the sincerity of your belief in the truth of what you advocate, but not one jot of merit must you receive. The value of a sincere belief must be determined by the character of that to which credence is attached, else must we render all honour to the priest of Mahomet—Mahomet, the only pretender to whom I can compare your Pope—WHO IS JUST AS MUCH THE VICEGERENT OF THE LORD JESUS CHRIST AS THE FORMER WAS THE PROPHET OF GOD!

I quote, Sir, but not without a shudder, the address with which you conclude; and which you offer up, as I am bound to believe, in sincerity!—

‘To Thee, O eternal fountain of all knowledge, I
 ‘turn to obtain grace upon these lessons, and efficacy
 ‘for these wishes. If ‘my speech and my preaching
 ‘have not been in the persuasive words of human wis-
 ‘dom,’ it is thy word at least which I have endeavoured
 ‘to declare. Remember, then, thy promise! For thou
 ‘hast said ‘as the rain and the snow come down from
 ‘heaven, and return no more thither, but soak the
 ‘earth, and water it, and make it to spring, and give
 ‘seed to the sower, and bread to the eater, so shall my
 ‘word be: it shall not return to me void, but shall
 ‘prosper in the things for which I sent it.’ Prosper
 ‘it now then: may it fall upon a good soil, and bring
 ‘forth fruit a hundred fold. Remove prejudice, ignor-
 ‘ance, and pride, from the hearts of all who have
 ‘listened to it, and give them a meek and teachable
 ‘spirit, and strength to follow and to discover, if they
 ‘know them not, the doctrines of thy saving truth.
 ‘Hear, on their behalf, the last prayers of thy well-
 ‘beloved Son, Jesus, when He said, ‘And not only for
 ‘them do I pray, but for them also who through their
 ‘word shall believe in Me, that they all may be one,
 ‘as thou, Father, in Me, and I in Thee, that they may
 ‘also be one in Us.’ Yes; may they all be one by the

' profession of the same faith ; may they be one in the same hope, by the practice of thy holy law ; that so we may hereafter all be one in perfect charity, in the possession of Thy eternal kingdom. Through Jesus Christ our Lord. Amen.'

What you have *endeavoured* to do, Sir, is best known to yourself. What you have *done* is a question altogether different, and is thoroughly open to the examination of others. And *this* is what you have *done*: Instead of *declaring* the Word of God, you have *mutilated, isolated, and misrepresented* it, with the view of obtaining currency for the word of your *church*. It is *other soaking*, Sir, than that which proceeds from the *rain* and the *snow*, for which the earth has been indebted to your church ; whose word, it is true, returns not void to her, as regards the things which administer to lusts, expressly, reiteratedly, and uniformly denounced by the Lord Jesus Christ. The prejudice, and ignorance, and pride, for the removal of which you pray, you labour to confirm and to propagate—as well indeed you may, for they compose the foundation upon which your church is manifestly built, and, which being removed, she would fall. The meek and teachable spirit which you invoke concerns the instruction of your church, and not the instruction of God ; the doctrines of whose saving truth she has supplanted with doctrines exclusively her own. Those who are one with you in the profession of the same faith, cannot, by any possibility, be one with the Son and the Father, as the Father and the Son are one ; because the faith of your church is manifestly destructive of that, which the Son and the Father inculcate ; and by receiving which, wholly and *solely*, the creature can alone become one with the Creator.

And now, Sir, what have you made of your dogma ? What relation, whatever, does it bear to the Living God ? What does it concern but an idol, the work of human artifice ?—an idol which, in your endeavours to *establish* it more firmly on its base of falsehood, you,

yourself, have dashed to the earth, and shattered into fragments—which, however, I doubt not, you will contrive to put together again, so as to beguile its votaries into the belief, that the object of their deluded veneration is as sound as ever!

But, to glance at certain adjuncts of your passive deity, permit me to inquire where it was that your church first lit up her altar and her priest, for no such priest or altar is to be met with in the records of the Second Dispensation. Where, I ask, did she light upon them? There, where she found her image—in the temple of the heathen? Through lust she envied the heathen priest; and through lust she coveted the heathen altar. She saw that the latter was rich—the repository of various offerings, ranging from the most humble to the most sumptuous—not contributed for the relief of suffering flesh and blood, but lavished upon wood or stone; and she saw that the former stood like a god, with crowds of worshippers upon their knees before him. Nor did it content her to offer up the spiritual incense of supplication, thanksgiving, and praise. Her fleshly eye and nostril longed for the censor and its cloud of perfume! She fondly persuaded herself that she might render good service to Christ, not by achieving a victory over Jupiter, but by robbing him; and, accordingly, she made a compromise with heathenism, by grafting its worship upon that of the Living God—seducing, not converting—giving, it is true, the outlines of a more rational belief, but filling them up with the lights and shadows, and colouring of superstition! And she prospered, after the imagination of her own carnal heart!—prospered, till she became a wonder to herself—till, in the intoxication of self-idolatry, she claimed equality with Christ—superseded Christ—cast almost wholly off the law of His Word, and stood irresponsible upon the code of her own! That was the day of her consummate glory, was it not, when she first proclaimed to her subjects, “*The church declares this and this*”—not God, but the church! “*The*

church decrees it!" No reference!—no appeal! The authority of the Trinity, a blank, in comparison with that of the church—the ground and pillar, not of faith, like the *spiritual* building which Christ and his apostles raised—but of *falsehood, fraud, and infidelity!* How paramount in magnificence of holy achievement stood then your church, when the sovereigns of the earth did brutish, implicit homage to her; when Segismund broke his pledge to quench her thirst for the blood of John Huss; and when a British king, at her mandate, descended from his throne to perform a slavish act of penance at the *shrine* of a pestilent priest!—when, in compelled or beguiled preference for *her* "tender mercies," mankind forewent "the sure mercies of David;" and, instead of receiving into their hearts and minds the promised Spirit of God, threw them wide open, to the entrance of whatsoever spirit it pleased her to breathe into them; consenting, through her seductions or threats, to crawl, her abject slaves, instead of standing erect, at the proclamation of the apostle, "the freemen of the Lord!"

But Christendom is of your church's making! And what, through a lapse of centuries, have we contemplated in Christendom? the fruit of Christianity, peace, forgiveness of injuries, brotherly love? Or war, revenge, and hatred? True, the Redeemer said, "I came, not to send peace, but a sword;" but it ill befitted a church that calls herself His, to have become the instrument of fulfilling the prophecy. Do I, Sir, overstate the case, to the amount of a jot, when I assert that your church has improved upon the Jewish adage, "An eye for an eye, and a tooth for a tooth?" Professing to honour Christ, what has she taken up? Her cross, as He commanded? No, Sir, but an *image of His!* No, Sir, but the sword!—no image, but an unsightly, dread, abhorred, reality! "Touch me and perish!" is the compendium of the Gospel, which she has preached to mankind in the name of God! "Measureless retribution!" has constituted her vital creed, inculcated by

her own example ! Yes, Sir ; the hand that claims to hold the miraculous cup, has more than once flourished the sword ; and the lips which countless times have received the body, blood, soul, and divinity of Jesus, have more than once given the signal for slaughter ; or proclaimed a *Te Deum* to celebrate its consummation ! History—well authenticated history—gives your church credit for expertness and zeal in the use of the carnal weapon, and among its victims numbers the brethren and sisters—men, women, and children—of churches which could boast, as well as she could, a direct apostolical descent ; though they did not emulate, as she has done, the merit of departing from, or corrupting, the apostolic faith—in whose unpretending houses of prayer neither altar nor image was to be found ; whose ceremony recognised no second mediator in Mary, no subordinate intercessors in the saints ; whose ministers were pastors, not priests ; whose creed gave no sanction to the dogma of transubstantiation, or of purgatory ; whose discipline was a stranger to auricular confession—that instrument of reciprocal contamination ; whose sole trust for salvation was that which Scripture told them it ought to be, “ The faith as it is in Jesus ; ” and who for such fidelity, in the sight of God—but heresy in the regards of your church—were committed, by her holy ordination or sanction, to the correction of the sword, and its concomitants—rapine, pollution, conflagration, and slaughter ! Merciful God ! what a heresy to call for extirpation ! adherence to thy sacred laws, and disregard of dogmas, rank with the craft and lusts of unregenerate, designing, truthless, and worthless men !

But the sword did not content your church. Hell offered her the Inquisition,* and she snatched at the gift of Hell ! Within, the dungeon, the rack, with every engine of torture which infernal, fertile, quick invention

* In spite of the most valid and numerous documents to the contrary, “ the church ” is now so ashamed of the Inquisition, that she does not blush to characterise it as a purely political institution !

could suggest ; and, without, the gibbet and the stake were placed at her acceptance—and she blessed them ! Tell me not, Sir, that the murders which ensued in thousands of thousands, were the work of the secular arm ; when it is proved by documents, the truth of which defy all questioning, that the heart which animated that arm, and kept it in full employment, had its seat in the bosom of your church ! Then was the epoch of her most holy triumph, when the charities of our common nature stood nerveless upon the earth, and looked helplessly on !—when, from the palace to the cottage, the door was implicitly flung open at the summons of the HOLY OFFICE, and the hearth or the bed surrendered—without daring to offer expostulation or entreaty—the father or the mother, the daughter or the son, to abide the pleasure of the secret, ghostly tribunal, and the handling of its savage officials !—when the court of trial was the place of execution—“ a hell upon earth ! ”—a hell, the consigners to which were the guilty, and the consigned the innocent !—a human hell, where fiends presided in the shapes of men, and urged the throe and the writhing of convulsive, maddening agony ; feasting on the victim, and listening to his groans, as the glutton does to the music that accompanies a banquet, on which he gloats ; and from which he never rises till he is gorged !

And this is the church which you would commend to the veneration of mankind, by holding up to them, as the most convincing sample of her infallibility, a dogma, which, in whatsoever point of view it suits you to exhibit it, presents to us some phase of fraud or falsehood ! This is the church into whose pale you would fain seduce the Protestant subjects of these realms ; a church the fruits of whose communion we may contemplate in Portugal, Spain, Austria, and Italy—countries, in their institutions, laws, morals, and liberties, most worth the emulation of Great Britain ! It was a feat worth the paramount representative of your *scarlet* mistre was it not, to parcel out, without leave or license, ‘

dominions of the most august sovereign of Europe—the most august, because the most exemplary!—the most beloved and trusted of the governed!—a monarch without a leaning to party!—herself and her subjects, one!—no imagination, no object, no wish upon her part, but their enlightenment and happiness; their independence of foreign sway, and their liberties at home! It was a feat worthy the Italian priestly autocrat, who, but for the terror of a foreign ward of bayonets, would be pulled from the throne, where he sits like a puppet, by propping—it was a feat, I say, most worthy of *him* to partition the land of such a queen; to appoint the spiritual nobles who should rule its subdivisions, under the supervision of a sacerdotal prince—yourself! You repudiate, I hear, the charge of designing to multiply the numbers of your communicants!—To what use, then, the toil and the sweat of your previous operations? You declare that no innovation is attempted or intended!—What business have you here then? Why was a cardinal forbidden, by a former British queen, to touch the shore of her realms, if one may now, innocuously, not only land upon them, but walk on, till he seats himself in their very heart!—enthrones himself there!—hold his levees there!—enthrones himself in defiance of the amazement of their mistress, the frown of her minister, the remonstrance of her clergy of all Protestant denominations, and the expostulating indignation of her subjects of the same communion! Who encouraged you to attempt this process of paramount, unparalleled impudence? Did the Roman Catholic laity suggest it to you? They seemed to be content! They had obtained what had been but too long withheld from them—all reasonable participation in our civil privileges! The honours of the bar were placed within their reach! Parliament was thrown open to them! Governancies were at their acceptance! The administration welcomed them! They had every reason to be content; and they were so, and would have remained so, had their PRIESTHOOD let

them alone ! But no sooner were they liberated from their former disabilities, than they were spirited up to covet domination ; or, rather, made the tools of those who lusted for it, and who ungenerously and wickedly contemplated in the footing of a just equality—for the priest of Rome stands upon a perfect level with the pastor of Protestant dissent—a stepping-stone, and nothing better, by which they might help themselves to regain the upper hand which their predecessors once perniciously enjoyed ! Yes, Sir, the acknowledgment which your priesthood contemplated, and taught their laity to ponder, in return for our justly—*but* justly—striking off, and casting away, *for ever*, as I hope, notwithstanding provocation, the shackles of our Roman Catholic brethren,—was the riveting upon us of the still more abominable chains of a debasing, irresponsible, and ruinous, spiritual tyranny ! And the Jesuit was called in to put his accommodating, unscrupulous shoulder to the holy work !—the convict at large, though branded by the denunciation of almost every court and people of Europe—Rome at the head, though now she deems it expedient to avail herself of the felon—the Jesuit who outrages the name of man !—the Jesuit whose infamy, unparalleled by that of the pickpocket and house-breaker, it is, to own a mind and a heart, without the option of regulating a single wish of the one, or thought of the other—the Jesuit, that moral pest, which, like the physical one—the typhus or the cholera—roams where-soever it lists ; unseen, but felt—the Jesuit was called in to give the blessing of his contaminative co-operation to the work ! He has glided into our families and schools, our colleges and our churches—yea, into the chairs of the former, and the pulpits of the latter ; undermining under the pretence of confirming ; distributing Popish poison under the *appearance*—I thank you for the word—under the appearance of Protestant, nutritious, and invigorating food. And the work, by *his* means, has prospered ! Perversion has followed perversion almost upon the very heels. Laymen, from

the mechanic to the noble ; clergymen, from the curate to the dean ; have united with your Church *in branding the recorded Word of God, with the blasphemous imputation of insufficiency!* Yes, Sir, to the agency of the Jesuit—agency, based upon the maxim to which the curse of the apostle sticks!*—the fraudulent maxim, that the *means* are justified by the *end!*—the execrable maxim, which sanctions the lie, the false oath, or the unscrupulous violation of an oath!—and worse, aye, worse—I say, Sir, to the agency of the thoroughly trained, and conscience-indurated exemplar of such a maxim, is to be attributed the spread of your faith, as witnessed in the apostacies and Puseyism of these countries! It is to the honour of your holy church, that, in these countries, she has managed to succeed by practices, which, in the ordinary transactions of society, would expose the wretch, who could be guilty of them, to immeasurable scorn, and consign him to irrecoverable infamy! But success would not content her! Congenially imitating the chiefs of *ancient* pagan Rome, she must indulge in a triumph!—she must display her laurels and her trophies!—she must swagger before men's eyes, and “speak great swelling words of vanity,” till, in amaze at her besotted, indecent insolence, the mistress of these realms starts up and asks, “Am I the Queen of England?”

And who is the agent of your church, in provoking such a question from such a queen? A masquerading sceptred priest, who, but the other day, as it were, fled, in a borrowed livery, from his own convulsed dominions!—fled to the first arm, under which he could skulk for shelter; and squatted there, though it stank and dripped with the blood of recent, merciless slaughter!—with Roman Catholic blood!—the blood

* “And not, rather (as we be slanderously reported, and as some affirm that we say) ‘let us do evil, that good may come,’ whose damnation is just;” Rom. iii. 8. “Abstain from *all appearance* of evil;” Thess. v. 22. “He that doeth evil, hath not seen God;” 3 John 11.

of a neighbouring portion of “the beloved children”!—the blood of a groaning people, goaded and maddened into insurrection, by a tyrant, before whose gust the binding oaths of treaties had given way, like rotten packthread, in the knotting! It was a day of rejoicing to your church, was it not—a day never to be forgotten by her—when, as we were told, the royal runaway priest, and the royal butcher, partook, in concert, of the “blessed Eucharist”—a rite of which the former never once omitted to partake while the bombardment of the holy city was going on! And still he partakes of it, glancing, with thankful eye, from the cup which, as he says, contains his God, to the bayonets that allow him to lift it to his lips in safety! The fidelity of his immediate “beloved children” is not to be trusted; the temples and shrines, with their images, in duplicates upon duplicates, of Mary and the saints, environing him, are not to be trusted; the Holy Spirit, with which he declares himself to be anointed, is not to be trusted; the God, by whose appointment he fills the apocryphal chair of Peter, is not to be trusted! He can put faith in nothing but the arm of flesh, and that a foreign one!

The inhabitants of these countries, Sir, have not a guess of what your religion really is. Its character, to be duly estimated, must be studied abroad; and NO WHERE IS THAT CHARACTER SO REVOLTINGLY DEVELOPED, AS IN THE ALLEGED CAPITAL OF CHRISTENDOM! —“the city of your affections,” as, I believe, you somewhere designate it—or that, to which you fain would bear us “on the wings of your affections.” Could London, through your instrumentality, be perverted into a second Rome!—Great Britain into a second Italy!—Speak soft, and smooth, and sweet, as you may, under the unexpected turn which things have taken,—it is even so blessed a consummation which you yearn for, and anticipate!—Yes, Sir, you anticipate the day when our cathedrals, churches, chapels, and meeting-houses shall be devoted to the represe

tion of your numerous blasphemous dramatic mysteries!—when magna charta shall give place to the bulls of his holiness the Pope!—when our courts of law shall be superseded by inquisitorial irresponsible tribunals!—when our prisons shall be turned into inquisitions!—when monasteries and nunneries* shall outnumber our present charitable institutions, and sap them of their revenues!—when the vermin of monks and friars shall swarm in our villages, towns and cities!—and when the host shall parade our streets, lined with a crowd of men, women and children, kneeling in adoration of a lie, and kept in order by rank and file of bristling soldiery.

It rather vitally behoves the Roman Catholic inhabitants of these countries to stint themselves in their rejoicing at the late insolent aggression,—of carrying which into effect, you, yourself, have been the cool, unblushing, and indecent instrument! It vitally behoves them to look about them, and consider well what they reckon upon! It is a somewhat momentous reflection, Sir, that, out of their whole body, three individuals—*but* three—have manifested their sympathy with their queen, her minister, and her protestant subjects. *But* three of the whole Roman Catholic body have vindicated their loyalty, and manfully asserted their claim to the rights of citizenship—Beaumont, to his immortal honour, the foremost!† Of what avail, Sir, are declarations of duty to the throne, when duty is repudiated by exultation at the cause which gives umbrage to her who fills the throne; and agitates, with indignation, the grand mass of her lieges! Can she depend upon the subscribers to such declarations? Can their fellow-subjects depend upon

* These *hopeless* prisons—*hopeless, every way!*—have been suppressed in countries, wholly Roman Catholic. How comes it, then, that, at this time of day, a Protestant country suffers them, and looks idly on while they multiply? The legislature should see to it, lest liberalism, run mad, destroy not only the liberty, but the Christianity of Great Britain.

† See Lord Beaumont's Letter in the Appendix.

them? May not the foreign influence which operates so unbecomingly now, in suppressing the honest, generous pride of a common nationality, hereafter triumph in wholly loosening the ties of civil concord, confidence, and unanimity? The Roman Catholics of Great Britain obtained what they asked for in the year twenty-nine. Have they, in the present crisis, proved themselves worthy of our confidence? I answer, No! Would I see their former disabilities re-imposed? Again, I answer, No! Though a Protestant myself, and clad with all the privileges of one, I never valued the pride of my position—I never trod my native land with the rejoicing limbs of a freeman—while my fellow countrymen, of the opposite creed, went shackled. So tedious was the struggle for emancipation—so apparently hopeless—and, yet, the successful issue so constantly and so yearningly longed for by me, that when, at last, it arrived, I felt, for months, as one in a flattering dream! And that I had not been a looker-on, profuse in idle sympathy—I say it deprecatingly, and not to boast—the humble, but zealous, efforts of my pen, bore witness for me. You, and your master, Sir, have done disreputable service to the Roman Catholic subjects of Great Britain, by placing them in a predicament wherein they could not act, according to your wishes, without eminent prejudice to themselves! In the respect of their spiritual concerns—and here I acknowledge myself the debtor, especially, of your theological works—in the respect of their spiritual concerns, I *know* them to be the victims of that “strong delusion,” under which you have furnished—as I have clearly and unanswerably demonstrated by the light of God’s Word—proof upon proof that you, yourself, are labouring. But though through the teaching of your carnal church, they have closed their eyes and ears to the Truth that saves, the may, notwithstanding, be accessible to admonishment on the score of their temporal interests. I would earnestly implore them, then, to cast their thought

regards towards the secondary Roman Catholic states of the Continent, and, finishing the survey with that of the primary one, to study *there*, especially, the blessings that, after centuries upon centuries of trial, have resulted from the immediate, constant supervision of your church. I would implore them to test those blessings by the *industry*, the *integrity* and *general morals* of the governed ;—in the *liberty* that they enjoy,—in the *laws* that protect their *civil rights*,—in the *tolerance* that they practise, or are permitted to practise,—in their *immunity* from priestly exaction at home,—and in their *independence* of foreign meddling intervention ;—and then let them answer the question, What they can possibly propose to themselves by desiring the extension of Roman sway in the country of which they form part and parcel ; and which, under the government of a limited and popular monarchy, has rendered herself the freest, the most enlightened, the most influential, and the most prosperous and envied, of all the polities of Europe !

Moreover, let them look, more narrowly, into the cause for which they back you, at present, in the rather hazardous and unquestionably disreputable game which you and your priesthood, in quick obedience to your common chief, are playing. That cause is the Roman Catholic Church, which, already, you, a subject—a British subject—have been the suggestive instrument of setting *above* the Protestant sovereign of these countries. You will plead the sanction of the Bible !—maligning the Bible, by denying its all-sufficiency, you will impudently appeal to the Bible. “Fear God—honour the king.” You will say that the Bible sets God above the king ; and that God and the church are one ? True ! But *what* church ? Yours ? No, Sir ; but the church of Scripture !—No, Sir ; but that church against which the gates of hell shall not prevail—gates which your church has vied, with that of Mahomet, in opening ! The church, that is one with God, is the church of the Spirit—“the church of God’s building” !

Yours is a church of the flesh—a church of man's building—a church whose every peculiar dogma smells of the flesh! Not a trace of any one Roman Catholic dogma is to be met with in Scripture! NOT A TRACE! Your claim, in virtue of Peter, is not to be found in Scripture—moreover, it is damned by your own fable of his connection with Rome; in which he never so much as set foot! Your apostolic succession is not there; your secret oral tradition is not there; your purgatory, your penance, your indulgences, are not there; your invocation of the Virgin and of the saints, is not there; your baptismal regeneration is not there; your consecrated brick or stone, and mortar,—your holy water, holy oil, holy candles, baptism of bells and horses, are not there; your relics, crucifixes, beads, amulets, pictures, statues, and wardrobes of costly trumpery, are not there; and, least of all, is your sacrifice there; with the blasphemous, indirectly damnatory, and craftily monopolising doctrine which you found upon it —“Eternal life is promised only to those who worthily partake of the blessed Eucharist!”

JAMES SHERIDAN KNOWLES.

APPENDIX.

LETTER, LORD BEAUMONT to the EARL of ZETLAND.

Dublin, Nov. 20, 1850.

My Dear Lord Zetland—I perceive that the newspapers have announced the intention of the High Sheriff to call a public meeting to consider the propriety of addressing the Crown on the subject of the late insult offered to this country by the Court of Rome ; and I learn, from the same sources of information, that the step on the part of the High Sheriff has been taken in consequence of a requisition signed by nearly all the resident peers in Yorkshire. . It is a matter not only of no surprise, but of no regret to me, that such a proceeding should be adopted by the country, for the acts in question are of quite as much political and social importance as of religious and sectarian character. The Pope, by his ill-advised measures, has placed the Roman Catholics in this country in a position where they must either break with Rome or violate their allegiance to the Constitution of these realms : they must either consider the Papal Bull as null and void, or assert the right of a foreign prince to create, by his sovereign authority, English titles, and to erect English bishoprics. To send a bishop to Beverley for the spiritual direction of the Roman Catholic clergy in Yorkshire, and to create a see of Beverley, are two very different things—the one is allowed by the tolerant laws of the country ; the other requires territorial dominion and sovereign power within the country. If you deny that this country is a fief of Rome, and that the Pontiff has any dominion over it, you deny his power to create a territorial see, and you condemn the late Bull as “sound and fury, signifying nothing.” If, on the contrary, you admit his power to raise Westminster into an archbishopric, and Beverley into a bishopric, you make over to the Pope a power which, according to the constitution, rests solely with the Queen and her Parliament, and thereby infringe the prerogative of the one, and interfere with the authority of the other. It is impossible to act up to the spirit of the British Constitution, and, at the same time, to acknowledge the jurisdiction of the Pope in local matters. Such is the dilemma in which the lately published Bull places the English Roman Catholic. I am not, however, sufficiently acquainted with their views on the subject, or their intentions respecting it, to give any opinion as to the effect this newly assumed authority of Rome will have upon their conduct ; but I am inclined to believe that the *Tablet* and *L'Univers* newspaper speaks the sentiments of the zealous portions of the Roman Catholic community, and that they are the real, if not the avowed, organs of the priesthood. The Church of Rome admits of no moderate party among the laity ; moderation in respect to her ordinances is lukewarmness, and the lukewarm she invariably spews out of her mouth. You must be with her against all opponents, or you are not of her ;

and, therefore, when Rome adopts a measure such as the present, it places the laity in the awkward dilemma I have alluded to. Believing, therefore, that the late bold and clearly expressed edict of the Court of Rome cannot be received or accepted by English Roman Catholics without a violation of their duties as citizens, I need not add that I consider the line of conduct now adopted by Lord John Russell as that of a true friend of the British Constitution.

Believe me, my Dear Lord Zetland, yours very truly,

BEAUMONT.

LETTER, The DUKE of NORFOLK to LORD BEAUMONT.

Arundel Castle, Nov. 28, 1850.

My Dear Lord,—I so entirely coincide with the opinions in your letter to Lord Zetland, that I must write to you to express my agreement with you.

I should think that many must feel as we do, that ultramontane opinions are totally incompatible with allegiance to our sovereign and with our constitution.

I remain, my Dear Lord, faithfully yours,*

NORFOLK.

LETTER, LORD CAMOYS to the EDITOR of the TIMES.

Sir,—Your columns have this week contained an address of congratulation and gratitude to his Eminence Cardinal Wiseman, purporting to come from the Roman Catholic laity; I am anxious to state why I, though one of that laity, refused to sign the address. Seeing how the Roman Catholic Church in Great Britain was prospering, I may well doubt the wisdom of petitioning for, as I may also question the policy of establishing the hierarchy. But be that as it may, when I contrast the quiescent state of the country as it was last September with the criminations and recriminations, not unaccompanied with danger to the public peace, which have since prevailed, and still prevail—a state of irritation unfortunately aggravated by other influences, yet all the direct consequences of the publication of the Papal document, and certain pastorals accompanying it—I can not join in an expression of thanks to the chief, though, I am sure, unintentional, promoter of this wide-spread and, to the Roman Catholic body, I fear, lasting mischief.

I confine this letter to this one point, reserving to myself, when Parliament shall meet, the further expression of any opinions that I may then deem it necessary to state.

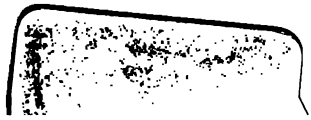
I am, Sir, your obedient Servant,

CAMOYS.

Stonor, Henley-on-Thames, Dec. 26.



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* * This Abridgment is studiously accommodated to the wants of the great body of the religious public, consolidating, in a form at once attractive and instructive, such of the materials of the original work as will be most interesting to the general reader. As a Manual for Parents, for Sunday School Teachers, for Missionaries, or for any one engaged either stately or occasionally in the important business of Biblical Education, and who may still be unprovided with the original work, this Abridgment is confidently recommended, the Publishers being persuaded that it possesses the same superiority over Popular Cyclopædias of its class as the original work confessedly does over those which aim at a higher erudition.

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