Mass, Prefigured by Melchisedech.—Gen. xiv 18. 19, 20; Heb v 1, 2, 3, 6, 10, vii 3, 15, 17, ix 15 xiii 10; Malachi i 10, 11; Luke xxii 19, 20; 1 Cor x 16.

Indulgences, the power granted by Jesus to St Peter and his successors—Matt xvi 17, 18, 19; John xx 21, 22, 23; 2 Cor ii 8, 10.

Images, are sanctioned, nay commanded of God—Exodus xxv 18, 19; Num xxi 8, 9; 1 Kings vi 23, 32. Relative honour to be paid them, authorized, 2 Samuel xi 12, 14, 15; Philips ii 9, 10.

Angels have charge over us.—Gen xlviii 16; their aid to be sought, Exodus 23d chap. 21, 22, 23d ver.; Zach i, 12; Joshue v 14, 15, 16; Matt 18th chap. 10th ver.; Heb i 14; Rev i, 4, viii 3.

Saints, departed equal to angels—Matt 22nd chap 30th ver; Mark 12th chap, 25th ver; Luke 16th chap, 9th ver; 20th chap 36th ver, 15th chap 10th ver; 1 Cor 13th chap 12th ver; Acts 12th chap 7th ver; 1 John iii 2; Rev ii 26, v 8; for invocation, 1 Kings vii 8, 9, 10: Rom 15th chap 30th ver; Heb 13th chap, 18th ver; James v. 16, *Relics*.

Relics.—2 Kings 13th chap 20, 21st ver; Matt 9th chap 20, 21, 22nd ver; Acts v 15, 16, 19th chap 11, 12th ver. Blessed Virgin the Mother of God.—Isaiah 9th chap 6th ver; Matt i 23: Luke i. 35, 40, 41, 42, 43, 44, 45, 46, 47, 47, 49.

Continency, both possible and profitable.—Deut. 23d chap, 21st ver: Matt 19th chap 11, 12th ver; 1 Cor vii 7, 8, 2, 32, 33; 1 Tim v 11, 12.

Convents, sanctioned and recommended by scripture.—Matt. 19th chap, 21, 27, 29th ver; Luke 14th chap, 33d ver; 1 Cor vii 34, 35, 37, 38, 40.

Works, good works meritorious.—Gen iv 6, 7, 22nd chap, 16. 17, 18; Psalm 18th, 20, 19th, 11; Matt v 11, 12, 14th chap, 42nd ver, 14th & 27th chap; Rom ii 6, iv 5; 1 Cor iii 8; 2 Tim iv 8.

Just at this time letters came pouring in upon me from those of my friends who knew, either from myself or others, the state of my mind, to beg and entreat of me to read my bible, and to humble myself, as pride was the cause of my fall. All this I did as they recommended. As far as regards scripture, the proof lies before me, to which I did not fail to add, the most earnest prayers my soul could offer up, that I might be strengthened against Catholicity if it were false. As I said before I have given proof that I did not neglect my bible in my distress. but what did I find there? Catholicity in every line. Where was I, or where were my senses, when as a Protestant, I had over and over again, read all those passages without seeing anything in them to raise a doubt in my mind? I shook myself, as one awakening out of a deep sleep, so deep, it had well nigh ended in death.—This very something that had passed over myself in the short space of four or five days, prepared me for greater things, although I could not tell what it was, or how it had been effected; still that there was a change, I was certain. I could no more account how it had been wrought, than the man who was questioned how he came to see, having been born blind. His reply was what mine must be, "I cannot tell, I only know that whereas I was born blind, I now see." I cannot tell, indeed, how it is, that I now see in my bible, which I have read hundreds of times, and studied hard, what I never saw before. The substance truly is changed, though the appearance remains the same. I cannot think my bible has been interlined with Catholic doctrines, by wily priests as they are called; that I know to be impossible, for the book has never been out of my possession: but even if it had, its unaltered appearance must prove, that man had nothing to do with it. The ability thus to change the substance, while the appearance remains the same, I am forced to trace to a Divine power, which has thus graciously prepared a way in my heart for the reception of another and more blessed belief, even that of the most Holy Eucharist. Yes, I do believe the substance I receive is the very body and blood of my crucified Lord. I believe it, simply because He says it, and because I feel in myself the effects of such heavenly food. When my Saviour says, "*This is my body*," and "*This is my blood*," and except ye eat of my *body*, and drink my *blood*, ye can have no life in you." And again "he that eateth me, even he shall live by me," I believe—I cannot help it. Christ came to save us, and give us life, and if we cannot have life unless we eat Him, then he died in vain, unless we can get him to eat, or else he spoke not truth which is blasphemy to suppose, when He said, we could not have life unless we eat him. John vi 53. What then am I, a bible reader, to do, when such passages as these stare me in the face? Also, 1 Cor xi 29. St Paul speaking of communicating unworthily, says 'we eat damnation to ourselves, not discerning the body of the Lord.' What then am I to do? Certainly to seek where I can get that blessed body—and where is that? No where but in the Catholic Church. Besides, must I not argue from the above, that if there be no Body, as Protestants say, then St Paul must have been wrong; or if he is right, then the others must be wrong, and, I suppose, as I am a Protestant, and born to the happy privelege of judging for myself, I may bring in which I choose, as the erring party. Again, can it be possible, that God who is so merciful and just