

The Living Church.

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The Living Church.

A DAILY REPORT
of the Proceedings and Work of the General Convention of the Protestant Episcopal Church, held in Chicago, beginning October 6, 1886.

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In issuing this paper to chronicle the deliberations of the Convention, we shall bear in mind that we have a large majority of our readers at a distance, who are deprived of the pleasure of attendance upon the sessions. We shall make the report as complete as possible, omitting only those details that are of no material interest. For any defects in this first issue we must ask the forbearance of our readers.

WELCOME!

We welcome warmly to the midst the Bishops and Deputies of the General Convention. It is nearly time that the east came to the west; the meeting here will do both great good. It will be to the Churchmen of the east a revelation. Many of them think of Chicago, as "the wickedest city in the world;" they will find it alive with Christian work, dotted all over with churches, asylums and hospitals, busy congregations everywhere, and a greater portion of young men in them than can be found anywhere in the east.

And the Churchmen of the west will find in the presence of the grand body of the eastern Church a support, a showing forth of the Church's power and influence, an exemplification of her work for the Lord Christ, which they much need, and which will help them beyond measure in their work.

While the General Convention ruled that henceforward each delegation should provide for its own entertainment, we are proud to be able to say that a very extensive hospitality has been shown, and that every day a handsome lunch will be served for both Houses. We know that never before have more suitable plans of meeting been provided, or more pains taken to insure the comfort of the delegates.

We wish them a good time. We are much mistaken in Chicago

people, if the opportunity is not offered them to have it. May they greatly enjoy our beautiful city, may God grant them health, wisdom, charity, and may the result of their deliberations mark the Chicago meeting "with a white stone."

HOSPITALITY.

It is well understood that no law can be made effective without a public opinion in favor of it. From lack of this one essential, an important resolution of the last General Convention has failed—for once at least. For many years the entertainment of the Deputies has been felt to be a heavy tax upon the hospitality of the Churchmen in the city where the Convention met. It was therefore determined to make a change and a resolution to that effect was duly passed after proper deliberation. Each Deputy was therefore expected to come to Chicago with a well-filled pocket book. Perhaps the convention thought that by selecting a western town—"on the frontier"—that the resolution would by necessity become effective.

But the legislators mistook their host. Western hospitality is proverbial. "On the frontier," always fill the houses first, in the west will be taken some western towns of 100 people which cannot support a hotel. It is not a very big western story to say that a little farther out "on the frontier" some persons live who would hardly know the meaning of the term. At any rate, western people have big hearts, and they believe in leaving the latch strings out. They grasp a "fellow" by the hand, and immediately the stranger is at home.

Now Chicago people, especially Chicago Churchmen, are law-abiding citizens, and they would not for the world set at defiance the wishes of the General Convention. But the fact is, they forgot that any such resolution existed; they acted naturally; they are filling the houses first, and a hospitality more than generous has greeted the Deputies on their arrival. In truly western style, they say: "Take us as we are, and make yourself at home," and from appearances, we guess they are doing it. There is no public opinion back of such a law in the West, and the law is inoperative. We expect to give a list of these abiding places as soon as they become well settled.

The typical "Westerner" is to be found in Chicago, and not unfrequently in the guise of a true, honest, devoted Churchman. He

does not always betray the physical and social characteristics which are so often attributed to him in the pages of fiction; he does not display his boot tops conspicuously, nor does he object to the wearing of "purple and fine linen" on principle, while socially he does not compare at all unfavorably with his brother-Churchman whose home is toward the rising sun.

The typical Westerner has two noticeable traits, which also characterize him as a Churchman—heartiness of manner and spirits, and a keen desire not only for obtaining information, but for imparting it as well. The typical Western Churchman hails the present opportunity as one for heartily greeting the American Church in the persons of its representatives from all points of the compass, and while he is anxious to learn all he can about the Church, he is no less anxious to let the Church at large know all about the Church in the West,—its struggles and triumphs, its sorrows and joys, its hours of darkness and its radiant hopes for the future.

"WHAT is to be the principal subject of interest brought before the Convention?" is a very common question asked of us in our individual capacity, doctrine or new edly. We can answer it with difficulty. We don't know; unless it be the subject over which the most general interest is manifested.

The following excellent and pithy description of the make-up of the General Convention we quote from a sermon of the Rev. Dr. Locke's, delivered to his congregation at Grace Church, last Sunday morning. We commend its careful perusal to our many readers outside the city, as it will materially aid them in reading the subsequent issues of this paper understandingly. After speaking of the origin and growth of the Church in this land, the Doctor proceeded as follows:

"All the dioceses and missionary jurisdictions of this Church, in the United States are represented in the General Convention. Each diocese, at its diocesan convention, elects four clergymen and four laymen, who are to speak and vote for that diocese in the convention, and the bishop of each diocese has by virtue of his office a seat in the House of Bishops. Each missionary jurisdiction is represented by its accredited repre-

sentative.s The Bishops sit by themselves. Their deliberations are secret, and the result of their deliberations is communicated by their secretary to the lower house, where the representative clergymen and laymen sit together. No legislation is valid without a concurrence of both houses, and in the lower house no law can be passed without a consensus of cleric and lay votes. The motto is, nothing without bishops, nothing without priests, nothing without laymen. To the General Convention belongs the right to propose and at a subsequent meeting to ratify, changes in the constitution, in the book of Common Prayer, and in the vague and antiquated Articles of Religion. It has the power to enact canons, which are of obligation on the whole body of the faithful. It has undoubtedly a right to regulate ceremonial use. It provides for the trying of bishops, when that sad necessity occurs, as, alas, it will sometimes. It prescribes a form of declaration to be used previous to ordination, for the provision of bishops for foreign nations, and for the creation of dioceses. Very many other matters, educational, humanitarian, and devotional come within its ken. Its acts make up a thick volume of closely printed matter. What a contrast to the one single sheet of foolscap, faded with the years which constituted the first General Convention in 1784. It grew the present flexible and effective organization of the American church."

FRIDAY has been appointed as the day for the meeting of both Houses together as the Board of Missions.

The familiar face of Judge Prince greets the Convention this year from Santa Fe, instead of from his former home in Long Island.

The offerings at the opening service were for restoring the injured church buildings in the city of Charleston. Notice was given to the contributors to the Million Dollar Fund to hold their contributions until some time later, of which due notice will be given.

It should be understood that the Assistant Secretary, though nominated for the higher office, was desirous of Rev. Mr. Hutchins' reelection, and together with his friends gave the latter a cordial support.

THE OPENING SERVICES.

The Opening Services at St. James' Church were well attended. Some time before the hour appointed, the Church was filled to its utmost capacity, and the procession of Bishops, preceded by the crucifer, the choir and some of the other clergy, entered the church and proceeded to the sanctuary. The Processional Hymn was the familiar 202d, "The Church's one Foundation." The service was conducted as follows: Morning Prayer was said by the Rev. W. H. Vibbert, S. T. D., the rector of the church, the lessons being read by the Rev. Henry Anstice, D. D., of Western N. Y. The Litany, by the Rev. M. Schuyler, D. D., of Missouri. The Litany was followed by the 281st Hymn.

In the Communion office, the Bishop of Western Texas read the Commandments, the Bishop of Alabama the Epistle, and the Bishop of Nova Scotia, the Gospel. The sermon was by the Bishop of Ohio, and will be found reported elsewhere.

The Bishop of Chicago read the Offertory sentences and prayer for the Church Militant, and presented the alms, the Exhortation was read by the Bishop of Kansas, the "Comfortable Words" and the Consecration, by the Bishop of Delaware, and the close by the Bishop of Arkansas. The Bishop of Delaware pronounced the Benediction.

The singing was spirited, plain, familiar music being used throughout, and the responses given with vigor and heartiness from the vast congregation formed by no means the least impressive portion of the services. The members of the Convention were served with lunch in the basement of the church after service, and passed a most enjoyable hour, greeting old friends and making new acquaintances.

For the first session of this meeting. More will be said about this service to-morrow.

GENERAL CONVENTION.

FIRST DAY.

CENTRAL MUSIC HALL, Chicago, Wednesday 3:30 P. M. Oct. 6, 1886.

The Rev. Charles L. Hutchins, Secretary, called the House of Deputies to order.

[The list of Deputies who have taken their seats is in many cases changed from the list as printed, but we reserve its insertion until tomorrow.—Ed.]

Whereupon the Secretary announced the Church as represented by a majority of the diocese, and the House of Deputies as qualified to proceed with its business.

A deputy from New Jersey: I move that the House now proceed to the election of a President.

Motion carried.

The Secretary announced the names of Rev. John D. McCullough of South Carolina and Mr. A. S. Richardson of Texas, as tellers of the clerical vote, and the Rev. Geo. C. Harris of Mississippi, and Mr. Geo. W. Gibbs of California, as tellers of the lay vote.

The following nominations for President were hereupon made: Rev. Dr. Morgan Dix of New York; Rev. Dr. J. H. Elliott, of Maryland; the Rev. D. C. Archer Hall, of Long Island; the Rev. Dr. Samuel Beardsley, of South Carolina; the Rev. Dr. E. A. Bradley, of Indiana; the Rev. Dr. Wm. R. Huntington.

The Rev. Drs. Samuel E. Becket and Wm. R. Huntington withdrew their names as candidates for the Presidency.

The balloting was proceeded with. The question as to whether the deputies should vote individually or by dioceses was raised. The Secretary announced that the deputies voted as individuals under the rule, when the dioceses were called.

The Secretary: If all the members have voted I now order the ballots closed and the tellers will now retire and report as soon as possible to the house.

Mr. Prince, of New Mexico: I have a resolution which I desire to offer and which I believe it is competent to act on at this time, and which I am sure will meet with no opposition. We are all aware of the unfortunate physical disability of a distinguished deputy of this diocese, to whom as much as any one else it is due that we meet in Chicago to-day. We are all glad that he is able to be with us at all, although not able to sit with his delegation in their regular seats upon the floor; and in order to meet that condition of things I offer the following: "Resolved, that this House, regretting the sickness from which Mr. Judd, a deputy from the Diocese of Chicago, is suffering, permit him to select such a seat in the body of the house as he may occupy without physical discomfort while attending the meetings of this body."

Dr. Beers, of California—I suppose there is no danger, but at the same time the wording of that resolution, giving a very highly esteemed lay deputy from Illinois that right, may come in conflict with the rights of any other person of this body. So I would suggest that it does not apply to the rights of the other members on the floor.

Mr. Prince—To meet that objection, although I hardly think it is an objection, suppose we say "unoccupied seat."

Motion carried unanimously.

The tellers returned and made the following report:

Clerical vote 161, necessary to a choice, 81; of this the Rev. L. Dix of New York received 99. Rev. Dr. Elliott of Maryland 27, Rev. Dr. Hall of Long Island 28, Rev. Dr. Bradley of Indiana 6, blank 1.

The lay vote: 117 cast. Rev. Dr. Dix of New York received 68, Rev. Dr. Hall of Long Island 21, Rev. Dr. Bradley of Indiana 7, necessary to a choice 58.

The secretary: The whole number of votes, clerical and lay are 278, of which 140 are necessary to a choice. The Rev. Dr. Dix of the diocese of New York has received 187 votes and is elected President of the House.

The secretary appointed the Rev. E. T. Perkins, of Kentucky, and Rev. H. P. Baird, of Michigan, to escort the Rev. Dr. Dix to the chair.

The Rev. Morgan Dix, D. D., of New York, was then escorted to the platform and spoke as follows:

My Reverend Brethren and Gentlemen of the Laity—I suppose that all things are possible in this world, but there are things that I have never considered probable, and among those is my election to this post. I have never deemed it among the probabilities of my life that I should be called to the position to which you have invited and elected me. Under those circumstances I find myself entirely unable to make at this time any formal response to the kindness and the courtesy which I have received at your hands. I should have considered it the height of presumption if I had come to this place prepared to thank you for what you have done. I had hoped that the reverend and distinguished deputy from the diocese of Connecticut, who has with so much patience, impartiality and conscientiousness presided over the last two General Conventions, would still have occupied this chair. You have called me, however, to take his place, most unexpectedly to myself, against my frequent protests, and to my great regret. In saying this, however, dear brethren and friends, I desire you not to misunderstand me. I am not insensible to the dignity and honor of the position, far less am I insensible to the feelings which must have actuated you to place me here. I consider it as the greatest honor of my life to have been called to preside over this assembly, and I ask your kind consideration, dear brethren. Parliamentary law is a science in itself, and one inexperienced and rude to such a subject must throw him-

self upon the consideration of his brethren. I shall make many mistakes. I beg you to consider them with leniency. The duty of a President of a body like this, I suppose, may simply be summed up in two things: First, to endeavor to ascertain, if he can, the will of the body, and then to carry it out. That shall be my desire—to ascertain what this convention wishes, and to carry it out to the best of my ability. Let me add that I solemnly invoke the blessing of Heaven upon the deliberations of this coordinate branch of the great legislature of the church—that I ask that God may direct us in what we do, and in what we leave undone. That what we do may be well done, and what we leave undone may be well left undone. In this spirit, dear brethren, thanking you again, I take up the burden which you have cast upon me, and take my seat as President. [Applause.]

The President—It is now moved by a member that the ballot for secretary be dispensed with. This requires the unanimous consent of the house.

An objection was raised, and the Rev. Dr. Anstice was placed in nomination.

Mr. Sheffey, of Virginia—I nominate for the office of secretary Rev. Charles L. Hutchins.

The President—Mr. Hutchins has already been nominated.

Mr. Sheffey, of Virginia—I have been thrown a great deal in contact with the business of this house in former years. I desire to say that it is an exceedingly important matter, especially as we have a new president in the chair, who is necessarily inexperienced in the current run of business of this house, to have an experienced and expert secretary. I know in my own experience in public life, of no better secretary than the Rev. Charles L. Hutchins has proved himself to be.

The President—The Rev. Mr. Anstice and the Rev. Mr. Hutchins are nominated. Are there other names? If there are no other names the election will proceed. The chair will appoint the same tellers as those who acted in receiving the ballots for president.

A Deputy from California—I desire to ask if one member of a delegation can cast the vote of that delegation instead of all depositing their ballots?

The President—Each deputy has a separate vote.

A Deputy from California—Can any deputy cast the vote of the delegation?

The President—No. A Deputy from South Carolina—Mr. President, there is some doubt here as to the ruling whether one deputy can cast the ballots of his delegation or not.

Mr. Sheffey, of Virginia—I understood the chair to hold that one deputy might deposit the ballots of the delegation.

The President—I hold that one deputy might save the other deputies the trouble of going to the ballot box.

A Deputy from Tennessee—Mr. President, while the votes are being taken, if it is not out of order, I desire to rise to a question of privilege, at least, I think it can fairly be called such. An objection was made by a deputy on this side of the house to applause in this room. I think the reason for not permitting applause heretofore has always been that the sessions of this house have heretofore been held in a church. That objection does not now exist, and I think no objection can be made to the deputies applauding and expressing their approval in the good old-fashioned manner when they desire to do so.

[Applause.]

A Deputy from Fond du Lac: I think we should consider ourselves as if in church, and it is unbecoming as Churchmen that we should applaud, although the matter under consideration may go greatly to our hearts. I therefore trust that we will consider ourselves as being in the church and hold to the old rule. (Great applause and laugh)

The President: The Rev. Dr. Vibbert will make an announcement.

Rev. Dr. Vibbert, Chicago: On behalf of the Committee of Arrangements, I want to give a little information which may be of service to the comfort of the members of this house. I am requested to give notice

that the postoffice is situated here in the foyer of the hall. That members of the House can obtain their mail by applying there, and also that carriers will, as various mails arrive in the course of the day, deliver the mail to the members of the House in their seats, five, six or seven times a day. At the postoffice here there can also be had stamps, postal cards and things of that sort. There is also a telegraph office in the smoking room at the rear end of this hall which is a 'the service of the members of this House. A telephone for the general use of the deputies to this convention will be found at Room 14 No. 70 State Street, directly opposite the hall. The office of the committee on canons will also be found in the same room, where will be held the sessions of said committee. A representative of the Daily Edition of the Evening Church will be found in the foyer. The Church Directory and Map of Chicago will be distributed in the seats of the members of the House as soon as they are sent by the printers, and those not receiving them will be supplied in the foyer. I wish further to give notice that arrangements are being made by the committee for holding of service in this hall before the session each morning at such times as the house may decide upon. I am also requested to give notice that there will be an early celebration every day at seven o'clock at each of the following places: At the Cathedral, the Church of the Ascension, St. Clements, and the Western Theological Seminary.

The President: The tellers of the election of secretary are ready to report.

The tellers receiving the votes of the clergy report 158 votes cast, necessary to a choice, 80. Of these the Rev. C. L. Hutchins received 138, and the Rev. Dr. Anstice, 20.

Of the lay votes there were cast 115 ballots, necessary to a choice, 58. Of these Rev. Mr. Hutchins received 105 votes, Dr. Anstice 9, and blank 1.

The President—The whole number of votes, clerical and lay, are 273, of which 137 are necessary to a choice. The Rev. Charles L. Hutchins has received 243, and is declared elected Secretary of this House.

On motion of Rev. Dr. Beatty, of the Diocese of Kansas it was

Resolved—That Clergymen of this Church and of other branches of the Church Catholic and Apostolic in which this Church is in communion who may be sojourning in the city, managers of the Board of Missions, trustees, professors and students of the General Theological Seminary; trustees, professors and students of the Western Theological Seminary of Chicago; other students of theology who are candidates for Holy Orders in this Church, former members of the House of Deputies, and the Clergy, Wardens and Vestry of St. James Church in this city be invited to sittings in this house.

A deputy from Virginia—May I ask the gentleman if he will allow me to add after the word "Managers" the words "Secretary and Treasurer?"

The President—Is there any objection to adding the words "Secretary and Treasurer"? If there is no objection, the words will be added.

A deputy from Georgia—Mr. President, I desire to move an amendment: "Under such regulations as may be approved by the General Committee of Arrangements of this city." This may be a very liberal invitation, and our hearts may be larger than our seats.

The President—The chair must ask that all amendments presented be in writing, as well as resolutions.

A deputy from California—One of the theological schools is left out, the Nashotah House, the teachers and students of the Nashotah House.

The President—Is the house ready for the question?

A Deputy—I think the amendment is accepted. For the time being, this General Convention is sitting in this hall and whatever conditions might be attached to the invitation should concern the privileges of this house, and should be subject to the action of the committee of arrangements.

The President—The question before the house is upon the amendment.

A Deputy—The mover of the original motion has accepted the amendment.

The President—The question now is upon the resolution proposed by the deputy from Kansas. Is the house ready for the question? The question was put.

The President—The ayes seem to have it. A division was called for. The President—All those in favor of the resolution will rise.

The President—All those opposing the resolution will rise.

The President—There seems to be 163 votes in the affirmative and about 16 in the negative.

The President—The resolution is adopted. The Rev. Dr. Huntington, of New York—I move that the following resolution be made the order of the day for to-morrow morning at 11 o'clock. The resolution is one of considerable importance. I would extend the time for the order longer if it were feasible to do so, but the time is allotted to the Board of Missions for the day after, and consequently I move that the following resolution be made the order of the day for to-morrow morning at 11 o'clock.

Resolution concerning a joint committee to consider the subject of Liturgical Revision.

Resolved, the House of Bishops concurring that a Joint Committee to consist of—Bishops on the part of the House of Bishops, and Clerical and Lay Deputies on the part of the House of Deputies, be appointed to whom shall be referred all Memorials and Resolutions presented to either House by individual members, or in behalf of Dioceses with reference to the subject of Liturgical Revision; and it shall be the duty of said Joint Committee to consider the same and to report, not later than the tenth day of the session, what action, if any, ought to be taken by the General Convention, touching the Resolutions contained in the book entitled "Notification to the Dioceses of the Alterations and Additions to the Book of Common Prayer of the Protestant Episcopal Church in the United States of America Proposed in the Convention of 1883, and to be acted upon in the General Convention of 1886."

And such Report shall be acted upon by the House of Bishops in the first place; and if proceeded with to a final determination, if the matter contained therein had originated in that House.

The President—Is the House ready for the resolution, making the resolution offered by the Deputy from New York, the special order for to-morrow morning at 11 o'clock?

Being taken, the resolution was unanimously adopted.

The President—The Deputy from Long Island since offered a resolution which he was requested to reduce to writing, and it is therefore in order to present.

The resolution offered was in reference to prohibiting applause while in session.

The Deputy from Long Island—I need not say to you or those attending this convention that the Church is pre-eminently a sacred place, and it is not the proper place for applause, and although this is a secular hall, yet it is as much a church for this purpose as if we were meeting in a church. When we used to meet in churches no applause was allowed. Let us continue as we did before. Let us go on in decency and honor. Although it may be said this house is not a church, yet it is the same as a church because we are to hold prayers in this house before beginning the deliberations of this body each day. Let us not become a hissing and noisy body.

A deputy from Massachusetts—I would like to remind the gentleman that even when the convention met in churches we had applause. I thought then it was unseemly, and I would like to have seen it checked. It never amounted to a great deal. We are here in a purely secular house, it is a legislature and things will be said and done which call for applause, and its alternative is not to be inferred in an assembly like this. (Applause.)

The President—The chair will ask the house to refrain from applause until this order is adopted. [Laughter.]

A Deputy from Kentucky—I am very much in favor of that resolution. I have been a member of a great many General Conventions, and it has always detracted from the dignity of the house to permit it.

A Deputy—I call for the enforcement of a rule requiring that all proposed amendments to the rules of order shall be referred to the standing committee.

Deputy from New Jersey—As perhaps the unhappy starter of this matter by what I said awhile ago I feel the time has come to explain what I then meant. I am hereafter in favor of applause. I was opposed to applause then because the aspect was a personal one. Several gentlemen had been voted for for president, and the friends of the one elected were naturally happy as I was myself. But it does not seem to me proper or desirable that applause of that character should be indulged in.

On motion the resolution was ordered referred to a Committee on Rules to be appointed by the president.

Deputy from Arkansas—I desire to offer a question of order.

Resolved, That no deputy shall be entitled to address the house until recognized by the presiding officer by name and diocese.

The following amendment was offered:

Resolved, That members addressing the house be requested to advance to the part of the floor in front of the platform, and face the house while speaking.

On motion the resolution and amendment were referred to the Committee on Rules when such committee shall be appointed.

Mr. Burgwin of Pittsburgh—I desire to offer the following:

Resolved, The House of Bishops concurring that a joint committee be appointed consisting of 5 bishops, 5 clerical and 5 lay deputies, who shall consider and report what changes, if any, are desirable, in the judicial system of this Church, in respect to the trying of presbyters and deacons, and what legislation they would recommend for making such changes.

That to this committee be referred all memorials and resolutions touching such question, and that their report be acted on by the house of deputies in the first place.

The mover of the resolution said—This does not commit the house to any course of action or approval, but simply to appoint a joint committee to investigate this matter. I offer it at this early stage of the proceedings because it calls for a joint committee and therefore will have to be approved by the House of Bishops before a committee can be appointed. We know now that a special order of business has been made for to-morrow at 11 o'clock and if postponed it will be too late.

The Rev. Dr. Swope, of New York—I wish to give notice that I will offer an amendment to the resolution offered by my reverend colleague from New York touching the question of alterations and additions to the Book Annexed, and I will now read the resolution as amended, and simply ask that it be made the special order of the day at 11 o'clock to-morrow.

It reads as follows:

Resolved, The House of Bishops concurring, that a committee consisting of five bishops and five presbyters and five laymen of this Church, be appointed, to whom the Book Annexed, as modified by the General Convention of 1883, with all the proposed alterations and additions to the Book of Common Prayer contained in said Book Annexed, and all matter heretofore presented to the General Convention of this Church, or hereafter to be presented, relating to the revision of the Book of Common Prayer, be referred to the said commission; the said commission to report the results of their labors to the next General Convention.

The President: I desire to appoint the usual committee to wait upon the House of Bishops and inform them of the organization of this House and its readiness to proceed to business. The chair will appoint the Rev. Dr. Hall of Long Island and Judge Sheffey of Virginia.

On motion the House adjourned to 9 a. m. Thursday Oct. 7, 1886.

We understand that the House of Bishops met immediately after the opening service yesterday, but after an informal meeting adjourned until to-day. We hope to be able to give a summary of their proceedings each day.

OPINIONS OF THE PRESS.

The Interior.

"THE NEW THEOLOGY."—And this is the bald, blank, dreary teaching to which the post-mortem probation portion of Congregationalism has so recently descended. It openly denies that Christ has borne the infinite penalty of human sin in order to clear the guilty. This is all there is in Christ's vicarious sacrifice. That sacrifice must be in accordance with the moral intuitions of mankind, and of a badly fallen, darkened, depraved and blinded mankind at that. This improved plan of salvation seems to have first locked its door, and then to have demolished, as no longer necessary, that strong tower into which the word of God says the righteous runneth and is safe. It is astonishing how much faster we go as we get nearer the end of the theological down grade, and that is about where this part of Congregationalism—a small part, we hope—seems to be at present.

The Baptist Standard.

THE NAME.—Shall it be Protestant Episcopal or Anglican Catholic? Our Episcopalian brethren are to meet in Chicago next month, and among the questions to be discussed, informally at least, is that indicated above. The High Church party, particularly, object to the present appellation. Others of our readers have perhaps heard such a remark as this, addressed to the writer not long since by an Anglican of High Church tendencies: "We are not Protestants, we have nothing essential to protest against. We are Catholics. We decline allegiance to Rome, but we are Catholics, nevertheless." Well, we won't quarrel about the name. For, after all, we are Catholics, too, we Baptists; we are all Catholics—if you let us set our own limitations to the word. "I believe in the holy Catholic Church," we all join in the Creed statement, but we each and all claim the liberty of interpreting it in accordance with individual conviction.

The Conn. Church Record.

THE BOOK ANNEXED.—Upon this so much has been said that additional words may but darken counsel. For ourselves we freely say that we hope no final action may yet be taken. It were well to legalize the liberty, which is now used in the Church, in the use of the Prayer Book. But if legal regulation of liberty is to take the form of a new mode of rigid uniformity—if the privilege of variant use of this Book of Common Prayer, carefully guarded from introduction of false doctrine or new foreign matter is to be taken away—if the Church is going to distrust her sons and in the name of enrichment fetter the new life which is adapting itself to our special national civilization and development—then we most devoutly hope no action whatsoever may be taken. Realizing as we do the momentous consequences of a mistake in this matter, and the great possible advantages if action be wise, we cannot but view the approaching Convention and its possibilities, with some apprehension of the results of its action—results that can only be known as they are developed in the century to come.



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THE SERMON.

The convention sermon was delivered by the venerable Bishop Bedell, of the diocese of Northern Ohio. The theme was "The Continuity of the Church of God." Following is the full text:

The house of God, which is the Church of the living God, the pillar and ground of the truth.—I. Tim., iii., 15.

FATHERS AND BRETHREN—Our subject is the "Continuity of the Church of God."

It is a theme appropriate to our centennial season.

It is a theme akin to the gracious providences which have brought us thus far toward the setting sun, gathering the representatives of our tribes in a city which at the beginning of the century had no name nor place, but which to-day, with a population of over 700,000, stands fourth among the cities of our Commonwealth.

It is a thought which, at the basis of all our hope as a missionary Church, gives a reason for the effort we are making to endow our missionary bishoprics and to solidify the foundations of our religious commonwealth. It is a thought which lies at the root of any clear conception of that problem which now engrosses so many healthy minds and hearts—the organic unity of Christendom.

"The continuity of the Church of God." I take the phrase from its latest use in a tract by the Bishop of Northern Texas—a tract so logical, concise, and accurate in delineating the unbroken history of our particular Church since the age of the Apostles that we may well hope that all whom I address are familiar with it. But, fathers and brethren, the term has a wider application than to a community which boasts only of eighteen hundred years of life.

"The House of God, the Church of the living God," the pillar of the truth, the ground on which truth stands, can not be the creation of any age for that age. The Church of God is firm as the earth on which truth rests; strong as the pillars of heaven which support the throne; living as the living God whom it represents; eternal as the household of the Great Father which it gathers out of all the ages.

And my distant object is to show, not that the Church to which we belong has existed for eighteen hundred years, but that it has always existed on earth, and that its principles of organization, its objects, and its methods have always been the same, and do present an absolute continuity. The inference is that they are unchanged because unchangeable.

This is the practical aspect of the subject. The argument which it presents to show the obligation of Christian faith on our consciences is cumulative and of exceeding force. If the Church has existed, not for eighteen hundred years alone, but for six thousand; if the ministry have been ambassadors for God since the beginning of time; if the sacraments have been the divinely ordered means by which men have been acknowledged as members of the family of God beyond the memory of man and for a period before history; if the message of the gospel has been one and the same since our first parents heard it in Eden, and no other method of salvation has ever been proclaimed by divine authority, then is the danger infinite of those who neglect that great salvation; then is the happiness supreme of those who, under that ministry, within the safeguards of those sacraments, shelter themselves in faith upon that Saviour who has been the hope of the whole communion of the saints for six thousand years.

Our Lord foreshadowed this idea when He said: "Your father Abraham rejoiced to see My day, and he saw it and was glad." Abraham was a member of the first form of the Church, the patriarchal. Our Lord presented this idea clearly to His three disciples on the Mount of Transfiguration; for Moses and Elias, who were talking with him, like Himself, were members of the second form of the Church, the Mosaic; while His disciples were to be members of the third form, the Christian. And so you have my thought—three forms, but one Holy Catholic Church.

Our argument is historical. Events hold a similar relation to the philosophy of history that facts bear to the conclusions of science.

If it be found that events having no natural relation to each other lie in a constantly recurring series, that they are grouped in a system, that their order is that of regular sequence, the inference that they have been directed by a Providence acting with wise design is as well warranted in history as it is in science. We have such an argument before us to-day. But its weight will depend upon the facts; upon the correctness of their grouping, and upon their unbroken continuity.

For the facts we shall depend on history. For the grouping we shall be guided by that inimitable definition of the Church given in our nineteenth Article of Religion. And for your conviction that the facts exist in unbroken continuity we shall depend upon your judgment. In presence of such an audience it is certain that I shall recall some facts which are familiar, but their statement is necessary to the argument; and he is not a safe advocate who, for fear of repetition, omits any fact which completes the chain on which his conclusion hangs.

The nineteenth article of religion presents four groups of facts:

1. A congregation.
2. Its topic of instruction.
3. Its bond of organization.
4. The sacraments.

The question is, does this grouping of facts appear at every age, and are the events implied in it so continuous that they cannot be referred to a natural selection, but can only be explained as designed by Providence and as being the ordinance of God?

There is such a Church in this age. I need hardly press the point. Eight hundred years have not diminished the vigor of its life. Its forms have varied; oriental, occidental, Apostolic, Nicene, mediæval, reformed. At different eras there has been greater or less simplicity in its ritual. The number of the ranks, not the orders of its ministry has varied. There have been unauthorized additions to its two sacraments. There have been equally unauthorized attempts to simplify its ministry, its ritual, and even its sacraments. But the same Church with which we worship to-day, in all its principles, is described to us in the pages of the pastoral epistles of St. Paul, and in the Acts of the Apostles.

Thirty years previous to the organization of the Church in the diocese of Crete, our Lord was living. Of what church was Christ a member? And so we pass to the critical point at issue in this discussion.

Our Lord Jesus Christ lived and died a Jew. He was member of the community which Moses founded; admitted into it by its significant sacrament of admission; acknowledged as entitled to its privileges; partaking regularly of its sacrament of profession; giving conscientious obedience to all its obligations. Was it, or was it not, the Church of God?

We apply the tests by which we are accustomed to discern the Christian Church. We find that the subject of the preaching in the congregation of faithful men to which our Saviour belonged was the Messiah, and its basis the written revelation from God. Take Simeon's sermon; it is a commentary on the prophets. Take John the Baptist's sermon; it is an exposition of the prophets. Take the sermon of Jesus in the synagogue; it is an application of the prophecies. Its subject! "A suffering Messiah."

Listen to the cry from Jordan. It is the mysterious prophet, in camel's hair vestment and girdle of leather, standing amidst a crowd of excited followers, all baptized into the faith of anticipations, full of Elias' vision of one that is to come "whose shoes I touch I am not worthy to unloose." He sees Him coming from Galilee to Jordan, an undistinguished Nazarene. Ye listen, as John points all eyes to Him: "Behold the Lamb of God, that taketh away the sin of the world."

Then as for the preaching of the law within the Church, let one sermon of our Lord Himself suffice. "Good Master," said one, "What shall I do that I may inherit eternal life?" He answered: "Thou knowest the commandments. This do and thou shalt live." And if anyone wonders that this new Teacher shall insist upon the old precept, He replies: "I am not come to destroy the law or the prophets. I am come to

fill it." Here is the preaching of the law: "The law, a schoolmaster, to bring men to Christ," in that Church as in this.

That Church had its two sacraments, and two only; its sacrament of admission, circumcision, and its sacrament of perpetual obligation, the passover. Our Saviour was circumcised on the eighth day, according to the law, and so admitted into fellowship with the Church of God. When He was 12 years old, old enough to make the journey to the temple at Jerusalem, and enter into the privileges of the Church, He became one of the children of the precept, or, as we should say, was conformed, and took His place openly among professing members of the Church of God. After He was 30 years of age, the ordinary record reads, both concerning disciples and Himself, for they were all Jews alike, that they "went every year to Jerusalem at the Feast of the Passover."

Now the ordinance, the passover, was in every sense a sacrament. It was a memorial of a sacrifice. It celebrated a deliverance. It was a sign of the grace promised in a coming Messiah. It was a divinely appointed pledge of the fulfillment of all God's promises to faithful Israel, and it was a feast upon a sacrifice.

This church had a ministry, in three orders. I need not press that point as if it were doubtful.

Thus, far away before the Christian Church was born, we find the Church of God existing, in every essential feature of Divine organization. That Church was fifteen hundred years old at the Christian era. And it had a history, worthy of the grandeur of the purposes, for which God had ordained its law and its gospel, its ritual, its responsive prayers and hymns, its sacrifices, its sacraments, and its ministry. It was the guardian of revelation. Within its sacred ark God's law written on the two tables was preserved, until the age should come when it might be inscribed on parchment, and safer still, be written on the hearts of His children. Samuel taught that law in his schools of the prophets. David and Solomon appointed priests whose special duty was to preserve the sacred rolls. The sweet singer of Israel added to them his immortal songs. The wise preacher appended his inimitable proverbs. Isaiah inscribed on the memories of Jerusalem his evangelical recognition of Messiah. Daniel told the prophetic story of the coming of captives of Babylon. Ezra, the priest, brought all the rolls together, and made one "book, of Moses, the prophets, and psalms." And then crowds of Jewish merchants who carried Hebrew learning into Alexandria, and there received from Grecian emigrants a knowledge of the graceful language and refinements of Macedon, became instruments, under God, of translating the sacred scriptures for the library of Ptolemy. So the Church of God, in Egypt, embalmed its body of truths in imperishable Greek. Thus it happened that Greek took its place beside the Hebrew as a sacred language of the Church of God. Our Saviour and His apostles read the scriptures in both languages, while the vernacular was a language mingled of the two. But mark the providence of God! For now that the Church of God, founded by Moses, had completed its task, and was about to burst its narrow bounds of national restriction; now that it was about to give place to the Church of God founded by Christ; now that it was about to admit all nations to its privileges, the very language of the sacred scriptures, through the instrumentality of the Church itself passed from the narrow limits of national Hebrew into universal Greek—the language of the civilized world.

Beyond the year 1491 B. C.—it is 3,377 years ago—our records of the Church of God cease to be historically continuous, but they are not less satisfactory. Yet in the prehistoric period the records of church life are fuller than the records of all other life, social or national, and have been confirmed by antediluvian research, especially during the present century. The story of Genesis, as told by Moses, is supported, wherever the same subjects are treated of, by the ancient hieroglyphics of Egypt, or the cruciform writing on the stones and pottery books of Nineveh. We have indeed only glimpses of this ancient Church of God, during the first two thousand years of the world's life. But

seen through the fractures in the mists of distant centuries, the continuous existence of the Church is no less evident than if the mist were wholly rolled away. As when one looks out from the Catskills, on a summer's morning before the sun has lifted the veil from the valley of the Hudson, a mighty sea of billowy vapor fills the whole area, across from Catskill mountain rocks to the Berkshire hills, and north and south from the Adirondacks to the gate of the highlands at West Point. It is as if a world of busy life that but yesterday filled the valley were blotted from existence. Mysterious mists are the only answer to our eager questioning. But as the sun-glow wakes the clouds, and they begin to heave, suddenly a rift in them for a moment reveals a silver river here, there, above, below; glimpses only. Yet the observer no more doubts the fragmentary story of the glimpses than he doubts the uninterrupted noon-day vision of the majestic flood. So are prehistoric glimpses of the Church of God.

Its first record is in the days of the grandson of Adam, and is singularly like that which notes the formation of the Christian Church. We read "the disciples were called Christians first at Antioch." So we read in the time of Enos: "Then began men (as the margin has it) to call themselves by the name of the Lord." It was a gathering of the Church of the Lord, in contradistinction to the children of Cain, who, as the same record reads, had "gone out from the presence of the Lord."

This was in the first century of human history. Now the same Church of the Lord existed two thousand years afterward, at the time that Moses was "encamped at the mount of God," and when he was about to form the ecclesiastical system which bears his name. For Jethro, his father-in-law, visited him; and Jethro, "the priest of Midian, took a burnt offering and sacrifices for God; and Aaron came, and all the elders of Israel, to eat bread with Moses' father-in-law before God." This Midianite priest, a minister of the primal Church, offered sacrifice for Moses, the prophet, and Aaron, who was the first high priest. They acknowledged his ecclesiastical authority, accepted his sacred service, and then Jethro led them to the sacramental feast that followed the sacrifice. But this is a long leap across twenty centuries; and the argument does not require more detail, may be made more impressive by it.

We trace this patriarchal form at various points during this period. In the times of Enos, "the seventh from Adam," as St. Jude records, "who walked with God;" who prophesied of judgment to come; in Noah's days "the eighth man from Adam" as St. Peter records "that pre-her of righteousness," in the days of Terah who was a Chaldean, and who, whilst dwelling in Ur, received a revelation from God through Abram, his son, and at once obeyed it; in the days of Abraham and of Lot; in the days of Melchisedek, the king of Salem, who was also "priest of the most high God, who brought forth bread and wine" for Abram, and blessed him who was heir of the promises, in the times of the Pharaoh, who, when Abraham made his first visit to Egypt, and until after Joseph's death, a period more than two hundred years, are constantly spoken of as worshippers of the true God. We call this church the patriarchal because its distinguished characteristic was that it acknowledged a family or tribal head. In this it followed the conditions of civilization. People were living in tribes. Nomadic habits were familiar. Government was paternal. Nations were only being formed and cities were being gathered. The type of communal life was tribal and patriarchal. Within this Church of God were the same groupings that mark the identity of the church in other ages. It was a visible congregation of men faithful to the one true God, and governed by, and owing a allegiance to, the revelation of His will. This Church was principally distinguished by its doctrine and practice of sacrifice, which, from the beginning, indicated God's horror of sin, the necessity of atonement, and the sufficiency of faith in God's promise through the blood of an innocent sufferer, substituted for the sinner. It practiced circumcision as

the sacramental rite of admission into the church. How early this sacrament was introduced we cannot say. Our Saviour declares "Moses gave you circumcision, not because it is of Moses, but of the fathers." It was therefore a sacrament of the church before Moses' time. Historically we know that it was the seal of the Lord's covenant with Abraham, and that was five hundred years before Moses.

It may be properly affirmed that the sacrifice ordained by God and constantly used in this patriarchal Church was the nature of a sacrament, and served a similar purpose with the late Passover feast among the Jews and the still later Lord's supper among Christians. So far as the record indicates, in the earliest ages a feast always followed the sacrifice. It was a pledge of brotherly love and fellowship in the worship of the one God. But the more essential fact that wherever their records give any indication of purpose the patriarchal sacrifice prefigured "the Lamb of God, that taketh away the sin of the world," and was a divinely-appointed "sign and seal" of grace to those who trusted on the promises announced through the "seed" of the woman, who should "bruise" the serpent's head. These sacrifices were links in the chain that connected the Passover and the day of atonement with the cross of Christ and with all the precious mercies that are signified by it.

That patriarchal church had its ministry. As the organization of society was tribal and family, the organization of the ministry necessarily followed the same rule. All sacrificial, prophetic, and executive offices in the patriarchal Church were executed by the family priest.

And so we have gone back step by step in reviewing the history of God's people from this day in the nineteenth century to the first century of the world, four thousand years before Christ. At every step we encounter the same groupings of facts. No essential principle has been changed. There have been three forms of organization—the patriarchal, the Mosiacal, and the Christian, these only. But these varieties of form involve no variation of principle. They merely followed the developments of society, and the progress of the Messianic work. It remains, then, only to show how the one form passed into the other, without shock to religion, and so secured the continuity of the Church.

It is a curious fact that at each change in dispensation the churches overlapped each other. For a time they existed together, each retaining its position as a church, until, in the progress of religious opinion, the elder gradually lapsed and the newer became dominant. As I have shown, the authority of the patriarchal church in Midian was acknowledged by Moses, even at the time when he was preparing to establish the Jewish system. And it continued many years after. Barak was probably a representative of that church; evidently was the worshiper of the true God, although beginning to mingle the customs of the worshippers of fire and the sun with his simpler patriarchal ritual. He sent to Baalam, son of Beor, who was a prophet of the true God, and acknowledged as such. Nearly one hundred years after the establishment of the Jewish church we find Heber the Kenite, who had separated himself from the then idolatrous Midianites, dwelling among the Israelites, (not as yet part of their body. Indeed, we trace the continued influence of the patriarchal religion and the power of its divine traditions among many people who survived the era of the Exodus; some now extinct, but some existing to the present day, like the Shemitic races, who were pushed further east into Hindostan and Cambr. A curious illustration is given in the historical books of the Maccabees, for on an occasion Jonathan sent an ambassador to the Lacedaemonians, claiming them as kindred to the Jews because they were descendants of Abraham. Some of the patriarchal tribes were provisionally separated from the neighborhood of the Jewish church; but those who remained in contact with it were gradually absorbed by it. The faith being the same, the less powerful gradually accepted the terms of the stronger; and so

Continued on page 6.

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Bishop's Sermon—Continued from page 5. without a shock the continuity of the Church was preserved.

Still more significant is the history of the passage of the Jewish into the Christian Church. The Apostles were all children of the covenant, and remained professed Jews for many years after the crucifixion. The "five hundred brethren" who formed the nucleus of the Christian Church were all Jews, either native or proselytes. The "three thousand" who were converted at the Pentecost had all come up to Jerusalem to "worship at the feast." For eight years or more, until St. Peter admitted Cornelius the Centurion into the Church, none but Jews were Christians, the two churches coalescing. Prejudices were naturally aroused when Gentiles were permitted to enter by Baptism only, without circumcision. But public opinion, divinely guided, settled that incipient controversy—as enlightened public opinion has always settled contentions in the Church. Those who were Jews continued in the customs wherein they were brought up. They continued to worship in the synagogues, and observed the ancient Sabbath. Those who were converted from among the Gentiles recognized only Christian customs. After the destruction of Jerusalem and the dispersion of the Jewish nation, Jewish customs gradually disappeared from the Church of Christ, and Christian modes absorbed all others. There was no jar in passing from one to the other.

The faith was not changed—and those whose hearts were one in Christ Jesus learned that forms are not of the substance of religion, and may and ought to be unified in such wise as to produce peace and love among brethren.

Few more impressive lessons are taught by this review of history than that forms are not of the substance of the faith, a lesson which must pass beyond the creed of the lips into the creed of the heart of every body of Christians before there can be a reasonable hope that the spiritual unity, for which our Saviour prayed, can be manifested to the world by any sufficient organic union of Christendom. It must become a principle so controlling and energetic that it will not be thwarted by the necessity of sacrificing cherished prejudices, valuable economies, or established habits.

Forms are not of the substance of the faith. Forms have changed, but the substance never. And each form, in its day, has been thoroughly successful for maintaining the truth. Even the forms of the sacraments were changed without disturbing the substance. The cutting off the sins of the flesh is only another way of describing the new birth; and the Passover lamb pre-figured with the Lord's supper recalls to mind—the one great Sacrifice on which faith has always reposed. At three changes of dispensation, the Churches lived for long years in harmony. At last at each era the new absorbed the older without observation, and the continuity of the Church remained unbroken.

Is not this the Church of the living God? This community unbroken in continuity of fellowship from the first age to the six thousandth? Facts presented in the same groups at every age and events occurring in precisely similar sequences are not to be reasonably accounted for unless as evidences of design. They reveal a purpose in the mind of a wise superintending Providence. If they designate the Church of God in this nineteenth Christian century they designate, as certainly and precisely, the same Church of God through all centuries back to the first in human history. These facts could not group themselves, nor could these events follow in precisely the same series, from natural causes only? Take one illustration. The law of division of time by weeks of seven days has been general, and is traceable through the earliest traditions of national or tribal life. I know of no principle of natural selection which could have produced this constant series of events. Until the Christian era the seventh day in the series was the Sabbath. Since the close of the first century Christians have made the first day their Sabbath. And since the fourth century Mohammedans have cele-

brated their Sabbath on the sixth day (Friday). But the variation in applying the principles arose not from natural selection, but from voluntary choice. So that in the three great religious bodies which now unite in revering the laws of the ten commandments,—Christians, Jews and Mohammedans,—while each calculates its week by sevens of days, each observes a different Sabbath; but the variations have a known cause. Can the principles, the foundation of them all, be without a cause? Is it reasonable to attribute its existence to any cause less omnipotent than the Divine will?

It may be granted that a natural reason has led God's servants to found congregations—i. e., as a means of preserving the integrity of religion, and defending themselves from an irreligious world. But what natural cause will account for the development of two sacraments within those separate congregations, in each of these three dispensations, and the stoppage of the development of sacraments at that point; so that the true Church of God has never acknowledged more than two sacraments, through six thousand years. Or, by what natural selection has the ministry exhibited precisely three orders, and only three, during three thousand years? Other ranks have appeared at various times, but no other orders.

And what account shall be given of the wonderful fact that this ministry has devoted itself wholly to the preservation of the revelation of God's will, and has taught one only gospel—Messiah, and one only law.

History teaches any religious philosophy, it teaches that this ecclesiastical system was founded and has been preserved, by the wisdom and the will of God. And the unbroken continuity of the Church through nearly six thousand years, becomes a ponderous fact, in the scale of men's judgment, concerning matters of religion.

That is a grand thought! The continuity of the Church of God! Among every generation of the human race this Church has been winding its way, in unbroken line. A golden thread, that glistens in and glorifies the web of human history. A silver chain, that links every generation with the throne of God. A noble procession of immortal men, passing grandly through the changes of a mortal life into eternity with God. Men of one idea, possessed of one great conception, pledged to one high service, signed and sealed for one beloved Master. How majestically they move through the aisles of the past; sometimes in mysterious silence, sometimes amidst jarring elements of thought; now, whilst quiet peace prevails; now, whilst war and tumult and persecution crowd upon the path. Continuously they move. No alterations of joy or danger shake the steady ongoing. We see a martyr at the very gates of paradise. We hear a preacher in the streets of ancient Enos. A veteran in the service of God stands, with his three sons, at the base of Ararat, to pledge them to Messiah beside his altar of sacrifice, as they go forth to re-people a world. It is the pilgrim from Ur who at one hundred years of a life of faith presses to his bosom the heir of Messianic promises. A bright-eyed youth drives in Pharaoh's chariot through the streets of Mizraim; and while Egyptians bow before him as the representative of Messiah's line, out of ruined Egypt, amidst darkness that might be felt, whilst cries of desolate hearts are shaking every household, the Church of God, saved by a great deliverance, is pressing toward freedom and Messianic promises. Emerging from the cloud on Sinai, one of the grandest forms in history descends the mount to join the procession—a man whose face is veiled, because the glory of God is still flashing on his brow. In his hands are tablets written by the very finger of the Almighty. He walks awhile amidst the church; his eye undimmed at 120 years and his natural force in no whit abated. He leaves it; but leaves behind him, for all ages that are to follow, a law which, for absoluteness, universality, and reach of its principles, has no parallel among the works of human law-givers.

There is no conceivable act of righteousness which is not included in its precepts.

There is no possible form of sin which is not forbidden by its edicts.

This lawgiver ascends Mount Pisgah and is lost to sight; but the law, which he has left, is the "schoolmaster" to bring a world to Christ.

But now the mist of tradition begins to clear, and history takes its place.

There is a judge within the church who, walking through life without a stain, at its end could call a whole nation to witness his integrity. But before he has passed away his aged eyes have discerned the ancestor of Messiah, and anointed him as the founder of Messiah's line.

There is a shepherd boy who exchanges a plaintive reed and merry harp for a scepter and a throne; but whose immortal songs, both as shepherd and as king, the Church has always interpreted as praises of Messiah.

There is the austere prophet who gathers Israel on Mount Carmel for a day of reformation, and, as the evening shadows fall, fills the River Kishon with the blood of idolatrous priests.

This Elijah, we are taught by Christ Himself, was the acknowledged type of the forerunner of Messiah.

There is the prophet whose evangelical messages cause the narrow ways of Jerusalem to ring with the hopes of a Messiah.

There is the prophet always in tears for the woes that are coming on his city, but who yet can see Messiah clearly amidst all his lamentations.

There is a ruler of men who, though a Jew, governs Babylon, and holds the key to the fate of Chaldaea. He pictures in the visions of the night an image which contains within its mysterious members the whole story of the future succession of earthly kingdoms, until the "stone cut out without hands" shall fall upon them all and become the last great kingdom, the Church of the Messiah. And then in rapid succession there press upon our vision apocalyptic men and martyr men, great teachers, master preachers, grand reformers of the Christian age. Learned men, men who have measured the heavens, men who have traced the pathway of the stars, men who have discovered the laws by which the harmony of worlds is governed. Philosophic men, who have revealed the deeper mysteries of the mind. Poets, historians, teachers, advocates, and defenders of the faith, who, golden-mouthed or silver-tongued, have wielded the mental forces of their age. All of them signed and sealed for Christ; all of them consecrating their powers for Christ; all of them saved by the precious blood of Christ; all of them trusting and rejoicing in their faith in Christ. They have passed and are passing into immortality with God. It is the continuous procession of the Church.

Am I speaking to any man or woman in this day who is not a member of this glorious company? I pray you be not left one side. It is pressing with unbroken faith through the infidelities of these degenerate days. Its principles have never altered. Its elements remain unchanged. It worships one name, the Triune God. It follows one guide, the book of God's revealed will. It knows one Baptism, in "the name of the Father and of the Son and of the Holy Ghost." It shares in one sacramental feast. It carries one symbol, the cross. It recites one creed, in which all apocalyptic truths are crystallized—salvation by the atoning blood of Christ, who was crucified. Can anyone hope to be saved by any other name? Is there a gospel under Heaven given among men if he be not that to which the Church has witnessed for six thousand years?

The unbroken communion of the children of God, faith! The one fellowship with the Saviour of men! The unsevered chain of brotherhood, from the first day of promise until now. This is "the Holy Catholic Church; the communion of the saints." This is "the house of God;" the ever-continuing "Church of the living God;" the pillar which through all ages has upheld the truth, and the immovable ground on which that truth shall stand forever!

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ARTICLES ON THE CHURCH.

are contributed by distinguished writers, or republished from contemporary Church Literature. Recognizing the tendency of all Christian bodies to the observance of the Christian Year, THE LIVING CHURCH will continue to give to this subject special attention.

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In this department THE LIVING CHURCH may claim to have done signal service. The series "Why I am a Churchman," by the Rev. A. W. Little, which has attained a world-wide celebrity, Heroes of the Church, and the articles on the Saints' Days, and other Commemorative Days, have been widely read and quoted.

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has resolved and will continue to receive, intelligent discussion and criticism from competent writers. THE LIVING CHURCH does not treat this question from a partisan point of view, but gives full scope to enquiry and opinion.

INDEPENDENT EDITORIALS

on all questions affecting the welfare of the Church, are promptly furnished. While seeking to maintain Church principles and polity in their integrity, and upholding the standard of the Bible as interpreted by the Creeds, editorial contributors do not approach any question with bigotry and intolerance. THE LIVING CHURCH is the champion of all the liberty which is consistent with truth and order.

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is a department which gives to the reader pithy paragraphs from contemporary journalism upon vital questions of Church and State.

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receives constant attention, and no issue of the paper appears which is not in some way calculated to aid the pastor in his work among the people.

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Prompt attention by competent critics is given to new books and periodicals. The book-buyer can depend upon an impartial and discriminating estimate of books and periodicals noticed, without fear or favor of publishers.

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are not among the least of the attractions offered. While it is not possible to secure for every issue several poems of the highest order, THE LIVING CHURCH claims to have published during each year, a great number of original poems of merit.

LETTERS TO THE EDITOR

are published in every issue. While editorial discretion is exercised in the exclusion of extreme views, a wide latitude is given to discussion of liv questions.

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accorded to THE LIVING CHURCH, and a judicious outlay of capital, have placed it upon a safe financial basis, and the proprietor is now in a position to give assurance, under God's blessing, of permanence and success. With the purpose to maintain the present low rate of subscription, he counts upon the influence and aid of all subscribers, especially of the clergy, to increase the circulation of the paper. As in the past,

PROGRESS AND ENTERPRISE

will in the future characterize the management of this journal. To promote the interests of the Church and the welfare of its many thousand readers, will be its constant aim. As circulation and revenue increase, improvements will be made in contents and appearance, and THE LIVING CHURCH will maintain its place as

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Woman's Auxilliary.

At 10 o'clock this morning there will be services a Grace Church, Wabash Ave., with Holy Communion and Bishop's address to the Woman's Auxilliary.

At 2:30 a business meeting of the Woman's Auxilliary will be held at the Methodist church, corner of 14th St., when addresses by some of the Bishops and by Miss Sibyl Carter and others may be expected.

Twenty-nine dioceses were represented yesterday by officers of the Woman's Auxilliary, who were entertained for lunch at the residence of Mrs. Ramsey, corner of Cass and Huron Sts., and held a meeting preparatory to that which occurs this afternoon.

The Locations of the City Churches.

The St. Andrew's Brotherhood has done a very thoughtful act of kindness in presenting each member of the General Convention with a map of Chicago and a Church directory. Central Music Hall is a good point to start from to reach any church in the city. The following is a list of churches, with hours of service, and street car lines running to them from Central Music Hall and vicinity:

SOUTH SIDE.

Grace Church.—Rev. Clinton Locke, D. D. 1451 Wabash avenue. Wabash Ave. cars pass the church.

Trinity Church.—Rev. L. S. Osborne, corner Michigan avenue and 26th st. State street or Indiana avenue cars to 26th street. Sunday services, 11 a. m., 7:30 p. m.

Church of St. Clement.—Rev. J. H. Knowles, State street near 20th street. State street cars pass the church. Sunday services, 7:45 a. m., (Holy Eucharist) 10:45 a. m., 7:45 p. m. Daily services, 7 a. m., (Holy Eucharist) 9 a. m., 5 p. m.

St. Mark's Church.—Rev. B. F. Fleetwood, corner Cottage Grove Avenue and 36th street. Cottage Grove Avenue cars pass the church. Sunday services, 8 a. m., (Holy Communion) 10:30 a. m., 7:30 p. m.

St. Thomas' Church.—Rev. J. E. Thompson, Dearborn street near 30th street. State street cars to 30th street, 31st street cars to Dearborn street. Sunday services, 7:45 a. m., (Holy Communion) 10:30 a. m., 7:30 p. m.

Church of the Transfiguration.—Rev. Walter Delafield, S. T. D., Prairie Avenue and 39th street. Indiana avenue cars to 39th street, 39th street transfer cars. Sunday services, 10:15 a. m., 11 a. m., (Holy Communion) 7:30 p. m. Daily services, 9:30 a. m., (Holy Communion Thursdays) 5 p. m.

St. Paul's Church.—Rev. Chas. H. Bixby, Lake Avenue between 49th and 50th street. Illinois Central suburban trains to 50th street. Sunday services, 8 a. m., (Holy Communion) 11 a. m., 7:30 p. m.

WEST SIDE.

Cathedral SS. Peter and Paul—The Bishop, Rev. L. Pardee, corner Washington Boulevard and Peoria street. Randolph and Madison street cars to Peoria street. Sunday services, 7:30 a. m., (Holy Communion) 10:30 a. m., 7:30 p. m. Daily services, 7 a. m., (Holy Communion.)

Epiphany Church.—Rev. T. N. Morrison, Jr., corner Ashland avenue and Adams street. Madison street and Ogden avenue cars to Ashland avenue. Sunday services, 8 a. m., (Holy Communion) 10:20 a. m., 7:30 p. m. Daily services, 8 a. m.

Calvary Church.—Rev. W. H. Moore, Warren avenue near Oakley street. Madison, Randolph or Lake street cars to Oakley street. Sunday services, 7:30 a. m., (Holy Communion) 10:30 a. m., 8 p. m.

Church of St. Andrew.—Corner Washington and Robey streets. The Rev. W. J. Gold, Priest in charge. Thos. E. Green, Lay Reader. Sunday services, Holy Eucharist, 7:30 a. m., Matins and sermon, 10:30 a. m., Evening and sermon, 7:30 p. m. Fridays, Litany and address, 7:30 p. m.

St. Stephen's Church.—Rev. Antoine Lech-

ner, Johnson street, north of W. Taylor street. W. 12th street cars to Johnson street, W. Harrison street cars to Loomis street. Sunday services, 10:30 a. m., 7:30 p. m.

Church of Good Shepherd.—Rev. A. P. Greenleaf, Millard Avenue. Take C. B. & Q. suburban trains to Millard Avenue. Sunday services at 4 p. m.

NORTH SIDE.

St. James' Church.—Rev. W. H. Vibbert, S. T. D., corner Cass and Huron street. Clark or State street cars to Huron street. Sunday services, 8 a. m., (Holy Communion) 10:45 a. m., 4 p. m., 7:30 p. m.

Ascension Church.—Rev. E. A. Larrabee, corner N. Clark and Elm streets. N. Clark street cars to Elm street. Sunday services, 8 a. m. (Mass), 11 a. m., 7:30 p. m. Daily services, 6:30 a. m. (Mass), 9 a. m., 4:30 p. m.

St. Ansgarius' Church.—Rev. John Hedman, Sedgwick street near Chicago Avenue. Chicago Avenue cars to Sedgwick street. Sunday services, 10:30 a. m., 7:30 p. m.

Church of Our Saviour.—Rev. W. J. Petrie, corner Lincoln and Belden avenues. Lincoln avenue cars pass the church. Sunday services, 10:30 a. m., 5 p. m.

All Saints' Church.—Rev. James Foster, 757 N. Clark street. Cars on N. Clark street pass the church. Sunday services, 11 a. m., 7:30 p. m.

CHURCH INSTITUTIONS.

St. Luke's Hospital.—Indiana avenue, between 14th and 16th streets. Wabash avenue cars to 14th street.

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will be held (D. V.) on Sunday night, October 24, at 7:30 o'clock, in Grace church, Chicago. The business meeting will be held Thursday, October 21, at 7:30 o'clock, in same church.

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The Rev. Wm. R. Huntington D. D., of N. Y. City is a guest of Gen'l A. C. McClurg, 94 Cass St.

Senior Rodriguez, of the City of Mexico, is in attendance at the Convention, in the interests of the Church of Jesus, of Mexico.

Bishop Binney of Nova Scotia, and Dean MacMichael of Montreal are among the welcome guests of the Convention.

Delegates who have not received lunch tickets are requested to call on Secretary Rushton or W. K. Ackerman.

A branch of the P. O. will be found in the lobby, also a telegraph office. The telephone for the use of the Convention is in Secretary Rushton's office, No. 70, State St., room 14; directly opposite the Central Music Hall. The Daily Living Church will also have a desk in the lobby.

The book and publishing house of A. C. McClurg & Co., will be found a most attractive place for the members of the Convention to visit for an occasional resting time. The latest Church publications will be found on hand, and a convenient portion of the main floor set apart for the members of the Convention, under the charge of Mr. Mitchell, who has been well known to the clergy for the past twenty years.

It should not be forgotten that the discontent which exists among the laboring classes is caused in great measure by the neglect of capitalists to recognize the responsibility of the stewardship of wealth. Rich men are too apt to say, "Am I my brother's keeper?" The man of means who uses his money only for self is possibly as great a danger to society as the anarchist who hews sedition from the curbstone.

The Church Eclectic.

CHURCH UNITY.—That is not to be secured by any such scheme as "Good Lord, good devil," and "nothing is of any consequence"—"anything makes no difference." Compulsory temperance and women's suffrage, are no part of Christianity. We must have the Catholic Faith and the Catholic organization to be in the Holy Catholic Church of the Creeds. We did not make our Church—we received it. St. Paul says he delivered that which he also received. Therefore we cannot change it by vote as voluntary societies do. We cannot surrender what is not ours. The question is not what "each shall give up," but what is "the one Lord, one Faith, one Baptism" that all Christians should acknowledge. Have the sects found it by leaving the Church? Certainly it is sure enough history that we never left them. By their own witness, their new platforms have vanished; but the old Catholic Creeds remain.

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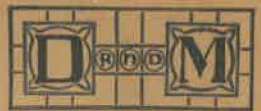
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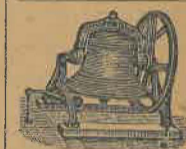
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