

"We object to the doctrinal phrase,

'But also to be our spiritual food and sustenance in that Holy Sacrament.'"

Such teaching, he says—

"Will germinate into Romish error. Such germination is to be expected in view of the soil made ready by the Romanizing compost furnished by the Doctrines of the Rule of Faith, of the Ministry, and of Baptism. An illustration of this is given by Bishop Overall, who in commenting on the words,

'Most humbly beseeching Thee to grant that, by the merits and death of Thy Son Jesus Christ, and through faith in His blood, we, and all Thy whole Church, may obtain remission of our sins, and all other benefits of His passion.'

remarks :

'This is a plain oblation of Christ's death once offered, and a representative sacrifice of it for the sins and for the benefit of the whole world, of the whole Church'

"So we find in the Doctrine of the Lord's Supper a FORTH ROMANIZING GERM."

Having objected to the Office for Baptism, because it treats the baptized child as a Christian, (p. 25) our pamphleteer does not surprise us by the solemn declaration that he regards the Catechism—

"As a fruitful source of Romanizing doctrine, and as the instrument most useful in instilling in the minds of the young the germinal ideas of the sacerdotal and sacramentarian theories."

After condemning the Prayer Book to his heart's content, the author heads his last chapter with the momentous question : "Men and brethren what shall we do?" Taking no hint, however, from St. Peter's answer to this question, as recorded in Acts ii. 38, the author's answer is—"*Agitate. AGITATE and AGITATE*, until the language of the Prayer Book is changed."

"How often have the Gospel teachings of the pulpit been neutralized by the instructions of the Prayer Book! The Offices for Baptism, the Lord's Supper, and Ordination have implanted in many Romanizing germs which have warped them from Gospel simplicity. The constant repetition of the declaration of baptismal regeneration has forced many to believe, at last, what has been so often spoken in unbelief. Defections from evangelical truth among us are to be traced to the insidious influence of the Offices."

We commend to our author a very pregnant paragraph on the 20th page of Dr. Newton's recently published sermon on "Liberal Views of the Ministry," (Philadelphia, Henry B. Ashmead). Dr. Newton, a prophet of their own, thus informs his evangelical readers of the reason for the Canon of the American Church, which requires her ministers to be episcopally ordained, whereas, he says, in former times this strictness was not observed—

"The real reason for this change of practice was, that persons thus admitted as ministers in the Church without a real love for its services, were sometimes found to do great harm, and therefore it was deemed expedient to require Episcopal ordination for all persons received as ministers in 'this Church'."

We can imagine nothing more painful to a man's own feelings, more lowering to his self-respect, more likely to render conference with his brethren in Synod or Council disastrous to his influence in the Church, more calculated to bring the sword of the Lord "upon his arm and upon his right eye" than this wretched system of "looking one way and rowing another." A most vigorous process of purification is now going on in the Church. State abuses, infidel abuses, ritualistic abuses and puritanic abuses are fast rising to the surface, and in the fierce commotion of purification a good deal that can well be spared will boil over. Agitators, dissatisfied with the Prayer Book, will find ere long that the great body of Churchmen love the old formularies, and will not follow those who are given to change, and who desire to mutilate or emasculate this