

imaginary Purgatory and to declare (contrary to the evidence of his God-given senses) that bread and wine in the Holy Communion are bread and wine no longer.

To attempt to cover the whole ground of the Roman controversy in a single lecture would be a manifest absurdity. My main object at this time is to raise, in the minds of churchmen, a wholesome distrust of the statements of these tracts. We do not hesitate to warn any who may be troubled, that the slippery ways of Roman controversialists have been proverbial ever since the controversy began, and have been exposed over and over again by the great champions of the Church of England. Nothing new is being urged against us and nothing which has not been clearly and fully answered times without number.

In these tracts and in all similar writings great use is made of the Fathers of the Primitive Church to show that the supremacy of the Pope and other peculiarities rejected by us were held in early times.

Thus a great appearance of learning is seen on their side, but it is only an appearance, and there is always the suspicion that the quotations are not genuine. The texts of many of these ancient writings have been shown to have been deliberately altered and added to. One writer says :

"As the genuine writings of the Fathers bear constant testimony against the Papal doctrines and usages, a regular system of forgery has gone on in respect of them also ; sometimes by the falsifications of whole works, at other times by interpolations in the text of genuine works "

The Fathers, thus manipulated, have furnished a vast magazine whence Romanists have drawn weapons of argument which would have astonished none so much as those who were supposed to have originally made them. And so they work according to their manner with clouds of talk and assertion,

"By repeating" (as Dr. Langtry says) "the same misrepresentations and calumnies as though they had never been disproved," although "their perversion of