

or forms, or worship, or discipline, which it holds as peculiar to itself, and which it seeks to maintain and promulgate. As, for example,—the "Baptist," immersion; the "Quaker," the inner light; the "Universalist," universal salvation; "Presbyterian," Calvinism. The Episcopal Church has no such doctrine, or form, or worship, or discipline. She does not stand as the representative and defender of any peculiar "ism."

She has Episcopacy! Yes; but the government by bishops is an heritage upon which she entered at her birth, received from the primitive Church, and holds in common with nine tenths of the Christian world.

She has a Liturgy! To this also she was born as an heritage from the past; but she does not exist for the sake of a liturgy.

She holds to the doctrine of the Apostolic Succession! This is true, notwithstanding the denial of some of her members; but the affirmation of this doctrine is not the purpose for which she lives. She holds it as it has been held by the Church Catholic from the beginning; a doctrine which had never, till the time of the Reformation, been seriously disputed. Then it was repudiated by the newly formed churches, as much perhaps from convenience or necessity, as from any principle. It is not the affirmation of this doctrine, but its denial that marks the new ism or sect.

That the Church of England was founded by Henry the Eighth is an assertion which will only be made by an ignoramus, or an unprincipled partisan, and does not rest on one iota of historical fact.

That the English Church separated from the Roman Church is not true, except in so far as declaring "That the Bishop of Rome has no more authority in the Church of England than any other Foreign Bishop," and excluding from her services what she considered superstitious and erroneous, can be called separation.

At the first of the Reformation, the multitude of the clergy and the masses of the people, very many of whom were not in favor of the changes made, continued to minister and worship at her altars; and did so until 1570 (nearly forty years after the beginning of the Reformation), when Pope Pius V. ex-communicated Queen Elizabeth and forbade those who clung to the Papacy any longer to frequent the reformed worship. But this ex-communication no more cut the English Church off from the Church Catholic, than did that of Leo IX in 1054 deprive the Greek Church of the right to be called Catholic.—*Trinity Church Monthly.*

#### EDITORIAL NOTES.

**CHURCH TEACHING.**—The principle that unmistakable sound Church teaching is one of the great needs of the hour, found expression in the Report of the Committee on the state of the Church in Kentucky, presented at the last Diocesan Council. The Committee say:—

If the Church is not simply to hold her own, if she is to advance as she should, if she is to give a reason for her existence in fields so fully occupied by other bodies; if she is to be not a mere teacher of morality and manners, which others can and do set forth as well and as ably, there must of necessity be bold, positive, manly, yet loving teaching as to her Divine origin, her historic and unbroken connection with her Divine Master through the Apostles and the Apostolic Ministry, the administration of the Sacraments according to the Institution of our Blessed Lord, and her unswerving adherence to the "Faith once delivered to the Saints." We would therefore urge upon the clergy that, both in their private ministrations and by their public teaching, they give forth no uncertain sound in these things.

We have received the Journal of the 103rd Annual Convocation of the Diocese of New

Jersey, containing besides the ordinary proceedings, the 13th Annual address of its Bishop, the Right Rev. John Scarborough, D.D. The Bishop opens his admirable and able charge by a reference to the necessity for and wisdom of having such gatherings, and his remarks equally apply to our Diocesan Synods. He says:—

It is sometimes asked with reference to our yearly gathering in Council as well as our quarterly meetings in Convocation: What great good is accomplished? If we do nothing more, at least we thus give emphasis to the fact that "we are members one of another"—"and all one Body in Christ." The interests of the Church in the Diocese, and of "The whole state of Christ's church militant," belong to you and me, not so much as individuals, as in our corporate capacity. An army is made up of separate units, but its victories are won as it moves in a mass. Its strength lies in united efforts rather than individual valor.

Surely the privilege of brotherly greeting, the social interchange of thought and feeling—as well as "the Breaking of Bread and Prayers"—all this will be far more than a compensation for the time and effort and money expended in coming. There are some who would build a Chinese wall about their individual work, and be content to labor on till the end, with no thought beyond the personal interests and personal duties that bind them there. Such devotion to duty may lead to utter selfishness—as it certainly is of the essence of congregationalism. We must not lose sight of the fact that we are members of a body—and if one member suffers all the members suffer. If one be honored all should rejoice. Let no one grudge the time given for the public weal, nor deem it wasted, because it does not tell directly on his own special work. We must not forget that we have duties to others, as well as to ourselves.

Referring to the action of the House of Bishops of the P. E. Church of the U. S., on the subject of the unity of Christians, the Bishop says:—

The declaration made by the House of Bishops on the subject of Christian Unity, is among the most important utterances that ever came from that House. It may not accomplish all its sanguine friends expect, but it will bring comfort to many an earnest soul, that is grieved at the sad division of Christendom. It is a very long step in the right direction. It has the ring of the old Vincentian rule! It will at least provoke discussion of the subject, and may prepare the way for further action, to promote that oneness among the disciples which our Blessed Lord prayed for.

The Bishop, like a true father in God, does not fail also to refer to and set forth the action of the General Convention as to the much disputed Communion wine question. He says:—

There is but one thing further that I care to speak of in connection with the acts of the General Convention.

I suppose that most of the clergy, who have the cure of souls, have had to deal with tender consciences, who thought it a sin to use even the purest fermented wine in the administration of the Holy Communion. Some of the Christian bodies about us have yielded to the clamor of so-called reformers, and are using a substance which is not wine at all. The Bishops of the Church joined unanimously in the following clear and strong utterance:

"Resolved, That in the judgment of the House of Bishops, the use of the unfermented juice of the grape, as the lawful and proper wine of the Holy Eucharist, is unwarranted by

the example of our Lord, and an unauthorized departure from the custom of the Catholic Church."

I trust this will be accepted as the law of our Church for her Priests and people, and the final settlement of a vexed question, so far as we are ourselves concerned.

Appended to this resolution was another which has added interest for us now, from the fact that it was framed at the suggestion of the late Presiding Bishop, the Bishop of Delaware.

"Resolved, That the mixture of water with the Eucharist wine is lawful, and in conformity with the usages of the Catholic Church. And that there is no objection to the mixed cup, provided the mingling be not ritually introduced, until it be authorized by the rubric." My own custom has always been to mingle water with the communion wine. The Scotch office, from which ours is derived, commands this. If strong alcoholic wine is used, as it ought not to be, but sometimes is, the use of water is almost a necessity. The pure fruit of the vine should be had at any cost. There is need of greater care in this respect on the part of some of the Clergy.

The Sister Church in the United States has gone beyond the Mother Church in regard to The Trans-figuration, and has made the day a "Red-letter" one with special lessons, collects, epistle and gospel, and much satisfaction is felt—as we judge from our numerous Exchanges—at this action on the part of the Convention. The Churchman of New York, (the GUARDIAN of the United States), says:

"Saturday, August 6th, will make history for the Church. The first official celebration of the Feast of the Trans-figuration will be observed on that day in the American branch of the Church. It is a distinct gain that we have it restored to us. Indeed, the lesson and the truth which it conveys are among the most practical of the age. The vision of glory that allures the eyes of the world to-day is the vision of material luxury. The escape from the changes and chances of this mortal life is looked for in the abundance of the things of that life. But the Trans-figuration teaches us that the true glory of God, and so the true glory of man are to be found in an inward purity of soul, which shall so shine through all we think and do, that even in the midst of the hard work of daily life, we shall have a foretaste of the future glory of the resurrection "in which our vile bodies shall be changed and made like unto His own glorious Body."

It would be well we think if the day were held in the same honour throughout the Anglican Church.

"I LIKE your paper better every week. It is representative in the best sense without being colorless and timidly non-committal. Firm and uncompromising in its advocacy of Prayer Book principles and Catholic truth, it always 'makes for peace and those things which edify.' I consider it an absolutely safe paper to put into the hands of our people, for its columns are never disfigured with those unholy and unhappy controversies which so grievously disturb the minds of Churchmen, and so deplorably retard our progress. You have my fervent prayers for your success."

A woman in England, recently deceased, left \$50,000 to a dog's home at Battersea, and \$500 to a minister with a large family.

Enjoy the blessings of this day, if God sends them, and the evils of it bear patiently and sweetly; for this day only is ours. We are dead to yesterday and we are not yet born to to-morrow.