

She-no-ski' (a fellow servant who had been ill), 'and for all his people. We were all melted to tears, and our hearts overflowed with gratitude. Sho-no-ski's illness was thus the means of developing the spirit and gift of prayer in Too-ki-chi, and afforded us the comfort of knowing *how much* the Spirit had been teaching him. And thus our divine Father is constantly giving us new evidence of blessings on our work, and encourages us to hope that the time is not far distant when ours shall be literally a "household of faith."

And again: 'We have good reason to feel assured that two of the men-servants have become sincere believers in Jesus; and their influence has an evidently increasing effect on the others. As I looked upon them this morning, and saw the solemn, eager expression on almost every face, and as I heard from two of them the hearty "Amen," every few moments, while Sho-no-ski was praying, I felt sure that the blessed Spirit was doing His own work, in some hearts at least. . . . Since I commenced writing this, Miss Guthrie has come in to show me a letter just received from a young man who was recently converted through her instrumentality. We had a good cry of joy together over it, for it was one of the most touching expressions of gratitude to God and to her, and most earnest desire for grace to be faithful to his profession, and useful to his people, that could be written.'

"The Reformed Episcopal Church of the United States"

Bishop Cummins and his Adherents held a meeting in the Hall of the Young Men's Christian Association, when the following Constitution of the new Church was adopted:—

Resolved,—That we whose names are appended to the call for this meeting, as presented by the presiding Bishop, do here, and in humble reliance upon Almighty God, organize ourselves into a church, to be known by the style and title of "The Reformed Episcopal Church," in conformity with the following declaration of principles, and with the Rev. Geo. David Cummins, D.D., as presiding Bishop.

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 Testaments as the Word of God and the sole rule of faith and practice; in the creed, in the divine institutions of the sacrament of baptism and the Lord's supper, and in the doctrines substantially as they are set forth in the Thirty-nine Articles of Religion.

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

Third—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 constitution 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."

Fourth—This church condemns and rejects the following erroneous and strange doctrines as contrary to God's Word:—

1st—That the Church of Christ exists only in one order or form of ecclesiastical polity.

2nd—That Christian ministers are priests in another sense than that in which all believers are a "royal priesthood."

3rd—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.

4th—That the presence of Christ in the Lord's supper is a presence in the elements of bread and wine.

5th—That regeneration is inseparably connected with baptism.

Rev. Dr. Cheney of Chicago was presented, and was elected a Bishop, but he declined to accept until he should consult his congregation. There will now be an earnest effort made to give the "Reformed Episcopal Church" a fair start.

Bishop Cummins has now Bishop