

general rule Protestants do not believe in anything at all beyond their own personal infallibility, except, perhaps, in some little heresies they nurse and keep warm."

"In fact, Evangelicism is unconsciously doing our work for us, for it is bringing Protestantism face to face with its most deadly enemy, the Truth."

The writer proceeds to object that "priests are allowed to travel out of their own parishes, and lecture on *Martin Luther or some other heretic*, to the great scandal of Churchmen."

He admits that "there have always been two parties in the Church, one in favor of and the other averse to sacramental teaching and ritual expression; in fact, as a learned writer has remarked, two separate religions."

The author then for a moment approaches the Confessional, and relieves himself after this fashion: "We are aware that we are in a decidedly unpopular minority, and if we measure opinion by things earthy, our protest will have but little weight with the masses." We thank him heartily for this unwilling testimony to the sound Protestant feeling that pervades the members of our Church.

At page 24 we may ascertain what an immense step towards Rome men nominally in our communion have taken. We learn most distinctly that with them the difference between "Catholic" and Roman Catholic does not in reality exist. The former name is used lest the latter should at once startle their followers; but under the appellation assumed by them the errors of the Church of Rome may equally well be taught, and as they have already glided from "Protestants" to "Anglicans," and from "Anglicans" to "Catholics," so in due time the prefix of Roman will appropriately be found added to their present title.

The subject of the Lord's Supper is ostentatiously headed "*The adoration due to Christ, really, actually, and objectively present in the Sacrifice of the Mass;*" and so that there may be no misapprehension on the subject, the following note is appended: "*This old English name for the holy Eucharist is used without apology.*"

It is stated that at this rite it may be averred that the

com
Ch

no c
Eva
Bles
Real
our l
belief

of the
and t
Incarn

F
in teac
This su
view of

"The
men,"
now by
but still
Jesus."

when we
doth bea
one day
indigniti
of bread

Age
such
innocen
"H
he Sacra
win ligh
amp keep