

doctrinal error. Are we to be told that it is merely a negative word? Is this to be a reproach to us? Is not one of the holiest titles of the universal Church a negative title? Is not the whole Church of Christ a militant Church? Militant against sin, the world and the devil, even as our own branch of that Church is Protestant—Protestant against perversion and corruption. God forbid that we should ever be tempted to disown the attitude which jealousy for the honor of our dear Lord compelled us to assume. God forbid that our Church should ever merge her honorable and distinctive title in the dangerous and disloyal acquiescences of doctrinal compromise.—*Bishop Ellicott.*

#### WHY I AM A COMMUNICANT.

1st. Because the command of my dying Saviour runs: "This do in remembrance of me."—St. Luke xxii, 19, 1 Cor. xi, 24.

2d. Because the Lord's Supper is a blessed means of grace. 1 Cor. x, 16, xi, 29. It gives strength to the weak, comfort to the sorrowful, courage to the faint-hearted and fresh life to the drooping soul. It produces joy, it supports faith, it promotes love, it kindles gratitude, it deters from sin, and leads to holiness.

4th. Because until I am a communicant I cannot claim to be a full member of the Church, nor expect to gain the whole blessing of my God.

THE Bishop of Durham, England, spends in charity more than the £8,000 a year that he receives from his Bishopric. It is well to note such facts in connection with

what is sometimes said of the large revenues of some of the English Bishops.

#### THE SHOE ON THE OTHER FOOT.

WHEN the late Dr. Cummins seceded from the Protestant Episcopal Church, he did what he had a perfect right to do, if he did not believe her doctrines. Moreover, having been once a Methodist minister, and having seceded from the Methodists on conviction, he was more familiar than most persons with ecclesiastical somersaults. But when he used the power and trust conveyed to him for a particular purpose and an especial work in the Episcopal Church to found a Society to injure and oppose that Church, he violated a sacred trust, and plain men called it by a very plain name. Business men knew what would be the penalty for such a betrayal of trust in business life. A humble Christian man would have hesitated before he used a power given him for a certain purpose for a totally opposite purpose, and would have retired to private life,—in distrust of his own judgment after two ecclesiastical changes. But when such views were advanced the followers of Dr. Cummins set up a *virtuous howl of indignation*, and covered Churchmen with abuse. But now they have a home question to deal with, and the shoe pinches them sadly. No amount of wriggling can get them out of their uncomfortable position. For the "Primate," as he named himself in England, Thos. H. Gregg, M. D., has seen fit to secede from the "R. E. C.," having first copyrighted the name and Book. And he, in imi-