

30th, 1889, a "Synod" of the Southern Province of the C. B. S. was held at Salisbury. On that occasion a paper was read to the members by the Rev. E. W. Urquhart, M.A., which he has since published through Mowbray & Co., London, with the title of "The Doctrine of the Real Presence," and that "by request of members present" when it was read. It has not been repudiated or censured by the Council of the Confraternity since its publication. This, then, is the teaching officially given to members of the C. B. S. :

"Those teachers who profess to accept a real Objective Presence, while repudiating Transubstantiation, are placed in a hopeless dilemma ; as was plainly seen by Zuinglius, when he maintained that there was no alternative between Transubstantiation and the figurative view which he himself upheld. But the great Church of the West [that is, the Church of Rome] does not stand alone in its clear enunciation of the *Divine truth* in Eucharistic doctrine." (Page 9).

"On this great subject, therefore [*i.e.*, the Real Presence], there is, happily, no room for difference between these two great Branches of the Church Catholic [*i.e.*, the Eastern Church and the Church of Rome]. *And if the unity of Christendom is ever to be restored, it can only be by the Church of England frankly accepting the full statement of Eucharistic truth as expressed in the authorized formularies of West and East alike.*" (Page 10.)

"We are bold to maintain that the Eucharistic teaching of the Church of England *is essentially one* with that of the whole of the rest of Catholic Christendom, East as well as West. It is, indeed, that which, if she would make good her claim to be an integral part of the Catholic Church, she is bound to maintain." (Page 11.)

"But if it be asked why I lay such stress on a term which has given rise to so much odium as *Transubstantiation*, I