

EPISCOPAL CONVENTION.

Nineteenth Day's Proceedings—A Free Discussion Upon Ritualism—Views of the Deputies from Pennsylvania—Speeches by Rev. Drs. Howe and Goodwin and William Welsh, Esq.—Definite Action Postponed for the Present.

New York, Oct. 28. The nineteenth day of the Protestant Episcopal Convention was commenced this morning at half-past nine o'clock with the usual morning services, conducted by the Rev. F. H. Hanson, of Alabama, and the Rev. Mr. William H. Clark, of Georgia.

The Dedication was pronounced by Bishop Lee, of Iowa. The record of yesterday's proceedings was read, and adopted by the Convention. The closing services of the Convention will take place in the afternoon of the day's session, the members of the Convention being evidently tired of the prolonged session and anxious to get home. The attendance of spectators was large this morning, in anticipation of hearing a spirited debate on the subject of "Ritualism."

Adjournment. The Rev. Dr. Meade moved that the Convention adjourn on Thursday evening. The Convention adjourned on Thursday evening.

Mr. William Welsh, of Philadelphia, of the Committee on Arrangements, stated that the closing services of the Convention will take place in the afternoon of the day's session, the members of the Convention being evidently tired of the prolonged session and anxious to get home. The attendance of spectators was large this morning, in anticipation of hearing a spirited debate on the subject of "Ritualism."

Standing Committee. The same committee also reported adversely against the amendments to make new dioceses have their standing committees composed of an equal number of clergymen and laymen. Agreed to.

Standing Bible Committee. The Rev. Dr. De Wolf Howe, of Philadelphia, moved that the Rev. Dr. Hare, of Philadelphia, and Rev. Dr. Potts, of New York, be added to the committee to examine the proof-sheets of the standard Bible, in the places of two deceased members of that committee. Agreed to.

The Ritualistic Question. On motion of William Welsh, of Philadelphia, the special order of the day, the report of the Committee on Canons, respecting Ritualism, was taken up.

The question of the indefinite postponement of the entire subject of Ritualism, offered yesterday afternoon, came up for consideration.

The Rev. Mr. T. C. Pitkin, of Michigan, was opposed to the motion of indefinite postponement. He did not want the elaborate majority and minority reports on Ritualism to be thrust aside. He thought the reputation of the Convention would suffer greatly if the matter was postponed. It would appear to the world as though the Convention was afraid to look the question of Ritualism in the face.

He thought it the duty of the Convention to meet the question fairly and squarely. The two reports have been prepared with great care; they have been partially discussed, and are entitled to great respect. He earnestly hoped the matter of Ritualism would be well taken hold of and disposed of according to the temper of the Convention.

The Rev. Edward M. Van Dusen, of New York, took the same view regarding indefinite postponement. He desired to meet the question squarely on the subject of Ritualism. This is not the first time the Episcopal Church has been greatly agitated and convulsed with important questions, and the speaker proceeded to enumerate a number of them, among which was the celebrated controversy regarding the Oxford Bible. He confessed that he was divided in opinion between the two reports mentioned. He was opposed to extreme Ritualism, but did not go down the length that the minority report called for.

At this time several messages from the House of Bishops were received, concerning and non-concerning certain unimportant amendments and resolutions of the House of Deputies.

The Rev. Dr. Lubing, of Iowa, thought this question of Ritualism was one of the greatest importance. It has created a deep-feeling interest both in and out of the Church, and the eyes of the entire country are looking to the action of this Convention on this all-engrossing subject. When it is of such importance as to call for the sitting of a Royal Commission in England to investigate it, it certainly behooves us to take some action in relation to Ritualism. England is meeting the question face to face, and it is shaking the foundations of the Church in the mother country; and all that she said that the American National Protestant Episcopal Convention should do is to take the same course.

Resolved, That in the meanwhile in all matters doubtful, reference should be made to the Ordinary, and no charges should be made against the godly conduct of the Bishop.

Resolved, That copies of the majority and minority reports be presented to the House of Bishops.

The motion of indefinite postponement was lost. Dr. Littlejohn's resolutions were offered as a substitute to the amendment, which was the minority report.

A vote by Dioceses was then taken on a substitute offered by Dr. Van Dusen, in the form of a resolution, as follows:—

Resolved, That the House of Clerical and Lay Deputies consider the Liturgy, offices and articles of the Church sufficient expounds of the essential doctrines of Holy Scripture, and that the same, as they stand, afford ample means of correction for all who depart from her standards.

Resolved, That the General Convention is not a suitable tribunal for the trial and censure of, and that the Church is not responsible for, the heresies of individuals, whether they are members of this Church or not.

The vote of the Rev. Dr. Van Dusen was not agreed to, the vote being taken by dioceses. The majority of the Rev. Dr. Watson, of North Carolina, offered another substitute to the whole subject. He is not himself interested in the matter. He officiated in the old-fashioned way of an old-fashioned congregation. Others are not so situated, and they should have some liberty allowed, and he wished to have a change—the other forms of services to be a more decorative worship.

Resolved, That the Church is not in a position to deny that the Rev. Dr. Van Dusen's resolutions are for all, which is neither advisable nor practicable, or we must declare that these things are not essential, and the Presbyteries be left at liberty in regard to them.

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Rev. E. T. Perkins, of Kentucky, said in relation to the subject under debate, that it was vastly important, and had been so for over a year past. The religious papers were full of this matter of Ritualism, and it is the all-engrossing subject of discussion in and out of the Church. Should we shrink from the consideration of a such an important question as this? Shall we neglect to act a matter of such vital interest to the Church? He hoped the Convention would act like a set of men who would shrink from no duty, but face everything they are called to act upon.

The hour of one o'clock having arrived, the Convention took a recess.

Afternoon Session. On the resumption of the Convention, the Rev. Dr. Haight, from the Committee on Canons, reported a resolution that they have named the Rev. Dr. Benjamin J. Haight, D. D., an Honorary Member, and members of the committee, to certify the changes made in the Canons during this session, and to report the same with the proper arrangement thereof, to the Secretary, who is to print the same in the Journal.

Missionary Organization. Dr. Haight, from the same committee, reported action on the following, submitted by the committee:—

Resolved, That it be referred to the Committee on Canons, to inquire into the propriety of organizing missionary organizations, under the charge of Missionary Bishops, within the limits of any organized diocese, and to report thereon to the next General Convention, and to the effect that it is to be done by the ecclesiastical authority of the diocesan dioceses.

The committee recommended to postpone the entire matter until the meeting of the next General Convention. Agreed to.

Ritualism Again. The subject of Ritualism was resumed. The Rev. Dr. Goodwin, of Philadelphia, spoke of conversations between Episcopal and Presbyterian Ministers, as to the introduction of crosses and the like, and the Presbyterian said, that if they use them nothing is said about it, for with the Presbyterians, crosses and like symbols do not mean anything, but with the Episcopalians they do mean a great deal. The speaker thought the use of them meant symbolizing Rome, and he was against it.

The Rev. Dr. Mahan, of Maryland, thought the proposition is whether the movement is only a ripple on the surface of a pool or a tidal wave over the world. He thought it was the latter, a movement going on everywhere, and of this tidal wave ritualism is but a part. It arises in all Christian sections, and old affairs are brought back again. There was a time when the sound of an organ was considered an abomination in the church, but now it was an absolute necessity. Gothic architecture was abandoned, but it has been revived. Even the Church of Rome was doing everything to influence the hearts of men. The services, in certain instances, is even tolerated in other languages than Latin. Revivals are adopted. Whatever is in any way useful it is now the policy of the Church to adopt. Dr. Mahan thought the question was whether the ritualistic should continue about trifling, insignificant matters and let the Church of God suffer. He then took up the fourth resolution. He was not in favor of introducing these things, but merely referred to them. With regard to the lights on the altar, is there any symbolism, anything to identify them with the Church of Rome? If there is anything it is the double nature of the character of the Savior of the world, Jesus Christ.

At this point the speaker bowed deeply at the name of Jesus Christ, and said it was always how to be Throned in his heart. He spoke about burning incense, and desired to know how the use of it could identify the Protestant Episcopal Church with the Church of Rome. It prevailed in anti-Christian times in the East; it is even in the prophetic Church of the Apocalypse. He contended that the Convention has no right to connect it with Rome, with which the Word of God does not connect it.

Rev. James Stuart Hinkell, of South Carolina, said that this was the first time that the Convention grappled with this momentous question. As one ordained to keep false doctrines out of the Church, he is opposed to all these idolatrous abominations. The speaker thought the doctrine of the Church of Rome was the very masterpiece of Satan's inequality. A tidal wave, perhaps, but it is onward.

The Rev. Dr. Littlejohn, of New York, said he was writing the vote on the indefinite postponement being now taken, as he was satisfied it would be voted down. He saw, from the nature of the debate that has taken place, that the Convention is ready to fully meet the question of Ritualism. He never heard of a debate kept more to the point, and offered the following resolution, to be acted upon at the proper time:—

Resolved, That the House of Clerical and Lay Deputies consider the Liturgy, offices and articles of the Church sufficient expounds of the essential doctrines of Holy Scripture, and that the same, as they stand, afford ample means of correction for all who depart from her standards.

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Resolved, That the Church is not in a position to deny that the Rev. Dr. Van Dusen's resolutions are for all, which is neither advisable nor practicable, or we must declare that these things are not essential, and the Presbyteries be left at liberty in regard to them.

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RAILROAD LINES.

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PHILADELPHIA AND NORRISTOWN RAILROAD.—TIMES TABLE. Leave Philadelphia 7 A. M., 8 A. M., 11 A. M., 1 P. M., 3 P. M., 5 P. M., 7 P. M., 9 P. M. Arrive Norristown 7:15, 8:15, 11:15, 1:15, 3:15, 5:15, 7:15, 9:15.

RAILROAD LINES.

PHILADELPHIA, GERMANTOWN, AND NORRISTOWN RAILROAD.—TIMES TABLE. Leave Philadelphia 7 A. M., 8 A. M., 11 A. M., 1 P. M., 3 P. M., 5 P. M., 7 P. M., 9 P. M. Arrive Germantown 7:15, 8:15, 11:15, 1:15, 3:15, 5:15, 7:15, 9:15.