

On our own side the Atlantic the ecclesiastical event of the month was the formal inauguration of a new branch of the Episcopal Church in the United States, henceforth to be known as THE REFORMED EPISCOPAL CHURCH, and of which the Right Rev. Dr. George D. Cummins, formerly assistant-bishop of Kentucky, has been chosen the first presiding bishop. There is no saying at present to what extent the originators of this movement may be countenanced by that section of the Church from which they emanate. If there is any thing in a name, they have been singularly happy in that which they have assumed, and the fundamental principles which they have enunciated are so simple and scriptural as to commend themselves at once to favourable consideration. The peculiarity of the movement is the singularly undemonstrative way in which the thing has been gone about, while the sincerity and piety of its leading spirits is unquestionably beyond suspicion. At a preliminary meeting held in New York on the 2nd December, the following concise declaration of its distinguishing principles was unanimously assented to.

"I. The Reformed Episcopal Church, holding the faith once delivered to the saints, declares its belief in the Holy Scriptures of the Old and New Testaments as the Word of God and the sole rule of faith and practice; in the Creed commonly called the Apostles' Creed; in the divine institution of the Sacraments of baptism and the Lord's Supper and in the doctrines of grace substantially as they are set forth in the Thirty-nine Articles of Religion.

II. This Church recognizes and adheres to episcopacy, not as of divine right, but as a very ancient and desirable form of Church polity.

III. This Church, retaining a liturgy which shall not be imperative or repressive of freedom in prayer, accepts the Book of Common Prayer as it was revised, proposed, and recommended for use by the General Convention of the Protestant Episcopal Church, A.D. 1785, reserving full liberty to alter, abridge, enlarge, and amend the same as may seem most conducive to the edification of the people, 'provided that the substance of the faith be kept entire.'

IV. This Church condemns and rejects the following erroneous and strange doctrines as contrary to the Word of God:

First. That the Church of Christ exists only in one order or form of ecclesiastical polity.

Secondly. That Christian ministers are priests in another sense than that in which all believers are 'a royal priesthood.'

Thirdly. That the Lord's table is an altar on which an oblation of the body and blood of Christ is offered anew to the Father.

Fourthly. That the presence of Christ in the Lord's Supper is a presence in the elements of bread and wine.

Fifthly. That regeneration is inseparably connected with baptism.'

One of the first public acts of Bishop Cummins was the consecration of Dr. Charles Edward Cheney, of Chicago, as Missionary Bishop of the North-western states, in presence of a large concourse of spectators, on the 14th

December, when, after a long and very eloquent address, the presiding Bishop and other Presbyters concluded the solemn service by the laying on their hands upon the head of the Bishop elect. And here endeth the first lesson. One would have thought that in a church that could accommodate itself to the widely different view of such men as Dr. Colenso, Dr. Pusey, Dean Stanley and the late Dean Alford, there would have been found room enough for these excellent men who have now left her pale. It seems a thousand pities that they should not rather have continued their efforts to secure the much needed reforms they seek from *within* the Church.

Faint-Hearted christians may find something to confirm their wavering faith in the ultimate triumph of the truth over every form of error and superstition in this statement, culled from Mr. Scott Robinson's *Missionary Societies of Great Britain*. The sixty British Societies that propagate the Gospel among the heathen look after about a million converts from heathenism, of whom 315,231 are found in Madagascar alone, under the London Missionary Society. About 250,000 are communicants. The number of native ordained ministers is nearly 500, besides thousands of native preachers and catechists. In the last twenty years, the number of christian converts in India has more than doubled; and during the last decade the increase has been three times as great as during the previous. In addition to the £900,000 from home, £200,000 was raised for Mission work in the Mission fields themselves, and many local missions are founded and supported by persons on the spot.

NOTES FOR SABBATH MEDITATION—SELECTED.

1. The spotless purity of the Divine Nature testifies and proves that the impenitent and impure, the unsanctified and unholy, cannot inherit the Kingdom of God.

2. The Kingdom of Jesus is the Kingdom of Heaven, for all who are now partakers of His grace are heirs of His glory, and sure to reign with Him for ever.

3. All the members of Christ's Kingdom are true penitents, whose minds and hearts are changed by grace, and lives renewed in holiness.

4. It is a sense of God's pardoning love, revealed in the Gospel, that alone can work the effectual repentance unto salvation never to be repented of.

5. The ways of sin are crooked ways, that lead down to death and hell.

6. Nothing can save us from them.