

whom his soul longeth after." And finally *Transubstantiation* as thus assumed to be accepted alike in the Churches of England and of Rome, is said to be a doctrine "which, *if mutually explained, could be conscientiously embraced by both communions as identical.*" In reality, the doctrine of the Reformed Church of England,—the doctrine of the New Testament,—that Christ is really present in the heart of the faithful communicant, is utterly irreconcilable with the idolatrous sacrifices of masses, which our Thirty-first Article pronounces to be "blasphemous fables and dangerous deceits."

In advocating "Prayers for the Dead," the writer again shows forth his anti-protestant feeling and his approval of Romish teaching. "If," he says, "*the Bible, and the Bible only, is to be the touchstone by which Catholic doctrine or ritual is to be tested, it will be extremely difficult to ascertain exactly what the Church, 'the Pillar and the ground of truth,' teaches.*"

"There is no doubt," it is admitted, "that Holy Scripture gives no direct injunction to pray for the dead." The Bible not sustaining the position, the Homily on the subject is next dealt with. "It may be said that the 'Homily on Prayer,' which lays down the untheological assertion that 'the soul of man passing out of the body goeth straightway either to Heaven or to Hell, whereof the one needeth no prayer and the other is without redemption,' is an authoritative condemnation of the practice, but the glaring dishonesty and wilful perversion of truth which it displays 'makes it a standing disgrace to us before all Christendom.'"

At page 59 the odious materialistic doctrine of salvation through the stomach is thus inculcated: "Surely with this high authority for the usage of this condemned passage, it is not too much for the devout Catholic to believe that *when he 'Eats the Body of his God' in the mystic Sacrament of the Altar, his soul is fed with 'Bread of fatness—Royal Food.'*"

Again do these self-styled Catholics prove the fitness of the prefix of Roman: "That the Church has exalted Marriage into Sacrament, must be a sufficient plea against any attempt to deduce

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