

cluded in the moral prohibitions contained in Leviticus xviii; and, conversely, that the table of prohibited degrees include every one prohibited in that passage of Holy Scripture. To the same effect Lord Selborne, in his noble speech in opposition to the Bill in the House of Lords: "If we are to prohibit only such marriages as are prohibited by the letter of the Old Testament, we must repeal the prohibition in the case of thirteen degrees prohibited by our law and not prohibited by the letter of Leviticus; and, on the other hand, if you endeavor to arrive at the principle contained in that chapter of Leviticus, and to lay down a marriage law in accordance with that principle within the range and limits of the degrees which are prohibited there, you will arrive at our present marriage law."

Here, then we have a precise and intelligible rule: The Bible interpreted by the Catholic Church for fifteen centuries. Break in on that rule and where shall we find another equally strong, equally intelligible, equally definite? Dr. Hersey asks: "Have Englishmen alone the power to stop where they will? Have they a privilege of their own to break down the first barriers and then stop inconsistently, although they shall have put it out of their own power to plead either the Divine Law, or the rule of the Church, or instinctive feeling, which they would have already violated, as a ground against further changes? We have standing ground now, where would it be if the nation abandoned what it has?"

The underlying principle of prohibition in all these degrees is simply the unity of man and wife by

marriage; so that the relations which are his or hers respectively by nature became the like relations of the other by reason of that unity. While, therefore, to advocate divorce is to impugn the permanence of the unity, to seek for marriage within the prohibited degrees is to assail its truth. Relationship of affinity, though less intense, is as real and as permanent as relationship by blood."

J. W. LEA.

ROMAN CATHOLICS.

WHAT is the great difference between the Church of England and the Church of Rome?—The Church of England has strictly adhered to the Primitive faith, whereas the Church of Rome has grievously departed from it.

How has the Church of Rome departed from the Ancient or Apostolic faith?—By imposing upon her members as a condition of Salvation a *new* and *unscriptural* Creed.

What is the name of that Creed?—The Creed of Pope P. us IV.

When was that New Creed set forth?—December 9th. A. D. 1564.

Mention some of the doctrines contained in that Creed.

1. That the following rites were instituted by Christ as sacraments of the new law, equally with Baptism and the Eucharist viz.: Confirmation, Penance, Extreme Unction, Orders and Matrimony. 2. That in the Mass there is made a conversion of the whole substance of the bread and of the wine into the body and blood of our Lord which is called Transubstantiation. 3. That there is a *Purgatory*, and that the souls therein detained are helped by the suffrages of the faithful.