

On last Sunday evening the tenth anniversary of the Reformed Episcopal Church was commemorated at Grace Church, in this city, by special services and an appropriate discourse by the Rector, Rev. George B. Allen, who, nearly two years ago, left the Protestant Episcopal Church and united with the Reformed Episcopal Church. The following is the address:

On the second day of December, A. D. 1873, in response to a call issued by Right Reverend George David Cummins, D. D., who for seven years and been the Assistant Bishop of the Protestant Episcopal Diocese of Kentucky, a meeting was held in New York for the purpose of organizing a "Reformed Episcopal Church" on the basis of the Prayer Book of 1786, so forth by the Protestant Episcopal Convention of that year, under the special guidance of the Venerable William White, D. D., afterwards the first Bishop of the same Church in this country. *The Church and State*, edited by the Rev. John Cotton Smith, D. D., who is still in the old Church, says: "The Bishop, with these seven or eight Presbyters and the laymen associated with them, are men of unblemished Christian character, and some, at least, are men of marked ability." In the *Observer* (Presbyterian), the editor states that "we were present last week on Tuesday, when the 'Reformed Episcopal Church' was organized, and there were some noteworthy signs to be observed, of which we will say a word. It was a *serious* business that the Bishop and they that were with him were engaged in. They looked to God for direction. The Bishop said if it was of God it would stand, and if it was of man he hoped it would fall. There was no self-sufficiency nor human ambition apparent. The whole proceeding was that of humble, prayerful, conscientious men, who were not seeking their own advancement nor the applause of men, but the honor of God only. In case of the Bishop there was positive sacrifice of place, power, salary and friends. He is poor in this world's goods and goes out in faith, for conscience sake. Such a man is always respected, whether men shake their heads at him or not. There were no pastors with him who had renounced their 'livings,' and there were men who were ready to lay their future usefulness into the Church, into the same boat with the Bishop, and it was ascertained that there were twenty five who were

ITS POLICY, DISCIPLINE AND D

It recognizes and adheres to Episcopacy as a divine right, but as a very reasonable and stable form of Church polity. The head of the local church is the Rector, and the laymen chosen by the congregation. The canons are liberal. An appeal lies to a higher court. No Bishop can tyrannize over either the clergy or the congregation has the entire control. Clergymen from other churches are welcomed. Letters are received from those who come from other churches, and from those who go from our Churches. It declares its belief in the Scriptures of the Old and New Testaments, the Word of God; in the Creed called the "Apostles' Creed," and in the Sacraments of grace substantially as set forth in the Thirty-nine Articles.

ITS PROGRESS AND FUTURE IN

In the last report to the General Assembly the following statistics are given: members, 7,214; Sunday School scholars, 1,056; communicants, 7,181; vestments, \$883,969. There are eleven clergymen and ten Bishops at present, five in the United States, three in British America and two in England. There are ten churches in Chicago and one in Philadelphia. Other churches are being

Mr. Allen stated that while in India he was requested by Bishop services in New Westminster. A individuals, most of whom were in the English Church, signed a paper agreeing themselves together for the of a Reformed Episcopal church. The organization was effected. A subscription was commenced for the building fund and a clergyman. A sufficient number of people to put the organization on a financial basis. A call has been issued and the new church is