

communicant may "eat, drink, holding in thy palm Jesus Christ, the Son of God, the Saviour."

"It can be confidently asserted," continues the writer, "that no doctrine of the Church which rests upon such a thoroughly Evangelical basis, has been, since that Reformation by men called Blessed, so doubted, obscured or ignored, as the Doctrine of the Real Presence—a doctrine so plainly set forth and commanded by our Blessed Saviour himself, and for fifteen centuries the united belief of all Christendom."

"The Holy Catholic Church has ever taught that the Sacrifice of the Mass is propitiatory and impetratory, both for the living and the faithful departed; and that to the real presence of the Incarnate Son of God, latria, or the highest worship, is due."

Further on it is alleged "that the State upholds the Church in teaching the doctrine of the adorable Sacrifice of the Mass." This subject is concluded with the following thoroughly Popish view of the matter:

"Then on the altar of the Cross; the 'despised and rejected of men,' 'the Man of Sorrows,' but still the Great God Eternal; now by the hands of his priests under the form of bread and wine, but still the same God, Eternal in the Heavens, the Man Christ Jesus." "Though an unbelieving world may scoff, shall not we, when we repair 'To the sacred Altar Throne, where Jesus' heart doth beat,' and enter into the mysterious presence of Him who one day must be our judge, seek to make reparation for the indignities which He in his voluntary humiliation under the form of bread and wine—'a prisoner of love'—is subject to."

Again, observe the Romish errors systematically inculcated by such novelties as candles, flowers, crosses, and the like "innocent" innovations on the Communion Table:—

"How gladly, when his task is over, does he take refuge in the Sacramental Presence of his Saviour, and there, when the seven lights burn upon the Altar, or the soft glow of the sacred lamp keeps watch before the Tabernacle, hold converse with Him