

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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Report of the American Church Building Fund Commission.

TO THE BOARD OF MISSIONS:

The American Church Building Fund Commission has now been in existence for six years, doing its work quietly, but as faithfully as the limited means at its disposal would allow. While it may not have accomplished all that its most sanguine friends had hoped, it has proved clearly the value of such an agency, and, it is hoped, has also won the confidence of the Church at large.

Its precise object, as is well known, is to accumulate a permanent fund, the interest of which will forever be used to assist in the erection of church edifices. This is intended, not only to render the needed aid and encouragement to church building throughout the country, which our Church has heretofore had no organization to afford, but also to relieve the Church at large from the consideration of individual applications for such help, and the Missionary Bishops from the necessity of using much time, and making long journeys, in search of precisely this kind of aid.

While the fund is still too small to afford much assistance in direct donations, yet another branch of the work of the Commission has been very actively and successfully in operation. In investing the money of the fund, a sum not exceeding 75 per cent. of the total amount received is loaned to churches, to assist in the erection of church edifices. Thus we are uniting both of the plans which have been in operation by the great societies of a similar character in England and America. Some of these aid by direct gifts, others by loans only. We combine both systems, loaning much of the principal of the fund at moderate interest, and making donations of the interest when it becomes sufficient. The loan system is, by many, considered preferable, as it affords the immediate relief required, yet leaves the recipients to exercise self-help, by repaying the amount, from year to year, in easy installments.

During the last three fiscal years (ending September 1, 1886,) not less than 79 loans have been authorized to Churches applying for them; and to these may be added 22, which were formally acted on during September. A list of these 79 is appended to this report, and gives a very fair idea of this part of the work of the Commission. It will be observed that they are distributed in 39 dioceses and jurisdictions, extending from Florida to Oregon; and it will also be observed that the majority of them are of small sums, not exceeding \$500, showing the necessities of the applicants. Not all of these loans have been actually made, as in some cases the Churches have finally succeeded in raising the money without a loan; and in others they have not been able to give such a mortgage as was satisfactory. As these

loans are investments of part of the permanent fund, they have to be made with business care. By the regulations of the Board of Missions, they must be on unencumbered property, with perfect title, and worth at least three times the amount loaned. Every application must have the written approval of the Bishop. No small ultimate benefit has been secured by the Church, by the discovery, while making these loans, of various flaws in title, which could easily be rectified now, but a few years hence might have caused much trouble and loss.

These loans are made payable in annual installments, and, with few exceptions, the payments are promptly made; one loan has been entirely returned, and nearly all, except the most recent, are partially paid. Special attention is drawn to this fact, as it illustrates the admirable working of this part of the system. Thus, in 1883-4, \$775 of loans was returned; in 1884-5, \$897.85 was received, and during the last fiscal year, \$5,140.35.

This money, having thus once accomplished its mission, was immediately re-loaned to aid in the erection of other Churches, and thus the same sum will go on doing its good work in scores of different places through all the future. This feature should specially commend the fund to those who desire to make an offering, or leave a memorial, lasting in its influence and active usefulness, either by donation or bequest. It may be added, that not one cent has been lost through carelessness, bad faith or other cause, of the fund that has been loaned.

The amount of actual work accomplished by these loans it would be impossible to estimate. Without help of this kind many of the Churches could not have been built for years to come, and some not at all. The expressions of gratitude received are repeated and profound. Some, having commenced to build, and not being able to finish, would have lost their property altogether but for the aid of the Commission. Instances frequently occur where some stroke of misfortune falls which no sagacity could have predicted.

The death of one or two generous men in a small community; the failure of a crop; the prevalence of sickness; the disaster wrought by a storm: such reverses of fortune in a struggling mission put it in grave peril, if it cannot obtain assistance from without.

At the time of the last Triennial Report, the sum of \$48,721.52 had been contributed to the permanent fund. The amount received during the last three years is \$19,682.39, making the entire fund on Aug. 31, 1886, \$68,403.91.

It will be observed that the amount received since the last General Convention is comparatively small. During the intervening years the Commission, while endeavoring to do its work faithfully, has made no extraordinary effort to attract the attention of public or to call for large contributions. At the time of that Convention the plan since widely known as the Enrollment plan was inaugurated by a number of zealous churchmen, the object being to raise a million of dollars in three years for the immediate use of missions. As that was a plan which it was intended to carry out immediately if at all, while the Building Fund is for all time, we did not desire even to appear to interfere with the accomplishment of the enrollment project, by pressing for contribution for this fund where the promoters of the enrollment were at work.

Now, however, we feel that the building fund should be actively increased as rapidly

as possible. The calls, both for donations and loans, are very numerous, and there is scarcely any limit to the amount of work which the Commission can do if furnished with the means. The country is full of localities where assistance to an amount not exceeding \$500 will insure the erection of a church. Cases of this kind are of constant occurrence, especially in the missionary jurisdictions. The calls for this aid are loud and continual, and it is important that they shall be met, not only for the material benefit thus rendered, but as a token of the loving sympathy of the church at large, and an encouragement to the feeble but faithful congregations that are doing their utmost to procure houses of worship.

Other religious bodies have long had similar societies or commissions which have brought about the erection of thousands of Christian temples. The plan is nothing new; it is only new to us. The Commission has passed the era of experiment and is ready now, with full experience and a well adjusted system of working to go on to the full development of its work. It asks the heartiest co-operation of the whole Church and the active aid of churchmen everywhere. The last three years have been a season of quiet but successful work. It wishes the coming three to be a term of active progress and great enlargement. With the aid of zealous and energetic Diocesan Commissioners the fund can be made a mighty instrument of good before 1889. Some Dioceses have thus far contributed almost nothing. Three great Dioceses—each comprising an entire State—in the center of the country, have together sent to the fund less than the poor missions in Japan—less than half of those of China! This we are confident is because their Commissioners have not actively brought the subject before their people.

We ask a renewal of the recommendation that every parish make an annual offering, until the full sum of a million dollars is perfected; and we trust that such recommendation will be regarded by the Church at large.

Appended hereto is a full statement of the aggregate received from each diocese and jurisdiction, since the organization of the Commission. We also report a list of all loans voted, to the end of the fiscal year (September 1).

Several similar societies publish pamphlets containing pictures and plans of church edifices, which have been found of great service, not only as regards economy of construction, but beauty of design. Following out this idea, the Commission has sent out many hundreds of an illustrated pamphlet on plans of churches, made by eminent architects, for comparatively inexpensive buildings, one of them of much neatness and propriety, both without and within, being for a church to be built entirely out of logs. These pamphlets have been eagerly welcomed, and found of much service.

We cannot close this report without alluding, however briefly, to the great loss sustained by the Commission in the death of the Rev. Noah Hunt Schenck, D.D. Dr. Schenck was one of the most energetic and enthusiastic friends of the Commission and its work from the beginning. He was chairman of its Advisory Committee, and never failed to be present at all meetings which affected its welfare. No history of the Commission will be complete which does not tell of the zeal, energy and enthusiasm which he brought into its councils.

We recommend the adoption of the follow-

ing resolution:

Resolved, That the Board of Missions, composed of both houses of the General Convention, renew the recommendation made in 1880, that every parish of our Church contribute annually to the American Church Building Fund, until the full sum of one million dollars be secured.

All which is respectfully submitted,
JOHN SCARBOROUGH,
Chairman of the Ex. Com.
Dated, CHICAGO, Oct. 13, 1886.
CHARLES HOWARD MALCOM,
Corresponding Secretary.

The Triennial Reunion of the Alumni of St. Stephen's College was held on the evening of Thursday, Oct. 21st, in Parlor 27, of the Grand Pacific Hotel. Clerical representatives were present from ten dioceses, among whom were three professors, several prominent members of the present General Convention, with some invited guests. After a sumptuous banquet had been partaken of, the meeting of the Alumni was called to order by the President, Rev. Wm. M. Jefferis, B. D., and speeches were made by the Rev. Messrs. Carey, Delafield, Davenport, Brockway, Currie, Seabreeze, Tihe and Jefferis. During the addresses, it transpired that never was St. Stephen's College in so flourishing a condition as it is at present; that not one of its 200 alumni—who have entered the ministry—has turned out badly, and that the parishes of those present at the meeting have, on an average, 250 communicants each, showing the position that St. Stephen's graduates are taking in the Church.

Touching references were also made to the alumni who have died since the last General Convention—notably to the Rev. Dr. Harrison, of the Prayer Book Revision Committee.

The President was directed to send a telegram to Dr. Fairbairn, warden of St. Stephen's College, expressing the loving greeting of the alumni to him personally, and their best wishes for the welfare and prosperity of their Alma Mater, after which the alumni closed three hours of the most delightful intercourse, and adjourned to meet at the next General Convention, in New York, in October, in 1889.

A PREACHER, who was an ardent admirer of Mr. Gladstone, prayed for heaven's blessing on the premier in these somewhat ambiguous words: "O Lord, at this critical juncture of events, be pleased to grant that Mr. Gladstone and his fellow-redeemers of England may hang together." On hearing the prayer, a brother below, who was accustomed to "amen" in prayer time, and who approved of the Conservative policy, exclaimed: "Amen, amen, may they all hang together." The Radical minister felt that he was misunderstood, and, by way of explanation, exclaimed: "O Lord, I do not mean hang together in the sense which our brother down below means it; I mean, may they in accord and concord hang together." "Amen, amen," replied the Conservative worshipper; "I don't mind what the cord is so long as they hang on some cord."

A CHICAGO man recently back from Europe was asked what he thought of scenery in Switzerland. "I don't think much of it," he said, "it's too hilly. Give me Illinois for scenery every time."

GENERAL CONVENTION.

CENTRAL MUSIC HALL, }
Chicago, Friday, Oct. 22, 1886. }

The President—The next business before the House is the report of the Board of Managers, communicating a resolution of the Board of Missions.

Bishop Hare, of S. Dakota—I should like the privilege of offering resolutions which will explain themselves, and I therefore make no speech.

Resolved, That the Board of Missions hereby expresses its sympathy with the Board of Managers in the perplexities which have attended the discharge of their duties, because of the insufficiency of the funds committed to their hands by the people of the Church.

Resolved, Second, That the Board of Missions hereby expresses its approval of the general principles which underlie the resolutions recommended to the attention of the Board of Missions in the following words:

Resolved, That the Board request the Board of Missions to establish the principle that hereafter the annual appropriation for missionary work shall not exceed the amount of receipts for general purposes, exclusive of legacies for the preceding year.

Resolved, Third, However, that as the sudden application of this principle, and the reduction in the appropriation to the faithful missionaries, causes great hardship to the faithful missionaries of the Church, involves serious embarrassment in its missionary operations and proves a heavy blow to many now promising missionary enterprises, and it is the opinion of this Board of Missions that the application of the principle and the reduction which it would involve should not be made, except after longer notice than that which has been given under the action of the Board of Managers.

Resolved, Fourth: That the Board of Missions hereby assures its missionaries of its tender concern for their personal comfort and welfare, and of the earnest prayer for the blessing of the Divine Head of the Church upon the labor of love which they have undertaken in His name.

Rev. Dr. Langford, General Secretary—I desire to second the resolution that has been presented by the Bishop of South Dakota, and I desire to say that the Board of Managers realize the hardship and distress that would be occasioned by the reduction of the stipends of the missionaries of this Board. Very earnest pleas were made on the floor of the Board of Managers, and from time to time this necessity which had been staring us in the face has been deferred. One year ago the committee to whom was referred the matter of appropriations for the ensuing year reported unanimously in favor of a reduction of 25 per cent. upon the schedule of the previous year. It was this very feeling of compassion, this very desire to put off the evil day, which led them to postpone that reduction for three months, and to continue the appropriations as they had been before that. And, sir, it was the same feeling and the ardent hope that in some way or other the attention of this Church would be awakened to the real necessities of the case, and the sympathies of this Church would flow out towards the missionary, and bring ample response to the appeals which were sent forth from the Board of Managers. It was in that ardent hope and against, really against, the conditions of facts as they presented themselves to us at that time.

The receipts of the appropriations were extended through the last three-quarters of the year. Now, sir, no one knows better than we who are at the Bible House, save it be these Bishops who know from their own personal intercourse, no one knows better than we who receive communications continually, how very great is the distress and suffering among those who are appointed as Missionaries of this Church. It was my privilege a few Sundays ago to stand be-

fore a congregation to plead for one of those Missionaries and to read the letter which his Bishop had sent, stating that this man, with a family, and invalid wife who was obliged to be separated from him, going to stations distant from each other with the expense of travelling which he had in some way or other to meet, and was obliged to live on a stipend of \$500, "and how," said the Bishop, "he is able to make both ends meet at the end of the year it is not possible for me to understand." Now, sir, that is "but one case. I have a letter lying on my desk now, which I believe, if I could read to you in this House to-day, would plead with you trumpet-tongued, and tell the people of this Church that they ought to arise to the necessity which devolves upon them if they are to support decently the appointed Missionaries of this Church. The letter in which the man writes out of the depths of sickness and trouble says: "My whole stipend is \$350. It is all I have upon which to live, upon which to support myself and wife and one child. But," he says, "he communicated this in connection with the statement that on the next Sunday he was to take an offering for domestic missions; for, said he, if the domestic missions fail us where shall I look? And after going on in this strain he closed his letter with the words: "Somehow I seem to hear a voice through it all. The eternal God is thy refuge, and underneath are the everlasting arms." Mr. Chairman, I was seated in a congregation of one of our large and wealthy churches in one of the largest cities of the continent not long since, and listened to the rector of the church as he gave notice to the ladies of the congregation that they were requested to meet on Thursday morning next at the hour of 10 o'clock to pack a box which was to be sent to a missionary. He added, "I have received a letter which I will read to you, and which it seems to me will commend to you the particular person who is mentioned therein as a person to receive this box." And he read the story of an old missionary of three score years and ten who served all his life in the missionary field. He had two stations ten miles apart, and he was obliged, because he had no conveyance, to walk from one to the other through all sorts of weather, through sunshine and through storm, and he said, "On last Sunday the poor man fell fainting as he was on his journey, and was obliged to be lifted up and carried to the end of it, and he fainted simply because he had not sufficient sustenance." The letter went on to say that he would have meat on his table, but at long intervals, often a week would pass when no meat food was upon the table of that man, and it went on further to say that his wife and his children, such is the destitution of this missionary servant of the Living God, his wife and his children are not able to appear in sufficiently decent clothing to attend the humble chapel in which he ministers. And now, Mr. Chairman, you can imagine what were my feelings as I sat in that congregation and heard the request made that the ladies would meet to pack a box to send to this poor missionary; and I said, why doesn't the rector say to these rich men who sit here in their cushioned pews and are going home to their sumptuous dwellings, why doesn't he say to these men, "Brethren in God's name give me a thousand dollars that I may send and put it into the purse of that poor missionary!" Mr. Chairman, I listened to the remarks made by one of the Bishops of this Church within three years, in a conversation I held with him, and he said to me, "If I had a son and he were

to propose to go into the Ministry of the Protestant Episcopal Church, I would put him in a straight-jacket." And I repeated that remark, sir, to one who has been thoroughly familiar with the missionary work of our Church, and who has held the position of Secretary of the Board, and he said, "I have two sons, but if either of them should propose to go into the Ministry of the Protestant Episcopal Church, I would forbid it." Now, Mr. Chairman, it seems to me that this whole question of our support of our missionaries in the domestic field is one which needs to be touched with a firmer grip than we have ever reached out before it. We are asking why is not the the ministry of the Church increased? We are asking how this thing and that thing and the other thing shall be done to fill the Theological Seminaries that dot all our land, but have few students, and we are obliged to look in the face that we are hardly filling the ranks as the men fall by the wayside, much less raising up such a ministry as we ought to have, to meet the requirements of this Church in this great land. Now, sir, there may be ten thousand reasons why the ministry does not increase, but if there be one good reason such as this it is enough, and some how or other, and some way or other, this Church ought to find a way for remedying that. We cannot ask young men,—I heard the appeal made the other evening for young men such as we see in a mercantile pursuits to come and fill our missionary field, but sir, if they are to be met with the fact that they are to go upon starvation stipend, that when they become old they will sink in their tracks as they are doing the work, because the Church does not supply them with proper means, then sir, I ask, how can you expect that the ministry of this Church shall be increased? When men in any of the professions can do a work which God has given them to do, how can you expect, sir, that they will flock into the Church to fulfil the work which is there to be done. Mr. Chairman, I am on the hopeful side of this question. I intend always to be on the hopeful side of this question. I believe that this Church has a great mission to perform in this country. I believe that she has a great work to do in this vast West. I believe, sir, that she is not only to found hospitals,—I wish that every diocese and every missionary jurisdiction might have all the hospitals that it can support without using missionary money, and I wish, sir, that slack as we have been in this whole work of Christian education, I do wish that we might have Christian institutions for the education of the young dotting the whole of this great west. But, sir, the first thing in point of time, and the first thing in importance always, is the support of the ordained ministry of this Church to minister to the people the word of God, and the sacraments as this Church hath received the same. I believe that this Church has been wonderfully wise in the adoption of the principle adopted not a great many years ago, in sending forth missionary Bishops into every one of these great states and territories. And I believe, sir, that the wisdom of that course of the Church has been fully proved, and if any one will go through those jurisdictions, he will find that the great conserving power there is in the presence of our missionary episcopate, which not only represents in the highest and fullest sense the Church, but which is also represented by a strong manhood, and which the people of those territories feel to be a permanent, a great conserving influence, a great power in forming the moral and religious life of those com-

munities. I believe, sir, that the Church halted in her wisdom when she did not go one step further and provide for the missionary priesthood of this Church, as well as the missionary episcopate, by a minimum salary, so that they also might be self-supporting in those communities. Mr. Chairman, I am thoroughly convinced, too, of the wisdom of this Church in its past legislation, when in the convention in Boston nine years ago, it established this representative body of clergy and laity and bishops to be the Board of Missions of this Church. I am convinced of the wisdom, sir, of their action when they appointed the Board of Managers, to whom should be committed all the powers and functions of this Board of Missions between its meetings; and, sir, I believe I speak the mind of the Board of Managers, when I say that we feel that there is a great gap between this Board of Managers and this triennial meeting of the Board of Missions. We desire as much as you do that there should be a connecting link, that there should be something connecting the Board of Managers with the Board of Missions; not that it may control the Board of Managers; it does not need control. I am able to say here, as an independent witness, that there is no body of laymen or clergymen in this Church that are more faithful in the discharge of their duty as a board, or that are more humble in the estimate of their own position, than is that same Board of Managers. They are not inclined to assume, they are not inclined to arrogate anything to themselves, or to take too much upon themselves. They take upon themselves merely what you in your wisdom here commit to them, and I believe that no body of men can be found more faithfully, more conscientiously, and more humbly to discharge their duty, than that same Board of Managers which meets in the city of New York. Mr. Chairman, I remember, sir—for I have kept the record through these years; I was a member of the Board of Managers before I was made Secretary—and I remember, sir, with what fidelity month after month how the Nestor of the House of Deputies, Governor Baldwin, of Detroit, has come on to attend the duty you have put upon him, and I remember that Mr. King never failed to respond to a call to come and sit on the committees of the Board of Missions. Mr. Chairman, there have been two members of this House who were familiar to all of you who sit here through a long series of years. I mean that courtly, gentlemanly, pattern Christian, the Rev. Dr. Leeds, of Baltimore. I remember how in weakness of body he came on to a meeting of the Board of Managers, and spent there the last afternoon of his life. I remember, sir, how that other grand, noble, manly form, that genial spirit, that man who was always a friend of every Missionary Bishop or Presbyter of this Church, Dr. Schenck, whom, two years ago, I called upon, the night before he was taken sick, and was in earnest conversation with him concerning this Board of Missions. These men, sir, lived for this work up to the end of their days. Now, sir, this Board of Missions comes to you at the end of its three years, to present its record of work done, and it is a record of work faithfully and conscientiously done, and they come to render their account to you and to ask your instructions, counsel, sympathy and help. They are not arrogant, they are not autocratic, they tread upon the rights of no man, they are, both in time given and in money given to the Missionary work of this Church, the peers of any thirty men in the Church.

Mr. Chairmen, with one of those rec-

commendations sent up here by the Board of Managers I desire to take issue; it was that that Board, when the Bishop has appointed a missionary and fixed his stipend, and assigned his station, should send a schedule to the Board of Managers, and that they acting for you should approve it and put it into effect. I most heartily second the resolutions which were presented by the Bishop of South Dakota. It is one thing to increase appropriations, and quite another to get the money for such appropriations, and as you vote upon this I hope that you will resolve that nothing shall prevent you from contributing more liberally than ever before for the support of the work.

Bishop Hare, of South Dakota—The remark of a Bishop, introduced by the Secretary, has been quoted, and as being a Bishop myself, I would like to say that if I had a son who proposed to enter the ministry I should put him in a straight jacket, in order to keep him to his blessed resolution. The rewards of the missionary, in my opinion, are unparalleled and unspeakably precious.

Bishop Whipple, of Minnesota—I am sure that I voice the thoughts of every Bishop's heart, when I say that no message has ever come from the Board of Managers that filled us with such profound sorrow as the notice that twenty per cent of the stipend for the missionaries in the field should be withdrawn, and the Secretary will bear me witness that up to this hour I have not had the courage to send in a list of appropriations, for I felt something like that mother when she looked in the faces of her babes and wondered which should be thrown to the wolves. But I cannot pass by one statement which my brother has made. I beg to call your attention to the fact that no regret has ever come from the faithful missionary of the cross that he had taken upon himself this blessed duty. I received this very week a letter from one who, day by day, is going on foot to preach the gospel of Jesus Christ, and I know he is suffering the sharpest privation and poverty. Did he complain? No. He said, "perhaps it is the will of our blessed Master that I should find closer fellowship with Him through suffering." And I can say to the members of this Board of Missions that after twenty-seven years of experience in the missionary field, I have never yet heard from the lips of any missionary of this Church a single regret that he had been permitted to preach the gospel of Jesus Christ, or that he desired to withdraw from the work; and if there are young men who hear me to-day, I say to them, there are lines in my cheek and there are sorrows in my heart, and I have had my share of hardship and suffering, but the happiest life God ever gave to any man, is to allow him to go and tell the story of the infinite love of God our Saviour. (Applause) I was rejoiced to have my brother from Southern Dakota introduce that resolution, seconded by our Secretary, and I will tell you briefly why. I have just returned, after an absence of nearly three months in the Indian country, sent upon an errand by the government to try to consolidate all the scattered bands, those of the Ojibways, upon one common reservation. I cannot tell you the lights and shadows of the journey. I will mention one or two instances. On the very site of the home of James Lloyd Brett, who was driven by the tomahawk of the savage out of the Indian country in the depth of winter, I celebrated the Holy Communion in a beautiful little Church, with fifty red men kneeling by the Table of our Master. At another mission, where a few years

ago another body of Christians had abandoned the field in despair, the large majority of the band had been received into the Church, and after a very touching service an old gray haired chief, a man of more than eighty years of age, came to me and said with the deepest emotion: Since you were here, my Father, my aged wife with whom I had lived for fifty years has gone to sleep in the grave; in a few days I shall lie down by her side; I have heard that white Christian sometimes ask the Great Spirit to bless the place where they sleep and to keep them safe until he calls them from the grave; will you please bless the place where I am to sleep? and we formed a procession of 150 Indians, and we marched around the place singing in Ojibway "Jesus Lover of My Soul," and then had a simple consecration service, and then this old man, with tears in his eyes, said, I thank you for having told me of the Savior, I thank you for blessing the place where I am to sleep, and I shall hope to meet you in the other home. After a few days, after travelling among the wild men who had been dragged to a depth their heathen fathers never knew, I saw sitting upon the bank an Indian woman, very like a communicant of the Church who kneels every Lord's Day with us at that holy place in my cathedral. She was weeping as if her heart would break. When I asked her what the trouble was she said: Last week my husband was drunk all the week; he is kind when he is sober; I had two daughters, one fourteen and the other sixteen, and he sold them, and they have gone, and I don't know where, and my heart is breaking. What I tell you of Minnesota is true of that vast Dakota country. There never has been a time when these red men were looking with so much simple anxiety for us to go and lead them to Christ; and at such a time, when I expect to have 8,000 wild men concentrated on a reservation, where, thank God, there is not a "blanketed" Indian, where there are all of them men sitting in their right mind and peaceable, orderly and united,—I say, when we are about to have this vast number of heathen come to us, it came to me like a wail of sorrow that twenty per cent. of the poor stipend, of men far away in the forest, averaging but little more than \$300 a year, that that should be taken. I trust we shall not only pass the resolution, but that we shall come from the Board of Missions and at the feet of our blessed Master consecrate ourselves anew, and in His love, love all that He loves, and then with the consecrated heart there will be no lack of men and no lack of means to do His work.

The Presiding Bishop named the following as members-at-large of the Church Building Fund Commission: Rev. Dr. Dix, of New York; Rev. Dr. Dyer, New York; Rev. Dr. Huntington, New York; Rev. Dr. McVickar, Pennsylvania; Rev. Dr. Leonard, Kansas; Rev. Dr. Davies, Pennsylvania; Rev. Dr. Battershall, Albany; Rev. Dr. Nickerson, Pennsylvania; Rev. Dr. Babcock, Southern Ohio; Rev. Dr. Vibbert, Chicago; Mr. George R. Jarvis, Long Island; Mr. L. Bradford Prince, New Mexico; Mr. John A. King, Long Island; Mr. Wm. G. Lowe, Long Island; Mr. Lemuel Coffin, Pennsylvania; Mr. H. H. Houston, Pennsylvania; Mr. J. H. Shoemaker, Pittsburgh; Mr. Cornelius Vanderbilt, New York; Mr. H. Bates, Delaware; Mr. Frederick H. Potts, New York.

The resolutions respecting the work in Mexico were made the special order for 3:30 p. m. this day.

Rev. Mr. Hilliard, of Easton—Mr.

President, I have a resolution here which I wish to offer as an amendment, or addition rather to those proposed by the Bishop of South Dakota, which, with the permission of the Chair, I will have laid upon the Secretary's table, and ask permission to discuss it after the Bishop of Maine has concluded his address.

The President—The resolution will be read this afternoon.

Adjourned.

AFTERNOON SESSION.

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

The Secretary read the resolutions under consideration at adjournment.

Bishop Neely, of Maine—I feel very confident that the resolutions which have been presented here at this board will give great satisfaction, not only to those who are here assembled, but will give great satisfaction and joy to the missionary bishops of this Church and to other Bishops of this Church who have within their jurisdiction missionaries themselves; and, Mr. Chairman, if this was only a missionary meeting alone, I should proceed to give some facts and statements, but like those which have been given by those who have spoken before us, in order that I might raise and enlarge the sympathy of this board of managers in behalf of those who suffer when they are shown the dimensions of these stipends. But I remember, Mr. Chairman, that although this is a large and a respectable and representative body of this Church, it is not the whole church, and I fear that words which are uttered here will not reach the whole Church. I fear that whatever enthusiasm is aroused here will not diffuse itself through the whole Church; and I remember that we are here, that we will not assume to be a Missionary Convocation, but we are a legislative body, a body which has the power to recommend to the General Convention law and government which will effect the Missionary work of this Church. I conceive that it is my duty, that it is the duty every Bishop here, the duty of every speaker here, to simply speak to the hearts of those who are here, so that we may in some measure urge upon this Board of Missions to do what the Church has laid upon it. It is very easy to take back the action that has been taken; it is very easy to say, we will restore these stipends, but, after all, where is your money to come from? The problem is still before us; no provision has been made for filling the missionary treasury of this Church, and we are going to do just what we have done before—declare our large sympathy for the missionary, our sympathy with the missionary work of the Church, vote some explanatory resolutions, and then I fear we are going home to do just as we have done. We have had already before us during the session a report of the committee, upon what was called the enrolment fund. It was proposed to raise a million dollars to be presented at this convention for this great missionary work of the Church. How much was raised by the efforts of all those gentlemen who had this in hand, by all their appeals to the Church? \$78,000! We have voted here that this is very encouraging, and while we vote that these gentlemen are authorized to go on and raise more money, and say that we can raise the amount, a great many has said that,—and when I heard all those expressions, I said to myself, "Don't delude yourselves; there will be nothing of the sort done." And when we see gentlemen here representatives of the largest parishes in this land, Bishops of the Church, it may be, who sit here quietly and hear all these resolutions and

speeches, and feel perhaps a ripple of enthusiasm as they sit here, they have quietly said to themselves, "I don't mean to have anything to do with this thing. I don't mean to have anything to do with the thing at all." I do not hesitate to say to the members of this Board of Missions, that there are representatives of the largest parishes in the country here in just that mental condition with respect to the resolutions that have been presented. They go home, and conclude somehow through their parishes to raise \$500. They say we will try and raise \$500 for missions; my parish ought to give about \$500. They fix the sum at about this, and they undertake to raise that sum of \$500, and that \$500 is not a fair proportion of the money which must be paid by such parish if the fund is raised, and they satisfy their own consciences in just that way. Do something practical! Give the Bishops and especially the parish clergy of this church, something to act upon, and a place and a system of concerted action; in whatever line you do the work have a system. Unless you do, individual members will not be moved by any appeal you make to them, from one end of this world to the other.

Mr. President—I was one of those who had high hopes that through the organization of the Board of Missions, great results would follow. When nine years ago, the movement was started, which resulted in constituting this Board of Missions, and I see here represented Bishops, the Clergy, and the Laity of this great Church, and when that body which constituted the Board of Missions had the proposition before it to constitute and select a Board of Managers to carry on the executive work of the Church, I thought that was an excellent thing. Money came from all parts of the country, and a good deal of a Missionary spirit was aroused by the efforts of that old Board; but it did not seem to take a step to organize any method for producing an income for this missionary society, and what we want is an income, is it not? I therefore had great hope that something would come through this newly constituted Board, and for a while, for the first year, I went regularly to the meetings in New York, at least several of them, but nothing was done, and finally I said to the members of the Board, "I am not coming to any more of these meetings after this;" and when they asked why, I told them they were doing nothing; nothing doing here that the Church expects to have done. They were all the while cutting down the expenses, which was very well; cutting down central expenses, office expenses, but they seemed to be incapable or indisposed to do anything further. This continued until one day I rose in my seat and said: "I have come down here several times and I do not propose to come any longer. Why? Because you introduce no measures and have taken no steps to accomplish such work as the Church expected of you when you were organized; you are not taking any action that will raise the money which the Church seeks to raise. We ought to take such measures as will produce an adequate income to support the missionaries; you are not reaching the three hundred thousand communicants. Well, they said, suggest a plan; and I did sketch a plan, which was somewhat well known in the Church afterwards, the plan of systematic offerings, and it immediately commended itself to the Board of Managers. And I wish to stop right here to say to the Board of Missions, that, apart from the criticism which I would make, they have been very unjustly criticised; the Board of Managers have done much that they have not been credited with, and I would vindicate them; and we ought to meet our obligations with respect to this Board here and to the whole Church.

I was asked to sketch a plan. As I said, the plan, as sketched by me in outline, commended itself to the Board of Managers. Immediately a committee was formed from the Board, consisting of five members. That committee brought in and reported a plan somewhat in detail. The plan was adopted unanimously by the Board of Managers. Three years after that—I will not say anything further as to the action of the Board of managers, because I might say something, perhaps, which might seem disparaging with regard to their action, in not presenting the matter more fully and clearly than they actually did—but three years afterwards

the matter came up before this General Board, that is to say, six years ago, in the city of New York. It was fully discussed, every possible amendment which was suggested was adopted, and the whole system was passed unanimously by this Board as being a system commended by it to the Church for producing an income to enable the Board of Missions or Managers to meet their missionary obligations. Many persons who are here present to-day were present at that time. Two thousand dollars were subscribed by the individuals in their places in the House of Bishops by every Bishop but one at any rate. I raised \$2,000 for missions after that, and the matter came before the House of Deputies. A great number of the Deputies became individual subscribers under this plan. As I say, it was adopted unanimously. What has become of it? Something has come of it; but, my friends, not at all what ought to have come of it; and I wish to say in this place, that never until the clergy of this Church and the laity of this Church will fall into some such measure, will consent to co-operate in some such plan as that—I care nothing about the plan itself in its details—but until they fall into some such measure and consent to waive individual objections and individual preferences, and consent to act together as a Church, as a body of clergy and a body of laity, we never shall raise enough to meet our missionary obligations, never. Look over the whole English Church and consider the immense income of that Church. How is it raised? It is upon a plan such as that which is proposed; it is simply our own plan, ours is borrowed from theirs. Throughout their whole Church, in all its branches and provinces, every member of every parish is sought to be enrolled as a subscriber to the missionary work of the Church, and every individual subscriber is reported in their annual reports down to a sixpence. It takes fifty or one hundred closely printed pages of three or four columns each to show the individual subscribers to the great missionary work of the Church, producing millions of dollars every year. Whenever they have a missionary meeting enthusiasm is aroused and new subscribers obtained. Their collections are only penny collections, mere penny collections to supplement the income of the Church, and it has got to be produced by some such systematic plan, my brethren, or it never will be done. Now the plan before the Church at this time, adopted by the unanimous voice of this Board is, the plan sent out to all the clergy of the land, as I understand—or should have been at all events—and the clergy have failed to co-operate; and I say to my brethren, that it is upon the clergy of this land to-day that the responsibility lies that this work has not been carried forward, and this, that this treasury is not at this moment overflowing, and that there has been a necessity for curtailing the stipends of the missionary Bishops of this Church.

The fifteen minutes allowed each member having expired in the case of Bishop Neely at this point, by consent of the Board he proceeded:

I shall not detain you very much longer. I have sought to do my duty as a member of the Board of Managers, I have sought to do my duty as a member of this board. When the voice of the Church was heard in 1880, I then said my function was performed. I have never uttered a word in public before this, since that time, upon this subject, nor have I written a line. I felt that I had thrown the responsibility upon the Church. I said to the Board of Managers that they had thrown the responsibility upon the Church. I do very much regret that the Board of Managers did not, after action was taken, assume that the Church was going so do it in that way, and not come back to the Convention and send forth Advent appeals and Epiphany appeals, the Church being entirely ignorant of the fact that this measure had been unanimously adopted by this great council of the Church assembled. If the board had assumed that the Church had adopted that policy, had not sent forth a single appeal, but had sent forth the declaration that this Church had adopted a certain line of policy, and that we should expect the people individually to become subscribers to the system, I think very much more would have been performed. Perhaps that was advocated on their part. Letters from at least twenty Bishops appeared in the *Spirit of Missions* urging their people to take hold and realize the responsibility.

The responsibility is upon the Church to-day. I say that the laity were always ready to co-operate with the plan. I say that the facts are, that so far as this plan has been adopted, in every parish, wherever the plan has been adopted, the offerings for the purpose of missions have increased from 50 to 100 per cent., as testified to in various numbers of the *Spirit of Missions*. Why was there a deficit? Why? because the clergymen not only did not act on this system, but have said, we will go on in our individual way, and we ought to give just about so much, and that is all there is to it. I feel that there are clergymen sitting right here now who are saying to themselves, "What is all this about? What do I care about what you propose? I am the rector of my own parish, and propose to do these things in my own way; I am the judge as to how much my people should give, and nobody can find fault." I concede all of these propositions, and I ask you to remember also what you have got to answer for before God; that you have to answer before God as to whether you are performing your function and doing your part toward the sustentation and extension of the kingdom of our Lord and Saviour Jesus Christ, and if you are willing to stand where you are, and say that we ought to raise about so much for the great missionary work of the Church, and make it some mere pitiful sum; I say, I should not care to stand where you do before the Great Judge at the last day. I do not assume to judge my brethren. I do not undertake to say, and would not undertake to say, to any one of my own clergy even, how much his parish ought to give toward the general missions of the Church; but I do say that every rector of every parish in this land is bound to do his part in this great work and further it according to his actual ability. I say that he is bound to place before his people the difficulties and wants of the missionary field. I say he is bound to instruct his people in the great missionary operations of the Church. It is not true that the members of the great American Church are unwilling to take part in this work. If the laity, the men and women of this Church, had the facts before them, if they were presented to them by their own pastors, they would see their obligation to assist in the support of this great work; and if their own pastors would take a personal interest in the work, I know that we should have the money here to meet all these demands, and we would have means to extend our missionary operations to an indefinite degree.

Although, as I have said we can not reach the whole church here in this body to-day, I do beg my brethren to remember that this is before us—that there has been adopted by this large Board representing the whole Church, a plan for producing the income for the support of the missionaries of the Church; and I say, my brethren, that you are responsible for doing your part in carrying out that system.

Are you not going to co-operate at all in what the Church asks us to do? Are you going to stand individually apart from each other and say as heretofore, "I will do this or that," or, "I will not do this or that?"

If this be so, then you can not say that you have performed your great function in this Church. Shall it be so? I beseech you all, each and individually, to do your part in this matter. Let every individual resolve to do his part fairly in this matter; and if you will still insist that you will not have anything to do with this plan, at least resolve that you will enlarge your own sympathies, and enlarge your own gifts, and stir up your people to do their individual part for the honor of the Church in this land, and thus reap the approval of the Great Head of the Church, to whom alone we are amenable for our acts and for all that we do or say.

Rev. Dr. Hopkins, Central Pennsylvania.—Mr. Chairman, I am very much obliged to you for giving me the floor, for I have tried a great many times to get it. I have a special reason why I wish to open my mouth just now. I want to raise a breeze, and I intend to do all I can to accomplish that result. I was very much pleased at the inquiry that brought forth the speech from our Secretary. That showed some approximation to the point. Our Secretary told us that he hoped that this question would be taken hold of with a stronger grip than it had ever been taken hold of before, and I intend to take hold of it with a grip which I know how to use.

Subsequent speakers, and especially the

one who has just sit down, the Bishop of Maine, have gone a little deeper into the question, but Mr. President, they have not got down into the marrow of it. I want to go straight down to the bottom. There has been a heavy cloud raised over this board of missions ever since its coming together, and now I remember I speak as a country member. I am not on the inside. I am willing to accept the handsome things that were said by our secretary with regard to the Board of Managers. I tried to believe every word of it, and take it for granted that it is all right, and if I were on the inside I might be perfectly satisfied; but I am on the outside; I am out in the country; and I want to tell you the way that things look to us poor country folks whom you expect to contribute, and whom you censure always because there are so many of us who do not contribute. I want to tell you how the thing looks to us. In the first place, there was a grand and glorious exhibition here over the \$1,000,000 enrollment fund. That was to be offered up at the opening service, and remember it was to go into the immediate work of missions. It was indeed part of the bargain that the million dollars was to be raised, but it was also part of the bargain that the same should go into the immediate work of the Church, and in the action of this board the other day, when they locked up that \$78,000 to accumulate until it should become \$1,000,000, they entirely forgot that part of the original program. I can tell you one thing; I shall try to get back from our Diocesan treasurer the amount which was sent from my parish; and if I can only get it back, I will send it straight to the treasurer to go into the immediate work of the Church, where it will do the most good. I am sick and tired of these great funds that are locked up in bank and only yield interest, and that interest growing less and less every year. What I want to see is money that can be put into the work immediately. Posterity will probably be as able to take care of itself as we are to take care of it. Now let me tell you how it looks to us country folks. We find in the report of the Board of Managers that during the last three years they have received \$127,000 from the Burr legacies. Part of that, they tell us, was anticipated, and the rest seems to have gone into the current expenses. What special benefit has come to the work of the Church from that enormous legacy of \$127,000? Besides that we have received \$37,000 in smaller legacies. They say that is a light amount, and we don't expect to hear anything particularly about it. Then comes the Vanderbilt legacy of \$200,000 and that is put out at interest where it yields but 5 per cent., \$10,000; \$5,000 to go for foreign missions and the same amount for domestic missions, which is a mere flea-bite on either one side or the other—next to nothing. Then besides, here are \$78,000 of the enrollment fund which was to go into the immediate work of the Church. Instead of that, it is to be locked up in the bank and we have nothing but the interest; locked up in the bank until it gets to be a million dollars, and the Lord knows when that will be. Now they have actually received in the last three years \$442,000, and what additional branch of the work has been inaugurated? Any new missionary jurisdiction erected? No. Any additional method of work among the Indians? None that I know of; and the work among the colored people remains about as it was. What one thing is there which appeals to the sympathies of the Church people as having been done with that \$442,000? Now, what is the matter? We country folks do not understand? We see an enormous amount of money rolling in, and what comes of it? There must something come out of it. We learn that they are so hard up for money that they have got to cut down appropriations in the domestic missionary field seventeen and one-half per cent. and they have to cut down the appropriations in the foreign field eight and one-half per cent., and that is all that comes of it. Now that is what is the matter. I have not the face to go before my congregation and tell them these facts. I have not got the face to tell them that they have received \$442,000 over and above the contributions of the Churches, and that there is absolutely not one great thing been done with all that money; and not only that, but that we have had to cut down the appropriations for the domestic and foreign missionary fields; but also we want you with your poor little incomes, to squeeze hard and get some more money to keep the poor

missionary from starving. Now, sir, we want some common sense, and I don't call that common sense. I know I can not get money out of my people in that way. It is no use. I want to be able to say that some good has been done with it, that something comes of it. I am going to be a little rash, I am going to tell you something of a country parson's financiering, to see whether we can not improve on that a little. I am going to read some resolutions. I am not going to offer them, because it would not be in order to do so, but I am going to read them as part of my speech, and offer them the first time I get a chance. I read them to the House so that they may understand what I shall hereafter say. The resolutions will read as follows when I offer them. (Laughter.)

Resolved, That the noble bequest of the late Wm. H. Vanderbilt be devoted to the endowment of an Episcopate on eight of our present missionary jurisdictions, to wit on the following conditions, to wit: First, the eight strongest of our present missionary jurisdictions to be selected for the purpose. Second, each of the eight to receive \$25,000 as the beginning of its Episcopate Fund, to be known always as the Vanderbilt fund. This amount to be paid over whenever the jurisdiction concerned shall have raised \$10,000 to be added to that fund from other sources, and shall also have organized as a diocese according to the constitution of the Church, and appointed a body of incorporated trustees capable of receiving and investing the amount.

Resolved, That the foregoing plan be referred to the board of Managers, with power to carry the same into effect, and that in case any of the said eight missionary jurisdictions shall fail to do so to apply for their quota within three years, the said board of managers be instructed to spend the balance thus left in their hands, one half in furthering the work of foreign missions of this Church, and the other half in pushing the missionary work among the colored people of the South.

Now, sir, if these resolutions, or some thing like them could be adopted, people would feel that there was something done. Let me go on and show you how much would be done. In the first place that \$200,000 is now invested at 5 per cent. and yield only \$10,000 a year. Remember that. On this plan the \$200,000 would be increased to \$380,000, and if invested in missionary jurisdictions out west it would bring a decidedly larger interest than we get in New York. Money brings more than five per cent. out there. They have no difficulty in getting 7, 8, 9, or 10 per cent., and in some places often higher than that. I heard the other day of funds belonging to an Episcopate fund in one of the eastern Dioceses that was invested away out west, and was bringing 10 per cent.; but I want to be moderate, I will call it 8 per cent., and \$280,000 would then bring \$22,400 in interest, the difference between that and \$10,000 being \$12,000. Then again, these eight missionary Bishops would be taken off the shoulders of the domestic committee, eight missionary Bishops at \$3,000 per year, \$24,000 \$300 expenses makes \$2,400 more; \$26,000 would be taken away from the now annual expenses of our Missionary Board. That is so much saved. The other was so much made. You add the two together and you find that it is \$48,800, and now subtracting \$10,000 which you get now and it leaves an annual difference by the country parson's financiering of \$38,800, and besides, that which is still more, you would have the consciousness that the eight missionary jurisdictions would all in three years be growing up into dioceses with their own Bishops, coming here into the General Convention, and making their voices heard in the general work of the Church. We would feel that something was done with the money, and we do not feel that now. Now, Mr. President, only one thing more and then I close. You say these missionary jurisdictions are too weak to come in. Weak! Why, when we look and see the condition of the present Dioceses when they came in, you might talk about weakness. They are anything rather than weak. At the time that Bishop Provost was elected in New York there were only six clergymen in the whole state. When Bishop White was elected, there were only four clergymen in the whole state of Pennsylvania. When Bishop Chase was elected, there were only four clergymen in Ohio, and there were only two here in Illinois, when the first Bishop was elected. When

Rhode Island was organized as a diocese there were only two clergymen in the state. Vermont had only two, and one of them was a deacon. They organized, acceded to the constitution, and walked down into the General Convention; the entire clergy of the state walked in and took their seats with nobody to question them. North Carolina had only three clergy. Maine had only two. Georgia had four. Ohio had a Bishop with eight clergy. Mississippi had four clergy. Tennessee, Kentucky, Alabama and Michigan each had only three. Illinois had a Bishop with six clergy, only four of whom were priests, and the year previous to that there was only one clergyman in the state. California when admitted had ten clergy and 823 communicants. Now here we have some of these strong wealthy parochial Dioceses, and suppose somebody had told them when our Church was organized that they were too weak to come in. I shall give only a few figures, and then stop. At this time Colorado has 29 clergy and 61 parishes and 2,000 communicants, contributions \$37,000. Montana has 12 clergy, 22 parishes and mission stations and 754 communicants, \$20,000 contributions, and so they go down the list; not one of all of them is so weak as anyone of those great Dioceses were when they came in. When I look at these figures of these missionary jurisdictions, and remember how those old Dioceses came in, I tell you what I think of; I often think of a young man 20 years of age, 11 months and some days, very proud of the growing mustache on his upper lip, but who, nevertheless, pleads the baby act when called upon to pay his honest debts.

Rev. Dr. Gray, Massachusetts—Mr. President, I want only a few moments to say something which I think ought to be said, in order that we may not proceed upon sentiment rather than fact; and as this is a sort of experience meeting, I suppose it is allowable to speak out in meeting. As regards the remarks of the gentleman who has just taken his seat, I merely say that I cannot agree with him because I understand that in every case the disposition of the moneys to which he referred has been such as was required under the circumstances.

Rev. Mr. Hopkins, of Central Pennsylvania—May I interrupt the gentleman a moment? I would like to inquire whether the report was not correct, namely, that Mr. Vanderbilt's will referred this matter entirely to the disposition of this Board?

Rev. Dr. Gray—I understand not.

Rev. Dr. Hopkins—The report then I think says the other thing.

Rev. Dr. Gray—But I wish to say something suggested by the earnest remarks of the Bishop of Maine. Of course it may be the unpopular side upon which I wish to speak for a moment. I do not wish it thought that I have any less sympathy with his desires than any one else, but as he said that the clergy of this Church were responsible, and that they had not come up to their duty, I feel, as I often feel, very sensitive under charges of dereliction of duty on the part of the ministry of this Church. I think we have heard entirely too many of these charges in our Church and in our missionary meetings. The Clergy of this Church are a conscientious and intelligent set of men, and if it is true, as the Bishop has said, that they have not attended to their duty, it occurs to me there must be a reason why they do not take as many collections as they should. I believe firmly that there is a reason, and a good reason, for the action or non-action of men like the Clergy of this Church. I do not think it is a question which is open to debate. Now, sir, in asking why it is that the clergy of this Church do not make efforts, such as the Bishop speaks of regarding what is called the general work of missions, it seems to me there are very palpable facts to be considered. In the first place, they have a great many things to beg for. That cannot be left out of the question. In the next place, there is other missionary work. It is a fallacy to speak of the work done through this board as the only missionary work of the Church. There are, first, parochial missions. Any body who knows about city churches must know that they are a very important and a very expensively maintained form of doing the work of God in this

world. In the new place, there are Diocesan Missions. Is not that missionary work? and what do you think is the average spent upon Diocesan missions in this Church? Three years ago, if I remember rightly, it was \$230,000 a year. Is not that missionary work? I suppose it is safe to say that it is \$250,000 now. Then there is another missionary work. I believe that supporting our Diocesan Bishops is a part of the Churches Missionary work, and that amounts to nearly \$250,000 a year; and then, if you please to call convention expenses missionary work, work outside of the parishes, this amounts to \$100,000 a year. Now, then, these returns of parochial and diocesan and other expenses, I mention as far as I can ascertain, amount to about \$1,000,000 a year. There are besides parochial expenses, other charities and money that goes to the general missions, otherwise than through this Board. Now, I think that is a noble record for the Clergy of this Church, and furthermore—you may smile when I say it, but—it is a poor Church. Sometimes when I hear and read expessions about this rich Church, it seems to me that it must sound like awful sarcasm to many of the Clergy who live in towns in the interior of New England, or other parts of this country, where they have a little humble chapel, sparsely attended and scarcely able to care for itself, over shadowed by some of the magnificent buildings of another denomination. This is the general characteristic in these matters in our interior towns and villages. A rich church? Certainly there are rich congregations, as there are rich men, but I believe that if you take the country throughout there are several denominations of Christians who will average far more wealth than our people. It certainly is true, as far as my observation goes. The people that are making money today are not in this Church. They are in other denominations of Christians. That is a fact to be considered, and therefore, while I do wish that there may be a more systematic plan pursued in raising the missionary money, and while I wish there might be more raised, I think in view of the constitution, the personnel of this Church, we are doing a great deal for what might be called missionary work, and there is besides the Woman's Auxiliary, and the funds that do not go through the hands of the Board. This, together with what does go through the hands of the Board, is a record which should free the clergy from the charge of indifference to missions.

Rev. Dr. Eccleston, Maryland—Mr. President: As a member of the board of managers I wish to thank these gentlemen for the line of their speeches. There is one thing, and only one thing in regard to which I have felt the least uneasiness, and that was a fear that some member of the board might object to the criticism of the board of missions. I respectfully submit, sir, that if there is anything in this world which this board of missions is competent to administer, it is criticism of the board of managers. When it is done there are three things to be borne in mind, that the criticism may be untrue or unjust, that the facts are stated in an unjust relation, or that the misunderstanding may be corrected—one of the three—and I submit there is nothing else. Now, sir, I wish to thank the Bishop of South Dakota for his resolution, for it gives the board of managers what it never had a principle upon which to make its appropriations, and I hope before I am through that I will have shown the deputy from Central Pennsylvania who is so distinct and clear in his criticism, that it is for the want of that, that that tremendous legacy has disappeared. When we come together as we are now, and the question is asked, what work is being done? and what is to be done? there is no consideration whatever given to what has been received, unless the blind guessing has gone on until a debt has accrued and the danger becomes so great and so imminent that retrenchment is imperatively necessary. Then there is some attempt at retrenchment; but there is not otherwise any consideration given to what has been received, or to the attempt which has been made to make the appropriations upon a basis of receipts. It is not an easy task which the board of managers has before it. Let me illustrate: suppose that we are laying out the work for 1890. We do not collect the money for that work in 1790. The Church goes to work to collect the money to pay the obligations which had accrued for work done by the missionaries in the field in 1889 and the last quarter of 1888.

You are a year and a quarter behind. Now, sir, it is the want of the principle which has heretofore brought that about. The principle, and the only one which has ever been applied by the Board of Managers in previous years, was this, that there might somehow or other be removed from this terrestrial sphere into the kingdom of Heaven some saintly soul, wealthy enough to leave such an amount of money as would pay the obligations of the Board in this respect. The resolution reads, if my memory serves me correctly: will this Board approve the principle of appropriations the ensuing year based upon that of receipts, the general receipts for the year past, and so on. I would suggest, sir, that instead of the appropriations being based on the receipts for the year previous that it should be made to read, on the average for three years past. I should like to believe that next year we would act upon a definite principle, so that when a missionary goes to a foreign field he might not live in constant expectation of having his salary reduced 17½ per cent, or if to the domestic field, that it should be liable to a reduction of 8½ per cent at the close of the year. We want also to bring about the use of the principal and make it pay us interest, and for one, as a member of that Board, I want the Board of Managers to wisely and discreetly entertain these resolutions. You, gentlemen, put into our care a principal, and I warn you here, as representatives of this Great Church at large, that if you give us this principal to use, in the providence of God, it will be used as our judgment declares it right to use it. When it comes, it will be applied, and no hysterical cry will be heard again. We will come back and say you told us to do it. Now, sir, it must work, we must have this application of the principle, we must know exactly what to do. The trial will be upon the whole Church. It will not be on the Board. There will be no blind guessings there, for you have given us this principle and tell us to apply it.

Rev. Mr. Capers, of South Carolina—I desire to offer a resolution:

Resolved, That the Board of Missions hereby instructs the Board of Managers to take such immediate steps as it may deem necessary to carry into prompt effect the concurrent action of both Houses of the General Convention, recommending that a commission shall be appointed charged with promoting and aiding the work of this Church among the colored people of our country.

Resolution adopted.

Bishop Doane, of Albany—Mr. President, I rise to move a resolution for adoption by this Board of Missions, in the following words:

Resolved, That the Board of Managers be instructed to make a sufficient appropriation for the maintenance in the city of Mexico of a clergyman of this Church, appointed by them on the nomination of the presiding Bishop, to whom shall be assigned the duty of providing ministrations, worship and service for American people living in the City of Mexico, and the further duty of exercising and guiding the work of those Presbyters and representatives who have asked that the fostering care of this Church be extended to them as a mission.

Now, sir, so far as the first portion of this resolution is concerned, I do not propose to tax the patience of this Board. It is a perfectly well known fact that there are large and increasing numbers of our people living in the City of Mexico, for whom this Church provides no special service or care. But my chief interest, after six years of service upon the Mexican commission, is in the people, to whom the latter portion of this resolution specially applies. I desire to say in the beginning that I am moved to bring this matter before the Board of Missions for three reasons: First, because I think the importance of the subject deserves consideration by the largest and most dignified body known to this Church in the conduct of its Missionary affairs; secondly, because I think that a matter which is presented to the Board of Missions by the presiding Bishop of this Church, acting under the authority of the House of Bishops, ought to be considered by this Board; and third, because I want the opportunity of saying to this Board of

Missions, that I think the Board of Managers last winter in their action upon this matter of sending funds to the Mexican Church, acted with the utmost wisdom. Under the circumstances under which that matter was proposed to them, I can not conceive how they could have been willing, in the exercise of wisdom either in a financial or in an ecclesiastical direction, to have done any other thing than that which they did do, and I want to say that, I could say it about a good many other matters—but I want to say it especially and emphatically about this matter. I wish to go further than that, and say that the conditions and circumstances of the case are absolutely and entirely changed. At the time when this proposition was made to the Board of Managers, the whole work in Mexico was suffering under two most serious disadvantages. It was suffering under the disadvantage of a foreign authority, not acknowledged by the Bishops of this Church, not acknowledged by the true representatives of the reformed work in Mexico, and yet asserting itself in tyrannical ways to interfere with the progress of true religious work in Mexico. Now the board of managers have failed utterly to do anything in that direction and we are at sea as to what good would come of any appropriation which might be made for the maintenance of that work. The resignation of Bishop Riley, accepted by the board of administration, and recognized as rightly consummated by the House of Bishops, and so reported to this board of missions, absolutely terminated all possibility of a rightful consideration of the decision of this board. I want to say another thing, sir, and I say it upon my own responsibility and upon my own conscience, that this Church is relieved to-day of another incubus upon the success of the work of the Church in Mexico, and that in those two great churches, which have been represented to this body as valued at, I don't know how many hundred thousand dollars, which are not only practically useless, but which were spiritually hindering any true work in in Mexico, because, sir, they were confiscated by a Godless government in a Godless way, and I do not believe that the blessing of Almighty God can rest upon our occupation or use of them. It seems, to me, sir, that a transaction of that sort—I do not care in the current coin of what realm consumed—belongs to the spirit of Simon Magus, before his confirmation and not after his conversion to a knowledge of the truth. Now, in this attitude I may, in passing, say that while in the minds of a great many practical people, there has been this difficulty about a supposed authority of the late church in Mexico, this certainly must be put out of any body's consideration now. There is a lingering feeling in the minds of some people about a supposed jurisdiction of another Bishop who has not resigned his jurisdiction and who never will resign his jurisdiction. over the whole universal world, so far as his own rights are concerned, and that is my Right Reverend brother, the Bishop of Rome. But, sir, I want to say this, that if there is any difficulty existing in the minds of anybody about that matter—I am not quite prepared to go to the length to which one of our Bishops went the other day, when he called the Jesuits "the burglars of the universe," but I am prepared to go the length of saying that the Bishop of Rome is an intruder into the universe; and I do not care where he is outside of the limitations of his own legitimate diocese, whether he is present by himself or present by the only kind of episcopate that the Roman Catholic Church has anything to do with, viz: the representative and vicarious episcopate, the sort of suffragan representative of the Bishop of Rome, he is directly or indirectly an intruder, and is not to be considered by any Catholic-minded Church as having a rightful jurisdiction outside the limits of his diocese, the city of Rome. I make this practical appeal to this Board, being as ready as anybody else to acknowledge the extreme feebleness of the movement towards reform in the Mexican Church, a feebleness which, in my judgment, ought not to have led the Mexican Commission into the mistake, which they made in good faith, and most sanguine expectation, but which has disappointed the hopes of those who made

it and justified the most anxious fears of those who criticised it, and which makes it now impossible to talk about a national and Autonomous Church. Nevertheless, by its very existence it appeals to us to nourish that which we have ourselves called into existence. I remember years ago when the great Bishop of Lichfield stood up in a house like this in Baltimore, and when people were saying that the negro race was dying and that the Indian race was dying, do not bother about converting them, said: "Because they are dying make the more haste therefore that they may hear the message of the Gospel before they die." And so I say, because of the weakness and feebleness of the Church in Mexico, this Church being responsible for the encouragement given them financially and ecclesiastically, it is the bounden duty of the great representative body of this Church to instruct that most admirable Board of Managers which administers its financial affairs, to come to the rescue of these people, and I believe the plan which I have suggested is the wisest one which can be propounded. It is simply, sir, to send a priest of this Church, of known wisdom, in whom this Church will have confidence, to do the double work of ministering to the English speaking people of American descent living in Mexico, and of exercising, under the supervision of the Board of Missions of this Church, oversight over these few ministers who are in dead earnest about their hopes and their prospects, and to whom the care of the Church is committed, under the oversight of some neighboring Bishop exercising such episcopal authority and performing such episcopal functions as may be needed.

Bishop Lee, of Delaware—I would like to add a very few words to that which has been so forcibly presented by my brother and colleague in the Mexican Commission, the Bishop of Albany. The headway of the Mexican Church, particularly for the past three years, has been one of sore tribulation, one of the hopes deferred that maketh the heart sick. They have been bruised and buffeted in various ways and in different directions. Now, in regard to the number of representatives there, to whom we are asked to send our assistance, I think I am safe in saying that the number of communicants in the Church in Mexico is equal to the sum total of our foreign missions, so that in spite of all that the Church has suffered there,—it has been scattered and deserted and betrayed by the convention of the Church which was called at my suggestion, the canonical authorities being all disheartened,—there were thirty-eight congregations represented; although several efforts had been made in opposition from a quarter which I may not mention, thirty-eight congregations were represented, which were unanimous in their request to be received as a mission of this Church. These are not principally in the City of Mexico. The greater number are in other cities, although there is still a considerable body in the City of Mexico, so that it is no mere trifling body which asks our assistance; and when this convention applied to be received as a mission, they used the very language which was suggested to them by their friends in this country, by the Board of Managers I think; they asked us to take them in, in such words, and they asked it in the very words which we proposed to them. Now, I have no doubt that the Board of Managers acted, as they thought, very considerably and wisely; I know that there was a great wish to accomplish the object in the most wise and judicious manner; but when the negative answer came to these communicants who had made their request in the very words which had been suggested to them, and which they asked for because, as they told the Commission, they had been educated under the Romish system and did not feel competent to manage their own affairs, we sent the answer, no. It was a crushing disappointment which seemed to take away heart and hope. It led some to leave the fold, but not many. Then another thing; they were not satisfied with the Liturgical provision which had been made, and they asked permission in some congregations to use our Book of Com-

mon Prayer translated in the Spanish language. The Mexican League, the ladies of New York, sent at their request some five hundred books of Common Prayer in the Spanish language. These were introduced in several congregations with my advice. Now, after these had been received, those who used them were denounced by those who had opposed the movement as traitors to the country, and as having sympathy with the United States of North America, and they were summarily ejected from the city Churches and thrown into the streets; and when they applied for assistance to obtain the use of a hall to carry on their worship, it was with great difficulty we could get funds to provide them with a place of worship; it was contributed by a benevolent lady. Now these friends are looking with great anxiety to the work of this General Convention. They feel that this will settle the matter one way or the other. If they are met here with rebuff, I think the Church will go to pieces. I think they will have no heart to persevere any longer if they cannot have the help and support of the Church with which they have entered into a covenant, and to which they are now looking for assistance. I entirely approve of the plan presented by the Bishop of Albany. I think now that it is the most judicious way in which we can act. If we can put a man there representing our Church, having the confidence of our Church, and we could give to the Mexicans that advice and direction which they confess they need, I feel that it would be the most advisable and judicious course which we could take at this time, and I do most earnestly trust that the action of this convention may not be fatal to that which once promised be much, and as to which, may I think, so productive of great

Bishop Whipple, of Minnesota—Mr. Chairman, I desire to move this amendment to the resolution. We all sympathize profoundly with the Board of Managers in their perplexities, and we would not like to retrace our steps in any work for our Master, and therefore I move this as an amendment: "Such appropriations to be taken from the offerings made for work in Mexico."

The amendment was accepted and became a part of the original resolution.

Mr. Rogers, of Texas—Mr. Chairman, I venture to dissent from the proposition of the Bishop of Albany, and I will give a few of my reasons. In a former Convention I stated that I had a reliable correspondent and a member of our Church who was thoroughly in sympathy with the man and the movement, and in that Convention I protested that from the information I had, and from my knowledge of the Mexican character, and the condition of the Church of Jesus in Mexico, and of the man it was proposed to make a Bishop and send there, that I should live to see this Church regret anything that it should do at that time. You have lived to see that prophecy more than fulfilled. We have now our hands substantially off that foreign church, for foreign it is in name, in nationality, in character and in worship. I recognize the fact that anybody in this Church has the right to have sympathy with Christianity of any type in a foreign land, and that they have the right, naturally and legally, to send their individual offering when and where they will; but I claim that our experience is such that we had better leave that Church alone, and there are various reasons why. In the first place, to deal with this direct opposition, I cannot understand how it is that we are to send an officer to take control of a foreign Church; who has no claim to the episcopacy, and who, therefore, cannot be above the presbyters over whom he goes to preside. He goes with no Episcopal authority, and the only reason why it is proposed that he should have no Episcopal authority is because we have tried that once and have failed; and there is a bar across all trials in the fact that there is a Bishop who

has to-day, as he claims, resigned none of his Episcopal authority and none of his rights in Mexico. His orders remain with him, and he has sent into this House his protest against any action here; and by and by he proposes to go among the Mexicans again. You say: "Should they receive him?" I answer: "It is none of your business and none of mine." It belongs to them and not to us. If he goes down there he goes as a Bishop, and our whole House of Bishops cannot take away the orders that he carries with him; they give him no control; he claims to have none under them. If they receive him he will go, and if they do not he cannot go because he cannot be supported. If he goes, he goes under their right, and it would be his right; and I claim that we have no right to inaugurate a war of churches and of races in that foreign land. Again, we are a peculiar people; we have a Bishop and more than 40 workers, taking from \$30,000 to \$40,000 a year in Africa, with about 220 foreign communicants, with eight millions in our own land for which we spend about \$25,000. We are spending \$80,000 a year in Japan and China, and we have hundreds and thousands of those very people in our own borders, for which, according to the last reports that I have read, we are spending only \$500 per year. We have extending out through the whole west, a people of our own name and color, lying upon the hands of this body here. We send them—I am not speaking of diocesan, but domestic missionary work—and all over our country through some 49 or 50 dioceses, eight or ten missionary jurisdictions, with 60 millions of people, we send \$174,000. We send outside \$130,000, because the missions are established and we cannot take back our hands. God has given us our country and our people. He has given us our work at home. He sent all along our Mexican border, and I live where they are and speak with some knowledge of their character, for the whole length of the Rio Grande river, up over the mountains and down through the Pacific coast, thousands and thousands of these very men, these Mexicans with souls as precious to Him as are the souls of the Society of Jesus, or Church of Jesus in Mexico, and not one dollar have we done for them—not one. And now it is proposed that we forget that we are in the centre of Christendom, that our Missionary work by divine order as his providence shows is at hand. He sends us the black man, and we leave him alone and go over the ocean for him. He sends us the Chinese, and we leave them alone and go over—no we don't; oh, no; we enslave the one and we kill the other. Practically as Christians we leave them alone, and walk out over the waters with all this \$130,000. May it grow; may it do its work. Never withdraw the hand already given, no matter though it may oppress at home; but go no further; every road once led to Rome; every road in Christ's church to-day leads to America, and here is the hub of the Christian world. All centres here. They all come here for us to educate, to Christianize, to make into missionaries for the future, and by and by, if we recognize the work at home, these Mexicans will go over the border and do the work which we cannot do. If we do our work, these negroes will return to Africa, one by one, as missionaries to do the work which we cannot do; and we recognize the fact to-day in having sent a colored Bishop to that country. If we do the work as we should the Chinese will go back, until the time when our Right Rev. Father from China will welcome, with every incoming ship, missionaries that have not been made by a few Priests of the Church and one school, but where the whole country is missionary and Christian together. We are a missionary making people. We are a religiously educating people, but we must do our work at home. Let us keep our hands clear and our pockets close to every call from a foreign land. Wait until we have done our whole duty at home.

Rev. Dr. Snively, of Long Island—I am very reluctant to differ with any suggestion of the Right Rev. the presiding Bishop, and also from the Right Rev., the Bishop of Albany. But there are two aspects of this proposition which I wish to call the attention of this House to in this my maiden speech after having

sat in five consecutive General Conventions. I object to the proposition of sending a missionary of our Church to Mexico to take charge of the American citizens there. Upon the same ground I should object to similar action if it were proposed to support a chapel in Paris, in Dresden, in Florence or in Berlin. The American residents in the City of Mexico are not paupers. The residents abroad have usually taken care of their own chapel, and the men who have gone from this country to Mexico have gone seeking fortunes, and they will doubtless find them, and they are amply able financially to supply themselves with the services of the Church if they desire. If they do not desire them it is vain for us to thrust them upon them, and I consider that the first part of this proposition would come under exactly the same category as it would if we proposed to support an American chapel in any cities of the continent. Secondly, I object to the supervision aspect of this appointing, because it is an alienation of the funds of this Board, and I say that on the principle that it is not missionary work. It is the work of ecclesiastical reform, and not missionary work, and when this Board undertakes the work of Ecclesiastical Reform, I am deeply convinced that its proper method is to organize a board for that purpose, and not to devote funds that are given for the spread of the gospel, especially among the heathen and in our domestic missions, for a work that is not missionary work in the sense of being a domestic or a foreign mission.

Rev. Dr. Gray, of Massachusetts—I know something about Mexico, and am deeply interested in the matter in which I happened to be informed. I want to confine myself to just two or three points. The speeches last made have not remembered the language of the resolution. It is not proposed to spend any money except what is provided for the purpose, and the money will not go to any other destination. That is settled. I mean that money can be used for the purpose that was given only for that purpose, and would not otherwise be used for the general work of missions. In the second place, this does not provide for spending money for any other purpose at all. It will come, I suppose, by the offerings of the ladies of the Mexican League, so that the argument regretting the expenditure of the Board of Missions falls. As to the supervisory powers, I do not see that we are going to give a man Episcopal power at all. The proposition does not involve any authority, but merely the supervision, counsel and advice, and I think there might be a Presbyter who could give advice. I do not think that it follows he must be a Bishop. Now it is said that will lead to a war, and that it is very questionable whether the Bishop's resignation is affected. I think we can leave that to the commission. Their voice, constituted as that commission is, would seem to be final as to whether there is any further right in the late incumbent not to work or interfere there. And therefore we can go on without running against any Church principle, and as regards running against any foe, the information laid before the commission, according to their report, is to the effect that there are not any foes. They all, except one of the clergy, ask for this council of advice, and nearly all are communicants in respectable standing. Now then, as to the work. The question is whether it is feeble and whether it is a desperate case. I do not think so. The opportunities are large. I believe that a movement properly carried on and properly guided will be welcome, and I believe that to encour-

age this working without interfering with their autonomy will lead to higher and greater results within the next ten years than any missionary work this Church has in hand, with a very small expenditure of money, and no money drawn from the treasury. Therefore I hope, as others hope, that this prayer which comes to us from those poor men there laboring amid privations compared with which the privations of our western missionaries is almost nothing—for these men who almost carry their lives in their hands—that prayer will be granted, when all they ask is only this, "give us some one to advise us; lend us the presence of your approbation."

Rev. Dr. Hall, of Long Island—In expressing my opinion a few years ago, two of the venerable gentlemen of the Upper House were kind enough to ask me if they had not taken the strike I administered to them with very great patience. I offered then to recall publicly any word I had said that was either dictated by prejudice or passion, or that was in itself a mistake. I shall not make a speech now, and shall certainly undertake to strike nobody; but there are two or three points I feel bound in conscience to make, before the question goes to vote. I fancy my proclivities towards the Church of Rome are no stronger than those of the Right Rev. the Bishop of Albany; but when he puts it to us that the question in regard to the comity between national Churches turns upon the little pivot on which he places it, whether the National Church believes this or that thing about the Bishop of Rome. The simple question is, whether the National Church has an altar, whether the people of the nation are worshipping at that altar, and whether there is a law of comity, and if I had intended to make a speech I should have had in my hands the opinion of a man we all love, the father of the Bishop of Albany, who, when that question came up in 1884, wrote one of the ablest reports in the archives of all the Journals of the Convention. I am not, I believe, in danger of finding refuge in the Church of Rome, but I thoroughly believe, that we have no business to build an altar against the Church of Rome in a nation where the Church is recognized. If we do it in Mexico, like American men of pluck do it in Rome. (A Deputy; we have done it in Rome.) We have their example for American people and have never pretended to convert others. We have sent a delegate plenipotentiary to the City of Rome, to communicate with men there who might ask advice. Am I right or wrong? (A Deputy; You are right). I beg leave for a moment to turn aside, with all respect and reverence to the body at my right hand, to say that I believe these commissions are unconstitutional, and that if the Bishops will give a constitutional interpretation, and send it down to this House, by which commissions can be created, then they will remove an objection which they cannot remove now by this action. But I take it for granted, Mr. President, as I understand those resolutions, that this is to be a chapel in a foreign land, and that is about the length and breadth of it. This is, as you all said to me about Rome, to be simply a chapel for American people in a foreign land. I do not object to that. That is, I have no principle that objects to that, if this people has asked it; if there is any evidence that they need it or wish it. But in 1841 the House of Deputies returned to the other House that they would not appoint a foreign Bishop until they knew his responsibilities—the responsibilities for the men who were to be raised to office by him—they must know the facts. I suggest that I am willing to receive the facts. If the House of Bishops can tell us that those people in the City of Mexico are organized, that they are asking for a chaplain; that they are not able to pay the

salary of a chaplain, send them a dozen. What means the second? If there was a proposition here to send a chaplain to some other place, without these complications which have been suggested, without this matter of one Bishop going on there as we are told, and so on, it would be perfectly simple. Will the Convention now bear with me for a moment as to the manner in which it presents itself in that second resolution. Do we send fairly and squarely and in the fear of God, do we send a man there to take care of the American people, they themselves asking for it? Is that the prevailing motive? Is that the determination that will guide us? or, are we to send a man there for the second reason, that he may be there to educate and guide that body of men who are spoken of, and to prepare them to build a church against a church in the City of Mexico? When Bishop Southgate in Constantinople, sent there most cordially under the spirit that reigned under the old regime, as a Bishop to correspond and stand there as a light, to hold communion with the Bishops and Patriarchs about him, there was a similar attempt of persons to leave those bodies and to come under the wing of the Bishop. He went to the Patriarch of that division and reconciled the difficulties. Is that what we intend? Do we mean if there is a threatened division there to correspond with the Bishop of Mexico and the Bishop of the Roman Church? Do we intend to go to him and arrange the difficulty between him and his presbyters? If not, are we not in some way or other beginning to favor a schism? And if so, I cannot vote for the resolution. If I can be satisfied on these two points, that there is sufficient evidence to justify our sending a chaplain to the American people now asking for it in the City of Mexico, of which there has been no evidence, I am willing to vote the sending. If it is perfectly clear that his business there will keep him from any chance of appearing to create a schism of the American people, which I do not believe he ever will create—I have had no faith in it, and I have none now—but keep him clear of that danger, I will vote for both resolutions.

Rt. Rev. W. C. Doane, Bishop of Albany—I merely wish to say a word; it is a matter of pride for me or anybody else to recall the memories and services of my father. I never knew a man who was so far ahead of his time as he was, but he was not far enough ahead of his time in 1841 to meet the problems and difficulties which have come up in 1886, and with the fact before this Church, which I suppose a man learned, as Dr. Hall is in ecclesiastical matters, knows, that the Lambeth Conference, which represents the Catholic Episcopate of the English speaking people of the Church, has adopted the old statement of what is known as the solidarity of the Episcopate, which gives to every bishop a certain responsibility for every portion of the Catholic Church, throughout the world—it is utterly out of the question for any body like this, that claims itself in any relation to what is known as the Universal Church, to fail to see that we have a responsibility for men who, we once said in our pastoral letter, are trying to free themselves—whether it be in Germany or Mexico—from the usurpation of Rome, trying to be restored to a Church which has not upon itself the awful sin of schism which the Church of Rome has; trying not to set up altar against altar, but to restore the altar of the one true worship of our Lord and Saviour Jesus Christ, according to the undiminished and un mutilated creeds of the Catholic Church, and the un mutilated Episcopate of the Church until the Bishops of Rome undertook to mutilate it, where a prelate of another diocese claims, against all Catholic usage and law, supreme allegiance. I am not informed at all as to the state of the bank accounts of those American citizens who are living in Mexico. One thing is certain, that the very reason my brethren from Brooklyn urge for not sending a missionary there, I humbly submit, is a great reason why the great

Missionary came into this world, namely, because He was not asked for. If they had a realization of their spiritual needs they would not need evangelization, but if they have not, it seems to me it is not ecclesiastical reform, sir, but missionary work, for us to send the ministers of our Church into the City of Mexico. I most earnestly beg that the considering of this matter by the Board of Missions may be lifted up above the questions that have been introduced into it in these later statements. My reverend brother wants to question the constitutionality of covenants and commissions. I am not quite sure how far he and I would differ on that point, but I am sure of this, that one of the best ways of getting out of existence this particular covenant and commission is for the Board of Missions of this Church to be willing to undertake now to care for a small and feeble number of men, who after their light are true believers in the true faith of the Primitive Church, who have been, by the wise or the unwise action of the House of Bishops—which it does not become me to criticize, although I know how very freely it is criticised elsewhere—have been encouraged to look to us in one way or another for countenance and support. It is not possible, sir, for that countenance and support to be given any longer in the way which it has been given. Shall it, therefore, be entirely withdrawn?

Rev. D. Hall, of Long Island—May I ask one question? Am I right in supposing that if this first resolution passes, a chaplaincy will be created under the charge of the presiding Bishop?

Bishop Doane, of Albany—Yes, sir. May I ask also for the recollection of the fact that the only change that is asked of the Board, is that it expend money out of funds raised for this special purpose.

Rev. Dr. Hoffman, of New York—I must say a word in reference to this question. My difficulties with this resolution are of somewhat different character from that which has been presented here by other members of this body. It seems to me to be a very grave departure from the methods of work which have hitherto characterized our Board of Missions, and to invite us to a step which we have more than once almost unanimously decided we would not take. Let me cite one instance. We have been for years implored to sustain a chaplain in the City of Havana, Cuba, for the benefit of the American citizens residing there. The Board year after year have even refused to receive money which should pass through their hands for the purpose, simply on the ground that it was work that we as a Board of Missions had nothing to do with. I do not believe that it is within the province of this Board to do anything whatever towards sustaining or establishing chaplains in foreign lands. Some of us think that foreign missions mean a very different work, and some of us remember that when the work in Mexico was proposed, it was one of the heaviest burdens that we ever had to bear, and we know it created the most intense dissatisfaction through all parts of our Church, and resulted almost immediately in a very large diminution of the offerings sent for foreign missions. People claimed that we were appropriating money to purposes for which it was not sent. Afterwards it was claimed that we should only appropriate, as it is now proposed, money which was sent to us for that purpose. But we have had some experience of that kind also. When the first enthusiasm cools, and the money does not come in, we are then called upon as a Board to take money which is given to us for other

purposes. I have great objection to this resolution. I think it belongs to another body, and I move you, sir, that this resolution be referred to a joint committee of the General Convention on Foreign Churches.

Motion seconded.

Bishop Doane, of Albany—I submit that it seems rather a disorderly proceeding, according to the rules of this body, to refer a resolution to another body than itself.

The President—Of course it is almost impossible to recall precedence in a case of this nature, but I cannot but think as the Board of Missions is sitting as a General Convention, or rather the General Convention is sitting as a Board of Missions, that it is competent to refer this to a joint committee of the General Convention.

Bishop Bedell, of Ohio—I appeal from the decision of the Chair and ask the vote of the House.

The President—Will the Bishop state the ground, and then the vote will be taken.

Bishop Bedell, of Ohio—The motion is that this subject be referred to another body than the present one. The Chair decides that this body has a right to refer this subject to the General Convention. I appeal from that decision and ask the decision of the Board of Missions on the subject.

The President—I think the appeal has to be put at once, and is not debatable.

Rev. Dr. Hall, of Long Island—In the last session of the Board of Missions we referred certain amendments to the Convention and it was carried there, and is being acted upon there.

Bishop Paddock, of Massachusetts—There are two aspects of this case. It is proposed to refer the matter by a vote of this body to a Joint Committee, which this body has no power to create. We are about to refer the matter to a Joint Committee which can only be created by a body which is not this body, and by the action of the House of Bishops over which this body has no control. In the next place, I would venture to suggest that if it be so referred in this late state of the business it is scarcely presumable that this House can come together again to receive the report of a Joint Committee which may not be created until some time next week.

The Chairman—Are you ready for the question? Shall the decision of the Chair become the judgment of the House?

A division being called for, the vote resulted as follows: Ayes 114; nays 123

The President—The decision of the Chair is not sustained.

The Rev. D. Adams, of Wisconsin—I wish to speak to this convention in regard to this matter, with regard to the Mexican Commission, and our right to support these people, who claim to be reformers against the corruption of the Church of Rome. We should not decide this question upon the mere matter of expediency, we should go to the bottom? That bottom is the right of reformation. Was our Mother Church right in reforming herself, in protesting against the corruption of the Church of Rome, in saying that these corruptions in doctrine and principle were sufficient to authorize a separation from that Church? And if that were so, then our Mother Church has a right to say to everyone in Europe who professes to be against the corruptions of the Church of Rome, "You have a right to separate from that Church, and not to belong to it. The corruptions of that Church are so great in doctrine and in government that you have a right to separate from her, and you are committing no act of schism in so doing."

That you have the right to separate from her, and that you are guilty of no sin in so doing, and that was the principle upon which the English Church was established."

The English church like the English nation, is self-contained, and therefore she pursued and carried out those principles as well for herself as for the English people. What should she have done? She should have done this. If you admit that the Frenchman has a right to separate from the church and discontinue his connection with the Church of France, or if a man has a right to separate from the church in Spain, then he has a right to have an Episcopate, and the Episcopate of the English church should have said, we are ready to go there, and when you are ready to act they will recognize the right which every one has for reformation. And if the English Church was unable to find arguments based upon the conduct of the Bishops and Fathers of the undivided Church, we ought not. When Athanasius and his friends were put out from their Episcopate by the power of the civil authority, they did not hesitate to ordain and consecrate Catholic Bishops, no matter whether there was an Armenian Bishop in position in the jurisdiction with all the authority of the whole Roman Church; and in reference to that fact, I will state to this convention as a fact, that the right of reformation proved that the nation in which any single individual has a right to separate from the Church of Rome and go apart, has the right also to an Episcopate from the Catholic Church. I say that this follows from necessity, in the completion of the doctrine of reformation; and I say further that it was a mistake of the Anglican church that, instead of keeping the right of reformation, she did not carry it out with full reference to that which Athanasius and the primitive Church distinctly asserted. Now, Mr. President, in reference to this matter I do not speak in reference to the Roman Church, and it is to me a very extraordinary thing that clergymen of this Church do not wish to grant an Episcopate to these men, when it recognizes that these men belong to a Church which has reformed; and should have any hesitation about the dominion of the Roman Bishop, in Paris or anywhere else; and I very decidedly say that if the Mexicans have a right to reform personally and have a right to leave the Church established in Mexico by the civil authorities, then they have the right to an Episcopate, a ministry and bishops there, notwithstanding the pretensions of the Church of Rome; and when I hear of men having this hesitation, I seem to hear them say, the Church of Rome has authority in England; and our ancestors were wrong; they should not have rebelled against the Church of Rome; they should not have appointed Anglican Bishops; they should have been contented with the evil which they suffered, rather than to have exposed themselves to evils of greater magnitude. I say this, that in the very Diocese from which I came, there were quite a number of Belgians who had belonged to the Roman Church, and who had over them a clergyman belonging to their Church whose conduct was of the very vilest kind; and these men called in a man, a member of the Roman church, not a clergyman, but who had been discontented with Rome, and he went over and got among the old Catholic Church, and is ministering now with acceptance to these men. The clergy of our Church said he was utterly wrong, and had no right to do such a thing. What do you say about your own reformation?

Now, Mr. President, there is another

thing that I want to say. This convention can see my opinion, which is, that wisely, prudently and soberly, this Church of which there can be no doubt that it is the American Catholic Church, can not refuse to send men to such persons in the province of Spain, or anywhere else, whom she justifies in going back from the Church of Rome; this Church ought to send them, and send, by Catholic usage, a Bishop.

I would say with reference to myself, that I am not one of those fanatics who, because he has a true principle, insists on pushing it at once against all impediment. I myself, Mr. President, have strong opinions, but I do not profess to belong to the American order of "cranks" (laughter), the order that will insist upon doing everything at once which it is right to do. I think that this Church in the case of Hayti did this thing. There were Roman Bishops there, and our Church authorized Bishop Holly to go there and act as a Bishop. I think we can establish a Bishopric in the city of Mexico; we can send it by the authority of this General Convention, and I don't like to say, but I think it very likely we will have to send another Bishop in a very short time. Now, Mr. President, I say we have a right to do that. And furthermore I would say to those gentlemen who have referred to St. Paul's Church in Rome, the only Church of St. Paul there, they have forgotten Savonarola and Campolion, they have forgotten that they were doing precisely the same thing that Savarett did as the Bishop of Albany has proposed to be done in reference to these unfortunate men in Mexico who want to be reformed.

Mr. President, I will only say that this is the question that goes down deep into my heart, and I hope that the Church will send in a very short time a Missionary Bishop to Mexico, that I think that it is fully justified in taking the measures advised by the Bishop of Albany, and send a Bishop there over the American people, and authorize him to give counsel and consolation to the men who are righteously displeased with the Church of Rome, and have recognized the truths of the Gospel as held by the Mother Church of England.

Rev. Dr. Swope, of New York—In view of the questions raised in referring this matter to the joint committee, I desire to move that the resolution now before us be laid upon the table, and the whole subject be referred to the General Convention.

The President—The question will be on the motion to lay upon the table.

A Deputy—The gentleman is out of order; he moved to lay upon the table and also to refer to General Convention.

The President—The only motion that could be considered was to lay upon the table, and that is the reason why I put the question as I did.

Rev. Dr. Swope, of New York—I move that it be referred to the General Convention.

Bishop Deane, of Albany—I merely want to say to this House, this Board of Missions, that if this question is postponed and comes up before the legislative part of this body, it will not be acted upon. It is a matter of supreme indifference to me as to how this House votes upon this question after I have discharged my duty, but I believe it is a matter for the consideration of the Board of Missions. I believe it is competent to do valuable work in this direction, and I simply ask that this Board of Missions vote now instead of shirking the matter from this session to

the legislative session of this body, but meet the question fairly, and if it desire so to vote it down, then I have done with this matter.

I believe in reference to the point made by the clerical deputy from New York, that there can be no question as to the missionary character of the work, and that the question before the House ought to be taken up and met fairly and squarely, and that we should meet the need of these people who are asking for what? asking for what they ought to have, the fostering care of the Church, and Episcopal supervision.

Rev. Dr. Hall, of Long Island—As the mover of the debate has fairly closed the debate, if it is in order I would like to move the previous question.

The President—No, sir; the previous question is not known in this body.

Bishop Doane, of Albany—My motion as now amended is simply asking permission, that we may send aid to these congregations who are trying to reform themselves, and we cannot refuse to take such steps, that they may have the counsel and benefit of prebysters who can be sent to them at a cost of a few hundred dollars by this Board of Missions; and if we vote it down it is the last proposition that can be suggested for their benefit; and it is simply saying to these people that not one jot shall be given by this Catholic Church for their help.

A Deputy—I move that the vote be taken within three minutes.

Carried.

Rev. Dr. Swope, of New York—The Rt. Rev. Father who has just taken his seat practically represents to us that these congregations in Mexico are in such a position that the Church in this country is responsible for them, and it is for that reason that I want to get them out of this Board of Missions. It is the part of this General Convention to say what we are responsible for, and it is for that reason I want to get them out of this body and leave them in the body where they properly belong. This whole question started in an entirely different body, and it was given some examination, and it has finally been brought into another body, and attempts have been made year after year, ever since the beginning of this whole project, to have the General Convention act upon it, and it is now with the same hope that it has come into this Board of Missions; and the House has invariably refused to take it. I say, sir, that it is perfectly right that we should not act upon it in this General Convention. It belongs to the House of Bishops, and if we refuse to consider it we will be just putting the responsibility for action back where it belongs, and they can decide the question.

Bishop Lyman, of North Carolina—There is a question that has arisen in my mind, and it is this, that if we refer this matter to the General Convention it will be impossible for anything to be done in reference to it, because it is too late for the introduction of any new business in to the General Convention.

The motion to refer the matter to the General Convention was then put and lost.

The President—The question now recurs to the resolution of the Bishop of Albany.

Rev. Dr. Swope, of New York—I now wish to renew my motion to lay the whole matter upon the table.

A Deputy—A motion was made that the vote should be taken in three minutes, and I submit that this motion cannot be offered.

The President—The Chair decides that

this motion has just been put and lost.

Rev. Dr. Hall, of Long Island—I most respectfully and reluctantly suggest that it is a just rule that the question be referred to another body, and I have since made a motion to take up the question which the Bishop of Albany had introduced.

The President—The question now recurs on the adoption of the resolution offered by the Bishop of Albany as modified by the amendment. The Secretary will read the same.

Upon the vote upon the resolutions offered by the Bishop of Albany, a division was called for, and the resolution was carried.

The President—The motion now before the House is the resolution or series of resolutions offered by the Bishop of South Dakota.

The resolutions were again read by the secretary.

Bishop Potter, Assistant Bishop of New York—I want to say one word. First, I want to express the hearty sympathy I have with the spirit of the resolutions offered by the Bishop of South Dakota, and then to express my entire dissent from the practical effect of it. It would seem to me from what we know of the results of the past, and that notwithstanding the embarrassment of the Board of Missions, that the scale of expenditure which obtained during the past year, the practical application of which was to plunge the board into debt from which, with great difficulty, it was extracted, is to be the scale of expenditure for the year which is to come.

Now, sir, I submit that the first measure of this assembly, that this board of missions should take, should be such a resolution as that making some provision by which it is to be carried out. The board of missions has gone on and made very generous criticism of the board of managers during the past three or four days. I do not stand here, Mr. President, as their defender. They do not need a defender, but I venture to submit that they have not managed the affairs of the board in a narrow and autocratic way, as charged by the clerical deputy from Central Pennsylvania. The assertion was made by the Clerical Deputy of Massachusetts, and he might have made it far more strong, that not one dollar of bequests to the Board of Missions during the past three years, had been used otherwise than as specified in the will which expresses the intention of the testator, and which gives us the title to the bequest, either nominally or in fact. And that noble legacy given by Mr. Vanderbilt of New York, had in it a reservation, and it was made known to the Board of Managers that such reservation was in accordance with the expressed will of him by whom the bequest was made, and if they were not legally required we were under moral obligation to respect those intentions. I suppose there can be no question but that in the exercise of our legal rights we might use in our discretion from time to time funds reserved from bequests coming from individuals to create a permanent fund. But that would not be maintaining what would be a proper husbandry of such funds, as business is done all round the world. I submit that by a wise conservation of legacy which should create a permanent fund by which the running expenses, salaries of its officers (and the like) might be so that this Church could maintain year after year its missionaries, because every dollar subscribed could be used to support them in the missionary field, it would be an incalculably stronger basis on which to present the subject to the people. I appeal to that clear, strong,

common sense to that average intelligence of the people, to give their money for our missionary work, which we are very apt to forget in any efforts we make to raise money, and as I fear that I shall not be able to get it in any other way, therefore it is a part of my speech, and I beg to offer the following resolutions.

Resolved, That the Board of Managers be instructed to prepare and submit to the Board of Missions, with certain necessary modifications, a plan for obtaining contributions in the Church for domestic and foreign missions for appropriations to be made.

Resolved, That the several dioceses and missionary jurisdictions have a table of assessments based upon the number communicants in each diocese, in order to provide the gross sum required for the support of its missionary.

Resolved, That it shall be the duty of each Bishop and also the Clergy to aid in the collection of these assessments required or demanded by the appropriation of the Board of Managers.

No sums have been procured of the prosecution of missionary work in Mexico upon the part of this Board, and for this reason among others this Board is at this moment incapable of assuming any such responsibility, and it will simply plunge itself into the same embarrassment from which it has just emerged. How did it emerge? Why, because some of those much maligned laymen put their hands in their pockets, and thus enabled the Board of Missions to come to this Convention without debt. But the men who did that, did it with the distinct understanding and pledge on their part that the Board would hold itself honorably bound not to get itself into such a predicament again, and if it did, it could not look to them to extricate it again.

Now, in going forward with the missionary work, without reference to this responsibility, and on the passage of these resolutions, it will simply affirm the principles above expressed; and it will no doubt find itself again in the same difficulty; unless it provides means to discharge the obligations of the Church to-day resting upon it. The provision is simply to repeat the blunders and errors of our past policy, and in regard to whom do we repeat that? Let the burden be borne by those who are friends of the missionary work thus far, and I yield to none of them in my sympathy with and my admiration for the work that these men are doing in Church extension on the frontier. Let it be borne in mind, sir, that when the Church devotes money for which it provides no definite means to pay, it is responsible for this result. The Church does not feel that way toward the printer who prints the journal that lays upon the Secretary's desk. We do not feel so with regard to those commercial obligations which we owe for the expense of meeting in this body; you provide for those expenses in an explicit, business and definite way, by making explicit assessments upon those whose duty and obligation it is to pay for it. It is only when we come to provide for the missionary, we say to him in substance to take his chances, and we will get the money or not as we may. I do not forget, sir, that in such a plan as just suggested in the resolutions I read in part of my speech, the obligations of those great Dioceses, and those wealthy parishes to the missionary work, and to the missionary, are far larger than could be represented by any such assessment as this. But sir, I venture to say—I speak for many in the parishes to which you would

look most confidently for the largest contributions; they will find other plans and you will find the most wonderful addition to the missionary work of the Church by adopting an honorable business basis.

I remember a lady in New York, now gone to her rest, when I was once sitting at her table and I saw on the sideboard on a silver plate a word which I could not make out and which I read as "commercial institute," and I asked in reference to it; she replied, no, not commercial institute, but "commercial integrity." It was given to my husband by his creditors after his failure in a great crash, who had paid every cent of his obligations with the interest accruing, and I shall never forget, sir, the blush of conscious pride on that woman's face as she told me the story, and I wish I could see such a blush of pride on the face of this house to-day, when it resolves to take some just and honorable means for maintaining its obligations. [Applause.]

Bishop of Montana—Mr. Chairman, there is the difficulty, but I hold that this board is bound to take every honorable means to meet its obligations.

The question is this: there is a burden to bear, who shall bear it? The amount of it, my brothers, is, shall we leave New York and Philadelphia to bear this burden, or put it upon the missionaries who are braving the dangers out on the frontier who are doing the work? Shall the men and women in Philadelphia or New York bear this burden, or shall everything be left upon the missionaries who have taken up the position, where they have built them houses which they have furnished, and where they have gone to great expense in traveling, and where they expected to live, shall we in the east take up this burden, or shall we leave it with the missionary? Now the resolutions, unless passed, will leave the Board in great perplexity. They declare that the Board shall make appropriations on the basis provided. They declare that it is not right to make the reduction without due notice. Now, the notice as a matter of fact was only a month or two before the reduction was actually to be made. This is simply a question of a burden to be borne, and who shall bear it?

Now, I feel very confident that in some way or other, by use of legacies or some vested fund from which appropriations can be made, something can be done; if they are provided for for a time, then notice can be given that the income is not sufficient to care for them: and six months' notice may then be given. In order to bring this to a practical conclusion I have drawn up this resolution, which I did at the suggestion of the deputy from the Diocese of Maryland. This was done after a long conference.

These additional resolutions I would propose:

Resolved, That the Board of Managers be, and they are hereby instructed to make their appropriations for the year beginning the 1st of January, 1887, on the basis of the amount of money that the Board has at this time in the treasury.

The question before us is as to the amount which we will in faith, and faith worked by means, that we will in faith trust God for to do His own work. Shall we trust Him for an amount that will give the missionaries who are already in the field the barest support? Or shall we add to those burdens already borne by them that of privation and poverty?

One whom I deeply reverence as one of the best laymen of this Church said these words to me this afternoon, and I think they express the heart of the laymen of

the Church, "Whenever the Church chooses to lay out the work which is to be done, and enters upon that work with her whole heart, and shows that she is doing this work, she never has lacked and she never will lack for means" (applause).

Rev. Dr. Hopkins, Central Pennsylvania—I wish to repudiate one phrase used by the Rt. Rev. Bishop of New York in regard to what I said. I did not accuse the Board of Managers of misappropriation of funds. I expressly said that if I were on the inside I might know that it was all right. I merely gave the view of those on the outside who did not know.

With regard to the Vanderbilt will, I understand from the terms of the will that the principal can be used. By further inquiry I have learned that the whole bequest was unlimited, but that it was understood that Mr. Vanderbilt thought the wisest way was to invest it, in the discretion of the Board. He took it for granted that the interest would work better than anything else.

A Deputy—I would like to ask what has become of the resolution offered by the Bishop.

The President—The resolution offered by the clerical Deputy from Easton was read without examination; it was found on reading again that it was upon the same subject.

The question is upon the resolution offered by the Bishop of South Dakota.

The secretary read the first resolution and it was agreed to. He then read the second resolution.

Rev. Dr. McMickar—I have a word to say. I doubt the wisdom of that resolution. It seems to me sir that when we are going to call upon the management in New York or anywhere else, and when we select out of this convention 30 gentlemen, it is supposed that they are selected because they are supposed to have experience, and the capacity for doing what they are called upon to do. It is necessary to specify the terms upon which this board of managers are to proceed. The time will come when the board of managers will simply resign. The present condition of affairs has been brought about by just such a proceeding as the one proposed now, and that is to make an inflexible rule. Four or five months ago, when we came to make our annual appropriation, we were suddenly called to face a condition of things which made necessary the cutting down of our appropriations 20 per cent. We came here in great distress, supposing we were behind when we are ahead. We find that one reason why we are ahead is, that we find that we have a right in case of necessity to certain funds, or to take them out of the trust fund and set them aside for use in cases of emergency. Now all criticism might have been avoided, and if we had been wise enough to see also that we were not bound by a cast iron rule, shutting us out in such an emergency, it would have been better. There comes a time when there is a little straiter business season; some of the larger Churches have not taken up their collections quite as soon as usual, or for some temporary reason or other, some depression in the times, the appropriations can not be made up, and so we are a little behind, when we have funds that we have to use in case of necessity.

Now, Mr. Chairman, I hope that when we have selected 30 men, presbyters and laymen, who are supposed to contain the average amount of brains and integrity, and put into their hands in New York in this matter, that we are going to credit them with the use of their brains and integrity; and don't let us have this dis-

tressing state of affairs again and have to hear this distressing state of affairs again, and have to hear this criticism again. There is a liability to it. We are not getting behind through want of money in the Church, but if there comes an occasion, and such occasions may come, don't let us feel that we are bound, that our hands are tied, and that we must stop these faithful workers in the field and discourage the men who are in the work simply because of a rule, or red tape.

Do trust us. We will not bankrupt you. We are standing between you and the missionaries, and we will do our work at a sacrifice, which I am proud to say has often been made, but trust us in this matter, don't bind us hand and foot.

Rev. Dr. Hoffman—I wish to say a word in this matter before the Board of Missions. This proposition does not ask us to pass a rule which will bind the Board of Managers hand and foot. It is simply asking the board of managers themselves to give them the privilege to act upon a rule which has been more or less in force in the board for a number of years past, and for which the board has been criticized very sharply. I don't think the board of missions appreciates some of the difficulties with which we have to contend with in the Board of Managers. Nine years ago, when the old foreign mission committee was in existence and the Board of Managers was in existence, it found itself with a debt of nearly \$200,000 staring it in the face, and had not the Board of Managers in New York given their personal responsibility to raise that money, we should have had a financial crash in that committee.

It was then and there that the foreign committee came to this conclusion to make their appropriations on the basis of the money that had been received in the preceding year, and after nearly nine years we have come here to-day nearly out of debt, if not quite. If that principle so applied in connection with the foreign field has been so successful, I believe it will be just as valuable to the domestic field; and the Board of Managers now asks of the Board of Missions the privilege of that action.

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

Mr. Blanchard, of Michigan—It is very late and we do not want to sit here for the consideration of these resolutions. It does not seem to me that we ought not to sit here longer, and I move that we adjourn.

A Deputy—May I ask my dear brother not to take away the privilege of voting on a matter so near our hearts?

Mr. Stark, of Connecticut—It is with extreme reluctance that I take the time to make an observation; I have avoided it hitherto; but I think, sir, that if the House could have produced before it the balance sheet of the Missionary Society to the first day of September for one year, and examine the condition of the Missionary Society, we would have been spared so much debate about postponing the resolutions that have been submitted by the Bishop of Southern Dakota. I think there is not the least necessity for passing, and that they ought to be withdrawn, and let the Missionary Society go on. Now the Board of Managers have a cash balance in the bank of over \$45,000 up to the first of September, 1886, and with what has been paid by them since, not over \$5,000 is to be distributed; it seems to me there is no necessity for passing these declaratory resolutions about the sufferings of missionaries.

(To be continued in our next.)

Report of the Committee on the State of the Church.

The Committee on the State of the Church in compliance with the provisions of Section III, Canon 17, Title I, of the Digest of Canons, herewith submit their report to their constituents, the House of Bishops.

Since the last triennial council of our National Church five of our Rt. Rev. Fathers in God have departed this life, viz:

Robert Harper Clarkson, D. D. LL. D., Bishop of Nebraska, March 10, 1884, in the 52nd year of his age, and the 19th of his episcopate:

Benjamin Bosworth Smith, D. D. LL. D., Bishop of Kentucky, and Presiding Bishop, May 31, 1884, in the 90th year of his age and the 52nd of his episcopate; being in both respects the senior of every Bishop in the world.

Henry Champlin Lay, D. D., LL. D., Bishop of Easton, September 17, 1885, in the 62nd year of his age and the 26th of his episcopate.

John Freeman Young, D. D., Bishop of Florida, November 15, 1885, in the 66th year of his age, and the 13th of his episcopate.

Charles Franklin Roberston, D. D., LL. D., Bishop of Missouri, May 1, 1886, in the 52nd year of his age and the 18th of his episcopate.

These lamented prelates represented varied learning and diversity of gifts. They "diligently preached the Word of God, and duly administered the godly discipline thereof." They have left their impression on the whole American Church, and, we doubt not, will "be found perfect and irreprehensible at the latter day."

Two Bishops after nearly twenty years in Missionary Jurisdictions have been translated to organized dioceses, viz:

Daniel Sylvester Tuttle, D. D., from Utah and Idaho to be Bishop of Missouri, and Ozi William Whitaker, D. D., from Nevada to be Assistant Bishop of Pennsylvania.

Nine godly and well-learned presbyters have been elevated to the episcopate, viz:

William David Walker, Missionary Bishop of North Dakota, consecrated in Calvary Church, New York, on Thursday in Ember-week, December 20, 1883;

Alfred Augustin Watson, D. D., Bishop of East Carolina, consecrated in St. James' Church, Wilmington, N. C., on Thursday in Easter-week, April 17, 1884;

William Jones Boone, Missionary Bishop of Shanghai, consecrated in the English Church of the Holy Trinity, Shanghai, China, on Tuesday, the feast of SS. Simon and Jude, October 28, 1884;

Nelson Somerville Rulison, D. D., Assistant Bishop of Central Pennsylvania, consecrated in St. Paul's Church, Cleveland, Ohio, on Tuesday the feast of SS. Simon and Jude, October 28, 1884.

William Paret, D. D., Bishop of Maryland, consecrated in the Church of Epiphany, Washington, D. C., on Thursday, January 6, 1884.

Continued on Page 154.

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George Worthington, D. D., Bishop of Nebraska, consecrated in St. John's Church, Detroit, Michigan, on Tuesday the feast of St. Matthias, February 24, 1884.

Samuel David Ferguson, D. D., Missionary Bishop of Cape Palmas and adjacent parts, West Africa, consecrated in Grace Church, New York, on Wednesday the feast of St. John the Baptist, June 24, 1885.

Edwin Gardner Weed, D. D., Bishop of Florida, consecrated in St. John's Church, Jacksonville, Florida, on Wednesday, August 11, 1886.

Mahlon Norris Gilbert, D. D., Assistant Bishop of Minnesota, consecrated in St. James, Church, Chicago, on the Seventeenth Sunday after Trinity, October, 17, 1886.

Since the last General Convention several of our more venerable dioceses have observed the centennials of their erection with special solemnities of gratitude and joyful eucharists, with sermons and addresses which vividly recalled their history not only since the existence of the United States of North America, but the long period before when the apostles' doctrine and fellowship flourished on this soil as the Church of England in the American colonies. The published records of such proceedings are of absorbing interest and will increase in value for all coming time.

The diocese heretofore known as Illinois, Northern New Jersey and Wisconsin, by their own action, confirmed by the action of the present General Convention have, substitute for their territorial designations the See names of Chicago, Newark and Milwaukee. Your Committee commend this change as a recognition of principles of apostolic precedent and primitive practice.

The reports from all the dioceses and missionary jurisdictions in a tabulated form are appended to this report. From these we find that we now have 49 dioceses and 15 missionary jurisdictions; 71 bishops and 3,340 other clergy; 344 churches for holy orders; 1,203 lay readers; 4,338 church and chapel buildings; 2,072 mission stations; 101 academies; 13 colleges; 16 divinity schools; 52 orphanages; 37 homes; 54 hospitals; 29 other institutions; more than 422,649 communicants—58,524 of whom have been added since 1883—and an estimate number of the baptized—more than 155,400 of whom have been baptized since 1883—of more than 1,250,00.

The increase, growth and prosperity of parishes and missions as a rule has been very marked. Candidates for confirmation have been more carefully instructed. Church debts have been paid or liquidated, and in instances efforts have been made "that they who preach the gospel may live of the gospel." But in general the salaries of the clergy are inadequate to their respectable maintenance. The remedy is in the hands of the laity, and the Church in her conciliar wisdom should devise some method for assuring the sustenance of her spiritual pastors. Provision should be made for them in their declining years, as in the army and navy as well as for their widows and orphans. To this end your Committee call attention to the Clergyman's Retiring Fund, and to the various funds for the widows and orphans of deceased clergymen. Until such things are settled the Church cannot expect any great accessions to the ranks of her clergy. There will always be some who will go "without purse or scrip," but well-to-do parents, who would as a matter of course furnish means to set their sons up in business are seldom found who will furnish means for their sons to preach "the unsearchable riches of Christ." Indeed the most discouraging feature in the state of the Church to-day is the decline in the number of candidates for holy orders. From all parts of the land only 344 are reported—a smaller number than at any time since 1863. From that year till now the number of communicants has been augmented from 195,835 to about 425,000—an increase of 17 per cent. in the last three years—a larger ratio than any in the last two years, and according

to this there should be at least 730 candidates for the ministry. In view of these facts your Committee urgently appeal to all the members of the Church that boys and young men and devout men in business pursuits be alike exhorted to this holy work.

The intense eagerness "to turn many to righteousness and from the power of Satan unto God" has shown itself in many quarters in what are called parochial missions. When judiciously conducted this instrumentality has left excellent and abiding fruit.

Organized work in nearly every parish of any size has been adopted in wider forms and with more concentrated aims by members of the Church at large.

The Girls' Friendly Society originating in 1877, enlists the interest, sympathy and aid of experienced churchwomen in behalf of their younger and inexperienced sisters. It has now 90 branches in 28 Dioceses, and 4 diocesan organizations, comprising 3000 members and 1100 associates. By its efficient instrumentality many have been kept interested in the Church in their own localities, while by its system of careful transfer, members removing, who might otherwise have been overlooked, have been at once introduced, cared for and retained in the Church. Where the transfer and correspondence extends to kindred societies in England, Ireland, Scotland and Canada, it becomes an additional tie between the various branches of the Anglican communion.

The Brotherhood of St. Andrew, inaugurated in this city of Chicago in 1883, not quite three years ago, has already become a prominent agency for the extension of Christ's Kingdom among young men. It meets a want universally acknowledged and with its two features of prayer and effort now has 30 chapters in 12 dioceses. When the laity in general, men as well as women, are imbued with the like spirit of personal responsibility and personal exertion the day will be hastened when multitudes shall be brought "to the knowledge and obedience of the Truth."

The Church Temperance Society, established five years ago, has now among its vice-presidents fifty Bishops. It already has organizations in thirty-five dioceses. It publishes a monthly paper, has created a temperance literature on Scriptural principles, has drafted and introduced a new license law for the State of New York, has largely influenced the government of the City of New York in the enforcement of law; and during the past year has carried on in the same city in connection with Sunday evening services the work of personal rescue and reform. No other fact need be given in defense of this movement than that in our own country \$900,000,000 are annually spent for strong drink against \$505,000,000 for bread.

The White Cross Society, begun in England in 1883, in less than a year had a branch in this country and has since spread very widely. It is based upon the Seventh Commandment and the baptismal vow "to renounce all the sinful lusts of the flesh." Its aim is personal and social purity in its highest and strictest sense. It is both a "movement" and a "work." Ten tracts and three special papers have already been placed in circulation by its Committee of Publication, and great as is the number of its present adherents its moral influence has already been incalculably greater. The twin monsters of evil which are sapping our homes and people are intemperance and impurity, and these can only be conquered by the help of God.

This Church, Catholic, Apostolic and American, presents her corporate life, her ministry, her institutions, her charities to all the people of this land, irrespective of race, color or antecedents. For thirty years at least, more than half of those annually confirmed have been not of churchly parentage. Absorption has gone beyond the power of assimilation, yet this Church so long for organic Christian unity and the re-union of christendom that she has at this General

Convention shown herself willing to make any overtures which do not compromise essentials in furtherance of the prayer of Him who is "Head over all things to the Church which is His Body," that His people may be "made perfect in one."

In conclusion your Committee recommend the adoption of the following resolution: RESOLVED, That the view of the state of the Church here presented be transmitted to our Rt. Rev. Fathers in God, the House of Bishops, with the request that they issue a Pastoral Letter, and asking their united prayers and episcopal benediction.

All of which is respectfully submitted.

R. ADDISON COBBS,
Secretary.
GEORGE MORGAN HILLS,
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A public meeting was held at the church of the Epiphany, Chicago, Sunday, Oct. 17th, in interest of the Church Society for Promoting Christianity amongst the Jews, Auxiliary to the Board of Missions. Service was conducted by the Rev. Joshua Kimber, associate secretary of the Board of Missions, the Rev. T. N. Morrison, Jr., the Rev. Drs. J. S. Jencks and C. Ellis Stevens, and the Bishop of Central Pennsylvania—a number of clerical deputies of the General Convention being in the chancel. The church was crowded.

The Rev. Dr. C. Ellis Stevens read an abstract of the annual report, stating that the work had reached Jews in 258 cities and towns in the United States. There were five missionary schools and as many industrial schools. Besides circulating the Scriptures, 14,600 tracts and other publications had been issued. Report was made of Jewish Christians admitted to the Church, and also of candidates for the ministry. The educational work was reported to be especially encouraging. Receipts for the year had amounted to \$25,866.32.

The Bishop of Central Pennsylvania said that the field of Missions to the Jews to-day was not more difficult than missions to the Gentiles in the Apostles' day. It was through Jewish missionaries, nevertheless, that the Gentiles were brought into the Church. Gentile Christians had neglected the Jews until the present century, but work for the Jews once begun, had been most fruitful. Any impression that Jewish Missions were resultless was without foundation to rest upon. He believed that comparing facts with facts, Jewish work would be found to be as fruitful as any other branch of Missions. Thousands of the Jewish race had become Christians during this century. More than 100 Jews were now clergymen of the Mother Church of England, and some had risen to the episcopate itself. Neander, and other well-known Christian scholars of our time were Jewish converts. A considerable and most respectable body of Christian Jews already existed in America. Special obligation rested upon us to preach the Gospel to Israel, and there was every encouragement to perform this duty earnestly.

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.

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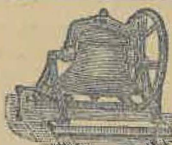
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