

The next Romanizing Germ in the Prayer Book is its doctrine of the Ministry. This author quotes (p. 23) the words of our Baptismal Office:—"It hath pleased Thee to regenerate this infant with Thy Holy Spirit," and yet we find him (p. 19) asserting that "the second priestly function is the power, perhaps it ought to be called the privilege, of conferring Baptismal Regeneration." The animus of this perversion is clear enough. The writer is also scandalized by the reflection (p. 19) that a priest in our Church 'is called to exorcise higher and different functions than belong to him: who is made a deacon.' Assuming, also, that not one of the twelve apostles was a priest, he thence argues that a grace which has never been received cannot be transferred ergo priesthood by Apostolic succession in our Church is a thing which does not exist. The phraseology of the Prayer Book is consequently Romanizing in its tendency—with much more to the same purpose.

Another Romanizing Germ is the Doctrine of the Sacraments. On Baptismal Regeneration, the author says:—

"The Romish dogma is expressed with sufficient explicitness by the current phrase. BAPTISMAL REGENERATION. By the act of Baptism, when administered by a priest or his deputy in due form, the grace of the Holy Spirit is conferred, the heart of the baptized is regenerated or born again, the benefits of Christ's death are insured. The unbaptized, cut off from these gifts, are lost. *Baptismal regeneration* means thus, in plain words, *salvation by baptism*. We do not stop to prove, but simply assume, that this is contrary to God's word.

"What is the GERM of this element of Romanism? Keeping clear of all theological controversy, we feel that the following statement is a true description of it:

"In Baptism, when duly administered, a seed of grace, or 'habit of righteousness,' is deposited by the Holy Spirit. It may die, or it may live and bear fruit. The result is not so much a change of heart as of condition. There is a quasi-bestowal of the Holy Spirit, but the gift may be despised. This quasi-bestowal, whether despised or not, is regeneration or new birth. The future operation of the Holy Ghost is called *Renovation*."

Thus, admitting that the teaching of the Church is that the gift of God in Baptism may be lost, our author has yet the face to insinuate the slander, oft-repeated, that according to the formularies of his Church, men are saved by baptism alone. Observe his italics. We would commend to his attention the passage to be found in 1 Pet. iii. 20-21.

After clearly proving, by many quotations, that the Prayer Book teaches Baptismal Regeneration, and showing that the writings of the Fathers, and, in after times, the Reformers—among the rest Bucer—give their authority in its favor, the author accuses his evangelical brethren in the following startling language:—

"Having been led, by the importance of our subject, to dwell at this length upon the Doctrine of Baptism, we hesitate to tarry longer to examine one question closely connected with its practical aspects; yet it will not do to pass it by. It is this: *How can evangelical men use these offices, and yet remain faithful to the truth as it is in Jesus? We would answer, in their behalf, that few of them administer baptism heartily; some under protest; some refuse, the majority of them apologize for their action, by putting an non-natural sense upon the offices. When asked to explain them, they explain them away.*"

He then adduces several ways by which men who prefer the modern to the primitive gospel, attempt to show that the Prayer Book is in accordance with their peculiar views. We have long wondered why, if this be so, they are ever and anon agitating for a revision of our formularies. Once in a while, it is