

considered under three heads, namely, Her teaching as to doctrine, Christian living, and ritual.

As to doctrine, the Church is a living witness to the great truths that however *opinions* may change the *Faith* never changes; that the Church of Christ is built upon a rock, and that the gates of hell have not prevailed against Her; that the Church of Christ and the Faith taught by the Church are historical; that man did not make the one or invent the other. In the midst of much skepticism, much blasphemy, the Church stands firm to the apostolic order, and the Faith once for all delivered to the saints; She continues still steadfast in the Apostles' doctrine and fellowship, in the breaking of bread and in the prayers.

As to practical Christian life She tries to set forth a manly, robust and noble ideal, teaching the facts, and not a philosophy of Christianity as the essence of belief; to do duty, not to feel satisfaction, as the test of Christian living; testifying that all men are children of God, though often disobedient children; that our Father in Heaven is not a hard master, but blesses all earnest devotion, all honest labor, all innocent joy; that He loves and blesses us in every place, when we do right, in place of business, and in place of amusement, as well as in church and before the altar; in a word, the Church witnesses to the Faith, to the supernatural in religion, and to the sanctity of all upright living. In this she differs from many religious organizations which find no place in life for the saint, because they insist so strongly on the human side of the Faith; from others who have no place for the man,

because they leave no room in the Christian life for recreation and the social wants of humanity.

As to ritual, the Church sets forth the truth that we come to God's house, not to worship human genius, no matter how eloquent; not for a selfish desire to have our feelings played upon or our intellect schooled by the preacher, but to stand in God's presence, and to worship and adore a present Lord. Hence we emphasize, by the architecture of the building, the dress of the minister, the ritual of the service, God's presence, and the fact that we are celebrating before Him mysteries ordained by Him. Here, too, everything speaks of an historic Church and faith, and we feel that our Christian belief is not a thing of yesterday, but has a history never to be forgotten. Again, the Church remembers that man is not a spiritual being but made up of body and soul, and that until we are clothed upon with the body spiritual we must receive spiritual things through outward and visible signs—signs perceived either by teaching, by seeing, or by hearing; hence forms and ceremonies which, appealing to the senses, speak of things not seen—God's presence, kneeling to pray to Him, standing to praise Him; God's service and God's house, our offering of our best gifts in architecture, in art, in music, glorifying God by the first fruits of all which He has given us. It may be said that they are often empty forms, but we may reply in the language of one of the Hares: "Of what use are forms seeing that at times they are empty? Of the same use as barrels, which at times are empty too." —*Selected.*