

words, "Pour out your heart before Him," and He that numbereth the hairs of your head will comfort you. —*K., in American Messenger.*

"BISHOP" CHENEY says that the second Prayer Book of Edward VI. presents the doctrines of the Reformation as they were understood by Cranmer and Latimer, and that the Prayer Book of the Reformed Church is substantially the same as that of the second revision under Edward. It is a fact that the thanksgiving which contains the declaration as to the regeneration of baptized infants, to which Dr. Cheney so objects, was placed in the Baptismal service at this second revision of King Edward VI.

"Bishop" Cheney says that the Thirty-Five Articles of the Reformed Church and the Thirty-Nine Articles of the Protestant Episcopal Church are of similar tenor. He says that the formal statement of doctrine is the same. With the same Articles, and the same formal statements of doctrine, he would have the public believe that there is ground for a separation."—*Standard of the Cross.*

### THE RESPONSIBILITY.

IN behalf of the Cummins movement it has been asserted by one of its own organs that the real origin of the schism was the indignation expressed at the conduct of Dr. Payne Smith, dean of Canterbury, and Bishop Cummins, who received the communion from unauthorized hands, during the session of the Evangelical Alliance in New York. The dean has written to the *Times* that he disclaims all sympathy with the new sect. He says: "I disapproved Bishop Cummins's secession

from the Episcopal Church in the United States, however much it might be excused by the outburst of violence which followed upon our partaking of the Holy Communion, in common with Christians of many denominations, at a Presbyterian Church. But to make a new schism was not the way to heal this rancor, but rather the contrary, and my advice to the members of this Reformed Church would be to stay quietly and humbly in the Church of England, and endeavor to attain in it to as high a standard as possible of holy living.

### THE OFFERTORY.

It is very strange, with the clear positive teaching of the Prayer Book before them, that so many of our people forget that giving to God is made a part of our worship. Taking up a "collection" in a hat or something like a cigar-box, and then carelessly laying it down in the handiest place, the pulpit steps or Holy Table, is not much like an offering of alms and oblations to the Divine Majesty, as reads our Liturgy! So distinctly does the Church intend us to regard this as an act of worship, that she expressly commands not only the wardens to bring the alms basin "reverently to the priest, but that he shall 'humbly present' the same ('before the Lord' reads the parent rubric before he 'places it upon the Holy Table.' \* \* The full priesthood of the laity, their own obligation and privilege as "priests unto God" (Rev. i. 6; I. Pet. ii. 5), are not fully met until they have offered unto the Lord in His most holy place something of their substance. The minister who urges this upon them is not "begging for a 'collec-