

declared to be "repugnant to the plain words of Scripture, overthroweth the nature of a sacrament, and hath given occasion to many superstitions;" and again, our Article XXXI., which in bold, and faithful language condemns the Romanist doctrine of the SACRIFICE OF THE MASS, as being "blasphemous fables and dangerous deceits," are notwithstanding, undisguisedly, and in defiance of all protests, taught by these Ritualists, as can be amply proved from their own authorized publications.

I shall here give only a few quotations to show that my remarks are not exaggerated:—

In "The Church of the World," page 236, we read thus:

"Nothing can ever make up for the loss of the perpetual Presence of God incarnate, under the form of bread, on the altar; or for the practical change which has turned our Clergy from a sacrificing Priesthood into a preaching Ministry."

After Consecration of the Elements, the Communicant is directed in "*The Little Primer*," page 67, thus to pray:—

"By the words of which the bread becomes the body of Christ and the wine the blood." "I believe, O, Jesus, that Thou art truly present; I worship Thee as the Shepherds worshipped Thee, as the wise men adored Thee."

In the same "*Little Primer*," page 16, the Communicant is further instructed thus to act:—

"To bow down the head and body in deepest adoration when the Priest says the awful words, and to worship the Saviour then verily and indeed present on His altar."

The PROPITIATORY SACRIFICE OF THE MASS FOR THE DEAD is taught in "The Altar Manual," pages 12 and 16, in the following prayer:—

"Grant that the Sacrifice may be a propitiation for me, and for all for whom I have offered it."

The DOCTRINE of PURGATORY, which our Art. XXII. dogmatically declares to be a "fond thing, vainly invented and grounded on no warranty of Scripture, but rather repugnant to the word of God," is nevertheless believed in, and taught by Ritualists in the "Tracts