

# Editorial.

## The Canadian Independent.

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### REFORMED EPISCOPAL CHURCH.

During the meeting of the Evangelical Alliance, the Rev. George D. Cummins, assistant Bishop of the Episcopal Church, in the diocese of Kentucky, participated in the communion service, in a Presbyterian Church, as did also the Dean of Canterbury. Bishop Tozer called this act, especially the Dean's, into question, when a war of words ensued in the daily papers. Bishop Cummins led the van in the defense, and not only boldly avowed the part he took in the service, but also its rightfulness. High church men "went for him" in earnest, and on the 10th of November he wrote to the senior Bishop of the diocese, stating that he left the Protestant Episcopal Church. The reasons he gave were, his trial in having to exercise his office in certain churches where Romanish ritualism prevailed; his having lost all hope that the errors prevailing in the church could or would be corrected by the Church authorities; and his unwillingness to surrender his right of fellowship with his fellow-Christians of other denominations. At the same time he expressed his purpose of forming a Church in which a Primitive Episcopacy could be restored with a pure scriptural liturgy.

A meeting was called by Bishop Cummins, in Association Hall, on the 2nd of

December, in order to organize such a church. Eight clergymen and about twenty-five laymen met with the Bishop, and after religious exercises, a resolution was passed, forming themselves into a Church, under the designation of the Reformed Episcopal Church, with the following declaration of Principles:

First—The Reformed Episcopal Church, holding the faith once delivered unto the saints, declares its belief in the Holy Scriptures of the Old and New Testament 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 thirty-nine articles of religion.

Second—This church recognizes and adheres to episcopacy, not as a divine right, but as a very ancient and desirable form of church policy.

Third—This church, retaining the liturgy, which will not be imperative or repressive of freedom in prayer, accepts the book of common prayer as it was revised, prepared and recommended for use by the general convention of the Protestant Episcopal Church, A. D. 1785, reserving full liberty to alter, enlarge, abridge 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.

Fourth—This church condemns and rejects the following erroneous and strange doctrines as contrary to God's word: First—that the church of Christ exists only in one order or form of ecclesiastical policy; second—that Christian ministers are priests in another sense than that in which all believers are a "royal priesthood;" third—that the Lord's table is an altar on which an oblation of the body and blood of Christ is offered unto the Father; fourth—that the presence of Christ in the Lord's Supper is a presence in the elements of bread and wine; fifth—that regeneration is inseparably connected with baptism.

Rules providing for the admission of ministers in good standing in other churches without re-ordination; for the ordinations of Bishops and other ministers of the church by one or more Bishops, with the laying on of hands by the