

# 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.

Rev. L. W. APPLGATE, Editor,  
Rev. C. R. HODGE, Ass't Editor.

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The vote on Mr. Judd's resolution, Saturday morning, was considered by many, and rightly considered, as the most significant event of the entire session thus far. The supporters of this resolution are cheered by the wonderful growth of the principle embodied in the resolution in the past three years, and it is very evident that not many more years will elapse before the Church of the Living God in America will stand on her beauty and majesty, no longer designated by a nickname. Many of the deputies who voted on the negative side of the resolution, stated on the floor of the House that their votes were thus cast, simply because they considered the change inexpedient: otherwise they were in favor of the casting aside the title which is attached to the Church in this country.

We breathe easier. By making a twelve page issue on Thursday and two sixteen page issues since we are able to give our readers all of the proceedings to the present hour. We have suffered for want of facilities which we supposed were sufficient. We have worked twenty-two hours a day. Our force has been overwhelmed with work. We sought for means of relief, and at last one of the largest offices in the city has come to our relief, and offers to supply whatever force we lack.

The deluge of subscriptions which came during the opening days of the Convention are now all in type--the post-office clerks are not so careless as at the first--we have had time to add to our clerical force--our stenographers have "got

the run of matters"--and, we breathe easier.

It may not be out of place to add that we are ready to do anything that is necessary to make this report accurate, and valuable to our readers. Money and time are freely expended on it, and we only regret that circumstances conspired to make the first impression one of disappointment on account of delays.

We would repeat the notice already given--that we will cheerfully fill all missing numbers, while the extra copies last, if notice will be sent us.

### CORRECTION.

Rev. Dr. Hodges calls attention to the fact that our stenographers credited him with a speech against the change of name of the Church which rightly belongs to Mr. Wilder of the same diocese.

The sympathy of the whole Convention follows Rev. Mr. Gailor of the Diocese of Tenn., as he hastens on telegraphic summons to the sick-bed of his wife.

We can still take subscriptions for the entire session, and furnish back numbers.

The Triennial Reunion of the alumni of the Theological Seminary of Virginia, will be held at Kinsley's, Adams St., Chicago, on Tuesday, October 19, at 1 o'clock p. m. Tickets, \$1; to be had of the Rev. Dr. Beatty, deputy from the Diocese of Kansas.

There will be a public meeting in the interest of the White Cross movement, in Club Room A, Grand Pacific Hotel, on Friday evening next. Bishop McLaren will preside, and among others, addresses will be delivered by Bishop Porter and the Rev. Dr. DeCosta.

The twenty-fourth anniversary of the Evangelical Education Society 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 the same church. ROBERT C. MATLACK, Sec'y.

There will be a public meeting in the interests of the Church Unity Society on Friday evening, Oct. 22nd, at 7:45, at St. James' Church, corner Huron and Cass Sts. The Bishop of Pittsburgh, Rt. Rev. Dr. Whitehead, will preside. Addresses may be expected from the Rev. Dr. J. H. Hopkins, of Central Pennsylvania, and other prominent speakers.

The Third Triennial Conference of Church Workers among the Deaf will be held in the Sunday School room of St. James' Church,

Chicago, Oct. 25th, 26th and 27th. The first conference was held at St. Ann's Church for the Deaf, New York City, and the second at St. Stephen's Church, Philadelphia, during the last General Convention. Nine clergymen are now engaged in this new and growing department of Church work.

On Tuesday evening 8 p. m. at the Grace Episcopal Church, Wabash Avenue and 14th street a meeting will be held D. V. in aid of Mission work and homes for the English and Americans in Paris, where Miss Ada Leigh will give a short account of the Mission. The Right Rev'd Bishop Stevens D. D. of Philadelphia, will preside, and addresses be given by the Right Rev'd the Bishop of Tennessee, the Rev'd Phillips Brooks. D. D. of Boston, D. Lanford.

The Triennial Reunion of the Alumni of the General Theological Seminary will be held in Chicago, October 18th and 19th as follows: Monday, Oct. 18 at 8 p. m. Evening song at the Church of St. Clement, State and Twentieth streets. Preacher, the Right Reverend, the Bishop of Quincy. Tuesday, Oct. 19 at 7 a. m. Celebration of the Holy Eucharist in the same Church. At 8 a. m. Breakfast at the Hotel Woodruff. Tickets one dollar, to be had of Rev. J. H. Knowles, 2009 Wabash Ave., Chicago.

On Monday evening, Oct. 18th, (St. Luke's Day), at 8 o'clock in Grace Church a special meeting will be held in connection with the American Church Sunday School Institute, Monday being one of the days specially set apart for intercession for Sunday Schools. The Rt. Rev. the Bishop of Chicago will preside and the Rt. Revs. N. S. Rulison, Cortlandt Whithead, D. B. Knickerbocker, E. R. Welles, the Rev. John Langtry, of Toronto, and Mr. Geo. C. Thomas, of Philadelphia, will address the meeting. Sunday School Teachers are specially invited.

A public meeting in the interest of the White Cross Army will be held in the Club Room at Grand Pacific Hotel, at 7:45 p. m., Friday, October 22d. Addresses will be made by Rt. Rev. H. C. Potter, D. D., LL. D., Assistant Bishop of New York, the Rev. B. F. DeCosta, of New York, the Secretary of the Association in this country, and other prominent speakers. The deputies to the General Convention are especially invited to attend this meeting and learn about the practical workings of this Society. The doors are open to the public.

Harper's Bazar increases in attractiveness with each number. The articles entitled "Family Living on \$500 a Year," by Miss Juliet Corson, are exceedingly valuable. The serials by E. Lynn Linton and Thos. Hardy grow in interest, while the fashion and fancy-work departments are as usual suggestive and helpful.

The editor of *Outing* has just received from Thomas Stevens, the globe-girdling cyclist, a letter dated Delhi, India. Some idea of the temperature may be imagined when we state that, with every appliance to mitigate the heat, in the shape of *punkahs* water-soaked *cuss-cuss tatties*, hung across the doorways of the houses, the thermometer indoors often registers 120 deg. for weeks together.

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(Continued from page 77.)

## NINTH DAY.

CENTRAL MUSIC HALL, }  
Friday, Oct. 15, 1886. }

A Deputy—Mr. President, I do not think the matter is well understood. I think the question has already been decided on the passage of these resolutions.

The President—The original resolution proposed the appointment of a committee of five clergymen and five laymen. The amendments to this original resolution I have been the question before the Board of Missions. Now shall this question be so referred.

A Deputy—I move that the whole subject be laid on the table.

A Deputy—I understand that this original resolution was amended and that it must be as amended.

Several Deputies desired to be heard.

The President—The Deputy from—

The Deputy—I rise to a point of order. By the consent of the mover of the resolution, the resolutions adopted were substituted, and I submit therefore that the question comes before this Board upon the substitute offered by the Deputy from Rhode Island. Therefore, having adopted these resolutions, I submit Mr. President, that the question had already been decided.

The President—The Chair simply insists on placing the matter before the Board. It is for their action.

The Bishop of Michigan—I suggest that, the amendments having been passed, the original resolution now comes up for action, and that is the question the Chair wants to put before the Board; the original proposition as amended.

Rt. Rev. Leigh Brewer, Missionary Bishop of Montana—I want the Church to understand. I would like to have the resolution read by the secretary.

The secretary read the four resolutions as adopted.

A Bishop—I will submit to the the chair that the first resolution upon its passage has been divided up into four parts, and that now the question before the house is the passage of the entire amended resolution, which will be practically the original question, so that we should vote aye on both sides in order to carry the whole thing through.

A Deputy from Texas—I rise, sir, to move the reconsideration of the action of the House on this last proposition, and if you will allow me I will give my reasons therefor. If I understand this motion is in effect instructing this committee to proceed in some way, in any way they can—

The President—Did the gentleman vote in the affirmative?

A Deputy from Texas—I did for that purpose. The deputy from Pennsylvania said that they were receiving only individual subscriptions. Now sir, in my little parish in Texas, I understand that the superintendent of the Sunday school has taken collections by classes, and they have contributed, and they want their names enrolled on this plan which was suggested. Now I want to know what I am to do. I have got a check for the money, a little less than \$100.

Bishop Harris, of Michigan—May I ask the gentleman a question? I think that is a very proper thing to do.

A Deputy from Texas—What I want to get at is, shall it be in the name of one particular member of a class, or shall it be in the name of the class? The classes are contributing by the class.

The President—The chair has now to put the question upon the adoption of the resolution.

The motion was put and the chair announced that it was carried unanimously. (Applause).

The secretary then made several an-

nouncements, among which was an invitation to visit Racine College.

Bishop Whitehead, of Pittsburg—I beg to offer the following resolution:

*Resolved*, That the amount already subscribed be collected and paid into the treasury of the Board of Missions, to be invested with the distinct understanding that neither principal nor interest shall be used until one million dollars has been subscribed.

It is the cause of great disappointment to many communicants who have made offerings of money which they themselves have given to this purpose, that they do not know whether they are forbidden to present it, as it were, an offering at this time. And there is another reason why I offer this resolution. I have already made the offering for myself and for my family, and I have notice from two ladies in my diocese that they desire to renew or repeat their offering, and it seems to me only a matter of common, practical business sense that we shall take the money already offered, invest it so that it will be making more money, with the distinct understanding on the part of this Board that no part of it may be used until the one million dollars shall be raised. Then we will hold what we have got, and I trust there will be no objection to this resolution.

The President—Will the gentleman send his motion to the secretary.

Mr. Stark, of Connecticut—I ask the mover to amend his resolution so that in the office of the General Secretary of Enrollment it may be registered, and so that the names of those who are enrolled, as well as their money, shall appear.

The Bishop of Pittsburg accepts the amendment.

Mr. Parker, of New Jersey—There is an old recipe which says that in cooking a hare you should first catch the hare. I would like to ask how this Board of Mission can invest money that does not belong to it—that has not been given to it.

The Bishop of Pittsburg—The gentleman will see that my resolution provides for the collection of money.

Motion amended so as to allow Mr. Judd twenty minutes in which to close the debate on the subject of his resolution, was carried.

The House of Deputies adjourned.

## TENTH DAY.

CENTRAL MUSIC HALL, Chicago, }  
Saturday, Oct. 16, 1886. }

The Board of Missions met pursuant to adjournment.

Minutes of last meeting read and approved.

Mr. Stark, of Connecticut—Upon my motion, sir, the report of the Board of Managers was made the order of the day for this session of the Board of Missions. That report is before all the members of the convention and it goes without saying.

At this juncture a resolution was reported from the Missionary Enrollment Fund Committee, as follows:

*Resolved*, That all funds now in the hands of Diocesan treasurers contributed to the Missionary Enrollment Fund, and all such as may hereafter come into their hands, shall be transmitted to the treasurer duly appointed by the Board of Managers of the Domestic and Foreign Societies to receive said fund, who shall pay over the same to the Standing Committee on trust funds of said Board; to be by them securely invested with the condition that no portion of said fund, either principal or interest, shall be used until the entire amount of one million dollars shall have accumulated, as provided for in said Enrollment Fund.

Mr. Stark, Connecticut—The Report of the Board of Managers presents subjects for consideration; all of them are of the first importance, it may be true, but for

the ordinary dispatch of business it is conceived that that portion of the report which refers to the Amendment of the Constitution of the Society should first be considered. I therefore move, sir, that the Board now proceed to the consideration of that portion of the report of the Missionary Society which relates to the proposed amendment to the Constitution.

Motion carried.

Mr. Stark, of Connecticut—Mr. President, I desire to offer the following amendment to Title 3, Canon 9, Article 4 of the Constitution:

To amend Title 3, Canon 9, Article 4, by striking out all after the words "Article 4," and inserting: There shall be appointed by the Board of Missions, at every Triennial meeting of the General Convention, a Missionary Council, comprised of fifteen Bishops of this Church, an equal number of Presbyters, and an equal number of laymen, which shall meet annually, except in those years appointed for the meeting of the Board of Missions, at such time and place as may be designated by the Board of Missions, with the approval of the Presiding Bishop, and when so assembled shall have all the powers of the Board of Missions in relation to such matters connected with the General Missions of the Church which may be referred to it by the Board of Managers. There shall also be appointed in like manner a Board of Managers, to be selected from the Missionary Council, comprised of the presiding bishop as president, and fifteen other Bishops, fifteen presbyters, and fifteen laymen, who shall have the management of the general missions of this Church, and when the Board of Missions is not in session it shall exercise all the corporate powers of the Domestic and Foreign Missionary Societies, and they shall remain in office until their successors are chosen, and shall have power to fill all vacancies that may occur in their Board, provided that the election to fill such vacancies shall be restricted to the election from members of the Missionary Council. All other Bishops of this Church, together with the Secretary and Treasurer of the Domestic and Foreign Missionary Societies, and Board of Managers, shall be ex officio members of the Board, and have all the rights and privileges of elected members except the right to vote. Whenever demanded by one-fifth of the members present, a majority of two-thirds of the members voting shall be necessary for any act of the Board. In all annual appropriations, and in entering upon, or abandoning any foreign field, as also in changing the by-laws, a majority must be present. For all other business the Board may by by-law determine a quorum. The Board of Managers shall make a full and complete triennial report to the General Convention, constituted as a Board of Missions, on or before the third day of the session of the General Convention, and shall report to the Missionary Council at its annual meeting such an outline of the missionary work prosecuted during the preceding year as may serve to give a comprehensive view of the progress, prospects and present condition of the work of the society in the several parts of the domestic and foreign fields.

In explanation of the resolution, Mr. Stark, of Connecticut, said in substance: It has been found that it would greatly advance the work of the Board of Missions to have a Missionary Council to meet in those years when the General Convention does not convene. The old method has been found very inconvenient. This council might resolve itself into a Board of Missions under the amended canon, and would make annually such a report as is now made once in three years to the General Convention. Between the meetings of the General Convention, this Missionary Council would have the same power to act as the General Convention in such matters as were presented to it. Another valuable feature of the proposed amendment which is new, if it can be enacted, will be that, while the Bishops are still members ex officio, they have not the power to vote. The experience of the Board of Managers is that the Bishops do not meet the Board in any numbers. Seldom more than three or more are present, and these bring some special matter to lay before the Board. The selection of fifteen bishops, who shall feel themselves in a degree charged with the responsibilities of the work, will increase the attendance on their part and help in constituting a quorum.

Dr. Hopkins, of Central Pennsylvania—I rise to say that there are so many alterations and amendments to the original canon that they do not correspond, and I would ask if the proposed amendment has been printed for the use of the members.

Mr. Stark of Connecticut—I would say to the distinguished deputy from Central Pennsylvania, that if he will refer to the report of the Board of Managers, he will find certain changes proposed, which are now thrown into the form in which the report is found, but never were acted upon. It was the distinct intention of of the Board of Managers to bring the matter to the consideration of the Board of Missions now in session. Compare this article with the report, and it will be found to agree in all essential features.

Mr. Parker, of New Jersey—Mr. President: I rise to what may be termed a parliamentary requirement. This, as I understand, is the Board of Missions. It is now proposed to amend the constitution of the Board of Missions. That constitution in Canon 8, Title 3, of the General Canons of the Church passed by the General Convention. The inquiry I desire to make is, whether the Board of Missions, sitting as a Board, has power to amend the Canons of the Church, which have been adopted by the General Convention, the two houses concurring? It seems to me that this whole matter must be referred to the two Houses of the General Convention, not sitting as a Board of Missions.

Mr. Stark, of Connecticut—It is not intended to amend the Constitution as a Board of Missions, but simply to recommend certain action for the proper action of the General Convention. Of course it is not possible for the Board to amend any canon, but simple to express its wish to the properly constituted body.

Mr. Parker, of New Jersey—Mr. President, I move therefore that the question be referred to the General Convention for its action.

Mr. Stark, of Connecticut—I would simply say, that having given this subject some attention, it is a rather singular and anomalous body that is so constituted by our canons as the Board of Missions. It was created after a great deal of reflection and with the assistance of some of the most learned men of the body in 1877. The General Convention itself constituting itself a Board of Missions, having all the authority and all the prerogatives, and shall exercise all the corporate powers of the Domestic and Foreign Missionary Society. That Board of Missions is sitting, and is competent to act on all matters that are connected with the Domestic and Foreign Mission Society. Now, there is no difficulty whatever in the way of the Board, with the Bishops present, acting in this matter, and making the desired commendation, and it is a very singular proposition that the missionary work of the Church cannot be taken up, and that we should refuse, sitting here in one body, in a joint convention, to recommend any action in the General Convention.

A Deputy—I find the status of the case is that one of the co-ordinate branches of the General Convention has communicated to the other branch, and that the whole matter was discussed of the proposed amendment of the constitution, so that I think the whole business should be suspended, and it should go back again to hear what the House of Bishops, has done in relation to this matter, and then act upon it in the General Convention.

Now it seems to me that if my reverend friend, the Bishop of Michigan, is aware of any alteration to this amendment or proposed amendment that it would be very convenient for this body



to know, and we should have it referred back so as to exactly know. I think there is no report from the House of Bishops. And no action in relation to canon 8, title 3. Therefore, I think we have the right to refer the whole subject, so we may consider what we are going to decide upon. The technicality of the Missionary Board ought to give way to the necessity of the Church, and that, therefore, the courtesy should not weigh as an act of comity that should exist between the two bodies. And where there is the authority of the canon law they should have free Conference.

The Bishop of Michigan—Mr. President, if I may be permitted, I would ask the privilege of correcting through you what I conceive to be a serious apprehension of my friend, the Deputy from Connecticut. The action that was taken by one of the houses of the General Convention on the Missionary Canons was not in consequence of any action on the part of the Board of Managers, nor did the house act in any way, directly or indirectly, upon that report. The Missionary Canon was amended by that house upon a separate motion, a resolution made by one of the members of that house, and its committee on Canons at the start reported back to the house, covering very many of the matters which are considered in the proposition of the Deputy from Connecticut, I submit, therefore, that that house has not undertaken to legislate upon, or even to consider, the report of the Board of Managers in advance of its consideration by this Board, or in advance of its consideration by the other house. It has, in the discharge of its own duty, considered matters brought before it without reference to the Board of Managers, and the Board of Managers referred that matter to a committee of its body and had the matter reported back to it by that committee, and after due and lengthy consideration reached a conclusion in regard to that. Now, in regard to that matter being reported to the House of Deputies, let me say that while I have no authority to speak on that matter, I venture to say that no extent of time was lost in transmitting the result to the House of Deputies, and unless I am very much mistaken that action is now upon the table of the Deputies; whether it has been communicated to the Deputies I do not know; but certainly it was transmitted in due course to the House of Deputies. It was feared by some friends that it would not be communicated before this meeting of the Board of Missions, in order that the whole might be before the Board at this time, and might be emphatically and fully considered at this time by the two Houses as a Board of Missions. I think therefore that since it is our misfortune that this action of one of the Houses of the General Convention has not been communicated to all the members of the Convention, since it is not now before the minds of a portion of the members of this Board, it might be wiser in the interest of harmony, in order that we might not be at cross purposes, in order that we might not be forced to consider the matter over again, that this particular discussion might be postponed until we may inform ourselves as a Board of Missions as to what legislation has been initiated in one of the houses of the Board of Missions. I suggest it in order that we may know what we have done, and in order that we may wisely consider what should be done.

Bishop Starkey—It seems to me that the process which we have taken is the very best. One of the houses has the question before us and acts in the nature of a Committee to consider carefully and well all the provisions of the Canon; it then comes before this House, which represents as a Missionary House both the House of Bishops and the House of Deputies. It comes to this House just in the way of a Committee of the whole. It comes before this House, not sitting as a House, but as the Missionary Society of the Church, imbued and enlightened by the Missionary Spirit which is supposed to pervade it, because the missionary idea is in its mind; it comes before this House as a committee of the whole, and if this House sitting in its capacity as a committee of the whole, reconsider all that the first committee considered so well, sitting under the full influence of its responsibility as a missionary body when it goes before the

other Houses, the House of Deputies or the House of Bishops, to be reconsidered there, it seems to me that nothing could be done, no system devised which is more calculated to insure wisdom in the consideration of the Canon, than that which provides that after the action of one House it should come before the missionary body of the Church as a committee of the whole, to recommend, as it were, by their approval to that body of the Convention, which by its sanction shall finally accept it and enact it as a Canon of the whole Church.

Rev. Mr. Hutchins, Secretary—The Secretary of the Board of Missionaries is requested by the Secretary of the House of Deputies to say that he has not received any communication from the upper House on this subject.

Rev. Dr. Greer, of Rhode Island—I would respectfully suggest that sitting as a Board of Missions we have nothing to do with what has been done in either the House of Bishops or Deputies. We are here simply to deliberate upon the missionary interests and well-being of the Church, for a full and free discussion of those interests. Then, if as the result of that discussion something is suggested bearing upon the missionary work of the Church that we think ought to be incorporated into the Canon law of the Church, and become a part of the legislation of the Church, then we proceed to make recommendations in the way of a reference to the General Convention; then the General Convention in the proper order or way proceeds to act upon the reference and that recommendation. The House of Bishops and the House of Deputies both act upon it separately, and then the concurrent action of both Houses, if such concurrent action is deemed wise, and it becomes the law of the Church. But, it seems to me, as a Board of Missions, we are supposed to be ignorant of what has been done in either House. I would respectfully suggest, Mr. President, that it is not quite in order, that it is not quite right for the action of one House to be communicated to the Board of Missions in order to influence the Board of Missions, or bring anything like a pressure to bear upon the deliberations or actions of the Board of Missions.

Bishop Harris, of Michigan—My friend has wholly misunderstood my meaning and I cannot sit in my seat and have such an imputation as that cast upon my remarks.

Rev. Dr. Greer, of Rhode Island—I would say to my very dear friend that I understood precisely, or simply, the information was transmitted; that is, it came up incidentally, and I did not mean to reflect at all upon the committee, not in the least. I simply meant to say, I do not think it is quite right that that should be an influence in our consideration; that the action of either of the Houses should not have any influence upon our action here. We are here to consider deliberately and to make a recommendation, and then, when we have made those recommendations; they go to the General Convention and they are legislated upon in the proper order, and they become the law of the Church. Therefore, it seems to me, that the motion is in order, and it is the proper motion for us to entertain, to refer this to the General Convention, who will refer it to their committee in the House of Bishops or in the House of the Clerical and Lay Deputies.

Mr. Parker, of New Jersey—I don't understand that this proposition before us is that which is to be found in the printed report of the Board of managers. Now I would like to ask the gentleman to say whether the amendment which he has proposed is not the same as that which was passed in the House of Bishops.

Rev. Dr. Hopkins, Central Pennsylvania—Is not the proposition before us open to amendment to any member on the Board.

The President—The motion is to postpone, as I understand, by the Bishop of Michigan.

Rev. Dr. Hopkins, of Central Pennsylvania—But whether the question is open to amendment or not, may be one reason why we should postpone or refuse to postpone.

The President—If the House refuses to postpone, then any other motion in regard to the matter will be in order.

Rev. Dr. Hopkins, of Central Pennsylvania—Then if we refuse to postpone we are in this position. If there is any difference between the House of Bishops and the House of Deputies in regard to the canon laid before us, there are plenty of bishops present; they can make a motion to make this coincide with the matter before them in their House, and in order that we can have a full discussion before it goes back to the committee of the House, and the usual red tape avoided. Any of the bishops can make a motion here.

Rev. Dr. Hale, of Iowa—I am very sorry but we are drifting very far away from this question; so far as my information goes, the proposition of the Board of Managers presented before you by the Vice President, is simply the result of experience after twenty years of certain inconveniences. There have been propositions made concerning this Canon on some doctrinaire scheme, and parts of the canon are from time to time altered by some one in the process of passing into the hands of the committee, and coming out again, and when we meet together as a Board of Managers, we find ourselves inconvenienced by it. It has, therefore, been suggested that we might present respectfully and properly to this Board of Missions for the sake of carrying on our work more conveniently and regularly, a resume of what we suppose to be the best practical line of the Canon. That is the whole of it. We do not ask you to assume any responsibility here than to listen to the suggestions of those who do the work, and who do it at a great expense of time, trouble and anxiety. We ask you to listen to what we suggest for your consideration, that you may know as members of the other House when you go together in those Houses, that you may know how the Board of Managers feel after having been engaged in the practical work. We ask you to consider those things and to make such disposal of them as you choose, and not allow, when you come together before the committee of the two houses, what I conceive to be particularly a doctrinaire condition. We have thought it wise to suggest to you that there should be an equal number of bishops associated with us who should have the same responsibility. I have heard frequently comments since I have been in Chicago, made only in good feeling, of there being a ring in New York. We want to break that up; we want to have the responsibility enlarged; and we want to have every order of the Church represented in its responsibility; therefore, while every other bishop can come in and sit with the committee, they are not responsible, and we want fifteen men whose responsibility is to know what we are doing, who are bound more or less by their consciences to be there, who are obliged to take in the various propositions and adjust them at home. A good man comes into our board occasionally. God bless him and every one of them. I have no voice for horrors here, but a gentleman comes in to our Board, and we have been conning over a matter for two months, over a matter of considerable delicacy, in which every man has found it necessary to compromise his opinion in order to arrive at a conclusion. Is it fair that the gentleman who comes in utterly ignorant of all those facts should out-vote us, and then pass out without a responsibility? I doubt not that there is more or less suspicion in the public at large that the Board of Managers have some secret plan. I take pleasure in repudiating the idea. What we ask now is that you will fairly consider, not in a parliamentary mode, but you will consider this matter, and make each man who takes part in that committee bear his portion of the responsibility.

If there are things in that act of the Bishops that will modify our action, the Committee on Canons of the House of Deputies are abundantly able to take care of it. If there are reasons that may modify that act, the Committee on Canons can take that under full consideration. Now of the little matters that

have happened during the past two or three years, I will simply refer to one. We have been obliged, on one occasion, to resort to having two gentlemen leave their business for two or three days, who who could not afford to spare the time, to travel down to the Bible House and meet in solemn conclave, thinking of the best interests of the world at large, and adjourn the Board of Managers from day to day.

We had no power to adjourn except to the next day. We had to resort to that means in order to get a quorum. Now we ask you to consider that. We also ask the power of taking up and laying down the missions here and there, and to change the by-laws in reference to a quorum so that a majority of each order may constitute one. We ask you to allow us to take care of our own quorum. It is not a dangerous thing. The Old Foreign Missionary Committee decided the questions coming before them and some of them were very important, and in this matter we ask the result of our experience that you will consider this proposition, not as legislators but as brethren working together to promote the missionary efforts of the Church.

Bishop McLaren.—The suggestion I made some time ago had reference to one sole end, and that was the saving of the time of this body, and I therefore insist upon it.

Bishop Doane—I would be disposed to ask to amend by adding the words "for the purpose of printing." It seems to me that in a discussion of a matter involving so many important details, it is of the first consequence that those details should be clearly before the eyes and minds of members of the Board of Missions, and for the purpose of printing I should be very glad to advocate a postponement in this discussion, because I believe it would tend to a fuller and more thorough understanding and consequently to a wiser decision of the question before the Board.

Mr. Triplet, of Missouri—I rise to offer a resolution which I think will give a solution to this matter and relieve the minds of many members of this House. It is as follows:

"Resolved, That the Board of Missions give its approval to the recommendation made by the Board of Managers, and further

"Resolved, That the recommendation be referred to the Committee on Canons in the two Houses of the General Convention."

We give the gentlemen our approval and give our full sanction so far as in us lies, to the recommendations made by the gentlemen through its Vice President, gentlemen who have not only labored, but who have had experience for years, have recommended what they know is needed, and I am satisfied that there is not a gentleman on this floor who does not give full weight to every recommendation and every suggestion which comes from the Board of Managers. We look to them for suggestions.

Bishop of Maryland—I rise to a point of order; whether when there is a motion before the House it can be passed for debate. I accept no other resolution in the place of the one offered.

Mr. Triplet—I offer it as a substitute for the whole.

Rev. Dr. Hall of Long Island—I would like to have the opportunity of saying in all kindness to the gentleman who has offered the resolution, that I think the Board of Managers would not prefer to to have your recommendation in that way. I think the Board of Managers—I speak for myself—desire that the brethren here take an interest individually in our work and know how we feel about this matter. We ask the Board to take their part of a fair responsibility, and then, if they choose, simply to say that we recommend to the consideration of the Board of Missions, that is a proposition that shall go through those committees, and I suppose that is about all it would amount to. We have no legislative power whatever, and don't want any, but we do want the brethren to understand this. Why, sometimes I go out of the Bible House and walk down to Catherine Street, New York, and it is the dirtiest street there



because I feel most at home in it. I feel so utterly demoralized in the weary responsibility, and my brethren and dear friends as they are I know feel the same at times. They go home with their heads down, thinking over and over again of the questions before them. We want you to know that we are trying to do our best. We are earnestly trying to carry on the work in this church.

A Deputy—I desire to reply to the single objection made by the Bishop of Chicago to the amendments, and I hope I may have the privilege of the house. The proposed amendment to title 3, canon 9, which has been a part of article 4, which is changed also to the amendments to article 5, and article 6, if it be in order, and that we have them printed. I should like, pro forma, to offer an amendment to article 5 and article 6, and have them reported by the Secretary to the House, the Board of Missions, so that the three distinct propositions, and the one which had all the amendments to the canon, may be postponed and printed and referred back to the House. I would like also that the Bishop of Albany would modify his amendment so that the proposition which has been considered in another body that relates to the same subject may be considered. I hope it will be referred back for the purpose of being printed. My advise is that the whole subject be referred to the committee on the constitution, for it to consider and recommend, and it will be for the General Convention to say whether it will adopt it.

Bishop Doane—I have no objection to the proposition, but I am too old a bird to be caught in that way. I should never allude to anything that happened in any other House in the General Convention.

Rev. Dr. Hoffman, of New York—I rise to a question which I hope will be answered. My impression is that if this question is postponed to the future, it will be difficult to reach the consideration of this matter again and this convention will have to pass upon it, and in order to pass upon it, it must, if it is introduced at all, be introduced before next Tuesday, which is the twelfth day of the session. I do not think this Board will meet as a Board of Missions, either, to-morrow, after the work that the House of Deputies has laid out; therefore we must either discuss this canon to-day or we must refer it to the joint convention.

Mr. Parker, of New Jersey—I would like to correct the reverend gentleman. "No new business shall be introduced for consideration after the twelfth day of the session, except upon a two-thirds vote of the members present." So it is entirely competent for this house to take up that at any time by a two-thirds vote.

Rev. Dr. Farrington—I ask the question, upon the postponement.

Mr. Stark—I ask that the other two amendments may be reported by the Secretary, so that they may all be passed upon.

The Secretary then read the resolution.

The President—The question is for the consideration of these amendments to be postponed, and that the amendments be printed for the use of the members.

Mr. Biddle, of Pa—I move to lay the motion upon the table. Carried.

Mr. Stark—I move the adoption of the first amendment.

The amendment was again read by the Secretary, and the motion was carried.

The Secretary then read the second amendment, and it was carried.

The Secretary then read the third amendment, and it was carried.

Bishop Burgess, of Quincy, was here called to the chair.

The President—The question now is upon the passage of the resolution of the lay brother from Connecticut.

Bishop Hare—Mr. Chairman, I beg leave to say that I doubt whether one-fifth of the members present know the meaning of what we have at issue for adoption. I have read and looked at the canon again and again, and again, and I confess that I cannot carry it before my

mind as read. Gentlemen here have it not before their eyes. The argument has been used that whatever is recommended by the Board of Managers, comes from a body of such weight, that we practically ought to act upon it without much debate, yet that is hardly a good reason why we should adopt. I would respectfully suggest that we do not understand this resolution.

Now it has been brought to our Missionary observation, that a line of operation like many other lines has two ends, and the other end of this line is in New York and it stretches out an immense distance, and it may very well be that our friends to whom one end of it reaches may think that end of the line is all well, but we find that it stretches out a great way and there is something the matter at the other end. A great many propositions of the Board of Managers seem to be good, but they have reference to the working of a very long line, and however easily and quietly it works at the end in New York, at the other end it gets into a horrible muddle. Now I beg that no result will be reached in this matter until it is thoroughly understood.

Bishop Doane—It has been said that these recommendations come from the Board of Missions that the Bishops want to amend the constitution. I wish to say this must be understood in both houses, and if these resolutions are to be passed in this blind haste it must not be said that the bishops individually had anything to do with recommending the passage of these resolutions.

Mr. Stark—It would have been my pleasure when I stated why we urged these proposed amendments to have made a statement to the Board of Missions in relation to Article 4, and with respect to the change in the existing canon, and to have assigned some reasons for the proposed change which the Board of Managers, through me, have suggested to the Board of Missions. If members will compare the proposed amendment as now reported to the Board of Missions with Article 6 as presented to the last meeting of the Board of Managers, they will discover that there is no very material difference. We have brought this matter before this house for the purpose of getting a more precise and accurate declaration of what is supposed to be entrusted to the Board of Managers, in order that that Board may have no plausible reason for departing from it. There will be found in the first draft three words that were adopted at first in the original amendment. They were not adopted for the reason that, as lawyers say, they were never adjudicated. These words have an ecclesiastical signification which is not given to those in ordinary use but is attached to them in the report of the Board of Managers. Doubtless there are very many here who will understand them at once. Perhaps there are laymen to whom at first this signification may not be suggested. To constitute, as was the thought of the Board of Managers, a body to rival the standing committee of the organized dioceses. That the Bishops of their diocese would have naturally what is in the nature of a Board of Managers. The Board of Managers do not desire to occupy that position. The language, therefore, of the proposed amendment proceeds upon the view that it shall give a natural and undisputed succession. Let me ask you to turn your attention to a matter you will find in the journal on the very next page in the canon. There is a most perplexing and almost interminable trouble. It is in the matter of the disbursement of funds for the support of missionaries; it is by reason of the introduction of one little word. It directs that the disbursements shall be made with the approval of Bishops. Now that little word introduces the responsibility on the Board of Managers, the responsibility of knowing, individually, all about the proper plans, and about the parties and the plans of the ministry before they can approve of the disbursement. This is totally unnecessary, and it is not desirable that the Board of Managers, sitting in New York, should interfere with the bishops in their several jurisdictions in

relation to the disbursements of money. The present amendments strike out that privilege and substitute and provide that it be disbursed by the bishop with the advice and consent of the standing committee.

We think that it is perfectly proper and right that the Missionary Bishop in the Missionary Jurisdiction should call to his aid and assistance the Standing Committee of this Convention, when he settles upon where he will have his mission stations placed, and he shall be the missionary, who is by canon required to be a minister of this Church in good standing, that he shall be assigned to that place, and have a certain stipend. The Board of Managers wash their hands entirely of that consideration, nevertheless the Bishop of that jurisdiction, with the advice and consent of the Standing Committee, has full authority over that subject, but it provides that whenever a bishop desires means, and so expresses it in writing, he may have the Board of Managers confer with him in regulating the number of missionary stations, appointing or suspending missionaries, and assigning to them their stipends. That is the substance of it. That is the very pith and marrow of this amendment. To that extent it goes, no further. Further than that we did not think it wise, proper or prudent. Less than that you cannot have, and have a due administration of the missionary interests of the Church. There is a provision, also, to the effect that no part of the annual appropriations shall be expended for any other purpose than the employment of missionaries in charge of mission stations, without the concurrence of the Board, as for instance the Board of Managers conceiving under the canon of the constitution that they are charged with the missionary work of the Church, and a general oversight of the work which is incidental to that; it may be in their judgment wise and proper to build a hospital, to employ nurses, to do any and a variety of things in the prosecution of missionary work, that is to say, a missionary in his jurisdiction may have that idea. If he has, and desires to expend any portion of the money annually that is appropriated to his jurisdiction for the support of Missions, within his jurisdiction under the canon proposed by the amendment proposed to this canon he is required to submit that proposition to the Board of Managers, and, mark you, that we propose that the bishops, as well as the presbyters and laymen, equal in numbers, constituting the Board of Managers, shall have the responsibility and the duty incident to it to decide whether that is a wise and proper expenditure of the money before the Bishop, with the consent and advice of the Standing Committee, in the field, shall have authority to expend that money. That is the gist of that provision which is appended. We think it wise. We think that it is holding a certain amount of control over the way that the money contributed by the Church and administered by the Board of Managers shall be expended by those who are entrusted with that duty and responsibility in the field. There is no limitation put upon the authority of the bishops, nor upon that of the Standing Committee, for the distribution or disbursement of the moneys appropriated in gross to him for the prosecution of the missionary work within his jurisdiction, when that money is expended for the support of a missionary in a mission station, and that missionary by the canon itself is said to be none other than a presbyter of this Church in good standing. Then sir, in order that there might be no possible chance for this proposed amendment to apply to the foreign field, which according to all traditions of the Church in that department of its work, and as a matter of convenience, and simply because the Missionary away off in Africa and in China, and in Japan, who is looking to this country for Clergymen and for others who will come out and do the work with him in the foreign field, it has been the practice for the Board of Managers of the Missionary Society to make the selection of men and agreement with them as to stipends and the doing of the incidental work. I acknowledge for one as an individual that it is a very broad proviso to say that the Missionary Bishop in China, or the Missionary Bishop at Shanghai, the Missionary Bishop at Cape Palmas should be differentiated, to use perhaps not a Canonical word, but a word which carries my idea, should be differentiated from a Missionary Bishop in the domestic field, and that he should not have the selection of his own Missionary stations and his own Missionaries

and disburse the money which is appropriated to him in gross, with the advice and consent of the standing Committee of the Convention; but I say frankly to this House that I believe that the jurisdictions are too far off, and altogether so totally different from the domestic work, and that it is necessary to employ a great variety of people, teachers, nurses, etc., build hospitals, colleges it may be, and everything in a foreign land, which is not absolutely missionary work as we do it in our own land at home, and therefore there may be a propriety, but the distinction does not stand glaringly upon this proposed amendment. It simply is this proviso, that this article so far as it relates to the missionary field, shall not by implication be supposed to attach and apply to the foreign field, that they are left to the Board of Managers composed of bishops, presbyters and laymen, without application of that article to them unless it should be deemed wise by the Board of Managers to apply it to them.

Upon motion it was agreed that the report of the Mexican Commission be taken up immediately after the subject under discussion should be disposed of.

Dr. Hodges—We present the following report which was made the order of the day for Monday next at 11 o'clock.

The Joint Committee, appointed to consider and report what changes are needed in the mode of trying Presbyters and Deacons, recommend that article six of the constitution be amended, so as to read "In every Diocese the mode of trying Presbyters and Deacons may be instituted by the Convention of the Diocese until the General Convention shall otherwise provide."

They also recommend a commission to consist of five Bishops, five Clergymen and five Laymen to be appointed to consider and report to the next General Convention a draft of such legislation as they may recommend for enactment. Three resolutions embodying the above suggestions were appended to the report.

Rev. Dr. Hodges, of Maryland.—I have the report, sir, of the Joint Committee appointed to consider and report upon what changes, if any, are desirable in the judiciary system of the Church in respect to the trial of Presbyters and Deacons, and what legislation may be recommended, what changes they would make, if any, and inasmuch as this recommends a change in the Constitution, I move that it be referred to the committee on Amendment of the Constitution.

Adjourned to 2 P. M.

FRIDAY P. M.—AFTERNOON SESSION.

The Board of Missions was called to order by the President.

The question before the Board of Missions is the passage of the resolution of the lay deputy from Connecticut, Mr. Stark. The sixth amendment has been fully read. Will the Board have the amendment read again? The amendment will be read, as a recess has occurred. (Amendment read.)

The President—Is the Board prepared for the question on this resolution.

Bishop Neeley of Maine—Gentlemen, I still very much regret that these resolutions should not have been printed and subjected to the more deliberate attention of the House in that form. It seems to be the temper of this House, so far as I can judge, to simply accede, without much deliberation or debate, to the suggestions of the Board of Managers, thinking that the Board of Managers usually does know what measures are necessary—what suggestions are necessary in order to enable the Church to accomplish her great missionary work. But I, for one, sir, have seen, on reading the scheme of the Board of Managers, some points to which I shall take exception, and some other points wherein I perceive there is a very excellent provision made which is not made under the existing canon. Still, the action of the Board of Managers might be, as I think, improved. I cannot consent, for one, to recommend to the General Convention the passage of



these resolutions as they stand. I am very sorry that one or two of those resolutions have already passed this House, and stand as recommended by this body to the General Convention, in a form which I could not consent to, but not having the resolution in my hands, I did not observe at the time, but now that we have reached this article (Art. 6), which is a very important article indeed, in my view, if the House is determined to proceed to recommend something for the action of the General Convention, I have some general suggestions to make by way of alterations and amendments of the resolution as proposed by the Board of Managers. The first one of these is this:

The proposition of the Board of Managers stands as follows: In all organized dioceses and missionary jurisdictions having Bishops, in the domestic field, it is authorized to make annual appropriations to be disbursed by the Bishop. This stands in the printed report of the Board of Managers, "by the Bishop alone," as they have amended it "with the advice and consent of the standing committee thereof, notifying them of their respective appropriations," etc. Now the missionary Bishops are to take the advice and counsel of their Standing Committees, as well as diocesan advice. It should be remembered that this canon affects not only missionary Bishops in their missionary jurisdictions, but also the Bishops of organized dioceses who have missionaries of this board under their jurisdiction, and therefore it should be made applicable to both. I happen to be one of those who have missionaries under them, but I am not a missionary Bishop in name, though I am in fact. Now I should propose that there be added "with the advice and consent of the Standing Committee of the Board of Missions of the Diocese or Jurisdiction." It would be more convenient for the Diocesan Bishops, certainly more fitting for them, to take advice on this matter from the Diocesan Board of Missions than from the Standing Committee, for the reason that they consult with their Diocesan Board in making appropriations of the funds of that Board, and they cannot act intelligently with the Bishop unless it knows what the missionaries are to receive from other sources; and therefore I propose the words, "by the Diocesan Board of Missions." That covers the acts of Missionary Bishops whose Standing Committees are largely composed of Missionaries who receive their stipend from the General Board. It seems unfitting that they should be a Council of advice. Now I would insert after these words, "with the advice and consent of the Standing Committee or of the Board of Missions of the Diocese" these words, "the Bishops may, if they so elect, consult their Board of Managers instead of either of them," but with the proviso "Provided that no part of such annual appropriation shall be expended for any other purpose than the employment of Missionaries in charge of Mission Stations."

Now I am heartily in favor of that in general. I am making no objection to the proposition of the Board of Managers in general, but I merely suggest practical measures to complete their action. In this case, it reads "for any other purpose than the employment of missionaries in charge of missionary stations." I should add, "for the supply of mission stations with clerical services." I add that for this reason: As the case as stated heretofore and as it will stand under this action, when a mission is vacant and I send any of my clergy to supply that mission temporarily, I cannot devote to that purpose a particle of that sum which is given to the Diocese of Maine, and as it has been heretofore, I never have received in my whole experience more than four-fifths of the appropriations made in Maine. Every Diocesan Bishop who has had missionaries under his jurisdiction will declare upon this floor, if called upon, that he has had precisely this experience. When a mission station falls vacant, I have to supply a missionary at my own expense. Now the suggestion is good as far as it goes. They intend no portion of this money should be devoted to the building of schools, or churches, or for other objects than the supply of mission stations. I am therefore not touching their intentions at all; I merely intend to add "the supply of mission stations with clerical services," so that I can use some portion of this money in my hands to pay the missionary for going there; and I am not striking at anything desired by the Board

Another provision—the final provision, which has been already protested against by the Bishop of China. The final provision is that "No provisions of this article shall apply to the management of the Board of the Missionary Work in Foreign Fields." That is a new provision brought in by the Board of Managers. It does not exist under the old situation, and the Bishop of China has brought to our attention that there is a new distinction made between American and Foreign Missionary Bishops; the circumstances under which they labor are different, and the appropriations are not made in the same way—that their salaries must often be determined by the Board of Managers, and at first I thought that was a very wise provision; but I wish to suggest another provision, which I hope will meet with the approval of this Board. "Provided that in the management of the Foreign Missions the bishops shall have for their Council of Advice their Board of managers only, but for the details of the local work they may have for their Council of Advice the Standing Committees of their respective jurisdictions, like other Bishops," for it is impossible that the Missionary Bishops in foreign lands should refer all the details of his actual work home to this Board of Managers. He has the Standing Committee, or should have a Standing Committee, of his jurisdiction, for his Council of Advice, while, with regard to all matters of money, the use of money, or the raising of funds, he has for his Council of Advice the Board of Managers. These are the amendments which I suggest for the approval of this Board. I should have preferred that everything could have been fully before the Board before they proceeded to act at all; but, inasmuch as it is their wish to carry this recommendation in some form, I thought it wise that those simple amendments, which do not touch at all the wishes of the Board of Managers, except, perhaps, in this last case, and I have had no consultation with them about this, I do not know that, in this last case, they make any objection. But, certainly, I cannot but regard these suggestions as improvements upon the resolutions of the Board of Managers. And I would ask that we take action on the amendments as here proposed.

The President—It is moved and seconded that the amendment to Article VI. be made so that the words following "advice and consent of the Standing Committee" shall be the words "or Board of Missions of the Diocese or Jurisdiction, and when any of such Bishops may so elect, the Board of Managers shall act as above provided, instead of such Standing Committees, or Diocesan Board of Missions," etc.

The President—Is the House prepared for this motion?

Mr. Stark—I beg to say that the amendment proposed by the Bishop of Maine presents, to my mind, no possible objection which the Board of Missions could have to its adoption. It is simply enlarging the sphere, and granting the bishop of a diocese an election, in which direction he will go for the advice he seeks. I see no objection to them, sir, and I take great pleasure in moving a second to the proposed amendment which has just been read.

Bishop Hare, of South Dakota—I spoke before recess of the difficulties that might exist in the far distant future. I should like to say in reference to this amendment offered by my brother of Maine that it removes all of the objections I foresaw, and I am, for one, thoroughly in favor of the amendment.

The President—Is the House in favor of the question? All in favor of the passage of the amendment of the Bishop of Maine, please say aye.

The motion was carried unanimously.

The President—It is moved and seconded that this provision be introduced instead of the words, "Provided that no part of such annual appropriation shall be expended for any other purpose than the employment of missionaries in charge of mission stations," the following: "For any other purpose than the support of

missionaries, or the supply of mission stations with clerical services;" so that the proviso reads, "Provided that no part of such annual appropriation shall be expended for any other purpose than the support of missions, or supply of mission stations with clerical services."

Bishop Neeley, of Maine—Mr. President, the point I wish to call attention to in this proviso, is that it adds this clause, "or supply of mission stations with clerical services." It is understood that that means, when the regular appointee of the Bishop has been removed from a station, and before another appointment has been made, a portion of the money may be used for the supply of the mission station with clerical service. It has always hitherto been necessary to have an appointed missionary before a stipend could be used. The stipend is appropriated not to mission stations, but to a living missionary who is identified with the Board of Managers, by the report of the missionary bishop, or the diocesan bishop as the case may be. It seems to me, sir, that there is an objection here to leaving this in its loose way, for it might be a long time. The question of the individual, the personality of the missionary. It may work inconveniently just at the time of the transaction. It may put the bishop to some inconvenience, but it does seem to me to be open to the objection of sinking out of sight the missionary himself; and for him the stipend is provided.

Bishop Neeley—I am very much obliged to my brother for bringing up that point. He has stated the case exactly, that is to say, as it has been heretofore, if a mission station fell vacant, and I was not able to supply that station within three or six months by a regularly appointed missionary who had been approved by the board, I should lose all that stipend which was intended for the missionary work in Maine. This is the only thing we want to remedy. This is the only objection to the constitution as existed before, and the Board of Managers have seen this and approved of it; that the money should be paid directly to the bishop, and that he should appoint his own missionaries. So that to supply the people of those missions with the services of this Church, if I can send any clergyman there, I can pay him from the stipend and not have to pay him out of my own pocket. Have I got to wait until I can find some missionary in order to preserve the personality of this missionary work? I think a good deal more of the personality of those Bishops; and when I have got to send some other Missionary for one of the Clergymen, from my own diocese, I would like to have them pay it. I think I shall speak of the sad experience of the Missionary Bishops; I think I shall speak to the hearts of my brethren who are here, in asking you not to stand on this red-tape business.

Dr. Hoffman, of New York—Mr. President—I simply rise, sir, to say that I hope the amendment offered by the Bishop of Maine will pass. I hardly concur with him in saying that it is absolutely necessary for him or other Bishops to have such an amendment in order to carry on a missionary work in their diocese with effect. There can no harm arise from such an amendment. According to the proposed Canon, the whole work of carrying on the missions is put in the hands of bishops of the dioceses with the advice of their standing Committee, the Board of Missions, or in case it is desired, of the Board in New York. We have felt in the Board of New York very anxious to get rid, as far as possible, of the responsibility of the details of the mission work in the various dioceses. It is utterly impossible for us, as we are required under the present Canon, to pass with any intelligence a resolution of approval or disapproval of the acts of any Missionary Bishop in the missionary jurisdiction. We do not know anything about the persons who are appointed missionaries, nor do we know anything of the difference of their various systems except as we receive them through our reports, and all that matter ought to be left, in my judgment, in the hands of the Bishops, in those dioceses and jurisdictions with the consent

of the local authority; and I see the difficulty the Bishop of Maine has had in this matter.

Mr. Stark, of Connecticut—I desire to say that I most heartily concur with the deputy from New York, and am only solicitous that the proposition to amend may be adopted so that there may be no doubt. It expresses in explicit language what I conceive was put there before, but being put there in the language of the Bishop of Maine, the possibility of any such question arising is removed.

Mr. President—Shall the amendment as offered by the Bishop of Maine, be adopted?

Mr. Parker, of New Jersey—Mr. President, this seems to be like soothing syrup, we all want it and why not let's have it.

Rev. Dr. Vibbert, Chicago—Mr. President: It is moved and seconded that the last proviso be altered in this matter. It is now provided also that the provisions of this article shall not apply to the management by the board of the missionary work in foreign field. It is proposed that it shall read, "provided that in the management of the foreign missions, the bishops shall have as their counsel of advice the Board of Managers for the general schedule of expenses, but for the details of the local board, they may have as their counsel of advice the standing committees of their respective jurisdictions."

Resolution adopted.

Bishop Harris, of Michigan.—If it be in order sir, I made a motion to amend that proposed report by moving that article three of the Constitution of the Missionary Society as printed, be as follows:

A Deputy—You are out of order.

The President—The question is now being taken on the amendments.

Bishop Harris, of Michigan—I submit that I am in order if I may be allowed to state my point. I think, sir, that the question is upon the final adoption of the amendments to the canons.

The President—No, that is not it. The question is upon the adoption of the amendment to Article six, and then upon the adoption of the resolution with reference to all the amendments.

Article six as amendment adopted.

The President—The question is now upon adopting the original resolution as amended:

*Resolved*, That it be recommended to the General Convention to adopt the following amendments to Title three, Canon eight, the amendments having been already read and passed upon.

Bishop Harris, of Michigan—I move that this resolution be amended.

The President—I beg pardon, I will listen to what the Bishop of Michigan has to say on the subject.

Bishop Harris, of Michigan—Mr. President, I do hope that I may not be led into any dispute about a question of order. I have no wish to detain this House for one moment. If I am not in order, I hope that the point may be stated at once in order that I may not interfere with the order of the House, but it rests upon my conscience to say what I have to say, and I hope I may be permitted to say it. I move that the resolution be amended so as to include an amendment to Article 3 of the Constitution.

A Deputy—You are out of order.

Bishop Harris of Michigan—Mr. President, am I not in order?

The President—I think you are not in order, but your resolution may come up at a subsequent time, the question now being upon the adoption of the resolution which has been amended, and which stands by itself, not touching this article at all.

Bishop Harris of Michigan—Well, Mr.



President, I ask the privilege of the House to speak to the question now. I think, Mr. President, that there is one view of this question which has not been laid before this House, and I hope in the interest of fairness that that view may receive a candid consideration. There are some of us, sir, who believe that the most important amendment that could be possibly offered to the canons is one which has not yet been acted upon, and perhaps for that reason, some of us at least would be compelled to vote against the resolution now before us. I hope I may be allowed to state the position fully, because I think it is a matter of vast importance that this Board of Missions should act intelligently upon what I consider to be the most important business that should come before us at this session. Now, sir, if I had been permitted, I would have moved to amend Article III of the constitution, so as to have required the Board of Missions to meet annually, and to assume more direct control of the great missionary operations of this Church. Sir, I think it is a matter of great consequence that the Board of Managers themselves, as well as the Board of Missions, should understand that there is a deep and profound discontent in some parts of the Church at least at the present condition of affairs. It is felt by some of us at least that there has been lately a tendency towards localization and centralization, which ought to be amended; that it is a matter of vast importance that we should reverse this tendency, and do all that in us lies to popularize the great missionary ideas of this Church by giving the Board of Missions actual control of missionary operations. May I be permitted to say to the members of this house that in the first instance as to this amendment, that the Church has declared in Article III that there shall be a Board of Missions of such society composed of Bishops of this Church and members for the time being of the Deputies of the General Convention, of delegates from the Missionary Jurisdictions to said house, members of the Board of Managers, etc. The Board thus constituted shall convene on the third day of the General Convention, that is to say, the real Board of Missions of this Church is allowed to sit only once in three years. The result of this is, that the control and management of the missionary operations of this Church are confined actually, though not in theory, to the Board of Managers, consisting at this moment of 20, 25, 30 or 40 most excellent gentlemen who live in and near the city of New York. I have no doubt but that the matters confided to them have been managed with the utmost zeal and the greatest prudence. There is no question but that they have done their very best; but again on the other hand, Mr. President, as to the plan under which they work. Nobody has been at fault in this Church of ours. The Board of Managers themselves, I submit sir, in their report to the Board of Missions have confessed that this plan has not worked adequately. The reason I conceive to be not that these gentlemen are to be found fault with for anything which they have said or done, but because the plan itself is faulty. It is local instead of being general, and instead of being borne by a few gentlemen in New York, it should be fairly and justly and equally distributed throughout the Church. Its tendency is autocratic, I am bound to say, and some of us have noted this with great pain. We have been confirmed in this belief by I venture to say, sir, this most unfortunate report sent up by the Board of Managers and submitted to the Board of Missions. Mr. President, I am extremely sorry that it falls to my lot to say these plain things, yet we ought to have plain things said. There should be no concealment here, brethren taking counsel together, and all the phases of the subject ought to be fully and adequately presented on this floor, and I do trust that what I now wish to say may not be misconstrued. Sir, with no other feelings than feelings of kindness, respect, and consideration for my brethren of the Board of Managers, who have so zealously, and with such self-sacrifice and self-denial devoted themselves to the management of this work of the Church, as I have just said, the report laid before us is a most unfortunate one. I have said that the Board had the idea that the tendency was toward the localization and centralization and so administered, and that this plan under which we are acting is autocratic; and I believe, sir, that that is one reason why there is not sufficient interest in the Missionary Work of the Church through-

out all the parishes in the land. Is it not known to the members of the Board of Missions that there are hundreds of parishes in the land which know nothing and care nothing about our Missionary operations? Is it not known that this great Church of ours, established as it is throughout the length and breadth of the land, is dependent almost entirely upon the princely and munificent gifts of a few individual laymen, who live in and around New York and Philadelphia, and so on? We do not desire to cut off the princely gifts of our brethren in New York and other cities, but we desire to receive the humbler, but not less sacred gifts of all Church people in the land, and anybody who knows anything about the Missionary operations knows that it is the penny of the poor man that accomplishes the work of the Church of God in the Missionary field. Now, sir, let me call the attention of this Board of Missions for one moment to what I consider some of the most unfortunate features of the report laid before us. It brings forward certain measures, autocratic in their nature, which are felt keenly by some of the members, ministers of this Church of ours. I will enumerate them:

In the first place, the Board of Managers, who under our present system must act during the triennial, upon whom is thrown all the responsibility in the exercise of their discretion with the best possible motives, have nevertheless undertaken to revolutionize the administration of our missionary work by obliterating all differences between the domestic and foreign missionary fields. They have resolved in their wisdom that there shall be no longer two committees, but that there shall be but one. I have no personal feeling at all in this matter. I do not speak for myself, but I happen to know members of our Church who have heartily manifested their kindness of purpose, who are deeply interested in foreign missions, and feel that wrong was done them when these two committees were abolished. They can tell you better than I, that there have been certain things which have marked the administration of Foreign Missionary work of the Church, which have been absolutely obliterated, which have been discredited, which have been abolished by the unification of the work in New York. This is the first thing that has been done by the Board of Managers, and I don't hesitate to say that it looks on the face, to some members of our Church, as unwise and autocratic. There is one thing in this report upon which I can speak with entire freedom and with great pleasure, because the men affected by it cannot lift up their own voices. A measure was initiated which resulted in the presentation in the report of the Board of Managers of a declaration that the Missionary Bishops of this Church should have no voice and no vote in the Board of Managers. That was initiated in the Board of Managers in New York, I will read the report: "Early in this triennial, the question was raised by a special committee of the Board of Managers, whether under the statutes of the State of New York, Missionary Bishops who receive their salaries from this society, have a right to vote." I submit, sir, that the matter was in the dark, and the board made a report which declared that Missionary Bishops, because they receive salaries from this board, were not entitled to sit as members of the board. Now, for one, I want to say that I believe that the construction of the law of the State of New York was a mistaken construction. For one, sir, I believe that Missionary Bishops are not excluded from the Board of Managers by the laws of the state of New York, and I have my reasons to give for it, if they should be worth anything; but I want to go further, and say that if this is the law of New York, then I think this Board of Missions will take steps to organize and become incorporated as a Board of Missions in some other state than the state of New York. (Applause.) We cannot, sir, such a system or such action. We cannot allow our brethren at the front, who bear the heat and the burden of the day to be so discredited as this action of the Board of Managers discredits them, to be told that they are hirelings, and therefore cannot be allowed to sit on the Board of Managers. No, brethren, we cannot submit to that.

Then the next thing contained in this report of the Board of Managers is the bowing out of the Bishops.

The President—I would submit to the Bishop of Michigan that, having continued in this way, there may be those here who may desire to answer.

Bishop Harris, of Michigan—I hope so, sir.

The President—It is certainly not proper that this discussion should go on at this stage of the proceedings. Such matters as the deputy speaks of may be brought up, but the only articles which we have before us now are the 4th, 5th and 6th, as amended, which articles do not touch at all upon this subject.

Bishop Harris, of Michigan—I beg pardon. The question before us is whether we shall make a certain recommendation; and I want to amend by offering to make another different recommendation.

The President—I want to say that personally I would be very happy to listen to the Bishop of Michigan, and shall not stop him unless it is desired by the Board.

Calls of, "Go on, go on!"

Bishop Harris, of Michigan—Thank you, brethren, I will make what I have to say as brief as I can. I was about to call attention to another recommendation of this report, which I consider most unfortunate, notwithstanding they acted in the most wise and judicious way they knew how. They found it necessary to bow the Bishops out of the Board of Managers. They say that when a quorum is to be counted, that Bishops do not count; there must be so many Presbyters and so many laymen. Though there should be fifty Bishops there, yet Bishops do not count; they simply bow us out, and declare that none but Presbyters and laymen are to be counted when a quorum is to be estimated.

Then again, Mr. President, there is another thing which I cannot refrain from adverting to, and that is the proposition made in this report to reduce the salaries of Missionary Bishops, or at least to be allowed to reduce their salaries. Why, Mr. President, I regard the contract which has been entered into by this Church with its Missionary Bishops as the most sacred contract that could be entered into by living men; and for one, sir, I will not for one instant consider the possibility of reducing the salaries of Missionary Bishops. (Applause.)

Now, sir, I will pass on; I say that this present system under which we are working, in spite of all the individual and collective excellencies of those gentlemen who have been managing our missions so admirably in the main in New York, it is essentially a defective and faulty system. It is an autocratic system in spite of everything we can do. Now, sir, I propose that this shall be amended by giving to the Board of Missions of this Church the management of its missions. This I consider a matter of vast importance. I am perfectly willing to adopt every one of the suggestions made by my friend from Connecticut, if he will only adopt my suggestions that the Board of Missions shall meet annually every year in the month of October, at such place as it shall determine, and shall sit until its business is concluded. My reason for that, Mr. President, is this: I want to see the Missionary work of this Church taken care of by a great representative body; not by the Board of Managers merely, but by a board which is truly representative of this Church, not simply by a Missionary Council, as my friend, Mr. Stark, of Connecticut, has proposed in the resolution, but by the highest body in this Church. I want to see the General Convention come together as a Board of Missions every year in the month of October. I want to see the General Convention—my friend shakes his head—you may tell me that this body, the General Convention of this Church is not willing to come together once a year to consider the great work which it has in hand. If this be so we had better retire from playing at the role of being a Missionary Church. Sir, for one, I say that this General Convention can be brought together once a year, and for my part I believe that the members of this General Convention will more gladly come together once a year to attend to the Missionary work of the Church than they now do once in three years to tinker with the canons and attend to other ecclesiastical business. What is our great business but the extension of our Re-

deemer's Kingdom? And I, for one, sir, believe that the representative men of this Church are willing to come together once a year to consider this great matter and enter into the actual control of our Missionary operations. What would be the advantage? The advantage would be that instead of having a local, central and autocratic board—I do hope my friends and brethren will not consider that I use the word autocratic in any invidious sense; I hope they know what I mean—instead of having that kind of a Board, having a great council of this Church, representing the Church itself in its dioceses; instead of having a Missionary Council elected by this body, we should have a body elected by all the dioceses in the different parts of the land. I want to get as near as we possibly can to the great heart of the people of this American Church of ours. I want to continue the Missionary work by this body, a body truly representative; why? because it is not only representative, but because every one under such a system will carry his weight; and then there is another reason which I consider to be more important than that, and that is, that we may arouse the people of our Church to enthusiasm, that we may arouse the Missionary spirit in the Church that we may diffuse intelligence in regard to Missionary operations. We need not meet in one place, but we should meet in different parts of the country. Why, sir, see how the other religious bodies manage their Missionary affairs. A few years ago, two or three years ago, the Baptists held a meeting in the city in which I lived. There were present men and women who came from all parts of the country by the thousands, and assembled together for the purpose of discussing their Missionary work; and they gave it an impulse in that city such as I cannot attempt to describe, but which I could not exaggerate. So with the Congregational body, they meet one year in one place, and another year in another place. They met the other day in Des Moines, next year they will meet at Springfield, Mass. Now, sir, if this great missionary body should meet once every year, meeting one year in Omaha, another year in Richmond, another year in Detroit, another year in Atlanta, Ga., another year in Charleston, all the different parts of the country might be aroused and blessed by the coming together of such a body.

Now, sir, these are the reasons why I am not satisfied with the recommendation which is made by the Board of Managers. I want something better than that. I would like to have the third article of the constitution so amended as to confide to the Board of Missions of this Church the management of its missionary operations, and to require that board to meet annually. All the other recommendations I am perfectly willing to accept, everyone of them, but this amendment, Mr. President, I think is the very essence of this the whole matter. Now, sir, I think we were all very much touched by what my dear friend Dr. Hall told us about the Board of Managers of New York as they toiled through Catherine street and other great streets of the city of New York to carry on wisely the missionary work of this Church. My dear friend, I know how this matter has laid on your heart these many years. I do believe, I can say from the bottom of my heart, that in my opinion for many years past the rector of Holy Trinity Church of Brooklyn has been more a missionary than anything else, and has done more missionary work in this Church than anybody else. I value his devotion, his earnestness, his interest, his zeal, his wisdom, as I do the wisdom and zeal of every member of that board; but I tell you brethren, that you have got on your hand something too large for any local committee, that you have got something that no merely local committee can manage, in such way as to arouse the missionary enthusiasm of this great Church of ours. For that reason, sir, and for the reasons given, I do hope and pray that the amendment which I have suggested, and which I trust I may be permitted to say, will in some form come before the whole General Convention, may be adopted, and have a place in recommendations made by the report which is now before this body.

The President—The question is on passing the amendment, the resolution as amended. Those in favor of the passage will please say aye. Carried.

Rev. Dr. Hall, Long Island—I have but a few words to say. My only wish



is that a hasty reply and explanation may not be made by me to certain points called to your attention by the Bishop of Michigan in regard to which I do not wonder at all that he feels deeply, and in which I sympathize with him, as I do with almost everything, except when he compels me to bow my head. If I may be allowed to do so sir, I wish to say a word or two.

The President—By general consent, the deputy from Long Island will proceed.

Rev. Dr. Hall, L. I.—The first difficulty that is suggested and suggested very forcibly to us, is the fact that a re-organization is suggested in order to do the whole work together. Allow me to say that practically we found that it resulted in this way, we met together as a Foreign Committee and as a Domestic Committee, and carefully went through the details of the business to find that when meeting together it was necessary to go over more time than we could take, to make the various members of the two committees aware of what had been done in the other; and we brought the two committees together, not to cast any implication upon the foreign Bishops, or with any doctrinal idea whatever, but to compel every individual of thirty members to know what he was doing, and to compel us, as our friend has said, to try and bear the immense burden altogether. If there were time I could go into many points that might be suggested where this has worked badly. It is well said that it is an immense work, because we do meet together there of necessity, and we have been trying for a year to hurry the details so as to get the practical points, and the idea, as I have held it, of the reorganization was simply that every individual of the thirty might be made responsible for every act of the Board. If anything is suggested to the discredit of the foreign missionaries, I can only say that I am profoundly sorry and grieved, for my position on the Board has always been on the foreign committee, and on that subject I have had almost the enthusiasm of a fanatic. I believe in foreign missions and look upon a missionary bishop as one sent to souls in heathen darkness lying. I believe the domestic work is properly Church extension, and we have thought it was wise to come down and join with the domestic committee, feeling that we were coming there to try and help them, and also to have their assistance in bearing the great burden that was upon us. I have awakened to the fact that it is possible for outsiders to conceive that we were casting discredit upon one side or the other, which, I think, is not the case. The exclusion of the missionary bishops has been spoken of; and let me say in fairness to my brothers, that the point on which that turned was simply asking the opinion of two of the best lawyers that we had at command, whether by the laws, they had a vote. They gave their opinion that by the laws, being employees of the board, they had not a vote. Has he a vote or not a vote? I do not believe the accusation to be just which says that by implication we bowed them out, that we deprived them of something. There is probably nothing that they would have voted upon in the last three years which has not been practically decided in their own way. It was a mere question of parliamentary law. There are those in the board who differ with the lawyers on that question, as I do for one, thinking that it is not a question of law, but still I have to bow to the lawyers.

That quorum matter is very difficult. The board has nothing whatever to do with it, and has had nothing to do with it except the interpretation of the canon. It is the canon and not we. We would rather have had the Bishops make the quorum. It would have been better for us had the Bishops helped make a quorum. If we could have counted the Bishops, we should several times have a quorum when we did not have a quorum, and when, as I said this morning, we could have made up a quorum at once; and the question was put to an eminent lawyer, whether, when the canon itself makes a distinction between Bishops, Clergy and Presbyters, and the same Canon says, "Eight Clergymen and eight Presbyters," the Bishops had a right to vote. We did not want it, we don't want it. We only want to be certain that we were doing it and it is now possible to change

that and that is one reason why we ask it, that all important matters brought before the Board of Managers, such as this, may be determined by you. We want to bring the responsibility to you where it will not fall so heavily upon the Board of Managers. Now in regard to this quorum matter, in the summer—I may tell secrets perhaps—we have tried to have meetings, and have experienced the utmost difficulty in getting together. The missionaries would want money, and there were various needs and the members of the board would have to get together from, I don't know how many miles off. We have met under all circumstances. I have gone down from Lake George, 250 miles, I think it is, in order to meet four or five men, and ask each other, "Now, what are we going to do? We are not a quorum, we have no right to do anything, no power. These Bishops need money. It must be attended to, there was no putting it off. Well, I am ashamed to say, we went to work and did it. We assumed the aristocratic functions and sent it any way, and then, of course, as soon as we got a quorum, we condoned together. I guess we all have to do that in our vestries; I do. Let me remind my brother, that these gentlemen deserve his kind words more than I do, particularly I might mention my friend Mr. Eccleston, of Baltimore, who, at great expense of time and trouble, attends upon the meetings of the Board; I believe nothing keeps him away except some duty in the parish which he cannot conscientiously leave, and so it is with all of the members of the Board who live away from the City of New York.

In regard to the reduction of salaries of missionaries, if we had been some people, we should have wept again and again. We came to that measure with the profoundest feeling. Every argument that could be urged against it, was urged. We held back from it as long as we could. At last a motion was made which I, myself, pressed upon the Board, a motion was made that we should reduce 12 per cent. I said, Gentlemen, you have got to meet the Board of Missions, and I want it thrown directly in the centre there, that we may meet the responsibility there, that they may know exactly how the thing stands. The question in my mind is simply this: Shall we spend money that we have not got, and where to get which we don't know, or shall we say to the Board some terrible pall has gone abroad, some awful, withering simoon has gone over the Church, and we have only the right to say that, as honest men, we will try with our best efforts to bring before the Board your necessities; in other words, to my mind, it is to this: Has any man a right to bring the Church of Christ into debt? When I joined the Board of Foreign Missions a year or two ago, when those grand old venerable men were there—and it were false to their memory not to say that better and truer men the Church has not had—I found the Board with some seventy odd thousand dollars accrued liability, and no place to find it. I found that the notes that had been given for certain objects had been hypothecated in order to help us get on, and my first effort in the Board was to prevent that principle of hypothecation. We owe everything as a Church to one of the noblest laymen that we ever had, Charles R. Marvin. (Applause.) Almost immediately on coming into the Board he looked into its financial condition and brought the facts before us. He showed us how deeply we were in debt, and how necessary it was that we should retrench. From that time on we have steadily in the Foreign Committee been retrenching, until, as you know now, it requires only nine per cent. to bring us to a sound basis. I do not reflect upon the other board. I know nothing about their action in that particular. It has been necessary, as we know, a matter of mere necessity, that we should retrench on the other side twenty per cent. I can only say to you, brethren, that if you had been with us you would not feel that we had been very severely aristocratic in trying to come to an honest conclusion. There is a painting, a chromo and an engraving—the engraving would do very well—that I wish the Board would get and put up in a proper frame of Japanese wood with a touch of African ebony, if it grows in Africa, and with some ornaments from China. That picture is the eastern missionary. Sir, in that picture are gentlemen dressed in velvets and satins, sitting upon easy chairs and charming sofas, gentlemen of jolly proportions, showing that they have lived upon the fat of the land, evidently enjoy-

ing the situation, unless they are perhaps whispering to each other about some parliamentary tactic that has not been gone through. They are pictures of luxury, of sensuous ease in life, and in their midst is a poor, ill-clad, suffering missionary, evidently bent with his whole soul upon trying to explain to them the necessities of heathen men. Sir, such a satire as that would be a help to my conscience, such a teacher as that would be a help to me, when undertaking to put my hand near the sacred heart of missionary operation. It would make us remember with all love and affection, that we must not be localizing, centralizing, or aristocratic. As far as the plan suggested by my brother and father is concerned, I heartily respond to it, if it is possible.

Bishop Tuttle, of Missouri—Mr. President, I am constrained to make this motion that the order of the day be postponed for ten minutes.

Motion carried.

Bishop Tuttle, of Missouri—Mr. President, this is a Board of Missions. As a Board of Missions, its great work is to promote the missionary work of our Lord and Saviour Jesus Christ. I agree with the Rev. Deputy from Long Island that we ought not to waste our time here on questions of parliamentary procedure or matters of order, but in every possible way come down to the work of upholding the hands and strengthening the hearts of the members of the Board of Managers who have at heart, I am sure, the best work to be done for the Church. Yet I am constrained to say, Mr. President, that there is something in this report that has denominated "unfortunate" by my Brother Bishop of Michigan, which I feel it my duty to bring before the attention of this Board. While God, the Holy Ghost, is the power which first moves the missionary engine, yet there must be the profession, devotion, and earnest good will of the workers in the missionary fields if the good work is to go on. You may polish the valves, you may rectify the cylinder, you may fix the machinery. What good is it all? Therefore, we should address ourselves, as far as possible, to getting the heat right. Now, Mr. President, I submit that in this report which has been characterized as unfortunate, there is something which makes sorry the hearts of some of the workers in the mission field. If the members of the board will turn to the fifth page they will discover in the report made by the Committee to the Board of Managers, touching the rights of *ex-officio* members, the following words: "Since this report was made the Missionary Bishops have refrained from voting. The Board of Managers have taken no action in the premises. It remains for the Board of Missions to decide whether a change in the Constitution is necessary." My resolution touches that point, the constitutionality of the action, the wording of the constitutional Canon, whether the Board of Missions is called upon to act. Now, I beg to call the attention, Mr. President, of the Board, first, to the fact that this question of debarring Missionary Bishops, from membership and from voting, does not touch their membership and their vote in the Board of Managers, but it touches their membership and vote in this Missionary Board, for it is the Board of Missions that is a body corporate under the Statutes of the State of New York, in which the incorporation was affected. It is the Board of Missions, not the Board of Managers. Therefore, my dear brethren, in the Episcopal Mission fields, if this question be well raised, you are not only not members of the Board of Managers, having no vote and no voices in this Board of Missions, but you are not members of this Board of Missions. Now, let us look at the matter, Mr. President, I offer the following, and desire to speak during my ten minutes to it:

"WHEREAS, The Board of Managers in its Report, asks the Board of Missions to consider whether a change in the constitution is necessary in view of its seeming conflict with the Statute of 1872, of the State of New York, chapter 124, section 1.

The speaker then introduced a resolution to the effect that the Board rescind and withdraw entirely their action that debars Missionary Bishops from the right to vote.

Is that Resolution seconded?

A Deputy—I second it.

Bishop Fultee, Mo.—In the argument

to support the first resolution, I ask the consideration of the Board to three points, first that this is restrictive legislation, this takes away rights, therefore—I am no lawyer, but I have heard more or less of their phraseology—therefore it must be construed strictly, that is, the statute of New York passed in 1872. The act of incorporation; which I hold in my hand was passed by the Legislature of New York in 1846, therefore, from the year 1846 to the year 1872, a period of 26 years the Missionary Bishops of the Church were without any Convention whatever, without any position as members of this Board of Missions with voices and votes. Now, if that point be well taken that in the year 1872 under that statute, namely: "No Justice or Director of any charitable or benevolent institution organized either under the laws of this State, etc., the Missionary Bishops cannot be members of the board, I say you must be careful to construe that statute strictly, for for you are taking away rights, rights which the Missionary Bishops have exercised in this Board of missions for twenty-six years. Now, my contention is that therefore, all benevolent institutions were not mentioned. The words are not in the statutes of the state of New York to cover this missionary organization, for in the first place, strictly construed, the meaning of the word religious is not there. It is not "religious institution," and construing strictly, you must not put the words "religious institution" in again. If religious institutions are to be included, then I appeal to the Rev. President of this House of Deputies and ask him whether he has a vote and voice in Trinity Church of New York.

Rev. Dr. Morgan Dix, of New York—I do, sir.

Bishop Tuttle, of Missouri—The Rev. Rector of Trinity Church votes at all of its meetings. He has a right to vote in all the meetings of the vestry, and if the corporation of Trinity Church, of New York, is not a corporation under the laws of New York, and if the Reverend President of the House of Deputies goes to meeting after meeting, and votes in the vestry of Trinity Church, I ask whether the title of Trinity Church is not somewhat fishy and shadowy, and I ask whether some sharp lawyer in New York, only exceeded in sharpness by the lawyers of the Quaker City on the Schuylkill, will not be finding out that Trinity Church, of New York, is a corporation under this statute of 1872, and is allowing a trustee and director, to have a voice and vote in this Board, and that trustee and director, moreover, be receiving pay and emolument. Therefore, if religious organizations are to be included under the term benevolent and charity institutions, then all the parishes incorporated in the state of New York, come under it, and their rectors must cease from voting hereafter.

But it is said that parishes are certainly not missions in our religious organization, while the missionary organization of the Church is for benevolent and charitable purposes. Is it any more than the parishes? What said the gentleman—some one upon the floor, I think the lay deputy from Connecticut—that this Board of Managers representing this Board of Missions desire particularly to keep their eyes fixed on this one point, that they are to support the missionaries and promote the preaching of the Gospel and the interests of the Church of our blessed Lord and Saviour, Jesus Christ, and not give themselves up to the work of schools and hospitals. But suppose it did, and we established a benevolent and charitable institution, or a school or hospital, would it be fatal or vitiate the charter under the laws of New York to open a parochial school and start a hospital? I throw not. My first point being that we must construe this strictly. My second being religious organizations were not evidently intended to be included in the provisions of this section, because otherwise it would work the destruction of all the corporate rights of the parishes in the state of New York. My third point is simply the act passed by the Legislature, the Senate and Assembly of the State of New York. Now one of the best ways of promoting the ends that our society has in view is to help the missionary bishops to retain their full rights and to be full and self-respectful members of this Board of Missions, and the object of the Board and the Legislature of the State of New York will allow us to accomplish this object.

The President—The resolution of the



Bishop will lie upon the table and be taken up immediately after the order of the day must be proceeded with.

Bishop Tuttle, of Missouri—Am I in order to finish a few words?

On motion the order of the day was suspended and the Bishop was permitted to resume.

Bishop Tuttle—I wish simply to add that if my points are not well taken, then I beg through you, sir, that this Board of Missions will appoint a committee to consider thoughtfully and promptly and wait upon the Legislature of New York just as soon as possible and have it set in such a shape that the right of the Missionary Bishops shall be equally conserved in this Board. If my points are well taken, I beg that the second resolution may pass and that the Board of Managers withdraw and rescind all action that looks towards the taking from the Missionary Bishops any of their rights. The time was when the Church was the only democratic institution that yonder sun shone down upon. The Church in the middle ages was the only place where the son of the peasant could sit by the side of the son of the peer, and be his equal if not his superior. In these last days may I beg, if I am not divulging anything touching that mysterious chamber called the House of Bishops, may I say in that House of Bishops no single thread of difference appears there, no regret in any heart as between the domestic Bishops and the missionary Bishops, save that the missionary Bishops are eligible to be transmitted from one sphere of duty to some other. I think, Mr. President, that should be thrust aside when he says good-by to the old field and takes up the new. I think that thread should be removed, and not one idea of discrimination between the Missionary and Domestic Bishops should appear in the Canonical Law of the Church. Now let the Missionary Bishops feel self respectful and have their full rights. Do not, sir, tie up their hands; do not choke back their voices. Leave them self reliant in the missionary work of the Church of God that this Board of Missions propose to offset; leave them with no discrimination pointed out between them and the diocesan Bishops, leave them to do their work for their blessed Master in their own field of conflict, in the church militant. He being in the day of the Church triumphant, and after the hard work is over lie down to just rest, and the battered armor of conflict be laid aside in the gloomy vestry of everlasting peace.

Rev. Mr. Rogers, of Texas—I rise to a point of order. There was three orders of the day. The third order, touching a resolution, taking up the work among the colored people. That resolution intended to take up the numerous resolutions before this body touching that work. It was made the order of the day immediately upon the disposition of the other two. The other two are now disposed of, and I move the taking up of the regular order of the day among the colored people. That is the consideration of the resolution that I had the honor to introduce.

Bishop Doane—May I ask the order of the day be suspended for the introduction of the report of the Mexican Conference Mission, not expecting any talk upon it and not meaning to take over ten or fifteen minutes in reading it.

Leave granted and report of Mexican Mission read.

The President—The question is upon the resolution offered by Bishop of Missouri.

Rev. Dr. Hoffman, of New York—As one of the oldest members of the Board of Managers, I heartily sympathise and concur with many of the words that has fallen from the lips of the gentleman from Missouri. I think I may say the same for the other members of the Board. The Bishop is under misapprehension, as many others in the Church, in reference to the position of the Board of Managers upon this question. If I am not very much mistaken, the Board of Managers have never taken action on the question at all, although the general impression has been that we have in some way voted the Missionary Bishops out of the body. Some time ago the question rose, if memory serves me right,

by an inquiry made in the Board by one of the Missionary Bishops himself. He raised the question whether or not, under the law of the State of New York, as a Missionary Bishop, he had a right to vote in the Board of Managers, and of course the same question would apply to the Board of Missions. The question having been raised, the Board referred the matter—as they were bound to do, because they are charged with very large trust funds, and it behoves them, therefore, as legal trustees of large funds to be careful in the management of those funds. They referred the question to their legal advisers, who had been elected by the members of the Board of Missions, and who are learned in the law, and after a very careful consideration of the whole subject referred to them they reported to the Board of Managers, that in their judgment the Missionary Bishops, under the law of the State of New York, under the Board of Managers were incorporated, the Missionary Bishops had not the right to vote. Upon that there was no action taken except to receive the report of their legal advisers. Since that time the Missionary Bishops have simply refrained from voting. I do not, in common with others, agree with the conclusion reached by our legal advisers, and I have made several efforts since that time to obtain legal advice of an opposite character. So far I have failed in my efforts. I trust some action will be taken by the Board of Missions to-day which will refer the matter to the Board of Managers, asking them to obtain further legal advice in the matter, because I do believe, sir, that after receiving further advice we shall arrive at some conclusion, which the Board of Missions of similar missionary bodies, also incorporated under the laws of New York, which is adverse to the conclusion arrived at by our legal advisers, and certainly no one can be more anxious than the members of the Board of Managers to see the missionary Bishops in the meeting and restore them to their full place in the Board of Managers.

Mr. Stark of Connecticut—I was one of the members of the Board of Managers who agreed entirely with the sentiments of the gentleman connected with the Theological Seminary upon this subject as to the disability of the Missionary Bishops, and a great deal of pains was taken to, if possible, obtain further legislation from the State of New York in order to give them as full and complete membership, as members of the Board of Managers, as that possessed by any of the Bishops. But the gentleman has stated correctly that no lawyer whom we have confidence in, in view of the large amount of funds that we administer through our trust, would give an opinion other than that given to us by the two lawyers of our own body to whom the subject was referred. I therefore venture to suggest and offer the following resolution, which I think will bring the whole matter to a satisfactory end.

*Resolved*, That the Rt. Rev. Bishop Doane of Albany, the Rev. Dr. Hoffman of New York, and Mr. S. P. Nash be and are hereby appointed the committee of the Board of Missions to apply to the Legislature of the State of New York for an amendment to the act of Incorporation, to the end that any disability of Missionary Bishops as members of the Board of Managers, if there are any, may be removed, and that said committee report their action and its result to the Board of Managers.

The President—The amendment is accepted in the place of the original resolution, and the question then is upon the amendment.

Rev. Dr. Hoffman, of New York—Allow me to say one word more. I wish Mr. Nash were in the house, he happens to be out on a committee, for I am sure that he would unite with me that the passage of such a resolution is not very wise. The condition of things in regard to this matter in the state of New York is this. There was in the year of 1872 an amendment of the statute of New York in its legislature which forbade any person who directly or indirectly received compensation from a benevolent or a charitable society in the state to become a member of its Board of Managers, or to take any part in the management of its

funds. It was maintained by the gentleman who introduced that statute into the legislature that it covered benevolent, missionary, educational and charitable societies in the state of New York. And I do fear if we enter upon that question once more in the legislature we shall have a new statute which will cover all our societies. I think he failed in his object by not having the language of the statute explicit enough. It reads: "Charitable or benevolent societies." Now by a strict interpretation of the the statutes of New York, and other statutes, we will find, as I am advised by lawyers, who have looked into the matter with very great care, that the words "charitable and benevolent" strictly interpreted do not cover this corporation of missionaries, because another statute where those terms are used they are not synonymous with this. It would be very unwise, in my judgment, to open this question again before the legislature, and I hope that the course will be taken that we ask that the Board of Managers, or somebody else, to to have a committee appointed to obtain further legal advice, with power, if they deem it expedient, to apply to the legislature for a change of the statute.

Mr. Parker, of New Jersey—As a lawyer practicing in New York, I do not hesitate to say that I agree entirely with the gentleman who has just taken his seat. The language of this statute is "charitable and benevolent," not charitable or benevolent societies. The word institutions never has referred to societies merely, it refers to organizations, or hospitals or things of that sort, which in the common acceptance of the term are covered by the word institutions. I venture to disagree with the gentleman who rendered the decision in relation to the meaning of the statute, and say that it does not in any way prevent the Missionary Bishops of this Society, and who are a part of this Board of Missions from voting either in this body or the Board of Managers.

Judge Prince, of New Mexico—I was chairman of the committee of the legislature of New York, which reported the act in 1872. That was found necessary under the peculiar circumstances which had existed previously. I think that the course suggested by the clerical deputy from New York is perhaps the better, that further legal advice may be taken with regard to the meaning of that statute, and then if necessary application may be made to the legislature. I wish to say, however, that the legislature has always been, so far as a long and protracted experience in that legislature has taught me, ready to grant to religious societies exactly such a charter as they desired, and that the slightest suggestion from this Board or the Board of Managers as to what they desire will carry it through the legislature without any question.

President—The question before the House is the passage of the resolution offered by the lay deputy from Connecticut, and which has been accepted by the Bishop of Missouri.

Amendment accepted and resolution carried.

Rev. Dr. Langford, General Secretary—The matter which I have to present, Mr. President, has been delayed all this day, waiting for an opportunity, and it is greatly to the credit and patience of the ladies who are interested in the subject matter of this resolution, that they have waited all the day. In the report of the Board of Managers is contained these resolutions on the 7th page of the report of the Board of Managers:

*Resolved*, That in the judgment of the Board the work of the Woman's Auxiliary to the Board of Missions, efficient and valuable as it is, would become productive of even greater good, were the Auxiliary to establish a Constitution accurately defining the relations between itself and this Board, mapping out with tolerable precision the field of labor proper to such an organization, and providing for the annual or triennial election of officers.

*Resolved*, That should the Auxiliary at this time desire to organize itself in the manner indicated in the previous resolu-

tion, this Board will gladly do anything in its power to facilitate the process.

Rev. Dr. Langford—And in this connection I desire to present more formally if it be the pleasure of the House, the report of the Honorary Secretary of the Woman's Auxiliary to the Board of Missions. I believe it has been distributed through the House, and that it has been in the hands of all the members. But if it be desired I shall take great pleasure in presenting it at great length.

The President—Unless it is called for, this report will not be read.

Bishop Hare, of Southern Dakota—I think the ladies deserve better treatment than that which is proposed. Everybody else has had a good hearing except the ladies.

Bishop Bedell, of Ohio—May I make a proposition. I do not propose that so important a matter should be disposed of under pressure in this House in this moment when we are within twenty minutes of adjournment. I take it for granted that this matter would be in order at another time when all the documents will be fully read.

Rev. Dr. Langford, General Secretary—I think the Assistant Bishop of New York is prepared with resolutions on this subject which will pass when he has presented them.

Then I would like simply to make this statement in explanation of the resolution in the report of the Board of Managers. It has happened from time to time during the past year that some of the ladies connected with the Woman's Auxiliary have expressed the desire to me, and have desired me to express it to the Board of Managers, that there should be some steps taken towards a more complete organization of the Woman's Auxiliary of the societies in the various dioceses, that the branches in the various dioceses should be affiliated and associated together in some way, and that there should be some council representing the women in this matter. My uniform answer has always been that it was not the policy of the Board of Managers to interfere at all with the freedom of action of the Woman's Auxiliary. Therefore, I have never taken the matter before the Board; but in connection with this report of the Honorary Secretary, quite a large number of applications were made with reference to it desiring that there should be some definition of the scope and the work of the society and of its relations to this Board of Missions. It was upon the presentation of numerous applications of that kind that the Board was moved to offer the resolutions which are contained in the report, and which I have read to-day. I merely desired to make that explanation in order that it might be clearly understood why these resolutions were presented by the Board of Managers.

Bishop Potter, Assistant Bishop of New York—I think the resolutions will excite no debate whatever. They will receive, I think, the entire concurrence of this whole body. The first resolution is:

*Resolved*, That the report of the Honorary Secretary of the Woman's Auxiliary to the Board of Missions, and the resolutions relating to the Auxiliary in the Triennial Report of the Board of Managers be referred to the present general and diocesan officers of the Auxiliary, with instructions, to report to this Board at its next Triennial Meeting.

*Resolved*, That, during the next three years, the work of the Woman's Auxiliary, as a whole, and its several diocesan branches be continued in accordance with the principles of Auxiliary as originally established and practiced for the past fifteen years.

*Resolved*, That no action affecting the Woman's Auxiliary be taken by the Board of Managers without previous conference of the general officers of the Auxiliary.

*Resolved*, That this Board desires to place on record its entire approval of the purpose of the Woman's Auxiliary, not only to assist the Board in meeting its regular appropriations, but also to aid all missionary work of the Church in any direction and in any way that may be recommended by the Board, or endorsed by the several Bishops.

I move, sir, that the resolutions which



have been offered by the Secretary of the Board of Managers, and the report of the Honorary Secretary of the Woman's Auxiliary be referred to a committee to which these resolutions shall be referred, and the report be adopted by this Board. The Woman's Auxiliary needs no eulogy; their work is before the Board.

Bishop Starkey, of Northern New Jersey—Do I understand from the first of these resolutions that it is proposed to supply a constitution to the Woman's Auxiliary?

The President—It is so, sir. It is proposed that they themselves establish a constitution; they have no constitution at the present time.

Bishop Starkey, of New Jersey—If my question is answered in this way, I must ask a second question. What is the Woman's Auxiliary? If it has no constitution, no organization what do you mean by the Woman's Auxiliary. I ask these questions with a very profound interest in the answer that is to be given to them. I have in my own diocese what is called a Branch of the Woman's Auxiliary which does a very important missionary work. There is not an institution in Northern New Jersey, in which I feel greater pride than in that one which does woman's work there. And while I have had occasion to regret the small amount of contributions made by the Diocese to the cause of General Missionary Work, I have sometimes felt a certain sense of compensation in the admirable work which is done by that Woman's Auxiliary in Northern New Jersey. But if by this Woman's Auxiliary is meant in a general and abstract way the combined work and forces and interest of all the women's work in all the different Dioceses, then I have to say that that work is organized, it is organized in my Diocese, and I take it for granted that it is organized in other Dioceses. Yes, it has a constitution, it is an actual entity in my Diocese, and I presume it is an entity in other Dioceses. But I understand from the answer to my question that it is not an entity as a whole. If the Woman's Auxiliary to which reference is here made is really no existing institution having no constitution whatever, but if all the societies which it is proposed to affiliate, have constitutions and are actually existing institutions, then I apprehend that that large amount of womanly sentiment and womanly work which is engaged in all the different Dioceses of this great Church accomplishing an amount of work which none of us as Christian Churchmen need feel ashamed of; I apprehend that that sentiment which is distributed through all the Dioceses and has no central representative; I apprehend that the women who are engaged in this work in the different Dioceses should be consulted as to any process which is to disturb, perhaps, very materially their relations with what is to be the parent society; that is the point which I wish to make and which I insist upon. This woman's work is a grand work all through this Church of ours. I was amazed to read that they had contributed over \$200,000 to the Missionary Work of this Church, a grand outcome of woman's work; and there is not a Bishop of this Church. I take it there is not a priest of this Church who does not know that for effective work in his parish he has to turn to the women for sympathy. Yow, sir, these women are scattered all over the Church. There never comes an appeal—I can answer that because I know of what I speak—there never comes an appeal to them which is not responded to through their Mission Boxes. I think it might be a very excellent thing if some change were made by which these missionary boxes were distributed. The missionary appeals are sent to the ladies of the different dioceses, and they must make up their mind as to whether it is wise and judicious to send that particular box. I think it would be an excellent thing if every application for a box for a Missionary were endorsed in the first place by the Bishop of the diocese. If other Bishops are like myself they are thoroughly in sympathy with, and they know better than any one else knows the wants of, their own clergy. For what is a Bishop worth if his heart is not with the clergy of his own diocese. If the Bishop has not down in his heart the patriarchal feeling that he is the

father of his clergy then he is not fit to be a bishop. I would like the gentlemen of this house to understand when we hear so much about foreign and domestic and diocesan missions, I would like every gentleman to understand that every foot of ground in this country, so far as our Church is concerned, is missionary ground. Now, if any man or woman asks me what clergyman or what missionary in my diocese needs a box, I shall have no hesitation whatever, judging the man by his means, and judging the man by his character, to indicate who that missionary is, and I think it would be one of the grandest improvements made in this society, which is not yet a society, but has only an existence in the diocesan branches. No, I do not mean that, for where there is no tree there can be no branches on the tree. My idea would be that the request should come from the clergyman or Bishop of the jurisdiction. If there is to be any organization of the central society—no, I do not say that, for there is no central society—let it be done in consultation with, and with the full consent and assent of all of those hard working societies of women who are doing the actual work of the society throughout the dioceses.

The President—The question is on the first resolution.

Bishop Bedell, of Ohio—May I ask a single question as to whether this request came from the Woman's Auxiliary? I have lived long enough to know—and I think I am speaking the experience of a good many other gentlemen on the floor—that it is wise for us first to know whether the women wish our advice before we give it.

The resolutions were re-read by the Secretary.

Bishop Starkey, of Northern New Jersey—I move that wherever the word "society" occurs, the words "branch societies" be added.

Bishop Paddock, of Massachusetts—It does not appear that a single branch of the Woman's Auxiliary has asked for any such organization. I happen to represent, in a very humble way, an organization or branch which was one of the very first to start in the Church in this country. It has over a hundred branches in the different parishes in my diocese. It is for good work. So far as I know it has not expressed the slightest desire, although the matter has been distinctly brought before it, to have any such step taken. I admire the wise counsel of my reverend brother in reference to all dealings with the wishes of the gentler and better sex, namely, to find out what they want before you try to move them. I am sure we will err if we give this a reference to a committee to consider for three years, and then report. No one of those societies has asked us to do so; and then the second resolution goes on to say, as I remember:

*Resolved: That the Auxiliaries continue in their work just as before.*

Who is it that is directing the Auxiliary to continue this work? Has it asked any instructions from this Board of Missions as to what it will do? Perhaps if the motion is not carried it will continue as before. And I understand still further that there is an unread part of this matter to be referred which must be read before this House before it can be referred. I ask for these and other reasons that we do not proceed to give this new scheme the position and the prestige of a reference to a committee for three years, "when nobody asked you, sir, she said." I should be very glad if we could make it the order of the day on the next day of the session.

The President—It is moved and seconded that these resolutions with the amendment offered by the Bishop of Newark be made the order of the day at eleven o'clock on the next day that the Board of Missions sit.

Rev. Mr. Rogers, of Texas—What will be the effect on the order of the day if this motion is carried?

The President—There are still two orders before us.

Rev. Mr. Rogers, of Texas—May I inquire whether at the close of the present order, if it do not close before the next

session, that the colored question will be next.

The President—The Board of Missions has so ruled as I understand it.

A Deputy—If our Right Reverend Father's motion is carried will it not take precedence of one or both of these two pending orders?

The President—If I understand it, this very business which comes before us is a part of the second order of business, so there is no need of this motion which is made by the Bishop of Massachusetts. It is only that it may be passed over for the present.

Rev. Mr. Estill, of Kentucky—I will ask when we are to meet again as a Board of Missions?

The President—Suppose you propose some time.

Rev. Mr. Estill, of Kentucky—I do not care to propose any time.

The President—We shall not meet at all unless some time is proposed.

Judge Prince, of New Mexico—I move that we adjourn to meet on Monday next for this reason. There was a special order made for Monday, but I am informed by those who have been engaged in that matter that it will be impossible for us to consider that subject, because the gentleman who is to make a minority report will not be here. We have had so many special orders in this body that the regular order of business has been run over. An organization whose report ought to have been made two or three days ago has not had an opportunity of making it, because we have had special orders. For that reason I move that we meet on Monday at eleven.

A Deputy—I move to amend by inserting Friday instead of Monday.

Mr. Burgwin, of Pittsburgh—I rise to protest against this motion, because there is no subject on Monday except the one proposed that is of more importance than the question which has been suggested. I hope the motion to amend will prevail and think that the business of the House will not be interfered with by adjourning to Friday.

Amendment carried.

The President—When we adjourn we adjourn to meet on Friday next. Shall the resolution as amended now be passed?

Carried.

The President—The House, when it adjourns, will meet at 11 o'clock on Friday next.

After the singing of the Doxology and the benediction by the presiding Bishop the Board will stand adjourned.

CENTRAL MUSIC HALL,  
Chicago, Oct. 16, 1886.  
TENTH DAY.

The President called the House of Deputies to order at 9:50 a. m.

The Secretary read the minutes of the previous day's proceedings, which were approved.

The President—The President desires to make the following appointments as members of the Joint Committee of this House to report on the Fund for Aged and Infirm Clergy: Rev. Dr. Brooks, of Massachusetts; Rev. Dr. Moore, of Long Island; Mr. W. K. Ackerman, of Chicago; and Mr. Z. D. Harrison, of Georgia.

On the Joint Committee to nominate trustees to General Theological Seminary—Rev. Dr. Farrington, of Northern New Jersey; Rev. Dr. Beardsley, of Connecticut; Rev. Dr. Bodine, of Ohio; Mr. R. A. Lamberton, of Central Pennsylvania; Mr. J. W. Gilbert, of Long Island; and Mr. Francis L. Stetson, of New York.

Joint Committee on choosing place of next meeting—Rev. Dr. Beardsley, of Connecticut; Rev. Dr. Davies, of Penn-

sylvania; Mr. J. Pierpont Morgan, of New York; Dr. Geo. C. Shattuck, of Massachusetts; and Mr. S. Wilmer, of Maryland.

A Deputy, of Chicago—I beg to present to the House of Deputies a resolution in reference to the matter before the House yesterday.

Mr. Stark, of Connecticut—That communication, sir, is a resolution recommending a change in one of the canons, and I move that the communication or recommendation already in be referred to the committee on canons.

Carried.

Report of the Committee on Canons.

Rev. Dr. Hoffman of New York—At the last General Convention a large committee was appointed to consider the whole subject of the Canons of Ordination. The Committee has arranged a new canon of Ordination embodying the old canon in a more intelligent form with some new amendments, and I now move that it be referred to the Committee on Canons.

It was so referred.

The President—The hour of the day has arrived at which the House has suspended the rules for the purpose of considering the question before the House on the resolution to drop the words Protestant Episcopal from the title page of the Book of Common Prayer.

Rev. Dr. Stringfellow of Alabama—

Rev. Dr. Hodge of Maryland—Mr. President, I rise to a question of privilege. I find in the journal a speech charged against my name which was made by the lay deputy from Maryland, Mr. Wilmer. I simply desire that it may be corrected and the proper credit given.

Rev. Dr. Stringfellow of Alabama—I watched with intense interest through the session the progress of the debates upon the question now presented for the consideration of this House. Interest, because I trust I realize the gravity of the question; and satisfaction, because I feel that almost for the first time in the history of this Church a man can be allowed to speak upon such a question without having his motives impugned. I have been a member of this House for a great many years and I can bear my testimony to the fact that if a man had dared to introduce such a resolution as this and speak upon this subject, the time was when such a matter as this would have produced not only discord but would have subjected the man to the charge of Romanism. I thank God that we are standing to-day upon a broader platform, that we can debate just such a question as this fairly and without impugning the motives of the men upon either side, in other words, enjoy the freedom of debate.

Mr. President, what is the question before the House at the present time? As I understand it it is simply as to whether the words Protestant Episcopal shall remain upon the title page of the Prayer Book; in other words whether we shall accept the explanation of the learned Delegate from Connecticut as to the manner in which this name was received. It is, as I understand it, not a question as to whether this Church shall assume a new name, but simply as to whether this Church, for the first time since its organization in this Country, shall be allowed to assume its proper name. It has been explained here that the name which the Church bears is an accidental name. We are calling ourselves by a name where, in one section of our Country, the Clergy are, through that, open to the suspicion of loyalty to England. The name was given when the Diocese of Maryland was under the overshadowing influence of Romanism, and at the time when the Church occupied so feeble a position, and at a time which rendered it necessary, or at least expedient, to be very careful of the use of the word Protestant. If that be the question to-day as to whether we shall assume the name, and it is true that we have never had a name except by consent or mutual assent, it is undesirable that it be retained, and the position I take is that we should adopt this name "Catholic Church." In the mind of many of the speakers during the past two days it has seemed that this grand Catholic Church may be confounded with the Roman Church of this country; that the word Protestant is simply the armor of Saul by which the children of Israel shall contend against the Philistines.

(Continued in our next issue.)



**Pastoral Letter.**

The following Pastoral Letter has been issued by the House of Bishops and sent to every clergyman in the land:

The General Convention of the Protestant Episcopal Church.

HOUSE OF BISHOPS,

City of Chicago, October 11, 1886.

To the Clergy and Congregations of the Protestant Episcopal Church in the United States:

Beloved in Christ; The appalling event which has recently desolated the city of Charleston has awakened lively sympathy throughout our whole land. The calamity itself was of a nature unprecedented in our past history, and the desire to extend substantial aid has been widely and thoroughly manifested. Our friends and fellow citizens are enduring this grievous affliction with admirable fortitude and submission, and are setting themselves with courage and energy to the work of rebuilding their ruined homes. Our brethren and fellow members of the same household of faith have peculiar claims upon our sympathies in respect of the sad condition of their church buildings. Their holy and beautiful houses of prayer have been shattered to such an extent as to require for their restoration and future occupancy, an expenditure beyond their own diminished resources. Your Bishops are confident that the simple statement and touching appeal of their brother, the Bishop of South Carolina, will meet with prompt and generous response. That there may be united action in extending that relief, hand joined in hand, we recommend that on the Third Sunday in November next, in all our congregations which have not already contributed, offerings be made, for the object of repairing the churches in the City of Charleston and vicinity, to be placed at the disposal of the Bishop of the Diocese. We hope and trust that the amount of these offerings will testify to your liberality and Christian love, and give effective and timely aid to the good work.

Alfred Lee, Bishop of Delaware, John Williams, Bishop of Connecticut, Thomas M. Clark, Bishop of Rhode Island, G. F. Bedell, Bishop of Ohio, H. B. Whipple, Bishop of Minnesota, Wm. Bacon Stevens, Bishop of Pennsylvania, Richard H. Wilmer, Bishop of Alabama, Thomas H. Vail, Bishop of Kansas, A. Cleveland Cox, Bishop of Western New York, Charles Todd Quintard, Bishop of Tennessee, Henry A. Neely, Bishop of Maine, Daniel S. Tuttle, Bishop of Missouri, John W. Beckwith, Bishop of Georgia, Francis M. Whittle, Bishop of Virginia, W. H. A. Bissell, Bishop of Vermont, B. Wistar Morris, Miss'y, Bishop of Oregon, A. N. Littlejohn, Bishop of Long Island, W. C. Doane, Bishop of Albany, F. D. Huntington, Bishop of Central New York, O. W. Whitaker, Assistant Bishop of Pennsylvania, Henry N. Pierce, Bishop of Arkansas and the Indian Territory, Wm. Woodruff Niles, Bishop of New Hampshire, M. A. DeWolfe Howe, Bishop of Central Pennsylvania, William Hobart Hare, Bishop of South Dakota, Benj. H. Paddock, Bishop of Massachusetts, Theodore B. Lyman, Bishop of North Carolina, John F. Spalding, Missionary Bishop of Colorado, Edward Randolph Welles, Bishop of Wisconsin, R. W. B. Elliott, Missionary Bishop of Western Texas, Alex. C. Garrett, Missionary Bishop of Northern Texas, Thos. U. Dudley, Bishop of Kentucky, John Scarborough, Bishop of New Jersey, Geo. D. Gillespie, Bishop of West Michigan, William Edward McLaren, Bishop of Chicago, J. H. Hobart Brown, Bishop of Fond du Lac, William Stevens Perry, Bishop of Iowa, Alexr. Burgess Bishop of Quincy, Geo. W. Peterkin, Bishop of West Virginia, George F. Seymour, Bishop of Springfield, Samuel S. Harris, Bishop of Michigan, Thomas A. Starke y, Bishop of Nor. New Jersey, J. N. Galleher, Bishop of Louisiana, Geo. K. Danlop, Miss. Bishop of New Mexico & Arizona, L. R. Brewer, Miss. Bishop of Montana, J. A. Paddock, Miss. Bishop of Washington Territory, Cortlandt Whitehead, Bishop of Pittsburgh, Hugh Miller Thompson, Asst. Bishop of Mississippi, David B. Knickerbacker, Bp. of Indiana, H. C. Potter, Asst. Bp. of New York, William D. Walker, Missionary Bishop of North Dakota, Alfred A. Watson, Bishop of East Carolina, Wm. J. Boone, Missionary Bishop of Shanghai, N. S. Rulison, Assistant

Bishop of Central Pennsylvania, William Paret, Bishop of Maryland, Geo. Worthington, Bishop of Nebraska, Edwin G. Weed, Bishop of Florida.

**The Chicago Temperance Society.**

FAREWELL HALL, Chicago, Wednesday, Oct. 14, 1886.

After the Lord's Prayer and two or three collects offered by Rt. Rev. Dr. Paddock, Bishop of Massachusetts, Rt. Rev. Dr. Potter Assistant Bishop of New York, in a few introductory words congratulated the Church that the time had come when, without departing from her standards, she is able to come to the front and take a stand against the crying evil of intemperance.

Bishop Potter believes in the Church Temperance Society because it is founded upon the principles of the Church and working midway between the extremes of indifference on the one hand and intemperance on the other, can bring shoulder to shoulder in the work of reform, those who favor total abstinence and those who are not opposed to moderate drinking.

Rev. Dr. Bradley, of Indiana, produced a diagram, consisting of a series of columns of different heights, and after saying he had not been aware that there was to be the similar representation in the form of a pyramid of blocks, which was hanging on the wall he made the following explanation: The central very high column represents the drink money, \$900,000,000.

If we could divide that in two parts and put half of the column on that one lonely dollar in this corner and the other half on the little pile in the other corner, what a work we could accomplish. That little pile represents the money paid for clerical support. This lonely dollar represents the amount given for missions.

The magnitude of this evil Canon Farrar has suggested with wonderful force. He said the House of Commons in England is a cold body and had not often been stirred, but it was stirred once when Gladstone uttered these words, that the evils caused by intemperance were greater than the evils from pestilence and famine combined. Canon Farrar said the House of Commons shuddered under those words, and it gave them the greater force that they were not original with Gladstone, but had been uttered before.

Upon the foundation of this common truth I would have you place your criminal courts and places of justice which are rendered necessary by this evil, then I would place upon that the treasure required by these criminal courts and then if you please, I would drench that column and foundation with the tears of heart-broken mothers and wives, whose life this evil has blighted.

How shall we deal with this evil? What agency is equal to such a giant as this? What instrumentality shall be the means of, under God, by which this evil can be reduced. There is but one answer to that question. We must have the united efforts of the Church of Christ. She is to do the work that Church began, of going into the world, to seek and to save the lost. This is the duty of all baptized in the name of the Father, Son and Holy Ghost, and this evil is one to be combated by united Christianity. The Church has been long coming to the front. The time has come for her to do it in a legitimate way.

The Church was equal to reform in former days. The old Jewish Church was a reforming power, with the Ten Commandments in the ark, before her people and in her people's hearts, witnessing to the fact of wrong among people on earth.

Because she lost this ideal, the Christian Church came fresh from the heart of Christ, feeling the inspiration of her mission to the world.

The early Church did do her work nobly, in His name and strength. She did reach the Roman slave, and many a slave like Onesimus was received as a brother. She did make Roman incontinence blush in her presence. She did pierce vice with the shafts of the Sun of Righteousness, shot by the archers of the Church of God. This Church of God must organize for this work. United she will have the power to do it, and that is the only way to make this nation believe she is

the Church. It is for her to do these works of mercy and love, and there is no greater responsibility upon her, it seems to me, than this temperance work.

I am reminded of the story of the Scottish queen who, seeing how the nobles became intoxicated at the banquet, introduced a custom that they should cease to drink when she came into the hall and put the "cup of grace" to their lips, and that is what the Church is to do—the Queen of Heaven. You remember when Gough was last here he said: "The Church of England is doing this thing—the old Church is taking it up—she has this monster by the throat, and she will never let it go till she lays it at her feet."

Dr. John Cotton Smith, of New York, and dear old Bishop Smith, so long presiding Bishop at our conventions, and others who have passed the veil, seem to speak to me, and urge this work that Dr. McKim, Dr. Da Costa, and others have since taken up. Whatever methods the Church adopts, she still rests upon the grace of God through the ministrations of the Church.

Dr. Bradley then explained the principles and methods of the Church Temperance Society, with its different kinds of membership, and pleaded, for his own part, in behalf of total abstinence as an aid to rescue work. He mentioned Hon. E. Dodge, once president of the National Temperance Society, who had blessed God for the establishment of the Church Temperance Society, as the most hopeful movement that had been made in fifty years. He closed with a brief review of its history from its origin in this country in 1881.

Father Osborn presented the model of the Society in Massachusetts that others might "go and do likewise." He supposed it was unnecessary to mention that Massachusetts is the center of the world. He had heard it said that New England had the Church Temperance system on a double basis long before it made its appearance in Old England, but he couldn't say as to that, he being in Old England at that time.

In 1880, Mr. Graham, Secretary of the Society in England, happened to be in this country, and was invited to come and talk to the clergy of Boston, which he did at one of their Monday meetings in the winter. In the spring of 1881, the Bishop in his annual address to the clergy, urged the work, and the Convention referred the matter to a special committee, which reported that it was not best, in their opinion, to do anything; so the Bishop was left alone. But, at the same time, they said they would be glad to see parochial branches started.

Toward the fall of that year, the Bishop issued a circular expressing his regret that nothing had yet been done. A meeting was called in Boston to which about forty came. It was suggested that it would be a good thing to have a society, but nothing was done. It was suggested that there should be a meeting at the next convention, but the answer was, you can't do anything in Massachusetts; it is a prohibition state; you will be stoned in the streets." Father Osborn said, "I don't care for the sentiment of Massachusetts. I believe in the Church, and I don't care what all Massachusetts says, if she isn't in the Church. I belong to the Church of God, and I believe she can do this work." We got Dr. McKim, and brought this matter before the Convention, and they voted it best to wait. The next day, during dinner time we had a meeting of 40 or 50 clergy and lay men and women, and the thing was done. The Convention didn't do it, but we did it then, at dinner time, and then went before the Convention and told them so, and they said "Good boys."

[Laughter.]

In May, 1882, we went on and formed parochial branches, and come before the Convention. I didn't know much about conventions then, and felt as if somebody had knocked me down when a venerable priest got up and said, "We don't know anything about this; it is a matter that the Convention hasn't taken up." I didn't know whether they would receive my report or not, but they did. In 1883 we got a report before the Convention and got a responsible committee. Shortly after Convention, we put out a request for all the Clergy to preach on the Church Temperance Society. The

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**Church Review**

Founded 1848. Edited by the Rev. Henry Mason Baum. Published by Houghton, Mifflin & Co., New York and Boston.

Each number contains 112 pages. Persons subscribing now for 1887 will receive the numbers for October, November and December free. Subscriptions for the publishers will be received at the stand of THE DAILY LIVING CHURCH in Central Music Hall, or may be sent direct to the publishers.

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The *Church Review*, under the efficient management of Messrs. Houghton, Mifflin & Co., enters upon a new era. Everything relating to its business management has been committed to this well-known publishing house. The literary scope of the *Review* will be greatly enlarged. In a word, it is proposed to make *The Church Review* the foremost literary and critical journal in this country. While it will discuss from time to time the great questions affecting the interests of the Church, still it will not confine itself to theological subjects. Its object will be to exhibit the salient features of an able and trenchant review [not magazine] addressed to a literary and intelligent constituency.

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**CONDITIONS, ETC.**

The articles must not exceed 12,000 words in length, and must be mailed to the editor of *The Church Review*, P. O. Box 1839, New York, N. Y., on or before December 1, 1886.

Names of writers must not be signed to their articles; but each article must bear the private mark of the writer, and a copy of this and the name of the writer must be addressed in a sealed envelope to "E," P. O. Box 704, Pittsburg, Pa.

The award will be made by a committee of five, namely—two of whom will be appointed by the Evangelical Education Society, and two by the Society for the Increase of the Ministry, and the fifth being the offerer of the prize, or some one selected by him.

The articles taking the first and second prizes will be printed in *The Church Review* for January and February, 1887, and the copyright of the two articles will be the joint property of the above named societies.

The other articles will be returned to the writers, but the committee may, at its option, retain any of them by sending to the writer the sum of \$25 in lieu thereof.

The name of the successful competitors will not be given without their consent.

**ANNOUNCEMENT.**

About the first of January next (1887) the editor of *The Church Review* and author of the treatise on The rights and Duties of Rectors, Church Wardens and Vestrymen in the American Church, will publish a work to be entitled

**The Law of the Church in the United States**

It will make an octavo volume of 600 pages.

**SCOPE OF THE WORK.**

1. The full text of the Constitution and Canons as amended in the General Convention of 1886, will be given.
2. The history of each Article and Canon, embracing the amendments from time to time, and a commentary on the same. In this commentary will be given the opinions of such distinguished writers as Dr. Hugh Davy Evans, Judge Hoffman and Dr. Hawks.
3. A digest of Ecclesiastical trials and decisions of the Civil courts in the several States effecting religious corporations, etc.
4. Every subject on which Churchmen should be informed in regard to the Law of the Church will be treated.
5. An Appendix of Forms and complete Index.

The author will give a copy to every person subscribing to *The Church Review* for 1887, before December 31, 1886.

The price of the work after that date will be \$4 bound in cloth, and \$5 in law sheep.

Subscriptions to *The Church Review* should in all cases be sent direct to the publishers, Messrs. Houghton, Mifflin & Co., 11 East 17th St., New York City; or 4 Park St. Boston, Mass.



following Sunday I think that eighteen did so. Next year we tried it again and got twenty-two to preach. Just after that, we had a chance to get the Bishop of Rochester, and we had a big temperance meeting—3,000 in attendance—and the thing was fairly at work, and we didn't get stoned in the streets either.

A day or two after, a stranger called on me, a big Unitarian minister, to get the methods of our C. T. S., and they took them up and are acting on them, and for the Unitarians of Boston to do that shows the C. T. S. has done something in Massachusetts. In 1885 we had to employ a secretary to give his whole time to the work, and money was collected to pay a salary of \$1,500 for three years. First, he was to give half his time, but after two months he said that if he was to do anything he must give all his time.

We have now got about twenty-eight branches. We make the affiliation fee, \$2.00.

Father Osborne paid a warm tribute to Bishop Potter for his work in behalf of the C. T. S., and closed with the suggestion that, in organizing branches, it was better to begin with parochial ones.

The prevalence of inheritance of taste for liquor was illustrated by the fact that of a class of ten girls nine had it in their parentage, and the percentage throughout his school was about the same.

Mr. Robert Graham's remarks dwelt upon the rapid increase of the population of our large cities, and the necessity for meeting this, and especially the tremendous foreign element. He congratulated the high license stand already taken in Chicago, but thought it should be \$1,000 instead of \$500. He said Chicago was ahead of New York in this respect, but New York has put out the old excisemen who were directly connected with liquor interests, and has now honest, reliable excise commissioners.

Of 1002 political meetings held in New York in 1884, 719 were held in connection with liquor saloons.

He claimed that while the Church does not boast of startling results from the five years' work of the C. T. S., yet, because she is a conservative Church and goes slowly, she goes wisely and will do all she undertakes, and may fairly claim that she has led the way to municipal reform, and intends to reduce to 200, the 10,000 saloons of New York.

#### MRS. SCHERESCHEWSKY'S ADDRESS ON THE REQUISITES AND PREPARATION FOR FOREIGN MISSIONARY WORK.

My Dear Friends—In speaking to you to-day of the requisites and preparation for Foreign Missionary work I shall, of course, necessarily have in mind the field in which I have been called to labor so many years—China—but I trust and believe that in a wider sense what I have to say will apply to every member of our Church.

One requisite very necessary in entering upon the work in foreign lands is physique—to have good, sound health. Now of course you will recall to mind very many instances where delicate people have done a great work, where they have been sent out into the world full of love to the Saviour, and have called many hearts to Him through that means. You can recall many instances of such persons who have yet had very feeble and delicate health, still you must bear in mind that this is a great point in one's favor, to be strong, to be robust. It seems to me this is specially desirable in entering upon work in foreign lands. Of course in our own land many things become innocuous; we don't notice them. We learn to bear the climate; we are acclimated; we are accustomed to certain things; but in a foreign land, as China for instance, we have to become accustomed to other influences. Of course there are many things to be incurred in a foreign land. We have to learn a new language, new customs and peculiarities of the people. We have to become acquainted with work amidst surroundings quite new to us, ideas that perhaps have never presented themselves to us before, and amidst all this we have to devote many hours of the day to mastering the difficulties of the language. The climate in China is one of the difficulties to encounter there.

It seems not unreasonable to ask, in view of all the difficulties, that any one desirous to labor in foreign fields should first have a good degree of health. Now I know of many instances of Missionaries that have gone out with this health, this strength, this robustness so to speak, and found it a very great assistance to their work. Sometimes Missionaries are called upon to go out amongst savage tribes who naturally regard a man, or a woman perhaps, as great in proportion to the greatness of their strength or powers of endurance. I recall to your mind one of our great modern Missionary Bishops as an example. I refer to Bishop Selwyn, who went to Australia, to one of the most powerful tribes in that country. From the very moment of his appearance they looked up to him. He was a man of great size, in every respect, physical and mental; vast in every direction, but first he impressed them with his great strength and powers of endurance; he could wrestle with them, he could swim longer than they could, he could excel them in many physical feats, and this great strength impressed them that he was also able to teach them other things, and he was one of the most successful of our Missionary Bishops.

The second requisite, of which I would speak, which is, in fact, absolutely essential, is courage, one of the greatest requisites for entering upon foreign missionary work. A foreign missionary is asked to leave all that he is accustomed to; his friends, his home, his country; and many times it is a real shock when this first impresses itself upon his mind. When called to leave everything dear and enter upon a life necessarily unknown to him, we all know what a terrible mystery there is about the unknown. A thing we all know well we don't shrink from as a general thing, but a thing that is unknown that we have never done before, we have to strengthen ourselves for, fortify ourselves in every way, so it seems to me in entering upon the work abroad, courage is very requisite. Let me give you some examples which have occurred to me, by which this virtue is exemplified in the lives of missionaries. As you know, fifty years ago China was a sealed country; very few people had ever been there, and very little was known about it. A great deal that had been declared by travelers was disbelieved. Scarcely any one in the Church thought about China as a missionary field. Then all at once, a young man living in the far South, in that city so dear to Americans and all Church people, and towards the rebuilding of which and of its churches we were called upon yesterday to contribute, this young man China called to her field. He must go there, and he went and knocked at the gates of China, and waited for several years before the gates were opened. He was the first missionary to China, and we should never forget we were the first in the field; that the name of Bishop Boone should be told among the names of Missionary Bishops of the Church as one who showed courage. You all know of Dr. Livingston and that it was his courage that penetrated the dark, unknown country of Africa. You will all recollect Gordon. He was not strictly a missionary—not sent out by anybody—but the work he did was pre-eminently missionary work. He presented an example of one of the requisites pre-eminently needed in missionary work. He never hesitated for a moment. Courage was given to him in all cases. All he wanted to know was his duty then he had the courage to do it. I will only mention one or two more names I have set down, and one of those whom I would like to speak of is Bishop Hannington. You know the circumstances under which he went to Africa. You know he died as a martyr there. You know he earnestly besought the natives to shoot him with his own gun. It seems to me the echoes of that gun should be heard all over the world.

You can readily see that among the thing, needed to carry on the work of the Church, is courage to go forward, courage to declare the Gospel, courage, if need be, to die for Jesus.

The next thing I wish to speak of as a requisite to Foreign Missionary Work is adaptability. You go out from your own land to a people who are new and strange

and especially is this true in regard to China. The Chinese mode of living of thinking, and dressing are all contrary to our own ways. It is a fact as has often been said they do everything in a different way from what we do. I think you will readily see that in going among a people like the Chinese, who are intensely conservative and full of strong prejudices, that as far as consistent with principle we have need to adapt ourselves to their ways of thinking and as many of their prejudices as we reasonably can. There is a large missionary society in China whose missionaries dress in their costume, both men and women; they also adopt the Chinese way of living, they live in Chinese houses. I think myself it is probably carrying the spirit of adaptability further than we called upon to go. I will mention an instance. One of our own missionaries was called upon to make a trip into the interior to a place where no foreign missionary, I suppose no foreigner whatever had been before; knowing the customs and manners of people, knowing he would be besieged with great crowds if he went in his foreign dress, he put on the Chinese custom, and in addition the Chinese queue. He said the anguish he felt with that pigtail was something he could never pen. It seems to me this reached a point where adaptability ceased to be a virtue. We may go too far, yet to a certain extent it is requisite in going into a foreign land to adapt oneself to their modes. I will say that the Chinese show exquisite courtesy when they know our habits (I refer especially to our native converts). They show exquisite courtesy in adopting their customs to our ways. In the homes of the native clergy is always kept a supply of plates, knives and forks. You know they eat with chop sticks and don't know anything about our knives and forks, but if we are invited as we often are to the house of a native clergyman you will find that they try to give us what we are accustomed to—certain dishes perhaps which they believe we are specially devoted to, and they are willing wherever they can to show this spirit of adaptability to us, and it seems to me that when missionaries go to foreign lands they make a mistake if they show an uncompromising spirit—they must adapt themselves to me, not I to them. I think that is a very unfortunate way of looking at the subject. It applies to church matters and other things. For instance how far shall our worship be in accordance with the customs of the people. Take the matter of color for instance. Red is the color with the Chinese for rejoicing; with us white. White is the color for mourning. It amazes them very much when they see a bride attired in white. They don't know what to think of it, for that is their color for mourning; it seems well as far as possible to adapt ourselves to their customs.

Another requisite is the spirit of subordination. As you know this spirit consists in submitting to those that are above us in every department of life. Everybody knows what an unfortunate state of affairs it is when we are not willing to do this. Our catechism begins with this. The child in our Church is taught from its earliest years that it is to submit to its spiritual pastors and

Continued on page 96.



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masters. We have to go back to our catechism for a good many excellent things. Sometimes we have to come down from very exalted heights and remember what our catechism says, and it means a great deal. We don't always accept it, and then a great deal of confusion and disorder arises. In missionary life this point is very important. You know our work is arranged. We have our Bishop, and associated with him a standing Committee. Now, when a missionary goes to China or any foreign land, if he goes in the spirit of submission, with the desire to do the work appointed him to do, it makes matters much easier, easier for the Bishop and for all in authority; but some go out apparently feeling that they go for special work. We have to look to the army, for a grand instance of subordination. If a company of soldiers is told to storm a fortress, it may be a most difficult undertaking, but they are bound to do it. "Their's not to reason why, theirs but to do and die." So in missionary work if you are a missionary and called on to go out to do a certain work, and you say I was not appointed to do that, I was not appointed to do that, I was not appointed to do so and so, you can see the difficulty this makes. If we go into a foreign land we need so remember the words of Tenyson, "Love took up the harp of life and smote on all its chords with might."

"Smote the chord of self that trembling passed in music out of sight."

So in missionary work this spirit of self that is always giving us trouble must "pass in music out of sight." We must feel that the work is what we come to do, and when we are told to do what we did not expect or desire we must go on and do it. I am sure all in authority will tell you this spirit of subordination is a very great requisite in a foreign land.

There is another requisite so great, greater than all the rest perhaps, so that I did not want to put it among the first—I mean, *fidelity*. In youthful enthusiasm we may offer ourselves for missionary work. It is very easy to be enthusiastic, but to be tenacious through thick and thin—to be faithful, this it seems to me is a very great and noble requisite. I call your attention to two or three instances of those who have shown fidelity. I am very glad and thankful that I haven't to go very far back, and let me say here that we were first in China and first also in Japan. When the now Rt. Rev. Channing Moore Williams went to Japan many years ago Japan was also a sealed country in many respects more intensely conservative than China more set against Christianity. I don't know how many of those present ever heard of it, but it is a fact that this gentleman was immured seven long years—not at liberty to preach the Gospel—I don't mean he was not at liberty to come and go but he lived there seven years preparing to preach the Gospel. We all know that now Christianity is pouring in like a flood, that its centers of influence are turning to Christ, many of that people are prepared to suffer even unto death in the interest of Christ. Let us rejoice in remembering that a member of our Church was first in the field and one of our own missionaries has given us a most delightful example of this quality of fidelity—standing by the work when the very hardest stand by it. It is easy to go out to teach and preach and suffer, but to stand and watch for years for an opportunity to preach the Gospel is a

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great test of fidelity. Again, there was a time in the work (I am going to speak to you of China now) when everything was in a state of confusion. Some of the Southern Missions were entirely given up, and the missionaries, having nothing to depend upon—no salaries—no money from home, were obliged to turn around and support themselves. During all those years we had one missionary in Shanghai. We had others at different places, but one at Shanghai, who stood persistently at his post. It has never been paraded; I have heard what other missionaries have done but I think I have never heard any reference to Elliott H. Adams, whose faithful keeping up of missionary work at Shanghai. Had he become discouraged, had he left that post, the mission would have been desperately injured, its continuity would have been broken, and we should never have had any to represent us at this station.

I could go on and give many more requisites for the consideration of those who desire to engage in foreign missionary work of the Church, but it might have too discouraging an effect. Many would naturally feel—I can't go, I haven't all those requisites, and with the present small number of missionaries we have, it does not seem wise to discourage by bringing forward too many requisites, but I will mention a prominent one without which all the others would, it seems to me, be null and void. I mean the Spirit of Christ. In undertaking work for Christ we must offer ourselves to Him as a sacrifice—a reasonable service—offer ourselves souls and bodies—say to Him, "O Lord, we have no power of ourselves to help ourselves," and then ask that He will pour the Holy Ghost into our hearts—His Spirit. Many people who have many gifts and graces, but at the same time are not infused with the spirit of Christ, look upon going into foreign lands and preaching the Gospel as something like ordinary teaching or other business occupations. A lady once said to me, "I have kept a boarding-house very satisfactorily, I don't see why I shouldn't do for a missionary."

It is a solemn, sacred work, and one must feel an influence from above guiding and supporting them. They must call upon the Saviour, and relying not on their own strength, go forth and labor, and I can tell you my sister that after many years' service in foreign lands, and seeing other missionaries in China and Japan, no solid, enduring work can be done by any man or woman without the spirit of Christ, and it behoves us all in praying for foreign missionaries to pray earnestly that the Spirit of Christ shall descend upon them, and then they will go forth as the Apostles did of old, strong in faith and hope and courage to do enduring work.

I now desire to speak for a few moments on the work of preparation. First, a liberal education. You can see yourselves in entering upon a field like China, there is an immensely difficult language to learn. If a person has never become accustomed to close study at home how can they be expected to acquire that language? If they have remarkable gifts that way they may be able to do this, but a liberal education is a preparation of very great importance. I will mention that one of our lady missionaries who made her work in China, and is ranked today as one of the first scholars in China, was Miss Lydia Fay. She received a liberal education before she went, and was able to take hold of the language, and after some years great scholars came to her to consult with her. A dictionary was prepared by Bishop Williams, who after living many years in Southern China, went up to Central China and wrote that great work, "The Middi Kingdom." He subsequently prepared a dictionary of very great value, embracing most of the characters of the Chinese language. While this work was preparing for the press, he consulted Miss Fay about many of these characters. A variety of knowledge is nec-

essary. A little knowledge of various things is a great value to a lady going into foreign work. Medicine, for instance. I don't mean she should carry on a medical work unless she has had a medical education, but there are many things with which she is brought in contact, where a little practical knowledge is of great value. She is often called to nurse the sick or to give advice or treatment in trifling or familiar ailments.

A knowledge of music is of great value. There is a lack of musical missionaries, and our Missionary work and services would be greatly advanced by more help in this line.

There is no knowledge that will not be of use in Foreign Missionary work.

My time is too nearly exhausted to allow my speaking of all the features of preparation, and I will only say that after all, the great work of preparing for Missionary life abroad must be done in the Church. The Church is the great preparatory school for Missionaries.

In order that our missionaries may be properly prepared, it is necessary that all the Church seek the Missionary spirit.

Our Church in itself is a great Missionary Church. We have our methods, and I think there is no principle lacking in her methods for carrying on the work of the Church, but some of them are never used.

It is to be hoped and prayed for that we learn to employ those to their fullest capacity.

#### Omitted Reports.

The following are the three reports of the Committee on Canons, unavoidably omitted yesterday.

##### REPORT NO. 9.

Committee on Canons, to whom was referred the certificate of the Bishop of Wisconsin that "at the annual council of the Diocese of Wisconsin, in Cathedral Hall, Milwaukee, June, 1886, it was unanimously resolved that the name of the Diocese of Wisconsin be changed to the Diocese of Milwaukee," respectfully report the following resolution:

RESOLVED: the House of Bishops concurring, that the consent of this Convention is hereby granted to the Diocese of Wisconsin to change its name to that of the Diocese of Milwaukee.

##### REPORT NO. 10.

The Committee on Canons, to whom was referred a proposed addition to Canon 8 of Title I. of the Digest respectfully report that in their opinion the proposed Canon should be referred to the Committee on Canons of Ordination, appointed at the last General Convention, (Journal p. 254) and now in session, and they recommend the adoption of the following resolution:

RESOLVED: That the aforesaid proposed addition be referred to the Committee on Canons of Ordination and that this Committee be discharged from the further consideration of the subject.

##### REPORT NO. 11.

The Committee on Canons, to whom was referred a resolution from the member from New York proposing the repeal of Canon 3, Title III. of the Digest, respectfully report the following resolution:

RESOLVED: the House of Deputies concurring, that Canon 3, Title III. be and the same is hereby repealed.

Adopted,

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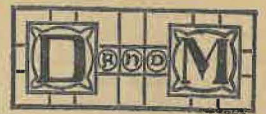
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