

- These no evidence of the Faith of the Church—Falshoods of the Bishop of London concerning the ancient doctrine and practice, page 250.
- LET. XXXIX.—Objections of the Rev. Mr. Grier answered.—The Invocation of Saints.—This not idolatrous—Feeble attempts of the Vicar against it—Vindication of the Church of England from the ill-judged defence of it by the Vicar—Unfortunate argument of the Bishop of Durham, page 254.
- LET. XL.—Further objections of Grier answered.—Religious Memorials—Reasons for the title of this Letter.—The Vicar's Charge of Idolatry against the Church on this head calumnious—Declaration of the Council of Trent, and the Catholic Catechism—Misrepresentation of the Scriptures—Impious language of the Vicar—His complaints of Queen Elizabeth's moderation—Extravagance of the Homilies—Division of the Commandments—The Vicar's violation of one of them—Crammer's agreement with the Catholics, page 259.
- LET. XLI.—Transubstantiation—Important remark of Bishop Bossuet concerning it—Catholics not woodshoppers of bread and wine—Acknowledgement of some eminent Protestants—Disingenuity of others, in concealing the main question, and bringing forward another of secondary importance—The Lutherans and the most respectable Prelates of the Establishment agree with Catholics on the main point, page 264.
- LET. XLII.—The Real Presence.—Variations of the Established Church on this point—Inconsistency of her present doctrine concerning it—Proofs of the Real Presence from Christ's promise of the Sacrament—From his institution of it—The same proved from the ancient Fathers—From his institution of Bishop Porteus, as to the origin of the tenet—The Absurd position maintained by Luther—Acknowledged by the most learned English Divines—Its superior excellence and sublimity, p. 267.
- LET. XLIII.—Objections answered.—Texts of Scripture examined.—Testimony of the senses weighed.—Alleged Contradictions disproved, p. 275.
- LET. XLIV.—Grier's objections answered.—Disingenuity of most Protestant Polemics on the Real Presence and Transubstantiation—Attempt of the Vicar to renew the charge of idolatry against the Catholics—The Vicar's indignation at the general charge of disingenuity, of which he himself individually is the most guilty—Christ's Real Presence in the Sacrament, reduced by the Vicar and Dr. Burgess to the Universal Presence of his Divinity—Inconsistency of this doctrine, page 279.
- LET. XLV.—Ditto.—Testimonies of the Fathers for the Real Presence and Transubstantiation—The most able Protestant Divines give up the Ancient Fathers to the Catholics—The Vicar claims them, through a rash determination of depriving Dr. M. of their aid—St. Ignatius, Bishop of Antioch, in the Apostolic age—St. Justin, the Philosopher, in the second age—St. Cyprian in the third age—Origen, the Vicar unacquainted with his idiom—St. Basil, Gregory of Nissa, Gregory Nazianzen, in the fourth age—St. John Chrysostom, St. Jerom, St. Hilary, St. Augustin, in the fifth age—The Vicar's reproach concerning Tertullian—Proofs of that Father's sentiments—The author's motive for quoting at greater length from St. Cyril and Ambrose—Unparalleled boldness of the Vicar in his claim to the former—His calumnious fabrication against the character of the author—Testimonies of St. Cyril in his analysis of the ancient Mass—Doctrine of St. Ambrose in both of his quoted works—The Vicar's Un-Protestant as well as Un-Catholic doctrine—Testimonies from Pope Gregory the Great, Ven. Bede, and Alcuin—Declaration of the second Council of Nice, page 285.
- LET. XLVI.—Ditto.—Pretended Rise of Transubstantiation—Former Polemics uncertain about this pretended rise—Proofs that it never rose